

Believers'

MAGAZINE

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EDITORIAL **Searchlight**

**"Behold, the ark of the Lord
passeth over before you".**

One of the clearest types of the Lord Jesus in the Old Testament is the ark of the covenant, not only in its materials and construction but also in its various relationships with the people of God.

Four such notices appear in the Book of Joshua, surprisingly few, it may seem, for a book dealing with The possession of Canaan. A moment's reflection on the suggestiveness of that number in Scripture will indicate how appropriate in fact it is. There seems to be a certain completeness associated with the number four, particularly with reference to the things of earth. The four corners of the earth (Isa. 11:12) encompass its fullest extent, the four winds of heaven (Dan. 7:2) embrace the total of all the spiritual powers of evil that influence its affairs, four great beasts (Dan. 7:3) sum up its sovereignty and four cherubic executives (Rev. 6:1-8) oversee God's providential dealings in relation to it.

Similarly, these four narratives may be viewed as typifying the entire experience of the people of God in their quest for the inheritance:

Jordan: an impassable barrier, 3:1-4:24

Jericho: an impregnable fortress, 6:1-27

Ai: an inscrutable mystery, 7:6-9

Mount Ebal: an inescapable responsibility, 8:30-35

In each of these situations it is salutary to observe the central place assumed by the ark and the vital role it played. See it take its place at the front of the camp of Israel, two thousand cubits ahead; every eye is directed towards it "that ye may know the way by which ye must go" (3:4).

Observe the imposition of strict silence on the encompassing hosts as they march around the city; only the sound of the trumpets is to be heard (6:8,9,13), focussing attention on the ark as it presses the claims of the Lord of the earth on the beleaguered inhabitants. With what self-abasement Joshua and the elders prostrate themselves before it as they wrestle with the enigma of Israel's routed throng (7:6). Ponder, too, its silent witness at Ebal as "all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them" (8:35) re-dedicate themselves (see Deut. 27:2-26) to "all the words of the law" (8:34).

Dependence on their own paltry resources was the sure way to disaster, but when the ark was accorded its rightful place all issued in glorious victory.

Once more we stand at the threshold of a new year, the path ahead unknown. It will have its Jordans and Jerichos, its Ais and Ebals for each of us and for the testimony collectively. In many a heart there rises unbidden the question, "How shall I cope?". Perhaps 2 Corinthians 2:14 gives the New Testament parallel to our superscription, "thanks be unto God, which **always** causeth **us** to triumph in Christ".

K.S.

Peter's Two Epistles

by D.O. Murray, Australia

Inspiration and Imitation (4)

In the last five verses of chapter 1, verses 17-21, the apostle gives us an outline of God's inspiration of His Scriptures: four different tenses of the one irregular verb used. The verb is usually translated, *I bring*, or, *I carry*, according to how it best fits the context in the English translation. In verse 17 the first aorist participle is used; the Father's voice *came* to them — *it was brought* to them, or *carried* to them. In verse 18 the voice which *came* to them, the passive aorist participle — *was brought* to them, or, *carried* to them. In verse 21 is the aorist indicative active: prophecy *did not come* — *was not brought*, or *was not carried*, by the will of man. Men spoke as they *were moved*, *being moved*, the present participle, — *carried along*, or *borne along*, by the Spirit of God in the writing of it. Unless the reader is able to recognise the four tenses of the one Greek verb, he might think that different verbs are being used by the apostle. In short, the message *was brought*, or *carried*, *to the writer*, and *the writer was carried along* in the writing of it by the Spirit of God. Hence the message came from God word-perfect.

No prophecy of Scripture is of any private interpretation; the force of a word, or a passage, of Scripture, is not taken from an isolated word, or an isolated passage, but from all Scripture and from every Scripture. Recently a woman quoted from Romans 7:2, "that the woman who has a husband

is bound by law to her husband so long as he lives" to make void the words of the Lord Himself: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt. 19:9). Every word of Scripture and every passage of Scripture, being part of the mind of God, will fit in with every other word of Scripture without adjustment or accommodating it to suit what we might happen to think, without any forcing of the issues.

In chapter 2 the apostle gives such a forceful exposure and description of false teachers among us that some, in the early centuries of Christianity, refused to accept this Second Epistle as Scripture. In this they were wrong. The apostle writes that privily they bring in damnable heresies, even denying the Lord that bought them. Every one is bought; only those saved admit God's right of purchase. The presence of false teachers is not rare; many follow their ways and errors; they cause the way of truth to be evil spoken of (2:2).

The most common errors of our time are the derogation of the Lord Jesus Christ and denial of God's inspiration of His Scriptures. The virgin Birth of the Son of God into this world is denied. He could not sin because He is holy; He could recognise sin in a moment and reject it immediately without a second thought.

He died, the Just for the unjust that He might bring us to God. God has raised Him from among the dead. Even the leading Bible Societies have changed the punctuation in important verses of John's Gospel to read: "and without Him was not anything made. What was made in Him was life" (John 1:3-4).

Such error may be read in the margin of the Revised Version. It was revived in the Greek New Testament edited by Westcott and Hort in 1881. The Second Edition of the Greek New Testament by the British and Foreign Bible Society (1958) has the error. The German Bible Society in Stuttgart did not adopt the error in their edition of 1963; they adopt the error in 1979. The three editions of the United Bible Societies (1966, 1968, and 1975) have the error. The Greek Text edited in 1964 for the New English Bible has the error. We are told that this is scholarship. The English Revisers adopt: "Every Scripture inspired of God (*is*) also profitable for teaching" (2 Timothy 3:16 R.V.).

This led to controversy in the newspapers in 1881. The question was asked, "Are there Scriptures inspired and Scriptures not inspired?" Corrupt doctrine is found in some modern versions. The apostle Peter writes: "And through covetousness shall they with feigned words make merchandise of you: whose judgement now of a long time lingereth not, and their damnation slumbereth not (2 Peter 2:3).

One leading theologian, with several doctorate degrees, has opposed calling Jesus Lord, especially in Matthew's Gospel. Matthew quotes Isaiah the prophet, calling Him Lord

(Matt 3:3). The Lord calls Himself Lord in Matthew's Gospel (ch. 22:41-45). Some theologians teach that the apostle Paul did not call Christ God. They therefore have to deny that he wrote his Epistle to the Hebrews, speaking of "the writer of the Epistle to the Hebrews". Others now teach that Peter did not write his epistles. The translation at Romans 9:5 suffers mutilation in modern versions, which should read: "of whom are the fathers, and from whom is the Christ according to the flesh, who is over all God, blessed for ever".

One prominent theologian in the United Bible Societies writes that it is "tantamount to impossible that Paul would have expressed Christ's greatness by calling Him God blessed forever".

This is exactly what the apostle did call Him at Romans 9:5. Paul writes at Titus 2:13 N.T., "awaiting the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ, who gave Himself for all".

God did not spare angels who sinned (ch. 2:4). He did not spare the old world in the days of Noah (ch. 2:5). Sodom and Gomorrah were overthrown (ch.2:6). The false teachers speak of things of which they are ignorant (ch.2:12). They follow in the path of Balaam, who wanted to curse the people of God for reward (ch. 2:15). They are slaves of corruption (ch. 2:19).

"For if after having escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first" (ch.2:20 N.T.).■

Babylon — Its History and Prophecy.

by H. Cooper, Warrington (4)

There is no doubt that the "Scarlet Beast" on which the woman sits is the civil power of the day the principle already examined in some detail being exemplified here the religious power controlling and maintaining the political authority. The religious power through an unholy alliance between the two, although professing the Name of Christ and outwardly holding a semblance of the truth to give an appearance of a respectable religion, has been actually abandoned and truth and principles are held in weakness.

The *Beast* is the Roman empire in its final form, the *Woman* is apostate Christianity the masterpiece of *Satan*, a false church, professing to be the church of Christ, adorning herself with those colours which are "borrowed" from what speaks of the glory of Christ, but really a *Harlot*. As prostitute she sells herself to worldly rulers, dresses so as to attract world leaders, amasses great wealth, all the time extending her influence so that all professing Christendom will be united into one religious system under her sway.

This huge Christianised system will be the final outcome of the present ecumenical trends which are so vigorously propagated by the main religious leaders of our time. It will not simply be the *Roman* church, Papacy, for this *Woman* is *Mother of Harlots*, she is the mother of every religious system which seeks the favours of the world, whether the established church of the West or orthodox churches of other lands, in

the final outcome all will come together as one so that the various sects and denominations of Protestantism, and many Non Conformist groups will have also the character of her who has produced them — Babylon.

Romanism is *Babylonian* in character but it is only a part of what is comprehended under the name *Babylon*; it is wrong to assume that all taking the Name of Christ is "*Christian*". This is why we cannot associate with all that professes Christ, why "interdenominationalism" is a great danger, because many sects and groups claiming Christianity are branches of what is *Babylonian* though outwardly it may not be apparent.

If wisdom will be needed in a future day to rightly judge the character of *Babylon*, how much more now when the Apostasy is not fully manifested; there is a great need to test even the churches which make great play on the word "evangelical".

The differences between many religious groups will gradually disappear, being absorbed into the one universal system of worship, this "unity" being achieved by compromise and weakness because much that is held as "principle" is not the settled conviction of the soul but simply the meek acceptance of a man-made religion in the first place. Take the warning of Revelation 18:4 to heart now.

From Revelation 17:15 we are taught how this religious apostate system came under God's judgment through the rebellion of the civil

government with which she had committed fornication. The kings and the Beast combine to overthrow the Woman; once they had been united with her, but now they unite against her. Those who had once indulged in illicit love with her now turn against her in hatred so that she becomes an abandoned woman; the "flesh" they once admired and lusted after they now devour in their intense loathing and their burning desire to be rid of the wicked woman.

It is not for any good motive that they so act; unwittingly they are the instruments by which God accomplishes His purpose, but the world is not to be freed from the evils of a universal apostate religion. The removal of Apostate Christianity makes way for the introduction of a different form of religious worship, the worship of Satan under the power of the Beast, including the setting up of the image in the temple and the orchestrating of world-wide satanic worship by Antichrist.

Babylon is a thorough mixture of Paganism/Judaism and perverted Christianity and must fall under God's judgment; nothing is so hateful to God as religious sin, the professing of His Name accompanied by spiritual fornication which is idolatry.

Thus Revelation 18 shows us God acting in direct judgment against the evil system; the judgment of chapter 18 is distinct because it is God Himself who acts here.

It is not now the Woman but the City and again we note the figure applied to the true church as Revelation 21:9-10; already translated to heaven whilst God deals with her spurious counterpart on earth, making ready for the glorious unveiling of the Lamb's Wife, clearing the ground so that *The Marriage of the Lamb* can take place, Revelation 19:6ff.

This City answers to *Nimrod's Babylon* but it is built with "sins" not "bricks" and has become the habitation of every kind of uncleanness, in contrast with the *Holy City* which is God's dwelling place. Commercial Babylon is in view in Revelation 18 but her moral state is again re-iterated and just as the *City and Tower* of Nimrod were to reach to the heaven so now the "sins" of *Mystery Babylon* are heaped up to heaven and her unrighteousness is remembered by God.

Retribution must be both swift and sufficient and God sees to it that she pays "double" for her wickedness, but even after the collapse of her religious power, her overthrow at the hands of men, this "bereaved" woman continues to claim "queenly" authority and refuses to believe that she will see sorrow.

Although world-rulers swept her aside spiritually, they must have desired to maintain her as a commercial system, but it is not to be, and when God takes decisive action to bring her low the whole commercial and social life of the world is dramatically affected. The world which had rejoiced in Babylon's prosperity is filled with mourning.

If we look for a *Woman* and a *City* of this character now it will be found in *Rome*; the history of *Pagan Rome* is filled with incidents of persecution against God's people, but in *Papal Rome* it is even more so, and all this done on the pretext of representing God.

The cruelty of the Babylon system has not yet been seen fully although signs of it are present even now,

Let God's people of this day realise what sins *Great Babylon* is capable of; let us separate ourselves from all that has this character whether religion or commerce, let us pass judgment upon

her now in our hearts (Revelation 18:30) for God will surely avenge the blood of His saints and apostles and prophets upon her.

The Epistle to the Romans.

by Robin I. McKeown,
Cookstown.

Much secular literature adorns most of the libraries of the Teaching establishments of this and other lands, in respect of the great subjects of God and man, which subjects have at times fascinated and even perplexed great scholars. None by means of intellectual exercise has ever achieved a correct understanding of either God or man. Yet the letter before us is illuminating in respect of both. Here the exercised enquirer will get answers to the many questions which have for millennia preoccupied men and, of course, the answers may not be to his pleasing — how often we only listen to that which we wish to hear! In the Romans we quickly learn of man's total ruin, his proven powerlessness to please God; the righteousness of God in respect of His dealings with men whether in judgment or in justification; His righteousness in His dealings with the nation of Israel and the nations generally.

It is, perhaps, not without significance that the great epistle of the Gospel was written to a company of believers who lived in the capital city of the great Empire which ruled the known world and, which, in revived form, will yet hold ruthless sway in tribulation times still to come, after the rapture of the church. The writer was, of course, a Roman citizen. It is hardly surprising, therefore, that Paul devotes the first half of ch. 13 to

May we be kept free from the contaminations of Babylon, remain chaste as a *virgin woman* and *holy* as the *city* which comes from God.■

advising these Roman believers that "the powers that be are ordained of God" (13:1) and that resistance of the power is tantamount to resisting "the ordinance of God" (13:2). That he wrote such a detailed and doctrinal letter is probably a direct consequence of his inability to visit the saints in Rome where he would have given an oral ministry of establishment (1:11). No doubt, in writing, Paul was also discharging his apostolic duties towards the Gentiles as indicated in ch. 1:13-15 and ch. 15:16 — these references would suggest that the composition of the local assembly in the metropolis of the Empire was largely Gentilish though not exclusively. Although the apostle had unceasing care (1:9) for these believers he was not instrumental in their conversion or in the planting of the church there. Indeed the Scripture is silent as regards these beginnings in Rome. It is evident that he longed to see them (1:11), and that he often purposed to visit them is made clear at the beginning (1:13) and, again, at the end of the epistle (15:23).

What a lesson for God's people today: instead of being impatient when purposes and exercises which we have come to nothing, we should be more concerned to recognise that God may be upsetting our arrangements to bring us into His ways and His purposes. The outcome of Paul not being able to visit Rome (though

he did in his latter years) is this marvellous Epistle, which we should hold as a most treasured possession.

Paul does not identify any other brother with himself in the writing of the Roman and Ephesian Epistles. This is rather significant because these great letters are a sum of Paul's two-fold stewardship: firstly, in the present Epistle he has particularly in mind his stewardship in the gospel and secondly, in Ephesians he has his "church" stewardship in view, where he writes of "the church which is his body", Ephesians 1:22-23. As far as the former is concerned in chapter 2:16 Paul writes "... my gospel".

The place of the Romans in the New Testament should be noted i.e. it is the first Epistle in the Canon yet, as far as can be ascertained, it was about the sixth epistle to be written coming after 1st and 2nd Thessalonians, Galatians and 1st and 2nd Corinthians. This surely should emphasise to any student of Scripture that a diligent study of these sixteen chapters is imperative to a right understanding both of Old and New Testaments. I suppose it can be said that Romans is the first epistle because it deals with first things i.e. the great foundational issues of the gospel.

The Epistle has been described as a "Treatise for the saints and not a Tract for sinners". True we preach the gospel to reach the lost and guilty — let each local assembly make abundantly sure that it has not lost the spirit of the Thessalonian saints from whom "sounded out the word of the Lord" (1 Thess. 1:8). But let us remember that the Romans was not written to sinners, but to saints and the Epistle might be described as brimful with fundamental and foundational truths which, if properly understood, will have the desired effect of establishing (1:11) the people

of God.

In concluding this article let me employ a tactic extensively used by Paul in writing this Epistle i.e. the use of questions to bring into sharper focus key issues which were addressing the mind of the writer through the Holy Spirit.

1. Who then would claim to be an "established" saint and yet admit to a poor appreciation of the Roman Epistle? It seems a contradiction, if not an impossibility!

2. Who then would claim to evangelise, whether in South America or the South of England, in the North of Canada or the North of Ireland, on the factory floor, the office, or the Sunday School, and not have a deep appreciation of this epistle, particularly the early chapters? It will greatly assist the believer in attempting to reach sinners with the Gospel, whether in a personal or public manner, to be wholly persuaded of both the universality and totality (3:9-19) of man's ruin through "one man's disobedience" (5:19). This will preserve him from ever imagining that any man whoever, or whatever he may be, has anything on the credit side as regards his standing before God! e.g. Rom. 8:8, "So then they that are in the flesh *cannot* please God". Once any preacher begins to offer credits to the sinner, he not only fails abysmally to understand Rom. chs. 1 - 3 as regards man's ruin, but allows Satan insidiously to begin to undermine the truths of justification by grace (see 3:24).

3. Who then would claim to be a teacher and yet admit to limited understanding of the first epistle in the New Testament? For example would he presume to be authoritative on the great prophetic subject of Israel and the Nations and yet have little perception of the contents of the dispensational chapters of Rom. 9-11? ■

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel.

Introduction. It would be our intention in this column, as the Lord leads and indeed enables, to explore over the next few months this very fascinating Book of Daniel. In so doing, we would seek to keep ever before us a twofold objective: firstly, to set before the readers some appreciation of the instruction imparted herein by the Spirit of God Himself (2 Timothy 3:16), albeit with greater emphasis upon the clear practical lessons to be derived as we follow the steps of an undoubted man of God, yet without neglecting the great prophetic unfoldings which are revealed in its dreams and visions; secondly, to demonstrate to the readers an approach to the study of a book such as this, in the hope that this in turn will stimulate a greater interest in the pursuit of like studies by more "young believers" (2 Timothy 2:15).

AN UNSEALED BOOK

Why, then, have we chosen for this series of studies this particular book? And it would appear to the writer that on at least two counts the Book of Daniel is most pertinent to us, "upon whom the ends of the world (JND "ages") are come" (1

Cor. 10:11).

(1) In the closing chapter, Daniel is told to "shut up the words, and seal the book, even to the time of the end". So the book of Daniel was a sealed book. This is plainly in contrast to its New Testament counterpart, the Book of the Revelation, in the last chapter of which John is instructed to "seal not the sayings of the prophecy of this book; for the time is at hand". Is such not indicative of an important distinction between the two books? And while the Book of Daniel has always had a message for the people of God, especially in the dark days, its primary function is to enlighten those of the faithful remnant who will be living on earth in "the time of the end". That time remains future to us. Yet who would deny that such days are almost upon us? Surely then it behoves each one of us to be intelligent as to what lies imminently ahead for men and women all around us. Truly "the coming of the Lord draweth nigh". We cry "Maranatha"!

Again, the Book of Daniel has been unsealed to us by reason of the indwelling of the Holy Spirit. Said the Lord Jesus of Him "He will show you things to come" (John 16:13). And what of 1 Corinthians 2? Things hitherto unrevealed, Paul says "God hath revealed them unto us by His Spirit" (2:10). There is therefore no excuse for our neglecting this precious Book of Daniel.

DANIEL

(2) But what of Daniel himself as seen in the book? And he is found living as a stranger in Babylon. His testimony is seen to be maintained while in a foreign land and amidst a people that know not God. Is such

not our lot today? Are we not truly strangers in a foreign land? The apostle Peter would, in his first epistle, describe us as elect strangers and as "strangers and pilgrims", while the apostle Paul would speak of our "citizenship" as being "in heaven" (Philippians 3:20). And while the doom of Babylon awaits the days of Revelation chapters 17 and 18 yet it is certain that the system of Babylon which had its beginnings in Genesis 11 is on the ascendancy all around us, aye maybe even in our very midst. How relevant then the example of Daniel "... whose faith follow". Timely studies we aver.

REFLECTIONS

If these be "studies", why do we entitle them "reflections"? And herein lies an important principle for all to follow in studying the Word. How tempting it is when confronted with the challenge of a book like this to immediately rush off to an accredited book-shop and seek to acquire a collection of books purporting to expound the Book to be studied, and by dint of reading such to form an opinion as to its teachings. Nay! My beloved reader, keep the writings of men in their proper place. By all means accumulate a library of sound books which will greatly assist you in the study of the Word. After all it was a former editor of this very magazine who is reported to have once commented that a young believer worth his salt would readily forego a few lunches to pay for a worthwhile book! ("more than my necessary food", Job 23:12). But such must ever be as a source of reference not of reliance. And we have entitled these studies "Reflections" as a constant

reminder to all of us that the primary approach to the study of the Scriptures must ever be by meditating thereupon. Profit comes only by the repeated reading, not of books, but of the Book and then reflecting upon what one has read. Is such not the characteristic of the blessed man of Psalm 1? Listen to verse 2 of the Psalm:

"His delight is in the law of the Lord and in His law doth he meditate day and night"

And such will be seen in the life of Daniel himself (Chapter 9:2). Alas that the habit of meditation has been largely lost to our generation. Did the beloved apostle not encourage his younger fellow-worker Timothy to meditate upon the Scriptures? "Give thyself wholly to them" he added (1 Timothy 4:15) where the idea is that of absorption in what is read, of soaking it up! Thus the relevance of these studies and the reason for their description as "reflections".

HOMEWORK

Could we then leave the readers this month with some "homework" to undertake before next month, in the will of the Lord? Read the book of Daniel. Read it again and again, then reflect upon what you have read. Would we give you some help? In the second chapter and its fourth verse we read that the Chaldeans spake to King Nebuchadnezzar "in Syriack" i.e. in the language of the Chaldeans (Aramaic). This change from the Hebrew language continues therefrom right until the end of chapter seven. Such surely indicates the broad divisions of the book -

- A. Chapter 1
- B. Chapters 2 to 7
- C. Chapters 8 to 12

The Meaning of the Cross.

by Tony Renshaw,
Heald Green

It is striking to see that the call to take up the cross is confined to the gospels. No such call appears in the remainder of the New Testament. Neither in their preaching nor their writings did the apostles and preachers urge men to take up the cross and follow Jesus. Only the Master issued such a call. And after He died and rose again He abandoned that language Himself and, by His Spirit, He kept it out of the apostolic message.

Equally striking, though, is the fact that the cross itself remained central to the message of the New Testament writings. The emphasis is different and could be said to be more demanding. It amounts to this, that the Lord's followers are called upon to live, not as though they were going to Calvary, but as though they have already been there. They are not required to take up the cross, but to regard themselves as having been crucified. Here are some examples:

"God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:2-4).

"I am crucified with Christ: nevertheless I live; yet not I, but Christ

liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20).

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:10-11).

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 2:20, 3:1).

Before Christ was crucified then, His followers were required to live as though they were going to be crucified with Him. After His resurrection, they were taught to live as though they *had* been crucified with Him, and indeed had been buried and raised with Him. The dominant place given to this teaching in the New Testament proves it to be vital to effective Christian living. The Saviour's cross and His atoning work there have been present to the triune God from all eternity. So far as God is concerned every Christian was crucified with Christ, buried with Him and raised with Him.

Perhaps the most detailed unfolding of this truth is found in Romans 6.

The first ten verses are objective and factual, and in verses 11-14 Paul urges believers to grasp the doctrine, to see its implications and to live accordingly. We have seen that the condemned man carrying his cross to the execution ground was now facing the reality of the claims of God and of eternity. Short of a miracle, nothing could now revive his links with this world. Earthly possessions were behind him, earthly ambitions shattered and earthly relationships severed. Just a few tragic hours remained to him before the end came. But the doctrine now before us implies that the Christian is altogether beyond that stage. Conversion has taken him through death and burial and on into resurrection. It is not that his links with the world are soon to be broken. They are broken already. He has been crucified with Christ, buried and raised with Him, and seated with Him in the heavenlies (Eph. 2:6). His citizenship is in heaven. For him physical death can be referred to as "sleep" (1 Thess. 4:13-15), and takes him directly into the Lord's presence (2 Cor. 5:8).

The Lord Jesus seems to anticipate all this during His prayer during the night of the betrayal, for He says to the Father: "I have given them thy word; and the world hath hated them, *because they are not of the world*, even as I am not of the world" (John 17:14). And it is remarkable to notice that He adds shortly afterwards "As thou hast sent me into the world, even so have I also *sent them into the world*" (v.18). The Lord's standpoint in that glorious prayer is that He was in effect beyond death and resurrection (see v.11, "And now I am no more in the

world"). He views His disciples as being linked with Him in that way. This throws light on Peter's words in his first epistle: "Dearly beloved, I beseech you *as strangers and pilgrims*, abstain from fleshly lusts, which war against the soul" (2:11). Peter realised that believers are not "at home" in this world. It has become a wilderness through which they are travelling. Their true homeland is above, the fair land of the Trinity.

It should therefore be unthinkable for a Christian to trifle with sin or to be absorbed by earthly pleasures or ambitions. He should now be occupied with higher things, divine things, enduring things. Paul puts it powerfully in these words: "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). Failure to grasp these truths will not only lead to conduct dishonouring to the Lord, but will also deprive the Christian of enduring satisfaction in life. God's bornagain children are so constituted that their only fulfilment in life, their only real joy, is to be found in spiritual things, in the practice of prayer, the study of the Scriptures, the fellowship of believers, the service of God and the presence of Christ.

This teaching as to the Christian's severance from this world and his links with the risen Christ is very demanding. There are times when it seems hard to take. It sounds as though the Lord Jesus expects His followers to abandon their whole lives for His sake and to regard all earthly possessions and prospects as being held only by His permission

and subject to His approval and plans. Have we no rights whatever? May we not call our souls our own? Decidedly not, insists Paul! "Ye are not your own for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

After calling the disciples to take up the cross and follow Him, the Lord added these words: "He that findeth His life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39). Each disciple, then, is required to lose his life for Jesus' sake, to abandon his life to the Master's will, to surrender and hand over the

controls to the Lord. The late Harry Bell once referred to this as "a once-for-all surrender to be repeated every day"! But the startling promise from the Lord here is that the one who does this *shall find* his life, will discover the central purpose for all living, will get right into the will of the living God and will fulfil the destiny for which he was born. It is the person who *finds* his life, who goes his own way, prefers his own will, decides his own future, who really loses his life by missing the whole purpose and destiny for which he was created. That person is the loser. That person loses his life. ■

Light from an Old Lamp

Comments by William Kelly
on Mark ch. 7 1:9.

I desire to press the immense importance of giving no authority to any rule except the word now written. To hear men of God, to be helped by servants of God, to value an exposition of the truth, is all well, but is a very different thing from an authoritative canon or creed which men impose as binding upon conscience. It is never right to accept thus what comes from man. God alone and His word bind the conscience. His servants may teach, but if they teach aright, it is the truth of God. They bring the word of God to bear upon the conscience, and therefore nobody that understands the place of God's servant would wish

to create a divided allegiance by imposing his own thoughts and words. His proper function as servant is rather to maintain the undisguised supremacy of God's word, so that the conscience may be put under a positive and increased sense of obligation. Whenever the work is well done, and blessed by God's grace, further question is at an end.

But in divine things, the main point is God dealing, by His word and Spirit, with conscience, as immediately subject to Himself. And hence it is, that everything which intercepts the direct application of the Scripture from God Himself to His children is

the most positive injury. It is man stepping into the place of God. This at once furnishes a sure test for deciding what is of God, and what is not. If you speak to me of helps for understanding the word of God, these exist and are given of God. Such is the object of ministry, which is the service that God has instituted for the purpose of giving effect to His word. But none the less is His word the means of dealing with sinners and of building up His children. True it is the service of God in His word, not a rival or co-ordinate authority.

On the other hand, tradition is essentially different. It proceeds not from God, but from man. We find the attempt to introduce it even in the New Testament, and while the apostle Paul was in the midst of his labours. The church at Corinth shows, perhaps, the first attempt of the enemy to insinuate human tradition. They had allowed women to preach in the public assembly, which the apostle denounces. There was a good deal to be argued for it. People might have reasoned — if women had gifts, why should these not be used? If gifts were possessed suited to bring out the truth of God, why not turn these to the utmost account in the Christian assembly? The word of God positively interdicts this. It allows that a woman might prophecy; as for instance, the four daughters of Philip the evangelist, no doubt, did prophecy.

The question is, where and how? In the first place, they were not to prophecy to men, because that would be an inversion of God's order. A woman is not suffered to teach or govern. Consequently, while they were allowed to bring out whatever light they had, even of the highest character, yet it was to be done in subjection to the word of the Lord. A man, as the apostle shows, is the glory of God; whereas the woman is put

under subjection. Man has the official place of superiority to the woman. It could, therefore, never be supposed that God would give a gift to a woman in such sort as to set aside, in so important a manner, the difference established from the beginning, and sanctioned and insisted upon in the New Testament.

In the next place, within the public assembly, woman's speaking in any form, even asking a question, is forbidden. They are to ask their husbands at home. It was this very thing that drew out the apostle's condemnation of tradition. The Corinthians seemed to have allowed and contended for liberty to be given to these gifted women to speak in the assembly. But the apostle takes them to task, and urges that if any of them were spiritual or prophets, they would be subject to the word of the Lord. On the other hand, if any of them were ignorant, let them be so. What a blow to the would-be-wise speculators to hear their theories treated as mere and wilful ignorance! "If any man be ignorant, let him be ignorant". These high-flown men were really ignorant of the mind of God.

This, it is evident, is exceedingly important, because it puts us in the presence of the great truth which the church of God has forgotten and trampled under foot in all ages. The word is not to come *out from ourselves*. We want the word that comes from God to the church; and not what the church, so called, pretends to utter. The church never teaches nor rules. That which comes from man or from the church has no authority whatever: on the contrary, the church is called to be in the place of subjection to Christ; she is not in the place of the Lord, but of the lady. Jesus is Lord. He alone commands the church, which is put by God in the place of the woman, as subject to the Lord. ■

The Ministry of the New Covenant In 2 Cor.

by J. Rudd, Cheetham

The section under consideration, from verse 14 of chapter 2 to verse 12 of chapter 5, is singularly marked by the word "manifest" (*phaneroo*). The same word is used in Ephesians 5:13 "Whatsoever doth make manifest is light". So what we have before us is our being in the light of divine scrutiny, in the light of the veil being removed. I suggest the following paragraphs within the section:

- 2: 14-17 The Quality of the Ministry and the Divine enabling
- 3: 1-6, 17, 18 The Effect of the Ministry and its contrast in glory
- 4: 1-18 The Cost of the Ministry and its Consummation in glory
- 5: 1-12 The Test of the Ministry and the manifestation in glory

Introduction. What we have here stands in marked contrast with the New Covenant in Hebrews 10 where privilege is in view: the perfection of the work of Christ as the one offering, which is the basis of and the perfect facility for entering "into the holiest". As one has so aptly put it, we have: a *perfect title* — the blood of Christ; a *prepared way* — though the veil, that is to say His flesh; a *powerful helper* — a high priest over the house of God. That privilege brings us into the light of the divine presence; the veil is removed.

In Exodus 40 we read, "So Moses finished the work" (v.33) and "Moses was not able to enter into the tent of the congregation, because the cloud

abode thereon, and the glory of the Lord filled the tabernacle" (v.35). Every stitch and every piece of workmanship that went into the making of the tabernacle, even under the guidance of the Spirit of God, only served to shut God in and to shut man out: "The Holy Spirit this signifying, that the way into the holiest was not made manifest, while as the first tabernacle had its standing" (Heb. 9:8).

In contrast in Matthew 27:50f we read, "Jesus, when he had cried with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom". John tells us what that cry was, "When Jesus therefore had received the vinegar, He said, It is finished" (19:30). So, with a shout of triumph, the Lord had opened the way into the holiest, the very presence of God, and is now "set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1,2). Then in verse 6 the new covenant is introduced, "But now hath he obtained a more excellent ministry, by how much more also he is the meditator of a better covenant, which was established upon better promises".

In the verses we are considering, it is not so much the privilege afforded us of entering in, but the responsibility associated with that privilege, hence the apostle asks the question, "who is

sufficient for these things?" (2:16), that is for sharing with our Lord in heaven this blessed ministry of the new covenant. It is no longer a writing on stones, a ministry of death and condemnation, but a writing on the heart producing fruit for God, producing "living epistles". For this he finds his sufficiency in God: "Our sufficiency is of God; who also hath made us competent ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (3:5-6).

The Quality of the Ministry.

When we think of the quality of the ministry we do well to note the apostle's words in chapter 2 verse 14. He sees his path as a path of victory because in spite of every contingency God purposes triumph. He is assured of victory because he holds the living and abiding word in unleavened purity: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (v.17). Is there not a clue here as to the cause of our disappointments and failures in divine things? Can we say that we always triumph in Christ.

As to the ministry itself, there is a savour of Christ about it: "and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ". It is worthy of note, firstly, that the savour must be such as finds its acceptance in divine appreciation; we cannot find victory in anything other than that which pleases Him. There is something of the character of the burnt offering about it, as in the exhortation in Ephesians 5:1; "Be ye therefore followers of God, as dear

children: and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour". Let us trace the savour and see its demands in respect of acceptable service and effectual ministry

The first specific mention of the sweet savour is in Genesis 8:21: "And the Lord smelled a sweet savour (margin, a savour of rest); and the Lord said in His heart, I will not again curse the ground any more for man's sake". This is actually the third recorded instance of death being introduced to meet the present felt need of man and the righteous requirements of God in relation to that need; the savour may be appreciated equally in these earlier narratives as follows, First we have Adam's transgression concerning which there is just one statement, and yet how much is embodied in it: "Unto Adam and to his wife did the Lord God make coats of skins and clothed them" (3:21). Here we see death coming in sacrificially by way of atonement. It was a time when the devil thought he had thwarted the purpose of God and had triumphed; but God, by means of the very thing that the enemy had introduced (death), gave the fallen pair, who stood naked and stripped of authority before Him, a standing in His presence on the ground of that atonement and the hope in their hearts of the Seed of the woman who would, by means of that very death, "destroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage" (Heb. 2:15). The first lesson then as to the savour of Christ is the overcoming of the devil.

(To be continued)

·REGIONS·BEYOND·

In Desert Places

by Ian Rees.

It can only be a matter of conjecture why Botswana has for so long apparently been overlooked by assembly missionaries. It was not until 1969 that a couple, interested in establishing New Testament assemblies, followed F.S. Arnot's early example and settled in the country. Admittedly the population is very small, only one million in a country the size of France, Belgium, and Luxembourg combined. Moreover, two thirds of Botswana is virtually uninhabitable, consisting as it does of the Kalahari Desert — a huge area devoid of surface water save that which collects in clay pans after the uncertain rains. The Kalahari is not a sandy desert but a vast waste of scrub, sere grass, and bush; but even so the only people capable of eking out an existence within its boundaries are the primitive Bushmen still pursuing a nomadic lifestyle.

For us lesser mortals, life is conducted in the narrow strip of land stretching north to south on the eastern extremity of the Kalahari. It is here that the main towns, villages, roads, and railway are located. Politically, Botswana is reputed to be the most stable democracy in Africa today. We enjoy total freedom of religion, and missionary activity is encouraged. Economically, Botswana might still be termed a developing country; it is not yet self-sufficient in food-stuffs, and health and education are still at a basic level. Spiritually, Botswana is still a desert. This, the country in which the great David Livingstone and Robert Moffat once laboured, has for too long been left behind the rest of Africa as a focus of missionary endeavour.

Difficult Language. Jim and Irene Legge took up residence in Serowe, the chief village of the Bamangwato. Those were difficult days for them as they struggled to master the language without adequate help. Setswana is a difficult language to learn. Its chief characteristic is its noun classes; each noun falls into one of ten classes each of which is divided into singular and plural. This not only means there are ten ways of making plurals — but also all pronouns, whether subjectival, objectival, demonstrative, emphatic, possessive etc are all governed by these classes! These are thus twenty ways of saying "of", "it", "all" depending on which class the relative noun falls into! Setswana is also a tonal language, which adds greatly to its complexities. One preacher still learning the language discovered to his chagrin he had just preached a whole sermon on the lost "nose"!

Witchcraft. The Legges began at first to meet in their home, then in a schoolroom, and then a hut belonging to one of their contacts,

until in 1971 they were given a church building long disused. The first five locals who were received into fellowship were lost to the assembly through witchcraft. Despite this severe setback the work continued encouraged by a young girl, Mavis, who was not even converted at that time. She was studying a Bible Course having been contacted in a meeting in the local hospital where she was training to be a nurse. Answering a specific question in one of the lessons, she wrote, "I am not born again". Before long however she came to the Legges rejoicing in that new birth. Subsequently baptised and received into assembly fellowship she has proved to be a real stalwart in the faith. Mavis knows the keeping power of the Saviour perhaps as some of us have never known it. Her father died and within a fortnight her youngest brother was buried. For a society steeped in fear of spirits and witchcraft there was only one explanation for their tragedy — Mavis! Her family were no longer enjoying "total protection" since her conversion. What pressures she endured we shall never know, but she remained resolute and has since led four of her sisters to the Lord.

In 1971 a young lad was saved in school in Gaborone. Eventually put in touch with the Legges, as Serowe was his native village, he too has proved to be a real help in the work. While in university studying medicine he held a Bible study in his room every evening from 10 - 11 p.m., as a result of which a fellow medical student, Dorcas, was saved whom Kgosi subsequently married! They are now both doctors, have two children, and Kgosi continues his studies and will soon DV be the most highly qualified Botswana physician in the country. These are just three of those whose faith has been proved real. It is such a joy to see them standing firm as so many fall away.

Major Problems. The work is beset with many problems and heartaches. Other than the Scriptures, a hymnbook, some tracts, Bible courses, and four booklets, there is nothing in Setswana to help the believers. We face three other major problems. Firstly, so far as preaching is concerned, there is a fearful prevalence of nominal Christian profession, the result of Chief Khama's virtual establishment of his own personal faith. Secondly, there is tremendous pressure on believers to conform to the appallingly low moral standards of society. For some reason there has been virtually a complete breakdown of married life. It has been calculated that out of every 100 children born in Serowe only 3 are legitimate. As I write this three believers are having to be put out of fellowship for fornication. How many others have gone the same way! Pray that those who are the Lord's will be kept pure.

The third problem facing us is the lack of workers and brethren. Many believers are moved around the country to staff schools and hospitals. As there are only two assemblies in the whole of Botswana this means that many are employed in centres where there is no prospect of Christian fellowship beyond the occasional visit. How we long for the day when there will be an assembly in every major centre

in Botswana. How we long too for men to be saved, for it is men who are the future of any assembly testimony. In the meantime, we pray that the Lord will sustain by His grace those deprived of fellowship.

The work in Serowe continues in schools, clinics, and the prison. Though there are only 17 at present breaking bread here, over 70 regularly attend the Gospel Meeting, more than 120 in the Sunday School, and over 80 in the Bible Class. In Gaborone, Clark and Hazel Logan meet with some believers in their home and invite neighbours in to hear the Gospel. They too have started a Sunday School and have applied for permission to build a Hall nearby. As for ourselves, we continue in language study, not knowing as yet what or where our future work will be. However, God who has guided us hitherto will clearly do so again, and nothing can exceed the joy of knowing and doing his will, trusting Him for everything, proving his faithfulness, and seeking His blessing on the existing work commenced by our colleagues and in which we hope to make our own increasing contribution as our ability in the language progresses.

It gives us great comfort to know the Saviour was often found "in desert places". Pray with us that His presence may be felt amongst us in a very real way.

(Ian and Rebecca together with their baby son Adam, left for Botswana in June last, commended by assemblies in Swansea and Bath.)

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Question

QUESTION

With regard to the first question in the August issue, does the New Testament support the commendation of sisters to the mission field?

ANSWER

One of the problems in this and allied questions is the definition of the term "mission field". When we become accustomed to expressions which are not within the Word of God it is hard to find scripture to relate to them.

Although we now speak of "missionaries", the New Testament does not, and only gives authority for the recognition and commendation of God's servants as Evangelists or Pastors/Teachers (apostles and Prophets also at the commencement of this dispensation). Thus on looking for scriptural authority we would only be able to commend men as Evangelists or Teachers be it at home or abroad.

Brethren and sisters can of course be commended from one assembly to another not only because of a change of home location but sometimes to engage in a particular work for the Lord. Phoebe is an example of this in Romans 16 and it is quite obvious from the reading of that passage that she could be of value to the assembly at Rome. A sister may be able to help the work of the Lord in practical ways in a given location, and be exercised to go there. In such a case she would be commended from one assembly to another. The danger of an unscriptural situation arising is when we equate this to the commendation of a man to the work of an Evangelist. If such is right for assemblies abroad then it could be right at home. Our brethren in other lands are just doing what some do at home, and the same scriptures give guidance to either.

Paul could speak of those women who laboured with him in the gospel at Philippi, and no doubt many of our brethren who labour

today can thank God for godly sisters who have laboured with them also.

J.R.B.

QUESTION

Could you please comment on a scriptural view of such recent evangelical campaigns as "Mission to London" and "Mission England". How should the believer relate to such efforts?

ANSWER

It has often been affirmed in this magazine that the New Testament pattern of evangelism is local assembly based. "From you sounded out the Word of the Lord" (1 Thess. 1:8), indicates that from the assembly at Thessalonica the gospel would spread to the surrounding areas. If each assembly was doing its work aright the light of the gospel would shine and spread throughout the land.

It should be also realised that when Evangelists pioneer in unreached areas, they have been commended from an assembly and thus the aim will be to see a New Testament assembly planted bearing the same features as the one from which the servant was sent.

The present writer cannot give informed comment on "Mission to London", but does know that "Mission England" was planned by a committee representative of all "denominations" including the Roman Catholic. However laudable the motives it behoves the born again believer to keep clear of such an unequal yoke. It should be further noted that the published policy of the convenors of this effort is to guide all converts to the nearest "church" of their choice irrespective of the denomination, this again includes the Roman Catholic Church. It is clear that we should be zealous, not only to see souls saved but also to encourage them to grow in grace, and to be gathered to the Lord's name in the locality where they live. John rejoiced that his children walked in truth (3 John 4), so should we.

J.R.B.

"The basic principle is that the Christian is not an isolated unit. We are members of the Church. So we can never look at things from a selfish viewpoint".

The Writings of Solomon. —

Proverbs.

by J. Stubbs, Mayfield

(1)

The book of Proverbs belongs to what is called The Wisdom literature of the Bible (Job, Proverbs, Ecclesiastes) and has long been accepted throughout history. Hardly a voice has been raised against it to cast doubt upon its authorship or its place as a part of the divine canon of Scripture. Its principles, counsels and instructions are so timeless, so fitting and so ultra dispensational, that they really would defy criticism. Again and again throughout the New Testament the teaching of this wholesome book is referred to, showing to us that the high standards which it demands and the practical advice it gives, covering the human race in the whole of its activity, can only receive their full meaning when applied to the believer in the Lord Jesus Christ. Note the following citations: ch. 3:7 — Rom. 12:16; ch. 3:11-12 — Heb. 12:5-6; ch. 3:34 — James 4:6; 1 Peter 5:5; ch. 10:12 — 1 Peter 4:8; ch. 11:31 — 1 Peter 4:18; ch. 25:6-7 — Luke 14: 8-10; ch. 25:21-22 — Rom. 12:20; ch. 26:11 — 2 Peter 2:22; ch. 27:1 — James 4:13-14.

A cursory reading of the book will reveal that, while it may lack distinctive Christian teaching, yet it is only the Holy Spirit within the believer that can make possible in the life, the intensely practical teaching of the book. The eternal principles the book contains should affect the believer in his pathway through this world. One has well said, "The book of Proverbs is intended to do for our daily life what the book of Psalms is intended to do for our devotional

life". One old writer on the book called his work *Law of heaven for life on earth*. A more recent writer described the book as *Proverbs of Solomon for Problems of Society*. Both these descriptions of Proverbs are good, for well would it have been for Solomon in particular and for society in general to have put into practice these proverbs. As long as sin rules in the heart, and man allows his depraved nature to motivate him, lawlessness, injustice, dissatisfaction, partiality, corruption and pride will increase. These proverbs are of great value in the church age as much as when they were first penned by the writer some 1,000 years before Christ.

Solomon is identified as the writer of this book in the very first verse. This is not to say that he is the author of all the proverbs. Evidently he collected some from various sources. Some were gathered together subsequent to his life by the men of Hezekiah (chs. 25 to 29). Also from 1 Kings 4:32 we know that he spake many more proverbs than appear in this book. This would establish for us the principle of Divine Selection in the book of Proverbs. God places in this book those proverbs which He deems useful for us. From Eccl. 12:9 we learn that, "He set in order many proverbs". Thus if there was a definite arrangement to Solomon's collection of 3,000 proverbs, need we expect anything less in this book? We surely have the principle of Divine Order throughout the book. The first impression of the reader of the Proverbs may well be that there is hardly in it

any order to speak of. The principle part of the book appears to be a collection of terse unconnected sayings, but a closer look and a belief that no book of the Bible lacks order, will reveal that there is indeed a divine division to this very practical book.

In chapters 1 to 9 we have the appeal of wisdom. Here wisdom and folly are contrasted. We have the path of wisdom and the way to blessing. This part of Proverbs is specially slanted for young men who are given instruction for the path in this world, all in order that the character might be moulded and mature (see ch. 1:5). Many snares confront the young man in this world. Who could read chapter 7, for example, without seeing in the wicked woman a picture of the world in its flattery and subtlety. The woman of chapter 7 reminds us of the attraction of the world even in its religious garb which is to be avoided, whereas in chapter 8 the wisdom described there reminds us of the attraction of Christ. Note how they differ in speech, in conduct, in what they offer and the goal to which they lead their followers. In chapters 1 to 9 of Proverbs we suggest these are proverbs for Solomon — passed on as instruction to him by his teachers. Solomon here is at school, as it were, but sadly for him he failed to conform to these lessons and thus we have the tragedy of his life.

In chapters 10 to 24 we have a collection of proverbs written by Solomon himself. Here we have genuine and true proverbs as such, all expressed with force and meaning, all complete in themselves, all perfectly consistent. The proverbs of men sometimes contradict themselves but not the proverbs which are found in this book. A proverb has been defined as (1) short, (2) plain, (3) common, (4) figurative, (5) ancient, (6) true. The

proverbs in this part of the book fulfil all these essentials. The sayings are mostly expressed in pairs. A good exercise is to try to see each proverb illustrated by some character in the scriptures. Think of Joseph in chapter 11:26. Think of Herod Agrippa (Acts 12) in chapter 16:18. Think of Rehoboam in chapter 12:12 and so on.

The third section of the book of Proverbs begins at chapter 25 and concludes at chapter 29. Here we have the proverbs collected by the men of Hezekiah, perhaps from the royal library. It is possible that the men of Hezekiah included Isaiah and Micah. Thus nearly 300 years after Solomon, Hezekiah had the burden to make general knowledge of Solomon's proverbs for the blessing of the people. He was a godly king who was marked by reverence for the Word of God. Had all the wise sayings in these chapters been followed, all that had been recovered by Hezekiah and his son Josiah, would never have been lost and Judah would never have gone into captivity as they did. There would have been conditions favourable for God to work in for the good of the people.

Finally in chapters 30 and 31 we have the fourth division of the book containing the words of Agur and King Lemuel. We do not know who these men were, but what they say is of great interest and has been put in the pages of inspiration for our learning. The prayer of Agur in chapter 30:7-9 would not be unfitting for the lips of the christian today. See what is said of Agur, Lemuel and the virtuous woman and note that they fulfil the practical teaching and wholesome wisdom of all the precious chapters of Proverbs. This would be a well rewarding study. The virtuous woman of course is a refreshing and sharp contrast to the harlot woman of chapter 7. ■

Worship

by N. McDonald, Halfway

Brief Meditations on Exodus 30

The golden altar (vv. 1-10) suggests that God desires worship from His people, that worship bears the stamp of divine authority. It was the highest vessel in the Holy Place; verse 2 says that it was two cubits high and Exodus 37:25 says the same. The table of shewbread was but one and a half cubits high (Ex. 25:23; 37:10). Inside the Holy Place or Tent of Meeting were three articles of furniture: on the south side, the golden candlestick or lampstand; on the north side, the table of shewbread; on the west side, the golden altar of incense. That it was the highest vessel suggests to us that worship is the highest spiritual service that one can render to God.

In Numbers 1:3 we find a *nation of warriors*, reminding us of the millions who have gladly given their lives for the Lord Jesus. Many warriors would do the same today if called upon, I have no doubt about that. Numbers 3:6 and 4:3 set before us a *tribe of workers*; the tribe of Levi was given that service. But in Exodus 28:1 we have a *family of worshippers*. There seem to be plenty of warriors and workers with us today, but precious few worshippers. The Lord Jesus said, "The Father seeketh worshippers" (John 4:23), not warriors, nor workers but worshippers.

Jacob seems to have reached the two cubits mark in life just before he died, for Hebrews 11:22 says, "He worshipped, leaning upon the top of his staff". *Leaning* suggests he had no

confidence in the flesh but in the Spirit. John 4:24 reminds us of this great truth; we must be in Spirit and in truth before we can worship God.

In worship it is not that God desires to give to us; he wants us to give to Him. In Deuteronomy 26:10-11 the people:

1) brought the firstfruits of the Land, which the Lord had given them;

2) they set it before the Lord their God;

3) they worshipped Him;

4) they rejoiced in every good thing that God had given them. That is real worship! .

David too, reached the high-water mark (1 Chron. 29:9-14). In verses 11-13 God is everything; He is glorious. David is nothing (v.14); the people are nothing. Yet they are able to offer so willingly, for they can offer to God only what He has given them.

We are the same. We can only present back to God what He has first given us. That is what Paul does in 2 Corinthians 9:15, "Thanks be unto God for His unspeakable gift", or as Strong puts it, "for His not yet fully expounded gift". And He never will be! If only there was more feeding on this Unexpounded Gift and less on worldly entertainments there would be more worshippers, less silence and less barrenness in our Morning Meetings today. ■

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 7th or month previous to issue.
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

England & Wales FORTHCOMING

JANUARY 5, 1985

Bristol: Speedwell Gospel Hall, Speedwell Road, at 6.45 p.m., E. Griffiths.

Ealing: Grove Hall, The Grove at 7.00 p.m., D.E. West.

West Mersea: Assembly Hall, East Road, at 4.00 p.m., R. Catchpole.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m., T. Proffitt.

Westcliff-on-Sea: The Gospel Hall, Carlton Avenue, at 7.30 p.m., D. Hinton.

Maidenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m., G. Harpur.

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m., J. Riddle.

Yeovil: Elsinore Gospel Hall, The Avenue, at 7.30 p.m., S. Hockey.

Stoke: Gospel Hall, Fletcher Road, at 7.00 p.m., T. Renshaw.

JANUARY 12

Northampton: Gospel Hall, Osborne Road, at 7.30 p.m., D. Ogden.

Derby: The Meeting Room, Curzon Street, at 7.15 p.m., C. Stewart.

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m., D. West.

Ottery St. Mary: The Gospel Hall, Yonder Street, at 7.30 p.m., C. Clarke.

Bristol: Totterdown Gospel Hall, Bellevue Road, at 6.45 p.m., F. Epps.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m., T.N. Ledger.

Wirral: Bebington, Bethesda, at 7.15 p.m., R. Parnaby.

Ely: Gospel Hall, Market Street, at 7.30 p.m., R. Dawes.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m., F. Hinton.

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m., W. Maxwell.

JANUARY 19

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m., M. Hall.

Cheltenham: Bethany Hall, Newton Road, Hesters Way. Missionary Conference at 4.00 p.m. and 6.30 p.m.

Wirral: Hope Hall, New Ferry, at 7.15 p.m., G. Price.

Mitcham Junction: Gospel Hall, Percy Road, at 7.00 p.m., G.B. Fyfe.

St. Austell: Seymour Gospel Hall, Slades Road, at 7.00 p.m., P. Hocking.

Brierfield: Hebron Hall, Walter Street, at 7.00 p.m., S. Brown.

Skelmanthorpe: Saville Road Hall, at 7.00 p.m., N. Mellish. Mr. Mellish will continue 21st to 24th at 7.30 p.m.

Derby: The Gospel Hall, Brunswick Street, at 7.15 p.m., J. Sinclair.

Warrington: Gospel Hall, Forster Street, at 7.00 p.m., D. Gooding.

Bristol: Chelsea Gospel Hall, Devon Road, at 6.45 p.m., E. Parmenter.

North Shields: Tyneside Sunday School Workers Conference in Gospel Hall, Coach Lane, at 3.30 p.m. and 6.30 p.m., P. Hedley (Italy).

JANUARY 26

Wroughton, Nr. Swindon: Markham Road Gospel Hall, at 7.30 p.m., A. Leckie. Mr. Leckie continues till January 31st.

Trent Vale: Claytonwood Road. Missionary Conference at 3.00 p.m. and 6.15 p.m., J. Kirk, J. Pugmire.

Haywards Heath: Franklynn Gospel Hall, Eastern Road, at 7.00 p.m., N. Mellish.

Wirral: Heswall Gospel Hall, at 7.15 p.m., R. Fenn.

Weymouth: South Dorset Bible Studies in Bethany Hall, at 7.30 p.m., C. Cann.

Leicester: York Street Gospel Hall, off Grnaby Street, at 7.30 p.m., D.E. West.

Bristol: Bishopston Gospel Hall, Gloucester Road, at 6.45 p.m., K. Jennings.

Mansfield: The Gospel Hall, Radford Street, at 7.15 p.m., G. Neilly.

Colyton: The Gospel Hall, The Butts, at 7.00 p.m., H. Bell.

FEBRUARY 2

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m., B. Osborne.

Bristol: Speedwell Gospel Hall, Speedwell Road, at 6.45 p.m., J. Baker.

Wirral: Emmaus, Bromborough, at 7.15 p.m., W. Craig.

Biddulph: Hebron Hall, St. John's Road, at 7.00 p.m., J. Skingsley.

Brierfield: Hebron Hall, Walter Street, at 7.00 p.m., G. Poland.

West Mersea: Assembly Hall, East Road, at 4.00 p.m., M. Hall.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m., E. Reynolds.

Westcliff-on-Sea: The Gospel Hall, Carlton Avenue, at 7.30 p.m., T. Proffitt.

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m., A. Wiseman.

Maidenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m., D.C. Hinton.

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m., J. Sinclair.

Yeovil: Elsinore Gospel Hall, The Avenue, at 7.30 p.m., M. Hughes.

FEBRUARY 9

Northampton: The Gospel Hall, Osborne Road, at 7.30 p.m., J.R. Baker.

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m., D. Angell.

Ottery St. Mary: The Gospel Hall, Yonder Street, at 7.30 p.m., H. Bell.

Ely: Gospel Hall, Market Street, at 7.30 p.m., R. Griffiths.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m., A. Cundick.

Derby: The Meeting Room, Curzon Street, at 7.15 p.m., R. Hill.

Bristol: Totterdown Gospel Hall, Bellevue Road, at 6.45 p.m., A.T. Shearman.

Wirral: Park Hall, Higher Tranmere, at 7.15 p.m., D. West.

Scotland FORTHCOMING

JANUARY 1

Dumfries: Bethany Hall, Buccleuch Street, at 12 noon. P. Maiden, J. Anderson, I. Grant.

Kilmarnock: Central Hall, John Finnie Street, at 12 noon. W. Banks, W.E.F. Naismith, H. Scott.

Kirkcaldy: Hebron Evangelical Church, Hayfield Road, at 2.30 p.m., D. Cook, J. Hislop, R. Rabey.

New Stevenston: Assembly Hall, Woodside Street, at 11.30 a.m., G. Waugh, J. Last, A. Wiseman, I. Spiers.

Motherwell: Roman Road Gospel Hall, in G.L.O. Centre, at 12 noon, A. Leckie, W.K. Morrison, D. Stringer.

Dundee: Hermon Evangelical Church, South Tay Street, at 3.00 p.m., R. Burt, J. Cadzow, A. Naismith.

Buckie: Gospel Hall, West Church Street, at 3.00 p.m., D. Morgan, J. Smyth, J. Paton.

Glenrothes: in Gospel Hall, Kennoway, at 3.00 p.m., E. Griffiths, J. Harrison, I. Ross.

Hamilton: High Parks Gospel Hall in Baptist Church, Kemp Street, at 11.00 a.m., J. Hunter, R. Revie, A. Gamble, A. Foster.

JANUARY 1 - 2

Abedeon: in Gilcomston South Church, Union Street, each day at 11.00 a.m., 3.00 p.m., and 6.30 p.m. Bible discussion on Wednesday at 11.00 a.m. Subject "The Resurrection of the Lord Jesus". S. Emery, J. Gillespie, R. McPheat. Missionary Reports Wednesday at 3.00 p.m., W. Maxwell (Brazil), J. Pugmire (Honduras). Luncheon and Tea will be served in Hebron Hall, Thistle Street.

JANUARY 2

Glasgow: Abingdon Hall, 12 Stewartville Street, at 3.15 p.m., D.L. Cook, R. Hill, P. Maiden.

Auchinleck: Gospel Hall, Park Road, at 12.15 p.m., S. Foster, F. Stallan, W. Craig.

Larkhall: Hareleeshill Gospel Hall, in St. Machan's Parish Church, Church Street, at 11.30 a.m. W. Hannay, J. Hunter, J. Last.

Whitburn: to be held in Brucefield Church, East Main Street, at 11.30 a.m., T. Aitken, N. Mellish, J. Flannigan.

Stranraer: Lewis Street Gospel Hall, at 2.30 p.m., R. Revie, J. Stubbs.

Methil: Innerleven Gospel Hall, at 3.00 p.m., R. Walker, J. Hunter, J. Hay.

Prestwick: In Prestwick North Parish Church, Monkton Road, at 1.30 p.m., J. Baker, A.W. Morrison, W.E.F. Naismith.

Cowdenbeath: in West Parish Church, Sinclair Drive, at 3.00 p.m., G. Harrison, J. Harrison, G. Jackson.

JANUARY 5

Hamilton: Low Waters Gospel Hall, to be held in High Parks Gospel Hall, Silvertonhill Avenue, at 6.30 p.m., J. Grant, J. Paton.

Livingston: Gospel Hall, Deans, at 6.30 p.m., G. Meikle, H. Scott.

JANUARY 7 - 10

Chapelhall: Gospel Hall, at 7.45 p.m., G. Harrison.

JANUARY 27

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road), at 8.30 p.m., S. Arbuthnot.

FEBRUARY 2

Livingston: Gospel Hall, Deans, at 6.30 p.m., W. Banks, R. Lightbody.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m., J. Baker.

Coatbridge: Hebron Hall, at 6.30 p.m., J. Baxter, H. Hunter.

Beith: Bethany Hall, Kirk Road, at 7.00 p.m., J. Gamble.

New Stevenston: Assembly Hall, Woodside Street, at 6.30 p.m., D. Gillies, J. Burnett.

Hamilton: Low Waters Gospel Hall, to be held in High Parks Gospel Hall, Silvertonhill Avenue, at 6.30 p.m., W. Cochrane.

Bridge of Weir: Hope Hall, Maxell Terrace, at 7.00 p.m. Missionary report.

FEBRUARY 3

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m., D. Newell.

JANUARY 12

Newmilns: Parish Church Hall, East Strand, at 3.15 p.m., J. Baker, J. Hunter, W.K. Morrison.

Armada: In Armadale Academy, West Main Street, at 3.00 p.m., J. Glenville, R. Brind, R. McPheat. Mr. Glenville will continue in ministry from Monday to Thursday at 7.30 p.m.

Ashgill: Bethany Hall, at 6.30 p.m., J. Campbell, J. Stubbs.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m., G. Waugh, J. Burns.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m., D. Newell.

Cumbernauld: Mossknowe Gospel Hall, at 7.00 p.m., J. Gamble (Glasgow), J. Gamble (Hamilton).

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m., T. Wilson, J. Buchanan.

Tayport: Gospel Hall, Butter Wynd, at 7.30 p.m., J. Burnett.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m., J. Rodgers, J. Paterson.

Bridge of Weir: Hope Hall, Maxwell Terrace, at 7.00 p.m., R. Crozier, R. Cameron.

Renfrew: Albert Hall, Albert Road, at 3.30 p.m., D. Ferguson, A. Gamble, S. Arbuthnot.

JANUARY 13

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road), at 8.30 p.m., D. Newell.

JANUARY 19

Barrhead: Gospel Hall, Chappell Street, at 3.00 p.m., M. Radcliffe, R. Gamble.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m., J. Lightbody, A. Legge.

Ayr: James Street Gospel Hall, at 7.00 p.m., J. Gamble.

Motherwell: Shields Road Gospel Hall, at 6.30 p.m., P. Prior, R. Miller.

Glasgow: Bethesda Gospel Hall, 16 Holmfauldhead Place, Linthouse, at 7.00 p.m., J. Anderson, R. Rabey.

Whitburn: West End Gospel Hall, at 6.30 p.m., J. Thomson, T. Watt.

Mayfield: Gospel Hall, Stone Avenue, at 6.30 p.m., J. Burnett, D. Newell.

Plains: Elim Hall, at 6.30 p.m., J. Stubbs, T. Wilson.

Larkhall: Harleeshill Gospel Hall, Howard Street, at 6.30 p.m., H. Hunter, R. McPike.

JANUARY 20

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road), at 8.30 p.m. Newell.

JANUARY 26

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m., W. Stevely, H. Hunter.

Falkirk: Thornhill Gospel Hall, at 6.30 p.m., R. Gamble, J. Sinclair.

Broxburn: The Gospel Hall, East Main Street, Uphall, at 6.30 p.m., J. Gamble, R. McPheat.

Airdrie: Hebron Hall, North Bridge Street, at 6.30 p.m., J. Hunter, J. Gillespie.

Motherwell: Forgewood Gospel Hall, Frood Street, at 3.30 p.m., W. Banks, A. Brown, R. McCluckie. Mr. McCluckie will continue in ministry 28th to 31st January and in the gospel from 3rd to 14th February.

East Kilbride: Threshold Assembly Hall, at 7.00 p.m., J. Naismith.

FEBRUARY 9

Glasgow: Porch Hall, 27 Millerston Street, Dennistoun, at 3.15 p.m., W.M. Banks, W.K. Morrison, G.P. Waugh.

Chapelhall: To be held in Public School, Gibb Street, at 3.30 p.m., J. Glenville, M. Radcliffe, G. Paton. Mr. Glenville continues on 10th at 3.00 p.m. and 6.30 p.m., in Gospel Hall and from 11th to 14th at 7.45 p.m.

Ashgill: Bethany Hall, at 6.30 p.m., S. Foster, D. Melkie.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m., A.P. Weir.

Cumbernauld: Mossknowe Gospel Hall, at 7.00 p.m., H. Scott, A.D. Scott.

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m., S. Arbuthnot, J. McDonald.

Tayport: The Gospel Hall, Butter Wynd, at 7.30 p.m. K. Stapley.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m., G. Waugh, I. Galbraith.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m., D. Ferguson, S. Hanlon.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m., I. Spiers, J. Grant.

East Kilbride: Threshold Assembly Hall, at 7.00 p.m., A. Gamble, J. Buchanan.

FEBRUARY 10

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m., D. Newell.

N.Ireland FORTHCOMING

JANUARY 1

Ahoghill: Annual Conference at 1.30 p.m.

Albertbridge Road Hall: Bible Readings on Hebrews 12 & 13. Brethren responsible, P. Harding, D. Kane, J. Hawthorne. 11.00 a.m. — 1.00 p.m., 2.00 p.m. — 4.00 p.m., 5.00 p.m. — 7.00 p.m.

Ardmore: at 7.30 p.m. Ministry by J.R. Baker and A.C. Gooding.

JANUARY 5

Ballymena: 8.00 p.m., J.G. Hutchinson.

Cloughfern: 7.30 p.m. B. Currie.

JANUARY 12

Carnlough: Annual Missionary Conference at 6.30 p.m.

Cloughfern: 7.30 p.m. J. Flanagan.

JANUARY 19

Ballymena: 8.00 p.m., J. Riddle. Mr. Riddle continues in ministry until 25th.

Cloughfern: 7.30 p.m. W. Ferguson.

JANUARY 26

Ballymena: 8.00 p.m. S. Jennings.

FEBRUARY 2

Ballymena: 8.00 p.m. J. Flanagan.

Cloughfern: 7.30 p.m. R. Gamble.

England & Wales REPORTS

E. Lancs., E. Cheshire, Greater Manchester & Yorkshire: C.J. Raggett, 69 Wellington Street East, Higher Broughton, Salford, Manchester M7 0DN. Tel: 061 792 6643.

W. Lancs., W. Cheshire, Merseyside & North Wales: J.M. Sinclair, 67 Lawton Road, Roby, Liverpool, L36 4HN. Tel: 051 487 1487.

East Midlands: K. Sherwin, 24 Grafton Street, Derby, DE3 6PB. Tel: 0332 46756.

West Midlands: R.A.A. Barton, 9 Beech Farm Croft, Northfield, Birmingham B31 2LG. Tel: 021-476 3561.

Gloucester, Wiltshire, & Somerset: R. Hill, The Glebe House, Stanton Drew, Bristol, BS18 4EH. Tel: 027589 2475.

S.E. Midlands: C.D. Stewart, "Endymion", Bicester Road, Launton, Bicester, Oxon OX6 0DP. Tel: 086-923373.

East Anglie: A.S. Rogers, St. Olave House, All Saints Road, Creting, St. Mary, Ipswich, Suffolk, IP6 8NQ.

Greater London: M. Hughes, "Walmay", Chandler's Hill, Slough Road, Iwer Heath, Buckinghamshire, SL0 0EA. Tel: 0895-34227.

Kent & E. Sussex: R.J. Aitken, 204 Finsbury Hill, Strood, Rochester, Kent, ME2 4RJ. Tel: 0634-723615.

Hants, Dorset & W. Sussex: G.D. Gittings, 17 Marine Drive, Barton-on-Sea, Hants, BH25 7QS. Tel: 0425-615058.

Devon & Cornwall: K.W. Rudge, 5 Manor Close, Fairfield Park, St. Austell, Cornwall, PL25 4HH. Tel: 0726-61265.

S. Wales: A.J. Maunder, 25 St. Benedict Crescent, Heath, Cardiff CF4 4DP. Tel: 0222-63884.

E. LANCS, W. CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Blackburn, Victoria Hall: C. Hocking took a series of meetings on Prophecy for a week. His visit was appreciated by all who attended.

Little Hulton: Two weeks in the gospel with J. Baker saw people who weren't saved in virtually each night although nobody professed faith in Christ.

D. Towse gave interesting and challenging reports on the work in Zambia when visiting assemblies at Bury, Cheetham, Gioborne, Skelmanthorpe and Werneth. His help was also appreciated in gospel visitation during his stay.

W. LANCS, W. CHESHIRE, MERSEYSIDE & NORTH WALES

Latchford, Warrington: The season of thanksgiving for fifty years of testimony was concluded by a series of ministry on the Epistle of James by J. Hunter. The assembly derived benefit and refreshment from the Word of God.

Bromborough, Wirral: The assembly was encouraged by the support from surrounding assemblies at their Annual Conference. The saints were helped and challenged by the ministry of G.B. Fyfe and J. Sinclair.

WEST MIDLANDS

Birmingham, Aston: The saints at Park Lane had the help in November of J. Warne and G. Bull.

Birmingham, Northfield: G. Waugh went to Quarry Lane for his first ever visit to the city for ministry meetings. Most profitable meetings on the opening chapters of Hebrews gave much for the enrichment of the saints.

Broadwas-on-Teme: A good meeting was the outcome of ministry given by R. Hazell on the subject of the Holy Spirit.

Crowle (Nr. Droitwich Spa): An encouraging time was experienced when a good number listened to helpful ministry given by J.S. Jarrett.

North Staffordshire Tent: A site was made available on a car park central to the town of Biddulph, where S. Burditt preached the Gospel 26th May to 17th June in 1984. There was an average attendance of 60 adults for the Gospel addresses and an interest in the Word. One lady was brought to the first Sunday evening meeting, then attended almost every night, making profession before the end of the Campaign. She has since been baptised and is now in fellowship at the assembly at Stoke-on-Trent. Numbers with the children were smaller, but there was a consistent attendance by some. Opposition to the work of grace was seen in that four car loads of Watchtower Society representatives conducted a visitation of the immediate area. It is of interest that this is the seventh time a Gospel Tent has operated in Biddulph since 1947 — evangelists have included C. Darch and J. James, C. Goldfinch and J. Burns, F. Whitmore and M. Newman, S. Ford and P. Brandon, and in 1984 S. Burditt. The small assembly in Biddulph would value the interest and prayers of fellow-believers in their work for the Lord.

Redditch Batchley Estate: N. Mellish gave profitable ministry during a week spent at this active assembly.

Solihull: J. Hunter and S. Emery were this year's speakers for the Annual Conference, with J. Hunter continuing for a week of meetings on various subjects presented in 1 Timothy. The ministry was most instructive and challenging.

SOUTH EAST MIDLANDS

Higham Ferrers: Following closure of the assembly a meeting of brethren from neighbouring assemblies was held, as a result of which A. Ashfield and R. Smith were exercised to commence Gospel Meetings, D.V., on Lord's Days, including an afternoon Senior Citizens' Meeting. Prayer is earnestly requested that souls might be saved and assembly testimony re-established.

HANTS, DORSET & WEST SUSSEX

Jersey: J. Allen had eight nights of ministry on "Vital Truths for Thinking Christians". The assembly were very much encouraged and edified by the ministry.

SOUTH WALES

Cardiff: For several years the Assembly at Llandaff North have held an annual missionary weekend in order to create an interest in the work of God in other lands. This year the speakers were V. Bolkowski of Poland, T. Fears of Morocco and R. Towse of Zambia, with A.M.S. Gooding giving the ministry. It was a very profitable and helpful weekend.

Nantgarw: The small assembly here was encouraged by its annual conference when J. Buchanan and A.M.S. Gooding ministered the Word. Brother Gooding spent the week before and the week after the conference giving teaching the scriptures.

Scotland REPORTS

Highland and North East Coast: Mr. William Mowat, 97 Seatown, Cullen, Buckie, Banffshire AB5 2SN. Tel: 0542-40565.

Grampian and Islands: to be advised later.

Tayside, Fife and Central: Mr. John Currie, 95 South Park Road, Glenrothes, Fife PY6 1NU. Tel: 0592-755950.

Strathclyde — North Glasgow: Mr. Robert Gamble, 70 Gower Street, Glasgow, G41 5PU. Tel: 041-427 3058.

Strathclyde — Lanarkshire: Mr. James Rodgers, 63 Clydesdale Road, Mossend, Lanarkshire ML4 2QE. Tel: 0698-842122.

Strathclyde — South West: Mr. James McLatchie, 29 Gleniffer Drive, Barrhead G78 1JA. Tel: 041-881 1830.

Lothians and Borders: Mr. Robert Miller, Dean Cottage, 38 Vogrie Road, Gorebridge, Midlothian EH23 4HL. Tel: 0875-20592.

HIGHLAND & NORTH EAST COAST

Cullen: D. Gillies continued with the gospel for seven weeks when the message was faithfully preached in the hall and in the streets. Door-to-door work proved encouraging with good contacts and conversations, and some unsaved attended throughout the meetings. One young woman professed salvation and others were interested. Prayer valued that seed sown may yet bear fruit.

Portessie: J. Merson took up Bible character studies during a weeks' ministry at Portessie. Meetings were well attended and the ministry appreciated.

FIFE, TAYSIDE, CENTRAL REGION

Dunfermline, Hospital Hill: A goodly number gathered for the annual conference, when helpful ministry was given by J. Baker, R. McPheat and D. West.

Kennoway: A good number of unsaved were attending at the close of the special effort in the gospel. An additional mid-week meeting has therefore been arranged with a view to reaching such with the gospel.

Bonnybridge: Mention was made last month of the young man who was converted after attending a number of gospel meetings. Since then it is encouraging to report that his father has also professed faith in the Lord Jesus. Continue to pray for others in the family.

STRATHCLYDE REGION

Kilbarchan: The assembly had their Centenary meeting on November 2nd. The history of the assembly was given by R. Rennie. R. McPike and J. Anderson ministered the word. H. German had a brief word of recollection on times of blessing in the gospel in the village almost 50 years ago. Many from surrounding assemblies and past members of the assembly were present and were an encouragement to the small assembly. J. Burns followed with a gospel campaign for three weeks when although great effort was made to get people in, only a few attended the meetings. The gospel was faithfully preached and many were contacted in door-to-door visitation.

Barrhead: Roland Pickering has been having his first gospel campaign in Scotland. Some interested, and meetings have been extended from original duration. Assembly are hopeful that some souls will come into blessing at the time of this campaign. Many have been contacted in the town and the gospel has been most powerfully preached each night.

Airdrie, Hebron Hall: Annual Conference was held recently, when a good number of the saints gathered and ministry was searching and stimulating.

LOTHIAN & BORDER REGION

Livingston, Dedridge: Building of the new hall is progressing well, and it is expected that the builders will hand over the building in mid-January to enable the brethren to carry on with the internal structure and finishing themselves. The assembly appreciated the gift of a number of seats from Shuttle Street assembly.

Newton Stewart: D. McMaster had an effort in the gospel for two weeks in the hall, as well as children's meetings in the school at Minigaff. Attendance at both meetings was encouraging, with around fifty children in the school and five people from the town at the hall for the first time. These five strangers are continuing to attend on Sunday evenings, and one of them also comes to the mid-week prayer and Bible reading. Support from neighbouring assemblies was greatly appreciated.

N. Ireland REPORTS

Co. Antrim: Mr. J.S. Wallace, 8 Cambridge Avenue, Ballymena, BT42 2EN. Tel: 0266-56389.

Counties Armagh, Monaghan & Cavan: Mr T. Kells, 1 Mullyloughrane Heights, Portadown Road, Armagh, BT61 9HP. Tel: 0861 523663.

Co. Down: Mr. S. Thompson, 29 Knockbracken Road, Carryduff, BT8 4SE. Tel: 0232-812229.

Counties Fermanagh & Sligo: Mr. J.S. Beattie, Drumgay, Enniskillen. Tel: 0365-23744.

Counties Londonderry & Donegal: Mr. W. Gibson, 3 Forest Park, Mountsandel Road, Coleraine, BT52 1JJ. Tel: 0265 51164.

Co. Tyrone: Mr. A. Patterson, Ballyworthland Park, Dungannon, BT71 6BT. Tel: 08687-23116.

Belfast & Suburbs: Mr. J. Graham, 48 Beechgrove Drive, Belfast, BT6 0NW. Tel: 0232-793473.

CO. ANTRIM

Bushmills: The assembly has been encouraged by seeing a little blessing in the gospel at meetings conducted in their hall by S. Ferguson and N. Turkington.

Carncullagh: A number have professed during meetings by E. Wishart and A. McClean in the Outreach Hall in this country district. Several of these were complete outsiders, middle-aged or more.

Buckna: The assembly enjoyed a week of ministry by J. Allen.

Clough: The Annual Conference on November 10th. The hall was filled. Ministry by J.S. Wallace, D. Kane, E. McCullough (U.S.A.), J.G. Hutchinson, and S. McBride.

Ballymena: The Harryville assembly expect gospel meetings in January, D.V., with S. Ferguson and N. Turkington.

CO. ARMAGH

Woodview, near Armagh: The gospel meetings being held by G. Marshall and A. Davidson continue in the portable hall. Good numbers of the believers' children are attending.

Cormeen, near Armagh: T. McNeill is having a few weeks' gospel meetings in a believer's home. There is excellent attendance from the local people.

Armagh: T. Wright (Brazil) and H. Wilson (Brazil) plan to commence gospel meetings in the Gospel Hall in January D.V.

CO. DOWN

Ballyooley (Banbridge): J. Noble and E. McCullough have concluded 6 weeks gospel meetings, and were cheered to know of at least 3 having professed faith in Christ.

Bangor: (Ebenezer) The meetings conducted by A. McShane and J. Hawthorne were continuing into December. The attendance has been excellent, and the unsaved present, but so far nobody has professed salvation.

Castlewellan: W. Halliday and A. Mitchell are being encouraged by seeing local people attending nightly in this hard town.

Portavogie: J. Lennox and J. Brown have had an encouraging start to their gospel meetings.

Sheeptown (Newry): J. Martin and W. Jennings continue in the gospel.

Ballymacashon: Annual Conference on 3rd November. Hall well filled. A sense of the Lord's presence was experienced. Practical ministry given by A. McShane, J. Allen, J.G. Hutchinson, S. Ferguson and J. Thompson.

Prayer would be valued for forthcoming meetings.

Ballymagarrick: J.G. Hutchinson and A. Aiken expected in January.

Ballywillwill: R. Pickering and H. Andrews expected in January.

Ballydian (Ballynahinch Junction): D. Williamson expected for meetings in January.

CO. FERMANAGH

Lisbellaw: J. Kells and E. Stewart continue in the gospel with some local interest.

CO. LONDONDERRY & CO. DONEGAL

Limavady: S. McBride and J. Thompson continue in the gospel with a number from the locality attending.

Magherafelt: D. Kane and U. Ussher continue in the gospel with good interest being shown.

Burnfoot: G. Stewart and S. Patterson have returned to the Innishowen Peninsula. There are about 15-20 from the district coming into the mobile hall each evening.

CO. TYRONE

Cookstown: R. McKeown and L. Carswell continue in the gospel with a number of unsaved attending. It is over 11 years since this particular place had a gospel effort.

Omagh: The Annual Conference was helpful with ministry by N. Turkington, J. Noble, E. McCullough, J. Kells, T. McNeill and S. McBride.

BELFAST & AREA

Ballyduff: T. Meekin had well attended meetings. The hall was filled nightly, and a number professed.

Cregagh St.: T. McNeill has concluded

gospel meetings. A good number of strangers heard the gospel.

Parkgate: S. Maze and D. Armstrong are preaching in a portable hall at Connsbrook Avenue in connection with the assembly.

Donegall Road: R. Jordan had a week of ministry on "Truth for Troublesome Times" from 2 Timothy.

Addresses PERSONALIA

All correspondence for the Donacloney assembly should now be addressed to Mr Charles Stevenson, 9 Riverdale Crescent, Milltown, Donacloney, Craigavon, N. Ireland. Tel: Waringstown 881670.

With CHRIST

Mrs MARY MORRIS, on 3rd October, at Machermore Castle Eventide Home, where she had been resident for the last 2 years. Formerly she met with the believers at Porch Hall, Glasgow since 1955, where she faithfully attended the assembly gatherings.

Miss MARY MCMILLAN, on 6th October, after an illness marked by her quiet uncomplaining spirit. In happy fellowship at Porch Hall, Glasgow, since 1970, prior to which she had been associated with Wesleyan Hall, Glasgow for many years.

CECIL R.B. INGLEBY, on 12th October, aged 86 years. Born in the North of England, he together with his family (his father representing the British & Foreign Bible Society) went to Portugal. He set up business in Portugal, where he spent some years, returning to England as a young man he finally settled in the West Country, where he had a business. He travelled many miles in the Master's service in Somerset, Devon, Avon and further afield, being in great demand as a conference speaker, and ministering in a wonderful way to small and large companies of believers, he will be sadly missed. Prayer will be valued for his widow.

SAMUEL STOTHERS, on 14th October,

aged 79 years. Saved in his early teens, he was baptised and received into fellowship in Victoria Hall, Clydebank soon after and continued there until his homecall. He was characterised by faithfulness and a consistent testimony, conscientiously discharging every responsibility he undertook, as Sunday School teacher, trustee, elder or even the humble task of hall cleaning. For the past 4 years he suffered the after effects of a severe stroke, but still maintained his regular attendance at all assembly gatherings. He is very much missed by all.

Miss ANNIE ROSINA READ, on 23rd October, aged 78 years. Saved in her late teens during a tent campaign in a Sussex village, and received into fellowship in the assembly now meeting in Marine Hall, Eastbourne, where she engaged with fervour and faithfulness in Sunday School and Women's Meeting work for many years. Regularly on Sunday evenings she stood outside the hall handing out tracts and inviting the passers-by into the gospel service. Around 20 years ago she came to Ealing to engage in decorating and gardening work in Bethany Eventide Home, and soon was a real spiritual and practical asset in Grove Hall assembly. Our sister was a constant attender at all assembly gatherings, including open-air meetings. Her interest in missionaries and their work was outstanding, and most of her income, it seems, was channelled into the spread of the gospel in this land and overseas. In her earlier years she worked annually in the Kent hop fields among hop-pickers, helping the evangelists in practical ways, and distributing tracts to the workers there. She was indeed an outstanding sister in Christ, for whom we give grateful thanks to God!

BERT SCOTT, on 1st November, aged 68. Saved whilst a boy attending his Sunday School Class at the Gospel Hall, Bowstead Street, Stoke-on-Trent. As a lad he had a keen interest and involved himself in the outreach that led to the establishment of the Trent Vale assembly, with which he was associated for the rest of his life, and to which, with his wife he gave much help. He sought to maintain a bright and faithful witness while doing Army service between 1939-1945, and on his return he established himself as a building contractor, being generous to many in a quiet and practical way, and giving help to a number of assemblies in the maintenance of premises. He always conveyed a deep respect for the scriptures, had a heart for the gospel and sought to encourage young men to go on for God. He had the joy of seeing his own children and others of his family trust the Lord. Despite a lengthy period of ill-health and great discomfort he was present whenever possible to remember the Lord, and was respected by all in the assembly.

Mrs MARY J. MCCULLOUGH, on November

2nd, aged 69. Saved 56 years ago under the preaching of brethren McCracken and McKelvey at meetings which they held in the Markethill area. In later years she resided with her daughter in Keady district, and when health permitted was with the saints who meet there. A quiet godly woman who loved the Lord and His people and had the joy of seeing her family saved and also some of the grandchildren. The very large funeral was a token of the respect in which she was held in the area.

Miss ELIZABETH MCLEES, on 2nd November, aged 86. Saved as a girl of 15 in Port Glasgow, she was in fellowship in Bogston assembly, Greenock, and was active as a Sunday School teacher for many years. Later when Bogston Hall closed she was with the saints at Cruden Hall, Greenock, and then in 1973 she came to Hebron Hall assembly, Port Glasgow. She was rarely absent from the meetings until her last illness. A godly sister with a great concern for the saints and the Lord's work at home and abroad, she was highly regarded outside the assembly by those with whom she lived and worked.

Mrs MARY ARMSTRONG, on 4th November, aged 90 years. She was saved as a girl and spent her early years with the saints in Back Brae Hall, Greengairs. For the last 40 years in Hebron Hall, Airdrie. She brought up a large family and was consistent at the gatherings of the Lord's people. For some years she was confined to her own home and latterly she was in a Senior Citizens' Home in Coatbridge. She had the ornament of a meek and quiet spirit.

Mrs MARY GROGAN, on 15th November, just 20 days after celebrating her 100th birthday. Saved as a girl and associated with Kilbarchan assembly all her life. She was a widow from the first war, but brought up her three daughters in the faith, and many visiting speakers received hospitality in her home. Her mind was clear to the end and although unable to be at assembly meetings she took a keen interest in all that was going on at Memorial Hall, and rejoiced in salvation.

Mrs ARMSTRONG, on 15th November, aged 76. Saved in early teens when John Finegan was preaching in Drum, Co. Monaghan. For many years in Ballinmallard assembly, a good woman who feared God and loved His work and ways. Prayer valued for her family, some of whom are not yet saved.

Mr S. DAVIDSON, on 19th November, aged 72. Saved 52 years ago when D Walker was preaching in Central Hall, Bangor. In the Central assembly, where he was highly esteemed as an elder, loved the gospel and sought to make it known. His testimony in business was such, he could have well preached the gospel at the door of his butchers shop. His son Samuel and wife serve the Lord in Brazil. The very large funeral was from Central Gospel Hall.

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It is suggested that it would be profitable to arrange a Seminar of elder brethren to consider a number of subjects contained in the above booklet, which are giving rise to certain difficulties, viz: Divorce, Drug Addiction etc. The arrangements of such a gathering are being considered for October 1985 (14th-17th) from Monday noon until Thursday noon at Slavanka.

It would be dependent on the number of elders seeking to attend, and hence if those interested would communicate as soon as possible with either S.J. Levett, 30 Westminster Road, Poole, Dorset, or G. Gittings, 12 Penrith Road, Bournemouth, further details and arrangements would be forthcoming.

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EDITORIAL **Searchlight**

Perhaps our Authorised Version does convey more than Paul intended when 1 Thess. 5:22 is rendered "Abstain from all appearance of evil". Although the apostle was saying no more than "shun every form of evil", it may be that there are occasions when we carelessly give the impression that we are tolerant of certain evils or even that we indulge in them. And how easily a cloud of suspicion can darken our influence for good.

In his book "To My Younger Brethren", Handley Moule cautions them to be discreet in dealing with "female parishoners", adding that "carelessness of even appearances here may wreck a life; it may certainly blight an influence". Indeed if, in that area of living, trust is thought to have been betrayed, confidence is not easily restored.

But there are so many other avenues of service where a breath of scandal can blight a lifetime's work. Woe betide the scandal-monger, who without the two or three witnesses Scripture so wisely demands, would run from Dan to Beersheba with tidings "at which both the ears of everyone that heareth shall tingle" (1 Sam. 3:11). Perhaps there has been an indiscretion, perhaps there has been presumptuous sin, perhaps the mode of existence is worse than an infidel's, nevertheless in the God-appointed way let it be dealt with by the godly overseers of the local church. Their burden will be heavy

enough without any adding to it by unwise comment.

It is commonplace in the world of politics for the folly of a Parkinson or a Profumo to be the opportunity of their rivals. How ill-conceived the thought that would perceive in another's downfall the moment of advancement. The courts of the Lord know higher standards than the houses of Westminster. Our grief at another's loss of reputation through sin should be keener than David's pang when Saul and Jonathan fell in battle. We should say "How are the mighty fallen!" We should say, "Let him that thinketh he standeth take heed lest he fall". And we should say, "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph". How could any that are spiritual condone the base sentiment of gloating over a brother's fall or a sister's lapse.

Of course if the loose-tongued are living at such a distance from Christ that they would comment callously or even carelessly on the fall of some prince, then undoubtedly they will have scant knowledge of their own predilections. Failure may just be round the corner from them and how unlikely it is that they will heed the warning: "Let him that thinketh he standeth take heed lest he fall".

May God give all of us the needed wisdom to abstain from all appearance of evil. So profound would be the effects on our testimony of even the smoke the world asserts as proof of fire, and so pernicious are the many forms of wickedness abounding in our society that only enlightened eyes can see the dangers we face.

T.W.

The Epistle to the Romans (2)

By R. I. McKeown, Cookstown

Outline

The term Outline has been chosen in preference to Analysis as the latter is, perhaps, suggestive to some of greater detail than is envisaged in this article. Attempting an outline or analysis of any book of the Bible or of the entire canon is by no means an exercise to gratify the academic mind, rather it is a recognition that that which God does is characterised by divine order reflecting divine wisdom e.g. His creation — the sun, moon and stars, the pattern of the seasons, night and day etc. Equally, when we turn to His written word we find an order or pattern that reflects divine Authorship.

Whilst God permits what might be called Pauline features to be seen in the writings of the apostle to the Gentiles, as Petrine and Johannine features can be seen in the respective writings these two apostles who accompanied with our Lord Jesus Christ, the young believer must never become absorbed with these personal characteristics, to the extent that he forgets "holy men of God spake as they were moved by the Holy Ghost ..." 2 Peter 1:21, and that "all scripture is given by inspiration of God ..." 2 Timothy 3:16.

So, hopefully, this outline will not only assist in understanding the main divisions of the epistle, which should assist for study and reference but also show that our God is orderly in whatever He does!

In proceeding now to identify the three main sections of the epistle it should be noted that the main subject

of the Romans, the gospel, permeates the whole as follows:

1. The Gospel — Doctrinally — Chs. 1-8.
2. The Gospel — Dispensationally — Chs. 9-11.
3. The Gospel — Practically — Chs. 12-16.

These main divisions seem readily accepted by most reliable expositors of Scripture. The above main sections can be sub-divided with foreshadowings being seen from the Pentateuch:

The Gospel Doctrinally

Total Ruin (1:17 - 3:20), showing that righteousness is required.

In this section the entire human race is seen as ruined, utterly and devastatingly, under sin. First the Gentile idolator is viewed (1:18-32) unrestrained and unrepentant in his idolatry. Next the Gentile philosopher in particular is viewed (2:1-16) though the "whosoever" of verse 1 may well admit the Jewish philosopher also and, certainly the position of the Jew is introduced before verse 17, e.g., the latter part of verse 12. From 2:17 - 3:8, the Jew (or the Pharisee in particular) is considered: then from 3:9-20 there is the summing up and verdict — all the world guilty before God — this can only be total ruin.

Could anyone thoughtfully meditate upon this section and not go back in thought to the book of Genesis.

In this great book of beginnings we have the historical record of the cause of man's ruin, the entry of sin with its

consequent death (corroborated by Romans 5:12). In Genesis there is a tragic catalogue of sin, sorrow and judgment. It begins as far as man's relationship with God is concerned with a broken commandment (2:16) and closes with a man in a coffin (50:26). In Genesis 6 the wickedness of man seems to have reached hitherto unparalleled proportions resulting in God "bringing in the flood upon the world of the ungodly" (2 Pet. 2:5). We should note that the people of Noah's day knew that righteousness was required as this same verse in 2 Peter states that Noah was a "preacher of righteousness". Again, could we possibly forget Genesis 19 with the swift and horrendous judgment that was meted out to Sodom and Gomorrah. Here, also the divine requirement is in evidence i.e. righteousness — there were not ten righteous. How could any man, much less the believer entertain any foolish notion that man is on the ascent; rather he is morally on the descent which will take him to hell unless he avails himself of the redemption that is in Christ Jesus. It would surely be wrong to leave this section without noting the clear teaching of our Lord Jesus Christ in Luke 17 that conditions in the last days will but mirror those of the days of Noah and Lot.

Full Redemption (3:21 -5:21) showing righteousness not only revealed but reckoned. Having considered the ruin of mankind we might ask what can be done in such a hopeless situation where the witness of

Creation — Chapter 1:20
 Conscience — Chapter 2:14-15
 Commandments — Chapter 2:17-23
 all leave mankind no less guilty and only more accountable for his rebellion before God? What indeed can be done?

Heaven has intervened: God has intervened and righteousness has been revealed to all and imparted to those who believe (3:21-22), "but now the righteousness of God without the law is manifested ... even the righteousness of God which is by faith in Jesus Christ". Here we find the one and only way that ruined sinners can be saved and the marvel of it is that the work of God does not stem from education, cultivation or reformation, all of which require human effort; it is justification; it is imputed righteousness. Here Romans 3:24-25 must be quoted, "Being justified freely by His grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in His blood".

Chapter 4 shows illustratively from the Old Testament that imputed righteousness is on the ground of faith alone and is independent of works (v.1-8), ordinances (v.9-12) or the law (v.13-25).

Chapter 5 emphasises, from beginning to end the death of Christ, essential to our justification, and it is hardly surprising, therefore, to find in verse 5 the first reference in the epistle to the love of God. Verses 12-21 show that if the federal head of a ruined race is Adam, then the federal Head of a redeemed people is Christ. This latter part of chapter 5 has appropriately been described as "the logical centre of the epistle".

The book of Exodus then links poignantly with this section of Romans. Both have to do with redemption from bondage. In Romans 3:24, the word redemption signifies "deliverance". What a sight it must have been in those houses, marked by blood, to see a people eat in haste "... with your loins girded, your shoes on your feet, and your staff in your hand" (Exod. 12:11). Deliverance and redemption

would have been uppermost in their minds — they would build for Pharaoh no longer. What exactly was God doing to His Old Testament people? Let His word answer this question. Exodus 6:6-7; “I will redeem you with a stretched out arm ... And I will take you to Me for a people, and I will be to you for a God ...”

New Relationship — Chapters 6-8 showing righteousness produced.

If redemption raises a man above ruin, it also introduces him to a fundamentally new relationship with the One who brought about his deliverance (this new relationship is clearly shown in the passage quoted above from Exodus 6) and is developed in the book of Leviticus i.e. if Exodus brought the people out (deliverance) then Leviticus brought them in (relationship). The people were brought to Sinai and to relationship with God through the Tabernacle; He dwelt among them, and the brazen altar, the laver and the holy place, showed the approach (relationship) to the holiest of all wherein was the Ark of the Covenant where Jehovah dwelt — Leviticus 16:2 “.. for I will appear in the cloud upon the mercy seat”. The book of Leviticus has much to do with the holiness that is required from a redeemed people.

Romans 6-8 certainly emphasises this new, holy relationship. There has been a great change — a past manner of life that ended at the cross! — Romans 6:6 “Knowing this, that our old man was crucified with Him ... that henceforth we should not serve sin” R.V.

Chapter 6 focuses much on the individual believer overcoming sin in his personal life — the world is not really in view; it is mastery over sin in the believer. In verses 1-14 identification with Christ in His death and resurrection is prominent, the former

indicates that we have *died* to sin and the latter that we are *alive* unto God” (v.11). Verses 15 to 23 show the fruits of such identification with Christ, namely the sanctified life of obedience and consecration to God. It might be described as holy living.

Chapter 7 which is a development of 6:14, shows that identification with the death of Christ dissolved the union that had been formed with the law.

Chapter 8 gives very essential teaching relative to the Holy Spirit who indwells (v.9) each believer. It is not by the law or human endeavour but through the Holy Spirit that we can live for God. A number of new relationships into which we have been brought are listed in verses 14-17. This relationship section (chapters 6-8) closes with emphatic assurance as to the *security* of that relationship — it cannot be broken! it is indissoluble! (To be continued) ■

Home

*Home is the place where love abounds,
With Christ's own joy and peace bequeathed.
Where concord like sweet music sounds,
And sword like bitterness is sheathed.*

*Home is the place where all may share
The fire of friendship therein lit;
Enjoy the ministry of care,
Where fellowship is truly knit.*

*Home is the place where Christ would fain
Reside as welcomed Head therein.
In grace and truth and wisdom reign,
And keep the occupants from sin.*

*O Lord our home we give Thee now.
All that it means we offer Thee.
In solemn dedication vow
That in it sovereign Thou shalt be.*

*The late E.L.H. Ogden
Poulton Le Fylde*

Fulfilment in John's Gospel

by W. Ferguson, Belfast

John's methods of conveying the theme of the fulfilment of Old Testament scripture may be seen most readily if we contrast them with those used by Matthew. More than half the references in Matthew where there is explicit reference to fulfilment are in the first twelve chapters. They show us:

- 1:22 the Son of a virgin, called Emmanuel (Isaiah 7:14)
- 2: 5 a ruler born in Bethlehem (Micah 5:2)
- 2:15 a son called out of Egypt (Hosea 11:1)
- 2:23 one called a Nazarene
- 4:15-16 light to those in darkness (Isaiah 9:1,2)
- 8:17 one Who bore our infirmities (Isaiah 53:4)
- 12:17 the Servant of the Lord (Isaiah 42:1-4).

That part of Matthew also contains a statement by the Lord Jesus about bringing not peace but a sword, and to that statement is added a direct quotation from Micah 7:6 about turning "a man against his father" and so on, but in this instance without any form of words to draw attention to the fact that it is a quotation. The general picture in these twelve chapters, then, is of frequent quotations which are designed to have a cumulative effect as they record how scripture has been "fulfilled" — the expression used in all except 2:5. The pattern is one in which the important circumstantial details of the earlier chapters lead on to the commentary from Isaiah on the ministry and character of Christ as Servant of the Lord.

John's method is in marked contrast to this. He does not refer to scripture

as being "fulfilled" until 12:38. His form of words, "it is written", used early in the gospel, is not used to introduce circumstantial details such as are highlighted early in Matthew. "It is written" introduces various references:

(a) 2:17 "The zeal of Thy house hath eaten me up" (Psalm 69:9), in reference to His cleansing of the Temple and conflict with the leaders in Jerusalem;

(b) 6:31 "He gave them bread from heaven to eat" (Psalm 68:24-25), quoted *by the multitude* about the manna in the days of Moses;

(c) 6:45 "And they shall be taught of God" (Isaiah 54:13), quoted *by the Lord* in reference to the enlightenment from God which is evidenced by accepting Him whom God sent;

(d) 8:17 "the testimony of two men is true" (a reference to Deuteronomy 19:15 but not an exact quotation) used *by the Lord* to underline the fact that the Father had corroborated His self-testimony;

(e) 10:34 "I said, ye are god's" (Psalm 82:6), used *by the Lord* in His controversy over His claim to be the Son of God;

(f) 12:15 "Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt" (Zechariah 9:9), the only reference so far in this list in which the evangelist himself quotes a scripture to show the Lord Jesus in circumstances which directly fulfil Old Testament prophecy.

Only the first and last of these quotations are used by the evangelist himself as part of his own use of the Old Testament.

It is significant that as early as 2:17

John is quoting scripture which shows the Lord Jesus as being rejected — the context of the quotation's source in Psalm 69:9 makes this clear. His presentation to Jerusalem as King in 12:15 (quotation listed "f" above) is followed quickly by a series of differently expressed Old Testament quotations. In these the reference is to scripture being "fulfilled". The prevailing note in them is of His rejection.

(1) in 12:38 "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (Isaiah 53:1) is quoted to show that the people in the main rejected His words (vv. 34, 47, 48) and His miracles (v.37);

(2) in 12:40 "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (Isaiah 6:9-10) is the final quotation before the end of chapter 12 where the Lord leaves the unbelieving people to speak exclusively to His disciples; (the absence of the introductory words about fulfilment directly before this quotation I take as linking it closely with the preceding one rather than identifying it as a quotation without introduction of the "fulfilment" kind);

(3) in 13:18 "He that eateth bread with me hath lifted up his heel against me" (Psalm 41:9), quoted by the Lord, is self-explanatory in reference to Judas, except perhaps in respect of the close proximity of the psalmist's description of the betrayer as "mine own familiar friend";

(4) in 15:25 "They hated me without a cause", a further quotation by the Lord, probably takes us back to Psalm 69:4 which is in a context where the Psalmist cries for deliverance from the unreasoning hatred of powerful enemies (the other possible

source, Psalm 35:19, gives a similar context);

(5) in 19:24 "They parted my raiment among them, and for my vesture they did cast lots" "makes the familiar connection between the scenes of the Lord's crucifixion and Psalm 22;

(6) in 19:36 "A bone of him shall not be broken" may refer to Christ our Passover if it should be taken as a quotation from Exodus 12:46 (or parallel passage), but may also refer to Psalm 34:20 and the righteous man, whom the Lord delivers out of all his afflictions;

(7) in 19:37 "They shall look on Him whom they pierced", while a quotation from Zechariah 12:10 regarding Jerusalem's repentance, serves to maintain the Psalm 22 reference to Christ's sufferings (Psalm 22:16,17).

In short, John's references to fulfilment in these seven references (only two of which are not direct quotations by the evangelist himself) are usually an indication that it was in rejection and death that the Lord fulfilled His mission. Matthew does give us some references to fulfilment in relation to suffering, perhaps most significantly in 26:54,56 where no specific scripture is quoted, but the fulfilment theme in John is so heavily weighted on the side of rejection and death that one must surely see this as part of John's representation of the Lord's death as a triumphant accomplishment — John alone records the victorious "It is finished!" (19:30).

This use of Old Testament quotations regarding fulfilment is in keeping with the theme which runs through the whole of the fourth gospel, that of the conflict between light and darkness (as early as 1:5), the blindness of the world to Christ (as early as 1:11), His conflict with the Jerusalem leaders (uniquely early in this gospel, at 2:13-17), His being killed and rising again (as early as 2:19). ■

BOOKS



"What the Bible Teaches: Matthew by John Heading & Mark by Harold Paisley" Volume Two in the Ritchie New Testament Commentaries series, published by John Ritchie, Ltd., at £7.95.

The Ritchie New Testament Commentaries series is the greatest publishing venture on which the company has ever embarked. The volume under review is the second to be published and like all the others in the series it is the work of living writers/preachers among the assemblies of the Lord's people in the English-speaking world.

The writers of this volume on the first two gospels have been well matched with their assigned tasks. Professor Heading of the University of Wales writes on the gospel written by Matthew, the man from the desk, while the ardent Irish-Canadian evangelist writes on the gospel of action written by Mark, the scribe of Peter.

Prof. Heading is his usual painstaking self as he examines the contents of the longest gospel. There are overtones of his most recent books on Chronicles and Daniel. The Professor is generous in his exposition of Matthew and introduces comparisons with the other gospels and indeed with many other portions of scripture. Nor is the practical side of truth neglected. Altogether there is a fluidity about the book that is scarcely expected from a detailed exposition.

At first sight it might appear that there is an imbalance about the volume as the space devoted to Matthew is more than double that given to Mark, but then Mark is a gospel of action rather than one of teaching. Naturally there is a little overlap as the synoptic gospels sometimes cover similar ground. However this enhances the interest of the volume since it gives two viewpoints on the same teaching. Once again while Mr. Paisley has borne in mind that his prime aim must be the meaning of scripture he has not stinted on the practical side. One could have wished for a little more detail on the disputed passage in Mark 16 but otherwise comparison of detail on the death and resurrection of Christ in the different gospels is very helpful.

It is high time that assembly people paid more attention to the gospels which we have often neglected. Paul's contribution to divine truth is immense, but we mustn't ignore the teaching of Paul's Master and ours as we never were in more need of Christlikeness than we are today.

This second volume in the series is a worthy succession to its successful predecessor, and its value should command attention. Naturally for such a large volume there are bound to be some printing errors but these are not too numerous.

The book is first and foremost for students but it also has a number of useful outlines for preachers. In addition there are tidbits here and there for the general reader like: "The salvation of God is free, but the service of God is costly" and "Christ is the bread of life for the world, but this bread must be passed to hungry souls by disciples".

J.A.

"Classic Sermons on Suffering, compiled by Warren W. Wiersbe; published by Kregel Publications, Price £6.95.

This collection of 16 sermons seeks to let the reader hear 13 preachers speak of pain, affliction, anguish and suffering. The voices of Gossip, Ker, Brooks and Calvin are heard.

The collection isn't exegetical; it is a collection of sermons. Some are rich in sermons. Some are rich in illustrations; others in pithy sayings such as "Sympathy is a shallow stream in the souls of those who have not suffered" or "Affliction frequently opens truths to us and open us to the truth". Most are worthy of careful attention.

Mature believers will benefit from this series of Classic Sermons, of which this on suffering is one.

T.W.

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel.

Introduction. Last month we sought to encourage readers of this column to take time to read and to re-read the Book of Daniel and then to reflect thereupon. It is good, indeed we believe it to be essential if lasting benefit is to accrue, while reading through the book to keep paper and pencil handy for appropriate jottings. These would include chapter headings, names of leading characters, recurring phrases and verses which seem to be of particular importance. Such notes will prove to be of far more value to the reader than those borrowed from others.

BROAD DIVISIONS

The broad divisions of the book were also outlined last month, based upon the two languages used by Daniel, as follows:

- A. Chapter 1 (Hebrew)
- B. Chapters 2 to 7 (Aramaic)
- C. Chapters 8 to 12 (Hebrew)

We would suggest the content of these divisions to be as follows:

- A. The **preface**, in which we are introduced to the setting of the book and to Daniel himself.
- B. God's **purposes** throughout the period of time referred to by the Lord Jesus in Luke 21:24 as "the

times of the Gentiles". Written in the language of Gentiles this division deals with His purposes in relation to the Gentile powers.

C. God's **purposes** throughout that same period of time but, reverting to the Hebrew tongue, now seen in relation to the nation of Israel.

Blessed it is to see at the close of division B the return of Christ: "and there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him", while at the close of division C we have the restoration of Daniel's people: "Thy people shall be delivered".

SEVERAL QUESTIONS

Several questions remain to be answered before we can profitably pursue our reflections upon the book.

1. **Who was this Daniel of whom so much is said within it?** Indeed to some extent the book is his autobiography; and there is truth in the sentiments expressed by our erstwhile bard —

"O wad some Pow'r the giftie gie us
To see oursels as others see us!
It wad frae mony a blunder free us
And foolish notion".

How then did others see Daniel? And there are but three places in the Word of God outwith his own book where he is found to be mentioned. Twice he is referred to by his contemporary prophet Ezekiel. In chapter 14 thereof Ezekiel places him alongside Noah and Job and our attention is directed to "their righteousness", while in chapter 28 he uses Daniel as an outstanding example of wisdom. What a testimony from a fellow prophet. But stay, of greater significance is what the Lord thought of him. And in Matthew

24:15 He put His seal to Daniel's role as a prophet by explicitly so describing him. Thus Daniel is seen by others to be a man of integrity and of wisdom, who functioned as a prophet.

2. Where does Daniel fit in Old Testament history? And according to his own testimony, Daniel was carried away captive to Babylon "in the third year of the reign of Jehoiakim king of Judah" (1:1). That takes us back to 2 Kings 24. According to 6:28, "Daniel prospered in the reign of Cyrus the Persian" and 10:1 refers to that monarch's third year as king of Persia. That gives the span of Daniel's experiences in Babylon as approximately seventy-five years. How does all this relate to other Old Testament characters and events? Abraham was called from Ur of the Chaldees circa 2000 B.C., Moses to lead the nation out of Egypt circa 1500 B.C. and David was anointed king over all Israel circa 1000 B.C. After the death of his son Solomon there was the sad division of the nation into the northern kingdom of Israel (ten tribes) and the southern kingdom of Judah (two tribes). Around the year 700 B.C. the king of Assyria "carried Israel away into Assyria" (2 Kings 17) while a hundred years later Nebuchadnezzar king of Babylon carried away the first contingent of captives from Judah to Babylon (2 Kings 24). Daniel was among those captives and his ministry extended from 607 B.C. to 534 B.C. Before his ministry ended, captives are returning from Babylon to Jerusalem and thus we enter into the books of Ezra and Nehemiah. Haggai and Zechariah prophesied during the days of Ezra, and Malachi during the days of Nehemiah.

3. What characterises the book

of Daniel? And if you broaden your reading to embrace others of the prophetic scriptures a very obvious difference will be spotted. Never do we read in Daniel of the Word of the Lord coming to him as it came to Ezekiel (Ezek. 1:3) or to Jeremiah (Jer. 1:2). Never do we hear from his lips the prophetic formula, so frequently to be heard in the minor prophets "thus saith the Lord". For in the book of Daniel, the Lord is not speaking to **His** people through the prophet, rather He is speaking to the prophet about his people.

A THREEFOLD APPROACH

How then are we to gain maximum profit from its reading? And we recommend a threefold approach to it:

- (a) **Historical.** Daniel and his friends were real men in live situations, and the book should firstly be read as a history of such.
- (b) **Prophetical.** Daniel was a prophet in the strict sense of a seer. In part he is found interpreting dreams by which God was revealing the future to pagan monarchs. In part he is found receiving himself insight into the future by means of visions.
- (c) **Typical.** Daniel and his godly friends are here set forth as a type of their own people in the last times. Don't miss such in your reading of the book, especially when confronted with the account of the fiery furnace and of the lions' den.
- (4) Finally, **what is the foremost lesson in the book?** Surely it is the absolute and unqualified sovereignty of God. Evidence of this abounds throughout its pages and is epitomised in the words of the Lord to Nebuchadnezzar (4:32): "until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will". ■

Light from an Old Lamp

The True Vine.

We shall now enter upon chapter 15:1-8. "I am the true vine, and My Father is the husbandman". Of Israel, planted in the Lord's vineyard, a choice vine (Isa. 5:1-2), it is added, "And He looked that it should bring forth grapes, and it brought forth wild grapes". Also Jeremiah 2:21, "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into a degenerate plant of a strange vine unto Me?" Hosea chapter 10:1, also says, "Israel is an empty vine, he bringeth forth fruit unto himself". These scriptures convey to us in the most forcible language Israel's utter failure to produce fruit for God, as the vine of His own planting. Grapes, under such circumstances, were naturally looked for, but it brought forth wild grapes, wholly unsuited to Him.

John 15 then presents to us the One who could say of *Himself*, without fear of contradiction, *I am the true vine*". What a marked contrast! In entering upon this scripture it is most essential to bear in mind:

First, that the vine has strictly to do with this earth, where fruit for God is alone looked for by Him. There will be no fruit-bearing in heaven; now is the opportune time for that.

Second, that the Lord is here solely addressing His *eleven* Apostles, Judas having gone out, as stated in chapter 13:30.

Third, that it is no question here of *life*; that the eleven Apostles unmis-

takably already possessed. But it is what the Lord would have His chosen ones, who then surrounded Him, individually to lay hold of, viz., the absolute necessity of abiding in Him, which He would impress upon them; as apart from this they would only prove fruitless branches, to be removed by the pruning knife of the husbandman.

Let us now endeavour to gather, somewhat more fully, the meaning which the several scriptures are intended to convey.

Verse 2: "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit". Notice here specially that *the non-bearing branches* are nevertheless *in Him*; they are branches of the true vine; while the fruitful branches are purged to bring forth more fruit.

Verse 3: "Now ye are clean through the word which I have spoken unto you". Had they lacked *life* in Christ, they could not have been pronounced by Him *as clean*; hence it is plain life is not involved here.

Verse 4: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me". The abiding in Him then was an absolute necessity to the production of fruit for God; and consequently put them in the place of dependence as well as responsibility. There must

also first be the abiding in Him, and then there will be the fullest assurance of His abiding in them.

Verse 5: "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" This statement is conclusive. He the vine, *the Apostles the branches*; and the application is individual, *He* that abideth in me. Here again we find the added thought, "and I in Him". The "I in Him", would I apprehend be conditional on their communion with Christ, which would ensure to them that most desirable mark of His appreciative favour.

Verse 6: "If a man (or any one) abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned". Keeping in view what we have before seen to be a well established fact, that *it is not* here a question of *life*, but rather of *fruit-bearing*, this verse presents no special difficulty. The abiding in Christ is the special feature of this scripture. Saints of God they may have been in the fullest and truest sense, and yet it might be equally true of them that they were *not* abiding in Christ; and if not abiding in Him they would be fruitless branches. The Lord here employs a figure by which he would convey to His disciples, in a homely way, how essential it was to abide in Him. Failure in this respect would inevitably be followed by unproductiveness, and to one found in such a condition, "*as a branch*" he would be cast forth, which when withered, was fit for naught else than fuel for the fire.

The figure then employed by the Lord is a most fitting one, viz., a fruitless branch severed from a tree (not necessarily a vine), which, ceasing to be nourished by the sap of the

parent stem, withers. Such branches are in the ordinary course of things, gathered by men, who, adopting usual means of disposing of them, burn them in the fire. To view this scripture otherwise than in a figurative sense, can only lead to the erroneous conclusion, that the one who fails to abide in Christ must suffer the extreme penalty of eternal judgment in the lake of fire. But as it is not here a question of eternal death, nor yet of eternal life; but *solely* of fruit-bearing, the difficulty in the interpretation of this scripture is removed, and its true bearing manifest. It is, I fear, our failure to confine ourselves to the varied subjects presented to us in the Word of God, in their own individual and natural bearing, which frequently obscures our vision, and hinders our fuller apprehension of the precious things of God. The context should also claim our due attention, i.e., as a general rule.

Verses 7, 8: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified that ye bear much fruit; so shall ye be My disciples". The added words in v.7 "And My words abide in you", carry with them additional force and responsibility which, if given effect to would result in the Apostle's prayers receiving full recognition; ask what they would, and it would be granted unto them. Proof of this we find throughout the book of Acts. There would also be two important results following from their bearing much fruit. The Father of the Lord Jesus would thereby be glorified, and their own individual discipleship more consciously realised.

From a careful perusal of the remainder of this chapter it will become more fully apparent, that the Lord had specially in view His eleven

Jewish disciples whom He then addressed. The vine in itself, which occupies such a prominent place in this chapter, is, in a marked degree, distinctively Jewish in character.

As a matter of fact the Lord's general teaching did not reach beyond the Jewish people, save in perhaps a few instances; such as "the woman of Samaria" (John 4). It was also *their* sick and afflicted ones, etc., who were the objects of His sympathy and care, the Syrophenician woman (Matt. 15 and Mark 7) being an exception.

When he sent out the twelve Apostles, He specially cautioned them not to enter the way of the Gentiles, or any city of the Samaritans; but rather to the lost sheep of the house of Israel (Matt 10:5,6).

The Lord's teaching being so intimately connected with the kingdom, to that He, in a very marked degree, confined Himself.

To the Apostle Paul He committed the mystery concerning the Church of God, which took its rise at Pentecost, when those already in the kingdom, by new birth, were baptised into one body by the Holy Ghost; since which time all believers on the Lord Jesus Christ, also enter the kingdom, and become members of that one body formed at Pentecost.

In our study therefore of the four gospels, and specially that of Matthew, we shall do well to bear in mind their special character; Matthew being in a marked way so intimately connected with the Jews. Hence we have much need of spiritual discernment in determining the bearing of these scriptures in their application to ourselves; i.e., as to how far they affect us, either directly or indirectly. Divine principles are also embodied in the Lord's ministry, as well as in the Old Testament scriptures, which must in no wise be overlooked by the saints of

God in this present dispensation of grace, inasmuch as they have a distinct voice to us, being of the utmost value, in many instances, in determining how we should act for God under circumstances which may from time to time arise. Let us therefore use all diligence so that we may be enabled to rightly divide the word of truth. *(To be continued)* ■

"God Is With Us". Isa. 8:10

"God is with us!" Blessed promise,
Written in His Holy Word.
We may rest with glad assurance,
In our God, the mighty Lord.
For the future road untravelled,
He'll be with us as we go.
Never will He fail or leave us,
Through the days, come weal or woe.

We have known His care and comfort,
As we lived from day to day.
Now a New Year calls for guidance,
Less we miss the narrow way.
Bless'd are we beyond all measure,
In His Son, the Lord we love.
Saved by grace, and bound for heaven,
The fair realm of life above.

Let us then helped by the Spirit,
Live for Christ what'er betide.
Growing daily in His likeness,
That He might be glorified.
Soon we all shall go to meet Him,
When He comes into the air.
Then we shall be ever with Him,
Life in heaven with Him to share.

F.A.V. Regler.

The Ministry of the New Covenant in 2 Corinthians (2)

by J. Rudd, Cheetham

The second instance is Abel's offering. He is not concerned with atonement, that lesson has already been learned, nor is it a question of overcoming Satan. What is before us here is acceptance; there is a burnt offering character about his sacrifice. The adversary is not Satan but the flesh; the man of the flesh, Cain, would fain approach on the ground of works, thus setting aside that which spoke of the death of Christ. Abel's exercise lay in the inner excellency of his offering: "And Abel, he also brought of the firstlings of the flock and of the fat thereof". He saw his acceptance, not in the works of his hands, but in all the worth of another and in that one only as totally offered up in death.

This brings us to Noah's offering (Gen. 8:21) and again we progress. Neither Satan nor the flesh is now in view but the world, and that seen as totally judged of God. Noah has left the ark; he is on new ground and his exercises are in keeping with his new position. We have here mentioned for the first time the altar; a fixed place is set up for the acknowledgement of the claims of God in the purged earth: "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar" (Gen. 8:20). I suggest that in the clean beasts we have the thought of sanctification; no doubt this is what Peter had in mind when he cited the passage as typical of baptism (1 Pet. 3:21). See also Colossians 3:1, "If ye then be

risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God".

The earliest lessons, then, that we have on record in the word of God which give us a right appreciation of the value of sacrifice and the triumph of which the apostle speaks, and about which there must be essentially a savour of Christ, are portrayed in the *skin*, the *fat* and the *clean beasts*. All these tell us that to be competent ministers who are a savour of Christ we, too, must know the path of triumph over Satan, the flesh and the world.

The apostle goes on to say, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life". I believe that what we have here is fittingly in the context of the sweet savour offerings. When the high priest went into the holy of holies he took the censer and filled it with live coals from off the altar of burnt offering; this fire being distinct from the strange fire in the censers of Nadab and Abihu (Lev. 10:1). If we were to examine the contents of the golden censer we would see that among the burning embers were elements of all the various offerings. The fire itself had its origin in divine judgment (see Lev. 9:24); the residue of the burnt offerings, meat offerings, peace offerings and also of selected parts of the sin and trespass offerings, all tell of the totality and perfections

of the Person and work of Christ as meeting all the claims and righteous requirements of a holy God.

When the high priest entered the holy place he laid the golden censer on the altar of incense and put the incense on the fire in the golden censer. (This is why I believe that in Hebrews 9 the golden altar and the censer are synonymous terms.) The cloud of incense then filled the place and only then could Aaron draw aside the veil and enter with the blood. It is only the type but what a beautiful picture it presents, either the excluding veil barring the way into the divine presence or the fragrance (the savour) of the work of Christ that has met all the claims of a holy God permitting access. We have the permanence of the antitype; there is One sat down in perpetuity at the right hand of God; His work is forever complete so the veil is rent and we can draw near in holy boldness, in all the worth of Him whose fragrance is forever before the throne.

Let us take a further Old Testament example of this. In Numbers 16 is recorded the rebellion of "Korah the son of Izhar, the son of Kohath the son of Levi, and Dathan and Abiram the sons of Eliab, and On, the son of Peleth, sons of Reuben" (v.1). A study of the chapter shows that what was challenged was the censer and the sceptre. That is why at the bidding of the Lord Moses says, "Take you censers" (16:17) and "Take of every one of them a rod according to the house of their fathers" (17:2).

The privilege of the Kohathites was the bearing of all the vessels of the ministry, after they had been covered over. Their charge was "the ark, and the table and the candlestick, and the altars, and the vessels of the sanctuary, wherewith they minister, and the hanging and all the service thereof"

(Num. 3:31). "But they shall not go in to see when the holy things are covered, lest they die" (4:20).

The sons of Korah were not content with such privileges; "All the people of God are holy", they said. Their presumption was that they should be able to approach without the covering; they wanted the veil removed. The glory of God appeared, so their request was granted and but for the intercession of Moses and Aaron, who three times in the narrative (Num. 16:21-22) are found flat on their faces before the Lord, the whole company had been consumed in their sin.

The profession of these men would be tested "on the morrow"; every man must bring his censer and appear before the Lord tomorrow. That time note appears three times in the two chapters, showing the longsuffering of God. (The Holy Spirit says, "Today if ye will hear his voice, harden not your hearts" (Heb. 4:7), but on the morrow pretensions are to be judged.) With regard to the sceptre these direct descendants of Reuben claimed authority which had already been forfeited (see Gen. 49). Because of his instability and the shame he brought on his father he could not excel. Not only did the morrow show the divine rejection of their profession, it showed the whole congregation taking sides with the rebels, the wrath gone out from the Lord and the plague begun.

Now see how Moses, in the mind of God, applies the principle we have been considering. The veil in effect has been removed and the people stand exposed, but Aaron runs through their midst with the golden censer and the cloud of incense to stand between the dead and the living (Num. 16:46-48). To the one verily a savour of life unto life but to the others, who were perishing indeed, a

savour of death unto death.

How essential it is, if we would be effective for God, to get away from all innovations and ideas of men, to reject totally the strange fire associated with the devil, the flesh and the world, and in the sufficiency found only in God display the fragrance of the finished work of our Lord Jesus Christ.

In the things that happened aforetime and have been written for our learning we have found a very solemn lesson. Perhaps the most solemn words of all are the words "*before the Lord*" in chapter 16:7,16. The pretence and aspirations of these men was not before Moses and Aaron but before the Lord. The apostle shows us, in a threefold way, the reality of his ministry by contrast: "For we are not as many, which corrupt the word of

God; but as of sincerity, but as of God, *in the sight of God* speak we in Christ".

So we see the quality of the ministry and its enabling: Christ alone is its fragrance, and God Himself the strength. (*To be continued*) ■

God's Handwriting

He writes in characters too grant
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife —
But there, with longer, clearer sight,
We shall see this — His way was right.

John Oxenham

Lord's Work Trust

42 Beansburn, Kilmarnock, KA3 1RH.

Tel: (0563) 21098

Total Gifts from 1st December to 31st December, 1984

For the Lord's Work and Workers

From Assemblies	£24,618.70
From Individuals	10,805.23
From Covenants	22,912.38

£58,336.31

Gifts towards expenses

From Assemblies	£1,104.34
From Individuals	561.70
From Covenants	124.13

£1,790.17

Includes L.O.F. £544. "Brother & Sister" £21.

·REGIONS·BEYOND·

Assembly Work in Post-Independent India.

by Justus Samuel, Madras

By the time of William Carey's death, a strong foundation had been laid for evangelical Christianity in India. The Scriptures had been translated into the major languages of Western and North-East India, aside from Hindi and Sanscrit. The initial strong opposition of the East India Company had given place to one of respect for the scholarliness and dedication of Carey and his associates. Carey's work had been followed up by Alexander Duff, bringing the latter's influence on higher education to bear on quite a few of the highly placed Hindus of society.

Apostolic Christianity. The pioneer of a missionary movement with some semblance of apostolic christianity in India was Anthony Norris Groves, who began his work in 1833 in the then Madras Presidency, which at that time included the present day states of Andhra and Tamil Nadu, bringing his godly influence to bear upon denominational Christians, especially CMS missionaries. In the process he found John Christian Aroolappan, who absorbed something of his mentor's devotion and view of a New Testament assembly. Aroolapan was used of the Lord to found an assembly at his village (later fairly widely known as Christianpettah). The foundations were not too strongly based on the truth of assembly gathering with the result that the work lapsed into one of a denominational character with feudal overtones, Aroolapan's family controlling it. A church building and quite a large congregation still exists there today, but with little New Testament church distinctives or spirituality.

Andhra. Through the influence of Groves, brethren Bowden and Beer of Barnstaple were encouraged to take up missionary work in the Godavari district of the Andhra segment of the Madras Presidency. As a result of their pioneering work, frustratingly disappointing at the beginning, assemblies sprang up in large numbers which are still identified as churches of the "Godavari Delta Mission". Despite this region being blessed with a succession of outstandingly gifted and scholarly missionaries the work developed on a "mission" pattern with the missionaries being virtually "in charge" and with the concomitant of a central station, central and district pastors, all effected through annual elections. The rank and file of the membership of these assemblies were simple villagers and, perhaps, the missionary brethren felt this sort of organisation was about the best to keep the work together. However, by the middle of the present century, the Lord raised a number of Indian workers of clear vision to evangelise more aggressively the Southern regions of Andhra, having autonomous assemblies as the goal and, as of today, there are some 230 such assemblies. The inspiration for this work came through a Canadian missionary, the late Silas Fox, one of India's most successful evangelists.

Kerala. Another area where assemblies are fairly strong is Kerala, in the South-West, where work started toward the close of the last century through the conversion of many hundreds of Syrian Orthodox Christians, the late Tamil David having been the Lord's instrument used as the evangelist. Three different streams of influence converged upon this movement — one being the labours periodically of the late Handley Bird; another those of a few missionaries from New Zealand (mainly those of E.H. Noel); and the third, a Syrian reformer's movement known as "Separatist" led by the late Malayali poet and scholar, K.V. Simon. Initially he saw assembly truth but hazily, and was for a time helped by the Strict Baptists in Madras, but whose movement later merged with the assembly work. Mr. Noel also followed a somewhat "mission" pattern, which continued until his death in 1946. Also a not insignificant work was begun with the late Mr. V. Nagel in the Northern districts of Kerala (then part of Madras Presidency), in the first decade of the present century. He was a Basel Mission Pastor (German), but saw the truth of gathering and came out from his Mission and was baptised by Mr. Bird. Wonderful man that he was, saint, hymn-writer and greatly loved by his brethren, he was called home in 1921 in his own country after he had been forced out of India by war restrictions.

New Language Areas. There are, as of today, over 260 assemblies in the Kerala region, which since 1943 have had the privilege of sending forth about 70 workers into new language areas, and have commenced assembly work, however modestly, in several States where assembly missionaries had never lived and laboured before.

There is work now in 18 States of India, including the Andaman Islands in the Bay of Bengal, and a small beginning in Nepal (independent country). Our missionary brethren, for various reasons — personal, climatic, linguistic etc. — had concentrated their efforts mainly in rural-urban areas, in Andhra, Tamil Nadu, Kerala, Karnataka, Bengal and Bihar only (some beginnings were also made in Bombay, Delhi, Punjab, Uttar Pradesh with the emergence of a small assembly witness in Bombay city, Delhi and two or three centres in the Uttar Pradesh and Punjab since the middle 30's, a few of which did not continue). Later, Indian brethren went out to stay and serve in these places.

As of today there are some 280 commended Indian Missionaries giving their full time in service (their number would go up over 500 if their wives are also counted). Andhra has over 60 locally based men (Andhra has so far sent only two workers to other language areas). Further, whereas overseas assembly missionaries concentrated mainly on rural India, Indian workers have "occupied" most of the main centres in 18 States out of India's 22 main States and 9 union territories. Over 100 major district towns are still without assembly workers.

Problems. Indian workers from the South going to the North face real problems of climate, culture and language quite as acute as a comparable Englishman going to Bulgaria, or a New Zealander going out to Papua New Guinea, although of the same nationality — Indian. They have to learn a new language, get used to extreme climatic conditions and face difficulties in educating their children.

Also, the farther North a South Indian worker moves, the Christian population thins (even to 0.15% U.P.) and they face problems of renting accommodation, and worse still, in the matter of hiring a Christian prayer room, even at exorbitant rents (rents have gone up on average 500% in the last two decades), and this compels workers to change residence

Quite frequently. India has over 500,000 villages, 75% of which have yet to be reached. The problem of language is none easier. India has over 1650 "mother tongues" and some 38 million scheduled tribes — people with their multitudinous tongues. Some of the workers do try to reach them over most difficult terrain.

Challenge. India still has in all at least 90% of its people (700 million) yet to be properly evangelised in the sense of communicating to them the gospel meaningfully, and this includes scores of major towns and tens of thousands of villages. Even a dedicated team of 5000 men would not be sufficient for this work. So the quality of the worker counts. On the human level, they need support. It is of course true that the Lord meets the needs of His servants, but He works through His willing people who share the vision, and have the heart to give.

With a per capita income of under £120, India is one of the poorest countries in the world, and barring Kerala, the income of assembly groups remains at an abysmal level. Although the Lord is all-sufficient toward His people, the national economy is a factor which our brethren in more affluent lands, especially those Christians who had a real stake in the beginnings of assembly work in India, tend to ignore today.

Yes, India has over 1000 assemblies including some 200 who meet under primitive conditions with no permanent assembly buildings (mostly in villages, with no permanent address either). We thank God for scores of young men, a good percentage of whom have a university education, who are coming out to serve the Lord with the full confidence of their assemblies. Since quite a few among them come from village assemblies with little prior exposure to systematic Bible teaching, a provision has been made over the past few years for this need to be met through short-term Bible Schools in English and in the vernacular languages, in various parts of the country.

Lost Interest. Although the West, mainly Britain, has been largely instrumental in the raising of assembly centres in India, the present situation is that they have largely lost their interest in the sub-continent because the presence of their own missionaries has been dwindling fast. As for the United States and Canada, their interests have all along been at a low key, whereas smaller and newer countries like New Zealand and Australia have set a nobler example in this respect and that, notwithstanding the withdrawal of a number of their former missionaries. What is supreme is not the narrow interests of home assemblies in their own national missionaries working in a particular country — but interest in the Lord's work because it is **His** work, anywhere in the world.

(Our brother, Justus Samuel, is Editor of the "Christian Steward", Chairman of the Gospel Fellowship Trust of India, and one of the foremost leaders among Indian assemblies in stimulating pioneer missionary work in his own land today.)

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

Is Hades (Sheol) a definite location or is it, as some teach, merely a state or condition of the dead?

ANSWER

The statements of the Lord Jesus in Luke 16 are worthy of consideration in this respect. There does not appear to be the use of parabolic language the beggar being actually named. The rich man speaks of Hades as a "place of torment" and desires that his brothers be warned lest they arrive there also. The word Hades is the equivalent of the Hebrew, Sheol. It does not usually describe the grave but more often refers to the "unseen world", the place of departed spirits. Whilst the grave is the place where the body is interred and corruption takes place, Hades is where the spiritual part of man goes and torment is experienced. Although the Annihilationist will try to make the two the same and thus deny existence and consciousness after death such is plainly contrary to Scripture. The wicked shall be turned into Hell (Psa. 9:17) implies far more than burial. There is thus a location in view to which the unsaved dead will go until the judgment of the Great White Throne. John 5:28 to 29 teaches that there is to be a "resurrection of damnation" and Revelation 20:12-15 makes clear that both death and Hades will deliver up their occupants to meet God. Thus the complete person will be in the Lake of Fire for eternity.

J.R. Baker

QUESTION

In New Testament times we read of demons being cast out. Is such a ministry valid today? If so, under what conditions would it be practised?

ANSWER

In the conversation recorded in Matthew 12:22-30 our Lord Jesus Christ showed that Satan is in authority over a kingdom of demons. There is no doubt that this unseen host is in full sympathy with Satan and renders willing service to him. In the New Testament demons are seen inhabiting the bodies of both men and beasts, and varying degrees of wickedness are attributed to them (Matt. 12:43-45). It is of interest to note that the authentic records of demon possession are almost wholly limited to the three years of our Lord's public ministry, and although, no doubt, it existed before and since, the manifestations appear to be different. Such evil beings are not only intelligent in themselves but are directly governed by Satan. It is therefore reasonable to conclude that they, like their master, adapt to the enlightenment of the age and locality. They can inspire, not only evil characteristics but, a moral and exemplary life appearing as "angels of light" as well as "roaring lions".

In the latter times they will cover their lies with an empty form of religion (1 Tim. 4:12). In such conditions our victory is by the presence of the indwelling Holy Spirit (1 John 4:4).

The actual casting out of demons appears to be linked with the "sign gifts" and ministry of the apostles and prophets of the New Testament. Such was an evidence to the nation of Israel at the beginning of the dispensation and no scriptural guidance is given to the believer of the present day to practise it. Our work is to preach the gospel and as it is received the Holy Spirit takes possession of the individual. Evil demons will not remain when such a work of power and grace takes place.

J.R. Baker

The Writings of Solomon —

Proverbs.

(2)

by J. Stubbs, Mayfield

Its Message

We do not have to read far into the book of Proverbs to discover its leading themes. Undoubtedly chapter 1:7 is the key to the book — “The fear of the Lord”. After the introductory verses the chapter goes on to supply us with that which will be the leading themes of the book of Proverbs, themes which will recur again and again throughout the book. Society in general, and the believer in particular, would do well to follow these wise counsels. Before we begin to note these it would be good to mention that the Hebrew word “Proverbs” is formed from the verb “to rule” or “govern”. This verb interestingly enough occurs in Genesis in the statement that the sun and moon were to “rule” the day and night with the light which shone from them (Gen. 1:18). The book of Proverbs with the wisdom it teaches and encourages us to go in for, is to so act upon us as to rule with heavenly light our conduct in this world. If we refuse to allow wisdom’s light to govern us we will be in the dark and not prosper.

At the very threshold of the book then we discover the clue to its major lessons. Indeed these are four subjects of vital importance. We will now look at these.

(1) Reverence for God (v.7). Here we have an interesting contrast. The book of Proverbs is full of such contrasts and has been written in order to get us out of a condition of being foolish. The fool in the book of

Proverbs is not one *deprived* so much in his senses as *depraved* in his heart and this he proves by choosing the wrong path in life and refusing to bow to the wise teaching of God. He is rebellious, self-willed and treats sin lightly. Now the salvation from this condition is the fear of the Lord. The message of this book is that there can be no true knowledge unless we fear the Lord. Solomon here but re-echoes and emphasises what Job had declared over 500 years before (Job 28:28). The fear of the Lord then is that alone which will keep us from the many snares in the world. Reverence for God, that desire to submit to His rule, that care not to grieve Him should be the constant pursuit especially of the believer, otherwise he will be easily overcome by the pressure of evil influences that will spoil and wreck his life. Note we have the fear of the Lord in ch. 1:7. Then in ch. 23:17 we have the word, “Be thou in fear of the Lord all the day long”. Then in ch. 31:30 it is stated in connection with the virtuous woman, “A woman that feareth the Lord, she shall be praised” — no doubt a picture here of the fact that such fear of the Lord will be rewarded in the future day. Physical beauty will pass away. The external excellence can be deceiving, but the fear of the Lord in the heart is a spiritually beautiful thing that can go on and on. Thus in these three references to the fear of the Lord we have, we suggest, the beginning of the

life of wisdom, the continuation of that life and the reward at the end of it.

(2) Respect for Parents (v.v. 8-9).

The book of Proverbs has much to say on the attitude of children to parents. Such advice as is given in the Proverbs may be viewed as old-fashioned by the young of modern society but obedience to these standards makes for a stable community and a God-honouring life. No one can fear the Lord and not be respectful to one's parents, hence the close association of the wise instruction in verses 7-9. The book of Proverbs puts honour on old age and would utterly condemn euthanasia and the growing idea in modern society that the old are a sufferance. Look at Proverbs 16:31, 20:29 and 23:22. Proper respect for the aged and in particular for our parents is never out of date, as indeed is encouraged in the New Testament (Eph. 6:1); nor is it limited to age as if this would give exemption, for witness Joseph who bowed before his father's feet (Gen. 46:29) and David, providing whilst a fugitive for the comfort of his parents (1 Sam. 22). Believers who still have parents should adorn themselves with the choice spiritual ornaments of hearing a father's instruction and cleaving to a mother's law. This opening word as to parents is returned to again in Proverbs. It is the foolish man who despises his mother (ch. 15:20). It is our part to give our parents joy and gladness in their advancing years by doing what is right by them as before God (ch. 23:25). Indeed the attitude of thinking little of one's parents is considered so serious in this book that we read, "The eye that mocketh at his father and despiseth to obey his mother, the raven of the valley shall pick it out and the young eagles shall eat it" (ch. 30:17). Here the message is that those

who despise parents shall come to grief. Many a criminal took the first step to crime and sin by despising parental authority. The generation of v.11 has not passed away and such a condition is a feature of the last days (2 Tim. 3). The word from this book is, *never let your parents down, for they brought you up.*

(3) Refraining From Worldly Ways (vv. 10-19). The warning sounded to the young man in this section appears to be the great burden of the book, namely separation from wrong association and covetousness. No matter how attractive and promising the appeal from the worldling may be, the message is "Consent thou not", and "Walk not in the way with them". See also ch. 2:10-15. Many a young person initially responding to the enticement of sinners never intended to go so far in sin. How often the invitation to join with the ungodly seems harmless. Satan lays the traps, the unsuspecting believer is ensnared and before he realises it, he is doing things which previously he would not have thought possible. How true it is that even Christians are sometimes conditioned to make the lesser and easier choices towards evil before finally succumbing to the more gross temptation of the devil. The book of Proverbs makes its solemn appeal to us in order that we keep clear of the world and its ways. We are only safe as we stay clear of ungodly companionships. The bird by its instinct avoids the danger of the net it has seen spread for it. Yet man, and sometimes tragically the christian, seems to be so infatuated with sin that he rushes into it (v.17). The path of the wicked must be shunned and this the book repeats and urges, eg. ch 4:14-15, 26-27.

"I dare not walk along the edge"
Of worldly ways and pride;

For I can slip so easily,
When wandering from Thy side".

(4) **The Reproof of Wisdom** (vv. 22-23). Now we will note the contrast of the call of wisdom to the enticement of sinners, in the previous verses. The book of Proverbs has a great deal to say about wisdom and in the first division of the book especially we see wisdom extolled, its properties are praised, its entreaties are pressed. In this book wisdom is not merely a principle but a person. Here wisdom is not an attribute of God or a great virtue, but the language is all consistent with personality. It is in the New Testament that we find wisdom applied to the person of Christ (Luke 11:49; 1 Cor. 1:24). He is the incarnate wisdom of God, but more of this in a further paper.

We cannot read this section without thinking of the Lord Jesus in John 7:28-39. Notice wisdom speaking in the public place (vv. 20-22) and the Lord

Jesus standing speaking in the public area of the temple (John 7:37). Then we have wisdom promising the Spirit to be poured out to those who turn at her reproof. This links so well with the Lord Jesus in John 7:38-39, where we have the gift of the Spirit promised to those who believe. Finally in vv. 28-31 we have the fearful consequences of rejecting wisdom's call: "They shall seek me early, but they shall not find me". How solemnly such language compares with the words of the Saviour to the Jews in John 7:34: "Ye shall seek Me and shall not find Me".

We must avoid then being "simple", which in Proverbs means inexperienced and credulous and hence unwary and easily led astray. See how wisdom here mentioned is developed later in the book: ch. 3:13-20, ch. 8:12-36, etc. *(To be continued)* ■

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 7th or month previous to issue.

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

England & Wales FORTHCOMING

FEBRUARY 9

Northampton: The Gospel Hall, Osborne Road, at 7.30 p.m., J.R. Baker.

Cheeshunt: Mill Lane Chapel, High Street, at 7.00 p.m., D. Angell.

Ottery St. Mary: The Gospel Hall, Yonder Street, at 7.30 p.m., H. Bell.

Ely: Gospel Hall, Market Street, at 7.30 p.m., R. Griffiths

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m., A. Cundick.

Derby: The Meeting Room, Curzon Street, at 7.15 p.m., R. Hill.

Bristol: Totterdown Gospel Hall, Bellevue Road, at 6.45 p.m., A.T. Shearman.

Wirral: Park Hall, Higher Tranmere, at 7.15 p.m., D. West.

Bermondsey: The Gospel Hall, 97 St. James's Road, London, at 7.00 p.m., C. Roberts.

FEBRUARY 16

Brierfield: Hebron Hall, Walter Street, at 7.00 p.m., D. Dixon.

Wirral: Bethany, Ellesmere Port, at 7.15 p.m., G. Anthon.

Bristol: Chelsea Gospel Hall, Devon Road, at 6.45 p.m., J.B. Hewitt.

Warrington: Gospel Hall, Forster Street, at 7.00 p.m., S. Downs.

St. Austell: Seymour Gospel Hall, Slades Road, at 7.00 p.m., N. Lane.

Mitcham Junction: Gospel Hall, Percy Road, at 7.00 p.m., J. Riddle.

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m., J. Baker.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m., B. Osbourne.

Cardiff: Llandaff Road Gospel Hall, at 3.15 p.m. and 6.30 p.m., A. Osborne, P. Widdison.

Skelmanthorpe: Saville Road Hall, at 7.00 p.m., J. Warne.

North Staffs: Assemblies Rally, Butt Lane, at 7.00 p.m. J. Brown.

Birmingham: Gospel Hall, Quarry Lane, Northfield, at 7.30 p.m., J. Wedderburn.

FEBRUARY 23

Bristol: Bishopston Gospel Hall, Gloucester Road, at 6.45 p.m., D. Ogden.

Wirral: Moreton Conference, G. Bourn, T. Renshaw.

Colyton: Gospel Hall, The Butts, at 7.00 p.m., E. Parmenter.

Chesterfield: Littlemoor Gospel Chapel, Dunston Lane, Newbold, at 7.15 p.m., J. Hallas.

London: Hope Hall, Kilburn Lane, at 7.00 p.m., G. Waugh.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m., F. Epps.

Weymouth: South Dorset Bible Studies, in Bethany Hall, at 7.30 p.m., F. Holmes.

Haywards Heath: Franklynn Gospel Hall, Eastern Road, at 7.00 p.m., R. Hill.

Derby: Gospel Hall, Brunswick Street, at 7.15 p.m., T. Smith.

MARCH 2

Wirral: Bethesda, Bebington, at 7.15 p.m., J. Anderson.

Bristol: Speedwell Gospel Hall, Speedwell Road, at 6.45 p.m., S. Essery.

Hildenborough: Gospel Hall, Mount Pleasant, at 7.00 p.m., F. Epps.

Nottingham: Gospel Hall, Victoria Road,

Netherfield, at 7.15 p.m., A. Cundick.

Yeovil: Elsinore Gospel Hall, The Avenue, at 7.30 p.m., R. Dawes.

Trent Vale: Claytonwood Road, at 7.00 p.m., J. Watt.

Maldenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m., A. Linton.

Brierfield: Hebron Hall, Walter Street, at 7.00 p.m., J. Milton.

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m., B. Clatworthy.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m., G. Waugh.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m., T. Garrett.

West Mersea: Assembly Hall, East Road, at 4.00 p.m., C. Roberts.

MARCH 9

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m., D. Stevely.

Northampton: Gospel Hall, Osborne Road, at 7.30 p.m., A.T. Shearman.

Bermondsey: Gospel Hall, 97 St. James's Road, London, at 4.00 p.m., and 6.00 p.m., R. Catchpole, M. Hall.

Bristol: Unity Lockleaze Fellowship Meeting at 6.45 p.m.

Ely: Gospel Hall, Market Street, at 7.30 p.m., K. Jennings.

Wirral: Hope Hall, New Ferry, at 7.15 p.m., J. Macdonald.

Consett: Gospel Hall, Front Street, at 7.15 p.m., Missionary Report R. Towse (Zambia).

North Wembley: Uxendon Hall, Elmstead Avenue, at 3.00 p.m. and 6.30 p.m., A. Leckie, A.C. Gooding. Mr. Leckie continues in ministry Monday to Thursday at 8.00 p.m.

Ottery St. Mary: Gospel Hall, Yonder Street, at 7.30 p.m., J. Burns.

MARCH 16

St. Austell: Seymour Gospel Hall, Slades Road, at 7.00 p.m., G. Fyfe.

Mitcham Junction: Gospel Hall, Percy Road, at 7.00 p.m., R.L. Dawes.

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m., C. Rees.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m., D.J. Williams.

Skelmanthorpe: Saville Road Hall, at 7.00 p.m., J. Scarsbrook.

Leicester: York Street Gospel Hall, off Granby Street, at 3.15 p.m. and 6.00 p.m., E. Hughes, J.M. Riddle. Mr. Hughes continues in ministry from Monday to Thursday at 7.30 p.m.

Derby: The Meeting Room, Curzon Street, at 7.15 p.m., J. Paton.

Brierfield: Hebron Hall, Walter Street, at 7.00 p.m., C.B. Smith.

Bristol: Totterdown Gospel Hall, Bellevue Road, at 6.45 p.m., A. Carew.

Wirral: Emmaus, Bromborough, at 7.15 p.m., A.M.S. Gooding.

Scotland FORTHCOMING

FEBRUARY 3

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m. D. Newell.

FEBRUARY 9

Glasgow: Porch Hall, 27 Millerston Street, Dennistoun, at 3.15 p.m., W.M. Banks, W.K. Morrison, G.P. Waugh.

Chapelhall: To be held in Public School, Gibb Street, at 3.30 p.m., J. Glenville, M. Radcliffe, G. Paton. Mr. Glenville continues on 10th at 3.00 p.m. and 6.30 p.m., in Gospel Hall and from 11th to 14th at 7.45 p.m.

Ashgill: Bethany Hall, at 6.30 p.m., S. Foster, D. Meikle.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m., A.P. Weir.

Cumbernauld: Mossknowe Gospel Hall, at 7.00 p.m., H. Scott, A.D. Scott.

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m., S. Arbuthnot, J. McDonald.

Tayport: The Gospel Hall, Butter Wynd, at 7.30 p.m., K. Stapley.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m., G. Waugh, I. Galbraith.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m., D. Ferguson, S. Hanlon.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m., I. Speirs, J. Grant.

East Kilbride: Threshold Assembly Hall, at 7.00 p.m., A. Gamble, J. Buchanan.

Armadale: Gospel Hall, South Street, at 6.30 p.m., J. Hunter, J. Gamble. Mr. Hunter will continue in ministry on Lord's Day at 3.00 p.m., and from Monday to Saturday at 7.30 p.m.

FEBRUARY 10

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m., D. Newell.

FEBRUARY 16

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m., F. Stallan, D. Cameron.

Larkhall: Hareleeshill Gospel Hall, Howard Street, at 6.30 p.m., R. Crozier, W. Cochrane.

Plains: Elim Hall, at 6.30 p.m., J. Grant, H. Scott.

Mayfield: Gospel Hall, Stone Avenue, at 6.30 p.m., J. Stubbs, R. McPheat.

Whitburn: West End Gospel Hall, at 6.30 p.m., J. Baker, E. Nelson.

Glasgow: Bethesda Gospel Hall, 16 Holmfauldhead Place, Linthouse, at 7.00 p.m., J. Rodger, I. Wallace.

Motherwell: Shields Road Gospel Hall: at 6.30 p.m., W. Banks, J. Trail.

Ayr: James Street Gospel Hall, at 7.00 p.m., J. Burnett.

Greenock: Ardgowan Square Evangelical Church, Ardgowan Square, at 3.30 p.m., P. Maiden, D. Newell.

Lochore: in Bethany Hall at 3.00 p.m., S. Hanlon, R. Salter, R. Cargill.

FEBRUARY 23

Glasgow: Harley Street, at 7.00 p.m., R. McKeown, J. Aitken.

Broxburn: Gospel Hall, East Main Street, Uphall, at 6.30 p.m., A. Naismith, H. Hunter.

Falkirk: Thornhill Gospel Hall, at 6.30 p.m., G. Meikle, R. McPheat.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m., J. Gamble, J. Arbuthnot.

Airdrie: Hebron Hall, North Bridge Street, at 6.30 p.m., D. Gillies, G. Forbes.

Kilbirnie: Gospel Hall, Schoolwynd, at 3.00 p.m., J. Anderson, J. Buchanan, A. Foster.

FEBRUARY 24

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m., S. Arbuthnot.

MARCH 2

Livingston: Gospel Hall, Deans, at 3.00 p.m., J. Burnett, R. Gamble, A. McLean.

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m., J. Baker, A. Foster.

Hamilton: Low Waters Gospel Hall to be held in High Parks Gospel Hall, Silvertonhill Avenue, at 6.30 p.m., R. Cameron, J. Rodgers.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m., A.J. Last.

New Stevenston: Assembly Hall, Woodside Street, at 6.30 p.m., E. Nelson, W. Banks.

Beith: Bethany Hall, Kirk Road, at 7.00 p.m., T. Aitken.

Coatbridge: Hebron Hall, at 6.30 p.m., G. Jones, R. McPike.

Ayr: Woodpark Evangelical Church, Belmont, at 3.00 p.m., S. Arbuthnot, D. Newell, J. Harrison.

MARCH 9

Ashgill: Bethany Hall, to be held in Community Hall, at 3.00 p.m., K. Stapley, W. Cochrane, J. Hav.

East Kilbride: Threshold Assembly Hall, at 7.00 p.m., J. Thompson, B. Neilly.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m., G. Paton, J. Paton.

Tayport: Gospel Hall, Butter Wynd, at 7.30 p.m., R. Miller.

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m., J. Paterson, A. Prentice.

Cumbernauld: Mossknowe Gospel Hall, at 7.00 p.m., H. Hunter, S. Hunter.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m., T. Wilson.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m., J. Paterson, J. Baxter.

Edinburgh: Gorgie Gospel Hall to be held in Tynecastle High School (Pentland Annexe), Gorgie Road, at 3.15 p.m., J. Anderson, G. Waugh, J. Stubbs.

Newmilne: Gospel Hall, Drygate Street, at 7.00 p.m., D. Cook, A. Scott.

MARCH 10

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m.

MARCH 16

Larkhall: Hareleeshill Gospel Hall, Howard Street, at 6.30 p.m., J.H. Large, T. Aitken.

Plains: Elim Hall, at 6.30 p.m. J. Baxter, J. Allen. Mr. Allen continues in ministry on Lord's Day at 3.00 p.m., and Monday to Thursday at 8.00 p.m.

Whitburn: West End Gospel Hall, at 6.30 p.m., J. Rodgers, J. Gillespie.

Ayr: James Street Gospel Hall, at 7.00 p.m., R. Gamble.

Motherwell: Shields Road Gospel Hall, at 6.30 p.m., J. Hay, I. Steele.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m., A. Scott, W.K. Morrison.

Glasgow: Bethesda Gospel Hall, 16 Holmfouldhead Place, Linthouse, at 7.00 p.m., F. Stallan, S. Foster.

Mayfield: Gospel Hall, Stone Avenue, at 6.30 p.m., A. Meikle, J. Campbell.

Carlisle: Gospel Hall, Church Lane, at 3.30 p.m., J. Baker, J. Hay, J. Burnett. Mr. Baker will continue in ministry till Thursday 21st.

MARCH 23

Kilwinning: to be held in Kilwinning Academy Dairy Road, at 3.00 p.m., W. Craig, G. Jackson, R. McPheat. Mr. McPheat continues in ministry, in Bridgend Gospel Hall, from Monday to Thursday at 7.30 p.m.

N.Ireland FORTHCOMING

FEBRUARY 9

Ballymena: 8.00 p.m., T. Meekin.

Cloughfern: 7.30 p.m., S. Jennings.

FEBRUARY 16

Ballymena: 8.00 p.m., Question Night.

Cloughfern: 7.30 p.m., J. Flanagan.

FEBRUARY 23

Ballymena: 8.00 p.m., A. Carew

Cloughfern: 7.30 p.m.

MARCH 2

Ballymena: 8.00 p.m.

Cloughfern: 7.30 p.m., N. Mellish.

MARCH 17-18

Cork, Republic of Ireland: Annual St. Patricks Day Conference (D.V.). Speakers expected: Mr. John Riddle, Prof. David Gooding, Stewart Brown. Brochure for accommodation details etc., from T.W. Webb, Innishannon, Co. Cork. Tel: Cork 75116.

England & Wales REPORTS

EAST MIDLANDS

Derby, Curzon Street: Help has been given in ministry by the visits of J. Rodgers, N. Mellish, R. McPheat and A. Maunder over the past months. Such help is greatly appreciated. A gospel effort is planned during the month of May when we hope to have a visit from J. Hutchinson, in the will of the Lord. Please pray for Derby.

Winhill: R. McPheat spent a few days with this small assembly and ministered the Word to great encouragement.

WEST MIDLANDS

Stoke on Trent, Butt Lane: A Campaign was held at the Ebenezer Hall amongst children and adults. The saints were blessed and encouraged by the visit of Frank Lonney, who visited the folk on the estate near the hall, unsaved were in each night amongst the adults. One senior citizen made a profession of faith in the Lord Jesus and has continued

coming to the Gospel Service, the workers in the Sunday School have been encouraged in seeing 9 new scholars continuing to come along to the Sunday School since the campaign finished.

Coventry, Upper Hill Street: P. Bees spoke on the subject of the "Fruit of the Spirit" which was an encouraging word for the good number present.

Crowle Nr. Droitwich Spa: P. Beer gave ministry on Abraham to a good number who were helped and encouraged at the last Saturday evening meeting of the 1984 programme.

Darlaston: It is heartening to report activity again in an area of the West Midlands which has suffered considerably through the economic recession. J. Campbell and P. Crumlish spoke at the Annual Conference which in both ministry and support was a great encouragement. P. Crumlish stayed on for a series of ministry meetings which were a help and a blessing.

Dudley: The saints have had the help of J. Sinclair and N. Mellish for the ministry of the Word, which has been profitable.

Ludlow: More encouraging news again from South Shropshire. J. Baker (Penarth) visited the assembly for helpful ministry; and on the Lord's Day spoke at the Prize Giving which saw four adults and four children who had never been in the hall before. Three of the children have continued to attend.

Solihull: The visit of C.S. Jarrett to Poplar Road was a help to the good number who gathered for ministry. It was a particular encouragement to see the interest shown by the young people.

Sutton Coldfield, Mere Green: A work commenced by a brother Jefferies fifty years ago saw the formation of an assembly who celebrated their Golden Jubilee in December. C. Phillips and E. McQuoid spoke to a well supported meeting. The saints rejoice that God has blessed the continuance of the testimony for so many years.

SOUTH EAST MIDLANDS

Higham Ferrers: Following the closure of the assembly a meeting of brethren from neighbouring assemblies was held, as a result of which A. Ashfield and R. Smith were exercised to commence gospel meetings, God Willing, on Lord's Days, including an afternoon senior citizens meeting. Prayer is earnestly requested that souls might be saved and assembly testimony re-established.

EAST ANGLIA

Peterborough: J. Baker (Cardiff) held a gospel campaign at Orton in Peterborough. Three thousand invitations were printed and distributed personally and many posters were on

prominent display in public places, shops and even in the Town Hall. The response was good and between 50 to 60 unsaved people attended during the week. Friday was "Families Night" when many children who attend a regular Friday children's meeting came and brought their parents as well. The assembly was encouraged by the numbers attending and the interest shown although it was disappointing that none were saved during the week. Nevertheless, contacts have been made and the Seed has been sown — "God gives the increase".

West Merses: The assembly have enjoyed a series of ministry from A.C. Gooding (Stowmarket) on the tabernacle.

Denston: The small assembly have been encouraged to see the Lord working. One Thursday evening they had the joy of baptising a couple who had been saved in the Church of England but were exercised about baptism and assembly fellowship. After the baptismal service their son also asked for baptism. On the following Lord's Day their daughter was saved during the Breaking of Bread. It is good to hear of a family united in the Lord in such a way.

Stowmarket: The assembly at Stowmarket were pleased by the good response to their pre-Christmas Gospel Tea. Invitations were given to children, parents, senior citizens and other friends and neighbours. Over a hundred sat down to tea and listened to reading recitations from the children and a gospel message from J. Gooding. A number were in the hall for the first time and promised to come again.

GREATER LONDON

Mitcham Junction: The believers at Percy Road commenced their winter Saturday evening series on the subject "Our Teacher is God and Man". The series have included "His Witnesses" and "His Heaven" taken by T. Proffitt and E.G. Parmenter respectively.

Sydenham: Help was given at their Saturday evening rally by K. Gibson who took up 1 Timothy on the theme "A Godly Man is a Balanced Man". The word given was greatly appreciated and the assembly was encouraged by those who supported them on this occasion.

Tooting: J. Sage concluded the 1984 series on "Pictures of Christ and Practical Teaching from the Book of Proverbs". He was preceded in November by R. Townsend and M. Hughes in October. The series during the year has been most helpful, constructive as well as searching. One is commended to a regular reading of the Proverbs.

Cobham, Surrey: The small assembly were deeply grateful to the Lord for the encouragement received at their recent Annual Conference when a goodly company gathered and brethren

P. Harding and A. Wiseman ministered the Word of God.

Croxley Green, Herts: R.J. Bolton opened the winter series "A birds eye view of Paul's letter to Rome" from chapter 1 - 3, "Saved by Grace". This was considered a very profitable occasion assisted by the question time that followed.

Hanworth: Commenced their winter series from Hebrews on the subject "Better things for New Testament Pilgrims". J. Riddle opened with "Better Things" Chapter 6 verse 9, followed in November by T. Proffitt on Chapter 7 verse 19, "A Better Hope".

Watford, Herts: A conversational Bible Reading on "The Charges in the Epistle to Timothy" was led by J. Green.

Waltham Abbey: The believers who gathered welcomed A. Leckie and the good word of the Lord that was ministered during his week of meetings.

Wembley, Uxendon Hall: J. Riddle opened the winter Bible Readings on the Epistle to the Philippians from Chapter 1 verses 1-26 and was followed the next month by G. Davies. This small assembly is much encouraged by those who seek to have fellowship with them month by month.

KENT & EAST SUSSEX

Bexleyheath: The monthly Bible Readings continue in John's Gospel with good attendance, helpful contributions and help from J. Jackson and D. Hinton.

Faversham: R. Dawes gave ministry on Jude at the assembly's monthly ministry meeting which was well attended and the saints were much encouraged.

Southborough: B. Price and R. Taylor ministered the Word at the assembly's annual conference. T. Bathgate conducted a children's holiday club for one week, which proved successful.

Sturry: The small assembly are having monthly ministry meetings over the winter period and T. Proffitt, B. Price and D. Rodgers have helped so far this year.

Tonbridge: The assembly at Trenchwood Gospel Hall held their half-yearly conference in October and J. Sage and E. Parmenter were present to give helpful ministry.

SOUTH WALES

Cardiff: The saints at Tavistock Street Gospel Hall were much encouraged by a week of helpful ministry from J. Hunter. There was good support from other assemblies in the area.

Tredegar: A. Leckie spent a week in the assembly here giving an exposition of the Epistle to the Philippians which was much appreciated.

Scotland REPORTS

We are pleased to advise the appointment of a new correspondent for Grampian and Islands: K. Dickson, 1 Woodlands Place, Inverbervie, Montrose, Angus, DD10 OSL. Tel: 0561-61527.

FIFE, TAYSIDE, CENTRAL REGION

Perth: J. Campbell and J. Hay have concluded a most encouraging series of Gospel meetings. Goodly numbers of unsaved attended regularly with as many as 20 on some occasions. Many good contacts were made and it is hoped to follow these up as quickly as possible. Pray that the Word preached and the work done may yet bear fruit. Our brethren intend to labour in the Muirton area of Perth in the early part of this year.

STRATHCLYDE REGION

Barrhead: The Lord was pleased to give blessing during the meetings conducted by Roland Pickering in November. Many showed interest and one dear lady, long prayed for, was saved.

N.Ireland REPORTS

CO ANTRIM

Harryville (Ballymena): S. Ferguson and N. Turkington commenced in the gospel in mid-January. Pray that a good number of young people connected with the assembly, might, on this occasion, find salvation.

Children's Work: A good number of assemblies in Co. Antrim towns and villages carry on a week night children's meeting. Most of the children have to be transported, but even some assemblies who find Sunday School work very difficult these days, get a full hall on a week night. At these meetings emphasis is laid on teaching the boys and girls to memorise a good gospel verse each night. The scriptures thus taught are "able to make them wise unto salvation". Pray for blessing.

Buckna: Conference on December 26th. The hall was full and practical and helpful ministry was given by A. McShane, J.G. Hutchinson, U. Ussher, J. Brown and A. Aiken.

Ahoghill: Conference on January 1st. Large meeting with helpful, searching ministry by J.G. Hutchinson, J. Baker, J. Allen and A.C. Gooding. J. Baker and A.C. Gooding gave very

profitable ministry for several nights before and after the conference respectively.

Ballyboley: Annual Believers Meeting held on December 28th was well attended, and considered a good meeting. Ministry was by J.G. Hutchinson, G. Waugh, J. Noble, R. Jennings and R. Jordan.

CO. DOWN.

Ballymagarrick: J.G. Hutchinson and A. Aiken continue in the gospel.

Ballywillwill: R. Pickering and H. Andrews continue in the gospel.

Ballykeel (Mourne): J. Martin and W. Jennings expected for meetings. Prayer valued.

Mullafernaghan: A. McShane and J. Hawthorne commenced in the gospel on 13th January.

Sheeptown (Newry): J. Martin and W. Jennings in their eleventh week at the New Year. The hand of the Lord has been seen in salvation.

Shanaghan area: E. Wishart has commenced meetings in an Orange Hall convenient to Katesbridge.

CO. LONDONDERRY & CO. DONEGAL

Gortade: R. Jordan was present for one week of ministry.

Limevady: J. Thompson and S. McBride are in their 10th week. A number have been saved, and people from the area continue to attend.

Magherafelt: D. Kane and U. Ussher have finished seven weeks of meetings. While there was a good feeling in the meetings, with strangers attending, no-one has yet professed to be saved.

Burnfoot: S. Patterson and G. Stewart had five weeks of meetings in their portable hall. The numbers attending built up to an average of 20 during the last week. In the first week an elderly lady, a church caretaker, was saved. She has been attending the other meetings conducted in the area during the previous 10 months.

BELFAST & AREA

Parkgate Avenue Hall: The series of gospel meetings being held by S. Maze and D. Armstrong have finished. The Lord blessed the Word to the salvation of souls, one man of 87 years and a man and woman in their 60's professed faith in Christ, from the good number of old folk that attended the meetings.

Croneagh Street: The hall was well filled for the Christmas Day ministry meeting, which was considered very good with ministry from G. Waugh, D. Kane, T.E. Wilson and J. Hawthorne.

Belfast Christmas Conference: The Bible Readings on the Epistle to Titus conducted by

G. Waugh and D. Kane were well attended and the very practical teaching of the epistle was much appreciated. The ministry meetings on the two evenings were shared by R. Jordan, T.E. Wilson, G. Waugh, D. Kane, T. McNeill and A. McShane.

Ormeau Road: The ministry meeting on 29th December was very profitable when G. Waugh and T. Thompson (Alaska) shared the ministry.

Addresses PERSONALIA

The mid-Scotland Assemblies Missionary Weekend conveners wish it to be known that they will hold their Missionary Weekend Meetings on the last weekend of September each year. Dates for 1985 are Friday, Saturday Sunday 27th, 28th and 29th September 1985.

The Christians who, for the past 56 years, have worshipped in Shuttle Street Hall, Paisley, have moved to a new Hall in the East end of the Town. All correspondence should be addressed to: Mr. Alex Robertson, 57 Greenlaw Avenue, Paisley, PA1 3RE. Tel: 041-887-1524.

All correspondence for the Cloughfern assembly should now be addressed to Mr. J.V. Stewart, 1 Hawthorne Road, Monkstown, Newtonabbey, BT37 0EQ. Tel: Whiteabbey 61759.

All correspondence for Bellshill Gospel Hall should now be addressed to Mr. James Lewis, 72 Crossgates, Bellshill, Lanarkshire, ML4 1EE.

With CHRIST

ALEXANDER McDONALD (Sandy McDonald, late of Boddam), at Summerhill Eventide Home, Aberdeen, on 21st May, aged 92. Saved at the age of 21, he was baptised and received into fellowship with the believers at Peterhead, where he continued until he and his wife moved to Summerhill Home. Throughout his whole life our brother was faithful to the Lord and to the testimony, and gave help in the assembly gatherings as he was able.

ALEX INNES, on 4th July, aged 64. Saved at the Gospel Hall in Gibraltar in 1940 while in the Navy, and baptised and received into fellowship with the believers at Weymouth, he and his family moved to Peterhead in 1958, where he continued to serve the Lord. Our brother possessed a happy and cheerful spirit

which was always evident to others as he welcomed all at the door of the assembly meetings. This bright happy christian spirit was maintained courageously through his last years of serious illness.

ANDREW STEPHEN, on 10th August, aged 64. Saved on 1st January 1950, he and his wife were baptised and received into fellowship at Peterhead in 1968. Our brother maintained a faithful and consistent testimony for the Lord. He had a good interest in the scriptures and in the wellbeing of other believers.

AGNES MCANESPIE, widow of David McAnespie, at Machermore in the month of October, after a long illness patiently borne. Our sister was baptised and received into fellowship in Bethany Hall, Glenburn, Prestwick in March 1949, where she continued, bearing a quiet consistent testimony, until owing to age and weakness she was taken to Machermore Eventide Home. Remember her unsaved family in prayer.

WILLIAM MCCLEAN, on 24th October, aged 70 years. Saved through the influence of his sister Sarah, while reading Isaiah 53 v. 5, obeying the Lord soon after in baptism he was received into the fellowship of the Limavady assembly, where he continued steadfastly until his homecall. Prayer is requested for his widow and family, some of whom are not yet saved.

ROBERT B. MCKEOWN, on 29th October, at an advanced age. Saved in later life at meetings in Drumenagh conducted by Mr. J. Thompson and two local brethren when God visited his family in a remarkable way; three of his sons also being saved. Afterwards he was received into the Drumenagh assembly, where he continued steadfastly for a number of years. Latterly he was associated with the assembly at Tullylagan until he took ill. An earnest reader of the Word, he showed a great interest in the gospel and in the assembly gatherings. Many heard the gospel at his large and representative funeral. Prayer is requested for his widow and family.

Mrs JEAN BELL, on 8th November, aged 80. Our dear sister was saved in her late teens and loved the Lord and His people. She was connected with the Cregagh Street assembly, Belfast for 22 years, but was unable to attend of recent years owing to ill-health. Remember her family in prayer, some of whom are not yet saved.

THOMAS WRIGHT, on 13th November. Our beloved brother trusted Christ as Saviour in 1974, whilst recovering from a stroke in Law Hospital. Soon after his release from hospital he was baptised and received into fellowship in Roman Road assembly. For 10 years he was faithful in his attendance and served the Lord well. His seat is now empty and the saints miss his encouraging presence. Please remember his wife and family in prayer.

HENRY HADDOW, at Machermore Castle, on 14th November, aged 75 years. Saved as a youth, baptised and received into fellowship with the saints at Dregghorn, he continued there for a long time, coming in and going out with the people of God. Marked by his consistency at all assembly gatherings, he led the praise for many years. Widowed several years ago, he lived alone until last summer when he moved to Machermore Eventide Home.

Mrs JOHN ARMSTRONG (Mabel) on 15th November, aged 76. Saved in her teens through the preaching of the late John Finnegan, she was received into Drum assembly and remained in happy fellowship there until 1953, when the family moved to Trillick. Afterwards she was associated with Ballinamallard assembly until her homecall. She bore a quiet consistent testimony and loved the assembly and will be much missed by her devoted husband and family, also her sister Mrs. H.G. Brownlee Lisbellaw.

SAMUEL DAVIDSON, on 19th November, aged 72 years. Saved 52 years ago and received into fellowship at Central Hall assembly, Bangor, he was a brother beloved whose faithful attendance at all the gatherings contributed in no mean way to the work of the assembly. As a highly respected overseer he sought diligently to guide and shepherd the Lord's people in ways pleasing to the Saviour. He loved to preach the gospel and had a deep interest in missionary work. Prayer would be valued for his widow and family. Samuel jnr. is serving the Lord in North Brazil.

KENNETH CHITTICK, on 24th November, aged 76 years. Saved and received into fellowship at Ballyhackamore assembly, Belfast 53 years ago, he was in happy fellowship with the saints at Central Hall assembly, Bangor since 1966. A quiet brother, his christian qualities of love, patience and perseverance during a long illness were demonstrated to the full, and were an inspiration and encouragement to all. Prayer would be valued for his widow, who cared for him unceasingly for the past number of years, also for his two sons and a daughter.

Mrs MARGARET MAXWELL, on 24th November. Saved in early years she was in fellowship in Gospel Hall, New Stevenston, and later in Bellshill assembly. After her marriage she moved to Ebenezer Hall, Motherwell, and was in happy fellowship there until the Forgewood assembly was formed in 1960 when she became one of the original members of that assembly. There she served faithfully, particularly in women's work, visitation and in many kindly acts shown to saved and unsaved alike. She was much respected in the area and among all who knew her. She also showed hospitality

over a wide area, especially among the Lord's people, including visiting servants. Prayer would be valued for her husband and family.

PETER MCINTYRE, on 26th November, in his 79th year. Associated with Bethany Hall, Camelon (Falkirk) since its commencement in 1913, he was a member for 67 years and an elder for 58 years. Actively involved in most aspects of the life of the church, and his contributions to Sunday School work, open-air witness, pastoral visitation, preaching and teaching were particularly significant. A baker by trade, he was well known and respected in the community because of his genuine interest in people and his support in times of crisis and bereavement. He retired in 1971 and after the death of his wife Isa in 1972 he devoted most of his time to the Lord's work. He was able to give more time to the regular visitation of local hospitals and prisons, and was a regular contributor to summer youth camps, where many came to know the Lord. Active until the end of his life, he attended all the Lord's Day meetings on the day before his death, taking part several times. He spent his last hours visiting the sick, a true servant of Christ.

Mrs MARY CARSON, on 29th November. Our sister was converted at 16, baptised in Wolsley Hall, and later, in fellowship with the believers in Ebenezer Hall, Glasgow. She was active as an organist and in the women's work in her younger days and until a short time before her death was consistent in her attendance at Hope Hall, Ballieston where her daughter and family are in fellowship. She showed consistency in her worship and patience in her suffering.

Mrs CHRISSE MURRAY, on 2nd December, aged 74 years. Received into fellowship in Gardenstown assembly she latterly removed to Fraserburgh. Hers was ever an open door for the Lord's servants and the Lord's people, where fellowship was enjoyed and saints refreshed. She loved the gatherings of the saints and adorned the doctrine of God our Saviour. Although unable to speak for the past 3½ years she looked forward in anticipation of being with the Man in Glory of whom she spoke and whom she loved.

Miss VIOLET I. THOMPSON, Strabane, sister of A.J. (Drew) and Mrs. H.W. Graham of Uruguay, on 2nd December after 3½ years of hospitalisation. Our sister was saved in 1926 at Ardstraw under the preaching of W. Warke (U.S.A.) and R. Hawthorne. She bore a consistent testimony in the nursing world where she worked as a Superintendent of Health Visitors. Pray for two brothers, not yet saved.

ROBERT HILL, on 2nd December, aged 82 years. As a young man he was associated with the Kirkconnel assembly and proved himself a worthy member and a good servant

of the Lord Jesus Christ. When Sanquhar assembly was formed 32 years ago he was among those who shared responsibility, and became a tower of strength to the saints. His activities included children's work, open-air preaching, teaching the Word that he loved. He celebrated his diamond wedding early in 1984. His son William labours for the Lord in Bolivia. Prayer would be valued for Mrs Hill and for the little assembly in Sanquhar which has lost a much respected shepherd.

Mrs GERTRUDE CAMPBELL (mother of John Campbell, Evangelist), on 4th December, after a long and difficult illness. Saved in middle life while on holiday in Wigtown, she was in fellowship in that area for a number of years before moving to James Street assembly, Ayr, and latterly to Perth. A godly sister who served her own generation faithfully.

WILLIAM JOHN HANNAH, on 6th December, aged 82 years. Although in poor health for some years he had a good interest in spiritual things until his homecall. He was saved in June 1919 through the writing of John Bunyan, and although not in assembly fellowship until later years, he had a great interest in the perishing, cycling long distances to preach the gospel in the markets and fairs throughout Eire and N. Ireland. He will be missed in the assembly at Erryroo, Co. Monaghan, and in the home by his brother Samuel, the only surviving member of the family, for whom prayer is requested.

MISS AGNES RENWICK, on 6th December, aged 75 years. Our sister was a niece of our late brother James Lees of Western Europe and in many ways followed his outstanding example. Saved as a girl she was received into fellowship in Ebenezer Hall, Burnbank in 1926, where she continued until her homecall. She was a very fine christian and we greatly miss the presence of one so devoted to the assembly.

Mrs SARAH ANN BOYD, of Garvagh, on 7th December, in her 90th year. She was saved 64 years ago and was in the assembly at Lisnachrin for 62 years. She was unable to attend in recent years, being quite frail and almost blind. Her husband James predeceased her by 12 weeks. The large funeral was a testimony to the high esteem in which she was held. Prayer will be valued for their two sons, their wives and families all unsaved.

Mrs AGNES MAHOOD, on 11th December, aged 65 years, after many years of illness borne patiently. Saved as a girl of 14 and baptised 2 years later, she was associated over the years with the saints in Bridgend, Kilwinning, Elim Hall, Kilmarnock, Bethany Hall, Troon and for the last 14½ years in Bethany Hall, Stevenston. Do remember her husband William and the family in prayer.

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A review of volume 2 appears on page 39 of this issue.

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EDITORIAL **Searchlight**

John Bunyan in one of his closing passages vividly describes the pilgrims as having entered into the country of Beulah, whose air "was very sweet and pleasant", and where, "the sun shineth night and day", and where the celestial city upon which their hearts had so long been set, came into view. It was as they walked and talked together of the glories of their future home, they had more rejoicing than in any earlier part of their pilgrim pathway, and an abundance of all the good things they had sought for in their pilgrimage. The nearer they came to the end of the journey, the brighter shone the glorious light from the golden city, and as they walked in it they came in sight of the city's gate. Thus the last stages of the journey were quickly walked and they passed in to "ten thousand welcomes" and as the dreamer witnessed it all, he says, "I wished myself among them".

We are waiting to be there also and are sure that the hour will come. For some it is a going in one by one to know the bliss of the unclothed state, for others, perhaps soon being caught up together without dying to enter in with the Lord in the full glory of the resurrection state.

It is good for us to have such a prospect before us. Our Lord ever had "the joy that was set before Him" and thus He endured the cross and despised the shame. Our burdens will feel much lighter if lived in light of that day of entering in. In the closing verses of 2 Corinthians 4 the apostle Paul

makes clear that in the midst of much persecution and distress he was being helped "not to faint". It was because he was looking at "unseen things" because such are "eternal things".

There are many evils in this world but we must not be continually occupied with them. There are failures and disappointments in relation to those who profess to belong to Christ, but we must not be ceaselessly brooding over our own or our brethren's mistakes. We should seek, like Bunyan's pilgrims, to breathe the air and walk in the light and warmth of heaven, the beams of which can fall on us already if we seek to walk in them. The nearer we get to such a blessed sphere the more we would live in its atmosphere.

Another result of the great prospect of our heavenly hope will be purity of life. The apostle John teaches that at the time of our Lord's public manifestation we shall be like Him. He also shows that such a hope has a practical outcome. Since the One we shall be like in the future is pure, then our desire will be, to be like Him now.

With such a blessed hope in view
We would more holy be
More like our Blessed Glorious Lord
Whose face we soon shall see.

J.R.B.

The Epistle to the Romans (3)

By R. I. McKeown, Cookstown

Outline (continued)

The Gospel Dispensationally

— Chapters 9-11, showing righteousness refused. Many view these chapters as parenthetical, with chapter 12 following on from chapter 8. This view I think is regrettable as chapters 9-11 are surely an integral part of the developing theme of the gospel in this epistle and must not be seen as an "intrusion" which obscures somewhat the link between chapters 8 and 12. These dispensational chapters are an essential part of the unfolding "argument".

A great problem in Paul's day must have been the implications for Israel of the gospel going to the Gentiles. Furthermore the developing theme in the Roman epistle might have led some to think that the apostle is particularly "severe" on Israel. In chapters 9-11 he mentions Israel twelve times and shows that God has not abandoned His earthly people nor rescinded His promises.

In chapter 9 after expressing his deep personal pity for Israel, Paul lists her privileges (vv. 4-5) and then emphasises the sovereignty of God, verses 6-29 amply illustrating this great theme. He then turns to man's responsibility (9:30 — 10:21) and here we have rejection yet again of the law as to the means of righteousness (10:3-4) and a further statement of the way of salvation (10:6-13). With regard to the sovereignty of God and human

responsibility it is good not only to believe but to maintain a balance between the two subjects. Also in this first section of chapter 10 note that in relation to Jew and Gentile the words "all" and "whosoever" are to be found (10:11-13). Romans 11:1-2 introduces a mystery: "I say then hath God cast away His people? God forbid God hath not cast away his people which He foreknew". Ignorance regarding this matter must be dispelled — Romans 11:25-26 "For I would not brethren that ye should be ignorant of this mystery ... that blindness in part has happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved". So we get a glimpse from this brief quotation of the dispensational emphasis in these chapters i.e. during the period of Israel's blindness there is much blessing flowing to the Gentiles, after which Jehovah will move "as it is written, there shall come out of Sion the Deliverer", towards Israel, not having forgotten His promises! Israel's rejection is neither final nor total but rather temporary and partial.

In this section of the epistle God's ways with both Jews and Gentiles are vindicated resulting in a concluding doxology, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and His ways past finding out! ... to whom be glory forever. Amen" (11:33-36).

In Leviticus 26 God spelt out in detail to His earthly people the consequence of sin and rebellion; yet despite the warnings from Jehovah they disobeyed and incurred divine retribution as promised, Leviticus 26:33: "I will scatter you among the heathen ...". In the same chapter He promised restoration in remembrance of His covenant with Jacob, Isaac and Abraham and He promised also "... and I will remember the land ... neither will I abhor them to destroy them utterly, and to break My covenant with them ...". These Leviticus quotations are a kind of synopsis of God's dealings with Israel as recorded in Romans 9-11.

The Gospel Practically — Chapters 12 - 16, showing the outworking of righteousness in the life of the believer.

The first eleven chapters, if appreciated, ought to have a most profound effect upon God's people as they revel in "the mercies of God" (12:1). The inward change, should have outward effects! We move now from doctrine to duty, from principles to practice. If in chapters 6-8 new character is in view then in chapters 12-16 new conduct is in view.

Responsibility and Review are prominent in this last section of the Romans.

Chapter 12: 1-2 appropriately introduces the practical exhortations of these four chapters with a moving plea, "I beseech you" (v.1), to consecration: this plea is based on all that has gone before i.e. chapters 1-11 as indicated by the "therefore" of verse 1. Service to man that is not underpinned by consecration to God will likely be found to be deficient at the

judgment seat of Christ. Chapter 12 then develops logically from the sanctuary experience, verses 1-2, to humility, verses 3-8, to brotherly love, verses 9-13, to love for all men, verses 14-21.

Chapter 13:1-7 is vitally important in respect of the believers' relationship to the state whether in its central or local government. The idea of Christians "agitating on the streets" or joining in subversive activities, irrespective of the alleged cause, is very contrary to these seven verses. In the following verses, 8-10, the theme of love is again prominent, showing on this occasion that love manifested is a fulfilment of the law. Finally in chapter 13:11-14 a great motivating factor is introduced i.e. the coming of the Lord.

I feel that this reference to the coming of the Lord casts a shadow over what follows: chapter 14:1-12 our attitude to the "weak" brother should be tempered by the fact that "we shall all stand before the judgment seat of Christ" (14:10). The remaining eleven verses give a number of exhortations to the "strong"!

Chapter 15:1-13 — if the coming of the Lord dominates the end of chapter 13, then the example of the Lord is pre-eminent in these verses. Paul proceeds to deal with the reason for writing to the Romans and gives a vindication of his ministry, verses 14-21. In verses 22-29 he reiterates his longing to see the Roman saints and advises of his plans to visit them whilst en route to Spain. Lastly in this chapter he seeks their prayerful support of him.

Largely then in chapters 12-15 Christian responsibility and conduct

mainly occupied the apostle's thoughts. Now, however, in coming to chapter 16 the idea of review is very evident. What Paul has to say of these identified saints beginning with Phoebe is a kind of appraisal, reminding the reader of that day of appraisal, the judgment seat of Christ already alluded to in chapter 14. This chronicle of saints occupies verses 1-16 and then a last warning is given, verses 17-20, concerning those that cause divisions. The apostle uncharacteristically closes the epistle with a doxology (he has doxologies in his epistles, of course, but not usually as a means of ending a letter); verses 25-27, and it should be noted he finishes the epistle as he commenced it, with a reference to the gospel.

No doubt chapters 12-16 of Romans are in some measure pre-figured in the books of Numbers and Deuteronomy. In the former, chapter 6:2, we are introduced to the Nazarite vow, "...to separate themselves unto the Lord", and in verse 8 "... All the days of his separation, he is holy unto the Lord". Such consecration and separation can easily be seen in Romans 12:1-2. If Leviticus showing the "hidden" (i.e. before God) ministry of the priest, is reflected in the relationship section (chapters 6-8) of Romans, then Numbers brings to view the Levite whose ministry was more open and outward corresponding with Romans 12-16 where our overt behaviour i.e. towards our brethren and the world is expounded. Deuteronomy, of course, offers a review of Israel's history and is rather illustrative of Romans 16 with its long list of names with commendations which as already stated, is suggestive

of the judgment seat of Christ.

Finally, in this great epistle we really have come a long way, from ruin and condemnation to justification and sanctification, to glorification. It must surely be fitting to close this article by quoting the last verse of the last chapter of Romans:

"To God only wise, be glory through Jesus Christ for ever. Amen". *(To be continued)* ■

**"The Scripture cannot be broken"
(John 10:35)**

*Say, Christian, would'st thou thrive
In knowledge of thy Lord?
Against no scripture ever strive,
But tremble at His word.*

*Revere the sacred page:
To injure any part
Betrays, with blind and feeble rage,
A hard and haughty heart.*

*If aught there dark appear,
Bewail thy want of sight;
No imperfection can be there,
For all God's words are right.*

*Why dost thou call Him Lord,
And what He says resist?
The soul that stumbles at the word
Offended is at Christ.*

*The thoughts of man are lies;
The word of God is true;
To bow to that is to be wise;
Then hear, and fear, and do.*

Joseph Hart, 1712-68

Ethiopia

Developments in Famine Relief

Many of the Lord's people have been concerned and deeply exercised about the famine in Ethiopia. Due to innumerable difficulties, it has not been possible until now to relate funds sent for relief to a specific scheme. However, it appears from the information which is becoming available, that a way has now been found to fulfil the Scripture, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

During the last 10 days of January Mr. Bill Taylor, who has been in Ethiopia since November, was joined by Mr. Stan Warren of Echoes, Mr. John Flynn and Mr. Ron Cunningham, the latter being former missionaries in Ethiopia. Together they sought the co-operation of the Ethiopian authorities in Addis Ababa, with a view to obtaining permission to assist in the relief of suffering in the country. After protracted and delicate negotiations, they were granted permission for two projects, both in a famine area about 200 miles south-west of Addis Ababa, near the town of Hosana. Twenty miles south of Hosana a supplementary feeding and medical centre is to be established to relieve acute distress of famine in that area.

The second project is for long term benefit to improve the quality of life in Morsita a town of 4,000 inhabitants north of Hosana and which has no clean water supply. This project involves harnessing fresh water springs, pumping the water to storage tanks, and providing distribution points at strategic centres. Those projects are to have an initial commencement in March. It is of particular interest and calls for thanksgiving that there are many believers in the area of these schemes. At the present moment these projects seem to provide a tangible outlet, suitable for the support of the Lord's people. The total anticipated expenditure is likely to be around £200,000.

The Ethiopian authorities have welcomed the offer to undertake these projects and both Mr. Flynn and Mr. Taylor have every confidence in their value, and will be assigning to them whatever funds they have for relief. In bringing these projects before the Lord's people for their prayerful consideration, it is to be hoped that their magnitude will not detract from the regular support of the Lord's servants at home and abroad. ■

The Word and the Light in John's Gospel (2)

by W. Ferguson, Belfast

In Genesis 1:3 God said, "Let there be light", and there was light. This is the very start of the process which culminates in the creation of man in 1:27. The coming of light brings to us an understanding of what darkness is. It also means that we need names for both light and darkness. In naming them we express a conviction that they differ. In Genesis 1 when God by speaking brought order out of chaos the differences between things were manifested. Thus a distinction was made, for instance, between light and darkness, between sea and dry land. God gave them different names because He had made them different. (This is the basic use of language and the basic reason why lying is such a serious sin.) Adam acknowledged this principle when he named the different animals by different names — one of the fundamental processes in scientific enquiry. The basic distinction in Genesis 1, no doubt to be seen as symbolical, is that between light and darkness.

A consideration of the things which God has made leads to thoughts about the nature of God. We learn from Romans 1:20 that God's invisible attributes (eternal power and divine nature) are clearly seen from what has been made. God is revealed in the cosmos which He has brought about by His word. It is interesting that in Psalm 19:1-6, which extols the "handy-work" of God in the heavens, there is

repeated use of words such as "declare", "uttereth", "voice". Psalm 8 goes further in that it asks questions about the dignity conferred on weak man by God whose fingers have wrought the intricate marvels of the universe. The light of revelation shines on us as we consider the result of His creating word and man as the crown of creation.

Without explanatory commentary John declares that the Word was God, that all things were made through Him and that the Word became flesh and dwelt among us. Thus we take the great leap from the primeval revelation of God when He spoke and it was done, commanded and it stood fast, to the revelation of God in Christ. That first word brought light into darkness; and immediate contrast and separation between light and darkness, this new act of God brought light which immediately was in conflict with darkness. "He was in the world, and the world was made through Him, and the world knew Him not". The theme of Christ as the revealing and saving light has been introduced, but men in their darkness and blindness did not know Him and opposed Him. So there is sight for the blind man in chapter 9 but also, "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind" (9:39 and see also the following verses). The end of chapter 9 which deals with light and blindness, is

echoed also in 15:22, where the emphasis is on His speaking to those who refused Him and who therefore remained in darkness.

Significantly, the end of chapter 12, which marks His withdrawal to be with His own and which focuses sharply on the contrast between believer and unbeliever, finds the Lord declaring, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness" (12:46). It also focuses attention on His words. The inevitable conflict between light and darkness is here brought to a climax. It has of course been present throughout the gospel, for example in 3:19, "Light is come into the world and men loved darkness rather than light", but there is a clear sense of climax; and it is John who writes with reference to the betrayer, "He then having received the sop went immediately out and it was night" (13:30).

Another aspect of the coming of light through His word is in the conviction of sinful people, some of whom, through receiving Him, emerge into light. In chapter 4:16 the word, "Go call thy husband", penetrates so thoroughly that the woman of Samaria later exclaims, "He told me all things that ever I did". In chapter 8 the adulterous woman's accusers, faced with the invitation, "He that is without sin among you, let him first cast a stone at her", "went out one by one". They fled from the light which shone through His words.

In brief, the two strands of the Word and the Light run through John's gospel and illustrate his normal method of showing that in the revelation of God in Christ there is a

greater, deeper, fuller truth than ever there was revealed in the partial glimpses of God in creation or Old Testament revelation. This is the sense in which fulfilment is most characteristically seen in John. The examples touched on in this brief sketch are only an introduction to a vast wealth of material in this deepest of New Testament mines of spiritual treasure. John's usually simple language is an invitation to read, meditate and keep on seeking echoes of the Old Testament.

Further reflection will reveal themes, for instance of life and knowledge. It is often difficult to separate themes from each other, for the spiritual truths which underlie them all overlap and are merely hinted at in any of them or all of them together. God has chosen to use simple language and things from our daily lives to give us glimpses of things whose profundity we shall never fathom. ■

Book Review

"That the World May Know" Volume 6, Light over the Dark Continent. E.O.S. Price : £7.65

This further volume in a very interesting and informative series covers the African Continent. It describes assembly overseas Gospel work during the last one and a half centuries. Assembly household names of the past, such as F.S. Arnott, Dan Crawford, etc. are described in their pioneering days, and there is a long list of servants who have carried on the work in primitive and savage areas. Some parts of that continent are still opening up to the Gospel and this book can not only inform, but will challenge those who read it.

The literary style is easy to read and the book beautifully illustrated, it can be warmly recommended to our readers.

J.R. Baker

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel.

Chapter 1 — Preface. Last month we suggested to the readers that this opening chapter of the book, a chapter which is plainly prefatory, gives the setting thereof and introduces Daniel himself to us.

The setting is one that must have been conducive to despair in the hearts of the people of God. Terror has struck in the person of Nebuchadnezzar king of Babylon, and whatever else we may learn of him later in this book, let us never forget that he was a proud and powerful dictator, a warrior king who crushed and humiliated the kingdom of Judah and who was guilty of savage cruel acts of barbarity. He it was who personally slew the royal princes before their father Zedekiah's eyes then gouged out the king's eyes and bound him with chains before carrying him off to Babylon (Jeremiah 39). Our present chapter tells us that among the selected captives carried off to Babylon were Daniel and his three companions. The last two chapters of 2 Kings confirm that Nebuchadnezzar came twice against Jerusalem within a period of ten years, the final outcome of which was the Babylonian captivity, the devastation of the land, the

destruction of the city, the ransacking and rasing of the temple and "so Judah was carried away out of their land" (2 Kings 25:21) to remain so for seventy years. All seems lost. Yet as we read this introductory chapter of Daniel are we not reassured as we discover in and indeed behind all these happenings there is revealed One who "worketh all things after the counsel of His own will" (Eph. 1:11)? Let us be reminded afresh that "God is still on the throne ..." And the clear testimony of the chapter is to the absolute sovereignty of our God both in government and in grace. Scan the verses for yourself and see such demonstrated:

v.2 "and the Lord gave
Jehoiakim ... into his hand"

v.9 "God hath brought Daniel
into favour ..."

v.17 "God gave them
knowledge...."

A WARNING

Of course the nation had brought these dark days upon themselves. A century before, Isaiah the prophet had warned of such (see e.g. Isa. 39). They had sought to cheat God by failing to observe the sabbatic years. For 490 years it had seemed as though they were escaping scot-free but "be not deceived, God is not mocked ..." and God uses Nebuchadnezzar to wield His rod. And how fitting it was, for the nation had not only despised the sabbath but had engaged in idolatry and now God has them carried off captive to the world centre of idolatry, Babylon itself.

Yet God cannot deny Himself. Had He not pledged to preserve a remnant for Himself, albeit "a very small remnant" (Isa. 1:9)? How many

we are not told save that four such are introduced to us here in this chapter who demonstrate fidelity to Him.

A MAN OF PRAYER

But what about Daniel himself? "Daniel was a man of prayer ..." so we sang in Sunday School days, and fitly so, for such he was, aye and more. Last month we reminded you that the Lord Himself silenced all of Daniel's many critics by confirming him to be a prophet (Matt. 24:15). Thus Daniel was a man of prayer and a prophet.

Surely the reader must have observed that these two exercises go hand-in-glove! Of Abraham, the Lord said to Abimelech "he is a prophet and shall pray for thee" (Gen. 20:7). Let us remember that praying and prophesying, i.e. speaking to God and speaking for God, must always be complementary activities, the one giving character to the other.

A MAN OF PRINCIPLE

Another dimension is, however, added in this chapter. Daniel, the prophet, the man of prayer, is found firstly to be a man of principle (v.8). How important for us all to learn the lesson that before Daniel can function as a prophet or prevail in prayer he must needs be proved as a man of integrity. Need we elaborate? Beloved reader learn this well. He who would prevail in prayer and have power in preaching must first and foremost be proved in his own life and conduct and be found consistent.

See this demonstrated in the ministry of the prophet Elijah. He was "a righteous man" who "prayed earnestly" and who then was able to

speak "the word of the Lord" with authority (Jas. 5:16-18; 1 Kings 17:1; 18:1).

Follow then the unfolding of the man of principle in the chapter. For convenience we divide it into four paragraphs as follows:

A. vv. 1-4 PRIVILEGES

Daniel was one of a select group of young men of Judah who were of the nobility. This is established in v.3 which should read "...he should bring of the sons of Israel, even of the king's seed, and of the nobles". Among such was Daniel. While he is not mentioned yet by name, would we remember that his name means "God has judged" or "God my Judge", confirming his background to be that of the true nobility! His parents were clearly God-fearing.

Young man, young woman reading this column, we beg of you, never under estimate the worth of a Christian upbringing. Never resent the restraint placed upon you by a godly mother or father in early life. Such will undoubtedly redound to your own eternal profit. "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6) is wise counsel indeed. Nor forget in that same book of wisdom such pearls as chapter 1:8,9 and chapter 13:1).

How beautiful the picture conveyed in v.4, of these choice young men with the world and its learning at their feet. One is reminded of Moses, tutored in all the wisdom of Egypt and with its power and treasures all his for the taking yet "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25).

B. vv. 5-7 PROBLEMS

Renamed to blot out the memory of Jehovah and to identify with Babylonish gods, Daniel and his three friends are confronted with the problem of conflict between their upbringing in strict conformity with the law of God and the expressed wishes of the king of Babylon. How easy it would have been to have compromised. Why their very lives were at stake. Should they be controlled by expediency or by the Word?

Is there one reading this column who finds himself or herself facing a similar dilemma? Away from home because of studies or work you find yourself exposed to pressures hitherto unknown? Follow the example of Daniel as we move on to

C. vv. 8-16 PURPOSE

Thrill afresh to those bold words of v.8: "But Daniel purposed in his heart" For him there was to be no defilement. Dare to be a Daniel ... to have a purpose firm.

D. vv. 17-21 PROSPERITY

Does the reading of these verses not call to mind the principle enunciated in 1 Samuel 2:30? Said the Lord "them that honour me I will honour". Here in our chapter delight in the expressions "skill in all learning and wisdom" (v.17), "none like Daniel ..." (v.19) and "ten times better ..." (v.20). Daniel prospered. "He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost". ■

Did Your Assembly Feature in How It Began

(Believers' Magazine 1979-1981)

Some who did

**Aberystwyth, Wales
Broadwas, Worcester
Newry, Ulster
Plains, Lanarkshire
Selivoe, Shetland**

**Eager Readers Are Asking for a Repeat Series
Willing Editors Invite Interesting Stories**

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

It is the Holy Spirit who raises up elders in the local assembly. How would such men be recognised in a new assembly? Can the servant of God who has laboured in this new work play an active part in the formation of a recognised "oversight"?

ANSWER

It is perfectly true that the Holy Spirit raises up, and fits those who are elders in any local assembly. It is wise to note the mention of this in Acts 20:28, and to also note that "over the which" should more accurately read "in the which", indicating that these men labour amongst the saints not over them.

Acts 14 gives some guidance regarding the specific aspect of this question, Paul and Barnabas had preached in Lystra, Iconium and Antioch, and in each of these centres there had been response to the Gospel and souls had been saved. In Acts 14:21-23, the two servants of God return again to these places, but this time they concentrated more on a teaching and strengthening ministry. Verse 23 shows that they ordained elders in every church. First it should be remembered that the plural is set against the singular. Christendom today has one Bishop over many churches, but the New Testament has many in one church. The word "ordained" has been given an official connotation which was not intended and is not supported by the general teaching of the New Testament. It is a word which really means to "stretch forth the hand" and Paul and Barnabas in doing this, would be really helping the saints to recognise who the elders were. Overseership is a work not an office ("office" is not in the original in 1 Timothy

3:1) thus the two servants in Acts 14 were helping the saints to identify who were doing this good work amongst them. Such men must be living according to the qualifications set out in 1 Timothy 3 and other similar passages. Thus the Holy Spirit would have made them overseers but the saints would recognise them in that work. Where there is a true shepherd the sheep will soon recognise such.

In the case of a new assembly planted through the labour of a servant of God, it would no doubt benefit from that servant helping them in a similar way as mentioned earlier. While some have argued that such help was restricted to apostles, yet we find Paul advising Titus to give the same help to the saints in Crete (Titus 1:5). While some have used the unscriptural term "apostolic delegate" the fact remains that he was not an apostle yet could help the saints to recognise the elders.

J.R. Baker

QUESTION

Is it scriptural to give a certificate to a baptismal candidate as proof that they have been baptised? Is this not bringing in man's organisation?

ANSWER

The plain answer to such a question must be in the negative, as there is no record of such taking place in the Word of God. The New Testament envisages that those who have been saved and baptised, would then be gathered with the saints in a local assembly. If they move to a different area they would, according to the scripture, be commended by the assembly they are leaving, and this would include the type of information which would be on such a certificate alluded to.

If a believer from the denominations is being interviewed for possible assembly fellowship then, no doubt, the matter of salvation and baptism would be part of the subject matter under question, and the brethren would seek to discern the genuineness of the testimony given before reception would be recommended to the assembly.

J.R. Baker

Light from an Old Lamp

Going Forth in The Name

by the late Hunter Beattie

A Letter to a Young Evangelist

Your letter telling me of your decision to make known abroad the good news, was as a drink of "cold water to a thirsty soul".

I am always cheered when I hear of the Lord thrusting forth labourers into His vineyard. This is the Lord's own province, and He makes no mistakes. He selects His workers, fits them for the work, and then sends them to it.

He watches over this divine prerogative with the utmost jealousy. He will brook no interference. His was the death; and His is the life and salvation. It is *His* gospel that is to be preached to every creature in all the world, and He alone possesses the right to send out those who shall announce that gospel to all.

Men may equip themselves at colleges and in seminaries until they obtain the approval of those who profess to be able to pronounce as to what is the correct fitness of the preacher, but "except the Lord build the house, they labour in vain that build it".

The acquisition of a pure accent and perfect grammatical utterance is but wretched compensation for the

absence of the Master's commission and the Master's power. And how many have failed here. The fitness granted by the Lord has been discounted, and to it has been added some college course of education that has perhaps enabled the recipient to cut a finer figure on the platform, but has failed to produce that "speech" and that "preaching" that is "in demonstration of the Spirit and of power" (1 Cor. 2:4). Those whom the Lord despatches on His errands, durst not go with the excellency of speech or of wisdom. The enticing words of "man's wisdom" may attract crowds and gain converts, but their faith will stand in "the wisdom of men" and not in the power of God.

What a blessing it is that our Lord Jesus will have nothing but what comes from Himself!

Every bit of fitness, every bit of power must come from Christ in glory. And there is enough in Him to meet every need, to cover every demand that His service necessitates. His servants may and will go forth in weakness and trembling, but with them He sends the divine energy, the Holy Ghost, for only as one is gripped and held in the grasp of the Holy Ghost, can this solemn and blessed work be carried on. Your letter breathes the right spirit, which I pray God to maintain in you in power. The "fervent" spirit can be sustained only by the Lord, and the burning love for

Him and His interests, will only continue as long as He Himself is the object of the soul.

The wear and tear of contact with the world, the inward tendency, so natural to all, to compromise; the trials of faith so sure to come; the contrariness of the flesh, and the depressing effect of the worldliness of many professed believers and their almost absolute indifference to all that constitutes the interests of Christ — will certainly tend to cast you into the ruts and practices of the professional evangelist. May God preserve you, and keep you from following any man save the Man Christ Jesus, that you may be the *servant of Christ* from the heart.

What an honour to be *His* servant, unknown, perhaps, until that day, never having received the seal of man's approval! Yet to have His approval then, will be worth all the sorrow and suffering you may be called upon to bear for your divine Master now. My beloved brother, I see much suffering ahead for you, and I feel the tears in my eyes for you now — not the tears of regret, but of fellowship with you in this blessed service, and in your suffering for Christ's sake.

You will have to cut off a right hand and pluck out a right eye, perhaps. The nearest relationships will prove the greatest hindrances, and will seek to dispute the reign of Christ in the heart.

Forget not the words of your Lord, "If any man will come after me and forsake not his father, mother, ... he cannot be *My* disciple. He that loveth his life shall lose it. He that loseth his life for *My* sake and the

gospel's shall keep it".

Depend upon it, you will be tested, and that sorely and thoroughly if you act as *the Lord's servant*. You may know what it is to be in want, to be cold and naked, to be traduced, misrepresented, misjudged, your best deeds and words misconstrued, your very motives adversely commented upon, and your person set at nought.

Your life may be shortened by your labours, and your friends will say you acted foolishly and killed yourself.

But there is the other side of the picture. Words of mine will fail to describe the precious, sweet revelations the Lord will make to you. He will delight to converse with you, and will impart his secrets to you, for "the meek He will guide in judgment, the meek will He teach *His way*".

He will show you much of His preciousness. He will unfold the rich and varied excellences and glories of His lovely Person, until you feel that the only thing that keeps you from Him is the weight of your body. And you will long earnestly and unceasingly for His presence, for He has won your heart. You will meet also with choice spirits here and there, who will understand and love you. The reaper's joy will be yours, sometimes, for your Lord will give you a little fruit now and then to cheer and encourage you. The souls thus won by you, will keep you in undying love and remembrance, and will prove your "joy and crown of rejoicing at the coming of Christ".

But do not forget, dear brother, that if you give all your goods to feed the poor, and your body to be burned, and *lack love*, you are *nothing*. Service not inspired by love to Christ and His

interests, is merely carnal energy. But when the love of Christ constrains, abandon your whole being to its all consuming fire and melting tenderness. "He that goeth forth *and weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". May God give you so much of His own love for souls, that you will weep again the Redeemer's tears.

Ask Him to show you the value of a soul. I have been asking for that, too. It is a solemn request, and it will lead to the most solemn sacrifices.

The Ministry of the New Covenant in 2 Corinthians (3)

by J. Rudd, Kirkconnel

The Effect of the Ministry and its Contrast in Glory. What a delight it was to the apostle, after the terrible things he had to expose in his first letter to the Corinthians, that he could now point to them as a testimonial that would substantiate his claims to apostleship. If any would seek commendation of him, here is the evidence — the product of his ministry.

This leads him, with the Old Testament and Sinai still very much before him, to contrast the ministry of the Spirit with the ministry of death and condemnation. The first covenant was made with the house of Israel when God took them by the hand to lead them out of Egypt, out of the

But "they that sow in tears shall reap in joy", and "we shall reap in due season, if we faint not". Now, what shall I say more? One thing to you. However much failure you may observe in your life, maintain God's standard of holiness — *Christ*. Rest satisfied with no attainment short of Christ likeness. If defeated, rise again and again and again.

And now, I will close this long letter to you with the words of the Lord Jesus. "Lo I am with you always, even unto the end of the age" (Matt. 28:20). ■

house of bondage. This covenant failed because "it was weak through the flesh" (Rom. 8:3) i.e. because man had a part in it. They had promised, "All that the Lord hath said we will do and be obedient" (Exod. 24:7), but they were impotent to fulfil their part even though the Lord was faithful to His part. Jeremiah records: "which my covenant they brake, although I was an husband unto them" (Jer. 31:32). That the new covenant is not at all dependent on man, is emphasised by the recurrence of "I will ..." in Jeremiah 31 from verse 31 onwards.

In 2 Corinthians 3:7-17 the writer inserts a parenthesis, that the superiority of the new covenant might be seen by way of contrast. Notice the repeated use of the word *glory* (we quote J.N.D.): "the ministry of death in letters, graven in stones began with *glory*" (v.7); "For if the ministration of condemnation be *glory* ..." (v.9); "for also that which was glorified is not glorified in this respect, on account of the surpassing *glory* (the glory that

excelleth, A.V.)" (v.10).

The glory of the old covenant, like the glory of Moses' face, was a fading one; hence the veil which hid from their eyes that which foreshadowed the end (or goal) of the law. Even today when Moses is read that veil remains "untaken away". Christ is the end (or goal) of the law for righteousness; when the heart of Israel turns to the Lord then, and only then, will the veil be removed (v.16).

Moses was a *servant* in the house and although characterised by faithfulness (Heb. 3:5) he could not give them liberty; it is the Son who makes free: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). But Israel has rejected the Son; thus in a coming day as the prodigal he shall cry, "Father I have sinned against heaven, and in thy sight. Make me as one of thy *hired servants*" while all the time the Father's heart is yearning to embrace and welcome him, and to stand him on the very ground on sonship (Gal. 4:4-7).

The action of John the Baptist was in a sense an allegory of this when he stood in Jordan that day. He was the last and greatest of the prophets, yet like Moses he could take the people no further. Nevertheless he fulfilled his ministry, for he brought the nation to repentance; that was the whole purpose of the law which "made nothing perfect" but brought in "the better hope by which we draw nigh to God" (Heb.7:19); it was a schoolmaster up to Christ. The testimony of John was to point to Christ, as the Lamb of God who would satisfy all the claims of the law, and then to bow to his transcending glory:

"He must increase, but I must decrease" (John 3:30).

Peter, too, had to learn that Moses and Elijah must fade in the transcending glory of Christ as he afterwards recalls in his second epistle: "we ... were eye-witnesses of His majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ... and this voice ... we heard when we were with him in the holy mount" (2 Pet. 1:16ff). The voice was *to Him*: "This is my beloved Son in whom I am well pleased. Hear him". So we have the contrast between the old covenant (it was annulled) and the new (it abides), the old that was *introduced* with glory and the new that *subsists* in glory (v.11, J.N.D.).

How precious then to see the apostle ministering in the power of the Holy Spirit of God with God-given ability, and the Holy Spirit by that ministry writing on the hearts of His saints. There is no veil now, "The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (v.17). As we gaze on the glory of the Lord with unveiled face, we are transformed. This glory rather than diminishing grows brighter and brighter until the product of the Spirit is fully realised, "transformed according to the same image from glory to glory, even as by the Lord the Spirit" (v.18).

May the Lord grant us to be in such a condition of heart that, whether we are ministering or being ministered to, the Spirit of the living God shall be able to take up the ministry and by it produce fruit for His glory. ■

to be continued

REGIONS BEYOND

Window on Mozambique

A great door and effectual is opened
.... there are many adversaries

1. Size and Geography: The area of Mozambique is 3½ times that of England, Wales and Scotland together. It is roughly a narrow strip of land stretching 1250 miles from north to south down the east coast of Africa — bounded by Tanzania (north); Malawi, Zambia, Zimbabwe and South Africa (west); and Swaziland (south). The total population is over 12 million, with very few Europeans (mainly ex-patriates on contract).

2. Colonisation and Roman Catholicism: The Portuguese explorer Vasco da Gama visited this territory in 1498: and in 1856 David Livingstone reached the coastal town of Quelimane (after walking along the course of the Zambezi river), and from there he returned to England. The African tribes in the south were not finally brought under Portuguese control until about 1900, and it was not until 1953 that any significant economic development was planned and implemented by Portugal.

Portuguese colonisation was always strongly felt to be a sacred mission for the establishment of the Roman Catholic faith throughout the world. Jesuits made a significant impact during the 16th, 17th and 18th centuries, but were ordered out of the country with the founding of the Portuguese Republic in 1910. Other Orders took their place however, and soon after this the ruling power was completely dominated by Roman Catholic influence so that Protestant work in Mozambique was invariably commenced, sustained, and advanced under much opposition and pressure which often amounted to bitter persecution by the civil authorities at the instigation of Roman Catholic priests and bishops.

3. Protestant Missions and Early Evangelisation: Swiss Presbyterians made a decided thrust into the south in the 1870's, opening several mission stations. Then followed British Wesleyans, "American Board" congregationalists, American "Free Methodists", the so-called "Episcopalian Methodists" and also Anglicans. Later, the Nazarenes, Baptists and Assemblies of God obtained a foothold, and saw steady growth. But this was all in the south, and in fact, Protestant work only spread to the central region of Mozambique in about 1950.

A particularly interesting story concerns work amongst the 2 million strong Lomwe tribe north of the Zambezi river. It all began with the arrival of a Scottish Presbyterian missionary in 1910. In 1945 a flourishing mission station was handed over to the "Africa Evangelical Fellowship", and Gordon Legg of that society served faithfully in that area for 14 years until the station was closed summarily by the Portuguese authorities. The work continued in a quiet way however, and the Lord blessed greatly. Today there are some 450 congregations in that region, continuing on sound

Biblical foundations.

It should be mentioned that over the years (between say 1950 and 1970), several Pentecostal groups, as well as various "way-out" indigenous sects, found their way into Mozambique from neighbouring countries (particularly Zimbabwe and South Africa) — and many of these groups are still flourishing, but with little Biblical knowledge.

4. Assembly Workers and Their Contribution. The "Beloved Strip" across Angola and Zambia, never reached into Portuguese East Africa. It is of passing interest however, that J.H. Brown in his recently published autobiography, travelled quite extensively in the northern area of Mozambique during the first world war. When he later returned to Africa as a missionary pioneer, he settled in Zaire (and moved later to Zambia), making only one brief visit to Mozambique, in 1962.

In 1933, a dedicated young believer from assemblies in Portugal, Nascimento Freire, felt led of the Lord to go and settle in Mozambique — where he continued for over 40 years. Due to difficult circumstances, lack of support, poor communications with his home assemblies and other reasons he spent most of these years establishing and nurturing the first evangelical Portuguese-language churches in the country (on an inter-denominational basis); helping the various Protestant missions already in existence; and serving as a colporteur for the Bible Society in Maputo. Only in 1970 did he take a definite step towards forming an independent "assembly", with freedom to teach and practice the simple New Testament way of gathering. At this time he made a visit to Zimbabwe and South Africa, to seek fellowship with assemblies in these neighbouring countries.

As a result, the late Crawford Allison (and also Willie Hastings), made a few visits from Harare to Beira, giving much help and encouragement. Also, Arthur and Christine Hallett in Pretoria, travelled 1200 miles to Beira for their holidays on several occasions. In 1974, this couple was commended by their home assembly, to live in Beira and work with Nascimento Freire, and engage in any other ministry into which the Lord might lead them.

5. Domingos Meque and the "Nova Alianca" Group: The conversion and call to special service of Domingos Meque, were quite remarkable, as was also his subsequent service for the Lord. (It is hoped D.V. to publish a brief biography soon.) With a minimal knowledge of Scripture, but a very real personal knowledge of the Lord, he began preaching fearlessly in 1964, in the Beira area and beyond. At this time, he was associated with a certain Pentecostal group that had spilled over the Zimbabwe border in 1957. Many souls were saved and several local churches, came into being, but with little Bible teaching.

The Halletts had been handling Emmaus Bible correspondence courses in the Portuguese language, in Pretoria, since about 1966. Many courses found their way into Mozambique by way of Mozambicans returning home after working in the mines in South Africa. Domingos wrote in for the course, after seeing one of these in the house of a friend. He soon became a very diligent student and carefully worked through the 15 different courses then available in Portuguese. He was increasingly thrilled with the simple yet solid Bible teaching, which he felt to be lacking in his own ministry. (Later, he met the Halletts personally, when they came to live

in Beira during 1974 and 1975, and a close bond of fellowship was forged then, which has continued and been strengthened with the passage of time.)

Now, Domingos had been called up for military service in the Portuguese army. Just before he went for training, in January 1971, a European missionary of the Pentecostal group with which Domingos was then associated, came from Zimbabwe to visit the work in Beira, and deal with certain official matters. This man was not pleased to see Domingos' interest in the Emmaus courses. The question was dramatically settled however before the Portuguese Administrator, who took Domingos' part and insisted that Domingos provide a new name, and lead those who wished to follow him in the way he felt to be right. On the spur of the moment, he gave the name "A Igreja da Nova Alianca" (by which he meant: "The Church of the New Testament"). This name is well known and respected by the authorities, even today, and there are now well over 50 congregations throughout 7 of the 10 provinces of Mozambique. All of them are properly registered with the Department of Religious Affairs.

Though Domingos Meque is the official representative before the government for all these congregations, not all are willing to share or follow his convictions on the New Testament principles. Nevertheless, his firm desire and purpose is to plant new assemblies on sound New Testament lines, and also to help build up existing congregations that want the new Biblical emphasis. To further the first objective, he is using a gospel tent; while Emmaus courses and other means are being used to promote the second.

6. Political Independence and Consequent Changes: Soon after Independence in June 1975, the European Portuguese poured out of the country, causing the economy to collapse. The Halletts found it necessary to leave in October 1975, after handing over the work of Bible correspondence courses to Domingos Meque. (He is still regional director for Mozambique, and is doing an excellent and quite unique job in this field.) The assembly established by Nascimento Freire, just about vanished overnight, and the large newly built hall was handed over to others. The first few years witnessed the imposition of an extremely harsh form of Marxism when all churches suffered a period of real persecution. There was a great lack of Bibles and hymnbooks, and of spiritual leaders taught in the Word. The sad consequences of this situation are still very much in evidence. Domingos Meque was in prison for 3 months in 1978, and suffered intensely, but was wonderfully delivered.

As the country plunged into complete economic ruin, and anti-government forces launched an increasing terrorist warfare, the pressure against the churches gradually relaxed. In November 1981, Domingos was able to visit the Halletts in Zimbabwe, and since then, Arthur Hallett has been able to make 8 visits to him in Mozambique. In December 1982, there was an historic meeting in Maputo, when all the representatives of church groups registered in Mozambique, were summoned to meet with the party, the government and the President himself. Since that time, the limited amount of liberty granted to the churches, has steadily increased, until they are now actually in a position of special favour in comparison to the general

population. (The government obviously views them as a necessary force of foreign currency, and as useful allies against the enemy.) In many ways then, there is more liberty for Christian work wisely conducted, than was ever the case under Portuguese rule.

7. The Present Situation and Future Prospects. The religious scene is now officially divided into six different Protestant camps: WCC group, AICIM group (association of small independent groups, often with weird doctrines and practices), and four independent groups (one of which is the "Nova Alianca" group of churches). At first the WCC worked towards forcing all Protestant groups to come under their wing — and they still cherish this hope — but the President of Mozambique clearly stated in December 1982 that he would never allow any one church body to monopolise the religious life of the country, as the Roman Catholic church had done during the previous regime. He emphasised that any group which wished to remain independent, must be allowed to do so, and would enjoy direct access to government. A new "Department of Religious Affairs" has come into being in the Ministry of Justice.

Emmaus Bible courses are at present being studied all over the country, and Domingos has several keen and capable associate directors in different areas. Plans are underway for a "centre" in Maputo, and another in Mafambisse (some 30 miles from Beira).

As to companies of believers functioning on simple New Testament lines, or wishing to do so, there are 2 such in Maputo, 5 in the Beira area, and some others further north, near the mouth of the Zambezi river. There are many difficulties and adversaries, but God is working. ■

Lord's Work Trust

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The Writings of Solomon —

Proverbs. (3)

by J. Stubbs, Mayfield

The book of Proverbs has a permanent message. Its place in the Holy Scriptures is important. Its salutary teaching cannot be dismissed as out of date, nor does it clash with the light of New Testament revelation. Rather, in Christianity its maxims are elevated and shown to be necessary and indeed possible to the redeemed soul. In order to emphasise its teaching we suggest to the reader that the epistle of James draws much upon Proverbs. It forms the background of a good deal of his teaching. The epistle of James is very much reminiscent of the wisdom literature of the Old Testament and particularly Proverbs. James emphasises the teaching of this Old Testament book and speaks of some of the very themes found in it and puts them in a Christian setting. Like Proverbs, the epistle of James is very practical.

James emphasises the need for wisdom (1:5; 3:13-18) which is one of the great subjects of Proverbs. Perhaps the seven features of wisdom in 3:17 are like the seven pillars of wisdom in Proverbs 9:1. How lovely to have them built into our character. How well they will support us through life! All of these features the book of Proverbs will hold up to us as great virtues to go in for, to adorn our persons. James has solemn words for the rich. He reminds them that they will pass away (1:10) and also that

riches are temporary (5:2-3). Solomon too says, "riches certainly make themselves wings, they fly away as an eagle toward heaven" (Prov. 22:5). The snare of materialism and its consequent grip on our lives must be resisted and guarded against. Notice the three marks of true godliness in James 1:26-27, namely carefulness in speech, compassion for the needy and consecration to God from the world. These are developed in 2:15-16; 3:1-12; 4:4. When we turn back to the book of Proverbs we see that James is but repeating the wise counsel of Solomon of old. Hence what we find in Proverbs as to the tongue, the poor and needy and the attractions of the world, are brought into the light of New Testament teaching even in this very early epistle.

We want now to consider seven echoes from this great wisdom book Proverbs in the epistle of James.

1. Chapter 1:19 — The Control of the Temper — "Slow to wrath".

These necessary words of James remind us of teaching in Proverbs relative to the watching of our temper lest the hasty reaction and passionate outburst does harm to ourselves and others. Thus in Proverbs 15:1 we read, "A soft answer turneth away wrath" and again, "He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly" (14:29; 15:18; 19:11; 25:15 and 29:20). How we

need to pay heed to this. A bad temper is a sure sign of weakness and if we have not learned self-control we shall be little able to help others. A wise man, Proverbs makes clear, will know when to speak and when to be silent. Wrathful words, condemned by Solomon because they are unbecoming and never really lead to profit, are seen in James to be absolutely inconsistent too with true Christian character. Hence the appeal of James grounded on the fact that we have been begotten by the word of truth (v.18). May God help us to curb such passions

2. Chapter 2:1 — The Sin of Partiality — “Have not faith of our Lord Jesus Christ with respect of persons”. Solomon says, “to have respect of persons is not good”(28:11). This proverb is more than once repeated throughout the book (18:5; 24:23). Showing partiality is a grievous thing in the sight of God, whether in the matter of judgment, employment, our dealings with others in everyday life or even in our assembly relations. Solomon had witnessed the harmful results of it in his day. Are Christians free from showing partiality? Sadly, no. James, as Solomon in Proverbs, shows it to be wrong but gives an added thought to influence us and to provide a safeguard against respect of persons, namely to have contact with the Lord of glory would rebuke such behaviour, for the One in whom the believer professes to have faith was acknowledged even by the religious leaders to accept not the person of any; see Luke 20:21. He was impartial in His dealings with all. May we be more like the Master.

3. Chapter 3:6 — The Power of

the Tongue — “The tongue is a fire, a world of iniquity”. Listen to Solomon, for this verse reminds us of his very words — we now quote from Proverbs 16:27, “The ungodly man diggeth up evil: and in his lips there is a burning fire”. It is awful to use the tongue in the evil habit of slander or tale-bearing. What fearful uses and yet happy possibilities we can put the tongue to. Solomon was all too conscious of this, for he says also in Prov. 18:21, “Death and life are in the power of the tongue”. What extremes the tongue can be put to. The tongue, says Solomon, may be a means of blessing or disaster. James in chapter 3 of his epistle takes up this very theme of Solomon, and while he is talking to the teacher, the application to ourselves as believers is obvious. By means of a very colourful and effective metaphor James outlines for us the tremendous power of the tongue (vv. 3-4); the beautiful possibilities of the tongue (vv. 5-6); the human impossibility of controlling the tongue (vv. 7-8) and the great inconsistencies of the tongue (vv. 9-12). Our tongue should be under the control of the Spirit. The devil can use our tongues as he used Peter's in Matthew 16:22-23.

4. Chapter 3:18 — The Fruit of Righteousness — “The fruit of righteousness is sown in peace of them that make peace”. We cannot read this verse in James without thinking of Proverbs 11:18, “to him that soweth righteousness shall be a sure reward”. Both Solomon and James have before them the thought of spiritual sowing. Righteousness is the seed to be sown and it is practical righteousness. In the garden of the

soul are we sowing to the spirit or to the flesh? If it be the latter, the harvest will end with this world, but if the former we shall reap a spiritual crop that will never pass away.

5. Chapter 4:6 — The Need of Humility — “God resisteth the proud, but giveth grace unto the humble”. Here we have a direct quotation from Proverbs. James unites his testimony with the wise man of old to underline this rule of heaven’s unchanging law. On no sin does Proverbs have more to say than the sin of pride. It is utterly condemned and shown to be abhorrent to God; see 6:17; 8:13; 11:2; 13:10; 16:18 and 29:23. Over against pride of every kind Solomon commends to us the lovely grace of humility. Hence James cites Solomon’s words as the very words of God — “He saith” — and the purpose of the quotation lies really in the last clause, because it contains the proof of what James had just said that God gives freely of His grace only to those who feel the consciousness of their nothingness. Thus the ancient maxim is taken up by James and becomes as it were a regulating principle in the life of the Christian.

6. Chapter 4:13 — The Ignorance of the Morrow — “Go to now, ye that say, Today or tomorrow we will go unto such a city”. Lying behind this warning are the words of Solomon in Proverbs 27:1, “Boast not thyself of tomorrow; for thou knowest not what a day may bring forth”. James then partly reproduces this verse in Proverbs and indeed gives us quite an application of it! Both Solomon and James rebuke the boaster who makes his far-reaching plans for the future without

ever considering his total ignorance of the morrow. While Proverbs 27:1 is very often applied to the unsaved in gospel preaching, yet James clearly uses this caution in Proverbs for the Christian also. It is possible too, for the Christian to make the same mistake as the foolish rich man in the parable of the Lord in Luke 12 and scheme and plan without reference to God. James brings in what Solomon did not — the need for subjection to the Lord’s will, in all our plans. The proverbial word is thus shown by James to have a vital bearing upon our lives today as much as it did in Solomon’s time.

7. Chapter 5:16 — The Condition of Effective Prayer — “The effectual fervent prayer of a righteous man availeth much”. Solomon in the book of Proverbs speaks of the righteousness some 54 times, more even than the Psalms. He dwells much on the features of the righteous man and more than once shows the important connection between a righteous life and answered prayer. In 15:29 Solomon says, “The Lord is far from the wicked but He heareth the prayer of the righteous”. Compare also 15:8. This pre-requisite for prevailing prayer has not been changed in the Christian age. The character of the man who prays can never be separated from the power of prayer. This should be a voice to us all.

In these echoes from Proverbs in the epistle of James we can see the abiding practical value of the book and that it is woven into the warp and woof of his teaching. James saw fit very early in this present day of grace to apply its lessons and put them in Christian dress. *(To be continued)* ■

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 7th or month previous to issue.
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

England & Wales FORTHCOMING

MARCH 9

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m., D. Stevely.

Northampton: Gospel Hall, Osborne Road, at 7.30 p.m., A.T. Shearman.

Bermondsey: Gospel Hall, 97 St. James's Road, London, at 4.00 p.m., and 6.00 p.m., R. Calchpole, M. Hall.

Bristol: Unity Lockleaze Fellowship Meeting at 6.45 p.m.

Ely: Gospel Hall, Market Street, at 7.30 p.m., K. Jennings.

Wirral: Hope Hall, New Ferry, at 7.15 p.m., J. Macdonald.

Consett: Gospel Hall, Front Street, at 7.15 p.m. Missionary Report R. Towse (Zambia).

North Wembley: Uxendon Hall, Elmstead Avenue, at 3.00 p.m. and 6.30 p.m., A. Leckie, A.C. Gooding. Mr. Leckie continues in ministry Monday to Thursday at 8.00 p.m.

Ottery St. Mary: Gospel Hall, Yonder Street, at 7.30 p.m., J. Burns.

Barrow-in-Furness: Risedale Gospel Hall, Risedale Road, at 3.00 p.m. and 6.00 p.m., J. Riddle, J. Hunter. Mr. Riddle continues in ministry Monday and Tuesday at 8.00 p.m.

MARCH 10-13

Rockhampton: Gospel Hall, 10th at 2.45 p.m. ministry, 6.30 p.m. gospel, 11th, 12th and 13th ministry at 7.45 p.m., J. Page.

MARCH 16

St. Austell: Seymour Gospel Hall, Slades Road, at 7.00 p.m., G. Fyle.

Mitcham Junction: Gospel Hall, Percy Road, at 7.00 p.m., R.L. Dawes.

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m., C. Rees.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m., D.J. Williams.

Skelmanthorpe: Saville Road Hall, at 7.00 p.m., J. Scarsbrook.

Leicester: York Street Gospel Hall, off Granby Street, at 3.15 p.m. and 6.00 p.m., E. Hughes, J.M. Riddle. Mr. Hughes continues in ministry from Monday to Thursday at 7.30 p.m.

Derby: The Meeting Room, Curzon Street, at 7.15 p.m., J. Paton.

Brierfield: Hebron Hall, Walter Street, at 7.00 p.m., C.B. Smith.

Bristol: Totterdown Gospel Hall, Bellevue Road, at 6.45 p.m., A. Carew.

Wirral: Emmaus, Bromborough, at 7.15 p.m., A.M.S. Gooding.

Luton: Onslow Road Gospel Hall, at 7.30 p.m., W. Craig

MARCH 17-31

Trent Vale: Claytonwood Road, Gospel Campaign with S. Gillham.

MARCH 23

Northampton: Gospel Hall, Spencer Bridge Road, at 7.30 p.m., J. Burnett.

Warrington: Gospel Hall, Forster Street, at 7.00 p.m., J. Scarsbrook.

Colyton: Gospel Hall, The Butts, at 7.00 p.m., T. Proffitt.

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m., P. Young.

Bristol: Chelsea Gospel Hall, Devon Road, at 6.45 p.m., J. Spiers.

Wirral: Heswall Gospel Hall, at 7.15 p.m., G. Waugh.

Weymouth: South Dorset Bible Studies in Bethany Hall, at 7.30 p.m., K. Rudge.

Haywards Heath: Franklynn Gospel Hall, Eastern Road, at 7.00 p.m., S. Mountstevens.

Birmingham: Northfield Gospel Hall, Quarry Lane, at 7.30 p.m., G.B. Fyle. Mr. Fyle continues Monday to Wednesday at 8.00 p.m.

MARCH 29-30

Manchester: Gospel Hall, Mauldeth Road, Withington. 29th at 8.00 p.m. Bible Reading. 30th Ministry, E. Hughes.

MARCH 30

Butt Lane: Ebenezer Gospel Hall, Banbury Street, at 3.00 p.m. and 6.00 p.m., G. Waugh, J. Sinclair.

Bristol: Speedwell Gospel Hall, Speedwell Road, at 7.45 p.m., Speedwell Fellowship Meeting.

Brierfield: Hebron Hall, Walter Street, at 7.00 p.m., S. Emery.

Workshop: Gospel Hall, Church Walk, at 7.15 p.m., W.E.F. Naismith.

London: Hope Hall, Kilburn Lane, at 7.00 p.m., G.B. Fyfe.

APRIL 5

Weymouth: Bethany Hall, Westham Road, at 3.00 p.m., and 6.15 p.m., C. Roberts, C. Lacey.

Hildenborough: Gospel Hall, Mount Pleasant, at 3.00 p.m. and 6.00 p.m., A.M.S. Gooding, A.C. Gooding. Mr. A.M.S. Gooding continues in ministry 9th to 11th at 7.30 p.m.

APRIL 5-6

Manchester: Gospel Hall, Mauldeth Road, Withington, 5th at 3.30 p.m. and 6.00 p.m. 6th at 6.30 p.m., J. Anderson, T. Aitken.

APRIL 6

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m., M. Hall.

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m., R. Carnall.

West Mersea: Assembly Hall, East Road, at 4.00 p.m., W. Farquhar.

Yeovil: Elsinore Gospel Hall, The Avenue, at 7.30 p.m., C. Lacey.

APRIL 13

Maidenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m., T. Frears.

New Bradwell: Gospel Hall, Caledonian Road, at 3.00 p.m. and 6.00 p.m., J. Hay.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 3.30 p.m. and 6.00 p.m., A.M.S. Gooding, F. Epps.

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m., W. Farquhar.

Northampton: The Gospel Hall, Osborne Road, at 7.30 p.m., E. Hughes.

Bermondsey: The Gospel Hall, 97 St. James's Road, London, at 7.00 p.m., I. Jackson.

Ely: Gospel Hall, Market Street, at 7.30 p.m., J. Scarsbrook.

Crewe: Bethany Gospel Hall, Lime Tree Avenue, at 7.00 p.m., M. Horlock.

APRIL 13-18

Dereham: Gospel Hall, Shipdham Road, Toftwood, at 7.30 p.m., J. Last.

APRIL 27

Northleigh, Oxon: Memorial Hall, Park Road, at 3.00 p.m. and 6.00 p.m., R. Hill, J. Riddle.

Scotland FORTHCOMING

MARCH 3-21

Muirhead, Chryston: Moorpark Gospel Hall, 161 Cumbernauld Road. Gospel campaign, Sunday to Thursday at 7.30 p.m., J. Speirs. March 9th — Gospel Rally.

MARCH 9

Ashgill: Bethany Hall, to be held in Community Hall, at 3.00 p.m., K. Stapley, W. Cochrane, J. Hay.

East Kilbride: Threshold Assembly Hall, at 7.00 p.m., J. Thompson, B. Neilly.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m., G. Paton, J. Paton.

Tayport: Gospel Hall, Butter Wynd, at 7.30 p.m., R. Miller.

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m., J. Paterson, A. Prentice.

Cumbernauld: Mossknowe Gospel Hall, at 7.00 p.m., H. Hunter, S. Hunter.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m., T. Wilson.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m., J. Paterson, J. Baxter.

Edinburgh: Gorgie Gospel Hall, to be held in Tynecastle High School (Pentland Annexe), Gorgie Road, at 3.15 p.m., J. Anderson, G. Waugh, J. Stubbs.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m., D. Cook, A. Scott.

Paisley: Bethany Hall, Queen Street, at 4.00 p.m., D. Clarkson, G. Jackson.

Armada: Gospel Hall, South Street, at 6.30 p.m. Report Meeting — W. Maxwell, J. Stubbs.

MARCH 10

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m.

MARCH 16

Larkhall: Hareleeshill Gospel Hall, Howard Street, at 6.30 p.m., J.H. Large, T. Aitken.

Plains: Elim Hall, at 6.30 p.m., J. Baxter, J. Allen. Mr. Allen continues in ministry on Lord's Day at 3.00 p.m., and Monday to Thursday at 8.00 p.m.

Ayr: James Street Gospel Hall, at 7.00 p.m., R. Gamble.

Whitburn: West End Gospel Hall, at 6.30 p.m., J. Rodgers, J. Gillespie.

Motherwell: Shields Road Gospel Hall, at 6.30 p.m., J. Hay, I. Steele.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m., A. Scott, W.K. Morrison.

Glasgow: Bethesda Gospel Hall, 16 Holm-

fauldhead Place, Linthouse, at 7.00 p.m., F. Stailan, S. Foster.

Mayfield: Gospel Hall, Stone Avenue, at 6.30 p.m., A. Meikle, J. Campbell.

Carlisle: Gospel Hall, Church Lane, at 3.30 p.m., J. Baker, J. Hay, J. Burnett. Mr. Baker will continue in ministry till Thursday 21st.

Muirhead, Chryston: Moorpark Gospel Hall, 161 Cumbernauld Road, at 2.30 p.m., W. Craig, H. Scott, J. Speirs.

Glenrothes: Gospel Hall, Queen Margaret Drive, at 3.30 p.m., J. Aitken, J. Smythe, J. Brown.

MARCH 23

Kilwinning: to be held in Kilwinning Academy, Dairy Road, at 3.00 p.m., W. Craig, G. Jackson, R. McPheat. Mr. McPheat continues in ministry, in Bridgend Gospel Hall, from Monday to Thursday at 7.30 p.m.

Sauchie: Ebenezer Hall, at 3.00 p.m., T. Wilson, J. Paterson, A.J. Last.

Falkirk: Thornhill Gospel Hall, at 6.30 p.m., W. Park, C. Hartiss.

Chapelhall: Gospel Hall, at 6.00 p.m. Home Workers Conference. A. Pollard, J. Campbell, W. Scott.

MARCH 24-28

Motherwell: Shields Road Gospel Hall. Ministry — A. Gooding.

MARCH 30

Glasgow: Harley Street, at 7.00 p.m., J. Stubbs, J. Gillespie.

Broxburn: The Gospel Hall, East Main Street, Uphall, at 6.30 p.m., J. Hunter, A. Brown. Mr. Hunter will continue in ministry at 3.00 p.m. on Lord's Day and on Monday to Wednesday at 7.30 p.m.

Airdrie: Hebron Hall, North Bridge Street, at 6.30 p.m., W. Mowat, G. Jackson.

APRIL 6

Motherwell: Shields Road Gospel Hall, at 3.30 p.m., E. Parmenter, H. Scott, J. Grant. Mr. Parmenter continues from Monday to Thursday.

Glengarnock: Hebron Hall, at 3.00 p.m., S. Arbuthnot, J. Harrison, A.J. Last.

APRIL 13

Barrhead: In Barrhead High School, Aurs Road, at 3.00 p.m., J. Allen, R. Gamble, A. Leckie. **Please note change of venue.** The school is near Main Street roundabout, and on the road to Newton Mearns.

Tayport: The Gospel Hall, Butter Wynd, at 7.30 p.m., J. Burns. Mr. Burns continues in ministry Monday to Thursday at 7.30 p.m.

Grangemouth: Albert Hall, Myreton Road, at 3.00 p.m., A. Gamble, J. Baker, S. Downs.

N. Ireland FORTHCOMING

MARCH 3-7

Lungs: J. Merson (Scotland).

MARCH 9

Magheracorran: Annual Conference at 1.30 p.m.

Ballymena: 8.00 p.m., J. Gamble.

Cloughfern: 7.30 p.m., N. Mellish.

MARCH 16

Ballymena: 8.00 p.m., N. Mellish.

Cloughfern: 7.30 p.m., G. Hall.

MARCH 17-18

Cork: Annual Conference. Speakers expected J. Riddle, D.W. Gooding, S. Warren, W. Boltowski.

for details and accommodation from T.W. Webb, Innishannon, Co. Cork. Tel: Cork 75116.

MARCH 23

Ballymena: 8.00 p.m., D. West.

Cloughfern: 7.30 p.m., J. Scott.

MARCH 30

Ballymena: 8.00 p.m., D. Newell.

Cloughfern: 7.30 p.m., G. Lindsay.

Windsor, Belfast: 7.30 p.m., Missionary Meeting.

APRIL 4

Portavogie: Annual Conference.

APRIL 5-11

Belfast: Annual Conference, Grosvenor Hall.

MAY 4-6

Ballyduff: Annual weekend of ministry and reports, R. Revie, I. Ross, J. Allen, C. Logan.

England & Wales REPORTS

E. LANCS, E CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Manchester: Numbers at the Bible Study on New Year's Day were rather disappointing. The speakers at the conference were J. Riddle and D. West.

Skelmanthorpe: N. Mellish took a weeks meetings on the epistle of James, although the final night had to be cancelled because of snow.

WEST MIDLANDS

Birmingham, Northfield: The assembly at Quarry Lane hold a Gospel Meeting at the Callow Brook Aged Persons Home once a fortnight on a Lord's Day afternoon. The meeting is often well supported compared with similar activities arranged by others, and it is evident that some of the residents look forward to each occasion. Large print scripture portions are distributed to those who can read them.

Broadwas on Teme: The assembly had the help of P. Davies giving ministry on the 'Life of Hezekiah' which was very profitable and instructive.

Brownhills, School Avenue: The assembly has had the help of B. Osborne and S. McKenzie in recent months for ministry and encouragement.

GLOUCESTER, WILTSHIRE, SOMERSET & AVON

Stroud: The assembly here has maintained a faithful testimony over many years. They are now engaged in refurbishing the Hall and hope to have the building work completed in time for the conference at Easter.

Swindon: The Pennhill assembly was encouraged by the ministry at the New Year's Conference.

Clive Jenkins: continues work in the Open Air and in spite of opposition continues to preach the gospel and to distribute tracts.

Rockhampton: For the past few years children's work has been carried on in nearby Thornbury. A gospel testimony once a month is now held there with unsaved being reached.

SOUTH EAST MIDLANDS

New Bradwell: A switch from Tuesday evenings to Saturday mornings has improved attendance at the children's meeting. These are held from 10 a.m. to 12 noon and parents find it useful to leave their children while shopping in Milton Keynes! Four who professed during J. Hutchinson's meetings reported recently are going on well. One lady now in her seventies and who had attended the Hall since she was a child of 6 without outward effect is now showing evidence of salvation and obedience to the word of God.

Bicester: S. Mountstevens returned for one week of children's meetings which helped to sustain the interest created during his first visit last summer. During the same week J. Allen had 5 meetings on church principles and fellowship.

GREATER LONDON AREA

Carrington House, Lewisham: Believers have for over 70 years been able to preach the gospel in this lodging house for men, managed by Westminster City Council. An annual event, held usually on the first Saturday in January is the mens annual dinner, when this year some 150 were served, with the help of many believers with a three course meal. This was followed by a gospel service when over 60 men, some for the first time, stayed to hear the claims of the gospel preached by K. Gibson. Prayers are valued for the opportunities to reach such a large number of unsaved in the House on Sundays and Wednesdays, and at Evelyn Hall, Deptford on Tuesdays.

Bermondsey: The small company were much encouraged during 1984, firstly by an Elder being granted early retirement, applied for so that "doorstep contact" might be made on the many housing estates adjoining the Hall. Secondly, by a young man who had been converted 18 years before, asking for baptism. He had been prayed for over many years by Christians in many places and this was a recognition of effectual and persevering prayer. Thirdly, a young man with a religious background who was led to London was soundly saved and also baptised. Gospel tract distribution was begun in this densely populated area by H. Reynolds and helpers over 50 years ago and this work has been maintained. For the last seven years the 5,000 homes surrounding the Gospel Hall have received literature on a regular basis. "The day will declare" that many have laboured long and hard but this recent news will encourage us to know that our labour is not in vain in the Lord.

Kilburn, Hope Hall: Another small assembly in this large metropolis had much to praise the Lord for as recently, during a visit of D.C. Hinton to minister the Word of God at their Wednesday gathering, saw the presence of a young man who had previously been attending the weekly gospel meeting. At the end of the meeting he expressed a desire to trust the Lord Jesus and our brother showed him the way of salvation and he was soundly saved. On the second visit of D.C. Hinton the young man enquired as to baptism. This is now to take place and his wife and unsaved relatives have promised to be present. Earnest prayer is sought that his wife and relatives may soon be saved and for others also from the neighbourhood who have been showing interest. Exodus 12 reminds us that the lamb slain was sufficient for the neighbours as well as the household.

DEVON & CORNWALL

During the Autumn period the assemblies have been encouraged by a number of ministering brethren giving much needed teaching and help. M. Browne ministered with K. Rudge at the Falmouth assembly conference and continued ministry on N.T. principles at Truro and St. Austell. It was thrilling to see a large percentage of young people at these meetings showing a great deal of interest. S. Burditt conducted a week's gospel meetings for children at Truro and gave ministry in 1 Corinthians in the evenings. The assembly was encouraged when a young woman was saved after the gospel meeting. He continued with gospel work at St. Austell following this and then was taken ill with chest pains necessitating medical investigation at Northampton. Recent reports on our brothers health indicate he is recovering but must take things more slowly. He is continuing his itinerant gospel ministry from his Gospel Van by visiting the isolated villages and hamlets of North Cornwall. The assembly at Whitstone have greatly enjoyed his spiritual help as well as practical work in the extension to a brothers home which now houses the meetings for the assembly.

R. Carnell gave ministry over several nights to the assembly at Saltash from the Revelation. The ministry was both edifying and stimulating.

G. Harrison gave two weeks of ministry at Truro covering the dealings of God from Genesis to Revelation using his excellent chart. The meetings were exceedingly useful, grounding young and old alike in the major developments of prophetic and dispensational truth. Such ministry affords a most profitable contribution to the spiritual development of the Lord's people. Many benefited.

The assembly at St. Austell would value prayer support in their exercise to establish a testimony in the town of Lostwithiel. A brother in fellowship at St. Austell lives in the town having a small shop there. His home is envisaged as being the centre for possibly children's and adult gospel meetings. A Saturday night gospel meeting held in the school contacted several "local" believers and other meetings are planned.

On New Year's Day the fellowship meetings are held in Bodmin for reports on the work of the Lord in the County. A good number of believers gathered to hear reports and to pray. Ministry was given by J. Glenville which was uplifting and encouraging.

J. Hadley has been engaged in door-to-door work in Bodmin both as a continuation of the outreach of the assembly and with a view to a three week tent effort in the summer (D.V.).

SOUTH WALES

Cardiff: The annual New Year conference at

the Adamstown Gospel Hall was a profitable gathering. Ministry was given by B. Osborne and R. Hill.

Scotland REPORTS

HIGHLAND & NORTH EAST COAST

Lossiemouth: The assembly have been encouraged over the past year by an increased interest in the gospel. Attendance at the meetings has grown and worthwhile contacts have been made. The Bible-Class has increased too, and the interest good. One or two have been saved and added to the assembly.

Cullen: After the last gospel meeting of the year, a woman visiting the area was wonderfully saved. One or two children have professed faith in Christ during January and attendance at the gospel meeting is encouraging. Contact is maintained in the district and throughout the year with open-air work and tract distribution.

FIFE, TAYSIDE, CENTRAL REGION

Kennoway: The work during January with J. Campbell and J. Hay has so far been encouraging, with good numbers of unsaved attending the meetings. Prayer is valued that God might grant His blessing in salvation.

Cowdenbeath: G. Harrison spent a few nights in early January in ministry which proved to be helpful and encouraging.

Glenrothes: J. Hunter spent a week in the ministry of the Word, which was edifying, encouraging and at the same time very searching and practical.

STRATHCLYDE REGION

Motherwell, (Shields Road): The saints have been encouraged by the increasing interest which the residents of tower blocks of flats have shown in monthly gospel meetings conducted in a common room. Twenty-five different people have attended the three meetings which so far have been held, with an average attendance of mid-teens. Let us pray that the numbers might increase and that God may be pleased to bless in salvation. Before the work commenced over 500 homes were visited twice and the response to each visit noted. One man who expressed no interest during the two visits was present at the third meeting. Could this kind of work be commenced in your area?

LOTHIAN & BORDER REGION

Armadale: The saints were greatly encouraged

by the attendance at the conference, when almost 400 were present, the largest number they have had. Ministry was uplifting, and in the week following J. Glenville gave appreciative ministry, the subject being "Gems from Genesis".

Mayfield: J. Stubbs gave very instructive and practical ministry on the millennial temple from Ezekiel chapters 40 to 48, using a large chart for illustration. Thereafter he commenced gospel meetings in the neighbourhood town of Bonnyrigg in the local community hall.

N. Ireland REPORTS

CO. ANTRIM

Ballyclare: J. Hawthorne and T. McNeill are getting encouraging numbers, including quite a few strangers, as the result of extensive visitation.

Ballymena, (Harryville): S. Ferguson and N. Turkington are having well-attended meetings, with quite a number of unsaved attending nightly.

CO. ARMAGH

Armagh: H. Wilson and T. Wright (Brazil) in Gospel effort. This needy city has been exceptionally well visited with invitations and tracts, resulting in quite a number of outsiders attending. City car parks were also tracted and many interesting contacts were made. The meetings have had a good start with some blessing.

Woodview: Gospel meetings in portable hall have finished with some blessing. Preachers were G. Marshall and A. Davidson.

CO. MONAGHAN

Drum: The assembly are holding monthly gospel meetings on a Monday night. They have been very encouraging with a number of outsiders coming.

CO. DOWN

Ballymagarrick: J.G. Hutchinson and A. Aiken have been encouraged by the attendance and interest of many unsaved people.

Ballywillwill: R. Pickering and H. Andrews have seen the hand of the Lord blessing with souls professing faith in Christ.

Ballykeel (Mourne): J. Martin and W. Jennings continue in the gospel.

Shanaghan area: E. Wishart and S. McAuley in Orange Hall. Meetings small at commencement due to severe weather in this hilly country district, but interest is growing.

Mullafernaghan: A. McShane and J. Hawthorne have had an encouraging start in attendance and interest in the gospel.

Newtownards (Francis Street): A. Carew expected (DV) for gospel meetings, commencing 14th April. Prayer valued.

CO. LONDONDERRY

Bellaghy: On the 27th January U. Ussher (Venezuala) and D. Morgan (Wales) commenced meetings in the Gospel Hall.

Limavady: The assembly has been blessed as a result of the gospel being preached by S. McBride and J. Thompson. An encouraging number have professed faith in the Lord Jesus.

CO. TYRONE

Tullyroan: J. Lennox and J. Brown have commenced gospel meetings in the gospel hall. This is a needy district where God has been pleased to bless in times past. Pray that He will visit again with salvation.

Newmills: A. Carew is having gospel effort in the gospel hall commencing in February. Pray that God will bless His Word.

BELFAST & DISTRICT

Bloomfield: J. Allen commenced gospel meetings at the end of January.

Ballysillan: J. Flanigan has given a week of ministry on "Christ and His people in the Psalms".

Parkgate: S. Maze has had a week of ministry on "The Church and the Churches".

Addresses PERSONALIA

Visitors are welcomed at the Gospel Hall, Percy Road, Mitcham Junction, Surrey (about 10 miles south of Central London). Details of location etc. will be gladly sent on request. Please bring a letter of commendation.

All correspondence for the Lossiemouth assembly should now be addressed to Mr. J. Gault, 17 Gilmour Crescent, Lossiemouth, IV31 6HF.

Alastair and Edna Young have moved to 51 Sharon Street, Dalry, Ayrshire, KA24 5DT. Tel: Dalry 5119.

All correspondence for The West End Gospel Hall, Whitburn, should now be addressed to Mr. George Paterson, 44 Gilchrist Crescent, Whitburn, Bathgate, EH47 8NG.

Mr. Eric Parmenter should now be contacted at 6 Brackenwood Road, Walton St. Mary, Clevedon, Avon, BS21 7AB. Tel: 0272 879853.

All correspondence for Newmilns Gospel Hall, Drygate Street, should now be addressed to Mr. Matthew Finnie, 67 High Street, Newmilns, Ayrshire, KA16 9EA. Tel: (0560) 21430.

With CHRIST

Mr ROBERT BEATTIE of Omagh (Evangelist), on 4th January in his 90th year. He was saved in 1913 when Messrs. Campbell and Dempsey were preaching in the Dunmullan area. Soon after conversion he realised the claims of Christ upon him. Returning home one evening this truth was so real to him that he got off his bicycle and kneeling behind a hedge he committed his life to God. He often said this was as real to him as his conversion. His love for the gospel and the salvation of others caused him at 19 years of age to devote his whole time to gospel work. For 70 years he continued in full time service and was greatly used and blessed of God. He laboured in Ireland, Scotland, U.S.A. and Canada, spending a number of years with his father-in-law, Mr. W. Rodgers, in tent work in Ulster. He had his own original way of preaching, simple and sweet, but there was something about it that reached the heart. He was a very happy, contented man, who made other people happy wherever he went; he radiated the joy of the Lord in his soul, and left people the better of his being amongst them. He and his late wife, the former Miss Joy Rodgers who was called home over two years ago, were greatly given to hospitality, many finding their home in Omagh a true Bethany. Since his wife's death he lived alone, the local saints being very helpful and kind. The very large number who attended his funeral bore eloquent tribute to a highly esteemed servant of God, who was deeply loved by all who knew him.

Mr WILLIAM HEWITT, on 8th September after a long illness; he was in his 93rd year. Our brother was saved 62 years ago and was received into fellowship in the assembly at the Birches soon afterwards. He took a deep and consistent interest in the assembly throughout his long life, and his kindly and helpful disposition endeared him to all. He was very devoted to the Sunday School, and many of the large company of people who attended his funeral testified to having heard the Scriptures faithfully taught by him in their earlier years. He will be very much missed, especially by his sister Mrs J. Muldoon and her family who so lovingly cared for him throughout his long illness.

Mrs WILLIAM McCULLOUGH of Stranraer, on 17th November after about a year of illness

patiently borne. She was able to remember the Lord with the small assembly to within a few weeks of her homecall. Our sister was given to hospitality and entertained the Lord's servants visiting the assembly, also many believers spending their holidays in the area. Messrs. James Aitken and William Scott shared the funeral service which was attended by a large company of villagers and friends from neighbouring assemblies. We solicit prayer for our brother.

Mrs AGNES GAMBLE, on 15th December after a short illness. Our sister, having been saved in teenage years under the ministry of the late Michael Grant, was baptised and received into fellowship in what was then Plantation Street assembly, Glasgow, in 1938. For many years she gave herself to the service of the saints and of the church, the full burden of assembly responsibility having fallen on the shoulders of her late husband, Frank at an early age and in difficult times. The wide range of ministries and exercises that they had cheerfully and conscientiously engaged in together throughout their married life she sustained through the years of widowhood to the very end. Her record is on high. Give her of the fruit of her hands and let her own works praise her in the gates. Remember her son Alan and his wife in their loss, and the two grandchildren of which she was so fond.

Mr JAMES PHILLIPS, on 23rd December, aged 79 years. Saved and baptised in his early years, he had happy fellowship with the assemblies in Newmains, Motherwell, Whitburn, Blackburn and Galston. He faithfully and conscientiously discharged every responsibility he undertook, as a minister of the Word and preacher of the gospel to old and young, and visited the sick, old and bereaved, whether believers or unbelievers. Our brother loved the Lord and all the gatherings of His people, especially the Lord's Supper. He was a man of prayer and talked about the Saviour to all, including the nurses, doctors and health visitors who attended him in his last illness. The large attendance at his funeral showed the great esteem in which he was held. Prayer is requested for his wife Jean and his daughter Elizabeth in the Lebanon.

Mr WILLIAM BARBOUR, on 29th December, aged 76. He and his wife were saved 50 years ago under the preaching of the late George Alexander. In fellowship originally at Edgehead then in Newtongrange and latterly in Mayfield, he was a man who did justly, loved mercy and walked humbly with his God. Remember his widow in prayer.

Mr HAROLD REYNOLDS, on 1st January aged 81 years. Converted at an early age during a first world air raid, he was one of 8 believers who, by separate conviction, were led out of a local denomination in 1927. Their first meeting place was half a railway arch in

Bermondsey, S.E. London. Our brother was soon active in open-air witness in the nearby street market, and in both the writing and distribution of gospel tracts; he later became responsible for the weekly teaching of young christians in the local company. This sound and systematic exposition of the Scriptures he maintained for nearly 40 years in Bermondsey, and in addition was active in ministry to assemblies in the London area. He was a church elder, treasurer, wise counsellor and was much given to hospitality and visitation. Greatly beloved by over three generations of the Lord's people who have met in this densely populated riverside borough, he displayed to them, by his steadfastness and patience, an untiring care and concern for their total welfare. Please remember his dear wife, also his son Edmund and the family.

Mrs MARGARET STIRRAT, suddenly on 3rd January, in Stirling Royal Infirmary, aged 48 years. Saved as a teenager in Stornoway during meetings conducted by the late Michael Grant, our sister was in fellowship for 9 years in Barrhead and for the last 16 years in Sauchie assembly. She was marked by a quiet gracious spirit; prayer would be appreciated for her husband and son.

Mrs AGNES LEES, on 18th January, aged 83 years. Saved in her early twenties she was in fellowship those many years in the former Pathhead assembly and latterly in Bridgend assembly, New Cumnock. "This woman was full of good works and acts of love". We who had association with her in all the activities of the gatherings will miss her quiet, dignified influence in the assembly, and are grateful to God for having witnessed such consistency and faithfulness to her Lord.

Mr H.T. PHILLIPS, on 23rd January, in hospital after an accident, aged 68. Saved over 40 years ago in the district of Tobermore, County 'Derry, he was for some years in the assembly at Newtonstewart and then for over 25 years in the assembly at Dromore. Successful in business and a real help in the assembly, he had an excellent testimony in the district. Greatly given to hospitality, many of the Lord's servants stayed in his home when conducting meetings in the area. Prayer would be valued for his wife and family, all in assembly fellowship.

Miss TILLY ECCLES, on 24th January, aged 69 years. Saved at 15 years and received into fellowship at Alberbridge Road assembly, Belfast, she was commended to the work of the Lord in India in 1938. Owing to the outbreak of war was unable to travel to the land of her adoption until 1946; she served the Lord faithfully at Sankaranayinorkiol for almost 40 years. For health reasons she moved to the Ramnad district of S. India for a short period. When the family moved to Bangor in 1952 she became associated with the saints at Central

Hall assembly. On a recent visit home she had treatment for a terminal illness, but chose to return to India to be among the people she loved and with whom she worked for so many years. She endeared herself to all who had the great privilege of knowing her, and to those whom she served so faithfully in the land of India. Prayer is requested for a brother and two sisters. The funeral took place at Sankaranayinorkiol on 25th January.

Mrs JESS, very suddenly on 26th January in her own home. Saved 45 years ago at meetings in Kilpike conducted by John Hutchinson, she has been in fellowship in Banbridge assembly ever since. A sincere, quiet, God-fearing woman who loved the Lord and had the joy of seeing her family saved. Prayer would be valued for other relatives.

Mr. GEORGE SEMPLE, on 23rd December. He trusted the Lord 40 years ago and was associated with the assembly at Aughrim, Co. 'Derry, and also for some time with the believers in East Kilbride, Scotland. Returning 5 years ago to reside in Magherafelt, he was again in happy fellowship with the saints at Aughrim; a valued member of the assembly. Faithful at all assembly gatherings, he was known to be a man of prayer and was engaged in tract distribution in the district. The large funeral showed the respect in which he was held in the community, and many heard the gospel.

Mr JOHN O. HYND, on 27th January, aged 74 years. Saved as a youth of 17 in Dregghorn under the preaching of the late Tom Richardson he was baptised and received into fellowship in the assembly there. About eight years later he moved to Irvine where he remained until his sudden homecall. A quiet brother he served the Lord and the assembly well in a practical way and was given to hospitality and good works.

Mr WILLIAM SPENCE, of Moreton Chapel, Wirral, at the age of 92. Having come into fellowship at the above hall during the last war, he continued faithfully with his wife until hindered by failing health several months ago. He was a true servant of the church, undertaking the responsibilities of trustee, elder, secretary and Sunday school teacher.

Mrs ELIZABETH MATES, of Wirral, aged 71 years. Our sister was saved in 1931 when she attended tent meetings while on holiday in Moreton. She was later baptised at Wood Street Chapel, Hoylake, and became one of the founder members of the assembly in Moreton. Following her marriage she and her husband were able to open their home, firstly to the airmen at West Kirby camp nearby, and later to a wider circle of the Lord's people and servants as long as her health permitted. Her husband and daughter appreciate the prayerful support and practical help of the saints over the last two years.

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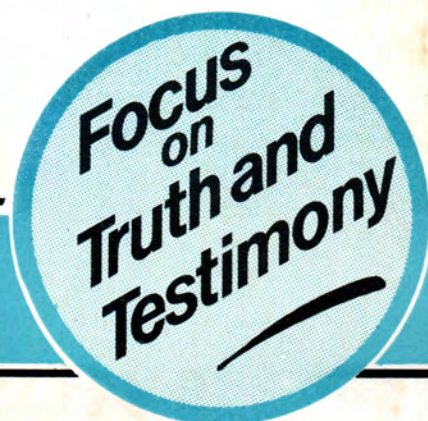
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EDITORIAL **Searchlight**

The present writer would need to confess that he has never really experienced poverty at first hand. Thanks to caring christian parents, and, above all, the goodness of God the worst he has faced were the shortages war and its aftermath caused. It is all too easy for one like the present writer to conclude that the great socialist ideal of banishing poverty has been realised world-wide because his own environment is cocooned from the ravages of want and disease. Perhaps many of this magazine's readership could be lulled into such self-satisfaction and so into wanton disregard for the more disadvantaged.

In our heart of hearts very few of us believe "Blessed are the poor" or "Blessed are ye poor" (Matt. 5:3; Luke 6:20). If we did, we wouldn't subscribe to the "its-their-own-fault" philosophy and keep pulling down our barns to build greater. Had our God adopted that attitude, there would have been no Saviour sent and no gospel to preach. Indeed the Saviour came to preach the gospel to the poor (Luke 4:18); of course he preached to those aware of their spiritual poverty, but primarily his audience was composed of down-trodden peasants whose penury meant at times that two mites was their only ready cash on hand.

How are we faring at preach-

ing the gospel to the poor? Have we noticed that many of our towns and cities have vast sprawling estates where perhaps 40% of the male work force cannot find work? Have we noticed the demoralising effect on the whole family circle, the increasing drunkenness and the endemic child neglect? Of course the Salvation Army do a little there. But is that reason enough for us to ignore such clamant need?

And while the very fabric of society decays, we build elaborate halls, each more reminiscent of the established ecclesiastical world's architecture than the last. In our not-quite-orthodox cathedrals we demand a middle class dress while all the Scriptures ask is that the males have uncovered heads, the females covered heads and gaudy apparel be eschewed by all. Rarely, if ever, do we ask the question whether our ostentation would prove a stumbling block to some seeking soul.

Without political bias we must pray for meaningful employment for the able-bodied. Without adopting a social gospel we must be prepared to meet need. Without artificiality or spurious spirituality, we must be prepared to live at the level of the people we seek to reach. Without dictating to the Lord of the harvest, we must be prepared to support His evangelists sowing seed in those neglected areas of multiple deprivation. Above all, without conceit, we must be prepared to encompass in our doctrine and practice all the ways of Christ. T.W.

The Epistle to the Romans (5)

By R.I. McKeown, Cookstown

Ruin

In a previous article in the present series, I have referred to ch. 1:18-32 as representing the Gentile Idolater; ch.2:1-16 as representing the Gentile Philosopher, followed by the Religious Jew of ch. 2:17-29. Another way of describing these three men might be the immoral man, the moral man, and the religious man, respectively.

That the beginning of chapter 2 is linked with the close of chapter 1, is quite evident by the word "Therefore", ch. 2:1. So among the idolatrous and immoral men of ch.1, we find a man who stands apart (in his own eyes), distancing himself and flexing his judging faculty — he sees the wrong in others, and roundly condemns it. What he doesn't appear to see clearly, is his own practice of the "same things" vv. 1 and 3. His condemnation of the sinful practice in others is really self-condemnatory — it has to be so, because he practises the same things. So, the immoral man, who is found "without excuse", ch. 1:20, is joined by the moral man who is also "without excuse", ch.2:1. The penal consequences for those who are "filled with all unrighteousness ...", ch. 1:29, is made very clear in ch. 1, but at the beginning of ch.2, this moral man, reckons he is immune, as far as judgment is concerned — his thinking in this regard is all wrong — v.3

Before considering verse 4 as giving a vital and timely look at the magnanimity of the heart of God in His gracious dealings with mankind, it is desirable to consider some of the features of the judgment of God — this section, ch. 2:1-16, is one of the most important passages in our Bible, dealing with this solemn subject in respect of the individual. These features might be listed as follows:

(A) It will be moral, following seven principles of fixed moral justice—

1. according to truth, v.2, (there can be no untruths, falsification of evidence, or perjuring of witnesses);
2. righteous, v.5, (Divine righteousness will be inflexibly adhered to);
3. according to each man's work, v.6;
4. according to privilege, v.9;
5. without respect of persons, v.11, (the word "respect" means literally "acceptance of face" — often a guilty man has walked free from an earthly court of justice because his "face fitted", i.e. he found acceptance of face);
6. according to light, v.12;
7. according to the gospel, v.16.

(B) It will be individual, yet universal, vv.6,9 and 10.

(C) It will be penal, vv. 8 and 9.

(D) It will be eternal and final, v.7.

In respect of those mentioned in vv.7 and 10, it would be very wrong to conclude that the practice of good works "entitles" the doer to life. In the two verses under consideration, the basis of justification is not in view, rather the results or manifestation of justification.

Now to return to verse 4: we find the gracious disposition of God towards the evil doer, (not the evil!), primarily with the repentance of the sinner in view:

Firstly, "the riches of His goodness", Paul frequently associates the word "riches" with Divine goodness and glory, and therefore we can only conclude that the supply of God's "goodness" towards the sinner is one of abundance. "Goodness" — the opposite of the severity which the sinner deserves. The word really means kindness —

"O blessed God! how kind
Are all Thy ways to me,
Whose dark, benighted mind
Was enmity with Thee".

Secondly, forbearance means restraint or tolerance. It has the idea of "holding back", and this is exactly what God does in respect of the sinner, i.e. "... judgment against an evil work is not executed speedily", Eccles. 8:11.

Thirdly, long-suffering means patience: this characteristic of God was also manifested in Noah's day, when "the longsuffering of God waited in the days of Noah", 1 Peter 3:20. So here we see an offended God showing kindness to the offender, holding back the judgment, and exercising patience or longsuffering, all with a view to repentance by the sinner. And what is the latter's response to this

threefold display of the grace of God? He despises it; he is insensible, (hardness) to God's goodness, and he accumulates or amasses (meaning of "treasurest") wrath for himself in the day of judgment — vv.4 and 5.

The inclusion of these three Divine attitudes, goodness, forbearance and longsuffering, (v.4 gives the first New Testament reference to each), in the passage dealing with the judgment of God, must surely be significant, and must emphasise the great truth that the Lord "... is long-suffering to usward, not willing that any should perish, but that all should come to repentance" 2 Peter 3:9.

From ch. 2:17 – 3:8, Paul deals expressly with the case of the Jew, ch. 2:17-29, and then answers some objections of the Jew, ch.3:1-8.

Four areas of *boasting* for the Jew are presented in ch. 2:17-29:

- (1) *A Name* — v.17 "But if thou bearest the name of a Jew" (R.V.). The word Jew is first recorded in 2 Kings 16:6. It is derived from the word Judah, meaning *praise* (see also v.29). The Jew saw his position in marked contrast to the Gentile — "We who are Jews by nature, and not sinners of the Gentiles" Gal. 2:15.
- (2) *The Law* — 27-24
- (a) *Rested* in the Law - v.17;
- (b) *Boasted* in the Law - v.23;
- (c) *Broke* the Law - v.23 (this negated everything).

The Law linked the Jew with Moses, ("... the law was given by Moses", John 1:17) — the Jews in John's Gospel, who so vociferously opposed Christ, boasted in the law and in their links with Moses, "... we be Moses' disciples", John 9:28. The

Jew claimed a *fivefold* privilege, vv. 17 and 18 – (a) “rested” (to lean upon); (b) “gloriest in God”; (c) “knowest His will”; (d) “approvest the things that are excellent”; and (e) “being instructed out of the law”, (the law was taught every Sabbath in the Synagogues) — Paul refutes these claims in v.23.

The Jew also claimed a *fivefold* superiority, vv.19 and 20 — (A) “a guide of the blind”, (leader of, JND), see Matt. 15:14; (B) “a light, (lighthouse, JND), to them that are in darkness”; (C) “an instructor of the foolish”; (D) “a teacher of babes”; (E) “having in the law the form of knowledge and of the truth” (R.V.) — Paul refutes these claims in vv. 21 and 22.

(3) *God* — v.17 “... and makest thy boast of God”, (gloriest in God, R.V.) — the Jew claimed a unique relationship with God. Paul answers this claim to “special relationship” in a twofold way:

(a) “... through breaking the law dishonourest thou God?” — v.23.

(b) “For the name of God is blasphemed among the Gentiles because of you ...” v.24. See also Isa. 52:5; Ez. 36:20-23.

(4) *Circumcision* — vv. 25-29. It should be noted that Paul addresses himself to the circumcision that is outward and that which is inward, and, also, the Jew which is one inwardly, and he that is one outwardly. If the law linked the Jew to Moses, then circumcision took him back further, i.e. to Abraham: how he, (the Jew), prided himself in these links. Circumcision was a token of God’s covenant with Abraham,

see Gen. 17:1-14. In respect of Abraham, the Jews claimed, “we be Abraham’s seed”, John 8:33, and, again, “Abraham is our father”, John 8:39. The Jew despised the Gentile as being uncircumcised, e.g. “...for who is this uncircumcised Philistine ...?” said David, 1 Sam. 17:26. This Jewish ordinance is only deemed to be of value, if its recipient “kept” the law — keeping the law here, has not the idea of the absolute fulfilment of every detail: rather a sincere endeavour to live in conformity to its precepts. Verses 25 and 26, when taken together, show that the law-breaking circumcised Jew negates the virtue of his circumcision, v.25, and the “law-keeping” uncircumcised Gentile, is deemed to be circumcised.

The “judging” of v.27 is amply illustrated in Matt. 12:41 and 42, “The men of Nineveh (uncircumcised in the flesh) shall rise in the judgment with this generation (circumcised in the flesh) and shall condemn it ...”.

Paul seems to summarise the position in relation to the true Jew and the true circumcision in vv. 28 and 29. The true Jew is he which is one inwardly, (in secret), not outwardly, and equally the true circumcision is that which is inward, (in secret), not outward, i.e. in the flesh. For the “outward” Jew, see Matt. 6:2 and 5, and, for the “inward” Jew, see Matt. 6:3,4 and 6. These verses from Matt. 6 also deal with the matter of praise, and it is on the same subject that Rom. 2:29 concludes, “whose praise is not of men, but of God” — remember the word Jew is taken from Judah, meaning “praise”. ■

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

Could you please give help on the phrase "but the heavenly things themselves with better sacrifices (plural) then these" (Heb. 9:23)?

ANSWER

The contextual setting of Hebrews 9 is based on the background of the Old Testament day of Atonement. Clear allusion is made to events, which took place on that annual day in Israel's history, in various verses throughout the chapter.

In the immediate setting the writer has been showing in v.22 that almost all things under the law were purged with blood. "Almost" indicates that there were exceptions such as ashes in water (Num. 19:9) Fire (Num. 31:23) Incense (Num. 16:46). A contrast is then drawn in v.23 between "the patterns of things in the Heavens" (The tabernacle of the Old Testament), and the "Heavenly things" (the antitypes in the Heavens). It is clear from both this verse and the earlier parts of the chapter (vv. 8-9), that the whole tabernacle was a pattern or figure, and if a type then of necessity there must be an anti-type.

Broadly the three main parts of the tabernacle have been likened to the three heavens and many verses in this epistle show that Christ has now gone into that which is real and true as a sanctuary as compared with the Old Testament Sanctuary which was a "figure" of the true (Heb. 9:24).

There is no difficulty in understanding that the figures on earth needed to be purified because of the defilement of earth and the sin of the people who engaged in priestly and Levite work. The difficulty arises in seeing the need of

purification for the "heavenly things".

Whilst some have regarded the "things" as men, it is not easy to sustain such an interpretation in the context, and it is preferable to view the expression in a broad way as referring to the need for cleansing from defilement in the Heavens. Sin has intruded into the high (heavenly) places (Eph. 6:12) and such contamination has been provided for in the death of Christ. The plural term (sacrifices) is required in the language of the verse. The one sacrifice is in view (vv. 25-28), but the varied application of it is being spoken of in v.23. Just as death is a plural word in Isaiah 53:9, so here "these" meet the need of "patterns" and "sacrifices" meet the need of "heavenly things". It is clear from this epistle that the one sacrifice of Christ answers to the "many" Old Testament offerings and sacrifices.

J.R. Baker

QUESTION

Is "grace" a New Testament word that began at Calvary?

ANSWER

The term "grace" is found in various passages in the Old Testament. Noah found the grace in the eyes of the Lord (Gen. 6:8), thus it is not peculiarly a New Testament word. Yet there is no doubt that it is really brought to light under the New Testament revelation.

John 1:17 must be considered here. Grace is seen to describe the character of this dispensation ushered in by our Lord Jesus Christ. It is in contrast to the introduction of law by (or through) Moses (Exod. 20).

Grace was not manifest first at Calvary. The passage referred to in John 1 teaches that it was seen in our Lord's life as possibly Titus 2:17 would also teach. His words were gracious (Luke 4:22, Psa. 45:2), as were His deeds.

There is no doubt that the great manifestation of the Grace of God was at the cross, and it is made good to the believer in the gift of salvation (Eph. 2:8).

J.R. Baker

The Minor Prophets

by E.R. Bower

Their Messages, Promises, Prophecies and Pictures concerning Israel and our *Lord Jesus Christ*.

Zechariah 1:4. "Be not as your fathers, unto whom the former prophets have cried saying, Thus saith the Lord of hosts, "Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor hearken unto Me saith the Lord".

Zechariah 7:7,12. "Should ye not hear the word which the Lord hath cried by the former prophets ... yea, they made their hearts as an adamant stone, lest they should hear the Law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets ...".

Introduction

The Hebrew canon is divided under three headings — (1) The Law i.e. the Pentateuch, or the five books of Moses, Genesis through Deuteronomy. (2) The Prophets. (a) the "former" prophets, Joshua through Second Kings. (b) the "latter" prophets, Isaiah, Jeremiah, Ezekiel and "The Twelve" minor prophets, Hosea through Malachi. Minor, because shorter, and not because of less importance. (3) The Writings, that is all other books not included in the Law or the Prophets. Cf. our Lord's division in Luke 24:44.

The Law begins with Creation and God's threefold blessing upon it (Gen. 1:22,28; 2:3;) and the last page of the Hebrew canon has upon it the words "no remedy" or, "no healing" (2

Chron. 16:16;) with which we may compare the closing words of our A.V. (Mal. 4:6.) "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse".

Each of the twelve is a separate entity but are brought together in the Hebrew canon as one book, and according to ben Sirach, author of the Book of Ecclesiasticus, the Theme of the twelve is one of "confident hope". (NEB) or, "They have comforted Jacob, and redeemed him in faith and hope" (JB).

This message of confident hope became "hope deferred" as the four hundred silent years came and went their way — the message itself being spread over some four hundred years (B.C. 800 - 400). The silence of God was not broken until the coming of the greatest of the prophets, John the Baptist (Matt. 11:10,11).

In passing we may mention that the Hebrew text of the twelve is divided for the purpose of public worship into twenty-one readings (without regard to either beginnings or endings of chapters or books). The central reading, for instance, is Micah 4:5 - 7:19, which leaves the last verse of Micah to begin the next reading in Nahum. This shows that the Twelve are to be regarded as one book. This

central reading contains the great promise of the advent of our Lord "Thou, Bethlehem Ephrata, though thou be least among the thousands of Judah, yet out of thee shall come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old ...".

Described as the "first commentaries ever written" upon the Book of the Revelation of our Lord, Jesus Christ, the Twelve are often overlooked, but they deserve as close a study as do the prophecies of Isaiah, Jeremiah or Ezekiel, for whereas the "former" prophets begin with Joshua and the conquest of the Land, and are concerned with the principles of Law, the twelve speak of the restoration of the land and are concerned with the principles of faith ending in blessing.

The Twelve, then, is a book of Restoration and Redemption; a book of Hope, and we recall Peter's words (Acts 3.) as he speaks of the "restitution of all "things".

To obtain benefit from a reading of the Twelve (or of any portion of the Scriptures) we should keep in mind the exhortation of the Apostle concerning the Old Testament writings, "Even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Psa. 69:9; Rom. 15:3,4.) This is the underlying message of the Twelve — *hope*. It was our Lord who said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me" (John 5:39). Again, on the Emmaus

road, He began "at Moses and all the prophets" and expounded "in all the Scriptures the things concerning Himself" (Luke 24:27). Two other Scriptures are relevant. 1 Corinthians 10:11, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world (ages) are come". "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16,17). ■

Book Review

The God of Glory, by Ronald F. Hogan; Published by Loizeaux Brothers, Price: £4.80.

Until now the classic work on our Lord's deity has been H.P. Liddon's **The Divinity of our Lord**. The publication of this book should mark the end of that era, at least within assembly circles. Certainly R.F. Hogan's treatise is only 190 pages compared with H.P. Liddon's 584 pages, not because this new volume is scant in its treatment of the fundamentals of the faith but firstly because H.P. Liddon's survey includes long passages on and from the words of the "Church fathers", and secondly because H.P. Liddon does deal in more detail with what might be termed the proof texts.

The volume comes complete with an index of Scripture references, but not, unfortunately, with a bibliography. Perhaps when a second edition is required (as it surely will be), the publishers might consider a bibliography and a hard-back edition.

The present reviewer can only endorse what the fly-leaf claims, that **The God of Glory** is "an invaluable exploration for the serious Bible student, not light reading but deeply rewarding".

T.W.

YOUNG Believers'

conducted by A.W. Foster
Gourcock

Reflections upon the Book of Daniel.

The World Powers. "Your old men shall dream dreams", so spake the Lord through His prophet Joel as He depicted the outpouring of the Spirit in the coming Day of the Lord. Here in Daniel 2 we find a pagan king dreaming and surprisingly it is the Lord speaking to him albeit he is dependent upon the Lord's servant Daniel for the interpretation thereof.

And what an unfolding it contained for the king. Did you prepare a sketch of the great image, as suggested last month, and identify the varying stages of Gentile world domination from the days of Nebuchadnezzar onward? If you did, then you will have before you a pictorial presentation of the times of the Gentiles. Do keep in mind that all these kingdoms except the first were future at that time and to-date four out of the five kingdoms have emerged exactly as foretold.

1. Babylon (v.38) "Thou art this head of gold". This refers to Nebuchadnezzar for it was under him that the first world power reached its zenith. History confirms the magnificence of his court, but it was shortlived and in fulfilment of

Jeremiah 25 Babylon fell some seventy years later (Daniel 5:28).

2. Medo-Persia (v.39) "another kingdom inferior to thee". And if Babylon was ruled by an autocratic monarch, Medo-Persia was a bureaucracy governed by a king with three presidents and one hundred and twenty princes (ch.6 1,2). Inferior to Babylon in its opulence, this kingdom yet survived for almost two hundred years.

3. Greece (v.39) "another third kingdom", later identified for us by Daniel as "Grecia" (ch.8:21). History points to Alexander the Great the world conqueror who ruled over Greece as an aristocracy through his nobles and generals.

4. Rome (v.40) "the fourth kingdom shall be strong as iron". Not identified for us by Daniel but surely unveiled in our New Testament as imperialistic Rome, governed by the emperor and the senate through the army (see e.g. Luke 2:1). More is told us of this fourth kingdom in the dream however than of the previous three and not surprisingly so. Was not the purpose of the dream to make known what would happen "in the latter days" (v.28)?

Now watch. As you read the interpretation of the dream, the progress through the four kingdoms identified to date is clear and certain. And do observe we are able to see the fulfilment of the dream from Scripture itself. Always remember Scripture is its own interpreter. The late Adolph Saphir was absolutely right when he described our New Testament as the inspired commentary upon the Old. And what of the late Martin Luther? Said he "the most beautiful exposition of Moses, the prophets

and the Psalms is the New Testament".

THE INTERPRETATION

But what of the remainder of the interpretation? One Hebrew scholar informs us that the construction of v.41 is as that of v.40 and should be read as follows ...

"And there shall be a fourth kingdom, strong as iron ... and as thou sawest the feet and toes ... there shall be a divided kingdom"

Some take this to indicate that v.41 introduces the fifth kingdom. Not so! When we come to chapter 7 we'll have it confirmed that prior to the coming of "the Ancient of days" there are but four kingdoms. Rather the break at the beginning of v.41 confirms that there will be an interruption in the life of the fourth kingdom. And conveniently so, indeed essentially so. For from our vantage point in the late 20th century A.D. we look back and fit in-between verses 40 and 41 these last nineteen hundred years, i.e. this entire day of grace, referred to by some as the great prophetic parenthesis.

REVIVAL

Oh we long for revival among God's people but in vv. 41-43 we have the revival of the fourth kingdom, the revived Roman empire. Different in character to its original form, no longer is it "strong as iron" but rather "part of potters' clay and part of iron". Indeed twice over the "potters' clay" is described as "miry clay" or "common clay". Would I suggest that in the feet and toes we find imperial monarchies (iron) alongside socialist democracies (clay)? Whew, that seems to be a

very modern and up-to-date description of the world powers. However we view these last few verses it is clear that the crux of the matter is reached in verses 44 and 45 which tell of the establishment of the fifth and final kingdom.

THE REIGN OF CHRIST

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore
Till moon shall wax and wane no more".

So we sing, and fitly so. And here we have unfolded the coming and kingdom of Christ. Need I say that His kingdom will be a theocracy, i.e. a kingdom under the direct rule of God? Follow then the end of the king's dream. Picture the great image now fully described. Then suddenly without warning a stone "cut out without hands" smites and demolishes the image. Did you observe where it smote the image? It was at the feet yet the whole image became pulverised like chaff and the wind blew it away "and the stone ... became a great mountain, and filled the earth" (v.35).

That the stone represents Christ is without question. Read passages like Isaiah 28:16 or Matthew 21:44 for confirmation and Revelation 19 for fulfilment. What a day it will be when the rejected stone returns "in flaming fire, taking vengeance". No wonder the king fell on his face and worshipped. Prostrating himself before Daniel he makes a noble confession "of a truth ... your God is a God of Gods, and a Lord of kings, and a revealer of secrets ..." (v.47). A remarkable acknowledgement from a pagan king. "Amen", we cry, "Even so, come, Lord Jesus".

The Ministry of the New Covenant in 2 Corinthians (5)

by J. Rudd, Kirkconnel

The Test of the Ministry and Its Manifestation in Glory

In our consideration of chapter 2 we saw that the source of Paul's competence for ministry was God, for which he gave thanks: "Now thanks be unto God, which always causeth us to triumph in Christ" (v.14). From chapter 3 we sought to learn that the ministry is only effectual if it can be totally endorsed by the Spirit of God, whose work is to bring us into conformity with Christ; all ministry should be given to this end. Then in chapter 4 where the outshining of the glory is in view, bringing light into darkened hearts, it is Christ Himself who must have the pre-eminence.

This brings us to chapter 5 in which the apostle is again cast on the purpose of God and His unerring faithfulness. The note is struck in chapter 4:14: "Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you". This not only reminds us that "the Lord Himself shall descend from heaven with a shout" (1 Thess. 4:16) but also that there is a day of manifestation "when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. 1:10). We hear again the prayer of the blessed Lord Himself, 'Father I will that they also, whom thou hast given me, be with me where

I am; that they may behold my glory" (John 17:24).

There is a definite note of confidence throughout the section. We have seen that the writer looks to God alone for the ability to minister, and that his desire is "that Christ may be formed in you (the recipients of the ministry)" as he tells the Galatian saints. His total dependence on God is displayed in his bold and plain declaration of the word as being conscious that it was truly from God: "We having the same spirit of faith, according as it is written, I have believed, and therefore have I spoken; we also believe, and therefore speak" (4:13).

His confidence is born also of the fact that there is already a man in the glory (4:14), so he can continue in chapter 5, "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God" (v.1) and again, "Now he that transposeth hath wrought us for this selfsame thing is God, who also hath given us the earnest of the Spirit" (v.5). (See also Ephesians 1:14: "Which is the earnest of our inheritance, until the redemption of the purchased possession".) The building, the working and the assurance are in the One who always causeth us to triumph in Christ. 'For', says the apostle, "we walk by faith, not by sight" (v.7).

Meanwhile we are groaning, conscious of our limitations; we are burdened, but confident in His limitless resources; we are willing rather (that is, yielded to His will) to be absent from the body and present with the Lord, but our earnest endeavour should be to be acceptable to Him. Or, as Romans 8:1 and Ephesians 5:1,2 suggest, the burnt offering should characterise the life of the believer in view of "the day". For we must all appear (i.e. be manifested) before the judgment seat of Christ.

Here it is persons who are manifested. In the first epistle the writer was concerned that what they built should be in keeping with the foundation already laid, which is Christ, and that his speech should not be in man's wisdom but in the demonstration of the Spirit and power. His desire was that their faith should not stand in the wisdom of men but in the power of God. So he issued the warning, "Let every man take heed how he build ... Every man's work shall be made manifest ... the fire shall try every man's work of what sort it is". In the first letter, then, works are tried but in the second it is persons, "that every one may receive the things done in the body".

In the light of the judgment seat he gives three principles that should govern all our conduct in ministry and in testimony whether audible or silent:

1. "Knowing the terror of the Lord". May the awareness of His holy and righteous character govern all our motives in service.
2. "We are made manifest to God". He is cognisant of all that we do.
3. "We are manifest in your con-

sciences". None of us lives unto himself.

Come, finally, to the illustration already noticed in Numbers 16: "And he (Moses) spake unto Korah and unto all his company, saying, Even tomorrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him" (v.5). Moses spoke of a tomorrow, when God would show whom He had chosen. Let us not forget that the day is coming. (See 1 Timothy 6:14,15: "... until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen".)

On that morrow the fragrance of the finished work was seen to be effective in separating the living and the dead when Aaron, whose authority had been challenged, used the golden censer to stay the plague. In Revelation 1:5,6 we see acclaimed the One who has given us the right to what Korah and his cohorts coveted, the sceptre and the censer. That right is ours now (see 1 Peter 2 "a holy priesthood" (v.5) — the censer, and "a royal priesthood" (v.9) — the sceptre.)

It was on the morrow that the rods were brought out of the sanctuary. Again, in Revelation 5 we see every pretension of man to take up the reins of government tested and found wanting; no man was found worthy and, as in Numbers the cry was, "We

be all dead men" so John wept much. But blessed be God the Rod is displayed for all to see; He has been in the sanctuary all the while: "Sit thou on my right hand until I make thine enemies thy footstool". Now He prevails to open the book and to loose its seals. The day of His coronation is coming when He shall reign whose

right it is.

And "when Christ, who is our life, shall appear, then shall ye also appear with him in glory". Hallelujah! May we by His grace labour that whether present or absent we may be accepted of Him.

Concluded ■

Light from an Old Lamp

by the late Hunter Beattie

"That I may know Him".

The inevitable result, or rather, accompaniment, of our getting "to know Him", is accepted with a full heart. It is "the power of His resurrection and the fellowship of His sufferings, being made *conformable unto His death*". This is the crucial point. Here I have no rights. I am nothing, am dead, with no "dignity" to offend. "The fellowship of His sufferings". Weigh the words well. "Neither did His brethren believe in Him". You may be called upon to have fellowship with Him thus. It is hard when loved friends change, and one is conscious that there is no acceptance with them. But then it is "with Him". That changes all. What blessed company! "If a man *will* come after Me, let him deny himself and

take up his cross *daily* and follow *Me*". Like a bird liberated, all the desires are upward. Christ is precious. The Scriptures that present His person are full of interest now. His personal loveliness, His moral glories, His Divine attributes as revealed in the Word, are all dwelt upon now, especially where His deep love for His own and the glorious relationship existing between Himself and His beloved are described, as in the Song of Songs. If the soul sings, it is, "Tell me more about Jesus". The question may be asked, "What is thy Beloved more than another beloved?" and triumphant is the reply — "My Beloved is white and ruddy, the chiefest among ten thousand". "Yea, He is altogether lovely". The soul is con-

sumed with desire for Christ. Oh! to see Him, to be with Him to be like Him. Paul's desire is then understood. "I have a desire to depart and to be with Christ, which is far better". The soul is now in the heavenly Canaan, feeding on the old corn of the land — that is Christ. He is all. This is Beulah Land. The soul feels like Christian and Hopeful when from Beulah's heights they got a glimpse of the reflection of the glory of the Celestial City. "Christian with desire fell sick. Hopeful also had a fit or two of the same disease. Wherefore, here they lay by it awhile, crying out, because of their pangs". "If ye find my beloved, tell Him that I am sick of love" (Cant. v.5:8).

There is nothing here beyond Canaan, for Canaan is heaven begun. But there is conflict. Yes, but not the conflict of the wilderness. The conflict of the wilderness was with Amalek — the flesh. Canaan is the type of the heavenlies. It was in Canaan that Israel's greatest battles were fought. The land was theirs, given to them by God; but every inch of ground was stubbornly contested by the enemy. *So long as they kept right with God*, they were victors. We cannot rise higher than Ephesians, for God sees us in the heavenlies there, and it is there the conflict is. "We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in the heavenly places" (Eph.6:9). There is armour needed here. I must put it on and keep it on, if I am to know the pathway of power and victory. Here, too, Christ becomes increasingly precious, for this is *His* place, where he is displayed. Satan also is here, for he is "the prince

of the power of the air". I have no might, but when I have on the armour, I have put on Christ, and when I "in Him" resist the devil, he meets Christ and flees. He cannot stand before Him. He utterly destroyed Satan's power long ago — at Calvary. It is here, when wearied with the sore conflict, and perhaps utterly exhausted, even physically, that Christ becomes more and more to the soul as the "best wine that goeth down sweetly, causing the lips of those that are asleep to speak". Yes, and to speak of Him. "That I may know Him", a Christian of one idea — but that idea — Him. But let His Word test me. "And hereby we *do know*, that we *know Him*, if we keep His commandments" (1 John 2:3). This is indeed a test. Is there anything not yielded up to Him or for Him? Is there any command or desire of His, not yet obeyed? But with ourselves yielded to Him (Rom. 12:1), with nothing between the outshining of His face and the soul, then the Holy Spirit will dominate all, for He is then in his element. And should distracting voices be heard, try the spirits by 1 John 4:2. It is God's infallible test. The next step is — when the Holy Spirit leads — obey. No matter at what cost. If not, He will soon find someone who will. Obey the Spirit. When He says, "Go join thyself to this chariot", be sure you obey. If Christ is all, you will *always* know the Spirit's voice. Be swift to hear and quick to obey. The Spirit never leads away from the Word of God, ever to it. Feed on God's Word, "meditate upon these things give thyself wholly to them, that thy profiting may appear to all" (1 Tim. 4:15). ■

The Rapture and the Revelation

by Cecil G. Cann, Bridgewater

The first article dealt largely with the scriptural teaching concerning the Rapture and some of the important truths associated with it. It also indicated that the Rapture is not synonymous with the "Revelation". Now we consider the Revelation.

The Fact of the Revelation. Quite a number of scriptures teach the second coming of Christ and events that will accompany it. The last the world saw of Jesus, was dying on a Roman cross. The mighty miracle of His resurrection was not accompanied by outward heavenly glory but was ideally adapted to the needs of the disciples whom he loved and for whom He died. That special provision pertains until now and will continue until the rapture of the Church to be with Him and like Him in glory. But the world will yet see the heavenly glory of His resurrection as described in Psalm 24 when He comes in glory to reign on the earth as King of Kings and Lord of Lords (Rev. 19).

The Time of the Revelation. The time will be at the end of the Great Tribulation, as foretold by the Lord Himself (Matt. 24:29-30). The Tribulation is a period of seven years during which the righteous wrath of God will be manifested in judgment against a ripe, sinful and ungodly world. In Biblical prophecy it is often referred to as "the Day of the Lord". It

is vitally linked with Daniel's prophecy of the seventy weeks (Dan. 9:24-27), in which the future history of Israel is outlined. Most Bible scholars are agreed that sixty nine of those weeks have already been fulfilled and only the seventieth week remains unfulfilled. According to Daniel 9:27 that seventieth week will commence with a false covenant made with Israel by the "prince that shall come", (the Antichrist) and will end with the second coming of Christ who will "consume him with the spirit of His mouth and destroy him with the brightness of His coming" (2 Thess. 2:28)). It must be emphasised that the prophecy of Daniel's seventy weeks has to do exclusively with the Jews, Daniel's people and the holy city Jerusalem, and not the New Testament church. As the church had no part in the first sixty nine weeks, neither will she have any part in the seventieth week which will be the tribulation period, details of which are foretold in Revelation 6-19.

The Purpose of the Tribulation. The wrath of God is not an irrational outburst of uncontrollable bad temper but the necessary righteous reaction of His holy nature against moral evil.

Besides being the execution of divine judgment, the Tribulation will have its purposes. First, to prepare the Jews

for the coming of Messiah. Jeremiah 30:7 teaches that it will be the "time of Jacob's trouble but he shall be saved out of it". It will be the means of turning many of them to God, a remnant in whom God's covenants with that nation will be fulfilled in the Millennium which will follow at the Revelation. The second purpose will be the judgment of the Gentile nations. Revelation 3:10 speaks of "the hour of testing which shall come upon all the world to try them that dwell upon the earth". Their geographical location is the least important thing about them, though they made this world their heaven. Having refused the Gospel of God's grace, they are deceived by the false religious system symbolised in Revelation 14:8. They will have been led by the false prophet to worship the Beast and receive his mark (Rev. 13:18). Yet, out of this world condition, a great multitude from among the nations will be saved and made white through the blood of the Lamb (Rev. 7:9-17). When the Son of Man is revealed, there will be those who have been saved and looking for His coming to whom He will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth" (Matt. 25:1334).

The Glory of the Revelation. There have been great days in the history of men staged by men but God has prepared a greater day for mankind, when the Lord Jesus Christ will appear again in power and glory and the kingdoms of this world will become the kingdom of our Lord and of His Christ and He shall reign for ever and ever (Rev. 11:5). God has much to say about that great occasion in His word, "the Day of the Lord".

The scope of it will extend from the beginning of the Tribulation to the end of the Millennium and the creation of the new heaven and earth. The divine activities of "the great day" will be of two kinds, the execution of judgment and the reign of righteousness. Though the foundation of Millennial and eternal blessing has already been laid by the blood of the Lamb, Christ will first "thoroughly purge His floor and gather His wheat into the granary but He will burn the chaff with unquenchable fire" (Matt. 3:12). The Kingdom of Heaven can only be built on a righteous basis so only the saved will enter the kingdom. Every tare will be rooted out and destroyed.

The purging will be followed by a time of unprecedented blessing.

Who can read the glowing descriptions by the inspired prophets of the Old Testament of the coming kingdom and its glory and not long for their fulfillment. Even they were eager to know the time of blessings they predicted (1 Pet. 1:10). The saints will be victorious and possess the kingdom and be rewarded for their faithfulness and service during previous times of adversity and hostility to God. The model prayer, "Thy kingdom come, thy will be done on earth as it is in heaven", will be fully answered. The natural creation will be released from its present bondage. Its groaning will give place to a song of praise to the Creator the language of which will find an echo in the hearts of men. All God's covenants with Israel will be fulfilled and its blessings will overflow to all other nations. ■

·REGIONS·BEYOND·

Counted Worthy to Suffer in India

Just one year ago I received a prayer request from a faithful young Indian evangelist working in the Bolangir District of the State of Orissa (on the Central eastern coast of India), who, together with two colleagues had been attacked and severely beaten by Hindu mobs while distributing Gospel packets and tracts on the streets. They were arrested by the police, imprisoned and a suit was filed against them. The brother was asking for prayer regarding the outcome of the pending court case.

In February of this year while in Hyderabad as the guest speaker for the All-India Assembly Workers' Conference, attended by evangelists from every part of India, I heard the full story and sequel from this young brother concerned who gave this report to the conference, which I have supplemented by extracts from correspondence received from him.

Report: "For as the Sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. 1:5). The Lord has been blessing our efforts to spread the gospel and establish assembly testimony in this region. A small assembly of believers continues to worship God after the New Testament pattern and proclaim His saving grace.

Angry Mob: Our arrest and imprisonment on 1st March, 1984, was a time of real testing for us, but also a time of blessing from the Lord. Three of us were arrested by the police while distributing gospel packets and tracts. Brother Suna was severely beaten and kicked by the angry mob. A complaint was lodged against us by the R.S.S. (Rashtryia Swayam Sevak, an extremist and militant Hindu party dedicated to the establishment of a total Hindu state and the eradication of all other religions and particularly anti-christian and anti-foreigner), because we were using a tract which included the text from Rev. 21:8 "... idolators ... shall have their part in the lake which burneth with fire and brimstone". These people raised the whole town against us so that the population was in a boiling tension — yet our living God controlled and overruled the situation, protecting my wife and children and the families of the other believers.

At the police station the police asked us to reveal who our

"director" was, but we serve the Lord Christ and have no board or "director". The following day we appeared before the magistrate who sent us to jail for 15 days pending a police report. Seeing that the crowd was ready to attack us while we were being taken from the court to jail, the police had to draft in reinforcements who made a protective cordon around us — so hand-cuffed like common criminals we were taken through the howling mob to jail. We were unable to apply for bail because, being threatened by the mob, no lawyer would agree to act on our behalf.

Kept among criminals. We were kept among the criminals in prison the cells which were badly stinking. We three brethren in the midst of the other prisoners were praising God for counting us worthy to suffer shame for the Lord's sake. Before our arrest I used to regularly visit this prison to preach the gospel, and now we were prisoners ourselves.

During our imprisonment we took the opportunity to share the gospel with our fellow prisoners. One young man in prison for murder, believed the word and committed his life to the Lord.

Finally faithful brethren from different assemblies managed to arrange bail for us, and came and took us out of the jail on 9th March.

Helpless and bleeding. On our release we were turned out of our house by our Hindu landlord, who was under pressure from the mobs. It also was extremely difficult for me to move around the town because of the hatred of the local population. On Good Friday I was assaulted on the street, but God delivered me through the intervention of our landlord and my life was spared. A short while after this one of our believers was attacked at night in his home, savagely beaten and left helpless and bleeding.

In all these things we have seen and experienced the wonder-working Hand of God. He fought for us. One of the Hindu leaders who publicly threatened to "crush our bones" was within days stabbed to death himself by one of his own party. We grieve for him and would have been willing to shed our own blood to win that single soul for the Lord.

Foreign Spies. Our bail was on condition that we reported weekly to the police. This was required because we were suspected of being "foreign spies". Eventually after investigation the government of Orissa has withdrawn the case without any condition. This is quite unusual, and we call upon all the saints to praise God for delivering us from the court's judgment.

Demand for Bibles. Now one year has passed but still it is impossible for us to hold open-air meetings. In September last I was again attacked and beaten in the road. But now among the

more educated people and officials there is a demand for bibles, we have sold more copies since the trouble than we did before. It is also possible to carry on with our personal evangelism, and we have recently seen some conversions

Prior to these incidents we had purchased a small plot of ground (40 feet by 80 feet), where we have now built a small cottage. We are living there and the assembly is able to meet there for all our meetings. Our village outreach work among the interior villages also continues. Thus far the Lord has given us openings in three of these villages where some souls have been saved.

When God led me to this town in 1980 there was not one believer there — but today there are a few precious souls saved by God and gathered to His Name. We are now counting on the earnest prayers of the saints for us, that the Lord may establish His testimony here by adding more souls to this small assembly.

Our light afflictions are as nothing compared with what our Lord suffered. May He find us faithful in His service.

AJAY

May this inspiring report of pioneer gospel work in modern India, both drive us to our knees in intercession for that great country, and urge us to serve our Saviour more zealously in the gospel among our own people.

M.B.

Lord's Work Trust
42 Beansburn, Kilmarnock, KA3 1RH
Tel: (0563) 21098

Total Gifts from 1st March to 31st March, 1985

For the Lord's Work and Workers Gifts towards expenses

From Assemblies	£23,455.76	From Assemblies	£ 910.71
From Individuals	16,235.41	From Individuals	221.00
From Covenants	12,677.34	From Covenants	97.17
From Refunds	9,254.19	From Refunds	271.31
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	£61,622.70		£1,500.19

Includes: L.O.F. £171.20 "Where most needed £30 Anon. £50 Anon. £10

The Writings of Solomon — Ecclesiastes (1)

by R. McPike, Annbank

The Book of Ecclesiastes is undoubtedly an inspired book, though its contents are not the mind of God, yet recorded by Him for our benefit, either to disclose the folly of human wisdom, or in contrast with what is the distilled wisdom of God eternal.

Possibly it was written by Solomon in his old age, when he had repented of the vanity of his futility in seeking human pleasure, either in his idolatrous associations, the luxury of social taste and high living, or in the sensuality and indulgence of lewd and lustful human society.

In the first six chapters, he reveals the vanity of knowledge acquired, pleasure sought, honour attained and wealth accumulated. Solomon found them all insufficient to satisfy the deeper longings of his spirit and soul, Happiness wasn't to be found in what is eminently earthly and transient.

In the last six chapters, aware of his life of vanity, he turns to God, and recommends what flows from God in His divine wisdom, prudence, uprightness, liberality, equity, and to give attention to what is the chief end of man, to seek only what brings glory to God. Such things as death, judgment, and the sureness of eternity should be his consideration, as Moses commanded, "Oh that men were wise, that they would consider their latter end".

Many deny that Solomon was the author of the book, but its construction, and the high state of living it portrays, with the wisdom gathered, and his search among the wonders of the earth, his lustful eye among women of doubtful character, with the weariness of study in a multitude of realms, all fit in to his mode of life. The fact of Chaldee and Arabic words found in its pages, would no doubt be the result of the intercourse with foreign men and women, who consorted at his court.

The title of the book comes to us from the Septuagint Version. It is derived from the Hebrew word "*Koheleth*", or "Assembler", or "Convenor" meaning to call the people to assemble together. As we ponder its contents and look at 1 Kings 8:1,2,5, we find this is what Solomon did, "Then king Solomon assembled the elders of Israel", or "And all the men of Israel assembled themselves, unto king Solomon", "And all the congregation were assembled unto him". The word occurs seven times in the book. Three times at the beginning ch. 1:1,2,12 and three times at the end, ch. 12:8,9,10, and once only in the centre of the book in ch. 7:27.

The book while not quoted directly in the N.T. was recognised long before the coming of the Messiah, and indeed is part of the Scriptures, as truly as Matt. 22:29, or 2 Tim 3:16.

Josephus lists this book among those recognised as canonical, and it is found in all the ancient Mss. made before the coming of Christ. We have those who claim that it is not inspired, coming too late in time and running counter to the theology it propounds. After all what is theology but the doctrine of God, that which stands in contrast to human reasoning or science falsely so called; it is associated with the works and word of God. There is no disagreement there; disagreement is with the false philosophy the rationalists have imported to what is originally the voice of God in truth, and the works of God in power. Sad to say, many so-called evangelicals also cast down its authenticity.

If we do not believe that this book is one whole piece and all of it is oracular utterance of God, no Christian has any foundation for what is of faith and foundational belief. The critics love to discredit Genesis, Daniel, Jonah and the apocalyptic writings, and if Ecclesiastes is not the word of God, then there is no end to what they can set aside of what has been proved to be the word of God in truth. Despite what the pundits and modern errorists teach this book contains wisdom given by God to Solomon, and falls into the category of James "If any man lack wisdom, let him ask of God", for that "wisdom from above". While Solomon lost many things during his lifetime, what God had given him in His wisdom, he never lost, for it remained with him to the end. (See ch. 2:9) "So I was great and increased more than all that were before me in Jerusalem, also my wisdom remained with me". Moreover he is the only son of David, who

reigned in Jerusalem, and the history of Kings and Chronicles confirms this book.

In the main Ecclesiastes is of a man whose life is lived without God. Three lines are followed in its twelve chapters:

- (a) There is an infolding of human desire.
- (b) Illustrations of the falsity of human experience.
- (c) The appeal to higher and nobler things in view of divine assessment and judgment.

In contrasting the wisest of men, with the most patient in Scripture, Job, as seen in the scale of life, one is marked by the opportunity of riches in abundance, which can soon be diminished reaching perilous depths, while the other is marked by heights of prosperity, coupled with tremendous wisdom, yet filled with unhappiness. In Solomon we have the vanity of human pleasure, while in Job we have a secret joy amid abject poverty and deepest grief. The godly Job was plunged into what was never the lot of Solomon: his was a continual round of excitement and pleasure, finding all is vanity, while Job knew a peace of mind, even in the loss of all dear to life, harassed by a partner in life who was devoid of trust in God.

The preacher in our book played many roles and throughout relates many experiences of life to what is truth. The reader who is a believer will soon be aware that Solomon knew more of life and less of truth. These worldly experiences are part of men who have left God out of account, and are referred to by Paul in 1 Cor 15:32,33, "Let us eat, drink,

for tomorrow we die"; "Be not deceived, evil communications corrupt good manners"; or the rich fool of Luke 12:17.19 mentioned by the Lord Jesus, who communing with his own soul, finds his thoughts paralleled by Solomon in ch. 2:18, "Yea I hated all my labour which I had taken under the sun, because I should leave it unto the man, that shall be after me, and who knoweth whether he shall be a wise man or a fool, yet he shall rule over all my labour, wherein I have shewed myself wise under the sun". This is also vanity. The whole tenor of the book is filled with irony, mocking what he thought to be durable, failing to appreciate that God who is above the sun, is in Himself eternal, while human time-span is of limited duration.

The book is difficult to analyse, but broadly speaking there is:

1. Introduction of the writer and his words 1:1
2. The vanity of all earthly things and their transitoriness. 1:2 - 6:9
3. The value of what is durable and righteous. 6:10 - 12:12
4. The conclusion of the whole dissertation. 12:13 - 14

What a doleful dirge opens the book, "Vanity of vanities, saith the Preacher"; all he is about to discuss is "most vain". He takes a view of life, lived on the material and physical planes; it is solely earth-bound; all beneath the sun is his meditation; nothing escapes his attention; yet no

stir of spiritual aspiration beats in his breast, everything is a monotonous regularity around him, with no lasting value — its end is extinction.

In vv. 4-8 we view the restlessness of a weary round of generation following generation; the earth only seems durable and abiding. In vv. 5-6 the daily course of the sun is described, his annual race through the signs of the Zodiac, while in the wind and its action, we have the movements of the course of nature in the Creator's vast design. In all these matters whether in the celestial, geographical, or meteorological areas, his views are all the deductions of a mind saturated with the lure of human enquiry, allied to his own personal observations. In the things that are earthly, and natural, the only change in the scene is the actors and the scenery; their follies and register of acts is not progression, but retrogression.

The words "Under the sun" occur twenty times throughout, and denote things upon the earth, and specially with what pertains to man without God, there is a weariness in all labour connected with man: it is endless routine, whether working, resting or in coming or going. Solomon views generations coming and going, pursuing their appointed time and pathway, leading from dust to dissolution, an eternal round without ever finishing any objective in all its empty show. ■

When we are called to follow Christ, we are summoned to an exclusive attachment to His person — Bonhoeffer.

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.

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

In their endeavour to place the magazine in the hands of the readers at the beginning of each month, the Publishers wish to inform contributors of News items, that the 4th of the month previous is the last possible date on which they can consider items for publication in the next issue. Contributors are asked to ensure that news items arrive in Kilmarnock before that date.

England & Wales FORTHCOMING

MAY 1 - 6

Mansfield: Radford Street Hall. 1st to 3rd May at 7.30 p.m. Sunday 5th May at 6.30 p.m. J. Gillespie. Monday 6th May at 3.00 p.m. and 6.00 p.m., to be held in Baptist Centre, Rosemary Street, J. Gillespie, J. Merson.

MAY 4

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m., R. Dawes.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m., J. Sage.

Butt Lane: Ebenezer Gospel Hall, at 7.00 p.m., R. Maffie.

Ealing: Grove Hall, The Grove, at 7.00 p.m., M.K. Hall.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m., G.B. Fyfe.

Blackpool: Gospel Hall, Salthouse Avenue, off Rigby Road (Near Gymnasium), at 3.00 p.m. and 6.00 p.m., J. Grant, J. Campbell.

Birmingham: Northfield Gospel Hall, Quarry Lane, at 3.00 p.m. and 6.15 p.m., J. Harrison, T. Proffitt. Mr Harrison continues in ministry Monday to Thursday at 8.00 p.m.

Derby: Brunswick Street Joint Conference at 3.00 p.m., and 6.00 p.m., J.R. Baker, J. Scarsbrook.

Pensford: Gospel Hall at 6.30 p.m., R. McPheat.

Consett: Gospel Hall, Front Street, at 2.30 p.m. and 6.00 p.m., A. Naismith, J. Stubbs. Mr Stubbs will continue in ministry Monday to Thursday at 7.30 p.m.

MAY 6

Ludlow: Cleevieview Gospel Hall, at 3.15 p.m., and 6.00 p.m., A. Carew, A.J. Last.

Southall: Ebenezer Hall, Kingston Road, at 3.00 p.m., and 6.00 p.m., J. Phillips, D. Angell.

Derby: Curzon Street. Prayer 10.30 a.m., Bible Reading 11.00 a.m., Praise 2.45 p.m., Bible Reading 3.00 p.m., Ministry 6.00 p.m., J.R. Baker, J.M. Sinclair.

MAY 6

Rockhampton: To be held in Armstrong Hall, Thornbury, at 3.15 p.m. and 6.15 p.m. R. McPheat, J. Riddle. Mr McPheat will be in Rockhampton Gospel Hall on May 5th at 2.45 p.m. and 7th and 8th at 7.45 p.m.

MAY 11

Ely: Gospel Hall, Market Street, at 7.30 p.m., M. Hall.

Warrington: Gospel Hall, Forster Street, at

7.00 p.m., R. McPheat. Mr McPheat continues Monday to Wednesday at 7.30 p.m.

Northampton: Gospel Hall, Osborne Road, at 3.00 p.m. and 6.00 p.m., C. Lacey, J. Green.

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m., A. Wiseman.

Red Row, Morpeth, Northumberland: Heb-ron Hall, at 2.30 p.m. and 6.00 p.m., J. Grant, J. Hay.

MAY 11-16

Redditch: Foxlydiate Crescent Gospel Hall. Saturday 11th at 7.00 p.m. Lord's Day 12th at 3.00 p.m. Monday to Thursday at 7.45 p.m. Ministry R. Jennings

MAY 12

Derby: Curzon Street. Gospel effort commences — Lord's Days 6.30 p.m., weeknights 7.30 p.m., J. Hutchinson.

MAY 12 - 16

Northampton: Gospel Hall, Spencer Bridge Road, A. Leckie

MAY 18

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m., K. Rudge.

Mitcham Junction: Gospel Hall, Percy Road, at 3.15 p.m. and 6.15 p.m., J.R. Baker, T. Renshaw.

Calne: Oxford Hall, Oxford Road, at 3.00 p.m. and 6.30 p.m., A. Carew, F. Young.

Cwmbran: Gospel Hall, Oakfield Road, at 3.15 p.m. and 6.15 p.m., J. Grice, D. Ogden.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. K. Jennings

MAY 24

Eastbourne: In Cavendish Place Chapel, at 3.15 p.m. and 7.15 p.m., J.R. Baker, A. Leckie.

MAY 25

Northampton: Gospel Hall, Spencer Bridge Road, at 7.30 p.m., I. Jackson

Shillingstone: In the Portman Hall, at 3.00 p.m. and 6.15 p.m., D. Lawrence, T. Proffitt

London: Hope Hall, Kilburn Lane, at 7.00 p.m., J. Sage.

MAY 25 - JUNE 16

North Staffs. Tent Outreach: Kidsgrove Area, J. Skingley.

MAY 27

St. Austell: Seymour Gospel Hall, Slades Road, A. Leckie, R. Hill. Mr Leckie will continue

in ministry until 31st May.

JUNE 1

Blyth: To be held in Gospel Hall, Devonworth Place, Cowpen, at 2.30 p.m. and 6.30 p.m. K. Stapley, R. Dryburgh

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m., A. Wiseman.

Ealing: Grove Hall, The Grove, at 3.30 p.m. and 6.30 p.m., H.A. Barnes, W. Gardiner.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m. R.G.R. Carnall

JUNE 1 - 5

Cleeview, Ludlow: Gospel Hall, 1st and 3rd to 5th at 7.30 p.m. R. McPheat

JUNE 8

Skelmanthorpe: Saville Road Hall, at 3.00 p.m. and 5.45 p.m., A.J. Last, R.C. Sharman. Mr Last continues on Lord's Day at 3.00 p.m. in ministry and 6.00 p.m. in the gospel.

Ely: to be held at Bedford House, Chapel Street, at 3.15 p.m. and 6.15 p.m., M. Herbert, K. Rudge

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m., A.C. Goodina

JUNE 15

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m., I. Steeds.

Scotland FORTHCOMING

MAY 4

Cullen: In Town Hall, at 3.00 p.m., J. Burnett, T. Meekin, J. Thomson.

Lanark: Gospel Hall, at 3.30 p.m., J. Harrison, J. Hay, F. Stallan.

MAY 4 - 10

Ayr: In Newton-on-Ayr Church, Main Street. Bible Readings 4.00 p.m. Ministry 7.15 p.m. A. Leckie, J. Flanigan.

MAY 5

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road) at 8.30 p.m., D. Newell.

MAY 7 - 9

Mayfield: Gospel Hall, Stone Avenue, at 7.30 p.m., N. Mellish.

MAY 11

Greengairs: In Primary School, at 3.00 p.m., A. Gamble, H. Scott, A. Gooding. Mr Gooding continues Monday to Thursday at 7.30 p.m., in the Gospel Hall.

Saltcoats: Bethany Hall, Ailsa Road, at 3.15 p.m., A.M.S. Gooding, G. Jackson, A. Legge.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m. Gospel meetings continue three weeks, with S. McKenzie.

Blackburn: Gospel Hall, Bathgate Road, at 3.30 p.m. J.R. Baker, W. Cochrane, J. Buchanan.

Tilllicoultry: Gospel Hall, Bank Street, at 3.15 p.m. P. Maiden, D. Ferguson.

MAY 12

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road) at 8.30 p.m.

MAY 18

New Cumnock: Gospel Hall, Bridgend, at 3.00 p.m., W. Stevely, S. Foster, J. McDonald.

Forres: In Applegrove Primary School, Orchard Road, at 3.00 p.m. and 6.00 p.m., A.J. Last, R. McPheat.

Newmains: at 3.30 p.m., T. Wilson, D. Newell, A. Prentice.

Blairhall: To be held in Inzievar Primary School, Station Road, Oakley, at 3.00 p.m., J. Anderson, A. Allen, I. Ross.

MAY 19

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m. D. Newell.

MAY 25

Falkirk: Thornhill Gospel Hall, in Woodlands High School, at 3.00 p.m., A. Maunder, J. Paton, G. Waugh.

MAY 26

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m., S. Arbuthnot.

JUNE 1

Mayfield: In School, Stone Avenue (opposite Gospel Hall) at 3.00 p.m., D. West, J. Stubbs, J. Brown.

JUNE 8

Glasgow: Bethesda Hall, Linthouse, at 7.30 p.m., A. Leckie. Mr Leckie continues in ministry Monday to Thursday at 7.45 p.m.

JUNE 10 - 13

Dundee: Gospel Hall, King Street. To be held in The Conference Room, Wellgate Library, at 7.30 p.m. Ministry G. Waugh.

N.Ireland FORTHCOMING

MAY 4

Bellaghy: Annual Conference at 12.30 p.m.

MAY 4th & 5th

Portstewart: Annual Missionary Conference at 3.30 p.m. and 7.00 p.m.

MAY 4th - 6th

Ballyduff: Annual Conference R. Revie, I. Ross, J. Allen, C. Logan.

MAY 11

Mullafernaghan: Annual Conference at 1.30 p.m.

MAY 18

Enniskillen: Half yearly Conference. Ministry 3 p.m. - 5 p.m. Missionary Reports 6 p.m. - 8 p.m.

MAY 24 - 27

Bangor: Ebenezer Hall, D. West (Leicester).

MAY 25

Ballymacashon: Annual Conference at 2.00 p.m.

JUNE 3 - 7

Bangor: Ebenezer Hall, A. Osborne (Wales)

England & Wales REPORTS

Please note that the telephone No. for Mr A. Maunder, correspondent for S. Wales is now 0222-623884.

EAST LANCs., EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Leeds, Harehills: A.M.S. Gooding had a week of meetings for Bible teaching during the month of March. The saints appreciated the help given.

WEST MIDLANDS

Birmingham, Aston: C.S. Jarrett gave ministry from the often neglected Epistle of Jude to a well supported meeting. A most profitable time was appreciated.

Birmingham, Northfield: Visits to Quarry Lane by J. Wedderburn and G.B. Fyfe have been very helpful. J. Wedderburn gave ministry of encouragement and comfort on the Rapture, whilst G.B. Fyfe gave a profitable series on the subject of worship.

Coventry, Upper Hill Street: A. Wiseman ministered on the Four World Empires in the book of Daniel. The following month A.T. Shearman ministered on the subject 1 John 2, Antichrist and Antichrists. P. Young has also given help.

Crowle Nr Droitwich Spa: The construction of the new hall does not prohibit the continuance of ministry meetings by visiting speakers. D. West and J. Scarsbrook have given help in the portable temporary hall this year together with a week of meetings taken by A. Leckie. The annual conference was again held in the village hall, the speakers being A. Leckie and D. West. A good conference with encouraging attendance.

West Bromwich, Hill Top: The assembly has for many years been used for believers rallies benefiting the saints. During the winter a fortnightly series on the Epistle to the Colossians has been well conducted by brethren from various localities.

SOUTH EAST MIDLANDS

Buckland Wharf, Nr Aylesbury: After many years of faithful testimony this assembly was facing closure recently when numbers were reduced to one young couple who live at a distance and are without transport. However, a brother and his wife from a nearby assembly were exercised to join themselves in fellowship thus ensuring its continuance in the will of the Lord. Prayer will be valued.

EAST ANGLIA

Village Open-Air Testimony: This testimony during the summer months to a number of villages in central Suffolk has been maintained by representatives from half a dozen or so assemblies for over 20 years. The workers visit one or more villages each Saturday evening and engage in tract distribution as well as preaching the Word at a number of strategic points. The number of believers involved has fluctuated and is currently low. Prayer would be valued, as the work recommences in May, in the Will of the Lord, that more may be exercised to help in the work and that a reaping of some of the seed sown over many years may take place.

GREATER LONDON

Uxbridge: The occasion of their all day Bible reading saw a good number of believers of all ages gathered around the Word of God. The study of chapters 11 and 12 of Luke led by A.M.S. Gooding was considered to have been most valuable and worthwhile. Our brother continued in ministry the following week from John's first epistle, this was upbuilding for the saints and the interest was good. During the all day Bible reading open-air meetings were held in the interval in the main shopping precinct, with a large audience particularly at lunch time when numbers grew to between 200 - 300. The police without any real explanation requested them to cease and move on. This was complied with but not before an invitation to the gatherings had been given. Interest and valuable conversations have followed. We indeed cast bread upon the face of the waters in the conscious knowledge that we shall find it after many days.

Wembly, Uxendon Hall: The small company of believers were greatly encouraged by the numbers and the interest of those who gathered with them at their annual conference. The word expounded by A. Leckie and A.C. Gooding was challenging and encouraging with ministry on John the Baptist and prophetic subjects. A. Leckie continued the following week on the subject the Mysteries of the Kingdom from Matthew 13.

KENT AND EAST SUSSEX

Tonbridge: Two weeks of children's meetings are presently being conducted at the Gospel Hall by T. Bathgate. Some good interest has been shown by children and teenagers.

Faversham: The saints were much benefitted in March by the visit of A. Leckie for six days of ministry.

Margate: There was a good turn out for the two evenings when reports were given on the Lord's Work and His People in Eastern Europe by M. Baker.

Rochester: Informative reports on the Lord's Work in Honduras and France were given by J. Pugmire and P. Coleman at the Medway and District annual conference.

DEVON & CORNWALL

Stoke Cannon: The saints had the joy of baptising four believers. For this they joined the assembly at Whipton, Exeter who also baptised a young sister.

Devon Village Work: The brethren are looking forward to another summer's activities (D.V.) around the villages. Starting in 1950 the early days saw good support and villages from Okehampton to Honiton were evangelised.

Today only two of the original brethren involved in the work remain, both in their 90's and one still supporting the evening preaching. Every Saturday from May to September villages are tracted and then the Gospel preached at several sites in the evening. This year only three brethren two in their 70's and 80's would commit themselves to the work and it was thought it may have to cease. However, P.J. Smith, a newly commended worker from Teignmouth has joined his energies to the enterprise and it is hoped to visit the villages of East Dartmoor to Starcross and then down the south bank of the river Teign. It is hoped a number of young people will be encouraged to join in this testimony and that the 15 or so assemblies in the area will support the evangelism around them. About thirty villages will be preached in.

St. Austell: The assembly were encouraged by a five day visit of P.J. Smith to evangelise adults and children in March. About 40 children heard a sound gospel preached each evening and many new contacts were made who have continued to come. A young girl of 12 years was baptised on the Lord's Day having invited a number of her school teachers to attend it. Her unsaved father and brother came to witness her confession of Christ. G.B. Fyfe completed another excellent series of winter rallies for ministry in which the Personal Glories of Christ and the practical implications of the walk of faith have been faithfully ministered to the saints. Around 80 have gathered at each meeting, a good percentage being young people and for this the Lord is gratefully thanked.

Ottery St. Mary: The series of six monthly Saturday ministry meetings has ended, and we have much to thank our God for. Whilst there was no set subject, each of the Lord's servants was faithful, exalting the Lord. The ministry given on each occasion had the same theme, giving encouragement and challenging all those gathered, to go on in the ways and things of the Lord in these Last Days. In our thankfulness to God, we as a small assembly are grateful for the fellowship of saints from elsewhere, and were especially cheered on one occasion as a result of a visit of a mini-bus full of the Lord's people from Weston-Super-Mare.

Plymouth, Wolsley Gospel Hall: The assembly have enjoyed a two weeks campaign of faithful gospel preaching by J. Baker. Much literature was distributed and schools visited, our brother being joined by R. Wood (Angola), in this door-to-door work. There was an evident response both to visitation and to the meetings as each night saw unsaved present. The majority of unsaved people in the meetings were there as a result of being brought by believers. One young lad made an open confession of the Lord and other adults were counselled at length and prayer would be

valued for a further work of God in the hearts of these honest seekers. Throughout there was an earnest listening given to the Word of God as it was preached.

SOUTH WALES

Carmarthen: The annual conference was well supported by the assemblies in the surrounding area. Ministry, given by A. Maunder and D. West, was of a very practical nature and was challenging to the saints gathered.

Pantyyffnon: M. Stevens was able to have custody for one day of the actual Bible purchased by Mary Jones of "Mary Jones and her Bible" fame. It happened to be in West Wales for the two hundredth anniversary of Mary Jones' historic walk to purchase her own copy of the Word of God. He took the opportunity to visit every school in the district, where he and the Bible were well received. The outcome was that over one hundred children visited a three-day Bible exhibition held in the Pantyyffnon Gospel Hall at that time. Sadly, only a few adults from the village visited the exhibition.

Scotland REPORTS

GRAMPIAN REGION & ISLANDS

Orkney Islands: F. Reid spent 3 weeks on the islands in February in gospel work. As a result two people have professed faith in Christ, and six have been baptised. One lady just baptised is from St. Margaret's Hope where there is a very small assembly. She was saved after hearing the gospel preached by our brother on a previous visit. He returned to Kirkwall for follow-up ministry meetings during the first two weeks of April.

Inverberrie: The children's meetings have just finished for the winter with the annual Prize-giving night. Although a small village, the hall was crowded, with many mothers hearing clearly their need to be born again. Prayer is valued, not only for Inverberrie, but for the other small villages in the area where many children and parents are contacted e.g. Johnshaven, St. Cyrus, Luthermuir.

FIFE, TAYSIDE & CENTRAL REGION

Laurieston: The Gospel effort with J. Aitken has so far been encouraging. A number of unsaved have been attending, and one woman in particular has been especially interested in salvation. We may yet hear of her and others trusting the Saviour.

Glenrothes: J. Smyth and J. Aitken gave reports of the Lord's work and J. Brown gave a word of ministry. The meeting was most encouraging and beneficial.

STRATHCLYDE REGION

Linthouse, Bethesda: It was good to hear the Word sounded forth in Govan again, during the visit of R. Revie. The small assembly were encouraged with some fruit in the Gospel. Please pray that they will continue in the path of faith.

N. Ireland REPORTS

CO. ANTRIM

Ballymoney: J. Martin & W. Jennings were expected to commence gospel meetings in April.

Ballynashee: A. Caulfield & A. McClean hope to commence in the gospel in this country district.

Kingsmoss: J.G. Hutchinson & A. Aiken are getting fair numbers as they preach in the Gospel Hall.

Ahoghill: A. McShane had a week of ministry during March.

Antrim: J. Allen was with the Assembly for one week of ministry.

Craigyhill (Larne): S. Curran. All these ministry meetings were well attended and helpful.

CO. ARMAGH

Moir: G. Marshall and A. Davidson have been holding gospel meetings in the hall. There has been a good measure of interest.

CO. DOWN

Ballykeel (Mourne): J. Martin & W. Jennings continue with blessing in salvation.

Growell: E. Wishart & G. Ewing have had an encouraging start to their meetings.

Newtonards (Frances Street): A. Carew commenced gospel meetings on 14th April.

Annabane: J. Hawthorne & T. McNeill commenced gospel meetings on 14th April. A Sunday School work is carried on here by the Granshaw Assembly, and prayer would be valued for this effort.

CO. FERMANAGH

Currien: J. Balmer & W. Boyd from the Enniskillen assembly held a week of gospel meetings in this sparsely populated rural district.

CO. LONDONDERRY & CO. DONEGAL

Aughrim: R. Jordan is in his third week of meetings in an outreach hall in Castledawson. There was a full hall for the Annual Conference, with ministry by D. Craig & R. Hewitt.

Bellaghy: U. Ussher & D. Morgan continue in the gospel with further encouragement.

Coleraine: S. McBride was present for two weeks of ministry, his subject being "The Feasts of Jehovah".

St. Johnston: G. Stewart & S. Patterson have preached for seven weeks with interest being shown by some of those attending.

Magheracorran: The Annual Conference was again well attended. Ministry was given by S. Patterson, A. Aiken, J. Martin, T. Flanigan & N. Mellish.

CO. TYRONE

Newmills: A. Carew had well attended gospel meetings with one soul professing.

Cookstown: A. McShane had some ministry meetings which were instructive and helpful.

BELFAST & DISTRICT

Windsor: Gospel meetings conducted by N. Mellish ended at the end of March. People who were strangers attended and the assembly was encouraged. Two persons professed salvation.

Maranatha: R. Pickering is preaching each night, and a fair number are attending. The saints meet to pray at 7 a.m. each Tuesday and Thursday, and about 24 attend.

Matchett Street: S. Jennings has finished 4 weeks of gospel meetings with very good attendance. The area is being well visited and at least 2 people have expressed an interest.

Addresses PERSONALIA

Bournemouth: All Christian visitors warmly welcomed at Victoria Gospel Hall, Victoria Park Road, Winton. Sundays - Lord's Supper - 11.00 a.m. Gospel 6.30 p.m. Car Park. Tel: 0202 529425.

All correspondence for Wallace Avenue Gospel Hall, Lisburn, should now be addressed to: Mr W.S. Alcorn, "Bethany", 8 Orange Hall Lane, Ballymacash Road, Lisburn, BT28 2UL.

All correspondence for Crossgar assembly, should now be addressed to: Mr R.G. Colgan, 6 Kilwood Park, Crossgar, Downpatrick, Co. Down, BT30 9DD.

The assembly at Bishopton are now able to meet in the newly erected Gospel Hall, 12 Greenock Road, Bishopton.

All correspondence for the Tayport assembly, should now be addressed to Mr B.A. Stapley, 12 Woodbine Terrace, Newport-on-Tay, Fife, DD6 8EB.

All correspondence for Low Waters Gospel Hall, Hamilton, should now be addressed to: Mr Andrew Mathie, 32 Allanton Lea, Meikle Earnock, Hamilton.

All correspondence for the Lurgan assembly, should now be addressed to: Mr W. McConville, "Sydney", 2 Mourneview Avenue, Lurgan, BT66 8EW. Tel: 6094.

We hereby wish to announce the closure through lack of support and numbers of the assembly meeting in Market Street Gospel Hall, Oban. The trustees have put the hall on a care and maintenance basis, and should there be in the near or distant future those interested in the development of an assembly in Oban, they should contact Mr W. Galloway, Strathaird, Connel, Argyll.

Hope Hall, Lesmahagow: Owing to extensive renovations in the hall during the next few months, there will be no Camp Meeting on Lord's Day 7th July, 1985.

The assembly in Ilfracombe are presently meeting in Regent Place, opposite Mr Peter Meadows, optician in High Street (near the main Post Office).

Believers Visiting Weston-Super-Mare: The Lord's people gathered to His Name at Bethany Gospel Hall, Ashcombe Park Road, Weston-Super-Mare, Avon, extend a warm welcome to saints desiring Assembly Fellowship whilst in the district. Lord's Day 11 a.m. Breaking of Bread, 6.30 p.m. Gospel, Tuesday 7.30 p.m. Prayer and Bible Reading. Letters of commendation would be appreciated. For further information contact: L. Morgan, tel: 0934-514470 or E. Parmenter, tel: 0272-879853.

With CHRIST

TIMOTHY HEANEY, Belfast, aged 19. Suddenly as the result of a motor accident. Saved in May 1980 when Joe Milne of Venezuela and J. Hawthorne had gospel meetings in Newtownbreda. Was received into this assembly and showed signs of spiritual progress and future potential. A very large gathering at the Hall and the grave expressed sympathy and appreciation of the Heaney family, all of whom are in assembly fellowship.

SAMUEL MARSH, of Wemyss Bay, on 17th December, aged 73. Saved when 19 years of age, through the preaching of the late Tom Richardson, our brother was for over 40 years in happy fellowship at Hebron Hall, Rutherglen and for the last 9 years in Bethany Hall, Gourrock, where his help was always appreciated. A kind, warm-hearted brother, ever willing to help, he bore a consistent testimony and was faithful to the end. He is greatly missed in the assembly.

Mrs WILLIAMINA PIRIE, on 5th January, aged 85. Our sister was received into fellowship at Peterhead in May 1965 after spending many years in Edinburgh. Her life was characterised by a steadfast faith and kind christian living.

R.J. PATTISON NUTT (Senior), on 11th January, at an advanced age. Saved over 50 years ago, and for many years associated with the assembly at Limavady, he had a deep interest in all the meetings and was a lover of the gospel. Although a prominent business man in Limavady and Garvagh, he was characterised by humility and hated ostentation. His influence will be missed in the assembly, and also in the town of Limavady. His funeral was one of the largest seen in the district, and was attended by many of his business associates, an evidence of the esteem in which he was held by all. A large number of men and women heard the gospel, some perhaps for the first time. Prayer is requested for his two sons and his family circle.

WILLIAM MCKEE, on 25th January, aged 90. He was saved in 1920 and became associated with the assembly at Adam Street Hall, Belfast. Latterly he met with the assembly at Oldpark. Taking part at his funeral were brethren S. Jordan, R. Caldwell, F. Regan and T. Wallace. He was highly esteemed in the assemblies, as was evident by the large number which attended his funeral. He was also one of the convenors of the Belfast Easter and Christmas Conferences.

Miss GLADYS EVELYN TATFORD, on February 2nd, unexpectedly at Belfast, aged 75. Our sister was actively engaged in work among girls and women at Harrow, Hoxton, Acton and latterly at Salisbury. She maintained contact with a large number of those who had been converted by correspondence. She also participated in Postal Sunday School work and in correspondence with prisoners. Will be greatly missed.

J.A. JONES, Trinidad (12.3.1913 to 13.2.1985). Our brother was a gifted evangelist, yet also did the work of a pastor and teacher among the Lord's people gathered to His name in Trinidad and Tobago and several other of the West Indian Islands which he visited.

Mrs WILLIAM FENTON, Ballywatermoy, on

18th February, aged 76 years. She and her husband were saved within 3 days of each other about 3 years after their marriage at meetings conducted 51 years ago in an Orange Hall near their home. She started to attend Baillywatermoy Gospel Hall where under the ministry of the late Frank Knox in 1943, she learned the truth of baptism and gathering to the Lord's Name. She was marked by a quiet and gracious spirit, and had a keen interest in the assembly and in the spread of the gospel. The very large number which attended her funeral was evidence of the esteem in which she was held.

TOM McMILLAN, at Inverclyde Royal Hospital, Greenock, on 26th February, in his 71st year. Tom was well-known throughout Lanarkshire and Ayrshire for his song ministry, and was one of the party who visited the hospitals singing and preaching with great acceptance. Saved at the age of 21, he and his wife were commended from Hope Hall, Manchester, to Busby, where they were in happy fellowship. They removed to Largs 17 years ago and continued steadfastly in the Brisbane Hall assembly, serving the Lord as opportunity afforded. Tom was also an active member of the Prophetic Witness and helped to organise the Scottish witness. We commend his wife, Margaret, and the family to the God of all comfort.

WILLIAM (BILL) SMITH, on 27th February, aged 66 years. Our brother was saved in his late teens and received into fellowship in Dalmellington. After a time in Greenview Hall, Glasgow, and Bethany Hall, Blantyre, the family moved to Burnbank in 1952, where he enjoyed fellowship and friendship until the time of his death. He had been ill for many years, enduring pain and discomfort without complaint, and never lost an opportunity of witnessing to medical staff and patients about his Lord. There was a large number present at his funeral, and both neighbours and unsaved friends were impressed by the dignity of the service and the comforting messages given.

PERCY LEE, of Consett assembly, on 5th March, aged 84 years. Our brother was converted in his teens and was a committed Christian for 67 years, serving the Lord for many years as School superintendent, elder and gospel preacher. A real soul-winner for his Lord, he leaves a widow and son, and will be greatly missed.

Mrs JANET HENDERSON, on 5th March, in her 99th year. Saved in her twenties, she was first associated with the saints in Bo'ness assembly until 1916, when she and her husband moved to Fife. She was received into fellowship at Buller Street Gospel Hall, Lochgelly, where she continued until the Glencraig (now Ballingry) assembly was planted in 1931. She was one of the original number of that assembly and was in happy fellowship there

until her home-call. During these 54 years she maintained a very consistent testimony, showing a love for the Lord, His word and His people. During the last 3 years she was unable to attend the gathering, but she continued to display a lively interest in the things of the Lord. Recently it was her joy to learn of her grand-daughter's salvation. Prayer would be valued for her numerous grandchildren and great grandchildren.

Miss BELLA GLENN, of Kilmore assembly (Co. Tyrone) on 8th March, in her 76th year, and her sister **Miss SARAH GLENN**, on 22nd March, aged 78. Bella was saved under the preaching of the late W. Rodgers in 1926 and Sarah in 1922 when the late R. Hawthorne had a series of meetings in the district. These two outstanding sisters, lovely and pleasant in their lives, were a tremendous testimony in the district, having a love for the lost and an exercise about Divine order in the assembly. Their door was open continually and many enjoyed their kindness and warm hospitality. They cared for the hall, where the saints meet in Kilmore, and had the joy of seeing a new hall erected some years ago, it was packed for each of the funerals when many seldom under the sound of the Word, heard the gospel preached. The district and the assembly have sustained a tremendous loss in the home-call of two such godly sisters inside two weeks. Whose faith follow.

Mrs ISABELLA HARKNESS, on 8th March, aged 82 years. She and her husband were converted within a few weeks of each other in 1937 and were thereafter baptised and received into fellowship in Albert Hall, Renfrew. For most of her Christian life she was in Shuttle Street Hall, Paisley, but for the last few years she was with the believers in the Gospel Hall, Linwood. Although she suffered a stroke in 1977, which left her with a severe handicap, she attended the meetings until the end of 1984. She had the joy of seeing her five children saved and baptised, three of whom she personally led to the Lord.

JOHN McADAM, on 8th March, aged 87 years. Saved at 17 he was associated most of his life with the Lockerbie assembly, where his faithful witness will be very much missed. In his younger days he was with the Leadhills assembly. Remember his wife and family in prayer.

JAMES McCRINDLE, on 9th March, aged 73 years. Our brother was saved over 42 years ago and soon afterwards associated with the assembly which now meets at Ardgowan Square, Greenock. In early Christian life he was engaged in Sunday School work and was active in all meetings, but for many years has had poor health and has been confined to home most of the time. He was a quiet brother, strong in faith even in suffering, and maintained a keen interest in the Lord's work and

people. Prayer would be valued for his widow who for so long nursed him in illness.

WILLIAM HAY, on 10th March, aged 72. Our brother was called home just after remembering the Lord whom he loved. Saved at the "Devil's Elbow" 32 years ago, through the Saviour's words "only believe", he came into fellowship in the assembly at Sandend. He was a great help to the assembly in every way, sharing also in the local outreach, and bearing a very good testimony in the area.

Mrs J. THOMPSON, on 11th March, in her 88th year. Saved under the preaching of W. McKelvey and for a life-time in the assembly at Knockbracken, she ever sought to be of help and to encourage those who desired God's way. She had a great interest in the gospel and missionary work, and was a godly, praying woman whose example is worth following. She had the joy of seeing all her family saved and in assembly fellowship, with interest and prayerful activity. Prayer would be valued for a daughter in hospital.

Miss THOMPSON, in her 96th year. Our sister, saved when about 16 while working in the South of Ireland, was in fellowship for many years in the Omagh assembly. A very intelligent woman, she had a deep interest in divine things. Her testimony amongst the townspeople was outstanding and her influence on the assembly was ever for good; her words of wise counsel to young and old were most valuable. The gospel hall was well filled for the funeral service, when doctors, lawyers and many of the local people heard the gospel.

Mrs ELIZABETH BALLANTINE, on 18th March, aged 45. Betty was saved in 1956 as a girl in her teens, when the late Mr Bunting preached at Milltown, and shortly afterwards was received into Waringstown assembly. Following their marriage in 1970 she and her husband, Leslie, set up their home in Portadown, where God was honoured. Moving to Ballymena about 10 years ago, they proved to be a great help in the Harryville assembly. Our sister will be greatly missed. Prayer would be valued for her husband and four young children.

VICTOR LONG, on 20th March, aged 84 years. Our brother was a native of Co. Donegal and was saved there over 60 years ago, when a sister was on a visit from the U.S.A. Some time later he moved home to Belfast, and was associated with Windsor assembly for a number of years, where he was recognised as a highly esteemed overseer, a lover of the truth and of the gospel. Latterly when his only daughter married, he came, to reside with her and her husband in the Bellaghy district, where his help was valued too. He continued steadfastly until his homecall and is one of an irreplaceable generation. Pray for his daughter and her husband.

GEORGE CLARKE, on 20th March, aged 74 years. Our brother was called home just immediately after returning from the funeral of his niece, Mrs Ballantine of Ballymena. Saved 50 years ago, he afterwards learned and loved the truth of the assembly and was happy to be associated with those like-minded. In previous years he was in the Waringstown assembly, but latterly was in fellowship with the saints at Donaghcloney, where he was respected and loved by all the saints. He will be greatly missed because of his faithful exercise. The large funeral was an evidence of the esteem in which he was held by all. Prayer is requested for his widow and family.

Mrs ALEX CLARKE, on 21st March, after many years of illness, patiently borne. Saved at the age of 9, she was associated with various spheres of service in Roman Road assembly, Motherwell. With her husband and six of a family (all saved), she had an open door, a ready ear and a warm heart to help all and sundry in trouble and distress. For many years she helped her husband who had charge of the Lanarkshire Missionary Home, and entertained missionaries from all over the world. Moving to Wishaw she continued her labours often at a cost, owing to the start of her illness. The last 8 years she was in fellowship at Burnbank, but only during the first two was she able to attend meetings. Her funeral which was largely attended was addressed by her two sons-in-law.

ROBERT McNEILL, on 22nd March, aged 84. Saved at the age of 16 while attending meetings conducted by the late J. Stewart and Wm. McKelvey in an old school-house in Braid Valley he was received into fellowship shortly afterwards at Buckna assembly. He had a steadfast interest in all the assembly gatherings, and in the preaching of the gospel loved to hear emphasis on the precious blood of Christ. A quiet brother, his presence and words of encouragement will be missed by all who knew him. The very large funeral attended by farming and business men was a token of the respect in which he was held, and gave opportunity for many unsaved to hear the gospel. Pray for his widow, two sons and two daughters who are all in assembly fellowship.

WILLIAM SHIELDS, on 30th March, aged 84. Saved as a young man, he was for 45 years in happy fellowship in the Renfrew assembly. A good brother, loved by all for his devotion to the Lord, his love for the Lord's people and his loyalty to the assembly. His contributions in worship, prayer and ministry were always very much appreciated. Most diligent in all he undertook for the Lord, in Sunday School as a teacher and also superintendent, his presentation of the gospel was Christ exalting. He loved God's Word and as an elder was esteemed highly for his wise counsel, having a real care for the flock. Prayer would be valued for his widow and son.

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About the Author:

William Rodgers was born in the year 1879 and was saved in early life. Later, he was baptised and received into fellowship in the Omagh Assembly Northern Ireland, with which he was associated until his homecall on 2nd March, 1951.

Being a boy of unusual intelligence, his education in early life proved very successful. He gained certificates and scholarships in many subjects and, when at college, was a most diligent student of the Hebrew and Greek languages. This resulted in him being recognised in later years as a master of the Greek New Testament.

Mr Rodgers gave himself wholeheartedly to the study of the Word of God, spending hours upon hours of his life meditating therein and in this way developing a remarkable understanding of the Scriptures, for which he became renowned.

For a number of years, many benefited from his Questions and Answers in the "Believer's Magazine", for which he and the late William Hoste, B.A. were jointly responsible. A selection of these was later compiled in "BIBLE PROBLEMS AND ANSWERS"

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EDITORIAL **Searchlight**

The preaching of the Gospel brings a particular joy to the saint whenever he hears it. Not only is there a reminder of the day when the joy of salvation first flooded the soul, but there is a fresh sense of humbling before God remembering that we are the objects of Grace alone.

It is good to remember that whilst much can be done in our personal conversation and testimony, yet in the doctrinal argument concerning the gospel in Romans 10 the apostle clearly asks the important question "how shall they hear without a preacher" and then underlines the importance of the preacher being divinely sent.

There is a sense in which every child of God has been sent in testimony, into the world, for Christ and at this time of year many efforts in the gospel have been made and other servants will be preaching in the open-air and gospel tents throughout the summer. All such merit the earnest prayer and practical support of the people of God.

A consideration of the five closing verses of the Gospel by Matthew will emphasise the importance of the commission.

1. The place (v.16-17). It was to a mountain that He had appointed them to meet Him. It is ever an elevated place of spiritual experience when we hear the voice of Christ sending us forth.

The mountain is in Matthew always linked to the King and here he is establishing His Royal prerogative in sending them forth. None can refuse the voice of royal command.

2. The power (v.18). When the first flush of going forth had faded and the disciples would face the problems and weaknesses which beset all of God's servants, then they would be caused to rest upon this great fact of the omnipotence of Him who had sent them. Limitless capacity marks the one who is now on the throne in heaven and it is on His authority that we are sent forth.

3. The purpose (v.19-20). They were to teach (make disciples of) all nations. The record in the book of Acts shows the spread out to the uttermost parts and saints in our readership from many parts of the gentile world are witness to the blessing which has resulted from this great commission. There is a differing emphasis at the end of each Gospel. In Mark it is to preach, in Luke to witness, and in John to feed God's people. Here the disciples will be marked by obedience to baptism and will be taught the "all things" so essential for life and growth.

4. The presence (v.20). The preacher of the gospel is not promised success or prosperity, but can be sure of the presence of the Lord. Paul knew this even when others had forsaken him. May all who continue to serve and proclaim His Name be conscious of His abiding presence.

J.R.B.

The Epistle to the Romans (6)

By R.I. McKeown, Cookstown

In ch. 3:1-8, the "shattered" Jew, having had the futility of trusting in his name and his circumcision graphically exposed, counters the arguments of the Apostle with what might be described as objections or questions. There would seem to be three main objections identified in vv. 1, 3 and 5.

(a) the twofold objection of v.1 links very directly with ch. 2:17-29, and whilst Paul answers this in v.2, he develops this answer in ch.9:4 and 5 in relation to the advantage of the Jew; and in regard to circumcision; this he also develops further in ch.4. The principal advantage then of the Jews with their circumcision, is that "unto them were committed the oracles, (literal utterances) of God", i.e. Old Testament Scriptures — what an advantage!! In John 5:39, the Lord Jesus said, "... these are they which testify of me".

(b) the objection of v.3 raises the question whether unbelief on the part of some will result in making the faithfulness of God of none effect. (Note that the matter of unbelief is further developed in ch. 10:14-21, and the faithfulness of God is likewise developed in chs. 9-11, i.e. God will fulfil his promises). This objection is answered in v.4, aided by a question from Ps. 51.

(c) the third objection, v.5, seems to suggest the idea that since man's

unrighteousness brings into greater focus and prominence the righteousness of God — resulting in glory to God — how then can God justly punish man for that which has already brought glory to God? This objection is answered in v.6, and he still has this third objection in mind in the personal illustration of vv.7 and 8.

Having "delivered" the prosecution case against, firstly the Jew, and, secondly the Gentile, the apostle now addresses himself to the summing up for the prosecution, ch. 3:9-20. In doing so, he now brings both Jew and Gentile together, (anathema to the Jew), showing that they are "all under sin" — the ruin is comprehensive because:

- (a) it is UNIVERSAL — vv. 9-12;
- (b) it is TOTAL — vv. 13-18.

In respect of v.9 the apostle seems to be reviewing his argument from 1:18-3:8, and it would seem that his case against the Jews is so cogently and unrelentingly presented, that it draws a final, even desperate question from his own people, "are we (the Jews) in worse case than they (the Gentiles)?" R.V. I think the R.V. is to be preferred here. The case would seem to be that, at the outset, Paul had no problem whatever in persuading the Jews of the sinful condition of the Gentiles, but concerning their own sinful condition, that would take

much persuading. However, despite the difficulties, the power and the persuasion, supported by Scripture, are so overwhelming concerning the Jews' own sinfulness, that they now think it is presenting them in a "worse" condition than the Gentiles. His reply is an emphatic "NO". He is really saying the difference is nil — "they are all under sin", i.e. its power and penalty.

In vv. 9-12 — the case presented is sevenfold, with each of the seven being easily supported from other Scriptures, and easily illustrated from Scripture. In the closing verses of this section of Romans, Paul quotes extensively from the Old Testament, particularly from the Psalms, proving that the universal ruin of mankind is not a new concept, nor a New Testament notion, rather it is a hitherto established fact, as is witnessed from Ps. 14:1-3. When reading the Psalms quoted, the Jews loved to view the Gentiles in their wickedness: now, as it were, says Paul, remove the "blinkers", and discover that the Jew is to be found alongside the Gentile. The seven points made against mankind might be paraphrased as follows:

their **IMPOTENCE** — "all under sin", v.9; their **NATURE** — "none righteous, no, not one (not even one)", v.10; their **MIND** — "none that understandeth" (JND), v.11; their **REBELLION** — "none that seeketh after God", v.11; their **WAYS** — "they are all gone (turned) aside", v.12; their **USELESSNESS** — "they are together become unprofitable (useless)", v.12; their **WORKS** — "their is none that doeth good", v.12.

vv. 13-18 — If the previous verses

emphasised the universality of sin, then these verses emphasise the **TOTALITY** of sin, and, again, a group of seven points is listed against the sinner. Sin has certainly taken control of the members of his body, vv. 13-15, affected his walk and ways, vv. 15 and 16, made him ignorant of the way of peace, v. 17, and blighted his perception of God, v.18.

It should be noted that significantly, God is mentioned in each group of seven: firstly in v.11 where man will not **SEEK** after God because of sin, and secondly in v.18 where man will not **FEAR** God because of sin. Before leaving vv. 9-18, their contrast with ch.6 should be observed. If the problem in 3:9 is that all are "under sin", then in Rom. 6:14 "sin shall not have dominion over you", and again, v.18, "and being made free from sin", R.V. In 3:13-18 there is the sad sight of members of the body yielded unto sin, whereas in 6:13 "... yield yourselves unto God ... and your members as instruments of righteousness unto God".

Finally, in vv.19 and 20, the apostle shows the impossibility of justification by the law. The reference to every mouth takes in Jews as well as Gentiles. The idea is well expressed in the words of the hymn:

Silent let Jew and Gentile stand
Without one vaunting word,
And humbled low, confess their guilt
Before heaven's righteous Lord.

The three expressions in vv. 19 and 20, "every mouth", "all the world", "no flesh", combine to show that the scope of sin is universal, and its consequence is penal, as indicated in the expression "brought under the

judgment of God", R.V. As far as the law is concerned, it couldn't do what the Jew thought it could do, i.e. justify, and it could do what the Jew wouldn't let it do, i.e. bring to him the knowledge of sin. Interestingly, this last clause, "through the law cometh the knowledge of sin", shows that the law in which the Jew placed his trust, actually condemned him, and lent its full support to the prosecution case for the universality and totality of sin. ■

BOOKS



Beginnings: Preparing for believer's baptism; by Frank Rinaldi; published by the Bible Society; price £1.25.

This well produced booklet of 48 pages deals thoroughly with the need for every christian to be baptised. It is illustrated, sometimes by photographs, sometimes by chart, or line diagrams. For this reason, and because of the uncomplicated language used, it will be well suited to the Bible Class work.

Two things about the booklet are less welcome. The fly-leaf indicates that the Bible Society "offers a parallel volume of Bible studies to help prepare for confirmation. Other volumes for other traditions are being investigated". In these troubling commercial days, it would seem that even evangelicals think certain fundamentals are only ours by the accident of some sectarian tradition. One holds dearly the need for believers to be baptised by immersion as commanded by the Lord and practised by the apostles.

The second reserve of the present reviewer is the noticeable shift of emphasis from church-based teaching to home-based group Bible study. Undoubtedly many of us have been greatly helped by home-based Bible study and equally much can be able reach neighbours within the domestic sphere. But home-based group Bible study cannot become a substitute for systematic teaching within the assembly. Teachers must be allowed to, an encouraged to, exercise their gift within the assembly. Otherwise, healthy christianity will not be produced.

T.W.

65 Ways to Give Evangelistic Invitations; by F.D. Whitesell; published by Kregel: £4.75.

Dr Whitesell quotes from the book True Evangelism in the 22nd Way of the 65 he suggests. Dr Lewis Sperry Chafer, the author of True Evangelism had advised that extreme caution should be shown in giving invitations (to earnest souls at the end of a gospel service) "lest we become more spectacular than spiritual". Perhaps if that advice had been followed far fewer than 65 Ways would have been listed.

Certainly there is no doubting Dr Whitesell's zeal for souls and no doubting the importance of a soul trusting Christ. Perhaps all who preach Christ aren't fully aware of the important point reached in the history of a soul convicted by the Spirit. There is reason to take Dr Chafer's advice less the spectacular lead to the emotions being stirred rather than the conscience.

Although Dr Whitesell would seem to belong to the mass evangelism tradition he does emphasise the need to use Scripture in dealing with souls. For that reason he lists in a very useful appendix many pertinent texts for the use of the evangelist. Nevertheless the reviewer feels few would be helped by this earnest author's book.

T.W.

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

What lessons are to be learned from the life of Samson?

ANSWER

It is difficult to summarise the life of an Old Testament character such as Samson within the confines of an answer like this, but there are certainly some outstanding principles which can be seen as lessons to be learned.

1. The sovereign ways of God. That God is over all and in all is illustrated throughout scripture, and such can be clearly seen in the promise of Samson's birth to his parents in Judges 13.

The type of life he was intended to live as a Nazarite is also described and although he failed in many of these aspects, yet God in sovereignty used him to judge Israel for twenty years and to defeat the power of the enemy Philistines in various ways and places.

2. The responsibility of God's servant.

Although God used Samson to defeat the enemy, this in no way can excuse his failure in breaking his Nazarite vow and in entering into an unequal yoke with the Philistines. His parents remonstrated with him when he desired a wife from amongst the Philistines (Judges 14:3), and the Lord forsook him when he broke his Nazarite vow (16:20). Although our Lord was delivered by "the determinate counsel and foreknowledge of God" yet the men of Israel were charged with His death (Acts 2:23).

3. The danger of fleshly lust. Samson like Solomon, was prone to carnal temptations. We should remember the New Testament exhortation "flee youthful lusts" (2 Tim. 2:22).

J.R. Baker.

QUESTION

If the apostolic authority of "binding and loosing" (Matthew 16 and 18) was later passed on to the elders, is it not strange that such an important authority was never again mentioned. In the qualifications of elders, surely the acts of elders would derive only from continued qualifications?

ANSWER

Although the statements are similar the contexts are quite different in Matthew 16 and 18. In the former the statements raised in the question are linked to the possession of the keys of the Kingdom of heaven (v.19). It should be noted that it is not the keys of the church which is based upon Christ and not Peter who was but a stone.

It is clear that Peter was used of God to use those keys of the kingdom in his preaching on the Day of Pentecost and there is no doubt that what took place in the hearts of men on earth was ratified in heaven. Some were loosed on earth in their reception of the message, others were bound in their refusal of it. It is wiser to leave such descriptions where they stand in scripture and not to apply them either to elders or gospel preachers in the present day.

The other passage in Chapter 18 is closely linked to a local assembly activity. It has often been noted that our Lord gives two references to the church in the gospels. The first in Matthew 16 where the dispensational aspect is in view, and the second here where the local assembly is seen. The matter of dispute within the local church is being dealt with, and the passage leads on to certain action being taken in the form of discipline. The reference to binding and loosing here is indicating that the spiritual decisions taken by the assembly on earth are ratified in and by heaven. There is no specific reference to elders in either of the passages cited, in the latter they would obviously be involved, although the whole assembly receives and puts away from fellowship, the elders giving the lead to the saints. J.R. Baker

The Minor Prophets

by E.R. Bower

The Twelve: The message of the Twelve has a relevance for our own day, and so much the more as we see the day approaching (Heb. 9:25). We look at the Twelve in their historical or chronological order, rather than their canonical order.

(1) JONAH was probably the first of the prophets (Moses apart) whose writings have come down to us. He prophesied in Israel during the reign of the wicked Jeroboam the second. God, seeing the plight of His people at that time, sent His servant Jonah with a message of restoration and hope — almost as a preface or introduction to the collective messages of the Twelve. Israel would recover her lost territories and restore her borders. In the fulfilment of this prophecy Israel enjoyed a season of Indian summer, but, alas, it was not accompanied by any spiritual revival. This did not come until the days of Josiah. Jonah's work was not yet complete for — and very much against his will — God sent him to the heathen and evil city of Nineveh. We know the story well.

Our Lord spoke of the "sign of the prophet Jonas, for as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth" (Jon. 1:17; Matt. 12:38-40; Luke 11:29-30). By his preaching to Nineveh Jonah typified our Lord's preaching to an adulterous, unrepentant nation who shirked their

responsibilities toward their God. When the "sign" came to pass in the resurrection of our Lord, it was ignored. Jonah is the story of a just God who is yet "very pitiful and of tender mercy" (Jas. 5:11). We might also see in Jonah a foreshadowing of Israel's rejection of the promises, and of the grace of God extended to the Gentiles. Does John 7:52 indicate the reason for the "sign" being rejected? "Can any good come out of Galilee?" Jonah's birthplace, Gath-Hepher was in Galilee.

(2) NAHUM is not historically the next of the prophets but is inserted here because Nahum's message also concerned Nineveh. Within three generations (about 100 years after Jonah) the repentance which resulted from Jonah's preaching was just a memory. From Nineveh had come one "that imagined evil against the Lord, a wicked counsellor" (1:11). Judgment was foretold against the city. Judah may have rejoiced at the end of the Assyrian oppression, but Nahum's prophecy was in itself a warning to Judah, for within another generation Jerusalem fell to Nebuchadnezzar the head of gold of Daniel's vision. But yet there is a message of hope. "The Lord is good, a stronghold in the day of trouble; He knoweth them that trust in Him" (1:7).

(3) AMOS was contemporary with Jonah and Hosea, preaching in the days of Israel's Indian summer. He reminded Israel that they were

God's chosen people, but because they had morally failed, God would bring judgment upon them. The "day of the Lord" has its first mention — the day of darkness. From the wilderness days Israel was a wayward people. Despite their many protestations that they would serve the Lord, they continued to follow strange gods (for which see the Song of Moses, Deut 32:15-19), and when the martyr Stephen addressed the High Priest and Council of Israel (Acts 7), he reminded them of how the Church in the Wilderness had thrust away Moses their God-appointed leader, to whom they had been baptised in the cloud (1 Cor. 10:2) and who had been, on more than one occasion an intercessor between the people and the Angel in the cloud. They were reminded of the words of Amos (5:25-27): "Did you really offer to Me slain beasts and sacrifices for forty years?" Acknowledging the Law, they did not obey its voice, and now, although the long awaited Prophet in the Person of our Lord Jesus Christ had come, their heart had not changed and they thrust Him out as they had thrust Moses out. Amos speaks of the tabernacles raised up for their false gods, and of the promises of God given in grace. "In that day (i.e. the day of the Lord) will I raise up the (fallen) tabernacles of David, and I will build it ..." (9:11-12) and it is James who takes this up (Acts 15:14-18) as he argued the case for not enforcing the rite of circumcision upon the Gentile believers, saying, "After this I will return and build again the tabernacle of David, ... that the residue (note this phrase!) of men might seek after the Lord, and all the Gentiles, upon whom My Name is called".

(4) HOSEA presents a picture of God as the Husband forsaken by His wife, Israel, who for possible advantage had become the mistress of others. She had become unfaithful and decadent; departing from the Lord (1:2). The prophecy ends with a call to return (ch.14) and God, the forsaken Husband, says, "I will heal thy backsliding, I will love thee freely ... they shall return .. they shall receive ... from Me is their fruitfulness". The Apostle quotes the prophet (Rom. 9:25; Hos. 1:10; 2:23): "I will call them my people which were not my people, and her beloved, which was not beloved ... and it shall come to pass, that in the place where it was to be said unto them, 'Ye are not My people' there shall they be called the children of the living God". Hosea was speaking to Israel, but the Apostle, by the Spirit, widens the field, typically and prophetically, to the Gentiles, to "those who had ceased to belong to the Chosen People, and to those who had never belonged to it". This links with the "whosoever" of Joel's prophecy, quoted by Peter at Pentecost (Acts 2:21), "Whosoever shall call upon the Name of the Lord shall be saved".

In chapter 11:1, is the Messianic promise, "When Israel was a child, then I loved him, and called My Son out of Egypt". The picture has changed from that of the unfaithful wife to that of the disobedient son (cf. Ex. 4:22-23; Deut. 1:31; 32:5). Israel was the type that failed.

Overlapping Hosea are Isaiah, Micah and Nahum. Isaiah is not one of the Twelve, and we have looked at Nahum. ■

To be continued

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel.

Chapters 3 and 6 Prophetic Types

We have seen in chapter 2 a great prophetic unfolding in the dream given by the Lord to Nebuchadnezzar. When we come to chapter 7 we discover another such unfolding, this time in a vision given by Him to Daniel. In between, we discover four chapters giving accounts in chronological sequence of actual historical events in the reign of Nebuchadnezzar and on into the reigns of Belshazzar and Darius, a period of almost fifty years. In these four chapters we find prophetic types set before us which indicate to us conditions which prevailed then and, I suggest, will continue to prevail throughout the entire period of time known as "the times of the Gentiles". A precedent for so interpreting these chapter is to be found in Paul's Epistle to the Galatians 4:21-31 as the Apostle takes his readers back to the Book of Genesis and the days of Abraham and says (v.24) "which things are an allegory". Other examples could be quoted, such as 1 Corinthians 10 "these things happened as types of us" (v.6, J.N.D.).

This month we take chapters 3

and 6 together because therein we find types of a people miraculously preserved to enjoy promotion (3:30) and prosperity (6:28) in spite of persecution.

Would it seem reasonable to the reader that the Lord should thus intermingle teaching and types? A study of the gospels will illustrate this in His life and ministry among men, where we have parables and miracles interwoven.

Here then in the Book of Daniel we find two dangers for the servant of the Lord:

a. THE FIERY FURNACE ch.3

b. THE DEN OF LIONS ch.6

Several Scriptures spring readily to mind which would encourage us to see these as types:

a. Exodus 3:2 and Isaiah 43:2.

b. 1 Peter 5:8 and 2 Timothy 4:17.

OUTLINE OF CHAPTERS

Before pursuing the typical approach, we must familiarise ourselves with the chapters. You may analyse them differently but I suggest as follows:

Chapter 3.

1. The Abomination (vv.1-7)

"an image of gold" (see 11:31).

This opening paragraph will disabuse us of any illusions we may have had from the previous chapter that Nebuchadnezzar had been "converted" from paganism. He had but acknowledged the existence of Daniel's God.

2. The Accusation (vv.8-12)

"certain Chaldeans accused the Jews". That their action stemmed from envy of their recent promotion (v.12) is patently clear and observe their craftiness in personalising the supposed offence, "these men, O king, have not regarded thee".

3. The Assertion (vv.13-18) **"we will not serve thy gods"**. A bold and courageous assertion. Here were three dauntless young men, in like spirit to the early Christians who "answered and said, 'we ought to obey God rather than men'" (Acts 5:29). Nebuchadnezzar may scorn their God by asking contemptuously "who is that God that shall deliver you out of my hands?" They courageously respond "we do not count it needful to respond thee in this matter" (v.16 lit.).

4. The Astonishment (vv.19-25) **"Then Nebuchadnezzar ... was astonished"**. His rage was transformed into amazement as he witnessed, not only the survival of the three Jews but the presence of a fourth superhuman being in the furnace. Don't spiritualise the scriptures. Here we have a literal fulfilment of Isaiah 43 v.2.

5. The Advancement (vv.26-30) **"Then the king promoted Shadrach ..."**. Never forget the abiding principle given in 1 Samuel 2:30, "The Lord God of Israel saith ... 'them that honour Me I will honour' ". Oh we mustn't expect it in this life necessarily, although such was the experience of the three Hebrews.

Chapter 6

Of all the chapters in our Book, this must surely be the best known. Have we not all, from Sunday School days, loved the story of Daniel in the den of lions? Once again we find the chapter divided into five paragraphs.

1. Daniel's Promotion (vv.1-3). Recall his fearless dismissal of Belshazzar's proffered gifts (5:17) and see again God honouring one who honoured Him. Daniel's promotion above the princes and

residents was a reflection of his high moral character, "an excellent spirit was in Him". Read afresh 1 Peter 2 v.12 and apply to yourself.

2. Daniel's "Perfection" (vv.4-9). How closely the world watches the saint. How exemplary the example of one controlled by the Word. One translation of v.6 reads "they surged into the king" as though struck by a brainwave. Let us remember that there are none so eagle-eyed as malicious men.

3. Daniel's Praying (vv.10-15). Ah, this was no mere bravado. We are told expressly "He kneeled ... three times a day, and prayed ... as he did aforetime". Good when such habits characterise our normal lives. Incidentally, his windows being open towards Jerusalem stemmed from the words of Solomon in 1 Kings 8 vv.44-49 and not from sentimentality. For us, Col. 3:1,2 and Heb. 12:2 would indicate the direction in which our "windows" are to be open.

4. Daniel's Preservation (vv.16-24). The words of Darius in v.16 were without conviction (see vv.18,20). Daniel plainly was without concern but strong in faith (Hebrews 11:33).

5. Daniel's Prosperity (vv. 25-28). **"So this Daniel prospered"**.

PROPHETIC TYPES

Let it again be emphasised, few of the narratives in the Word are purely historical, and in both of these chapters we should seek typical and prophetic lessons. Nor are they hard to come by.

Idolatry has ever characterised the Gentile powers, and such will come to a head during the time of the great tribulation. Read again Revelation chapters 12 and 13 and

see Daniel 3 being repeated in the experiences of the faithful Jewish remnant in that coming day as called upon to worship "the image of the beast". Compare too the dimensions of the image (60 x 6) with the number of the beast, 666. "The number of a man" we are told, so in Daniel 6 it's a man setting

himself up as God that is seen and a man refusing to do homage other than to God. See Rev. 14:5.

Finally we find a Gentile king (Darius) making a confession of God and this prefiguring the conversion of a Gentile people through the faithful testimony of the godly remnant (Matt. 24:14). ■

The Writings of Solomon — Ecclesiastes (2)

by R. McPike, Annbank

Seeking for Pleasure — Riches and fame

The section from 1:12-18 - 2:1-14 is occupied with speculative intellectualism, and the investigation of knowledge in all its varied features beneath the sun. We have in them the vanity and emptiness of the insufficiency of human wisdom to produce a happy state of soul and peaceful frame of mind. Man in his quest is after something in his restless nature, but not after God. He trusts he will be successful in finding something, or someone to fill an empty heart and mind.

Solomon sought the pathway of pleasure, taking to notorious living, in song, women, and wine, making an abuse of creatorial faculties, all a flagrant prostitution of mind and body granted by the Creator. Such misuse leads to moral depravity, and debasement of what is capable of

higher and nobler aspirations. No man had greater blessing from God in the endowment of wisdom to search out the things done under heaven. He does not want to be humble in this search: his aim is greatness. (See vv. 2-10.) Never having learned, that what God had bestowed, depended not on his acquisition of human achievements, accumulation of property, riches, or men servants. The pursuit of these things was a giving of his heart to what the ungodly seek after. All this led to departure from God, with no deserve for the eternal wisdom of heaven's pathway. (See 8:1-21.)

What a waste of time to a transient life, amassing what will soon pass away, occupying what cannot, and never will, give enduring stability or satisfaction. In vv. 12-17 Solomon turns to contemplate four

things: wisdom, vain glory, pride and folly. The wise man at least admits that wisdom has certain uses, although the knowledge of it is a short-lived gain, for he perceived that as it happened to a fool, so it happened to *me*, was I then more wise? "For the wise man dieth as a fool, therefore I hated, I said in my heart, this is also vanity". The wise man may have many advantages over the fool in this life, but in the ultimate, they have the same end to all down here.

In vv. 17-18 he is disgusted with life, for all his attainments and achievements come to nothing: it is like feeding on wind. Cf. what is said in Hosea 12:1 concerning Ephraim, "He feedeth on wind, and followeth the east wind". He followeth empty counsels even dangerous ones, which are parched and noxious. Cf. Job 15:2. Solomon mourns that in all his labour, he must leave it to a successor to enjoy; has he his son Rehoboam in mind? He knows not whether, he will be wise or foolish: alas! it was the latter.

Solomon had been side-tracked into communing with his own heart, here is the fatal flaw in listening to another voice, "Lo I am come to great estate, and have got more wisdom, than all that have been before me in Jerusalem, yea my heart had great experience of wisdom and knowledge". This is the voice of the tempter speaking, "You have come to great estate, and like Job have more wisdom than the ancients". Satan had laid the bait and a vain spirit had entrapped him.

It was true God had said "He was wiser than all men" (1 Kings 4:32) Solomon had it bestowed on him by

God (v.20) but in his pride, he put himself beyond all generations and out-distanced all his contemporaries. Had he looked towards his Creator, a different assessment would have been made. No such words as v.20 would have been uttered, "Therefore I went about to cause my heart to despair of all my labour, which I took under the sun".

Solomon uses a word generally associated with the turning of the body, but here he uses it of turning on the road to look back viewing the way he has come: the verb used in vv. 11,12 speaks rather of a turning over in the mind which causes mental despair. All this plunged him into the valley of regret and remorse: his labour had not been worth the quest in the work expended. In his despair and folly he concludes: forget everything and give yourself to every desire, for what is pleasurable. God will allow him to obtain all his pleasing, in eating, drinking, and working, this of course was not the will of God for him, that is found in the immortal words of the Saviour, "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto unto you" (Matt. 6:10-34).

He adds, who more than I, have had every experience of life. I have had my fill. Some men have from God the capacity to enjoy life, and even unbelieving men under God's providence have a measure of health to enjoy pleasure, this to Solomon is an anomaly on the part of God, an inconsistency he cannot understand. In Ps. 73:11-19 the solution is found in the Sanctuary of God. ■

Light from an Old Lamp

by the late William Hoste

Discipline in the House of God

This series from the pen of a former editor first appeared in the Believers' Magazine in 1935.

"GOD is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are round about Him" (Psa. 89:7).

"HOLINESS becometh thine house for ever" (Psa. 93:5).

Discipline in the great religious systems of the world is a thing hardly known, nor indeed possible, seeing they are themselves a part of the world, and the world cannot be expected to discipline themselves for being worldly. However, this should exercise any true believers, who find themselves in surroundings, where the Lord's commands cannot be carried out, nor His holiness safeguarded.

All true children of God have to do with the Father, who disciplines them "for their profit that they might be partakers of His holiness". This is the normal training of a child of God — including daily discipline. What son is he whom the Father chasteneth not? But there is another aspect of this divine discipline when God's people fail, then it is said, "He scourgeth every son whom He receiveth" (Heb. 12:6-7). The Corinthians were an

example of this, and were "chastened by the Lord, that they should not be condemned with the world". "For this cause many are weak and sickly among you and many sleep" (1 Cor. 11:30). Spiritual failure was being visited with physical ailments or even death. This is, I believe, the ultimate meaning of the much disputed passage in James 5. It begins about illness in general; it ends in a particular case of illness (i.e. for sinful ways). "Let the sick one call (not for the physician) but for the elders of the church" (v.14), for something tells him that the root of his complaint is spiritual, not physical. This fits in well with the following verse, "And if he have committed sins, they shall be forgiven him" (v.15). The case that follows closely is a more simple instance of the same thing. Here the patient has no doubt as to what is the matter with him; he knows he has done wrong; accordingly he sends neither for the doctor nor for the elders, but confesses his fault straight away, to any righteous person, who may be about, and so is healed. The object of the second section of the verse is, I think, to point out that not only the prayers of elders are effectual, but also of any earnest righteous man (v.16).

But however important this divine side of the subject is, and much more real today perhaps than many suspect,

it is not the special subject of these papers, but rather that discipline of the local assembly which its members are responsible to exercise in the House of God, that is the assembly viewed, not as the place of privilege, but of responsibility, and in which each is to know how to behave himself (1 Tim. 3:15). If every Christian lived in a spirit of self-judgment, assembly judgment would be uncalled for, but unhappily this is not the case, as the precepts of the New Testament and the records of the churches testify. Certainly the directions of Scripture would not be there were the possibility of their use not contemplated.

But there are generally found in an assembly those who oppose any disciplinary measure. Some take what may seem to them to be a very spiritual attitude, and protest that we should leave all discipline to the Lord, but it will not do. For us to leave to Him that for which He has made us responsible, is presumption; and that this is the case we shall plainly see in the various directions scattered through the New Testament.

Then there are others who like to go on quietly. They talk much of love, and are ever ready to rise and read the 13th of 1 Corinthians, as though those who were seeking to stand for the holiness of God's House, were necessarily devoid of it. They seem to forget that it is in this very epistle that the classical instance of assembly discipline is described in chapter 5. Was then Paul lacking in the love of his 13th chapter, when he exhorted the saints to deal in a very severe way with the wicked person of chapter 5?

It was the Corinthians who were blamed for not having acted more promptly in the matter, or rather mourned that the offender be taken away. I remember one of these good peace-at-any-time brethren, to whom I had felt bound to read a, till-then, private correspondence, which I had been having with one in the assembly who had taken up unsound views as to the Scriptures and the Person of Christ. He expressed himself as "horrified", but when I ask him what he advised our doing, his reply was to my amazement, "Nothing, it will cure itself". Needless to say it never did cure itself, but only went from bad to worse. Then when after a long struggle the offender was put away, this elder brother left too, as a protest against our action, which, however, time fully justified.

I remember another of this kind, no doubt an excellent brother, deprecating strongly all assembly action in a case of flagrant immorality and dishonesty (which came into the public courts), because forsooth the offender said that God had forgiven him. But what proof was there of this, seeing it was a long course of evil, suddenly brought to light?

Really 1 Corinthians 13 has nothing directly to do with the exercise of discipline, but rather with the exercise of the gifts in the assembly where jealousy and emulation may creep in and must be overcome by love and forbearance.

"Honey", a mere human amiability, though equally forbidden with leaven in the offerings of the Lord (Lev 2:11), may easily be mistaken for "love". But even God's love is inoperative apart from repentance; sin

committed must be admitted, and we only "know we love the children of God when we love God and keep His commandments". But though there are those who shrink from all action from a fear of the odium which usually comes to those who stand for the truth, and so become, by so doing, "partakers of other men's sins", it is possible to be hasty and severe, where patience and moderation are called for. We may be too draconic* in our methods. To inflict the death-penalty, where a less punishment would suffice, is judicial murder, and so with the penalty of excommunication; it is the last expedient, only to be resorted to, when other methods have failed, unless indeed the transgression be too flagrant to admit of doubt or delay. But the Lord's table is the last thing to go. We may not be able to enjoy social amenities with one ostensibly in fellowship, and yet be quite justified in continuing to break bread with him for the time being. That drastic system of discipline, of which we sometimes hear, which judges without a trial, and cuts off whole assemblies or "withdraws from them", which comes to the same thing, on the scantiest information, or refuses fellowship to undoubted saints walking in holiness and truth, is foreign to the New Testament.

On the other hand there are brethren who will have social intercourse, and fellowship in the Gospel even, with brethren whom they would not allow to break bread with them the next Lord's Day.

This is a reversal of the Scriptural order. I can break bread with one on the roll of the assembly with whom I may be unable to have any other fellowship.

The subject before us is a solemn one and to be approached in a spirit of humility and godly fear, lest on the one hand we go beyond the directions of the Word, and deal harshly with fellow-members of the Body of Christ, or on the other hand, be slack or use partiality, "countenancing", if we may so say, "the poor man in his cause" (Exod. 23:3), by automatically siding, as some seem to have a speciality for doing, with the one who is being dealt with, and thus opposing all godly discipline. "A gift blindeth the wise" (Exod. 23), and it has been noted how for some little personal services rendered by delinquents, or for friendship's sake, some make light of their faults and oppose all righteous action. It is sad, too, to relate how seldom grace rises above nature. Even a Barnabas favoured his nephew, John Mark, and probably so far postponed his restoration. That brethren should take sides with offenders because of natural relationship is not unknown among us, but is a sad sign of weakness. It is in reality putting self-interest before the interests of Christ and His people. But how can any true follower of Christ be indifferent to the behaviour of his fellow-saints in the house of God? Could an obedient son ignore the behaviour of other members of the family in his father's house? Disobedience there cannot but reflect dishonour on the head of the house. Not only so, but disobedience in the family, if cloaked over, is sure to spread. The apostle uses the familiar symbol of leaven in 1 Corinthians 5, when dealing with the moral evil in the Church, and exhorts the saints to immediate action — "A little leaven leaveneth the whole lump", that is, if

not dealt with. There are some who are ready to admit this is the case of moral evil, drunkenness, immorality, financial dishonesty, railing in its public, or more usually private phases, who oppose any action in the case of doctrinal evil. These are like the tribes of Israel, at the end of the "Judges" period, who acted with great unanimity and energy, when grave moral evil had to be dealt with (see ch. 19), but failed to stir a finger at the gross idolatry and callous violations, on the part of Micah and Jonathan, his home-made priest, of Jehovah's commands as to the priesthood. Of the two, doctrinal evil is, if possible, more deadly to souls, because they are less alive to its working. But Paul utters the same warning in Galatians 5:9, "A little leaven leaveneth the whole lump", where the danger was doctrinal, namely that of "another Gospel".

How can anyone jealous for the truth of God feel happy in associating in Christian work with men in some cases evangelicals, and whose faith in Christ we would not question, who nevertheless profess an entirely false theory of Christian priesthood, which sets on one side as a dead letter the common priesthood of all believers, and besides practise and teach officially infant-sprinkling, baptismal regeneration, and a sort of "consubstantiation" in the Lord's supper one day, while likely enough repudiating these doctrines personally the next? Is not this rightly called "playing fast and loose" with the truth of God? It is getting rare, too, to find any of these men not in some degree tainted with the heresies of soul-sleep, or so-called conditional immortality, the "Larger

Hope", evolution, or some other evil doctrine of the day. How can anyone be sure, that by indulging in gospel association with them he will not gradually be leavened by their false ways and doctrines, or lead others to be. The books of such men are sometimes recommended to us, but the warning of our Lord should be remembered, "Take heed what ye hear!" Let us then approach this subject, "hating even the garment spotted with the flesh", and yet in a spirit of humility and self-judgment, lest we ourselves become one day liable to the discipline of our brethren. ■

*Draco was an Athenian law-giver of the seventh century B.C., who only provided one penalty for the infraction of his code — death; hence Draconic as a synonym for severe.

To be continued

Book Review

Proverbs, The King's Wisdom, by R.E. Harlow, published by Everyday Publications: Price £1.55.

By now most should be familiar with the simple, unencumbered style in which R.E. Harlow deals with his subject matter. This book is no exception. For that reason it will be suitable for the young in the faith and for those to whom English is a second language (as some missionary brethren have pointed out).

R.E. Harlow's approach differs from that of John Stubbs' very helpful articles in this magazine. The bulk of this little book of 126 pages is taken up with grouping and discussing topics like the Tongue and Other People under two headings!

- (1) Proverbs with both parts the same;
- (2) Proverbs with the second part different.

Certainly the book will be of use to all except perhaps the more mature student, to whom the approach of John Stubbs will be more beneficial.

T.W.

·REGIONS·BEYOND·

Rio Grande Do Sul — Brazil

by Tom Matthews

Rio Grand Do Sul is the most southerly state of Brazil being situated north of Uruguay and east of Argentina. Gospel work in connection with assemblies commenced in the state in 1950 with the arrival there of Mr and Mrs John McCann of N. Ireland. They were joined in 1952 by Mr Harry Wilson, also of Northern Ireland. Much sowing was done in those early years both by the sale of Bibles and by the preaching of the Word. Results, however, were slow to appear, and it was not until December 1953 that a little fruit was seen in the salvation of Sr. Alécio Freitas in the town of Osório. This young man proved to be a very sound case of conversion, and in spite of certain trials grew in the things of God, becoming useful, especially in personal work. The first assembly was formed in 1955 in Osório and it continues until this day for the glory of God.

The state capital, Porto Alegre, presented a challenge for the Gospel, and this was taken up in 1956 by Mr and Mrs McCann, and after their removal to other parts, by Mr and Mrs Harry Wilson. The early years were difficult, but persistent labour eventually brought results, and the assembly which was formed there in 1961 now has over 50 in fellowship. Three other assemblies have been formed in the immediate area, two in Cachoeirinha and one in Alvorada.

Primitive Conditions. A very interesting work was commenced outside Osório in a place called Capivari by Mr Samuel Curran who with his wife and family had arrived in Brazil in 1958. This work at its commencement was largely concentrated in one family so that when the assembly was formed in 1966, all the brethren were brethren in the flesh as well as in the Lord. They first met to remember the Lord in the most primitive conditions, unnoticed by the great men of earth, but exceedingly precious to God. Those brethren, together with brother Curran have had the joy of seeing the work grow, and a number of the second generation have now been saved. The work in this area as well as the work in Itati, another country district near Osório, where an assembly has been formed, has given encouragement, and merits the prayers of God's people.

For over twenty years, the Gospel has been advancing in the central part of the state, and as a result there are assemblies in Rio Pardo, Santa Cruz and Candelária. Mr McCann, accompanied for a

time by Ronnie Waterson, working in the state of São Paulo, pioneered the work in Rio Pardo and Cadelaria. Results were slow to appear, but through time blessing was seen and today there are assemblies in both places. Some interesting conversions were seen in this area, not least among them being that of Sr. Atalício. He was much feared in the area where he lived because of his reputation as a fighting man, but after the great change which true conversion brings, he became almost lamblike in character. Having some ability to preach as well as a love for souls, he has been a considerable help, chiefly in his own town of Rio Pardo.

University Students. The work in Santa Cruz was commenced a little later and received considerable impetus when in 1976 Mr and Mrs Thomas Wright of N. Ireland took up residence there. God has blessed His Word, not only to the uneducated, but also to the educated as several university students have come to a saving knowledge of the Lord Jesus Christ. The assembly which was formed there in 1983 continues to make progress.

Other cities in the central part of the state have also been reached with the Gospel, among these being Cachoeira where Mr and Mrs Tom Meekin lived and laboured for some years.

Bible Readings. Over towards the Argentinian border an important work has developed in a city called São Gabriel. A brother from the Porto Alegre meeting desired to share the soul-saving message of the Gospel with his relatives and friends who lived there. His visits were blessed of God. Being restricted by his work he encouraged some of the missionary brethren to visit the city. In 1973 Mr and Mrs Wilfred Glenn went to live there, and have seen the work develop slowly but steadily over the years until in 1982 an assembly was formed. A feature of the work there is the annual week of Bible Readings which all the missionary brethren endeavour to attend and where the isolated believers find encouragement as they meet with their brethren from distant parts for the study of the Word of God.

Mention might be made of the work in which the writer has been engaged in Novo Hamburgo 25 miles north of Porto Alegre. Gospel activity was commenced there in 1974, but it was not until 1979 that an assembly could be formed. At the time of writing there are twenty in fellowship. The Gospel had been preached in the neighbouring town of São Leopoldo some years earlier by brother Wilson and others, and a little fruit has now been gathered there. To meet the need of the growing work, a small hall was built there in 1983.

Since 1980 two Brazilian brethren, Sr. José Mattos and Sr. Carlos da Silva, have been devoting all their time to the spread of the Gospel, and their labours together with those of quite a number of other local brethren who are either in secular employment or retired, are proving to be a very valuable contribution towards the furtherance of the work. ■

The Unique Place and Divine Character of the Assembly in Divine Purpose.

by W.F. Laidle, Solihull

For the believer who accepts apostolic doctrine and practice as his sole guide and authority in the Christian pathway, the ground of gathering for fellowship and service is clearly identified in Scripture as the local church or assembly. For others, the tracing of divine intention in this regard may prove confusing, with common failure to distinguish in the New Testament between local testimony (1 Cor. 1:2) and the Church which is His body (1 Cor. 12:13; Eph. 5:23-27), sometimes mistakenly called the universal church. This in turn blurs the distinction between the scriptural pattern for local church testimony and the error of Christendom. (The Church in its wider, heavenly, aspect includes all believers, and is essentially eternal in concept and character, the greater part of it being now in heaven awaiting completion and the day of presentation.)

That God has pre-determined the nature of local Christian gathering and everything pertaining to it, as He did for His earthly people Israel, would be hard to deny on the evidence of Scripture. The greater part of the New Testament (the letters to local churches) is devoted to the subject and its precepts and principles constitute the commandments of the Lord (1 Cor. 14:37).

The Assembly Identified. Whilst not a letter to a local church, the

Epistle to the Hebrews is helpful in tracing the divine pattern for present testimony, in that it treats of the new order revealed in the Christian system, showing the necessity for the Hebrew Christians to go forth from the camp of (pseudo) - Judaism in order to gather to the Lord (Heb. 13:13). Though God-given Judaism had long been degenerate in the hands of the nation, it scarcely seemed credible to the new Christian converts that their national religion had forfeited the right to divine presence and blessing. Its tragic decline was marked, significantly, by departure from the scriptural pattern laid down by God (Jer. 9:13). When God left the Jewish system, albeit for a season, it marked a turning point in the outworking of His purposes with men and the introduction of a new and spiritual order — Christianity. It is at this juncture that the believer can identify with the disciples in John 1:38 to ask, "Master, where dwellest thou?" The divine response, "Come and see", may be considered an invitation to the seeking believer to search the Scriptures in order to discover God's dwelling place in the present outworking of eternal purpose. Diligent searching of the New Testament Scriptures brings to light the relevant context of 1 Corinthians 3:9-16, in which the local church is revealed to be the place where God has set His

name — it is His garden, His building and His temple. The divine credentials of the assembly are thus firmly established for all who are willing to acknowledge the primacy of Scripture in these matters (2 Tim. 3:16).

The Assembly and Christendom.

The nature of the Christian system as an identifiable entity now becomes clear; it has been enshrined by God in the simple yet spiritually profound local gathering of believers meeting in accordance with the divine pattern laid down in the New Testament. This is the wisdom of God and, as such, proves to be a stumbling-block to many. If, therefore, the practice of Christianity is revealed to be assembly-based by divine decree, it follows that all organised "Christian" activity outside this God-ordained sphere is not strictly speaking Christianity at all, despite its posturing as such. Rather it is humanly-devised religion utilising the Bible and the name of God to suit its purpose — it is Christendom. For those who have not hitherto recognised that Christianity and Christendom are quite different and wholly opposed systems it should now be expressed that Christendom describes the sum of professing Christian sects and denominations popularly supposed to represent Christianity in the world. Their common ground is that they count religious tradition more important than the divine revelation of Scripture. On account of its counterfeit nature, Christendom is identified in Scripture as a satanical agency that will one day be the subject of God's wrath and judgment (Rev. 18:21). It is freely acknowledged that there are many believers in Christendom, and it should not be thought that they will be subject to this same judgment. If they do not come out beforehand in response to such divine promptings

as 2 Corinthians 6:14-18 and Revelation 18:4, then they will be separated by the direct intervention of God at the coming of the Lord for His church (1 Thess. 4:16, 17).

Divine Character. As we have seen, 1 Corinthians 3 presents the assembly in three distinct ways — as God's husbandry (tillage) or garden, as His building and as His temple. Now, the things of God are spiritually discerned (2:14) and it is thus that we approach the context of this chapter for spiritual instruction. Viewed as the divine garden, the assembly takes its place in the line of God's gardens from Eden to Revelation (a most profitable study), showing us that God ever had in view the ideal environment for the new man, a divinely appointed place for growth and fruit-bearing, a sphere in which he could function as Father to His people (2 Cor. 6:17, 18) and in which fulness of blessing could be known.

The assembly as God's building brings before us the truth of believer-location, the place for living stones (1 Pet. 2:5), showing that the local church is a spiritual building composed of believers, an edifice for and of God. (That the building in 1 Peter 2:5 may be considered to be the wider Church of all believers, the mystical body of Christ, does not alter the fact that the same truth applies equally to the local church; the offering of spiritual sacrifices is an assembly exercise.) It is not enough, therefore, to have been placed by God into the heavenly edifice; our present calling is clearly to the local sphere of God's purpose on earth, the assembly.

Then thirdly, the assembly has the character of God's temple, teaching us that it is the place of divine presence, God in the midst of His people, the appointed sphere of service, and where worship is wont to be

made. God has made a spiritual habitation for His people in the present outworking of divine purpose, and its position is clearly defined as being outside of and separated from the camp of man's religious system. Happy indeed are they who find it, and become purposeful for God in Christian service that stands the test of His word; this is genuine and demonstrable leading of the Spirit.

Preserving the Character. In studying the Bible it is most important to distinguish the things that differ. Having identified three entities, the assembly, the Church which is His body, and Christendom, we are able to clarify important truths having a practical bearing on the Christian's walk in assembly fellowship. For instance, we see that the only qualification for membership of the Church, the mystical body of Christ, is divine life, and that being a part of it is not a matter over which we exercise any choice; once we believe, we are in it by God's choice. With the local church, however, it is quite different, for we find that fellowship is based on light (1 John 1:7), that body of truth — the apostles' doctrine — referred to in Jude 3, and membership is a matter of personal exercise and choice within that framework.

Again the believer cannot be excommunicated from the body of Christ, but he can be put out of the local church (1 Cor. 5:13; 1 Tim. 1:20). Confusion over these differing entities inevitably leads to error.

Consider for instance the practice of some assemblies which receive believers from Christendom to the breaking of bread meeting. Their claim is that life in Christ, or in some cases new life plus baptism, is all that is required. Now this is at odds with the doctrinal basis of fellowship and with the divine statement that worship

must be "in Spirit and in truth" (John 4:24). Others suggest that the scripture, "Let a man examine himself ..." (1 Cor. 11:28) implies that the responsibility for participation at the breaking of bread lies solely with the individual believer, and that anyone can therefore take part. That this is a travesty of the truth and represents abdication of responsibility on the part of overseeing brethren will be apparent to many. Clearly the apostle is addressing those already in fellowship, and the examining has to do with ensuring a right appreciation of the spiritual nature of the emblems, something the Corinthians were signally failing to do at the time of the apostle's warning.

Believers from Christendom, who judging by their associations do not subscribe to God's order and have no intention of doing so, may by all means attend the meeting for the breaking of bread, but it should be made clear that their place is that of an observer not a participant in a fellowship with which they have so little sympathy. In thus beholding godly order it may be that they will be convicted by the Spirit as to the truth of the assembly position. ■

(To be concluded)

The Apostle Peter, His Life and

Writings, by W.H. Griffith Thomas; published by Kregel Publications; price £6.95.

This volume for the W.H. Griffith Thomas Memorial Library provides an easy-to-follow survey of Peter's life and writings. The 304 pages of the volume are written for the general reader with a series of headings and subheadings presenting a fairly concise, and normally accurate analysis of both the historical and the doctrinal content.

The volume will be useful to younger readers seeking to build up a library. Some preachers may find the headings of some use.

T.W.

Worship

by N. McDonald, Halfway

Brief Meditations on Exodus

Verses 11-16 introduce us to the people who worship — the redeemed. The redemption money was not the commercial half shekel but the half shekel of the sanctuary (v.13) speaking of that which is sanctified.

In the Old Testament the truth of redemption was hidden, in the New it is revealed. In the Old it is set forth in four different senses: in Exodus 6:6 the idea is saving or ransoming, Exodus 13:13 emphasises purchase, Leviticus 25:26 the relationship or kinship of the redeemer, and Isaiah 50:2 deliverance.

The three different aspects in the New Testament are expressed using three different Greek words:

Agorazo — to pay the price in the market; Matthew 14:15 (buy), 1 Corinthians 6:20; 7:23 (bought) and Revelation 5:9 (redeemed) are examples of this word. It reminds us that the price was paid in the slave market of sin to buy us and make us His own.

Exagorazo — to buy out of the market, never again to expose for sale. Galatians 3:13; 4:5 (redeemed, redeem) use this word.

Lutroo — to loose completely and place under new management. This is the word used in 1 Peter 1:18-19, "not redeemed with corruptible things ... but with the precious blood of Christ", the only time precious blood is mentioned in the Scriptures. It was shed to loose us completely from the slave market of sin and from the beggarly

elements of a world like this. Titus 2:14 reminds us that He gave Himself for us that He might redeem us (the same word) and purify to Himself a peculiar people (or a purchased possession) zealous of good works. The writer to the Hebrews uses the same word when he says: "having obtained eternal redemption for us" (9:12); again the blood is mentioned.

The words "His own blood" occur four times in the Scriptures: Acts 20:28, Hebrews 9:12, Hebrews 13:12 and Revelation 1:5. What a thrill and a joy to think that our God gave His own Son (Rom. 8:32) the Lord Jesus Christ. That blessed One came into the slave market of sin and bought us by paying a price for us. He has bought us out and loosed us from it completely that we might be a people unto Himself. It bows our hearts to think that it was His own blood that He shed, and the Scripture calls it "precious blood". God alone knows the value of a precious soul. Psalm 49:6-8 reminds us of this great truth.

If we were really enjoying what redemption is, I am sure we would be worshippers in the truest sense of the word. God expects us to rejoice in it and to give Him thanks.

Think of the children of Israel in Exodus 14:31, "And Israel saw the great work which the Lord did upon the Egyptians" — that is revelation, "and the people feared the Lord" —

that is reverence, "and believed the Lord" — that is reality. "Then sang — the children of Israel this song unto the Lord" (15:1) — that is rejoicing.

The sad feature is that they never sang like that again. I sometimes think that we are much the same, that through worldly associations we have lost our song. May the Lord stir us up and enable us to sing the song of redemption in a world like this, to the glory of our God who has bought us and brought us to Himself. It was by His own blood, His own precious blood!

He bore on the tree
The sentence for me,
And now both the Surety
And sinner are free.

Hallelujah! Thine the glory!
Hallelujah! Amen!

Yes, Amen. Nothing needs to be added to that! ■

THE PLAN

*When I stand at the Judgment Seat of Christ
And He shows me His plan for me;
The plan of my life as it might have been
Had He His way; And I see
How I blocked Him here and checked
Him there
And would not yield my will;
Will there be grief in my Saviour's eyes,
Grief though He loves me still?*

*He would have me rich but I stand there poor,
Stripped of all but His grace;
As memory runs like a haunted thing
Down the years it cannot retrace;
Then my desolate heart will well nigh break
With the tears that I cannot shed,
I'll cover my face with my empty hands
And bow my uncrowned head.*

*Lord of the years that are left to me,
I yield them to Thy hand;
Take me, melt me, mould me
To the pattern Thou hast planned.*

by the late A. Muir, Wishaw.

Lord's Work Trust

42 Beansburn, Kilmarnock, KA3 1RH

Tel: (0563) 21098

Total Gifts from 1st April to 30th April, 1985

For the Lord's Work and Workers

From Assemblies	£23,023.68
From Individuals	£11,006.85
From Covenants	£22,818.82
	£56,849.35

Includes: L.O.F. £135.90

Gifts towards expenses

From Assemblies	£ 684.33
From Individuals	£ 505.50
From Covenants	£ 403.52
	£ 1,593.35

Anon £10 "Where needed" £60

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.

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

England & Wales FORTHCOMING

MAY 25 - JUNE 16

North Staffs. Tent Outreach: Kidsgrove Area. J. Skingley.

JUNE 1

Blyth: To be held in Gospel Hall, Devonworth Place, Cowpen, at 2.30 p.m. and 6.30 p.m. K. Stapley, R. Dryburgh.

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m., A. Wiseman.

Ealing: Grove Hall, The Grove, at 3.30 p.m. and 6.30 p.m., H.A. Barnes, W. Gardiner.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m., R.G.R. Carnall.

JUNE 1 - 5

Cleeview, Ludlow: Gospel Hall, 1st and 3rd to 5th at 7.30 p.m., R. McPheat.

JUNE 8

Skelmanthorpe: Saville Road Hall, at 3.00 p.m. and 5.45 p.m. A.J. Last, R.C. Sharman. Mr Last continues on Lord's Day at 3.00 p.m. in ministry and 6.00 p.m. in the gospel.

Ely: To be held at Bedford House, Chapel Street, at 3.15 p.m., and 6.15 p.m., M. Herbert, K. Rudge.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m., A.C. Gooding.

Jarrow: Gospel Hall at 7.00 p.m., E. Parmenter.

JUNE 15

Cheltenham: Bethany Hall, Newton Road,

Hesters Way, at 7.30 p.m., I. Steeds.

Jarrow: Gospel Hall at 7.00 p.m., A. Leckie.

JUNE 22

Northampton: Gospel Hall, Spencer Bridge Road, at 7.30 p.m. W. Gardiner.

Hurst, Nr. Twyford, Berks: In Hurst Village Hall, School Road, at 3.30 p.m. and 6.30 p.m. G.B. Fyfe, C. Stewart.

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m. J. Glenville.

Derby: Curzon Street, at 7.15 p.m. A. Leckie. Mr Leckie continues Monday to Thursday at 7.30 p.m.

Jarrow: Gospel Hall at 7.00 p.m., J. Stubbs.

JUNE 29

Cleeview, Ludlow: Cleeview Gospel Hall, at 7.30 p.m. J. Hall.

London: Hope Hall, Kilburn Lane, at 3.30 p.m. and 6.00 p.m. W. Craig, J. Jackson.

Jarrow: Gospel Hall at 7.00 p.m., J. Riddle.

JULY 6

Chickerell, Nr. Weymouth: To be held in Secondary School, Chickerell Road, at 3.00 p.m. and 6.00 p.m., C. Stewart, G. Davidson.

JULY 13

London Convention: Westminster Chapel, Buckingham Gate, S.W.1. at 10.30 a.m., 3.00 p.m. and 6.15 p.m. A.J. Gamble, K. Hall, D.C. Hinton, A. Leckie.

Blyth: Gospel Hall, Devonworth Place, at 7.00 p.m. G. Waugh.

Scotland **FORTHCOMING**

JUNE 1

Mayfield: In School, Stone Avenue (opposite Gospel Hall) at 3.00 p.m., D. West, J. Stubbs, J. Brown.

Lanarkshire Gospel Work: Open-air Rally in Forgewood, Motherwell. Meet in Gospel Hall, Frood Street, at 3.30 p.m. for prayer. Ministry 6.00 p.m., J. Aitken.

JUNE 8

Glasgow: Bethesda Hall, Linthouse, at 7.30 p.m., A. Leckie. Mr Leckie continues in ministry Monday to Thursday at 7.45 p.m.

JUNE 10-13

Dundee: Gospel Hall, King Street. To be held in the Conference Room, Wellgate Library, at 7.30 p.m. Ministry G. Waugh.

JUNE 15

Bo'ness: Hebron Hall, School Brae, at 3.00 p.m. J. Glenville, M. Radcliffe, G. Paton.

Lanarkshire Gospel Work: Open-air Rally in Greengairs. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry at 6.00 p.m., W. Banks.

JUNE 22

Lanarkshire Gospel Work: Open-air Rally in Shotts. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry at 6.00 p.m. H. Scott.

N. Ireland **FORTHCOMING**

JUNE 1

Strabane: Annual Conference.

JUNE 3 - 7

Bangor: Ebenezer Hall, A. Osborne (Wales).

JUNE 8

Martray: Annual Conference in Inashma School at 11.30 a.m. Bible Reading - Subject Epistle of Jude - J. Hawthorne. Ministry by various brethren.

JUNE 19

Lungs: Annual Conference at 12.30 p.m.

JUNE 29

Slon Mills: Annual Conference at 1.30 p.m.

JULY 8 - 26

Bushmills: Annual Bible Readings at 8.00 p.m. Subject 1st and 2nd Peter. Open-Air Gospel Meeting each morning at 11.00 a.m.

England & Wales **REPORTS**

The correspondent for W. Lancs., N. Cheshire, Merseyside & North Wales is now: H. Barnes, 55 Croft Avenue, Bromborough, Wirral, L62 2BN.

E. LANCs, E. CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Yorkshire area: A.M.S. Gooding had a week of meetings at Harrogate and J. Baker had two weeks in the gospel at Skellow.

Manchester: F. Lonney had three weeks of gospel meetings in Cheltenham. Numbers were very small for the first week but interest increased gradually. God's hand was seen in a little blessing.

W. LANCs, W. CHESHIRE, MERSEYSIDE & NORTH WALES

Moreton, Wirral: The assembly would appreciate help from brethren and sisters in assembly fellowship from any part of August 10 - 25 (D.V.) when they intend putting out a special effort in the neighbourhood. There is a site for tents and caravans with the use of the amenities of the hall. Enquiries to Mr K.F. Mates 051 678 8876 or Mr F. Buchard 051 728 7721.

Crete Hall, Liverpool: The assembly has just completed a profitable fortnight in the gospel with Mr S. Ford. At least four youths are known to have trusted the Saviour. There was concentration on youth particularly on the Friday evenings which proved to be profitable.

E. MIDLANDS

Ministry: Many of the Lord's servants have ministered throughout the region at well attended conference meetings. J. Hunter had a series on the Colossian Epistle at Derby

which was most helpful and J. Gillespie encouraged the believers at Mansfield.

Bible Readings: Many assemblies were represented at the May Day Readings in Derby where J. Baker and J. Sinclair ably dealt with Hebrews 1 and 2.

Gospel: Many tracts have been distributed in preparation for the Gospel effort by J. Hutchison at Curzon Street.

W. MIDLANDS

Broadwas on Teme: A.T. Shearman and W.E. Craig have visited this assembly on separate occasions to give help in ministry. The meetings have proved very helpful, being well supported by believers from other assemblies.

Brownhills School Avenue: The assembly has profited through help from S. McKenzie, J. Harrison, G. Price and C.S. Jarrett this year.

Butt Lane: The Annual Conference gave opportunity this year for visits by G. Waugh and J. Sinclair for the ministry of the Word of God.

Ludlow: The Bible Exhibition produced by brethren from South Wales was displayed for one week from Monday to Friday during April. It aroused interest with both adults and children viewing the exhibits and displays. A very informative article appeared in the Ludlow Advertiser, the local newspaper prior to the opening day.

Redditch Batchley Estate: The saints at Foxlydiate Crescent continue diligently. The winter months has seen help in ministry from a number of visiting brethren including M. Hall and R. Catchpole. The assembly was also encouraged by the baptism of the son of a local brother, and a man. C.S. Jarrett preached the Gospel to a well filled hall with a large number of visitors being present.

Stourbridge, Wollaston: The assembly invited A.C. Gooding to bring along his charts illustrating ministry on prophetic subjects for a weekend at the end of April. Both attendance and interest was very encouraging; many expressed how much they had profited from the ministry so well presented.

SOUTH EAST MIDLANDS

Bicester: R. Marshall now in fourth week of gospel and children's meetings with good interest amongst children and some parents. Hopes to be joined by G. Meikle who was prevented earlier by an eye operation from which he is now recovering. Prayer valued for both our brethren as meetings continue. Easter Monday conference enjoyed ministry from B. Price, R. Marshall, P. Scarsbrook and H. Stewart.

Higham Ferrers: Following the January

report, we are pleased to say that assembly testimony has been re-established with two brethren and one sister. Prayer earnestly requested for strengthening and growth of this small company.

New Bradwell: Annual conference enjoyed ministry from R. Hill and J. Riddle.

GREATER LONDON

Croxley Green: The annual conference was a source of uplifting to the saints that gathered to hear ministry on Worship from R.C. Kyle whilst A.C. Gooding expounded 1 Corinthians 15. A sense of the presence of the Lord was evident.

Carrington House: The annual report and ministry meeting saw an encouraging number of interested friends gather to hear what the Lord has done with and through His people during the last year with the needy men of London. The word was expounded by E. Honeyball and T. Proffitt.

Watford: The small assembly again were pleased to have support at their annual Easter Monday Conference. Brethren ministering were E. Honeyball, T. Proffitt and R. Sharman.

Bermondsey: R. Catchpole and M. Hall were the speakers at this South London assembly conference, again another small assembly that is always appreciative of the fellowship of those from other gatherings.

KENT & E. SUSSEX

Bexleyheath: The assembly at Bethany Hall were helped by believers from surrounding local assemblies in a children's holiday club. There was good attendance and much interest shown, the theme being "Paul's Missionary Journeys".

Tonbridge: We rejoice with the small Assembly at Trenchwood Gospel Hall to hear of 5 conversions so far this year. Let us pray that others will be saved and that these will be established in the faith.

Easter Conferences: held at Gillingham, Hildenborough and Tonbridge where the speakers were: A. Carew, D. Rodgers, A.M.S. Gooding, A. Cundick and J.B.D. Page. There was good attendance at the gatherings and helpful ministry given. A.M.S. Gooding continued in ministry at Hildenborough.

Wainscott: A.T. Shearman was the speaker at the Assembly's annual conference. The letters to the 7 churches were taken up and helpful ministry given.

DEVON & CORNWALL

The assembly at Truro have been helped through the consistent ministry of N. Mellish for two weeks of consecutive teaching on the tabernacle. Many truths relative to the N.T.

assembly were brought out. He was joined by A. Shearman for the Good Friday Conference and the Hall was encouragingly filled with believers many of them young people.

A brief visit by Dr A. Tatford to St Austell was a real source of blessing and help as he ministered on the Judgment Seat of Christ and Hosea. A challenging word and discussion regarding the local assembly witness in the gospel left the saints with a real exercise to examine outreach work and the responsibility that is ours to unsaved people.

So far J. Hadley has fixed two sites for the Gospel Tent Witness this summer in Bodmin but would value prayer for two other places at which to pitch it. The council at Wadebridge are considering one request for three weeks and guidance is sought for a third site. He plans to put up a Witness Tent at the Royal Cornwall Show in early June and would value prayer for this.

SOUTH WALES

Easter Conferences: The many Easter Conferences which take place in this area were very well attended this year and many of God's people felt helped, encouraged and challenged by the ministry. R. Fenn and J. Sinclair were at Glan y Llyn on the Friday at Adams-town, Cardiff on the Monday, it being the latter assembly's last Easter conference. J. Burnett and J. Hunter were at The Heath, Cardiff and J. Hunter was also at Port Talbot and Bridgend, where he shared the ministry with J. Paton. At Blackwood, R. Dawes and J. Riddle were the speakers and E. Hughes and T. Proffitt were at Caerphilly.

Missionary House Party: This has been an annual event for many years and some have, as a result, felt an exercise and gone abroad to take up full-time service. This year 70 young people — average age, early twenties — attended. The missionary speakers were P. Hedley (Italy) and R. Orr (Pakistan) and ministry was given by J. Lennox.

Cardiff: Much damage was caused to the Ebenezer Gospel Hall by a serious fire. It took the crew of eight fire engines to control the fire. The basement was completely gutted and damage done to the floor of the main hall of this large building. Much equipment, etc was destroyed, including a large quantity of tracts in over 90 languages. Meetings can only be held in part of the Hall and it will be some time before things are able to get back to normal.

Nantgarw: The assembly here was much encouraged by the good support received during the winter session of monthly Saturday night meetings. Ministry was given by N. Jones, T. Ledger, R. Hill, E. Hughes, B. Price and A. Carew. Please remember this small assembly in your prayers as it seeks to maintain a testimony in this village where men are lovers of pleasure rather than lovers of God.

Scotland **REPORTS**

GRAMPIAN REGION & ISLANDS

Aberdeen (Holburn): S. McKenzie has had three weeks of gospel meetings, which has given the assembly great encouragement. 16,000 invitations were distributed and around 40 strangers have come into the meetings, some in quite remarkable ways. There has been one profession of salvation, and two others have requested baptism, one of whom was saved at a previous visit of S. McKenzie.

Aberdeen (Fernielea): The young people of the assembly are now meeting weekly to study the scriptures with great enthusiasm. A. Gamble recently conducted the study of Romans 6-8 with them, commencing on a Friday evening through to the Saturday evening when around 40 attended. The assembly have also been encouraged by seeing a nurse saved.

Lewis: A. Pollard spent two weeks there at Easter taking children's meetings, visiting some who have been doing the Postal Sunday School lessons, and was greatly encouraged to see new faces each night at the gospel meetings. One young woman was really convicted of her sin — crying in the meetings — but with her Free Church background found it difficult to trust the Lord. The assembly in Stornoway would very much value prayer. Being small in number they would be greatly encouraged if any were exercised to move there and give practical help to the assembly.

FIFE, TAYSIDE & CENTRAL REGION

Laurieston: The woman who had been showing an interest in the gospel has now professed faith in the Lord Jesus and has also expressed her desire for baptism. During the effort in the gospel with J. Aitken a few worth-while contacts were made and are now being maintained.

Kennoway: A man in his early 30's who recently trusted Christ is being baptised soon. Remember his wife and family that the Lord may grant salvation.

STRATHCLYDE REGION

Muirhead: J. Speirs and S. McKenzie conducted special gospel meetings during March and April. Approximately 4,000 leaflets were distributed, homes were visited and personal invitations given. An average of 80 persons attended the meetings nightly, with a good number of unsaved always present. There were 12 conversions (ages from 20 - 74 years)

and 4 backsliders were restored. Fourteen have been baptised, of whom seven have been added to the assembly. The assembly has been richly blessed by the Lord, God has given the increase, to Him be the glory.

Baptisms: Some assemblies in mid-Lanarkshire had cause for rejoicing, as within a period of 2/3 weeks about two dozen persons (mainly young people) were baptised and received into assembly fellowship. We pray that they may become actively involved in the work of the various assemblies, and that they may become strong spiritually. It would be good if other assemblies also had such good news to report.

STRATHCLYDE REGION (South West)

Kilwinning: The saints were much encouraged and challenged at their annual conference when brethren W. Craig, G. Jackson and R. McPheat ministered the Word. R. McPheat continued in ministry the following week. The meetings were well attended and supported by the surrounding assemblies and the ministry was warm searching and greatly appreciated.

Bishopton: The Renfrewshire gospel campaign was located at Bishopton with J. Allen from Belfast. The new hall was well filled some nights, but getting villagers in was heavy going. One man from a neighbouring town professed salvation. Preaching was faithful and meetings were well supported.

Belth: D. Gillies has just commenced a series in the gospel. It is hoped that the little assembly will be encouraged by interest and blessing.

Fenwick: R. Revie has pitched the portable hall in this Ayrshire village where there is no assembly. Ayrshire young believers have had weekend efforts at Kilbirnie and Fenwick.

Galston: D. Locke presently preaching the gospel. Further details to follow.

LOTHIAN & BORDER REGION

Mayfield: The young couple saved during the meetings with J. Stubbs have now been baptised together with a young man from the district. Since then another two young brethren whose parents are in fellowship have been baptised. Please remember in prayer a forthcoming gospel effort in August, God willing, with R. McPheat.

Kirkconnel: S. Ferguson had two weeks gospel meetings. Attendance was good with unsaved present every night. Pray that God will yet give the increase.

Creetown: P. Kaye continued with ministry meetings over the Easter Weekend, having given earlier ministry during February. Faithful assembly teaching and practical exhortation was given using examples from the book of Judges.

N. Ireland REPORTS

CO. ANTRIM

Ballymoney: J. Martin and W. Jennings are getting encouraging numbers of unsaved to their meetings in the Gospel Hall.

Ballynashee: A. Caulfield and A. McClean are getting fair numbers in this country district where the assembly is small.

Ballyvaddy: S. Ferguson and N. Turkington have commenced in the Hall in this needy country district, a few miles from Carnlough. The assembly is very small.

CO. ARMAGH & CO. MONAGHAN

Monaghan District: G. McKinley and S. Maze hope to commence shortly in a portable hall in the gospel.

Ahorey: J. Flanigan had two weeks of appreciated ministry, in the Gospel Hall, with good numbers.

CO. DOWN

Annabane: J. Hawthorne and T. McNeill continue in the gospel.

Ballykeel (Lough Road): A. McShane and D. Gilliland have commenced in the gospel.

Comber: A. Aiken expected D.V. for tent meetings at end of May.

Growell: E. Wishart and G. Ewing have been encouraged with blessing in souls being saved.

Moir: A. Davidson, G. Marshall and Dr. Spence continue in this needy area.

Newtownards (Francis Street): A. Carew has been encouraged with good numbers attending and blessing in souls being saved. The town has been well visited with tracts and invitations. Access to a number of schools has also been obtained, where the word has been faithfully sown.

Banbridge: J.G. Hutchinson and J. Allen expected for tent meetings mid-July. Prayer requested for this effort.

CO. LONDONDERRY & CO. DONEGAL

Aughrim: R. Jordan had four weeks in the outreach hall in Castledawson, with little response from the district.

Bellaghy: D. Morgan and U. Ussher concluded nine weeks of encouraging meetings. Some professed to be saved and there was a good attendance from the district.

St. Johnstone (Donegal): S. Patterson and

G. Stewart have finished nine weeks of meetings in their portable hall. During the last week of the meetings a young woman who had been attending the meetings with her husband got saved. A matter of days later their three year old daughter died, after a long illness. Prayer is requested for this couple.

Limavady: The assembly has been encouraged in that six believers have recently been baptised.

CO. TYRONE

Cookstown: J. Flannigan had a week of well-attended ministry meetings, which were helpful and much appreciated by all, the subject being "The Offerings".

BELFAST & DISTRICT

Matchett Street: Gospel meetings conducted by S. Jennings have finished and we know of one person being saved.

Marantha: R. Pickering has finished in the gospel. The word was faithfully preached and watered by the prayers of the saints, who were disappointed that no-one professed to be saved.

Belfast Easter Conference: Large numbers gathered in the Grosvenor Hall for the ministry of the Word and reports of the Lord's work at home and abroad, which was shared by at least 20 brethren. The saints were encouraged by the large numbers of young people attending, and it was considered that the Lord gave help to His servants to minister to His people. The gospel was preached to a full hall on the Wednesday evening, and we know of at least 2 people who were saved as J.G. Hutchinson faithfully presented the message. It was also a source of thanksgiving that the meetings were conducted incident-free, in spite of the problems in the City.

Newtonbreda: D. Kane has just commenced in the gospel.

Addresses PERSONALIA

Mr Thomas Gilpin, correspondent for Ahorey Gospel Hall has moved to Bethshan, 203 Eden Crescent, Portadown, Craigavon BT62 5AR. Tel: 332475.

All correspondence for assembly in Rugby should be addressed to John T.K. Wardrope, 10 Fishers Close, Kilsby, Rugby, CV23 8XH. Tel: Crick 822654.

Please note that the assembly formerly meeting at Floriana in Malta is no longer in existence.

Please note that the telephone number for Mr. P.H. Harding is now 061 792 9246.

All correspondence for Union Hall, Uddingstone should now be addressed to D. G. Haxton, 11 Bowmore Gardens, Uddingston.

All correspondence for the Gospel Hall, Fraserburgh should now be addressed to Mr. Alex Tait, "Beth-El", 45A School Street, Fraserburgh, AB4 5HT. Tel: 0346 26208.

Inverness: Culloden Assembly, Keppoch Road have finally finished the building of their Gospel Hall. The saints are grateful for the prayers and practical help given by the various assemblies and individual brethren.

All visitors are warmly welcome to the Breaking of Bread held each Lord's Day at 11 a.m. Letters of commendation would be appreciated unless known to local saints.

Bridlington: Believers meeting in accordance with New Testament principles at the Gospel Hall, 49 North Street, extend a warm invitation to visitors. Lord's Day 10.45 a.m. Breaking of Bread. 6.30 p.m. Gospel Meeting. Tuesday 7.30 p.m. Bible Reading and Prayer Meeting (D.V.). All correspondence to W.H. Boyd, 11A Chestnut Close, Bridlington, YO16 5YT.

Ilfracombe: The assembly meet at present in Regent Place, opposite P. Meadows, Optician in High Street near the main Post Office.

St. Austell: Summer visitors are reminded that the Breaking of Bread commences at 9.45 a.m. This is to avoid disappointment by coming too late for the meeting.

With CHRIST

Mrs JEAN CLARK, on 12th February, aged 68 years. Saved as a girl and in fellowship in the Kilwinning assembly for many years, our sister was a consistent attendee at the assembly gatherings until illness prevented her from doing so. Remember her dear husband George who cared for her so lovingly and her son John and daughter Janette and their families in America.

ADAM FERGUSON, of Natal, on 3rd March. Born in Edinburgh in 1906 and saved at 16 years of age, he was commended, after some time in the U.S.A., by the **Bethany assembly**, Edinburgh, to work among the Zulus in S. Africa in 1932. He laboured in the Mansfield and Eilm areas for almost 53 years, engaging

in preaching, teaching and building among the 20 African assemblies he saw commenced in the area. He was a skilled administrator and was greatly looked up to for advice and guidance by those who knew him. He had a great interest in Murchison Hospital, where he served as chairman until 1982. Prayer would be valued for his life-partner in service.

Mrs JEAN MCCALMAN, wife of the late John McCalman, on 9th March. Born and saved in N. Ireland, our sister came to Bellshill some 60 years ago. She was a considerable help to our late brother in his wide-ranging ministry and their home and interest were unstintingly given to the help of all the saints, particularly the young in the faith.

CHARLES A. LEITCH, on 12th March, in his 92nd year. Saved in his late teens, he was associated with the saints in the assembly in Tarbrax, later Livingstone Station. He was later in fellowship at Grangemouth where he served the Lord for the last 58 years. He was correspondent for over 20 years and was much loved and respected as an overseer and shepherd whose testimony and witness were an encouragement to all in the assembly.

ROBERT MCARTHUR, suddenly on March 14th, aged 50 years. Our esteemed brother in Christ engaged in the ongoing activities and was a faithful elder at Bruntfield assembly, Edinburgh. Saved in early life, he was brought up in Stirlingshire where he and his parents were well-known in assembly circles. In fellowship for a number of years at Busby, he later moved to Edinburgh. Robert early found work to do in the church, where he faithfully served the Lord and His people. Our brother, having a gracious and sympathetic manner, was a man to whom one could go and seek counsel and help at any time. His interest in young people, having three sons of his own, endeared him to young and old alike. The hospitality of the McArthurs' home, where all were made welcome and where Robert enjoyed speaking about the Lord, was known to many. Prayer would be valued for Molly, John, Philip and Neil that they may experience the comfort of a loving God and Father.

Mrs JOHN CARSON, on 25th March, in her 81st year. Saved in her teens at meetings conducted by two men in Mr Wylie's barn, Killycowan, Glarryford, she with her late husband John came to the district of Ballywatermoy in 1933. They were received into fellowship there and for 52 years she continued in happy fellowship with the Lord's people. She was a good woman and was continually thinking of others. Her home was always open for the Lord's people, and she had a keen interest in missionaries, many of whom visited her when on furlough. She was held in high esteem by neighbours and all who knew her, as the attendance at the funeral indicated. She attended all the meetings connected with the assembly until about three

weeks before her home-call. Prayer would be valued for the family circle and especially for her daughter who is left on her own.

ALEXANDER FLETCHER, on 25th March, aged 83. Saved in his late teens, he was commended from Hebron Hall, Glengarnock to Kilbirnie Gospel Hall, where he was in happy fellowship since 1933. He was very devoted to the local assembly and was a regular attendee at all the gatherings. He made a good contribution to the assembly both inside and outside, and was held in high esteem by young and old alike.

Mr ROBERT MULHOLLAND, on 25th March. Our brother came into fellowship at Abingdon Hall, Glasgow in June 1960 from Baltic Hall. His reputation as a doughty Gospel preacher already preceding him was soon recognised as well earned. Robert while willing to give ministry to the saints was firstly and foremostly a preacher of the Gospel, thus over many years of service there are many on the way to and many already lining the courts of Glory because of our brother's prayerful and earnest preaching. Although preceded to Glory in 1974 by his help meet Annie Roberts, his home was always, as when his wife was alive, a haven of hospitality for God's people. Thy place empty here, 1 Sam. 20:18, means it is filled in heaven.

WALTER HILL, on 29th March, in his early seventies. He was saved on the 13th December 1973 at meetings in Lisnabreen, Bangor, conducted by J. Brown and J. Lennox. Sometime later he was received into the Ebenezer assembly, where he took a deep interest, sharing in Sunday School work and handling the magazines for the assembly. He continued faithfully until hindered by sickness. During his illness he was tenderly cared for by his devoted wife until his home-call. Ebenezer Hall was full for the funeral service. Prayer would be valued for his wife and some of the family connections who are not saved.

Miss ELIZABETH CRAIG, on 5th April. Saved in early life our sister was for many years in fellowship in the Torry assembly and latterly in the Holburn assembly, Aberdeen. For the past few years failing health prevented her from attending the assembly gatherings, but she always enjoyed a visit from the Lord's people. During the final few months of her life she was well cared for in the Summerhill Eventide Home.

Mrs MARY STEVENSON, on 7th April, aged 69. Mary was saved as a girl and received into assembly fellowship at Springburn in her early teens. She had a happy and bright disposition, and was ever concerned about the eternal welfare of those with whom she lived and worked, some of whom were convicted by her personal testimony. Being given to hospitality she and her husband opened their home to the saints, showing a particular interest in

young people, many of whom met their future partners in life at these gatherings. They had the joy of seeing their family saved and received into fellowship at King's Park, before they moved to Greenview Hall and latterly to Harley Street. Struck down with Alzheimer's Disease, she was eventually permanently hospitalised, from whence she departed "to be with Christ, which is very far better".

ALEXANDER HOLBOURNE, on 7th April, aged 81. Born in Motherwell, he was saved in his teens and in happy fellowship in Kilbirnie Gospel Hall since 1921. He was in turn Sunday School teacher, Bible Class superintendent, correspondent, treasurer, trustee and elder. In earlier years he was a faithful preacher of the gospel and engaged in ministry, and was involved in the work of the Ayrshire Tent for many years. His practical experience in industry was a great asset to the assembly. He was highly respected in the community and in the assembly where his contributions at the Breaking of Bread were very much appreciated. Much prayer is needed for his widow who has been ill for more than a year and depended so much on his help.

Miss EDITH GULSTON, on 10th April, in Puerto Cabello, Venezuela. Our aged sister was commended to the work of the Lord from Canada in 1924, and helped in the school in Puerto Cabello which was just then beginning. Later when the Old People's Home was commenced she shouldered the responsibility of Matron, and held the position until old age forced her to retire. Throughout her long life of usefulness and service, she gave her all to the Lord's work in Venezuela.

Mrs MARTHA SCOTT, Belfast, on 12th April, in her 90th year. She was saved as a girl of 20 years in gospel meetings held in Apsley Street Gospel Hall in 1915; the speaker was Mr Thomas. She was in happy fellowship in the assembly in Donegall Road Gospel Hall for over 50 years. For the past years owing to ill health she was unable to attend the assembly gatherings. Latterly she was cared for in Faith House Eventide Home.

Mrs JEAN LOWRIE, on 14th April, aged 80 years. Our sister was baptised in Falconer Street Hall, Port Glasgow, in 1933 and was in fellowship with the assembly meeting there and now in Hebron Hall, Port Glasgow until her homecall. She was constant in her participation in assembly gatherings, and had the joy of seeing her family coming to love and serve the Lord.

Mrs NETTA WEIGHTMAN (nee Ross), on 14th April, aged 59 years. The beloved wife of Dennis and mother of Heather, Fiona and Sandra, our sister was called home after a long and painful illness. She was saved in her girlhood days in Glasgow, and received into fellowship in Union Hall. After marrying she moved to Newcastle for a period, and then

spent the last 28 years in Dumfries. Always true to assembly truths, she was a godly sister with a good testimony.

JOHN MCLEMAN, on 15th April, aged 66 years. 50 years in fellowship in Fraserburgh assembly, where he served the saints as precentor and correspondent for a time, he bore a quiet and consistent testimony. He leaves a widow and only daughter in fellowship.

Miss ISABELLA WOOD, on 15th April, aged 86, at Woodcot Hospital, Stonehaven, where she bore a bright witness for her Lord. For many years she was in happy fellowship at Fountain Hall, Aberdeen, where she bore a quiet and consistent testimony.

Mrs LILY WILSON (nee Bruce), on 18th April, at Eastern General Hospital, Edinburgh, aged 80 years. Saved in early life, she was in happy fellowship with the saints in Hebron Hall, Aberdeen. After her marriage she was in fellowship with the saints in Wesley Hall, Dalkeith (now Buccleuch Hall) and latterly in Bruntsfield, Edinburgh. She had a quiet and lovable nature and was given to hospitality. She had the joy of seeing all her family saved and in happy fellowship.

Mrs MARY HOWIE, on 20th April, aged 81 years. Led to the Lord by her mother at 14 years of age, and received into Dregghorn assembly, she continued there until moving to Irvine where she met with the saints for the past 38 years. Our sister was diligent in service in women's work and faithful in her attendance at the gatherings of the Lord's people.

JOHN ASHLEY BORROWS, in April 1985, aged 74. The saints meeting at Alexandra Hall, Hornsey wish to pay tribute to our brother, and to acknowledge the many ways in which he served the church here, being steadfast in the things of God. He was leader of the Sunday evening children's meeting for some years, treasurer, secretary, an elder, and a visitor of the sick and elderly. He used his car to bring people to the services and was always available to give guidance on money matters.

Mrs PEGGY CROOK, on 22nd April, after a long illness patiently borne. With her husband she was in fellowship in Uddingston, Bothwell-haugh and latterly Bellshill. A very gracious sister, she will be much missed by her husband, daughter, son-in-law and grandchildren.

Miss EDITH FERGUSON, of Kingsmills assembly, on 22nd April, in her 87th year. Saved in 1936 when Mr C. Fleming and Mr W. Abernethy had meetings near her home. She endeared herself to a large circle of friends, and desired to see the work of the Lord prospering. A very reverent hearing was given to the Word spoken at her funeral.

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1985

Subject:

Hebrews 8 - 13

Speakers:

Mr H. Bell, Dawlish
Mr E. Parmenter,
Weston-Super-Mare

Full particulars from: B.J. Wakeham,
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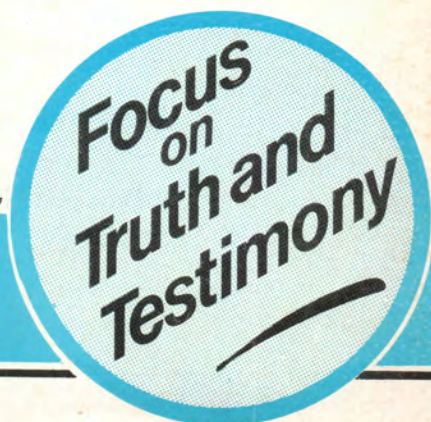
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EDITORIAL **Searchlight**

Now therefore arise, go over this Jordan (Josh. 1:2)

While illustrating in a beautiful way the blessedness of heaven, Canaan yet typifies a present experience — the practical enjoyment of all that God has purposed that Christian life should be; that is, the reproduction in our experience of the life of Christ. To God, His life was delightful, like the perpetual incense whose fragrance forever permeated the Holy Place; to man it was like the dew of Hermon, bringing refreshment and blessing wherever He went; inwardly, His soul was filled with holy joy and settled peace, even in the presence of the betrayer and with the shadows of the cross falling starkly across His path.

This is Canaan. Between our souls and that land of purest delight there rolls the Jordan, speaking now not of physical death but of that which is moral. It is true that every believer "died with Christ" (Rom. 6:8), has been "crucified with Christ" (Gal. 2:20); both of these verses speak of what is positional. The question is how this can be made real in practice, a problem as great as that which faced Israel.

Now it is just at this point that we are apt to go astray by thinking that the injunctions of Scripture — mortify, put off, put on — imply that we must rigorously impose on

ourselves a code of carnal rules. Not so! The flesh can no more mortify the flesh than Satan can cast out Satan. That will only lead to the cry, "O wretched man that I am! who shall deliver me from the body of this death" — the cry of a soul vainly attempting to gain the victory in its own strength.

As the secret for Israel lay in the ark, so for us it lies in Christ. "I thank God, through our Lord Jesus Christ" is the joyous response of the soul that has discovered that the triumph has already been won, and that we but enter into it, by faith.

Shall we then hear the Spirit's voice, "Now therefore arise, go over this Jordan", or shall we tarry in the plains of Moab? Moab speaks of the flesh, especially in its love of idleness, luxury and self-indulgence (Jer. 48:11). In spiritual experience it is that tendency, of which we are all aware, to choose the path of least resistance, the easier way, the softer option. It brings us to a place of material advantage but of spiritual sterility.

How sad then that so many of us, like the families of the tribes of Reuben and Gad, are content to settle there and never enjoy the delights of Canaan. Or perhaps worse, to be like their fighting men who, by their courage and strength in conquest, actually brought others into the possession of the inheritance and then turned back, content themselves with the plains of Moab.

K.S.

The Epistle to the Romans (7)

By R.I. McKeown, Cookstown

Redemption, 3:21 - 5:21. Had this epistle ended at 3:20, gloom and despair would have been the order of the day. However, the gloom and despair can be rolled back! There has been divine intervention as indicated in 3:21, "But now the righteousness of God without (apart from) the law is manifested ..." This is the righteousness which God will bestow upon and impute to all those who exercise faith in Christ.

In verses 21 - 26 we are introduced to some of the grand foundational truths of the gospel:

1. Righteousness. In vv. 21-22 it is the righteousness which is imputed or reckoned to the sinner when faith is exercised. Paul points out that the "law and the prophets" bear witness to this great truth, and it is evident that, yet again, the apostle shows the harmony between the Old and New Testaments — indeed in this epistle there are at least 62 direct quotations from the Old Testament.

Righteousness then simply means the character or quality of being righteous: it used to be called "right-wiseness", and this would easily convey its meaning. In vv.25 and 26 it is the divine attribute of God, i.e the righteousness of His character that is in view, as demonstrated at the cross.

2. Justification (v.24). This is the act of clearing a man of every guilt, it is absolute acquittal. In this verse the use of the present continuous

tense, "being justified" refers to the continuous work of God through the centuries, through the Gospel of justifying sinners, who exercise faith in Christ.

3. Grace(v.24). Grace is the unmerited favour of God. Human worth or endeavour are irrelevant concepts in relation to the great matter of salvation.

4. Redemption (v.24). The Greek word for "redemption" here particularly has "deliverance" in view and, in the context; it is deliverance and that is hardly surprising as the Roman epistle emphasises that man is ensnared by sin and guilt. Again, it should be noted that this redemption is "in Christ Jesus", not the law.

5. Propitiation (v.25). Here the expiatory sacrifice of Christ is in view. This word is used elsewhere in the New Testament only in Heb. 9:5, where it is translated mercyseat. In Rom. 3:25 the word clearly stands for Christ Himself in His sacrificial death — the mention of His blood emphasises the death of Christ. We love Him for all the glorious worth and perfections exhibited in His life on earth, but we love Him too for the infinite worth, the expiatory value of His death.

Verse 25 shows that the cross is a declaration of the righteousness of God's past behaviour in relation to sins that are past — here the R.V. is to be preferred to the A.V., "... the

passing over of sins done aforetime...". This is a reference to the sins of Old Testament believers and corresponds closely with Heb. 9:15. The view, held by many, that the reference is to the sins of all unregenerate men of the human race is not really sustainable because the Genesis flood is evidence that God did not always pass over the sins of men, as is the case with Sodom and Gomorrah.

Verses 27-31 confirm what the apostle has already said, and at the same time, serve as an introduction to chapters 4 and 5. Three important questions are asked —

(i) vv. 27-28 — "Where is boasting then?" (see 2:17 and 23). It is excluded on the principle of faith because a man is justified by faith without the deeds of the law. This is further developed in 4:1-8.

(ii) vv. 29-30 — "Is He the God of the Jews only?" The Jews thought so: He is after called the "God of Israel" (Matt. 15:31) but not exclusive to Israel. This theme is further developed in 4:9-12 and 5:12-21.

(iii) v.31 — "Do we then make void the law through faith?" The relationship of faith and the law are discussed in 4:13-22. The law and the christian's relation to it are considered from 6:15 - ch.8.

In chapter 4 Paul produces Old Testament proof in support of his argument that a sinner can be declared righteous on the principle of faith alone. In chapter 3:21 the apostle had claimed that this righteousness of God apart from the law had been "witnessed by the law and the prophets". He selects Abraham and David, witnesses from the law and the prophets respectively. The importance

of the two Old Testament characters chosen should not be underrated: Abraham was their greatest patriarch and father of the Jewish nation, and David was their greatest monarch; their importance in Scripture can be judged by the space allotted to them; both names are found in the opening verses of the New Testament (Matt. 1:1). In Romans, Abraham is the chief example of justification by faith, whereas in James' epistle he is the chief example of justification by works. In the latter case it is not works instead of faith, but rather works as both the evidence and fruits of faith. ■

BOOK REVIEW

Easter In Durham: Bishop Jenkins and the Resurrection of Jesus by Murray J. Harris; published by Paternoster Press; price £0.85.

Dr Harris has already written extensively on the Resurrection of Christ and seeks to answer scripturally and logically the blasphemous statements of Bishop Jenkins. The preface by the Bishop of London shows the concern raised in the established church when a notable cleric denies "the faith once delivered to the saints".

The booklet is arranged in a way that could confuse some readers. Quotations from Bishop Jenkins statements begin each chapter. The division between these and the author's rebuttal are not as clear as they could be.

The treatment of this important subject is sound and well founded on that impregnable rock respected by every true child of God — the holy Scriptures. It may be that the issue of this booklet will turn some once again to "thus saith the Lord" and so their shipwreck be averted.

T.W.

The Kingdom of God

by E. Robinson, Exmouth

It is well at the outset to distinguish between the moral and the spiritual. They do not conflict, indeed they complement each other. What is moral must come first as providing a well-established basis on which to build, reaching to the higher and more sensitive spirituality. Nor are the two set in water-tight compartments, for many scriptures combine the two. It is probably true to say that in general moral ministry predominates, perhaps necessarily to meet Christian state in our day. In addition, what is spiritual in character makes a greater demand upon the hearer than the easier moral which perhaps sadly, is in greater favour.

Perhaps a little inconsistently then, we turn to kingdom truth. The Gospel by Matthew is concerned largely with what the Authorised Version calls "the kingdom of heaven", literally this is the kingdom of the heavens which is rather different. You will recall that Paul speaks of "a man in Christ" (himself) being caught up to the third heaven, to Paradise. The difference is not just academic as we see in that Christ Himself has entered into heaven *itself* as distinct from heavenly places. These gradations are instructive, showing that the A.V. rendering of the kingdom of the heavens (used by Matthew alone, as distinct from the other three Gospels), is in need of clarification. Peter's ministry is on the whole moral in tone, Ephesians and

Philippians more spiritually enlightening. This in no way is concerned with any relative importance — all scripture is of the greatest possible value.

Mark, Luke and John treat of the kingdom of God, carrying with it what is stable and firmly established. It is a sphere where the authority of God is supreme and fully recognised. Hence our entry into it is by subjection to Christ and the reception of the Gospel, which is preached for the *obedience* of faith, thus rendering the hearer in a serious state of responsibility (Mark 9:47-48). Paul gives a definition of the kingdom of God, "For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Spirit" (Rom. 14:17). Negatively it is not just a civilised mode of living, but is, positively, the blessed features of righteousness, peace and joy. Very beautifully, the Lord describes it as composed of little children, suggesting that in it was to be found no other but the will of God (Mark 10:14). He goes on to declare that although John the Baptist was so great a prophet, "he that is least in the kingdom of God is greater than he" (Luke 7:28). The spirit of a little child is to mark those who are so greatly honoured. Pride is ever an abomination to God and has no place in His kingdom.

This kingdom then is a sphere of moral responsibility entered upon

individually, not directly connected with our church fellowship. Entrance is clearly stated to be by new birth, being born again (whether Jew or Gentile) (John 3:3-5). Otherwise he cannot see, or at all understand (v.3) and this is amplified (v.5), by the word, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God". Water cleanses: it came from the side of Christ as He died. A man is morally purified through the application of the word of God by the Holy Spirit. He sanctifies by cleansing through the washing of water by the word. Baptism is the sign of death with Him; coming up out of the water, we begin a new life in resurrection.

The entry into the kingdom involves a very definite step of commitment. We never move out of this sphere of subjection to the will of God: we find it to be the happiest of portions in which to move. Over all our movements is the mighty protecting hand of our God, ensuring safety and peace amidst all that may be contrary. The kingdom which Jesus preached had its origin in the place from which He had come, the glory. Its great feature is *power*, "The kingdom of God is not in word, but in power" (1 Cor. 4:20). That power is resurrection, which is greater than that of creation. And there was war in heaven. Michael and his angels fought against the dragon, "And I heard a loud voice saying in heaven, Now is come salvation, and strength and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:7-10). ■

"Redeemer and Lord"

*"Christ the Lord, God's Son eternal,
By whom, for whom, all was made;
Came to earth, born of a virgin,
And was in a manger laid.
Truly man, the holy, sinless;
Object of God's pure delight;
Living here for His own glory,
Of the world the one true Light*

*Dying on a cross at Calvary,
For our sins to suffer there.
Subject of man's scorn and hatred,
That we might heaven's glory share.
Lamb of God, the spotless offering,
To redeem us with his blood;
Shed for our complete redemption,
Thus to bring us nigh to God.*

*Rising from the grave in triumph,
Now exalted on God's throne;
Christ the Lord, God's Son eternal,
Lives to save and keep His own.
And one day He will be coming,
To fulfil His spoken word.
Then with joy we shall behold Him,
Our Redeemer, Saviour, Lord.*

*His great shout will wake the sleeping,
Who in faith have lived and died.
Living saints, changed in a moment,
With them shall be glorified.
Blessed hope, both sure and steadfast,
Anchor of the trusting soul.
Then to be forever with Him,
While eternal ages roll.*

F.A.V. Regler

The Minor Prophets (2)

by E.R. Bower

(5) **MICAH**, the prophet who inveighed against the corruption which he saw in every strata of the society of his day. Morality was at a very low ebb, and again God warns of inevitable judgment upon His people, and upon the nations. As before the threat of judgment was tempered by hope, hope for the future remnant in the day of Messiah which was drawing ever nearer. The Messianic Kingdom is the principal theme of Micah.

Herod, troubled at the thought of the imminence of the "King of the Jews", asked "where Christ should be born" and the answer born of intellectual, rather than experiential knowledge of the Scriptures was, "Thou Bethlehem, in the land of Judah, art not least among the princes of Juda: for out of thee shall come a Governor that shall rule My people Israel" (Matt. 2:6; Mic. 5:1-5). Satan, as we know, sought to frustrate or thwart the purposes of God.

Then, as now, there are many who regard the Scriptures as having little or no meaning; no relevance for the day in which we live; they did not, and do not, wish to know, and Peter, speaking of the "last days" sums up, "Where is the promise of His coming? for all things continue as they were ..." (2 Pet. 3:4). We take comfort as those of Micah's day, in the hope set before us, for there are still many who, like Simeon, Anna and others, await the Consolation of Israel (Luke 2:33);

many who wait for the coming of their Lord for His Church. The two are not synonymous, but they have this in common — they await their King.

Following Isaiah, there is a gap of some seventy years until Jeremiah. Israel was in captivity, and the evil king Manasseh who made Jerusalem to run with blood and who seduced Judah to evil practices beyond that of the nations, reigned in Judah. Jeremiah came with the last message before the inevitable judgment fell upon Judah and upon Jerusalem. With Jeremiah were Habakkuk and Zephaniah.

(6) **HABAKKUK** was the prophet of woe upon Judah, whose end was very near, but he was also the prophet of prayer and of faith. Paul, speaking to the men of Israel (Acts 15) referred to our Lord as the Seed of David, then to His rejection, and of His death, but went on, "Be it known unto you therefore . . . that through this Man is preached unto you the forgiveness of sins, and by all Him all that believe are justified from all things from which they could not be justified by the Law of Moses". As Habakkuk had succinctly put it, "The just shall live by his faith" (2:4). Following this, Paul repeated Habakkuk's warning (1:5 LXX), "Behold, ye despisers, and wonder, and perish; for I will work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you".

(7) **ZEPHANIAH** prophesied of the coming day of wrath against the nations, particularly against Judah and Jerusalem, and exhorted to repentance, but again the message of hope, blessing and restoration for the remnant of Israel was given. There is just one rather obscure reference to the words of the prophet in the New Testament within the context of the parables of the Kingdom (Matt. 13). Explaining the parable of the tares, our Lord said, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend (scandalise) and them which do iniquity; and shall cast them into a furnace of fire ...". Zephaniah had written, "I will consume ... the stumbling block with the wicked".

Overlapping Jeremiah were also Joel and Obadiah.

(8) **JOEL** is the "prophet of the Holy Spirit", and the prophecy is a saga of the wasted years. "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (1:4). Joel follows Hosea in bringing the same message of restoration, "I will restore to you the years that the locust hath eaten ... My great army ..." (2:5), and in 3:16 God says, "... the Lord will be the hope of His people, and the strength of the children of Israel". Israel will "know that I am the Lord your God". Peter, at Pentecost, was fully persuaded that the lost years were about to be restored, and that the "afterward" of Joel 2:28-32 had arrived.

Said he, "This is that which was spoken by the prophet Joel, 'and it shall come to pass in the last days ... I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will shew wonders ... and it shall come to pass that whosoever shall call on the Name of the Lord shall be saved' ". A prophecy not yet wholly fulfilled.

(9) **OBADIAH** is the continuing story of Jacob and Esau as seen in the coming day of the Lord, but it has practical lessons for "brethren". "Upon mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions" (v.17). Truly, Israel's hope today.

(10) **HAGGAI**, with Zechariah, is the prophet of the Remnant and of the Restoration. He was the "Lord's messenger in the Lord's message unto the people, saying, 'I am with you', saith the Lord" (1:13; 2:4). Zerubbabel, prince of Judah, with Joshua the High Priest, is seen as a sign (2:23) of the coming Messiah. "Yet once, it is a little while, and I will shake the heavens and the earth ... I will shake the nations, and the desire of all nations shall come, and I will fill this House with glory". The phrase "desire of all nations" is usually considered as referring to the coming of our Lord, but not all versions agree. The Hebrew epistle (12:26-29) quotes, "Yet once more I shake not only the earth, but also the heaven, and this word, 'yet

once more" signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Therefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve the Lord acceptably and with godly fear; for our God is a consuming fire". Note the context here! Haggai is no exception to the rule that where there is reprimand or rebuke, there is also promise. The line of Zerubbabel, descendant of David, would continue — our Lord being in direct lineal descent is the "chief corner stone" of the "building fitly framed together for a habitation of God through the Spirit" (Eph. 2:21,22).

(11) **ZECHARIAH's** prophecy is apocalyptic in content, and there are at least two Messianic prophecies. The first in 9:9. "Rejoice greatly, O daughter of Zion ... behold, Thy king cometh unto thee: He is just, and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass". The fulfilment is seen in Matthew 21:5; Mark 11:8,10; Luke 19:36,40; John 12:12 and we may wonder why the priests and the scribes, with all their knowledge of the Scriptures did not see the signs written for them in the Twelve and elsewhere. But are we any better than they? Are our own eyes just as defiled and dim that we see the signs but see not Him? The "signs of the times" are to be seen everywhere. The second clause is in 13:7. "Awake, O sword, against My Shepherd, and against the Man that is My fellow, saith the Lord of hosts: Smite the Shepherd and the sheep shall be scattered ..." — words taken up by our Lord as the Cross

reared its shadow (Matt. 26:31; Mark 14:27). The Shepherd King came; was rejected and smitten. The flock of Israel was scattered to the winds.

It is believed that Zechariah is, in sequence, the last of the prophets, for in many respects it forms an introduction to the Book of the Revelation of our Lord Jesus Christ. Malachi, as already said, is the "bridge" between the Testament, the "Seal of the prophets". ■

(To be concluded)

BOOK REVIEW

The Birth of the Bible by William J. McRae; published Everyday Publications price £4.20.

The sub-title of this book indicates that it is "A Study Guide on How our Bible came to us". Perhaps because it is a study-guide, it comprises text, illustrations, bibliography and assignments for the student. The text is especially helpful in content, although written in conversational prose with the obvious trans-Atlantic vocabulary.

The author's belief in the inspiration of Scripture is evident as is his grasp of just what that means. He examines topics like inspiration, the canon of Scripture, the so-called errors of Scripture and unashamedly concludes that the total inspiration of Scripture is foundational to faith.

The reader may not agree with every view expressed in the book. The reviewer certainly does not see the 4 million tons of oil annually delivered to Haifa as proof of Gen. 49:13 or Deut. 33:18-19. However, such incidental matters should not spoil the book for any interested reader.

T.W.

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

Is it scriptural to state that the Lord Jesus Christ bore the sins of all mankind, and can we preach Christ as a substitute for sinners telling all that their debt has been paid by Christ's shed blood? Some would point to the following passages to prove the above (1 John 2:2, John 1:29, Isa. 53:6).

ANSWER

On the question of bearing sins it is not scriptural to say to the unsaved "all your sins have been borne by Christ". It is best to keep to the way such matters are taught in the Word of God "who His own self bare **our** sins in His own body on the tree" (1 Pet. 2:24). In this passage Peter is writing to those who are already "born again" (1:23; 2:2).

The responsibility of the gospel preacher is to preach the value of the atoning work of Christ. Failure to observe the distinction between propitiation and substitution has caused difficulties in the minds of some believers when they consider these matters.

Propitiation describes the sacrificial work of Christ from the Godward aspect. The root idea is to satisfy, and propitiation was made in the Old Testament when the blood was placed upon the Mercy seat for the eye of God to look upon. 1 John 2:2 is written to believers (note the plural pronoun "our") and is teaching that our Lord Jesus Christ is the propitiatory offering for our sins actually, and not ours only but the whole world, that is potentially. Thus we learn that there is sufficient in the work of Christ to meet the need of all, this we should preach to all.

John 1:29 refers to the same aspect of truth, the "sin" of the world is spoken of, not the "sins" of the world. Christ has dealt with the root principle, thus we preach Him as the "sin" bearer. Isaiah 53:6 speaks of "iniquity" (singular) although it should be understood that the language of that chapter is indicating the words of repentant Israel in a future day as they look back to the work of Christ.

J.R. Baker

QUESTION

Can you explain the apparent conflict between passages such as John 1:18 "No man hath seen God at any time" and the two references in Exodus 24:9-11 when Moses and three priests "saw God"?

ANSWER

On looking at Exodus 24 and other similar passages in the Old Testament it would appear that not even Moses did really see God (see Exod. 33:18). That there was no visible form or representation of the divine nature, is clear from the reading of Deuteronomy 4:12 where it clearly states that they saw no similitude ie. no form or shape. The passage in Exodus shows that they saw some symbol or emblem of the divine glory, and stood as chosen witnesses for that purpose. What they did see is not even capable of description so that no image or picture could be communicated, yet they were convinced that God was with them of a truth. Only what was "under his feet" is described as the paved work of a sapphire stone. A comparison with Revelation chapter 1 when John saw the Lord Jesus shows that he could describe Him in detail. It is clear that such detail was not available to those present in Exodus 24.

John 1:18 is really showing that what was at best only partial in Old Testament times, is fully declared in the person of Christ.

J.R. Baker

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel.

Chapters 4 and 5 — More Prophetic Types. Last month we suggested that chapters 3 to 6 inclusive of this Book of Daniel should be studied together and that they contain not only a record of historical events, but prophetic types unfolding to us the continuing character of this period of time known as "the times of the Gentiles". In considering chapters 3 and 6, we drew particular attention to the miraculous preservation of a faithful remnant in spite of persecution. In the two chapters currently before us, chapters 4 and 5, our attention is drawn more particularly to the Gentile powers themselves, to their characteristics and to God's dealings with them.

TWO KINGS

Two Babylonish kings feature in these chapters: "Nebuchadnezzar the king" (4:1) and "Belshazzar the king"

And what a contrast they present! In the former we have the "head of gold" (2:38) but, alas, as we turn to the latter, how the gold has become tarnished, and Belshazzar is best known for his debauchery and profanity. It should be noted that the relationship between them was that of

grandfather and grandson and references in chapter 5 to "father" and "son" should be so read.

As an assembly takes character from its elders, so a nation from its monarch. What, then, do we learn of the moral features of Babylon from these two kings? From the one we learn of its arrogance and from the other of its impiety. Said Nebuchadnezzar in 4 v. 30 "Is not this great Babylon, that I have built . . . ?" Said Daniel to Belshazzar in 5:23, thou "hast lifted up thyself against the Lord of heaven".

GREAT BABYLON

And is your mind not already travelling on to the Book of the Revelation chapters 16, 17 and 18, where "great Babylon" comes "in remembrance before God"? And the very features here displayed in these two chapters will then be found in abundance. Nor need we wait for that end time. Such characteristics are only too evident in our own day, and all around us.

OUTLINE OF CHAPTERS

Chapter 4. (1) The Proclamation (vv. 1-3). Here at the outset of the chapter we have a public proclamation issued by the humbled king which does him credit. No longer does he refer to the Lord as Daniel's God nor as Shadrach, Meshach and Abednego's God. Such had been his acknowledgment earlier in the book. Now he owns Him as "the High God", literally "the **Most High God**" (v.2). To the patriarchs He manifested Himself as "the Almighty God" (Exod. 6:3); to Israel as "Jehovah" (Exod. 6:2); to us as "Father" (Rom. 8:15). What then of this title, "the Most High God"? It is first to be found in Gen. 14:18 where Melchizedek is described as "the priest of the Most High God". Later

down that chapter He is further described as "the possessor of heaven and earth". See, too, its use by Balaam in his fourth parable in Num. 24:16 concerning "the latter days" and you begin to realise that this title looks on to the dawning of the great millennium.

(2) The Perplexity (vv.4-18).

The king is enjoying both peace and prosperity when both are rudely shattered by a dream.

Nebuchadnezzar is petrified. He who was "flourishing" sees in his dream a great tree which plainly depicted himself, and a heavenly watcher is seen descending and exclaiming "hew down the tree . . . the Most High . . . setteth up over 'the kingdom' the basest of men".

(3) The Pronouncement (vv.

19-27). Daniel interprets the dream, and clarifies that the judgment will continue until the king acknowledges "that the heavens do rule".

(4) The Punishment (vv.28-

33). He who had been lifted up in pride was reduced to the level of a beast of the field. And while we shall return to this in chapter 7 our minds go to Revelation 13 where the antichrist himself is described as a "beast".

(5) The Praise (vv.34-37).

What music is this, to hear the proud Gentile monarch praising and extolling and honouring "the King of heaven". Ah, beloved reader, Psalm 117 will yet be fulfilled "O praise the Lord, all ye nations".

But if there is a happy ending to chapter 4, not so as we turn now to:

Chapter 5. Here we have unfolded the doom of Babylon. Two hundred years before, Isaiah had prophesied "Babylon is fallen, is fallen . . ." (21:9) and Jeremiah had later added "and shall not rise from the calamity that I will bring upon her" (51:64). Here in Daniel is a foreshadowing of the final destruction of Babylon, whether as city or as a system, as foretold in the

Book of the Revelation.

(1) Blasphemy (vv.1-4). Oh the wickedness, the depravity, of godless man, vaunting the name of the Lord unaware of impending judgment. "Come out from among them, and be ye separate, saith the Lord". Never was this word of Isaiah more necessary than today. Let us recognise the godless character of the days in which we live, on the eve of the revealing of "that man of sin . . . the son of perdition".

(2) Bewilderment (vv. 5-16).

Clearly Belshazzar has learnt nothing from the lessons of the past. No wonder Daniel has dissociated himself from the wicked and profane king (v.13). And in the hour of his greatest infamy, God speaks to him in such a striking fashion that the revelry ceases, the drunken king's face assumes a deathly pallor and he is seized with violent and uncontrollable trembling.

(3) Balances (vv. 17-31).

Contemptuously Daniel spurns the offer of reward, rebukes the evil king (N.B. v. 22 "thou . . . has not humbled thine heart, though thou knewest all this") and reveals the sentence from the throne of heaven. "Mene, mene" the fingers had written, "doubled . . . because the thing is established by God and God will shortly bring it to pass" (Gen. 41:32).

Why does Daniel change one word when giving the interpretation? One suggestion appeals to the writer viz: "upharsin" means "dividing" while "peres" means "divided". And between the time of writing and the time of interpreting, Darius has entered the city on the dry bed of the diverted river Euphrates and Babylon has fallen.

"Weighed . . . and . . . found wanting" what an epitaph, written large and plain across all that is Babylon. Beloved reader, be warned: "come out from among them, and be ye separate". ■

Light from an Old Lamp

by the late William Hoste

Discipline in the House of God

This series from the pen of a former editor first appeared in the Believers' Magazine in 1935.

(2) The Overtaken Brother. If any man be overtaken in a fault, ye that are spiritual restore such an one in the Spirit of meekness, considering thyself lest thou also be tempted" (Gal. 6:1).

It is important to differentiate between "the Church which is His body" — the Church Universal, embracing all believers from Pentecost to the Coming of Christ for His saints, and the local Churches or gatherings of believers. These latter are called sometimes, "Churches of God" (1 Thess. 2:4); sometimes "of Christ" (Rom. 16:16); of the Saints" (1 Cor. 14:33); even "of the Gentiles" (Rom. 11:4); or Churches of a province, e.g., Judaea, Galatia, Asia, etc. (never are found in Scripture such phrases as "The Church of England", of "Scotland", or "Ireland", etc), sometimes simply "the churches" — always meaning called-out companies from Jew and Gentile in the various localities in question.

The former is the work of God alone, and is formed by Christ Himself by baptising into one body each of His own in the Spirit (1 Cor. 12:13).

Man does not receive into it, nor does any man put away from it. Union with Christ is indissoluble and eternal: the Church is the fruit of a Divine work alone (though gospel-preaching by men is usually the means to that end), and "the gates of hell shall not prevail against it" (Matt. 11:18).

The Churches are composed of persons received on their confession of faith. Each truly gathered company is a House of God, a temple of the Spirit, and those forming it are responsible to "behave themselves in it", and to "keep the faith": the House of God is a sphere of discipline — those in fellowship may have to be dealt with, and even put away from the fellowship. Some may prove never to have been born again, to be, in fact, "false brethren crept in unawares" (Jude 4), and have to be cut off from fellowship, or they may cut themselves off (Gal. 5:12), or be taken away by Divine intervention (1 Cor. 5:2).

These local Churches, while not viewed in Scripture, as a world-wide, iron-bound circle, ruled from a centre, as is, for instance, the Papacy, are nevertheless not independent, but interdependent, and in geographical areas, like Galatia and Asia, this correlation is necessarily peculiarly intimate. But even then the Churches were not told to put one another right,

still less to put one another out. Naturally fellowship between such Churches, as Syria and Philadelphia, would be closer than between them and Thyatira or Sardis. But it is unthinkable in any case that a man put out at Corinth could run round and be received at the neighbouring Church of Cenchroea. Such a happening could only be subversive, not only of discipline, but of fellowship. On the other hand it should be remembered that discipline in the house of God does not necessarily raise the question of a person's status as a believer, or prove him to be unreal, but only of his evil conduct or lapse in the particular case of practice or doctrine in view. Discipline is in view of eventual restoration.

Let us now turn to Gal. 6:1 as our starting point. This is not a man *pursuing* a course of sin, but *being pursued* by a temptation and suddenly overcome. Perhaps Peter himself in his fall, narrated earlier in the epistle, would fit into this category; he seems to have been "overtaken in a fault", through fear of man, and was rebuked before all; but he was no doubt restored, and that probably before this epistle was written; but all is left on the page of sacred writ for our warning. I once heard of a case which seems to fall within this class of offence, of one, who in her unconverted days had been addicted to strong drink. She was brought into fellowship, and after giving satisfying proofs of a changed life, under sudden temptation had a fall into the old vice. It was a sad case, but to the brethren who looked into the matter, it seemed that she had been "overtaken in a fault", and they felt that "a rebuke before all" (1 Tim. 5:30) would meet

the case. This was carried out in assembly. No sooner, however, had it been done, than a sister arose, walked round the hall to where the other was sitting, and publicly embraced her.

This was quoted to me by one present, a connection by marriage of the sister who acted thus, as a notable instance of Christian charity on her part. But the wrong was not against her personally; it was a public offence, and it seemed to me that her action was a well-intended, but misplaced, act of interference, calculated rather to mar the effect of the disciplinary measure, than restore the offender. The same thing has been done even in more serious cases, and is really quite out of order. Sometimes the carrying out of this "rebuke before all" is, even when clearly indicated, avoided for fear of consequences from the lawless character of the person or persons to be dealt with; but the consequences of not doing so "*before all*" must be faced too.

In a case which happened only lately, one, long a troubler in the assembly, was rebuked *privately* in a written document by the whole oversight, which was read to her in her home in the presence of her husband. But though professing her repentance, the delinquent continued the old ways, but secretly, taking advantage, it is to be feared, of the fact that the rebuke of the oversight was unknown to the assembly as a whole. God's Word was thus made of none effect. The exhortation of Deut. 24:8 may be applicable even where there is no leprosy in question, "Take heed . . . that thou observe to do according to all that the priests and the Levites shall teach you, as I commanded you,

so shall ye observe to do". We cannot improve on the procedure laid down in God's Word.

The duty of the assembly is not to act independently, but to submit themselves to the general action: having no personal or social fellowship for the time being with the one under discipline. A visit with restoration in view is of course another thing, but let it be by one qualified, and in full fellowship with elder brethren. "With such a one no not to eat" (1 Cor. 5:11), of course, in a social way (the not eating in a church sense being already settled by the putting away) is a principle of wide application.* The restoration of the failing one is not to be entrusted to the inexperienced or unspiritual, but to

those who are spiritual, and they are to do it "in a spirit of meekness"; and then there is something for each one to do for himself — considering thyself, lest thou also be tempted". You might be in the same position, tomorrow, but for the grace of God. John Mark was another whose fault might be classed under this heading. He, too, was restored, as we know, but not as soon as his uncle, Barnabas, as has been noted, made himself believe was the case. Paul with more discernment probably, detected the absence of true self-judgment in the young man, and it is impossible to restore anyone, till he or she be humbled to feel the need of it. ■

* This only applies strictly when the offender has been put out of fellowship.

To be continued

Human Judgment

by H. Butcher
Mitcham Junction

Three aspects of human judgment must have been distinguished. There is a judgment forbidden to all; there is a judgment desirable for all, and there is a judgment which belongs exclusively to assembly elders. The following titles may help us to think clearly about the differences between the three aspects:

1. The Divine Prerogative
2. Discernment
3. Decision of Elders

The Divine Prerogative. God is the Judge. All His servants are answerable to Him (see Rom. 14:4). If we set

up our own judgment throne and sit in judgment on our brothers and sisters, we are seeking to take to ourselves a divine right. It is not our place to lay bare and denounce all the faults and short-comings of our fellow believers. If we do this in thought only, then we ourselves are grievously at fault, but if we pass on to others our petty fault-finding we are even more at fault. What we say may be mere supposition which, if it was repeated as fact, could be very damaging. By unkindly criticism and gossip we "sow discord among brethren", and

that is an abomination to the Lord. He hates it (see Prov 6: 16-19). By our words we can sow bad seed in the minds of others. Seed is easily sown; to eradicate it may be an impossibility. Let us beware that we neither sow nor receive such seed; the Lord Jesus said, "Judge not, that ye be not judged" (Matt. 7:1).

Discernment. The aspect of judgment we have been considering is forbidden to all, but in Philipians 1 we have a judgment commended to all. We should seek discernment to recognise what is good and what is bad, that we may value the one and reject the other: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve the things that are excellent" (Phil. 1:9,10). This discernment belongs not to spiritual infancy but to spiritual maturity (see Heb. 5:14). We should distinguish not only between good and evil but also between what is small and what is great recognising that there are "weightier matters" (Matt. 23:23). With all of us there is some danger of treating small things as if they were great. Let us not make mountains out of molehills. May we have the discernment to perceive what is a "gnat" and what is a "camel" (see Matt. 23:24). In some assemblies where there have been no problems over doctrinal issues, serious troubles have arisen over quite trivial practical matters, even relating to the decor and furnishings of the hall! If a brother sees himself as a champion of the truth and is prepared to die in its cause, that is well, but let him avoid the folly of contending as vigorously over a matter of trivial significance as he would

over some great matter.

Decisions of elders. We come to the third aspect of human judgment. When godly men of experience, well-taught in the Scriptures and having a knowledge of the relevant facts of a case, reach a decision after earnest waiting upon God, it ill-becomes any brother or sister, without the same qualifications and without waiting upon God, to make loud protests that their judgment in that particular matter is wrong. If such a believer had better knowledge of the case, or had more experience, he might immediately reverse his own assessment. How deplorable a situation it is when the sheep are sure (but without foundation) that their godly shepherds are wrong, and either openly or secretly oppose them in their godly rule. The sheep should pray that the shepherds may be helped of God in the making of decisions in assembly matters. No sheep should act as if the responsibility for those decisions rested with him or her. To act as a rebel against godly rule is a very serious matter, and to support one acting in such a way is equally serious.

Let us take time in the presence of God to consider our own lives in relation to these three aspects of human judgment. Are we guilty of sitting in judgment on our brothers and sisters? The word to such is, "Judge not" (Matt. 7:1). Do we lack discernment as to good and evil or as to what is small and what is great? Hear the exhortation, "In understanding be men (or, fully grown)" (1 Cor. 14:20). Are any defiant against godly rule? Then: "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17). ■

·REGIONS·BEYOND·

Oman — A Land Apart

Situated between the arid vastness of the fiercest desert on earth, the Empty Quarter on the West, and the Arabian Sea on the East, the Sultanate of Oman forms the south-eastern corner of the Arabian Peninsula. It is a remote, little-known territory to most Europeans as well as to other Arabian countries, and stands as a land apart.

Fanatical Traditionalist. Until 14 years ago Oman was locked behind a system of mediaeval feudalism by the present Sultan's father. He was suspicious of the modern world, a fanatical traditionalist, and jealous of his power and authority. The economy was predominantly that of subsistence agriculture and fishing, and was by far the most undeveloped in the Arab world. The old Sultan refused his citizens education and even health facilities. Up to 1970 the town gates of Muscat were shut shortly after sunset, the wearing of shoes and sunglasses were forbidden, and no motor vehicle was allowed without the personal permission of the Sultan! Although oil had been discovered in the 1960s, this new wealth was not put to work for the people until the old despot was overthrown by the coup which put his son, the present Sultan, into power in 1970.

Potential for the Gospel. During the reign of the previous Sultan it was forbidden for foreigners to venture into the interior on pain of death. But today more than 300,000 expatriates are scattered into every part of the land engaged in all kinds of development activity. Among these are many Christians from India, and particularly Malayalee believers from New Testament patterned assemblies in the State of Kerala. Thus for the first time in its history Oman has the presence of Christians widely scattered throughout its territory with all the potential for the Gospel such a presence means.

All expatriates have religious freedom within their own communities, so a limited number of churches have been built as well as a Hindu temple, the only one in the Gulf. Assembly believers meet with complete freedom in houses, though some are able to use the facilities of the old American Mission to Muscat.

The Christian witness began there over a hundred years ago when a godly Anglican bishop came to Muscat from India. He was allowed to purchase a house and found a small school. He was followed by an American Mission who established two small hospitals and schools permitted to continue still today; but their

spiritual witness was very limited and now has become merely nominal. Oman is said to have had a substantial number of local Christians, but at the present time the number of Omani believers can be counted on the fingers.

The land of Uz. From antiquity Oman has been associated with the Bible character Job and the land of Uz. Today pilgrims from all over the Moslem world journey up into the flinty mountains inland from Salalah in the south, to visit the site claimed to be Job's tomb. And a cave at the foot of these soaring crags close by a perpetual spring of clear water, is traditionally believed to be the site where Job in his misery took a potsherd to scrape himself. Whatever the truth may be, this area of Oman known as Dhofar formed part of the ancient South Arabian civilisation of the Sabeans and Himyarites — the same Sabeans who plundered Job's oxen and asses in Job 1:14-15.

Frankincense Trade. Dhofar is further identified with the Biblical Ophir where king Solomon was known as the largest trader in precious goods and frankincense. Oman's fame has always centred in its frankincense, and the trade prospers still today. Frankincense is an aromatic gum from the tree of the genus *Boswellia Sacra*. Only in Dhofar was it possible to find this most highly prized variety of resin. The tree looks more like an unruly bush about 10 feet in height, and flourishes wild in the mountains of Dhofar but resists cultivation elsewhere. Frankincense is harvested at the beginning of the hot season when the tree is incised at several points, usually on the eastern side. After a few minutes a gluey milky fluid comes out which is scraped away and discarded, the resin forming the pure frankincense bleeds out after a few days.

Community of the Just. With 1.5 million population and the highest birthrate in the Arabian Peninsula, Oman is practically 100% Muslim. The majority of them follow Ibadism which is a strict fundamentalist Moslem sect seeking to establish a "community of the just". Ibadism does not condone the use of violence against the "infidels", but like other Moslem states does forbid any proselytising of its people, and in this respect denies any freedom of religious choice. So while the expatriate Christians may evangelise freely among themselves, they are severely restricted in any Gospel approach to the local population.

But in spite of this a Christian testimony exists, and believers are able to testify by a Christianlike life and cautious witness to those around them. Assembly believers are found in every aspect of the local business and industrial activities of the nation, as well as in the employ of the highest ranking families in the land.

First Translation of the Bible. There are scores of thousands

of Baluchi people living in Oman. Many of their families have been there for generations having come originally from Baluchistan just north across the Gulf of Oman. Until recently the Scriptures had never been translated into their language, but in 1984 a brother from assemblies in the U.S.A. working on the nearby United Arab Emirates, had just completed the first ever viable translation of portions of the Bible into the Baloch language. He had been able to print the Gospels of John and Luke together with the first four chapters of the Acts.

In April of this year, taking advantage of a visit to assemblies in Oman by a visiting preacher from the West, he asked this brother to co-operate in taking these Baloch language Scriptures plus cassettes containing these Gospels for the many illiterates among the Baloch people, into Oman. After committing the whole matter to God, the visiting brother was able to carry for the first time in its history the Baloch Scriptures into Oman past the strict Moslem control. These portions plus 60 cassettes are now in the hands of zealous brethren in the assemblies at Muscat, Sohar, and Salalah, who have the privilege of carefully and prayerfully distributing them to Baluchi contacts. This is a vital task of missionary outreach, and it is requested that readers of **Believers Magazine** will bear this great ministry before the Throne of Grace in their prayers to God.

Praise our Great God. So assemblies of Indian brethren meeting according to the simple Scriptural pattern have been gathering in Oman since 1970. Today there are three assemblies numbering about 150 saints gathering in Muscat and Muttrah the Capital area, also in nearby Seeb. Then 225 kilometres north in the ancient port of Sohar there is a small assembly, also in Salalah 1200 kilometres south near the border with Yeman. In addition to this, groups of believers are meeting in several interior locations for prayer and Bible study, but have not commenced to break bread as yet. All these gatherings have the normal assembly meetings and break bread in the evening of the first day of the week because Sunday in Moslem lands is a normal working day. In the rare event of a visit from outside teachers and preachers, they can organise special meetings, gathering in the mornings at 6 a.m. for ministry and again at nights after work for fellowship around the Word of God.

Praise our Great God who in even the remotest parts of the earth, and among a people who follow so diametrical a religion to the Way of Christ, yet establishes little testimonies to His Truth and grace. Truly lights in a dark place, and among a perverse nation "holding forth the world of life".

(The main outline for this article was written by a Malayalee brother working in Oman.) M.B.

The Writings of Solomon — Ecclesiastes (3)

by R. McPike, Annbank

There is a Time for Everything

The opening words of chap 3:1 set the tone for all that is under the sun. As Solomon reflects on the vanity of human life, he surveys the passing chain of events in its vanity from the cradle to the grave, from childhood to old age, with its sure end in a return to dust (3:2,20). Everything and every person is subject to change, enduring for a time, having their own period, when another order of things arises, superseding all previous times.

From vv.1-13 Solomon confirms from many and varied examples of daily occurrence and experience, twenty eight in all, he asks the question, "What profit hath he who worketh from his labour". "I have seen the toil which God hath for the sons of men to be exercised therewith". His soliloquy is of a man apart from God, while there is what we may call the minus factor that in the last analysis ends in a negation. To be born is to look forward to death, to achieve anything, is to know that it will be undone, or be superseded by another.

Does he seek relief in tears and temper or in the laughter of fools, "which is as the crackling of thorns under a pot"? In v.10, it is all summed up, "I have seen all the travail which God hath given to the sons of men to be exercised herewith". Speaking of God in v.11, "He hath made everything

beautiful or good in his time. He hath also put eternity in their heart, without which no man can find out the work that God maketh from the beginning to the end" (see Newberry).

The government of God is good in its time, (or beautiful as the word "good" was translated at one time). And man was made for a destiny, and God had always in mind the thought of futurity for him, the "ages" and eternity were to be his sphere. In Gen. 1:31 we have the concept, not of being beautiful in a physical sense, but of an appropriateness of all the work of God in creation, the environment being God's gift to man. While God made everything good for men, the heart of man cannot be satisfied with hearing, seeing or tasting on the earthly level; it can only be satisfied in the infinite God Himself. Augustine found it so, "O God Thou hast made man for thyself, and only in Thee is satisfaction". It is not only what God creates, wonderful as that is, that satisfies his heart, but *God Himself* in the fulness of what He is.

Time and eternity are set in contrast by Solomon. In time God in His sovereign will has fixed all life's occurrences, whether incidental or accidental, as man views them; yet man with all his reasoning powers cannot solve life's mysterious events. "For no man can find out the work that God maketh". How impossible

for the finite to comprehend the Infinite in His workings, or unravel the perplexities and paradoxes of life: while he may possess tremendous powers of reasoning, God has set a limit to his deductions, but not enough insight to understand its mysteries.

The commencement of wisdom is in the fear of the Lord. Ps. 111:10. Prov. 1:7 show that to accept the will of God in relation to time and seasons which God hath put in His own power, is to bow to the divine selection. "There is a time in the affairs of men, which brings a challenge, or opportunity, that leads to glory or despair". Our wisdom in reading those times (see Luke 12:56) lies in discerning them as they cross our pathway. Cf. Rom. 13:11, Eccles. 8:5,6: thus in v.14 we find, "That whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it, and

God doeth it that man should fear before Him", while in v.15 we have a solemn statement, "That which hath been is now, and that which is to be hath already been, and God requireth that which is past".

There is nothing that man can do to alter the decrees of God: these decrees of the Eternal are pursued by Him without deviation. With God there is a continual cycle of events in life, to which is attached a pre-determined season, all of which is marked out for assessment and judgment, against man's acceptance or rejection of them. God marks them down, so that these events continually recurring, will for man have a reward either for good or punishment of evil. Will man discern them in their passing, escape former failure, or seek by them a pathway pleasurable to God? ■

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The Unique Place and Character of the Assembly in Divine Purpose. (2)

by W.F. Laidle, Solihull

Responsible Service. Assembly fellowship ("walking in the light", 1 John 1:7) carries with it responsibility to uphold the scriptural pattern thus embraced (Jude 3) and so effectively precludes any thought of participation in the denominational activities of Christendom. A believer can hardly claim to subscribe to the truth of the assembly position with its implied condemnation of all else and at the same time have fellowship with a system that is contrary to the mind of God. Notwithstanding, some have sought to justify preaching the gospel on denominational platforms by appealing to the universal commission of Mark 16:15. It must be pointed out that such an interpretation of this scripture contradicts the servant's responsibility to do God's work in God's way, that is, to serve within the framework of scriptural church principles. It was never divine intention that the gospel should be seen as a frenetic activity discharged at any price and regardless of circumstances to the compromising of both Scripture and servant. There is no scriptural warrant whatever for those who have taken the assembly position to dabble in the sects and missions of this world, no matter how socially and evangelically excellent such work may

appear to be. To engage in this type of activity is to betray and deny all that God's assembly represents; perhaps it is not too much to say that it is rebellion.

This principle applies in fullest measure to such activities as the recent "Mission England" crusade, spearheaded by Christendom's foremost evangelical instrument of ecumenicalism. Responsible brethren are accountable to the chief Shepherd to see that the assembly and all it stands for in God's purposes is not compromised by involvement in any of these excursions. The believer is not seen in Scripture as a freelance agent doing his own thing! God is not to be trifled with in matters affecting His temple, and the principle of judgment beginning at the house of God must ever be borne in mind when weighing these issues (1 Cor. 11:30-32).

There is a mode of spiritual conduct befitting assembly fellowship (1 Tim. 3:15) that is all too little in evidence in these days of gross departure. The truth that Christ died for the Church, His bride, is equally true of the assembly. How exceedingly precious, therefore, is the local church to God (Acts 9:4,5) and how correspondingly faithful we should be in

handling assembly matters. Slackness in divine things leads to spiritual degeneration, no less than it did in Judaism. So, on the authority of God's word we can state unequivocally that the assembly is God's uniquely appointed place of fellowship and service for believers, heaven's declared sphere of Christian operation on earth.

Sovereignty and Service. There is little doubt that some will have difficulty in reconciling these truths with the obvious fact that God uses the sects and campaigns of Christendom to the saving of souls, and blesses initiatives of faith outside His appointed sphere of operation. How then can they be wrong if God's approval appears, on this evidence, to rest upon their efforts? It is an apparent contradiction that requires an answer. This view supposes that divine blessing is indicative of divine approval; it also poses the question of how a righteous God can use an unrighteous instrument for the accomplishing of His purposes in salvation, without compromising His righteousness.

The answer primarily is that God, unlike the believer, is sovereign and so has the ability and the right to take up whom He will for His purpose; believer or unbeliever; obedient or disobedient; even one in outright opposition. Is He not the God who used Pharaoh for His purpose (Rom. 9:17), who gave blessing despite the disobedience of Moses (Num. 20:8-12) and who has said that His gifts and callings are without repentance (Rom. 11:29)? He is indeed! The failure of believers to respond aright to divine revelation will never cause

God's purposes to be frustrated.

A further consideration in this matter is that God has committed power for the outworking of eternal purposes to His word, so that no matter who may use it and in whatever circumstance, it is powerful and effective. God may righteously use whom He will because He is God, and is committed to honour His word and the principle of faith, irrespective of the circumstance. Clearly, God's sovereign overruling in Christian failure in no way signals that we may embark on indiscriminate service; far be the thought! Rather it is the case, that blessing in gospel work and fulltime endeavour that is contrary to the pattern of Scripture demonstrates the sovereignty of God operating in circumstances to which we are not called.

Despite this, it is not uncommon to hear brethren state with conviction that they have been led or called to some particular work outside the sphere of the assembly. In the light of Scripture we can say with respect that such convictions are wholly mistaken, for God never calls or leads anyone contrary to His word. That is not to deny that many who have ventured forth in admirable zeal and enthusiasm have seen blessing, but then as we have seen, Moses had to learn the bitter lesson that blessing is not indicative of approval.

Let us see to it then, that we abide by the divine pattern in our service, having first been prepared for it by God and then commended to it by our brethren. Need, of itself, never constitutes a call.

True Service. Finally it is no coincidence that the context of

1 Corinthians 3 includes reference to the divine evaluation of Christian service in a future day. God clearly counts obedience — the true nature of the believer's call — to be vital in the matters of the faith. Gold, silver and precious stones are what He desires; the reality of service is often so very different — worthless wood, hay and stubble, the stark result of pseudo-Christian activity. Zeal and enthusiasm are admirable qualities but they will never be acceptable as substitutes for

doing God's work in God's way. In all our movements for Him, therefore, God would have us to be motivated by intelligent appreciation of the divine pattern, that way of simple obedience that bespeaks our recognition of the obligations placed upon us by the words of our Lord, "If ye love me, keep my commandments" (John 14:15). So will we gladden His heart and be able with confidence to contemplate that soon-coming day of appraisal. ■

Worship

by N. McDonald, Halfway

Brief Meditations on Exodus 30

We saw in Paper 1 that God desires worship (vv.1-10) and in Paper 2 that the people who worship are His redeemed (vv.11-16). The laver (vv.17-21) reminds us that God demands a clean people for worship. It was made from the looking glasses of the women (Exod. 38:8). Instead of being used for the flattery of self they were used for the condemnation of self.

Brass or copper, speaks of that which will endure and so suggests the Living Word (Heb. 4:12). The Word of God is quick (or living) and powerful; it is incorruptible, impregnable, unchanging and durable. 1 Peter 1:23, 25 and Matthew 24:34 confirm these statements. The water had to be in the laver, speaking of the written Word of God; Psalm 119:9, 11, 59, 105 and 130

remind us of this truth. Either the Word of God will keep me from sinning or sinning will keep me from the Word of God. It is just as simple as that, and we all know from experience that this is true.

The hands and the feet had to be washed (v.19). The hands suggest our work and the feet our walk; both must be adjusted before we appear before our God just as the priests' of old. It was the hands and feet that were to be washed, not the head (the mind); that was the root of our first parents' sin — they wanted to be like God (Gen. 3:5). There is a new revelation now in which God encourages us to be like Him in holiness (1 Pet. 1:15, 16).

John 13 shows us the way into the holiest: in verse 10 we have the *bath*.

that is the work of Christ on the cross; in verse 5 we have the *laver*, to cleanse from the defilement, and in verse 23 we have the *bosom*, the holiest of all. We do not wash our hands now as the work is done (John 19:28-30).

No dimensions were given for the laver, it was measureless; God's word and God's holiness cannot be measured but there is ample provision for our cleansing. David says, "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11). Think of that!

"Thy word" — that is the best pearl (see Psa. 119:162, "I rejoice at thy word, as one that findeth great spoil").

"Have I hid in my heart" — that is the best place; and that is the best place for the Word of God — in our hearts. Jeremiah confirms this, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of hosts" (15:16).

"That I might not sin" — that is the best practice: "Thy word is a lamp unto my feet", it shows us where to walk, "and a light unto my path" (Psa. 119:105), it shows us where to watch.

"Against thee" — that is surely the best Person! David said in Psalm 51:4, "Against thee, thee only, have I sinned", and that is true; when we sin, we sin first and foremost against God. But what an encouragement it is to know that our God has made ample provision for us when we sin; as Psalm 130:4 puts it, "There is forgiveness with thee, that thou mayest be feared", 1 John 1:9 reminds us, "If we confess our sins, He is faithful and just to forgive us our sins and to

cleanse us from all unrighteousness". What a God and what an Advocate we have!

The blood speaks of sin judged at the Cross once for all (see 1 John 1:7; Heb. 9:22), the water, of sin judged by the Word daily (see Luke 9:23; Psa. 119:9). In order that we may be a people that can worship our God, everything necessary has been placed at our disposal.

The reason why there are so few worshippers among us today is that too many of us are feeding on the various branches of the flesh on a Saturday night and so are in no fit state to worship on a Lord's day morning. Nothing of the flesh will ever produce the fruit of the Spirit, "love, joy and peace . . ." (Gal. 5:22), which is so essential if we are to be worshippers of God whether on a Lord's day morning or at any other time. ■

BOOK REVIEW

Biographical Concordance of the New Testament by Madison Dale Cook; published Loizeaux Brothers; price £7.20

This limp covered book of 216 pages chronicles every individual mentioned in the New Testament. For each is given the meaning of the name, a brief biographical sketch, every New Testament reference to that individual and, for Old Testament characters mentioned in the New, a major Old Testament reference.

Obviously the nature of the book precludes reading it from cover to cover in one sitting! However, it will be of use to many as they peruse the New Testament.

T.W.

ENCHANTMENT

*I love the sky, its vast infinity.
Majestic finger-work of Deity.
Star sprinkled, multi-patterned, hemisphere:
Blue canopied, high vaulted stratosphere:
But what is heaven, or stars compared with Thee.
Who placed them there, in ordered symmetry!*

*I love the sea, blue tinted like the sky.
Where cautious creatures live, and move and die.
Unfathomed oceanic cavities,
Unknown, mysterious extremities:
But what are seas, titanic in their might,
When by Thy blast, they roll and take their flight!*

*I love, for I have cause to love the earth.
From whom all things are born, and have their birth.
We die: men place our ashes in an urn.
For we are dust, to dust shall all return:
But what is mother earth, the sky or sea.
They have no beauty, when compared to Thee!*

*I love sweet music, such as thrills the soul.
From reed or string, from trumpet thunder roll:
The organ, when harmoniously played,
Adagios, in solemn tones arrayed:
But what are melodies, compared with Thee.
My sweetest music evermore shall be!*

*I love the mountains and the rippling rills.
Their rushing rivers, and the lesser hills.
Their rugged mass, outlined against the sky.
When contemplated, pleasing to the eye:
But what are vistas, when compared to Thee.
My Rock, my Surety, for eternity!*

*Well rooted in the earth, I love the trees,
Whose spreading branches rustle in the breeze:
Sun-soaked, and tired, I rest beneath their shade.
The song birds chatter in the leafy glade:
But what are trees, growth-ringed ere I was born,
Compared with Christ, Whose brow was wreathed with thorn!*

*I love the flowers, their petals raised on high,
Whose variegated beauty thrills my eye:
Their complicated structures do agree,
They are the finer works of Deity.
Compared with Christ, they are of lesser worth,
God's Tender Plant eclipsed, while here on earth!*

*I love word forms, poetic or blank-verse,
Expressing cogent thought, virile and terse:
Heroic couplets, live tetrameter,
Satiric, vigorous, hexameter:
But what is polished poetry to me,
Or un-rhymed eloquence, compared to Thee!*

*In loving sky and sea and mother earth,
The mountains, music, trees or fairest flowers:
And choicest word forms, of the noblest birth,
Expressing passions in their highest powers:
And missing Christ! All else means not a thing:
In having Christ alone, I've everything!*

JOHN CAMPBELL

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

England & Wales FORTHCOMING

JULY 6

Chickerell, N. Weymouth: To be held in Secondary School, Chickerell Road, at 3.00 p.m. and 6.00 p.m. C. Stewart, G. Davidson.

JULY 13

London Convention: Westminster Chapel, Buckingham Gate, S.W.1. at 10.30 a.m., 3.00 p.m. and 6.15 p.m. A.J. Gamble, K. Hall, D.C. Hinton, A. Leckie.

Blyth: Gospel Hall, Devonworth Place, at 7.00 p.m. G. Waugh.

JULY 20

Blyth: Gospel Hall, Devonworth Place, at 7.00 p.m. E. Hughes.

Weston-Super-Mare: Bethany Gospel Hall, Ashcombe Park Road, 4.00 p.m. and 6.15 p.m. W. Craig and E. Parmenter. Mr Craig continues Lord's Day 6.30 p.m. Monday & Tuesday 7.30 p.m.

Derby: The Meeting Room, Lurgan Street at 7.15 p.m. D. Newell.

JULY 27

Blyth: Gospel Hall, Devonworth Place, at 7.00 p.m. J. Riddle.

Northampton: Gospel Hall, Spencer Bridge Road, at 7.30 p.m. J. Glenville.

AUGUST 3

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m. A. Shearman.

AUGUST 10

Blyth: Gospel Hall, Devonworth Place, at 7.00 p.m. D. West.

Scotland FORTHCOMING

AUGUST 7

Largs: Brisbane Hall, School Street, at 3.00 p.m. Sisters Missionary Conference.

AUGUST 24

Bishopton: Annual Conference in Community Centre at 3.00 p.m. J. Harrison, J. Gamble, F. Stallan.

N. Ireland FORTHCOMING

JULY 8 - 26

Bushmills: Annual Bible Readings at 8.00 p.m. Subject 1st and 2nd Peter. Open-Air Gospel Meeting each morning at 11.00 a.m.

JULY 12

Ahorey: Annual Conference.

Ballybolan: Annual conference 12 noon.

Dunmullan: Annual Conference.

Kingsmills: Annual Conference.

JULY 13

Ballymagarrick: Annual Conference.

Bleary: Annual Conference.

JULY 31

Kilmore (Co. Tyrone): Annual Conference.

England & Wales REPORTS

EAST LANCs., EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Manchester - Cheetham: J. Stubbs took a series of meetings on Romans 12-16.

Wythenshawe: The assembly had a concentrated series of Children's Meetings when one child professed faith in the Lord Jesus Christ.

S. Curran had a week of Missionary Report meetings on the work in Brazil visiting various assemblies.

WEST MIDLANDS

Birmingham Aston: A. Carew and B. Osbourne have been recent visitors giving help for the upbuilding of the saints.

Northfield: The Annual Conference was well supported with ministry given by J. Harrison and T. Proffitt. There was also a short open-air testimony during tea interval. J. Harrison continued for a week of helpful ministry on the life of Abraham.

Pype Hayes: It is with regret that we report another Birmingham assembly closing. The believers cannot meet the responsibility of maintaining the hall which has long-term structural problems. It is most saddening to relate the third assembly to close in as many years in the city. Most assembly testimony is now in the north east and south west suburbs.

Broadwas on Teme: Following the visit of W.E. Craig, M. Butcher ministered the word at the final Saturday meeting of the winter series.

Ludlow: The annual conference was very well supported with saints coming from a distance. Ministry from A.J. Last and A. Carew was appreciated and the believers were encouraged.

Redditch Batchley Estate: A series of meetings by R. Jennings on the Feasts of Jehovah proved to be most informative and helpful.

Tipton: This Black Country assembly was founded some 60 years or so ago mainly through the labours of P. Mills a Yorkshire evangelist. The annual conference is a long established event and this year F. Epps and J. Wedderburn gave the ministry.

EAST MIDLANDS

Derby - Curzon Street: J. Hutchinson spent two weeks in the gospel and saw one lady professing faith in the Lord Jesus Christ. Interest has been stirred in others but on the whole it was very difficult to get the people in

despite a good deal of effort around the houses.

SOUTH EAST MIDLANDS

Bicester: R. Marshall and G. Meikle continued gospel and children's meetings for six weeks. The good interest in the children's work was maintained and one or two professions made. During the final two weeks the Lord graciously helped in the door to door work especially among Roman Catholics. One young married woman was found to be already under deep conviction of sin and less than 24 hours later was professing salvation and reading the Bible. Her sister lives nearby and has begun attending the weekly children's meetings with her young family. It was with reluctance the brethren moved on, but G. Meikle hopes to return if the Lord will for gospel meetings during the August Bible Readings.

DEVON & CORNWALL

Truro: The believers greatly appreciated the ministry of A. Shearman and N. Mellish at the annual conference. N. Mellish continued with very practical ministry from the truths of the Tabernacle during the week following. There was good support from other assemblies and many young people were present.

Carbis Bay: The small assembly are not able to have many special meetings due to meeting in a hired hall which is heavily booked. However they planned ahead for a visit of J. Glenville and were encouraged to see a full hall for the ministry. Exhortational and practical truth was expounded from the book of Proverbs.

Bodmin: The saints enjoyed the May Anniversary meetings at which P. Dalling ministered the word and J. Hadley and D. Wilcocks gave reports of their gospel work in Cornwall and Somerset.

J. Hadley: Prayer is requested for the witness in the gospel tent during the summer months. June sees it erected in the Royal Cornwall Show at Wadebridge, July and August in Camelford and Bodmin. P. Smith, S. Burditt and others will be joining our brother in this arduous witness during the period.

St. Austell: The assembly were very encouraged recently when at a Saturday gospel outreach meeting in the town of Lostwithiel a man in his early 30's trusted the Saviour. His wife who had been saved previously encouraged him to come to the meeting and afterwards with tears he confessed that he had been struggling against the Lord for months but could resist no longer. They were only visiting for the weekend and live in Bristol. Both came to the Breaking of Bread in St. Austell on the Lord's Day and the assembly rejoiced with them in the goodness of God. A. Leckie and R. Hill spoke to a full hall of very nearly 200 believers at the annual conference. The week-night meetings that followed taken by

A. Leckie were again well attended and very helpful ministry on basic assembly truth was given. Many younger people sought further help in the home after the meetings. The assembly was again greatly encouraged to see an increase in the number of families taking the week for a holiday and attending the meetings.

SOUTH WALES

Cardiff: The Llandaff North Assembly recently celebrated their centenary. They held a week-end of meetings when brethren who had been associated with the assembly in the past gave reports. Ministry was given by M. Horlock and J. Riddle. The Gospel Meetings took the form of a testimony meeting when several brethren who had been saved as a result of the witness of the assembly told how they had come to trust the Saviour. There was a large number of unbelievers present.

Cwmbran: The annual conference was supported by believers from a wide area. Brethren Grice and Ogden ministered the word.

Merthyr: As a result of the sudden homecall of one of the brethren, there are at present only two younger brethren left to carry things on for God. Do pray for them that they may be given guidance and help from God as they seek to maintain the testimony.

Scotland **REPORTS**

FIFE, TAYSIDE & CENTRAL REGION

St Andrews: "Trouble in the Graveyard". Last month the Christians from Harley Street Assembly joined brother Ian Ross on a visit to Samuel Rutherford's grave, where his lovely hymn was sung and the Word preached. In the other part of the Cathedral they were having an open air mass and on hearing the singing of the Gospel demanded that it should stop immediately. However this only gave brother Ross greater power and a larger audience and thankfully the meeting was over before the police arrived, from whom permission was received to preach the good news in the market street in the evening to a good company who passed by and listened.

Summer Outreach: It is intended to hold a series of meetings for the period 21st to 27th July. Monday 21st to Friday 26th Ministry at 10.00 a.m., Open air 11.30 a.m., Children 6.00 p.m., and Gospel 8.00 p.m. Expected speaker J. Campbell, Perth. Closing Meeting 8.00 p.m., Saturday 27th. All centred on the Gospel Hall, 41 Market Street. For further information please ring St. Andrews 75539.

Kennoway: It is encouraging to report a continuing interest in the Gospel. Another two were recently baptised and some others are attending regularly.

George Forbes and David Locke hope to pitch the Gospel Tent for both adult and children's meetings as follows: June - Banknock, July - Allandale both in Stirlingshire and August - Philipstown in Lothian. Remember our brethren and these needy areas in prayer.

STRATHCLYDE REGION

Harley Street: N. Mellish continuing in the Gospel with interest from the district. Saturday morning witness in the open-air and tracts being well received.

Bishopton: The annual conference (see Forthcoming column) will commemorate the opening of the Gospel Hall and will mark the goodness of our God in providing us with this building. An opportunity will be given to view the building during the interval and after the conference.

Kilmarnock: Ayrshire Gospel Outreach 25th May - 14th June. About three weeks prior to the campaign the job of distributing 40,000 invitation leaflets and the same number of Gospel leaflets was begun. As well as every house in Kilmarnock being visited, small towns round the area were also visited e.g. Hurlford, Fenwick, Kilmaurs, Stewarton, Crosshouse among others. Although the meetings have not been attracting such large numbers as Mr Brandon's last visit to Ayrshire in 1982 the Lord has blessed by more people confessing faith in Him. Large numbers of young people have been attending every night with Central Hall being filled downstairs on the Friday Youth Nights. Mr. Brandon has also encouraged house meetings during the afternoons when christian couples are encouraged to invite neighbours into their homes to hear the Gospel.

The Gospel has been preached with simplicity, clarity and power with the presence of the Lord being felt. Due to this, numbers have been saved and many christians encouraged.

The second part of the Ayrshire Gospel Outreach will be centred on the Garnock Valley. The mid week meetings will be held in Hebron Hall Glengarnock and the Lord's Days in Walker Hall, Kilbirnie. Mr Brandon will again conduct the meetings and the dates are 24th August to 8th September D.V.

N.Ireland **REPORTS**

CO. ANTRIM

Ballymoney: Meetings by J. Martin and W. Jennings continue. Good numbers of unsaved attending.

Ballyvaddy: S. Ferguson and N. Turkington had six weeks gospel meetings but found it difficult to get locals to attend.

Ballynashee: A. Caulfield and A. McClean visited the district with tracts and preached nightly for six weeks. The seed has been sown and the effort was considered worthwhile.

Randalstown: W. Bingham, home on a visit from Canada, has commenced in a tent.

Carnlough: A. Aiken hopes D.V. to conduct an Open Air Gospel meeting nightly at the harbour during the "Twelfth Fortnight". The attendance of believers visiting the area would be appreciated.

CO. ARMAGH & CO. MONAGHAN

Altinmackin: S. McBride has commenced gospel meetings in a tent. This village is on the S. Armagh border and much prayer is requested.

Monaghan: G. McKinley and S. Maze are preaching in a portable hall near Monaghan town.

Drum: Annual Conference was large. Ministry by J. Wishart, Bennett, J. Balmer, W.P. McVey, E. McGrath, & G. Hall.

CO. DOWN

Annabane: J. Hawthorne and T. McNeill have been encouraged by seeing one young man profess to be saved.

Ballydian (Ballynahinch Junction): D. Williamson and R. Eadie are finding it difficult to get an interest amongst the unsaved of the area.

Ballykeel (Lough Road): A. McShane and D. Gilliland. Meetings concluded, with some blessing in salvation experienced.

Ballymacashon: 25th May. Annual Conference. Good company gathered. Ministry shared by J.G. Hutchinson, D. West, N. Turkington, S. Ferguson and S. McBride.

Bangor (Bethesda): The assembly worked hard during three weeks meetings with H. Andrews, and were well rewarded by seeing many local people attending with evident interest. The Christians met for prayer each morning at 7.00 a.m. Four professed to be saved, two of whom were coloured men from Ghana, who were brought to the meetings from their ship by interested Christians.

Comber: A. Aiken and S. Curran continue tent meetings in this needy town. Good numbers of local people are attending. The Christians

have been encouraged even though the tent was vandalised before the meetings commenced.

Portavogie: R. Pickering and M. Wishart commenced tent meetings 9th June. Prayer valued.

Banbridge: J.G. Hutchinson and J. Allen intend D.V. commencing tent meetings late July. Prayer valued.

Mullafernaghan: 11th May. Annual Conference. Fair numbers. Helpful ministry given by S. Curran, J. Flynn, J. Hawthorne, S. Jennings, T. Wright, N. McDonald.

Drumlough: Annual Conference on 15th May. This was judged an excellent conference. Ministry was given by D. Kane, J. Milne, T. McNeill, T. Gracey and S. McBride.

CO. FERMANAGH

Enniskillen: J. Beattie and W. Boyd held two weeks of Gospel meetings in a caravan in the local townland of Mullaghmeen.

Enniskillen: Half yearly conference 18th May. Both sessions of the conference were well attended. Ministry of the Word was by J. Brown and J. Lennox and missionary reports were given by T. Wright (Brazil) and G. Stewart (S. Ireland).

CO. LONDONDERRY

Killaloo (near Claudy): On the 27th May, B. Glendinning and B. Smyth commenced gospel meetings in a portable hall.

Limavady: Following on from the gospel meetings which J. Thompson and S. McBride had earlier, there have been five received into fellowship in Limavady and two in Stridarron.

CO. TYRONE

Caledon: R. Jordan and J. Wishart commenced gospel meetings in a portable hall at the beginning of June. Prayer would be valued for this difficult border village.

BELFAST & DISTRICT

Newtownbreda: D. Kane continues in the Gospel, good numbers and at least one man has been saved with others showing concern.

Maranatha: R. Pickering has had a further week in the Gospel as a follow up to the spell he had in April. Quite a number of unsaved have heard the Gospel again.

DUBLIN: J. Thompson and D. B. Bogdanovich, Toronto, are preaching in Rathmines Gospel Hall. Attendance is good, including an encouraging number of unsaved. Local brethren are helping to visit every house in the area, also the city centre on Fridays with tracts, and open-air preaching on Lord's days. Pray for this city of a million souls that God will save some and build up the assembly.

Addresses PERSONALIA

All correspondence for Gospel Hall, Crosshouse should now be addressed to J. Brown, 38 Thornton Avenue, Crosshouse. Tel: Kilmarnock 36521.

All correspondence for the Gospel Hall, East Main Street, Uphall, West Lothian, should now be addressed to Mr P. Pay, 39 Moubay Grove, South Queensferry, West Lothian.

St. Anne's-on-Sea: Believers on Holiday and moving to the area welcome at Queensway Chapel, Walter Avenue. Breaking of Bread 10.15 a.m. Contact Sergeant 9253-739159.

Gospel Hall, 41 Market Street, St. Andrews. A warm welcome is extended to visitors and especially students coming to the university in October. Letters of commendation would be appreciated.

With CHRIST

JEAN CAMPBELL, on 25th January, aged 76 years. Saved in early youth she was in assembly fellowship for over 55 years, firstly in East Kilbride and for the greater part of her life in Victoria Hall, Clydebank. Our sister was a steady consistent attendee at the Assembly gatherings and a ready and willing helper to many in times of trouble.

Mrs ANNABELLA SANGSTER, on 22nd January, aged 91 years. Saved in early years she spent most of her life in fellowship in the Holburn Assembly, Aberdeen, where she was faithful in the things of the Lord. For the last five and a half years of her life she was well attended and cared for in the Summerhill Eventide Home.

JAMES UPRICHARD, on 3rd February, aged 66 years. Saved in Toronto about 30 years ago he later returned to his home town, Lurgan. Twelve years ago he took his place with the saints gathered to the Lord's name and was happy with them until his sudden home call. Our brother bore a bright and consistent testimony, being highly respected by both Catholics and Protestants before whom he witnessed a good confession. He leaves behind a younger brother and sister for whom prayer is requested.

Miss AGNES McFARLANE, on 5th February, aged 75 years, saved as a young girl in the

village of Bentone where she served the Lord faithfully entertaining many of the Lord's servants. In later years her quiet demeanour and her godly fear earned her the respect of all in Bethany Assembly, Saltcoats. She is greatly missed in the home of her sister and brother-in-law and in the assembly.

Mrs JANE J. MATTHEWS, on 8th February. Saved as a young girl in Aberdeenshire she moved to Morayshire in 1945 and was in happy fellowship in the assemblies at Forres, Hopeman and Elgin. She loved the Lord and all His people many of whom will remember gratefully her kindness and hospitality. Her three surviving sons are all active in christian work as was William her second son killed tragically in an accident two years ago.

Mrs AGNES POLLOCK, on 22nd February, aged 81 years. Saved over 60 years ago in County Monaghan, our sister was in fellowship in Holborn Hall Assembly, Bangor for many years and latterly in Central Hall, Bangor. A lady of sterling Christian character she had a love for the assembly and a home open for all the Lord's servants. She and her aged husband moved to Faith House Eventide Home, Finaghy, Belfast in October of last year where Mr Pollock is still a resident.

Mr THOMAS BROWN, B.E.M., on 2nd May, in his 84th year. Saved and received into fellowship in Ebenezer Assembly, Belfast in 1922, he has been for the past 20 years in happy fellowship at Cloughfern Assembly, Newtownabbey. He was active in open-air work, a regular attendee at all meetings and a constant visitor at the local hospital. He had a very responsible position in the Belfast shipyard for which he was decorated. Remember his widow in prayer.

ANDREW THOMSON, suddenly on 3rd May, aged 57 years. Our brother was saved in his teens and for the first 22 years was in fellowship with the assembly at Hebron Hall, Larkhall, then on moving home to Hamilton was in happy fellowship in Low Waters Gospel Hall. Our brother was faithful to the assembly and took an active part in its testimony in various spheres. His funeral service was attended by a large number of business associates, neighbours and friends, some of whom would hear the Gospel for the first time. Remember his widow and daughter in prayer.

WALTER FULTON, Cardy, County Down, very suddenly on 3rd May, aged 56. Saved 40 years ago through the preaching of the late Robert Love, he was a steady, conscientious brother. His testimony was exemplified by the exceptionally large funeral. Remember his widow and nine children; 2 sons are still unsaved.

Mr DAVID TEMPLETON, Coleraine Assembly, suddenly on 20th May. Attending meetings held by Mr Robert Beattie in 1954 he was saved through the words of the hymn "Jesus I

will trust thee, trust thee with my soul". A quiet consistent brother, he had a great love for the gospel and was a faithful member of the assembly. He is sadly missed by his two sons.

Mr W. MITCHELL, aged 84 years, after a tiring and painful illness borne with much fortitude. Saved as a young man he was in fellowship in Catrine and James Street, Ayr, before coming to Saltcoats. A man with a love for His Lord coupled with reverence which sprang from godly fear, he expressed his love in his faithfulness to the assembly and his care of the hall and the surroundings. As a doorkeeper he had grace which enhanced the welcome given to all.

WILLIAM RINGLAND, on 28th May, aged 67, after a short but serious illness, patiently borne. Saved 42 years ago, while attending meetings conducted by the late Mr F. Bingham, at Shanaghan, where shortly afterwards he was received into fellowship, and was there for

over 40 years. A quiet steadfast brother who was a real help to the assembly in a practical way. The very large funeral where many unsaved heard the gospel, was a token of respect he held in the area. Prayer valued for his dear widow, not too well, and also for two sons and one daughter.

Miss JENNY CURRIE, on 10th April, aged 72 years. Sudden and unexpected following an operation. Saved in her teens our sister was received into fellowship in 1932 in Bethany Hall, Glenburn, Prestwick. For 53 years she maintained a bright and consistent testimony for her Lord. Remember her brothers in prayer.

JOHN BUCHAN NOBLE, on 24th May, aged 63 years. Saved and baptised in 1943, our brother gathered locally with the saints at Fraserburgh. A quiet and cheerful brother who consistently attended the meetings of the Lord's people; his services were much appreciated and he will be missed.

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Dalmellington: Bellsbank House. Bed, Breakfast & Evening Meal. Good food and accommodation in large country house and setting. 14 miles from Ayr. Ideal touring Ayrshire and Galloway. Pony trekking. Open March to October. Small local assembly. Sunday lunch provided. Prop. Mrs Jean Murdoch. Tel: 0292 550248.

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SCM., 68 Talbot Street. Tel: 0704 30534.

HELP!

Domestic staff required for September & October, Netherhall Christian Hotel and Conference Centre, Largs, Ayrshire. 0475 672084.

St. Andrews: Well appointed self-catering second floor flat right in town centre can sleep four. Available by the week from 6th July to 14th September. Mr I. Ross, 41 Market Street, St. Andrews, KY16 9NT. (0334) 75539.

"Manna From Heaven" booklet. Words of Comfort for elderly and sick £2.40 postage free. Sound Gospel Tracts. Two for ladies. Sample & prices on application. Trade supplied. Contact: Alex Ross, 33 Wellbrae Terrace, Aberdeen, AB1 7YA.

A house is available free of rent in Kingsbridge, South Devon for Christian family who would be of help and fellowship to the Kingsbridge Assembly. Anyone interested please apply to the Editor.

North Norfolk: Holiday Bungalow, approx. 2 miles from Cromer. Sleeps 6 - 8. For details SAE to Mrs Henderson, 31 Compton Avenue, Luton, Beds.

CRAIGYHILL GOSPEL HALL Larne, N.I.

Annual Conference and Bible Readings in Victoria Hall, Curran Road, Larne.

6th-10th September, 1985 (D.V.)

Subject for Readings:

1. 1st Timothy Ch. 5
2. 1st Timothy Ch.6
3. Titus Ch. 1 to Ch. 2 v.8
4. Titus Ch. 2 v. 9 to Ch.3

Ministering Brethren Expected:

- J. Allen, N. Ireland
J. Gamble, Scotland
N. Mellish, England
A. McShane, N. Ireland
M. Murphy U.S.A.
A. Ramsey, Canada

Please note that car parking is changed. New facilities signposted.

Accommodation for Rathmore House contact: A. McN. Graham, Lisnamoyle, The Roddens, Larne.

Tel: 0574 3134 or 026583 4460

Portrush: Beulah Guest House, 16 Causeway Street, Portrush. Opening Easter and season. All modern facilities, varied meals, home baking, central heating, private car park. S.A.E. for brochure to Mrs M.J. Watterson. Tel: 822413.

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EDITORIAL **Searchlight**

One of the very encouraging features of Christianity, of which one becomes aware from time to time, is the unstinting way in which time and effort is poured into the things of God without thought of monetary recompense, indeed without thought of any recompense until the Day of Christ. The industrial world may be staffed by those who grudge a few minutes' work after the shift is ended. One evidence of grace in a life, however, is the willing devotion to the Master that leads to long hours of exhausting service without a glance at the clock!

That kind of devotion took Paul to Antioch, Philippi, Corinth and Galatia; it took others to Africa, Asia and South America. It took others to a poor quarter where their own fellow-citizens languish in sin and degradation. Such is the character of grace that the manifestations are endless: so too is the need.

Not for one moment would this writer pretend time isn't a precious currency in which to pay. Indeed there is no more costly commodity than time. The world has its investment banks, its foreign exchanges and its commodity markets, but no financial institution deals in time. In a sense it is far too valuable to invest anywhere but in divine service. Nor is the writer's imagery his own. The Paul who wrote "redeem

the time" or "the time is short" knew far better than the present writer the value of an hour or a day given to the Lord.

Of course there are voluntary organisations which function with unpaid officials bearing the administrative burden. Many of them stutter along, ever appealing for funds and recruits. In a charitable way much is done by them that is praiseworthy and profitable. It should follow, therefore, that grace should be producing in us a deeper devotion, a more lasting attachment than theirs to any espoused cause and a more genuine ring to our profession. The world has enough sounding brass and tinkling cymbals without our adding to the hollow sound of specious profession.

Perhaps one simple pointer to that work of grace we all prize, is the length of time invested in the things of God. When the mother takes time to read and pray with her children, is she not investing well? When the neighbour is ferried back and forward to visit the sick husband, is it not time well spent, if done out of love for Christ? When the prayer exercise is prolonged out of deep, deep concern for some erring one, is it not better than putting money in a bag with holes? When the brother meditates long into the night to feed his soul on Christ, is it not worthwhile? One day the Lord Himself will weigh these laid-up treasures after the shekel of the sanctuary, and with amazement we will look on heaven's verdict on time well spent!

T.W.

The Epistle to the Romans (8)

By R.I. McKeown, Cookstown

As already stated, the three main questions posed in 3:27-31 are addressed in chapter 4 as follows:

1. Justification is apart from works – therefore no room for boasting (vv.1-8). (“Where is boasting then? It is excluded”, 3:27). This is proved firstly in the case of Abraham, and secondly in the case of David.

It should be remembered that Abraham was a Gentile idolater (a background seemingly forgotten, perhaps conveniently, by the Jews), at Ur of the Chaldees when he was reckoned righteous on the principle of faith, and v.5 shows that the man who was so reckoned was among the “ungodly”. Consequently, the patriarch had no merit to claim and no basis for boasting. Secondly the case of David differs in background from Abraham in that David was a circumcised Jew, under the law. Yet he speaks of “the blessedness of the man unto whom God imputes righteousness, apart from works” (v.6). Verses 6-8 each emphasise the blessedness or happiness of this man. In v.7 he is happy because he is forgiven and in v.8 he is happy because to him the Lord “will not impute sin”. This threefold blessedness is “apart from the works” (v.6).

2. Justification is apart from ordinances (circumcision), therefore not exclusive to Israel (vv. 9-12).

(“Is He the God of the Jews only? Is He not also of the Gentiles? Yes of

the Gentiles also”, 3:29). This question is now answered illustratively. Another way of phrasing the question asked at the beginning of v.9 might be, “Cometh this blessedness upon the *Jews* only . . .?”, linking it clearly with the first question of 3:29. The apostle turns yet again to Abraham showing that he was reckoned righteous *before* he was circumcised, his circumcision (which came some fourteen years later) was the sign that indicated his justification was already accomplished. Thus God is showing that equating imputed righteousness with those of the circumcision (the Jews) only is not sustainable but indeed contradicted in the case of Abraham. Therefore he is the “father of all them that believe, though they be not circumcised . . .” (v.11), so that believing Gentiles are brought into blessing.

3. Justification is apart from Law (vv.13-25). (“Do we make void the law through faith?” 3:31).

The promise that Abraham should be heir of the world was given “not through the law, but through the righteousness of faith (Gen. 15:5-6) over 400 years before the law was given. This section should be considered along with its parallel passage in Gal. 3 where in v.18 the same apostle says, “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise”. Had it been by law there

would have been a twofold consequence: Abraham's faith would have been made void and God's promise made of none effect (4:14). The reason that both the faith and the promise would have been nullified is simple, i.e. the law can only bring men under condemnation (v.15). However, the promise is by faith, for two reasons: firstly that it might be by grace and, secondly, that it "might be sure to all the seed . . ." (v.16). The term seed used in this section would seem to have referred to Abraham's spiritual seed so that he is "the father of all them that believe" (v.11); "the father of us all" v.16 and "the father of many nations" (vv.17-18). Abraham's

faith is particularly singled out in vv.17-22 and where it contrasts with works is seen in v.20, i.e. faith has the effect of "giving glory to God". This should be seen in contrast to 4:2.

Finally in chapter 4, though Paul has reached far back into the Old Testament, it is showing that these lessons taken from the past are pertinent and relevant to this dispensation, i.e. the same righteousness will still be imputed on the principle of faith in the same God. Emphasis is placed on the death and resurrection of the Lord Jesus Christ — this is the basis of our justification: faith is the principle by which we make it good to ourselves. ■

The Body of Christ

by Eric G. Parmenter, Clevedon

The Church as the body of Christ was formed by the descent of and baptism in the Holy Spirit (Acts 2).

At that point in history two things happened: (1) believers were linked one with the other and became members one of another; (2) altogether as a whole, as a body, they became livingly linked to Christ the Head in heaven. The figure of a body intimates the unity of the Church, a unity of life. The Church as the body of Christ is not an organisation, but an organism. Each member is instinct with the same life: each is linked in life with the Head, which is Christ. Christ the Head from whom the whole body fitly joined together and compacted by that which every joint

supplieth. All the supplies necessary for "the Church which is His Body" flow down from the Head so that every member alike is nourished and strengthened.

Each member has an appointed function, the well being of the member is dependant upon the supply ministered from the Head by way of the other members: the well being of the body, upon the right functioning of each member. Therefore, it is evident that the Church which is His Body is marked by a oneness, a unity which is a beautiful thing in the sight of God.

Resulting from the baptism in the Spirit as recorded in Acts 2 believers were linked one with the other and became members one of

another, which divulges a certain responsibility upon believers to display this oneness here in the world.

In Psa 133:1 "Behold how good and how pleasant, for brethren to dwell together in unity" such unity is likened to precious ointment and the dew of Hermon, indicative of the fragrance and freshness such unity affords to the heart of God.

Believers gathering together in local assemblies ought to give more

heed to what feeds the heart of God with joy - taking account of where divine grace has put us as Paul writes in Rom. 12:5 "So we being many are one body in Christ and every one members one of another". Whilst in 1 Cor. 12 the apostle lays stress on the interdependence of the members resulting from that relationship to each other as members one of another. ■

The Old Man and the New Man

by D.O. Murray

The apostle Paul alone writes of the old man and the new man. The old man is the summation of the motives and desires that controlled us as natural men, descendants of fallen Adam, before faith came, before God produced in us the new birth. Following the new birth came new motives and new desires, so that we delight in the things of God, not from compulsion but by choice. The old man controls the natural man:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know (them), because they are spiritually discerned" (1 Cor. 2:14).

Thus, because the natural man has no ability or competence in the things of God, a man must be born again; he must have faith in Christ, and therefore be sealed in Christ with the Holy Spirit, who is Himself the seal (Eph. 1:13). The apostle had just written:

"Now we have received, not the spirit of the world, but the Spirit who is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:13).

The apostle writes of our association with Christ:

"For if we have been planted together in the likeness of His death, we shall be also (in the likeness) of his resurrection: knowing this, that our old man is crucified with (him), that the body of sin might be destroyed, that we henceforth should not serve sin" (Rom. 6:5-6).

Our old man has already been crucified with Christ; the crucifixion of the old man is not an aim for us to accomplish; it is that the body of sin should no longer prevail over us. Sin is shown as having a body, now destroyed, in that it is rendered ineffective, nullified, cancelled. This

is part of the work of Christ done in us consequent on our having been born again. We would know nothing of this if the fact had not been made known to us in the Scriptures, as in the verses quoted above. We live in the reality of this by devotion to our Lord Jesus. While in sincere devotion to Him, the temporary pleasure of sin (Heb. 11:25) does not intrude. On this issue the Scriptures bring before us our association with the Lord Jesus and our responsibility towards Him:

"If so be that you have heard Him and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation (i.e. conduct) the old man, which is corrupt according to the deceitful lusts (i.e. desires); and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:21-24).

The new man is created, not born; created in righteousness and holiness of the truth, permanent, continuing through into eternity. The old man will cease to exist when we die, or when we meet the Lord in the air, when He comes for us (1 Thess. 4:16-17).

The old man will not, and cannot, ever be improved. It means corrupt, activated from, and by, deceitful desires. It has to be put off, finished with, never again to be allowed to take control, as it did before faith came. This does not imply that our lives should be emptied of motives and desires. The new man must be put on. The new man has been created with God Himself as the pattern, in righteousness and in holiness of the truth. Because of its being created perfect, it

cannot be improved. It is the summation of what we are in Christ, with motives suited to our having been born again and sealed in Christ with the Holy Spirit. The Spirit of God delights in our sincerity in the things of God, in our joying in God through our Lord Jesus Christ (Rom 5:11). The Spirit of God produces in us the motives and our desires to please and honour our Lord Jesus; for this He delights to supply both the competence and the energy. Proper conduct is:

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouths. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new (man), which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ (is) all, and in all" (Col. 3:8-11).

The new man mentioned in Ephesians 2:15, is formed of Jew and Gentile, created into one new man:

"For He is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished in his flesh the enmity, (even) the law of commandments (contained) in ordinances; for to make in Himself of twain one new man, (so) making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you who were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father" (Eph. 2:14-18). ■

The Minor Prophets (3)

by E.R. Bower

There is a very beautiful phrase in 9:12 which encapsulates the great theme of the Twelve, and it reads, "Turn you to the strong hold, ye prisoners of hope, even today do I declare that I will render double unto thee . . .". And who is the strong hold but God Himself? Cf. the message of Nahum 1:7, "the Lord is good, a strong hold in the day of trouble; He knoweth them that trust in Him".

"Prisoners of Hope". As for Israel, so for the Church, the Hebrew letter 6:18-20 takes up this theme. "By two immutable things (in which) it is impossible for God to lie, (we might) we have a strong consolation, who have fled for refuge, to lay hold upon (or, take a firm grip upon) the hope set before us, which hope we gave as an anchor to the soul, both sure and steadfast (or, as sure as it is firm) and which entereth into that within the veil, whether the fore-runner is for us entered . . . even Jesus".

In Zechariah's prophecy we find:

(1) The Coming of the King (9:9).

"Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem: behold, thy king cometh unto thee: He is just and having salvation; lowly, and riding upon an ass, and upon a colt: the foal of an ass". Another reading of the central clause is, "He is righteous (or, 'victorious') and saved". The victory was already His. Cf. Ps. 110:1, "The Lord said unto my Lord, Sit thou at my right hand, until I make

thine enemies thy footstool" (see Matt. 21:1-11).

(2) The Betrayal of the King (11:12).

"If ye think good, give me my price, and if not, forbear! So they weighed for my price thirty pieces of silver" (see Matt. 26:15; 27:3).

(3) The Wounding of the King (13:7).

"Awake, O sword, against My Shepherd, and against the Man that is my Fellow . . . smite the Shepherd . . ." (see Isa. 53:4, "Stricken, smitten of God and afflicted . . ."; see also, Mark 14:27).

(4) The Mourning for the King (12:10).

"They shall look upon Me whom they have pierced, and they shall mourn for Him".

(5) The triumph of the King (14:9).

"The Lord shall be king over all the earth" (see Rev. 19:16, "King of kings and Lord of Lords").

And so to the last of the Twelve:

(12) Malachi the prophet who closes the Old Testament in our A.V., and who has been called prophet of the waiting period, is the bridge of Hope which spans the silence of four centuries; a fitting epilogue to the message of the Twelve.

The message of the Twelve has, to some extent, been a progressive revelation of the ultimate purpose of God for His people Israel; an unfolding of the day of the Lord and of the coming of the Messiah, our Lord Jesus Christ.

Here, in Malachi, it seems that the door of Hope is about to open for, says God, "I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His Temple, and the messenger of the covenant, whom ye delight in, behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming?" We may perhaps think here of the word in John's letter, (1 John 2:28), "And now little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming".

The "messenger of the covenant" has been variously identified, but it seems that it is the "Angel of Jehovah" — our Lord Himself, who is referred to.

The Gospel by Mark commences with the words, "The beginning of the Gospel of Jesus Christ, the Son of God, as it is written, "Behold, I will send My messenger before Thy face, which shall prepare Thy way before Thee", and we notice that Mark has changed the word of the prophet — thus making the words more personal in a Father/Son relationship — from "Before Me" to "Before Thee". Cf. Ps. 110:1, "The Lord said unto My Lord".

Malachi follows the pattern of judgment followed by hope for those that "feared the Lord" and who "spake often to one another" (3:16).

It is always a matter for our wonder that Israel had ever before

them during the centuries of silence, the promise of the coming of the herald, Elijah (4:5;) and yet when John the Baptist came and our Lord equated him with Elijah (Matt. 11:7-15), the people were unable to put two and two together. "For all the prophets and the Law prophesied until John, and if ye will receive it, this is Elijah which was for to come. He that hath ears to hear, let him hear" (Matt. 11:13-15).

Conclusion. Enough has been quoted from the Twelve to show their importance, and this is emphasised by the frequent references to the Pentateuch — the Law — that are to be found in the Twelve, as Malachi exhorts, "Remember ye the Law of Moses My servant, which I commanded him in Horeb for all Israel with the statutes and judgments" (4:4). It is almost as if God is saying to His people, "You have failed to keep that which I commanded you, and which you promised to keep; to walk in the way in which you promised to walk. I have judged you accordingly. Now the day is not too far distant when I will write My Law in your hearts, and I will restore to you the wasted and lost years. I will bless you, and you will be a blessing, and the nations will share in that blessing". In essence the Twelve is a succinct record of the winding up of the plans and purposes of God for Israel — to be attained through the Messiah, our risen and glorious and soon coming Lord. *concluded* ■

Human hands emptied the Cross and filled the tomb; God emptied the tomb and filled the throne.

J.B. Watson

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel

Chapter 7 — Visions in the Night. The chapter which is now before us (chapter 7) is in the nature of a transition chapter, bringing to an end the unfolding of the divine purpose in relation to the nation of Israel. Here, for the first time, Daniel himself is made the recipient of "a dream and visions". Three times over in the chapter he refers to receiving visions (vv. 2, 7, 13) and in each case he declares it to be at night, for the entire period of Gentile domination is night for Israel. The visions deeply upset the prophet (v.15) and from v.17 to the end of the chapter we have "the interpretation of the things".

That the chapter in measure duplicates chapter 2 is widely accepted and yet with a fundamental difference. There, to the heathen king, the time of the Gentiles was represented by an impressive image of a man, reminding us that this is man's day (1 Cor. 4:3 JND). Here, to the man of God, that same period of time is seen to be dominated by wild ravenous beasts of prey! In v.17 we are told explicitly "these great beasts . . . are four kings" while v.23 confirms that in the vision "kings"

and "kingdoms" are synonymous. Here then we have unfolded the true character of the Gentile powers.

WORLD POWERS

In chapter two, we saw predicted the emergence of five world powers viz:

1. Babylon; 2. Medo-Persia; 3. Greece; 4. Rome (original and revived) and 5. Christ's reign. Can you find these same five kingdoms herein? The traditional approach is that the lion (v.4) is Babylon, the bear (v.5) is Medo-Persia, the leopard (v.6) is Greece, the "fourth beast, dreadful and terrible" (vv.7,8) is Rome while vv.9 to 14 take us on to the kingdom of the Son of Man.

Space precludes our amplifying the descriptions given, save to make the following observations:

The "four great beasts" emerge out of turbulence and strife among nations (vv.2,3). That **four** winds and **four** beasts are seen imply universality with the winds bespeaking God's sovereign power. Such surely reminds us that the very nations of the Gentiles, aye even the great world powers, are all subject to God's sovereign will. There is only one sea that is described as "great" in the Word of God (v.2), that is the Mediterranean and such is at the centre territorially of the events of this chapter. The monarchies symbolised in the beasts must all therefore border upon that sea and, indeed, those suggested do. The fourth beast defies description and is to be identified with the first beast of Revelation 13, from v.2 of which we learn that it incorporates all the bestial features of the preceding three. This, of course, anticipates the re-emergence of the fourth kingdom of the eve of the return of Christ. It will be observed that this fourth

beast has ten horns and we are told later that these are ten kings (v.24) and from among them there emerges "another little horn" the description of which suggests to the writer that this be the antichrist himself, a man of super-human ability and of diabolical wickedness. Daniel is gripped by what he sees and as he keeps watching, fascinated, he sees thrones being "cast down" (v.9) i.e. "set down" or "placed". The context establishes that this is in heaven and is therefore parallel to Revelation chapters 4 and 5. Here we find the throne of God Himself, "the Ancient of Days", and the "Lamb as it had been slain" seen here in character as "the Son of Man" and the myriads of the heavenly hosts. Both of these passages draw attention to books (v.10 and Rev. 5). And what a scene is unfolded in v.14: Thrill afresh, beloved reader, as Daniel sees, not now beast-like men, but the Christ of God Himself all glorious in power and in majesty. "Look ye saints the sight is glorious, See the man of Sorrows now".

THE FOURTH BEAST

From v.19 it is clear that Daniel's interest has been aroused particularly by the fourth beast and a fuller explanation is sought and given in vv.23 to 27. Can you detect a gap between vv.23 and 24, suggested by the words "shall arise"? In v.23 then, we would see graphically portrayed the character of Rome at the beginning of the Christian era, while in v.24 we are carried on to the days immediately prior to the return of Christ, and after the rapture of the Church. In these coming days there shall emerge ten kings (see Rev. 17:12), then another who shall subdue three of them, in character blasphemous and who

persecutes the remnant-saints during the days of the great tribulation. Reference at the close of v.25 to "a time and times and the dividing of time" is to the three and a half as in Rev. 1:2 and 13:5.

RETURN OF CHRIST

Now we read (v.26) "the judgment shall sit". By metonymy, this refers to the Judge taking His seat. Would this not be as spoken by the Lord Himself in Matt. 25:31? He who came "not to judge" comes again so to do. His coming sounds the death knell for the antichrist and Christ is seen establishing His reign with His saints. Ah, wait. In v.18 we are told "the saints of the Most High shall take the kingdom". Then in v.25 antichrist is seen afflicting "the saints of the Most High". Now in v.27 those to whom the kingdom is given are described as "the people of the saints of the Most High". Who are these? And while some would find the Church here, seizing upon the expression "the Most High" and suggesting it to mean "the high places", in verses 18 and 25 we plainly have the same group identified and from the latter verse these are tribulation saints (Rev. 7). What then of "the people of the saints . . ." in v.27? Bring in the apostle Paul and hear his exclamation in Rom. 11:26 ("all Israel shall be saved") and you find the answer.

The chapter ends with Daniel's admission of being perplexed (v.28). What do you do in such circumstances? Do as he did and keep the matter in your heart (see also Luke 2:19) until God makes it plain. ■

A Study of Psalm 110: The True David in Exaltation

by R. McPike

Ver. 1. *"The Decree of Jehovah".* The Lord said unto my Lord, "Sit Thou at my right hand, until I make thine enemies thy footstool". This Psalm, or Hebrew "Mizmar", means "for meditation, it differs from the Hebrew "Stir", which means "a song". Mizmar is used forty six times in the superscription in the Psalms and nowhere else. The two words are joined together in thirteen Psalms. This Psalm containing the name of Jehovah, quoted in Matthew 22:41-46, Acts 2:24-25, Hebrew 1:13, Jehovah the supreme Covenanting God in relationship with His people. He speaks as in oracle, or oracular utterance.

It is always almost used of the finest utterance of Jehovah Himself, it is seldom used by the prophets, only Baalam in Numbers 24:3,15, and of David in 2 Samuel 23:1.

As we turn to Matthew 22:41-46, "While the Pharisees were gathered together, Jesus asked them, saying, "What think ye of Christ, whose Son is Me"? — they say unto Him — The Son of David! He saith unto them, How then doth David in spirit call Him Lord? saying 'The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool'. If David, then call Him Lord, how then is He, His Son? And

no man was able to answer Him a word, neither durst any man, from that day forth ask Him any more questions", the text is also quoted in Acts 2: and Hebrews 1: (which please read).

The Name "*Adonai*" here speaks of the Son — the Messiah; it indicates the Messiah, with His claim to rule the earth, and carry out Jehovah's purpose to bring blessing to earth, in His reign. The words, "Sit Thou", are from a Hebrew word, that could be said to be a "condescension", from a figure of speech "anthropopatheia" i.e. inscribing to God what belongs to human and rational beings, a place accorded to the Son of Man in His risen glorious manhood, mentioned four times in the Hebrew epistle.

The words "Until I Make" are quoted or referred to seven times in the New Testament. (Matt. 22:44; Mk. 12:30; Luke 20:42; Acts 2:34; Heb. 1:13, 10:13; 1 Cor. 15:25). The sovereign will of Jehovah is here asserted, to give to whomsoever He will. He alone has sovereign right and choice: this is the dictum of Deity.

"Make thine enemies thy footstool" is better rendered "Set thine enemies (as) a footstool for thy feet". In the New Testament Gk. "*Tithemi*" a subjunctive aorist "shall have placed", (1 Cor 15:25), being the exception which is not "sit as a footstool", but put "under" because Christ's session on His own throne (Matt. 25:31; Rev. 3:21) is the theme referred to, instead of His session on His Father's throne, as well as in other quotations.

Ver. 3. The Lord shall send the rod of Thy strength out of Zion — "Rule Thou in the midst of thine enemies". The Genesis character is

associated with mighty strength in its co-related passages, as in Genesis 32:10: "With my staff passed over Jordan, the word indicates "strong staff" and is a reference to the ancestral staff of the Priest as well as the Prince; here it is handed by God to His Son — the Messiah David's Son (cf. Heb. 11:21).

"The rod of thy strength out of Zion". This is the city of David as is clear from 2 Samuel 5:8. It was originally the stronghold of the Jebusites, but David took it in battle. "For David took the stronghold of Zion, the same is the city of David". This act of David prophetically foreshadows the Messiah, the Prince, who will unite the nation of Israel, and deliver them as Romans 11:26 reveals, "And so all Israel shall be saved, as it is written: "There shall come out of Zion, the Deliverer, and shall turn away ungodliness from Jacob, for this is my Covenant with them, when I shall take away their sins". In the millennium, Jerusalem the city of the great King, will be the centre of government, and from "Zion shall go forth the Law and the rule of Christ in the midst of His enemies" (Isa. 3:3). This is true in a spiritual sense from the heavenly Zion (Heb.12): Christ rules and reigns in the midst of His enemies by and through His people the Church.

Ver. 3. *"Thy people shall be willing in the day of Thy power, in the beauty of holiness, from the womb of the morning. Thou hast the dew of thy youth".*

In the Messiah's glorious reign, they will bow in willing subjection to His reign of righteousness. One rendering of this phrase declares "They

shall offer themselves for voluntary offerings, in the day when Thou warrest" (cf. Isa 63). When the Lord Jesus came first time, His own people Israel were not willing to receive Him, indeed they rejected Him, saying, "we will not have this man to rule over us" — "this is the Heir, let us kill Him, seize upon His inheritance, that it may be ours", "We have no king but Caesar". In the day of His power, it will be different; they will declare, "This is our God we have waited for Him", and offer Him themselves like Israel, when they welcomed David as a united nation: "Thine we are David, Son of Jesse"; "Behold we are thy bone and thy flesh" (2 Sam. 5:1).

The same thought of "willing offerings" occurs in the following passages: Exodus 35:36; 1 Chronicles 29:9,14,17; Ezra 3:5; 8:28.

"In the beauties of holiness", is rendered in some versions "In all the holy mountains". Every high hill of Israel will follow Jerusalem, in being holy unto the Lord. An example will be found in Isaiah 2:1-3: "And it shall come to pass in the last days, that the mountain of the Lord's House, shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it, and many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths, from out of Zion, shall go forth the Law, and the Word of the Lord from Jerusalem". ■

To be continued

Worship (4)

by N. McDonald, Halfway

Brief Meditations on Exodus 30

God desires worship (vv.1-10); He longs to receive the appreciation of adoring hearts. For true worship there are three prerequisites in the chapter; we have already looked at redemption (vv.11-16) and sanctification (vv.17-21). Verses 22 to 23 speak of anointing.

The principal spices are the graces of the Spirit. The holy anointing oil cannot be connected with the man in the flesh (see v.32 and cf. Rom. 8:8); but it is the spirit of another Man, even the Man who is in the glory, as Romans 8:9,11,14-16 prove.

Sweet cinnamon (250 shekels) was extracted from the inner bark (Newberry's Bible points this out), suggesting His life among His own (see John 13:1; 6:67-69), the inner circle. Peter said, "Lord, to whom shall we go. Thou hast the words of eternal life".

Sweet calamus (250 shekels) was extracted from the pith of the root, suggesting His life in relation to God (John 3:34; 6:38; 8:29; 1:14,18) — always doing the will of His Father.

Cassia (500 shekels) came from the outer bark, suggesting His life before men: "the people were astonished at his teaching" (Matt. 7:28-29); "they were beyond measure astonished, saying, He hath done all things well" — not some things, but all things (Mark 7:37); "they glorified God, saying that a great prophet is risen up

among us, and, that God has visited His people" (Luke 7:16); "What the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

Liquid myrrh (500 shekels, v.23) free-flowing and spontaneous, suggests the life poured out at the cross. John 19:28-30: "After this, Jesus, knowing that all things were now accomplished . . . saith, I thirst". The only Scripture to be fulfilled before He said that was Psalm 69:21 (see Matt. 27:34), and the Lord Jesus, knowing that all the Scriptures concerning Him and His death were now fulfilled, willingly poured out His soul unto death. The myrrh was bitter to taste but sweet and fragrant to smell; and what a fragrance to God the cross was — the Lord Jesus pouring out His soul unto death (Isa. 53:12). Bitter for the Saviour but fragrant to His God — "Yet it pleased the Lord to bruise him" (Isa 53:10). Acting under no constraint but the constraint of His love, it pleased Him to bruise His Son for us:

He loved me so!

I don't know why He should
A poor, unlovely stranger in

my sin.

But He, in death, my suffering
Surety stood,

My soul to win.

He loved me so!

He gives to them the heav'nly

wine to sup
Whom He anoints.
And also lets them drink the
other cup
That disappoints.
That they may prove twas but a
worthless waste
They thought so fine.
And so the more appreciate the
taste
Of better wine.

“Thy love is better than wine” (Song. 1:2). And may our God grant us a desire and taste for better wine, so that we may become worshippers of God in a real sense, with something to give Him. ■

The Writings of Solomon — Ecclesiastes

by R. McPike, Annbank

Chap. 3:16 - 4:

Solomon in v.16. looks at places where redress is made, and righteous judgment given, but is aware that lawlessness raises its head among the rulers, bribes are taken, deceit is practised, even priests and princes, and so-called defenders of justice, turn a blind eye to truth and righteousness. He himself had perverted the paths of judgment, and as king had not been foremost in defending the oppressed, or bringing the guilty to be punished for wrong-doing. He was no example to the justiciary; perhaps his own sins and oppressive acts acted as a deterrent to an already

tender conscience: his hands would be tied.

Or perhaps he preferred not to judge those princes and rulers in his own realm, in case he would be stand condemned of double dealing. It was no lack of power on his part. "For where the word of a king is, there is power" (Eccles. 8:4). How far can a man go in his errors of judgment?

As we turn to vv.17-20, we have a mass of contradictions. Solomon in his darkness declares: "I said in mine heart, God will judge the righteous and the wicked"; how wrong he was,

for God makes a pronouncement in Ps. 1:5: "The righteous and the wicked will not stand in His judgment together". The whole tenor of God's dealings with man is that He will not destroy them together, "there is a time for every purpose and for every work. Man is accountable to God "who breathed into him the breath of life". There is a higher estate for him who is created in the image of God.

Solomon looked only to the physical and material nature of man, and foolishly concludes, that "man and beast return to dust from whence he came" (see v.20). In his folly he asks the question, "Who knows whether the spirit of man goeth up" (see R.S.V.). He had asserted there is no after-life, for with man and beast death ends everything, yet in v.21 he reasons at anyrate, even if there is an after-life, no-one has proof of its existence, therefore, man should enjoy life, while he is in possession of it. "For there is nothing better, that a man should rejoice in his own works, for that is his portion, for who shall bring him back to see, what shall be after him" (see R.S.V. v.22).

As we approach ch. 4, Solomon in his considerations observed oppression of the children of men, the lack of comfort in their need, the tears that flowed because of no redress from those who were insensible to their dilemma. The powerful had no concern for those tears, or for the gross injustice of those who could help; was Solomon lacking in the quality of mercy himself? Why could he not help? Evidently he could not solve the situation, for the fountain of his life was selfish in pursuing his own end, others did not enter into his thoughts.

Oh thoughtless man!

The Lord Jesus reminds us, "The poor have ye always with you"; "Blessed is the man that considereth the poor"; "He becometh poor that dealeth with a slack hand" (Prov. 10:2); "Whoso mocketh the poor reproacheth his Maker" (Prov. 17:5). How low are the thoughts of the Preacher, yet it is common to the discontented man, with his life in its general course, with no message to those who are alive, descending "to praise the dead, who cannot hear him".

No warning voice is raised by the Preacher, because his mind is bounded by earthly things, seeing nothing beyond this life — for him *no eternity*. Without bringing a future life into his reckoning, the man of the world is a loser, and rejection of God is "that it were better for him, he had never been born" (14:21). In considering all labour, even right and proper work, he views it as a sore vexation — no satisfaction arises out of it, because of its temporary nature, but also it can be the object of jealousy from the envious eyes of his neighbour, and the desire of others to dispossess him of what had been hard and toilsome labour. (Cf. Naboth and Ahab's envious eyes, 1 Kings 21.)

Solomon suggests the best thing to do is to adopt the lazy man's attitude and starve, for the labouring man is no better off when he that strives, for the end of both is death. This is also vanity and vexation of spirit (v.4). He further speaks, "the fool foldeth his hands together, and eateth his own flesh"; in other words this metamorphical expression is employed as Amos the prophet teaches

in 4:6 that cleanness of teeth and want of bread amount to starvation. Having used up all his substance, and failed to store, or supplement his food, he feeds upon himself, having nothing to draw upon. Better with little than to have both hands full with travail and vexation of spirit (see v.6). Solomon is conveying the thoughts of his own heart, uttering such words, Be content with simple things, and little at that, even a handful does not bring contentment. No! for tears are the portion of the oppressed, as well as of those who obtain great great riches.

Wealth Its Curse and Consequences. In vv.7,8 we have a view of the miserly person, who pursues riches for his own selfish ends, even though he will leave all to no-one; amid great wealth, he will deprive himself of both luxury and the ordinary necessities of life. Wealth corrodes the spirit of man making him an introvert, creating a miserly attitude to the need of others: his bowels of compassion become static and stagnant. Such a man loses the joy of giving, which is one of the joys of the present life, as well as "laying up treasure in heaven, where moth and rust do not corrupt or thieves break through to steal".

The sin of covetousness deprives such a man of the benefits of friendship; this is, the meaning of v.8, "there is one alone, and there is not a second, yea he hath neither child nor brother", the joy of family life, and his kinsman-brother is strange to him. What is the end of all this labour? For the eye is not satisfied with riches: adding "for whom do I labour, and make my soul to be in poverty, while I may do good by sharing with others". What vanity

indeed, it is a sore trial!

The great truth of this is explained in vv. 9-12. The whole passage is concerned with *avarice*, a man toiling night and day for what will soon pass away, and with the awful thought, he will pass away from it. To toil alone with another is a dread to him in his fear that miserly gain will go to another; the thought of sharing he stoutly resents. To learn the great truth of co-operation is to gain an asset to his soul: anything else is striving after the wind. ■

"Thou shalt call His Name Jesus"

..... Matt. 1:21

*Fragrant Name, beyond expression,
Name of love, of truth and grace,
Worthy of our glad confession,
As we His perfections trace;
On the cross, O wondrous story,
Once inscribed, as there He died;
Now proclaimed in realms of glory,
Where He sits, the glorified*

*Precious Name which has no equal,
Saviour, Shepherd, Lord and Friend,
Love's pure essence, source and sequel,
In its sound unite and blend.
Greatest Name in earth and heaven,
To which every knee shall bow,
Joy of sinners, who, forgiven,
Gladly own and serve Him now.*

*Holy Name! Revered and treasured,
By all whom He calls His own.
Its full worth can ne'er be measured,
Since 'tis linked with God's great throne.
Name of triumph, life and blessing,
Of which none ashamed should be.
Let us all, this life possessing,
Praise His Name continually.*

F.A.V. Regler

·REGIONS·BEYOND·

France — One Worker's Evaluation

In reading reports of the Lord's work in other lands, one is impressed by a distinctive feature of assembly-commended workers over the years. They, in general, have laboured to see companies of saints gathered to the Lord's Name with a totally autonomous character rather than being satisfied with short term results or in seeking to create an ecclesiastical structure of national dimensions. What of France?

The Drift Towards Denominationalism. The strictly separated character of God's assembly is not widely accepted, instead there is a generally held practise of a loose fellowship of democratic, independent, evangelical gatherings termed by many as the "Communautés et assemblées évangéliques des Frères". Apart from a few exceptions, most of the seventy-odd self-styled "Brethren assemblies" are denominational in character and interdenominational in activity. This means that young believers are thrust into immediate contact with various evangelical organisations and activities devoid of any Scriptural justification. Due to the constant exchanges with such systems, the assemblies are perpetually weakened by the influence of men who do not hesitate to take advantage of the liberty granted to them in order to introduce ideas foreign to New Testament church order, and thus young people are drawn into movements outside the assemblies.

The result of these contacts is reflected in assembly order: sisters with unveiled heads and participating orally in prayer and other activities, little or no vigilance exercised in reception, and an unhealthy tendency to associate in forming committees, associations, federations and other movements with increasing importance accorded to formal theological training.

The writer, in over 17 years in France, knows of just a handful of assemblies who do not have the above features, and would be happy to learn of other gatherings that meet to the Lord's Name in separation from the evangelical confusion of France in the 80's.

The Foreign Worker — A Help or a Hindrance? There are more than 40 foreign brethren working full-time in the Lord's work in connection with assemblies. Given the overall picture it will be understood that a good percentage of these brethren are in agreement with interdenominational activity, and in some cases take a very active part in such exchanges. To avoid any hasty judgment it must be remembered that these workers have the full

fellowship of their home assemblies, and quite likely reflect an increasing indifference to the New Testament truth of separation and church order back in the home countries. Before commending a man to the Lord's work, the brethren must determine if the brother will be a help or a hindrance to the testimony.

Can this tendency toward denominationalism be checked? Viewed globally, probably not. To do so, those engaged in the ministry of the Word would need to be convinced of the need to return to New Testament principles, and at the present time this is not the case.

There are some exceptions and prayer is valued for the few gatherings that, in a small measure and in considerable weakness, seek to gather scripturally and to "strengthen the things that remain, that are ready to die". In general they cannot count on outside help.

The Eastern Pyrenees. I have been working in this region for the last fourteen years. About eleven years ago an assembly was formed in Perpignan and at the present time there are about 20 saints in fellowship. The nearest assembly is at Toulouse, some 120 miles to the north-west, so we see little in the way of visitors.

Nominally Catholic, most people lead an atheistic life-style with a studied negligence of God's so-great salvation. However, over the years we have been cheered by souls trusting Christ and His finished work and lives transformed by the working of the Holy Spirit.

Some years ago, I made regular visits to Andorra (100 miles into the mountains) staying in boarding houses for a few days at a time. Door-to-door work and tracting was carried out in the main town and the few villages that make up the Principality, but it is with sadness that it must be stated that there are no known born-again believers in Andorra. Most of the population would be Spanish-speaking.

In another direction, the door has opened for visits to assemblies in Belgium for both gospel and ministry meetings, and it is with gratefulness to the Lord that we can record fruit as a result of the preaching of the Word.

In a recent visit to the assemblies in Cannes (Rue Shakespeare), La Seyne and Marseilles (Rue Consolat), it was heartening to find good interest in assembly truth and to enjoy the fellowship of exercised local brethren.

Six years ago, in an effort to make a little contribution to assembly testimony in France, I commenced a quarterly magazine for the ministry of the Word particularly in relation to New Testament assembly life and order. This was done in a hand

duplicator with a very limited circulation. Today La Sentinelle is printed professionally and sent out free to believers in French-speaking Canada, Belgium, and of course France.

The future of assembly testimony in France, in the will of the Lord, cannot depend on seeking to reform the vast majority of meetings that have long since chosen an open, liberal-evangelical stance, but rather in maintaining a vigorous gospel outreach and in encouraging those assemblies that are prepared to pay the cost of separation.

Deliverance

by E. Robinson, Exmouth

Amongst other aspects the death of the Lord Jesus has secured for the believer deliverance from:

The Penalty of Sin

The Power of Sin

The Presence of Sin into

The Purity of the atmosphere of heaven.

The forgiveness of sins is a tremendous blessing. To know that God holds nothing against you because your sins have been borne by Another is a relief known only to those who have passed through the experience. If to this is added the conscious knowledge that the believer is set up in all the righteousness of God then indeed, not only has he had the negative blessing of pardon but also the positive and blessed assurance of the completeness of his standing before a righteous and holy God. The Sword of Damocles (said to have been suspended by a single hair), symbol of insecurity, hanging over the head of the sinner has gone and judgment has for ever passed. The threshing floor of Ornan the Jebusite, where there takes place the sifting of the wheat from the chaff, becomes the

site for the building of the House of God, home of the believer, and it is said that there the sword was sheathed (see 1 Chron. 21:27, 22:1). He is eternally delivered from the *Penalty of Sin*.

The pathway of the young believer now appears to be set fair. He soon discovers, however, that all is far from plain sailing and finds himself passing through the traumatic experience so graphically outlined in Romans 7. In other words he finds within himself the old sinful nature, ever ready to assert itself if allowed. The figure used is that of a woman bound to her husband so long as he lives. It is exemplified in the life of Abigail joined in marriage to an evil, churlish man, Nabal (1 Sam. 25). Deliverance is obtained only when the Lord smites Nabal and he dies: she then becomes "married to Another" (Rom. 7:4). This chapter ends with the cry, "Oh wretched man that I am: who shall deliver me from the body of this death?" Then comes the note of deliverance, "I thank God through our Lord Jesus Christ". This is an

exercise of soul, deep and sustained, which can never be resolved by introspection or self-occupation, but must come through Another. The Christian must learn experimentally (and not by doctrine alone) that a divine person, the Holy Spirit indwelling him, is a Power greater than the law of sin and able to give victory all along the line. This then is indeed deliverance from the *Power of Sin*.

Final and complete deliverance for the believer is still to be awaited — that from the very *Presence of Sin*. What it must have been to the heart of our Lord Jesus to live in a sinful world can be realised by ourselves only very dimly indeed. His holy nature day by day must have been under pressure and assault from all that was around Him — “the contradiction of sinners” — an atmosphere from which He could find relief by retirement only into the calm of the *Presence* of the Father. It is perhaps in the nature of things we do not feel (in the measure in which we ought) the weight of all around that is so contrary, not only to the mind of God, but also to our own renewed nature. But soon (and sooner than many of us think) when translated into the presence of our Lord, we shall realise how wonderful is the emancipation from the polluted atmosphere of a scene of which the devil is God. Already whilst here, we have been translated by God “from the power of darkness into the kingdom of the Son of His love”. How little perhaps have we entered into the blessedness of being subjects of such a kingdom — a rule of Love beyond merely human conception. Even this is soon to be eclipsed by translation outside the scene which rejected and

crucified our Saviour into the *Purity* of the atmosphere of heaven itself where all is in full and complete accordance with the God who inhabits it eternally. From the depths of every heart will then be said “What hath God wrought.” ■

BOOK REVIEWS

The Voyage: Poems and Hymns by James Slater; price £2.95. Available from the author 13 Main Street, Portsoy.

This 61 page collection of poems and hymns is well produced in limp covers. Most double pages are illustrated by a scene or view from the North East of Scotland. Where appropriate, music is included.

The poetry is traditional in form and soundly scriptural in content. We hope to publish an extract to whet the reader's appetite.

T.W.

The Pauline Circle by F.F. Bruce; published Paternoster Press; price £2.95.

This interesting book comprises twelve chapters originally published in the Harvester during 1983. The book gives character sketches of the men and women associated with Paul on the pages of the New Testament.

The names of Barnabas, Silas, Titus and others appear and each character is dealt with in a readable and enlightening way. The fly-leaf commends it to the “general reader” as well as to the preacher; both will find it useful. Apart from Prof. Bruce's comments on the Corinthian problems, the book is thought-provoking without being controversial.

T.W.

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

Would it be scriptural for believers to contribute to secular charities such as Oxfam etc.?

ANSWER

It is not possible to speak of such an action being scriptural, as there is no precedent within the word of God to give such authority.

There is no doubt that many secular organisations such as the one named perform a very charitable function to those who are in need and we should not be critical of such. It is enjoined upon the believer to do good unto all (Gal. 6:10), and we should ever have compassion to those in need.

It is however helpful to observe how those in material need were helped in New Testament days. The assembly at Antioch when they heard of the great dearth that was to come, gave according to the ability of each, so that they could send relief to the brethren which dwelt in Judea. It was sent to the elders by the hands of Barnabas and Saul (Acts 11:28-30). Similar teaching is found in 2 Corinthians. In times when need arises in other parts of the world it is good when exercised believers send relief to the hands of believers in those lands, so that they can give to meet the need of the people with spiritual exercise, and also help to open ears to the gospel when those same brethren preach to them. A good example of this has been seen recently in the gifts taken to Ethiopia by responsible brethren some of whom laboured there originally as gospel preachers. Similarly it is good to give help to those who travel into parts such as Eastern Europe so that they can give help as they see the need and are spiritually exercised about it. J.R. Baker

QUESTION

Are Bible Schools scriptural?

ANSWER

It is assumed that the questioner is referring to the various Bible colleges which are throughout the world, where many attend in preparation before they engage in particular service for the Lord. Bible subjects and doctrines are taught and lectures given on preaching and homiletics etc.

It must be frankly stated that there is no scriptural authority for such institutions whatsoever. The local assembly is the only sphere in Scripture which is a competent training place for the servant of God. There is great danger in regarding the truth of God as only an academic body of material. The men who have done most for God have been those who have first been proved (1 Tim. 3:10) so that they can go on to use the work of service (not the office of). The assembly is the pillar and ground of the truth (1 Tim. 3:16) and truth is best learned from men who are both faithful and able to teach (2 Tim. 2:2).

It is also important to mention that those who attend such schools can become doctrinally tainted with the various shades of error in Christendom. Where there is a mixture of teaching from various denominational backgrounds, the distinctive character of the New Testament assembly is not clearly taught, if taught at all. From some of these institutions today there is emanating a lowered appreciation of the sinless humanity of our Lord Jesus Christ, and a lack of dispensational teaching on God's way with men over the various periods described in Scripture.

When Paul and Barnabas laboured at the assembly at Antioch (Acts 11) they taught much people. By the time they were called of God to leave for other service, certain prophets and teachers had been raised up, such should ever be the way of preparation for the service of God.

J.R. Baker

Light from an Old Lamp

by the late William Hoste

Discipline in the House of God

This series from the pen of a former editor first appeared in the Believers' Magazine in 1935.

(3) The Trespassing Brother

This may bring us next to a somewhat analogous though distinct case, that of Matt. 18:15. The connection between this passage and the previous verses seems to be that, whereas there it was a question of offending your brother, especially "one of these little ones that believe in Me", here it is of your brother offending you: "If thy brother trespass against thee". The procedure to be followed in this case is divided into three successive stages: (1) "Go and tell him his fault between him and thee alone", but if that fail (2) "Take with thee one or two more", and if that fail too, (3) "Tell it unto the Church".

This is clearly a personal offence — as the words "against thee" denote; otherwise individual action would be out of place. We are not called to mix ourselves up in the private affairs of our neighbours, unless appealed to by both parties. Then again, the offence is too serious to be allowed to pass and, though not distinctly excommunicable, as in that case, it must be brought at once to the elder brothers of the assembly, it nevertheless may tend that way.

It might be asked what kind of "trespass" would be indicated here. Various types are possible, though one thing must be common to all: they are all offences in private, and individual. If you are one of a company and an offence against all come to your knowledge, it is not for you to settle it privately with the offender. I remember a case coming to one's knowledge, quite unsought, on first-hand evidence of a member of an oversight of which one formed part, who was reported as having betrayed, in a serious way, the confidence of his brethren. I was blamed for not having gone to him first, before reporting the matter to the oversight, whereas in reality, I was in no way competent to deal privately with what concerned equally all the brethren. It was for them to make enquiries, and judge the matter unitedly. A brother might accuse of deliberately lying, or use opprobrious language in writing (see (Mat. 5:22), or perhaps it is a breach of trust: a professing believer is entrusted with money for investment and makes away with it. Alas, such cases are not unknown among professing Christians, and are too serious to be lightly passed over. It is true that "brother should not go to law with brother", but the same passage that forbids this, indicates another course. But even

before that, the order of Matt. 18 seems appropriate. I have known some such cases as those last named, where the injured one refused to make any step, to the loss of the defrauder, who was encouraged to continue in the same course. The first step then indicated is private. "Go and tell him his fault between thee and him alone", * or as it is put in Luke 17:3, "Rebuke him", and if he repent forgive him; that is, express to him your forgiveness.

The point of this first stage is keeping the matter private "between him and thee". How many roots of bitterness would never have yielded their Dead-Sea fruit of open dissension and division had matters then been dealt with thus. Evil would have been gained, and the subsequent sorrow spared. But surely the "if he hear thee" means something more than mere assent, it includes apology, and "amends" (Lev. 5:16), and the "gain" means more than persuading him — it means winning him to your side: making him, who was inimical to you, your fast friend, by your firm, though considerable kindness.

But what if this attempt at settling the matter fail? "If he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (lit. stand), that this, that there may be no room for doubt as to what actually passed on either side. But if he *neglect to hear thee* (the word seems to express a hardening process in the man — he will not even give you a fair hearing) then the third stage must be faced.

Now the Church must be informed of the facts and of the stages

already traversed: the second being, no doubt, confirmed by the witnesses. Now the delinquent is brought face to face with the Church: who would exhort him in the person of the elders. If he gives heed, well and good, but "if he neglect to hear the church", what course is to be formed? Some would at once reply, here is a good opportunity of "showing love". Let the offended brother forgive and forget! That is not the course laid down by the Lord Himself. The discipline must not end here: indeed it has not yet begun. The Lord prescribes to the offended brother what his attitude to the other is to be. "Let him be unto *thee* as a heathen man and a publican!" (v.17): that is, have no more dealing with him than with an ordinary Gentile, and if you must, let it be as though you were doing business with a tax-collector, get over it on the shortest terms. This is a guide for the individual. Nothing is said of what the Church is to do, or of excommunication. Strictly speaking this question could not arise at once, as such a procedure could, as we have seen, only be for non-excommunicable offences. In the only case of the kind that has come to our notice (though the brethren as a whole considered that the offender deserved to be "put away from among them") there was not unanimity, and this was not carried out.

Could then the offended party continue to break bread with the offender? We believe he would be justified in so doing. Some may quote Matt. 5:23,24, as contrary to this, but that is again quite distinct; there it is, "If thou bringest thy gift to the altar, and there rememberest that thy brother *hath ought against thee*, then leave thy

gift", etc. The whole point hinges on the meaning of this phrase, "hath ought against thee". If it meant "bears you a grudge", then few of the Lord's servants would be able to break bread in peace, for few there are of such, against whom the envious and jealous have nothing to allege. Not a few there are of whom it is true, "I am for peace, but when I speak they are for war". The words in question must mean that the would-be offender remembers that his brother has some *real cause* of complaint. I believe, as I have said before, that it may be right to go on breaking bread with men, with whom one can have no other fellowship. Granted that this reveals a sad state of things, but it is one that the Word of God distinctly contemplates as a possibility.

Really as we have said, the Lord's table is the last thing to go. However,

the attitude of the delinquent in Matt. 18 is such that it may lead to his being put under discipline by the assembly. And this, the following verse seems to contemplate: "Verily I say unto *you*, whatsoever ye shall lose on earth shall be loosed in heaven". Not that this is an encouragement to fleshly pretention, to lord it over God's heritage, as has sometimes been the case, but an assurance to the humble and godly servants of Christ, who are seeking to act for the honour of His name, that they will have the Lord's approval and support. Those who wilfully oppose those whom the Holy Spirit has appointed overseers over God's flock, run a serious risk of His judgment, who judges righteously and will defend His cause against the rebellious. ■

* The word here for "tell his fault" is one *elencho* call to account, demand an explanation.

Lord's Work Trust

42 Beansburn, Kilmarnock, KA3 1RH
Tel: (0563) 21098

Total Gifts from 1st June to 30th June, 1985

For the Lord's Work and Workers

From Assemblies	£18,604.09
From Individuals	9,869.75
From Covenants	6,322.83
	<hr/>
	£34,796.67

Gifts towards expenses

From Assemblies	£ 790.74
From Individuals	266.25
From Covenants	194.18
	<hr/>
	£1,251.17

Includes L.O.F. £107.50 Anon. £20 Anon. £21 Liverpool £50
Pensioner £50 Where most needed £50

Christian Hope

by F.E. Stallan

In the minds of many Christians, hope is associated mainly with "the blessed hope" of Titus 3:7, and there the matter rests. This is a great pity, as the word in the Scriptures points in many other directions and is associated with aspects of the truth which are essential to a properly-balanced Christian life.

The everyday use of the word "hope" has a large element of uncertainty about it. In normal conversation in English it is a soft, sometimes flabby word, expressing the idea that assurance cannot be guaranteed. Even with the weather in certain countries, "I hope it will be a fine day tomorrow" admits to the uncertainty of the situation. Very often another word is required to buttress it and give it some body, the favourite combination being "I hope and trust it will be so".

Christian hope is not based upon or characterised by uncertainty. In Christian experience faith precedes hope. Paul's address in Acts 27:25, "I believe God that it shall be even as it hath been told me" is a very concise statement of faith. Having received a revelation from God, he acted upon it as true. This living, working faith was the ground of his hope. He had a confident expectation of the future. If necessary he would exercise a long patient waiting as the fruit of faith,

together with a happy anticipation of all the good that God had reserved, indeed guarded for the future.

It has often been said that hope belongs to the young, but that is not so. In the maturity of Christian life, hope is that which believes implicitly on God. It has seen many things, endured many trials, and has been tempered by them all. In maturity of life, hope brings the sky-line nearer; it opens the gate of the inheritance. On the way towards that goal, it is the mixture of hope with other graces which altogether ensure for the Christian a triumphant adequacy to cope with life's problems.

Christian hope is not based on human achievement, or human anything, but on the ability of God. This confidence in the ability of God, no doubt led Paul to address a prayer (Rom. 15:13) to the God of hope, the only occurrence of this description of God in the New Testament. God is the author of hope, the source of hope, something which is not mere expectancy, but carries with it the assurance of faith. God is the God of hope — He never despairs, because He is over all and all power is with Him. He never fails and He never gives up His own as hopeless. He is totally reliable, and although His purposes may seem long in fulfilment,

they can never be frustrated. This is seen in the four quotations from the Old Testament which precede the appeal to the God of hope, two from the Psalms, one from the Law, and one from the Prophets. Immediately preceding the appeal, the quote from Isa. 11:10, "In Him shall the Gentiles trust" (or, hope), sums up the four quotations which forecast the bringing of the Gentiles into blessing. Although millennial in character they demonstrate that by the coming in of Christ, not only were the promises to the fathers guaranteed, but that Jews and Gentiles could live together.

The reference to Abraham in Rom 4:18 is to show the nature of hope, "Who against hope believed in hope". This remarkable man acted contrary to human expectations and he built on the word of God. It might be said that he had nothing else to build upon, but in his mind God was to be regarded as the One who could do what was impossible to nature and he built upon that. He did not ask for anything else; the promise of God was enough for him and in hope he believed.

Romans 5:3-5 gives a short chain of Christian experience. The final link in this chain is hope, as if to say that the other links in the chain, accepted as experiences under the hand of God, produced hope, "not", as the writer says, "a hope that makes for shame" but on the contrary, strengthened by being approved of God, goes forward boldly and confidently in life. Unfortunately with some, tribulation works disappointment, so that instead of testing the mettle of the soul and tempering it in the process, misery is produced. This

is surely because hope has been misplaced. The expectation is earthly and there is no sure anchorage for hope. Paul was not a pessimist; he did not bow to the idea of the inevitability of calamity and despair. He did not consider life as a hopeless situation. For him, hope secured the future and was a cause for present rejoicing.

Romans 8:24 is a very remarkable verse as far as hope is concerned: it mentions the word four times. The verse comes at the end of a wonderful unfolding of the yearnings and eager expectations of creation, the manifestation of the sons of God and freedom from the bondage of corruption. The writer reveals that we were saved by hope. He does not mean that hope was the instrument of our salvation, although it certainly was an accompanying factor; an integral part of it. He is rather saying that hope was a characteristic of our salvation and a testimony to the fact that salvation is not only the initial surge, but a steady progress on to final glory.

"But hope that is seen is not hope". Here the word stands for the thing hoped for. When what is hoped for is realised, the expectation is no longer required. The word of God brings to the believer many aspects of truth as objects of hope. The certainty of their fulfilment brings to faith the present enjoyment and the realisation of their fulfilment. The future is secured in the present, similar to the experience of the Old Testament worthies of Hebrews 11, "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them, embraced them".

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.

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

England & Wales FORTHCOMING

AUGUST 17

Waltham Abbey: Eastbrook Hall, at 4.00 p.m. and 6.15 p.m. D.E. West.

Blyth: Gospel Hall, Devonworth Place, Cowpen, at 7.00 p.m. J. Baker.

August 24

Northampton: Gospel Hall, Spencer Bridge Road, at 7.30 p.m. D. Newell.

AUGUST 27

Treorchy, Mid Glam: In the Junior School, Glyncoli Road (Turn alongside Lion Hotel), at 2.30 p.m. and 6.00 p.m. Platform open to ministering brethren.

AUGUST 27-29

Blyth: Gospel Hall, Devonworth Place, Cowpen, at 7.00 p.m. J. Hunter.

AUGUST 31 - SEPTEMBER 2

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m. A. Carew.

September 7

Newcastle on Tyne: Bethany Hall, Wingrove Road, at 3.00 p.m. and 6.30 p.m., F. Epps, J. Harrison. Mr Harrison continues in ministry until September 12th at 7.30 p.m.

SEPTEMBER 7 - 12

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate. 7th at 3.00 p.m. and 6.00 p.m. A. Leckie, J. Sinclair. Mr Leckie continues in ministry 9th to 12th at 7.45 p.m.

SEPTEMBER 14

Widnes: Gospel Hall, Peelhouse Lane, at 3.15 p.m. and 6.15 p.m. F. Epps, J. Hay.

Scotland FORTHCOMING

AUGUST 17

Bowhill: Gospel Hall at 3.00 p.m. Ministering brethren expected.

AUGUST 23-29

Irvine: Central Gospel Hall. Friday and Monday to Thursday at 7.30 p.m. Lord's Day Ministry 3.00 p.m. A. Leckie. Saturday 24th at 3.15 p.m. A. Leckie, W. Banks, W. McKellar.

AUGUST 31

Motherwell: Shields Road Gospel Hall. Open-air Rally at 3.30 p.m. Bible Reading at 6.00 p.m. D. West. Mr West continues Sunday to Tuesday.

Forth: To be held in the Parish Church at 3.30 p.m. A. Leckie, A. Gamble, J. Last.

Kilmarnock: Ayrshire Missionary, in Elim Hall, Cuthbert Place, at 3.00 p.m. P. Brandon, A. Dryburgh, S. Hughes, J. Rowberry.

SEPTEMBER 7

Annbank: In Community Centre, Annbank Road, Mossblown, at 3.15 p.m. J. Buchanan, J. Hay, A. Naismith.

SEPTEMBER 14

Stenhousemuir: In Larbert East Church Hall, Stenhousemuir, at 3.00 p.m. J. Campbell, J. Grant, H. Scott.

Bellshill: Gospel Hall (off Unthank Road) at 3.30 p.m. S. Foster, D. Cook, W. Craig and D. McMaster who will give a report.

SEPTEMBER 21

Blantyre: Bethany Hall, at 3.30 p.m. F. Stallan,

J. Baker, T. Meekin. Mr Meekin continues in ministry from 23rd to 26th at 7.45 p.m.

N. Ireland **FORTHCOMING**

AUGUST 5

Clones Conference at 12.30 p.m.

SEPTEMBER 7

Mullafernaghan: Missionary Conference 6.30 p.m. J. Milne, G. Stewart, S. Curran, E. McGrath.

SEPTEMBER 28

Ardmore Conference: 2-5 p.m., 6-8 p.m., A. Leckie will minister nightly at 8 p.m. until 3rd October.

OCTOBER 19

Dundonald: Annual conference (see next issue).

England & Wales **REPORTS**

EAST MIDLANDS

Derby, Curzon Street: A. Leckie conducted a very profitable study on the "Feasts of Jehovah" during a recent visit.

WEST MIDLANDS

Birmingham, Aston: The saints had a good conference with excellent ministry from S. Emery and A.T. Shearman. S. Emery stayed on for a week of ministry meetings which proved to be most profitable.

Camp Hill: This inner city assembly which, as a result of a road development scheme, is to be relocated, recently held its annual conference.

Northfield: The brethren at Quarry Lane, held a week of children's meetings in June with a good number of children present. A number have joined the Sunday school as a result, and it is hoped that they will continue to attend. K. Rudge gave helpful and practical ministry on Caleb during a weekend visit. The Saturday evening meeting being well supported by saints from other areas.

Coventry, Upper Hill Street: J. Glenville

spent a weekend here, giving ministry on the Saturday evening from Ephesians 4 verse 30. A well-supported meeting with excellent ministry.

Ludlow: R. McPheat spent a few days at Cleveview ministering the word. The Saturday meeting was well supported, but numbers were low on weeknights. J. Hall from Thornbury has also given help on a visit to South Shropshire.

Solihull: A.T. Shearman and M. Butcher completed the programme of Saturday ministry meetings for the months of May and June. These meetings fulfil a great need in the area.

GLOUCESTER, WILTSHIRE, SOMERSET & AVON

Park Swindon: Weekly open-air work and door visitation to 2,500 homes produced some interest with a few contacts. The assembly built on this during an April campaign with A. Aiken. For 2½ weeks unsaved were present at every meeting, sometimes outnumbering the saints. There were several personal conversations. A comprehensive school was open to the evangelist. 50 heard the message at a senior citizens tea. Coffee mornings helped break barriers. Nobody professed salvation, but the exercise was a blessing to the assembly.

Weston-Super-Mare, Bethany: 3 more young people in their teens and twenties have been baptised and received into fellowship. The youngsters were active inviting local people to D. Wilcox's April gospel campaign, and learned what it is like to have invitations ripped up in their faces.

Bristol, Ebenezer: Believers made specific people the subjects of prayer and some have been saved. 26 younger people mostly in their teens and twenties have been baptised and continue. 13 are now in fellowship. Some of those saved have big problems and great wisdom is needed in giving them help. A complete family of five have been saved and are now in fellowship through Sunday School work.

Yate: A child in the Sunday School enjoyed the Bible stories so much, these were repeated at home, and the parents encouraged to read the Bible. The first the assembly knew of this was when the parents, one a Roman Catholic, came to them and said that as a result of reading the Bible they were now saved and realised they must be baptised. This is now being arranged.

EAST ANGLIA

Ely: Assembly work began in the summer of 1958 when Mr G.J. Pirie brought a tent to the city. The mission was supported by believers from neighbouring Littleport and at the end of

the mission the brethren were offered the use of a hall. Access to the hall is shared with other occupants of the building. Sunday School and Gospel Services continued in the hall but it was not until 1968 that the work really began to grow and believers were led to break bread there. The work has continued in the same building and there are now 22 believers in fellowship. Over the past few years the believers have been exercised about the need for a more suitable meeting place. The Lord has directed them to the purchase of a property. The building on the site was used previously as a workshop but plans have been approved for the provision of a baptistry, kitchen, toilets and a small foyer. The believers plan to do much of this work themselves. The Lord has wonderfully provided finances for the purchase and they wait on His provision for the completion of the renovations. They would value prayers that they may be knit together in purpose and, with the extra effort going into the building, that the spiritual life of the believers and the testimony may not suffer.

KENT & EAST SUSSEX

Higham: A further 10 days of children's gospel meetings were held on the village recreation ground when S. Mountstevens came with his tent and caravanette. Good numbers of children attended, despite some heavy rain, and some fresh faces were seen in addition to the regular Friday class attenders. Members of the Wainscott Assembly living in the village continue to open their homes to these youngsters and bring them to the Gospel Hall for Sunday School.

Wainscott: Prayer would be valued for a proposed gospel effort with R. Smith in October. It is many years since an effort of this kind has been aimed at adults in the village. We look to the Lord to save precious souls.

Scotland REPORTS

GRAMPIAN REGION

Orkney: A. Pollard spent a busy two weeks there visiting assemblies in Harray, Kirkwall, St. Margaret's Hope and Westray taking gospel and ministry meetings, Sunday schools, visiting homes and the hostel for secondary pupils in Kirkwall. He was particularly pleased with his visit to the island of Shapinsay where although there is no assembly he was well received by the families of those who do the Postal Sunday School lessons.

D. Gillies has pitched his gospel tent in

Brechin as a result of interest in the gospel message observed while visiting homes there earlier in the year. He is joined by J. Burns from Annbank and anticipates continuing for most of July in both adult and children's meetings.

DUMFRIES & GALLOWAY

Stranraer: J. Stubbs had a series of Gospel meetings for the month of June. Most nights two or three unsaved were present, but only one of these attended regularly. In the second week children's meetings commenced, and the numbers attending gradually built up to around fifty. Altogether around 2000 homes were visited and gospel leaflets left with the people. While as yet there has been no evidence of salvation, the saints appreciated the faithful preaching of the gospel every night from Luke's gospel.

HIGHLAND & NORTH EAST COAST

Mosstodloch: Frank Reid and Bobby Soutar found the going difficult during four weeks of gospel preaching. Adult attendance was virtually nil, although there was some response among the children. Some good conversations were had in the door-to-door work.

Morayshire & Banffshire: In both of these areas the assemblies have united again to reach out to the surrounding villages during the summer months with open-air preaching and tract distribution. Prayer is valued for blessing in this work.

Forres: The assembly were encouraged again in the attendance and ministry at their annual conference. Also during the following week, when Mr R. McPheat ministered the word. Four women were baptised in June, and this has given a further stimulus to the assembly in their testimony and service.

FIFE, TAYSIDE, CENTRAL REGION

Inverkeithing: P. Harding and R. Marshall conducted an effort in the gospel hall at Rosyth during the month of June. Prayer is valued that there will yet be signs following the preaching of the gospel.

Arbroath: During June-August the assemblies in Arbroath hold an open-air Sunday school on the beach every Sunday 2.30-3.30. Please pray for this work as a good crowd of children and adults usually attends.

STRATHCLYDE REGION

Glasgow, Harley Street: N. Mellish concluded five weeks of gospel meetings with an excellent interest shown by the young people of the district. The effort was accompanied by a very well attended open-air meeting each Saturday morning, with a good response from the people. The word was faithfully preached to the unsaved who attended each meeting. It is ours to sow and God's to give the increase.

Gourock: "Times of refreshing . . . from the presence of the Lord" were experienced recently by the saints of Bethany Hall, Gourock. S. Mackenzie came for three weeks of gospel meetings, but because of great interest these had to be extended to four then to five weeks. Eight are known to have professed salvation. Two were baptised and added to the assembly and several others were interested enough to have long talks with the Lord's servant. Of those saved one was a sailor from the Gilbert Islands, whose ship docked locally, and four were from one family. The saints were encouraged as the word was faithfully proclaimed nightly at the beginning of June.

N. Ireland **REPORTS**

CO. ANTRIM

Randalstown: D. Bingham (Nova Scotia) is having good meetings in a tent with encouraging numbers.

CO. ARMAGH & CO. MONAGHAN

Altnamackin: S. McBride continues in the gospel with some little interest.

Portadown: Bible readings were conducted for eight nights by N. Turkington and S. Ferguson. Interest was good.

Monaghan Town: S. Maze and G. McKinley continue gospel effort outside Monaghan Town. Pray for this needy part.

CO. DOWN

Banbridge: J.G. Hutchinson and J. Allen continue. Prayer valued.

Bangor (Central Hall): S. Jennings and W. Barr conducted the annual open-air meetings on the sea-front during July, where the Word was faithfully preached.

Comber: A. Aiken and S. Curran have been encouraged in their meetings on the tent. Good numbers attending with evident interest.

Carryduff: H. Andrews and R. Pickering are to commence D.V. in a portable hall on 18th August. Prayer is requested for this needy area.

CO. LONDONDERRY & CO. DONEGAL

Coleraine: J. Milne and D. Kane intend commencing tent meetings, D.V. on 4th August.

Killaloo (near Claudy): B. Smith and B. Glendinning continue in a portable hall with some from the locality attending.

Creeshlough: G. Stewart and S. Patterson,

having finished in Portsalon, have now started in a mobile hall in Creeshlough. This is a new area for them.

CO. TYRONE

Caledon: J. Wishart and R. Jordan are continuing the gospel meetings in this needy village. Pray that God will bless His Word.

Martray: The Annual Conference was well attended. The Bible Reading was conducted by J. Hawthorne, and practical ministry was given by J. Wells, D. Kane, S. McBride, and A. Mitchell.

Addresses **PERSONALIA**

Bournemouth: All Christian visitors warmly welcomed at Victoria Gospel Hall, Victoria Park Road, Winton. Sundays - Lord's Supper - 11.00 a.m. Gospel 6.30 p.m. Car Park. Tel: 0202 529425.

St. Anne's-on-Sea: Believers in Holiday and moving to the area welcome at Queensway Chapel, Walter Avenue. Breaking of Bread 10.15 a.m. Contact Sergeant 9253-739159.

Gospel Hall, 41 Market Street, St. Andrews. A warm welcome is extended to visitors and especially students coming to the university in October. Letters of commendation would be appreciated.

Please note that the campaign at Moreton Chapel, advertised in the April Believers Magazine has been cancelled.

All correspondence for Moreton Chapel, Wirral, Merseyside should now be addressed to Dr James Barbour, 65 Arrowe Road, Greasby, Merseyside, L49 1RY. Tel: 041-677-0446.

Gospel Hall, Stenhousemuir: Due to serious structural problems the hall has been sold and the assembly is presently meeting in the Age Concern Hall, Main Street, Stenhousemuir. Plans are in progress for building a new hall. Correspondence should be addressed to W. Moodie, 7 Muirhall Road, Larbert, FK5 4RF.

With **CHRIST**

DANIEL CAMPBELL, on 13th March, in his 87th year. It was whilst in Australia at the age of 23 that he was saved at a gospel meeting in

Melbourne. Except for several years when they were commended to Annesland Hall, Glasgow, he and his wife have been in continuous happy fellowship at Gospel Hall, Clydebank for over the past 48 years. A quiet brother, his presence and contribution in assembly worship and prayer will be missed by all who knew him. In particular he will be remembered for his dedication to visiting the elderly and sick, who always valued his timely words of comfort. Prayer is requested for his wife Mary and family.

DORIS L. CORFIELD, on 15th March, aged 84 years. Saved in her early teens, baptised and brought into fellowship at the Gospel Hall, Castlefields, Shrewsbury, where she became a Sunday School teacher, she later accepted responsibility for the Senior Girls Bible Class. Her interest in Missionary work was unsurpassed, both in writing to missionaries and gifts known for this work in a wide circle. She bore her illness in a quiet way, now she is free from all pain.

Mrs MARY RENSHAW, suddenly on 9th April, in her 91st year. Saved as a young woman under the preaching of the well-known Irish evangelist Edward Rankin, she was received into fellowship in the assembly at Bridge of Weir, where she and her late husband Willie served the Lord faithfully for well over 50 years. A godly sister with a bright disposition, always passing on "a word in season" to those whom she met in the village, where she bore a good testimony. Our sister attended all the meetings of the assembly, and as customary was at the prayer meeting the previous night to her homecall. She commented to the sister sitting next to her, how much she enjoyed it, but was "wearying to go home" to be with her Lord. The next morning at 9.30 a.m. in the Local Day Centre Hall, having got a cup of tea she sat down and the Lord called her to Himself. The esteem in which our sister was held was reflected in the very large gathering, both in the hall and at the grave. Prayer is requested for the family.

Mrs JESSIE MCDONALD, on 16th April, aged 88 years. Saved for 68 years and came into fellowship in the Caldercruix assembly in 1920. For the past 18 years she was in happy fellowship in Plains assembly and bore a bright testimony to the end. Her love for the ministry of the word and the preaching of the gospel was encouraging to all. Faithful in attendance at all meetings our sister loved the Lord and His people.

ARCHIE MCGILP, on 16th April, aged 71 years. Saved late in life on 19th June, 1983 and baptised shortly after, our brother was in happy fellowship in Sandyhills and made remarkable progress in spiritual things. Greatly missed by the assembly and his widow, daughter and grand-daughter who are all in happy fellowship.

Mrs MEG MACKIE, on 23rd April in her 91st

year. Saved in her teens and in fellowship at Tabernacle Gospel Hall for about 60 years. Latterly in Sandyhills Gospel Hall since Tabernacle and Shiloh Halls came together. Faithful and consistent at all assembly gatherings. Given to hospitality especially in her younger years. Will be greatly missed.

Mrs MAY GOOD, on 2nd May. In assembly fellowship at Wishaw for over 30 years. She was marked by a quiet gracious spirit. Prayer would be appreciated for her daughters.

Mrs LAURA PATRICK, on 11th May, aged 78. Saved as a young woman, she was in fellowship at Bearwood and Selly Oak before coming to Quarry Lane, Northfield in 1939. Well known to many believers in the Birmingham area, she laboured in numerous ways for the good of the testimony and welfare of many individuals. She had a great heart for local children and their need of the Saviour. A sister who made her position clear, a stalwart for the assembly and consistent in her support for the gatherings. Prayer valued for her husband who looked after her during her last years of ill health.

Miss MARY HAMILTON, at Machermore Eventide Home, on 12th May. In fellowship in the Renfrew assembly for over 40 years. A quiet sister who loved the Lord and His people and the assembly gatherings. Faithful as a Sunday School teacher for many years, and a good worker among the sisters. Known and respected among her neighbours for her kindly manner and christian character.

ALEXANDER E. ANDERSON, on 13th May. Our brother was converted over 60 years ago in the Tent Hall under the ministry of P.T. McRostie. The joy of these early days of salvation never left him, so that over many years in projecting Christ he was able to bring scores of souls to Christ and encourage, comfort and challenge the saints. His superintendency of Landressy Street Sunday School and his massive contribution to the work in Abingdon Hall, where he was greatly loved and respected will be sadly missed. However we must recall his work in Forresthall Hospital and Home Ferguson Anderson — Drummy House, in all of which he has left an eternal memorial to the love of Christ and the salvation of God in Christ with eternal glory, as seen in the life of a wee man with a spiritual Giant's Heart and energy.

Mrs ANNIE BLACK, suddenly on 22nd May, aged 67. She was saved in her early teens in Ireland. In fellowship in Kilbirnie Gospel Hall for 30 years, she was given to hospitality and involved in the work among the women. Of a cheerful disposition she will be much missed. Prayer valued for her husband who is not too well.

HEDLEY GLOVER MURPHY, on 28th May, aged 57 years. He was saved at the age of 12, and while still a boy of 16 he dedicated his life to the service of the Lord. One of his first

spheres of service was in the Ballysillan area of Belfast where he resided. With the help of others he saw a new assembly of believers established there, and a hall erected from which the witness is still carried on. Together with his brother James he pioneered gospel radio work from Northern Ireland, and for many his name was first associated with "The Irish Gospel Hour". His time became more and more occupied with the spread of the gospel, and in 1962 he answered God's call into full-time evangelism, to which he was commended. He was greatly used to God's glory in many gospel efforts in Northern Ireland, other parts of the United Kingdom and abroad. These included several large tent campaigns which, like his Easter and summer rallies in Portstewart Town Hall were always well attended. The second coming of the Lord had a prominent place in Mr Murphy's ministry, and he was one of those instrumental in reviving the Prophetic Witness Movement in Northern Ireland. He also led many parties to Israel, where he became a well-known figure. Mr Murphy is survived by his wife Irene, who was a true partner in all his work for the Lord, and by his elderly mother and his brother James.

Mrs JEAN SIMPSON (Jackson) on June 1st at Summerhill Eventide Home aged 82. Saved at the age of twelve, later in fellowship with believers at Low Waters Gospel Hall, Hamilton. She spent some time at Netherhall where she was highly respected. On her marriage she moved to Aberdeen and was in happy fellowship in Footdee Gospel Hall until moving to Summerhill Eventide Home having spent 26 years in Aberdeen. Of a cheerful disposition and bore a clean testimony to her joy in her Lord, which was an encouragement to all who were privileged to be in her company.

ANDREW HOWIE, aged 64, on his way to work on 3rd June. Our brother had been in fellowship in Kilbirnie Gospel Hall since 1952, having been commended from Hebron Hall, Glengarnock. His ministry in song was much appreciated, but above all as a "door-keeper in the house of the Lord" he will be sadly missed. Prayer for his wife and family will be much appreciated.

ROBERT KISSICK, on 5th June, aged 89 years. He was saved in 1922 at meetings conducted by the late Robert Curran. It was the verse of a hymn that brought him to Christ — "All thy sins were laid upon Him, Jesus bore them on the tree, God who knew them laid them on Him, and believing I am free". Afterwards he was received into the Quilly assembly, where he continued until his homecall. A quiet man who loved the Lord. Amongst his last audible words were "He died for me". His funeral was large, an evidence of the high esteem in which he was held. Prayer requested for his family, some of whom are not saved.

Mrs J. FYFE, on 8th June, aged 76. She had been in fellowship in Kilbirnie Gospel Hall since 1925. In earlier years her ministry in song was greatly enjoyed and appreciated. She was also involved in work among the women. She was regular in her attendance at assembly meetings. Prayer valued for her family.

Mrs PEGGY MCKILLEN, on 9th June after a short illness. Born in 1905 near the Giants Causeway into a God-fearing, religious family. In 1933 under the preaching of the late S. Jardine at tent meetings near her home, she discovered, to her surprise that she was not on the way to heaven and after the third meeting, was saved in her own home. Soon afterwards she discovered the truth of baptism and gathering to the Lord's name and was received into the local assembly at Bushmills. Her nursing career then took her to Ballymena, where she was in happy fellowship for the rest of her life. A true help meet for her husband, she was given to hospitality, for many years entertaining preachers, specially those helping with the gospel work in Tully. Saw her son and daughter (Mrs Hewitt of Norway) saved in early life and involved in gospel work.

ALEXANDER MCCULLAGH, on 11th June, aged 84. Saved when a boy of 12 years, under the preaching of the late J.T. Dickson at Drum, C. Monaghan. Some years later he learned the truth of gathering to the Lord's Name, and was received into fellowship at Lisbellaw, where he remained a quiet steady brother, who will now be greatly missed. The very large funeral gave evidence of the respect he held in his home area, and gave many unsaved the opportunity to hear the gospel. Prayer valued for his widow and family.

DAVID WRIGHT, Ballyvaddy, on June 12th. He was saved in the year 1919 as a boy of 16 under the preaching of T. Braidner. For many years he was a faithful Sunday School teacher and with his late brother James and other brethren brought the gospel to a wide area in the open-air. He never missed one night for 7 weeks in recent meetings; 10 days later he passed to be with the Lord. Our brother will be greatly missed in the small assembly at Ballyvaddy. A large company including R.C.'s attended the funeral, and listened attentively to the gospel.

Mrs JOHN EAKIN, on June 26th After a half-century of work and witness. Her fidelity to the assembly in Troon was reflected in her walk, witness and worship, which were exemplary. For some years she served as a member of the "Women's Hour" which attracts many townswomen and maintains a faithful evangelical witness. Doubtless she has entered into her rest and reward. Remember her husband and family in prayer.

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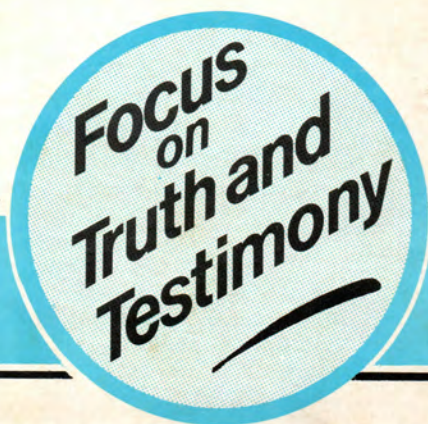
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EDITORIAL **Searchlight**

When the great wave of divine blessing came to Jerusalem in Acts 2, it must have brought real encouragement to the apostles. They had waited as directed by the Lord after His resurrection, and during the waiting period there would have been many a doubt and fear. It is good to note however that they occupied the time well, in prayer and supplication and in fellowship one with another. It is always good to spend our time thus and particularly when uncertainty abounds.

Such spiritual activity also proved the reality of their faith. How different to the children of Israel in Exodus 32 as Moses was absent in the mount away from their sight. Whilst impiety and irreverence marked those in Exodus 32 waiting upon God with due regard to His word marked the early believers in Acts 1.

With the descent of the Holy Spirit the great blessing came. Sinners were saved and the new believers showed the beautiful characteristics of new life that we all love to see (Acts 2:41-47). Here then was the well-spring of joy which encouraged those who had known the early days of doubt and uncertainty.

Although there was opposition and persecution, the encouragement continued until chapter 7, but then suddenly there is a complete reversal. What a blow to these devout men, their hearts

must have been heavy indeed, as they carried Stephen to his burial, but worse was to follow. The great persecution which broke out (Acts 8:1) brought about a scattering abroad of the new believers and two statements stand out in stark contrast: "all scattered abroad" and "except the apostles".

Although the design of Satan was to dissipate the testimony it is important to know that the word "scatter" is also rendered "to sow". Thus while Satan was scattering, God was sowing, so the message of salvation reached Samaria, as Philip preached Christ to them, and also Gentile Antioch (Acts 8:5; 11:19). When the trials of life come across our pathway we must recognise in them the plan of the one who is over all and who "worketh all things after the counsel of his own will (Eph. 1:11). It is good to be like Joseph who, as he talked with his own brethren and looked back over the experiences of the past, could say, "God did send me before you to preserve life" and again "so now it was not you that sent me hither but God" (Gen. 45:5, 8).

The apostles were still in Jerusalem (Acts 8:1) and no doubt would be disappointed at such loss after all the early blessing. They did not become discouraged and self-centred but when they heard of the blessing in Samaria they sent Peter and John (Acts 8:14) and to Antioch they sent Barnabas (Acts 11:22); thus they proved to be spiritual men both in days of blessing and leanness. May we be likewise.

J.R.B.

The Epistle to the Romans (9)

By R.I. McKeown, Cookstown

Redemption (continued). Inasmuch as the closing verses of chapter 3 form an appropriate introduction to chapter 4, so the last three verses of chapter 4 serve as a fitting introduction to chapter 5 which must stand, unquestionably, as one of the great passages of our Bible. In these two concluding articles of the present series, I wish to consider the main contents of these twenty-one verses. It is a great chapter of assurance to the believer: remember the christian's faith is introduced at the end of chapter 4; he is imputed righteous apart from works, ordinances and law, and it would seem that the question could be asked, "Where does this man stand who has no reliance upon the law, deeds and ordinances; what is his present lot and can he have any future hope, if not resting in the law?" This chapter shows conclusively that, the believer has had a *past* experience, a *present* standing and the *future* secured!

In vv. 1-11 the believer's position is viewed;

In vv. 12-21 two races are viewed.

Some Key Expressions and Words. Consideration of three important expressions will greatly assist a correct understanding of the whole chapter.

1. "Through our Lord Jesus Christ" occurs at the beginning, v.1, the middle, v.11, and the end, v.21 of

the chapter. It might be said that this term punctuates the entire twenty-one verses. See also v.2, "through whom" (R.V.) and v.9, "through Him". The order of the title being changed in the last verse, "Jesus Christ our Lord", is a fitting introduction to chapter 6. Each believer who appreciates the truths of Romans 5 ought to make Him Lord as the last verse would imply. Let us grasp then, all that we are and have spiritually both presently and prospectively, comes to us *through* our Lord Jesus Christ, (no mention of works or circumcision or law) - there is no room for self-aggrandisement. The preposition "through" is significant in that this chapter shows the wealth of the believer's position but it has all come to him *through* our Lord Jesus Christ. However, in chapter 6, the prominent preposition is "in", (see R.V. rather than A.V.) because there the believer is set apart *in* Christ unto God.

2. "Boast". Unfortunately in the King James version this word which occurs three times is translated "re-joice", "glory", and "joy" in verses 2, 3 and 11 respectively, though in the Greek it is the same word. Let us look then at the three references not forgetting that the believer's position is before us.

"... boast in hope of the glory of God" (v.2).

"... we boast in tribulations

also . . ." (v.3).

" . . . we also boast in God through our Lord Jesus Christ . . ." (v.11).

Interestingly, this is the same word that is used in relation to the Jew in 2:17 and 23 where we see that he boasted in God and in the law. The problem with the Jew was that without faith he had no relationship with God and he boasted in the law which condemned him: his boasting therefore was hollow, whereas, the believer can boast (this is not based on self-conceit or arrogance but on the firm assurance of faith) in relation to the future — he has hope of the glory of God. In regard to the present, there is suffering — this always precedes the glory — but the suffering serves to reinforce the hope (see vv.3-4), therefore the believer can surely glory or boast in his suffering. This principle is beautifully, though solemnly, illustrated in our Lord Himself, "ought not Christ to have suffered these things and to enter into His glory?" (Luke 24:26). Paul confirms this truth to Timothy; see 2 Tim. 2:12, "If we suffer, we shall also reign with Him . . ." The third reference to the word boast is found in v.11 and it is worthy of note that we boast in God: why not, it is God that justifies! Let us be clear, there is nothing objectionable about this boasting because it has nothing whatever to do with self-esteem or self-assertion; on the contrary it is in God we boast through our Lord Jesus Christ.

3. "**Much more**" occurs in vv. 9, 10, 15 and 17. The idea in this expression is of vital importance: it means "with greater certainty". A brief consideration of the first two references will suffice to bring out the meaning. In v.9 the value of the blood of Christ is emphasised in relation to our justification: (in 3:24 we are justified by His grace, and in 5:1 we are justified by faith: here in v.9 we are justified by (in) His blood). The verse shows that it is now, in this life, that we are justified! That being so, it is with greater certainty (much more) that "we shall be saved from the wrath of God through Him". How blessed for the child of God — present justification and for the future, not a judgment cloud in the sky! It is therefore scarcely surprising that we "boast in hope of the glory of God".

Then in verse 10 Paul points out that reconciliation has taken place in the past as far as the believer is concerned: that reconciliation hinged crucially on the "death of His Son", the only basis for reconciling enemies to God. Well then, if we were reconciled by the death of His Son, it is with "greater certainty (much more)" that "we shall be saved by His life". The salvation here referred to might be described as power for the present (to live for Him) and the blessed prospect that we, too, shall be with Him in glory; see also 6:8 and 8:34. It is therefore essential that the believer values both the death, and resurrection life of the Lord Jesus Christ. ■

Anything that one imagines of God apart from Christ is only useless thinking and vain idolatry.

Martin Luther

Jonah the Prophet

by J. Grant, Bridge of Weir

This book is unique among the Minor Prophets in highlighting the character and conduct of the prophet. The content of this ministry was short, only consisting of a few brief words, but these chapters tell us more of the struggles and difficulties of the servants than we learn from any other minor prophet.

If response to the word of God is taken as a measure, Jonah was one of the most successful of servants, and yet he was one of the most unwilling. There was not from him a ready response to the call of God, but rather reluctance and obstinacy to yield to the demands of the task placed before him. Yet, great things were accomplished. Servants of God in all generations have been men of like passions as we, and have felt the pressures, questions and problems of their day, as we do today. Thus we are encouraged that great exploits for God can be accomplished when ordinary men and women commit their all to the service of the Lord Jesus.

Chapter 1 Jonah Provoking. Before we deal with the refusal of Jonah to heed the call of God we must enquire as to what kind of man he was. In chapter 4:2 Jonah reveals that he was familiar with the character of God and was not a spiritually ignorant man. If he had been he would not have been entrusted with the task of bringing the message of God to the

centre of the greatest empire of the day. Jonah may be remembered as the prophet who ran away but he was a man who knew his God. Let us be watchful, for such knowledge is no guarantee against disobedience and wilfulness.

How was it then that he refused to carry out the work which so many would have been pleased to undertake? It seems that he was determined, not only to ensure that he did not undertake this responsibility, but that he would not be available in future for any other such undertaking.

Was it that he was tainted with the shadow of Jewish exclusivism? Could he not bring himself to preach the message of God to the Gentiles? Did he, like some today, feel quite content with things as they were and did not wish to see the situation disturbed by others coming to a knowledge of God? Perhaps this was the case but there is surely a deeper explanation than this.

Was it that he was indolent and did not wish to undertake such a service with all its attendant rigours. This thought can hardly be sustained when we consider the vigour he displays in his efforts to flee.

Was it that he applied the processes of human reasoning to the charge given to him? This seems a much more likely explanation. He well knew the reputation of the Ninevites for cruelty and may have discerned that in the future they would be the cause of trouble and tribulation among God's people. With this in mind he would reason that if no opportunity was given to them at this time to repent, God would judge them and Israel therefore spared future

tribulation. In this he was guilty of applying human reasoning to the work of God. He had to learn the supreme lesson of the book, that God is sovereign and will do as He will, no matter how we may attempt to thwart His purpose.

From the later words of Jonah it appears that he considered the Ninevites to be unworthy of the blessing of God. He considered their conduct, dark, licentious and cruel, to make them unworthy objects of God's grace and thus his reluctance to have any part in this. Jonah, who at times reveals such insight into the heart of God, is sadly displaying that self righteousness which He so abhors.

We do well to note that in fleeing Jonah did not act with panic or undue haste. There is a calm deliberation in his actions recorded in verse 3, he "rose up", he "went down", he "found a ship". No doubt he had endured troublings of conscience, but these were now behind him and he had determined upon a course of action which would take him away from God completely. This can be the way in which we respond to the challenge of service, but this is not the way of God. In leaving home Jonah had a specific destination in mind and he did not take the first ship, but sought out one which would take him to Tarshish, but how futile when God had another destination planned!

Jonah well knew where he was bound. Tarshish was almost certainly one of the chief and most remote settlements of the Phoenicians, in the country which we now know as Spain, and was a centre of trade and commerce. There Jonah could submerge himself. If he travels to the

other end of the then known world, that will surely be sufficient to have done with this unwelcome task with which he has been charged. Perhaps recognising that this will end his fitness for further service he trusts to build a new life in foreign parts.

But no man can have done with God until God has done with him. This lesson Jonah will learn in a most remarkable way. God has His hand upon him and will not let go. Would that we could grasp that we are not free to select the avenues of service which we prefer, but must submit to working for God were He desires.

And so the ship sails, the wind comes, the mariners toil and Jonah sleeps. No doubt from physical and mental exhaustion after the long troubled hours of consideration, the one who is the cause of the boisterous wind and waves lies in sleep while other seek to contain the problem, but to no avail.

The rebellious Hebrew is discovered and Jonah shows in verse 12 that he does know the character of his God. His confession in these verses is the starting point of his recovery. He knows what must be done and does not shrink from it.

The mariners may be reluctant to throw him into the sea but they cannot row against God no matter how they strive their efforts are but futile. How strange are the ways of God, how inscrutable are His purposes. The disobedience of Jonah is used to effect repentance in the hearts of these sailors and to cause them to "fear the Lord exceedingly". In such strange ways is the sovereignty of God revealed and the narrow limits of our own understanding emphasised. ■

Psalm 110: The True David in Exaltation (2)

by R. McPike Annbank

The beauty of holiness is that quality originating and residing in Jehovah Himself — righteousness, truth, peace, mercy, love and purity.

The words of v.3, "from the womb of the morning", or better rendered (as the Dew) "from the womb of the morning, I have begotten thee, i.e. as A SON. There should be no full stop after "morning". As we turn to Psalm 2 we have the answer to all this, "I will declare the decree, "the Lord hath said unto me, Thou art My Son, this day have I begotten Thee".

This passage is quoted in Acts 13:33, with reference to Messiah's resurrection, and also in Hebrews 1:5, 5:5. The word "youth", is literally Son — Son in resurrection. The Dew speaking of freshness and fulness. Associated with a scene, where there is no death, endless life is Christ's as Man.

Verse 4, The Lord hath sworn, and will not repent; Thou art a Priest forever after the order of Melchizedec.

The authoritative answer of Jehovah is in the word "sworn". Swearing by Himself, answers to v.1, "The Lord said". The epistle to the Hebrews, reminds us, that Christ's priesthood is by Divine appointment, "Christ glorified not Himself to be made a High Priest, but He that said unto Him, Thou art My Son, this day have I begotten Thee, as He saith also in another place, Thou art a priest forever after the order of Melchiz-

edec" (Heb 5:5,6).

In Genesis 14:18, we have the first mention of Melchizedec the king-priest, who met Abram the Hebrew, after Lot's deliverance from the heathen kings, and blessed him in the Name of the Most High God, "El-Enyon" Possessor of heaven and earth. Note also the reference one thousand year later, by David to this order of priesthood, and latterly by the writer to the Hebrews to this Melchizedec, and the superior character of His priesthood to that of Aaron's (cf. 5:5-10, 6:20, 7:1-28).

This priesthood is unique and untransferable, it did not pass from one person to another, as Aaron's. This priesthood being on Resurrection ground, followed by this ascension to heaven, where death is never known, needs no successor, being perpetual and perfect, and fulfils Zechariah's prophecy of chapter 6:12,13, "The Man whose name is the 'Branch'. He shall bear the glory, and shall sit and rule upon His throne, and He shall be a Priest upon His throne, and the counsel of peace shall be between them both".

His Priesthood and Kingship is Conferred. v.5 — "The Lord at Thy right hand, shall strike through kings in the day of His wrath". Here "Adonai", Messiah's powerful and Mighty character is in view as "King of kings" (cf. Rev.19), coming out of heaven to assert His Crown rights; to the earth, in dual character as the Creator Messiah and Redeemer Messiah. See Isaiah 52:15, "So shall He sprinkle (or startle) many nations, the kings shall shut their mouths at Him, for that which had not been told them, shall they see, and that which

they had not heard shall they consider". The sovereign Lord of Isaiah 52:15 becomes the suffering Lord of Isaiah 53.

There is a contrast between Isaiah 52:14, and verse 15. The word "astounded", is rendered "sprinkle" in v.15. In some ancient versions it is rendered "astonied" seven times. The word "sprinkle", means to "cause to leap, or spring up with joy" from the Hebrew word "Nazath", associated with liquids it means "to spurt out" as in Isaiah 63:5, Christ's garments sprinkled with blood, this is the only other occasion in Isaiah's prophecy. It is also found in 2 Kings 9:33 "when Jezebel's blood was sprinkled on the wall". This sprinkling was associated with judgment. The usual word for ceremonial sprinkling is the Hebrew word "Zarak" but here it is a different word "Nazath".

The astonishment and joy of many nations is set in contrast to the astonishment of many people of v.14. It can be read as leaping as in the case of "joyful leaping", but never used to sprinkle. The septuagint version translates "shall admire" of the Messiah.

Verse 6 - "He shall judge among the heathen, He shall fill the places with the dead bodies. He shall wound the heads over many countries" (cf. Joel 3:3-17; Zech. 14:1-4).

"Behold in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat and will plead (or judge them) there for My people and My heritage Israel, whom they have scattered among the nations and parted My

land: Assemble yourselves, and come all ye Gentiles, for there in the valley of Jehosaphat I will sit and judge all the heathen round about. Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of them. For I will gather all nations against Jerusalem to battle . . . then shall the Lord go forth, and fight against those nations, as when he fought in the day of the battle".

This word "battle" first used in 2 Samuel 17:11 when the Lord defeated the counsel of Ahithophel and the Anarchy of Absalom. This Christ will do when He comes to judge the rebellious nations, and rule and reign on David's throne. The region and valley of Jehosaphat will be filled with the dead bodies of men in the battle against the Lord. (See in this connection Matt. 25:31-46).

The Messiah will deal with "the wilful king", and man of sin. He will be cast into the burning lake with his confederate "the false prophet"; the Lord will "wound the head" over many countries, or over a great area of land comprising many people. In Psalm 5:6 the Messiah will destroy the "Man of falsehood, the bloody and deceitful man".

Verse 7. "He shall drink of the brook in the way, therefore shall he lift up the head".

Here is the complete triumph of the Messiah down in the valley of humiliation. He was refreshed by the Spirit of God, sustained by angels, and supported by faithful followers, many of them godly women, who ministered to Him of their substance. The hour of gloom, has given place to glory.

Concluded

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel

Chapter 8 – The Time of the End. We move this month into the third and final section of this Book Daniel with the language used reverting to Hebrew. Our attention now and until the close of the Book is to be concentrated upon the divine purpose throughout "the times of the Gentiles" with regard to the chosen nation and in particular to the end times thereof. Such is made clear to the reader, at least in-so-far as this present chapter is concerned, by v.17 where the angel Gabriel says to Daniel, "Understand . . . for at the time of the end shall be the vision". This should, indeed this must be taken as the key to the chapter and will undoubtedly influence our understanding of it. Of course there is to be found reference to earlier events, some indeed within the life-span of the prophet himself and some coming close to Christ's first advent. But there is a prophetic principle which the late Dr Arnold of Rugby, highlighted many years ago, namely a fulfilment becomes in God's hand, the shadow of a deeper fulfilment. Remember this principle whether reading here in Daniel or elsewhere in the prophetic Scriptures.

FIRST IMPRESSIONS

Early in this series of "Reflections" we counselled readers when studying any passage of Scripture, always to begin by reading it over several times and to jot down first impressions when so doing. If you have so done in this chapter then possibly you are already agreeing with the sentiment of several of the expositors who consider this chapter to be the most difficult in the entire Book. What are your jottings? There is a ram described complete with two horns and it is butted by a goat having one horn out of which emerge four horns and out of these a little horn! The stars affected, the sanctuary cast down and the prophet ends up being sick. Quite a chapter. Our initial observation is that it is in two sections -

- a) vv.1-14 The Vision
- b) vv. 15:27 The Interpretation

It would seem to be fairly obvious that our understanding of the vision must be controlled by the given interpretation.

SHUSHAN

We notice at the very outset that there is a change of locus. Until now, Daniel has been in Babylon. And while he remains there physically (cf. v.27 with chapter 5 which succeeds it chronologically) yet in a vision he is transported to Shushan, a city which was to become the chief city of all Persia (remember Neh. 1:1 and Esther 1:2). Surely this is significant. And from the dreams and visions of chapter 2 and 7 we are now seeing the rapid decline of Babylon and the ascendancy, firstly of Medo-Persia then of Greece. These two were great and impressive empires and who has not read of them and in particular of the exploits of

Alexander the Great, king of Greece? Yet to the prophet in the vision they were depicted as a ram and a goat respectively. History confirms the ram as the familiar symbol of Persia, as witness their coinage and their royal crowns and the goat as such of Greece.

Oh back in the earlier chapters, these kings and their kingdoms were symbolised in silver and brass, and in a bear and a leopard. Now when viewed in relation to His people they are seen as a ram and as a goat respectively.

We are told also at the outset, when the vision was given. It was in "the third year of the reign of king Belshazzar". How short lived that reign is to be as in the vision a ram is seen moving in from the east and conquering all in his path (see v.20). Well might Belshazzar tremble (5:6).

THE LITTLE HORN

Hard on the heels of the ram there appears on the horizon a goat coming from the west and moving so swiftly he seems to be flying ("touched not the ground", v.5). How graphically the passage portrays the now legendary exploits of Alexander the Great, who "waxed very great". Yet his reign too was to be short-lived, as in v.8 there is foretold his downfall and the division of his world-empire into four kingdoms, while in v.9 we see the emergence of a powerful ruler ("a little horn") who moves in towards "the pleasant land", i.e. Israel. Who is this "little horn"? And the understanding of this entire chapter hangs upon the answer to this question. Yet is it so abstrusive? Are we not back to the principle of a partial before a

complete fulfilment?

And just over a hundred years before the Christ's first advent there arose an evil and ruthless Syrian king called Antiochus Epiphanes who desecrated the temple in Jerusalem. Yet was he but a foreshadowing of another significant personage to arise "at the time of the end" as is established in the interpretation given by the angel Gabriel, especially in verses 23 to 25. We are looking on to "the latter time" when "transgressors are come to the full". And the little horn is "mighty but not by his own power". Would this infer the backing of one of the so-called super-powers? Or does this go right back to the prince of darkness himself, seeking to obliterate the chosen people aye, and prepared to "stand up against the prince of princes" Himself? Inevitably this oppressor "shall be broken without hand" (v.25) i.e. by divine intervention.

Is this not he who is elsewhere described as "the king of the north" who shall arise in the end times out of one of the kingdoms into which the Grecian empire was divided? An oppressor of the Jewish nation, the Assyrian associate of the Antichrist, yet the instrument of the Lord in bringing judgment upon His people (Isaiah 10:5,6). Other prophets confirm this for us, e.g. Joel 2:20 or Micah 5:5-6.

Returning to our chapter, are we not all struck by the solemnity of v.26 "the vision . . . is true"? Aye and by the reaction of Daniel, clearly overcome with grief at the prospect for his people. Would that we were like affected by the prospect of coming wrath. ■

It is not so much that men break God's law, but that men break themselves on God's law.

God Was Manifest in Flesh

by D.O. Murray, Australia

The translation as in the Authorised Version should be retained as the truth of God, not to be interfered with: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

Dr Frederick Field (1801-85) was on the Old Testament Committee to produce the English Revised Version. He was deaf; he provided notes on translation, keeping in touch with the work as it proceeded. He retired to Norwich. He compiled extracts from Greek writers to illustrate usage of New Testament Greek words. Cambridge University, as a tribute to him, collected his notes and published them posthumously in 1899. Dr Field mentions, "those who maintain that St. Paul did not and could not say of our Lord Jesus Christ, 'in express predication' that *He is God*" (Page 206 of his *Notes on the Translation of the New Testament*).

Dr W.H. Moulton translated The Second Edition of Winer's *Treatise on the Grammar of New Testament Greek* to produce the Eighth English Edition in 1877. Winer writes that Christ is first called *the great God* and then *Saviour*. Dr Moulton did not agree; he

writes of his dogmatic conviction derived from Paul's writings that this apostle cannot have called Christ *the great God* (Moulton's footnote on p.162).

Dr Moulton writes that Dr Ellicott agreed with him (Moulton), but admits that Dean Alford held to the Deity of Christ. Alford died in 1871, before he could have much influence on the Revision. Some theologians agree with Dr Moulton: "It was considered tantamount to impossible that Paul would have expressed Christ's greatness by calling him God blessed for ever" (Page 522 of *A Textual Commentary* by Dr B.M. Metzger of the United Bible Societies). Dr Metzger adds a footnote on the same page: "Tit. 2:13 is generally regarded as deutero-Pauline".

This implies that the general opinion is that the apostle Paul did not write this verse, that someone else did. These objections are to maintain a notion of the theologians that the apostle Paul did not write of the Deity of Christ. The Epistle by Paul to the Hebrews shows that Jesus is the Christ, the Son of God, and His Deity. The theologians therefore deny that the apostle wrote this Epistle; one of them thought that a woman was one of two joint authors. If any one teach that someone, other than the apostle

Paul, was the writer of the epistle to the Hebrews, he thereby admits that our Bibles are deficient, lacking the inspired Epistle by the apostle Paul to Christians from among the Jews, to whom Peter wrote his two epistles (2 Peter 3:1 and 16). The position taken in this essay is that the apostle Paul wrote the epistles to the Hebrews. The notion of non-Pauline authorship mentioned above, is a general concept drawn from inadequate appraisal.

Some theologians believe that the Alexandrine Manuscript, when it arrived in England about 1628, did not have the reading that God was manifest in the flesh. Some explanation is therefore necessary. The manuscript was handed to a British ambassador for him to give to King James I of England (1603-25). James died before the manuscript reached England, causing delay. The manuscript was given by Cyril Lucar, Patriarch of Alexandria, and later of Constantinople. Lucar was pleased with matters pertaining to faith as in England. He wanted the manuscript to be safe. Dr Field writes in his *Notes on the Translation of the New Testament* (Page 205): "And accordingly we find that (speaking broadly) those critics who inspected the MS. in the last century (Young, Mill, Woide, Berri-man) believed that (God) was written by *the first hand*; whereas those who have recently repeated the experiment, when the leaf in question was "very thin and falling into holes" (Tregelles, Ellicott, Alford, and others), have arrived at the opposite conclusion.

We find in the footnotes of the three editions of the Greek New Testament by the United Bible Societies (1966, 1968 and 1975) that

the reading was the relative pronoun *who* (masculine) and not the contradiction for *God*. The Sinaitic MS., the Ephraemi Rescriptus, and the Greek of the Boernerianus MS., of the 4th, 5th, and 9th centuries respectively, are shown as having the pronoun, but that the Alexandrine MS. appears to have the pronoun. Woide, who is mentioned by Dr Field, edited the manuscript in 1786; he accepted *God* as the reading, 84 years before the Revision Committee was formed. This evidence should have prevailed against the listing of the manuscript as having the relative pronoun. The pages of the Vatican Manuscript have been lost where this verse would be read.

The previous verse, 1 Tim. 3:15, shows that the house of God is the church of the living God, the pillar the *base* of the truth, the whole structure, the pillar and its footing. The word foundation has two meanings in English; it means both the footing, or pedestal, for the structure, and the stratum on which the footing stands. The translators of the Authorised Version translated the words to signify the pillar and the stratum on which the footing stands. Other translators have used somewhat similar words: the pillar and base of the truth; the pillar and the support of the truth; the pillar and the bulwark of the truth. The words, support and bulwark, miss the significance of what the apostle wrote. The truth supports the church, not that the church supports the truth, which it should do. Here the force of the words is that the truth has its own monument, the church of the living God. The church of God is demonstration of the fact that God

was manifest in the flesh. From this great prevailing fact other facts follow on: He was justified in the Spirit, the Spirit declares His righteousness. He was seen by angels, of whom it is written "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word" (Psalm 103:20).

They saw obedience and service beyond what was possible of them. He has been, and is being, preached among the nations; He has been believed on in the world. He has been taken up in glory and into glory. His final destination. The church of God owes her existence and her continuance to these facts, of which she is both the pillar and its pedestal, its footing, its base. Dr Field comments: "God is entirely free from objection on grounds of internal evidence. If

there had been no other reading known, assuredly no other would have been sought. The sense is perfect. The construction is easy and natural, flowing in a full majestic stream, without break or eddy, from beginning to end. It is also self-contained; it has a relation of order and comeliness with its preface, but is not dependent on it. If it be objected that the clauses after the first are more strictly applicable to Christ than to God, the answer is - that, after the leading enunciation, 'God was manifested in the flesh', the notion of an incarnate Deity is so firmly established in the mind of the reader that this complex idea, not the simple one of God only, is naturally taken as the subject to all the verbs that follow". ■

(From Dr Frederick Field's *Notes on the Translation of the New Testament*. Page 206.)

CORRESPONDENCE

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Dear Editors,

I would be grateful for opportunity to comment on the article entitled "Responsible Service" by Mr Laidle in your July issue.

Nearly thirty years ago, but on different dates, my wife and I had the privilege of giving hospitality to two of the Assemblies' most gifted teachers. The occasions were following Saturday ministry meetings - times of rich instruction and blessing. One of these servants (described by the other as a "teacher of teachers") is now with the Lord.

Both originated from England. In the course of conversation a question was put, "What is the scriptural authority for the Lord's servants to preach the Gospel (not general service) in the denominations? Both gave similar answers - there was no direction given in the Scriptures, but, in their opinion, such involvement were best avoided. C.F. Hogg in "What saith The Scriptures" gives a somewhat similar answer. W. Hoste (Bible Problems and Answers) is more restrictive but not prohibitive. None of these brethren mentioned 1 John 1:7 or Jude 3. That Mr Laidle has

taken recourse to these scriptures for Assembly service only demonstrates the poverty of his argument. He would have been well advised to have kept his point to personal advice – that would have been more acceptable. “Frenetic” is a derogatory term to describe the preaching of the Gospel of God.

From what he writes it appears that all Christian workers who are not and have not been identified with the Assemblies are to be regarded as “unrighteous instruments” used only under the sovereign will of God. So David Livingstone, Samuel Rutherford, A. and H. Bonnar, W. Carey, Moodie, Spurgeon, Dr Handley Moule, Wesley etc. are “unrighteous instruments”. A word of warning – should ever Mr Laidle place the saintly Robert Murray McCheyne in this category let him not dare to cross the border. I am quite certain the Editors of this Magazine would assist in his extradition.

It is disturbing to find Moses, perhaps the greatest leader of God’s people and described as “very meek, above all the men which were upon the face of the earth” (Num. 12:3), equated with the pagan Pharaoh as an “instrument” used under the sovereign will of God. Romans 9 is a sufficient commentary on God’s use of Pharaoh. Hebrews 11 is God’s commentary on Moses. There is a vast difference between the two chapters. Certainly the “gifts and callings” of God are without repentance, but is Mr Laidle suggesting that the Holy Spirit initially would bestow gifts on “unrighteous instruments?” For centuries and over wide geographical areas God has used men who have never heard of an Assembly as we know it. God continues to do so. To suggest that a holy God, sovereign Ruler of the universe, the God and Father of our Lord Jesus Christ would resort, not exceptionally, but obviously as a rule, to the use of “unrighteous instruments” is tantamount to blasphemy.

In his fourth paragraph under the heading of “Sovereignty and Service” he sits in judgment on his brethren – this despite Rom. 14:4. It is not my place to judge the Lord’s servants, nevertheless, I would look with concern on any brother who was everywhere but at his own assembly meetings. This, of course, applies to inter-assembly service as well as service in the denominations. Mr Hogg warns that you will never build a house by laying a brick in every field.

Forty years ago I left the Church of Scotland (and possibly a career in that Church) to identify myself with the Assemblies. This decision I have never regretted. I regard the Assembly as the finest “base” (excuse the term) for local witness. Nevertheless, while I personally do not engage in outwith assembly activity wherever God is prepared to work I bow in acknowledgement and would not dare to criticise the operations of the Holy Spirit. Rather let us with Paul rejoice that the Gospel is preached (Phil. 1). The day might not be far distant when we will welcome a “cup of cold water” regardless from whose hand it comes.

I would that the eloquence and literary abilities of our gifted brethren were used to bring the Lord’s people in closer unity (esp. in the assemblies), rather than to be used as hammer blows to drive wedges into an ever widening crack. John 17:21; Eph. 4:11-15; 1 Cor. 1:10.

D. Malcolm

It is fair to observe, among other things, that brother Laidle’s comments do not question the saintliness of Moses, but make a valid point. That there was failure, Jehovah Himself intimates; nevertheless the blessing was not withheld. The judgment seat of Christ will reveal all; meantime it behoves each of us to remind ourselves constantly of the repeated warning of Scripture that it is possible to strive less than lawfully.

K.S

Worship (5)

by N. McDonald, Halfway

Brief Meditations on Exodus 30

Verses 34 to 38 bring before us the materials for worship — the sweet spices. These suggest the moral excellencies of the Lord Jesus, seen in life and brought to full fruition at Calvary, for the sweet spices had to touch the fire on the golden altar before their full fragrance could reach God. They were sweet (v.34). There was nothing disagreeable about the Lord Jesus, even to children for they were at home in His presence (Matt.19:13,14). Everything about Him was sweet (Song. 1:3; Psa. 104:34)

1. Stacte. If you have a Newberry Bible you will notice that the Hebrew word for stacte comes from a word which means to drop or to distil. If you are waiting for anything to drop or distil you must have patience, you just have to wait. So in the stacte we see the patience of Christ revealed in all its fulness in life and in death.

See His patience in life as Jehovah's perfect Servant (Isa.42:1-4), not crying or lifting up His voice; a bruised reed shall He not break, nor smoking flax quench. Think of John 4:6, "Jesus being wearied with his journey sat thus on the well". Think of Him prophetically, Psalm 22:6-8: "I am a worm and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn, they shoot out the lip saying, He trusted in God that he would deliver

him". Well does the scripture say, "The servant of the Lord must not strive, but be gentle unto all, apt to teach" (2 Tim.2:4).

But the patience of the Lord Jesus had to touch the fire before its full fragrance could be appreciated by His God and by us also. That's what we see in Psalm 22:14-16 — His patience touching the fire: "I am poured out like water, and all my bones are out of joint. My heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou has brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me. They pierced my hands and my feet". This is the stacte touching the fire, to the glory of His God, and for you and me.

How it should touch our hearts and and create worship within us that such patience shown in life was brought to its climax and touched the fires of Calvary. On Him was laid the iniquity of us all, and yet He did not flinch. He was lead as a lamb to the slaughter, oppressed, afflicted, yet He opened not His mouth (Isa.53:6,7). The silence of the Lord Jesus is the greatest wonder to one's own soul, for John 7:46 says, "Never man spake like this man", and yet at Calvary — oh

what patience — He was silent in His agony for us. “Who for the joy set before him, endured the cross” (Heb. 12:2) is the patience touching the fire. The joy of fulfilling the Father’s will and the joy of having us with Him in a

coming day enabled Him to endure the cross and despise the shame.

The stacte touched the fire that we might be worshippers of God — what a people we ought to be! ■

Mr Robert Craig (Evangelist) — An Appreciation

Robert Craig was born near the village of Gortin, Co. Tyrone in 1895. As a young man he joined the army and served throughout the 1914-18 war being miraculously preserved on many occasions. He was one of the few who returned from the battle of the Somme in 1916, and often was the only survivor of special patrols. He later recognised these miracles as the preservation of God.

He was saved in Belfast in November 1928 when David Walker of Aberdeen was preaching in the Adam Street Hall, and, after a short period in the Baptist Church, he came into fellowship in Matchett Street. Then in 1937, after much exercise, he gave his full time to the work of the gospel, beginning in Clones with Wm. Henderson, and labouring for a number of years around Clones and Drum in Co. Monaghan, and across the border in South Down and South Armagh with E. Hill, H. Eadie, J. McCracken, R. Hull and others. He was a simple preacher, but very earnest. Softness and sincerity were the hallmarks of his preaching, and these were used of God in the salvation of souls.

My earliest recollection of him was around 1947/48 when he and my late father, Stanley Wishart, had a tent in South Armagh. They later moved into Co. Fermanagh and then into South Tyrone where they saw the Lord's hand in a marked way in the Clougher Valley. Many of the responsible brethren in the Lungs assembly at present, and myself, were saved at that time. Mr Craig laboured in many parts of the country, often in the remote areas, and with S. Wishart, R. Hull, J. Martin, E. Wishart and others, he saw souls saved throughout North Tyrone, Mid-Derry, North Antrim, the Braid Valley, and the Strangford area of Down.

In advancing years, with faculties greatly impaired, he could still sing from memory the old gospel hymns, “There is a story sweet to hear” being a favourite. His heart was full of love to the Lord who had saved him those many years before. Truly, “the memory of the just is blessed”, a brother “greatly beloved”.

J. Wishart

·REGIONS·BEYOND·

Focus on Holland by Michael Browne

The diminutive kingdom of the Netherlands, which would fit easily seven times over into the land area of Great Britain, is, with its 14.3 million population, the most densely populated country in Europe. More than one quarter of the land is below sea level, and the continuous programme of land reclamation is providing the 'polder areas', the richest and most fertile agricultural land anywhere on earth. Rotterdam, its main port, is the largest in the world handling an enormous 250 million tonnes per annum, and justifying its EEC name of Europoort – the commercial doorway of Europe. The economy is therefore mainly agricultural and maritime, with huge natural gas fields at Groningen in the north, which explains why the majority of cars in Holland are powered by low-priced propane gas!

Spiritual Wilderness. All of these economic factors have tended to make Holland a prosperous little country, and made the people increasingly materialistic in their outlook and thinking. The result of this is that the land which was once a bastion of Reformation freedom and Gospel truth is now fast becoming a spiritual wilderness, and desperately in need of that Gospel it once so staunchly embraced. Nowhere is this spiritual need so evident as among the youth. A Dutch sociologist in a recent study claimed that Dutch young people were among the most rebellious and immoral in the whole of Europe. The proliferation of sex-shops, pornography, and drug addiction in the towns and cities corroborates these claims. It is a bleak prospect for the Christian worker in Holland today.

Deadeningly Nominal. Not that religion is wanting today in Holland; 40% of the people are RC concentrated mainly in the south, and 38% spread their allegiance among the several Dutch Reformed groups – but largely this religion is deadeningly nominal, there is just no life in it. The Catholics deny the Gospel of justifying faith, while nominal Dutch Protestantism perverts it by a form of extreme Calvinistic dogma. Evangelical groups are small and show evidences of strong charismatic influence and Pentecostal error. An interdenominational broadcasting company, the "Evangelistic Omroep" which produces mildly evangelical programmes each week for the state T.V. and broadcasting system, underlines the complete freedom of religious witness there is in the nation.

Beginnings of Assembly Testimony. The beginnings of

assembly testimony were indirectly the result of J.N. Darby's work in Germany which eventually influenced Holland. This has resulted today in a fiercely partisan "closed" system of gatherings, manifesting itself in exclusive assemblies following generally the Lowe-Kelly type circles of fellowship. There are between 80-90 such groups, and there have been renewed attacks by them in recent years through their literature against the "open" assemblies. These exclusive groups are not generally evangelical, and prove an embarrassment to assembly commended workers seeking to do Gospel work in many areas of Holland. Current difficulties among them are leading to fragmentation and one of their large congregations in a major city is even now moving towards a Scriptural assembly position away from what they describe as "legal exclusivism".

Pioneer Missionary — Peter Wilson. The non-exclusive assembly work in Holland was pioneered in the period before and between the world wars by brother Peter Wilson, a native of the Borders region of Scotland. He studied medicine, but circumstances made it impossible for him to continue, and he eventually went to Dutch Borneo as a missionary. It was here he learned the Dutch language, but bad health forced him back to Scotland. He married a New Zealand sister, and together they went to Holland and commenced Gospel work in the north around the Schoonoord area. He was an excellent evangelist and competent Bible teacher, and saw assemblies planted in towns such as Schoonoord, Nieu Amsterdam, Warnsveld, Hilversum and other places. The people loved him, and he has left a testimony of a man fervent for the truth of God both in the purity of the Gospel as well as in the principles of the New Testament assembly.

Buried Alive. Peter Wilson had his own style and was successful in attracting large crowds to hear the Gospel. He once advertised that "Two living people will be buried alive — Come and see it!" and got a great crowd to hear the Gospel at a baptism service! He would frequently hold meetings in cafes (the equivalent of our pubs) by hiring half the floor space and conducting a formal Gospel meeting in the sight and hearing of the drinkers. In this way some of the neediest people, drunkards and harlots, heard the Word and there were many conversions. But he also attracted the self-righteous religionists too. At Schoonoord the wife of an elder in the Reformed Kerk attended one of his cafe Gospel meetings. She went home and informed her husband that Mr Wilson had told them they were lost sinners and needed to be "born again". The next night her husband also attended the meetings and both were wonderfully saved. The grandson of this man, Jan Dam, is today an elder in the assembly at Schoonoord.

He travelled everywhere on his motor-cycle preaching the Gospel, holding open-air meetings in villages, town centres, and by canals. They commenced the first breaking of bread meetings at Schoonoord in a barn with a fellowship meal each week immediately following the Remembrance meeting. Stories are told of thugs who laid in wait for him armed with heavy sticks to beat him — but nothing deterred this zealous man from heralding the message of the Cross throughout the countryside. During some periods of his ministry he saw 60-70 souls saved during one of his Gospel campaigns. Mr Wilson Died in 1945.

Brethren from Vancouver. The next missionaries to go to Holland were brethren commended from assemblies in Vancouver, Canada. The first of these was Andrew Bergsma in 1955. Andrew was a fiery and powerful preacher, and used a mobile hall around the NE of the country. He saw numbers converted, and through his work the assembly at Dedemsvaart came into being. Lou Swaan and his wife Trudy, also from the Vancouver area, joined Andrew in 1968 making their home in Dedemsvaart, and worked in the Gospel, and also in the increasingly important ministry of shepherding and feeding the several young assemblies beginning to emerge. Cap and Leny van de Wetering came in 1974 from the same Vancouver area, and gave valuable help for eleven years until they returned to Canada this summer for health reasons. Brother van de Wetering latterly ministered more in the south of Holland, especially helping and encouraging the little Assembly in Amsterdam, and the new work in Tholen, Zeeland, as well as Ridderkerk where they lived.

Fine Young Brethren. There are at present eight assemblies associated with this work in various stages of development. Some fine younger brethren are now emerging capable in ministry and increasingly able to meet the spiritual growth-needs of these assemblies; in the far south-west in Zeeland, Aad Bahnerth; in the Rotterdam area, Barend Verkerk; and in the north at Dedemsvaart, Hans Vrieling. The Dutch brethren also appreciate visits from overseas brethren for Bible teaching, and the writer has been privileged to help in this way for many years.

Come Over and Help Us. Holland is today an open and needy mission field — the work is hard, the response small, but the rewards will surely be great for faithful labourers in "that day". Only one overseas missionary now remains there, Lou Swaan, and his constant heartfelt appeal is, "Brethren, COME OVER AND HELP US"!

The article which appeared in the August issue entitled France - One Worker's Evaluation was by Dennis O'Hare. We apologise that the author's name was omitted.

Lord's Work Trust

GIFTS ACCOUNT YEAR ENDED 31 MARCH 1985

	1985 £		1985 £
Received:			
Individuals	128130	Allocated	582709
Assemblies	233106	Awaiting Allocation	9985
Covenants & Income Tax	210527		
Legacies	70		
Expenses	<u>20861</u>		<u> </u>
	592694		<u>592694</u>

We certify that the above is a true extract from the full Accounts

Robert A. MacGillivray & Co.
Chartered Accountants

Wishaw, 5 July 1985

We express our gratitude to God, the Giver of all, for the bounty entrusted to us. Thanks too for every expression of fellowship enjoyed.

Lord's Work Trust

42 Beansburn, Kilmarnock KA3 1RH
Telephone (0563) 21098.

Total Gifts received from 1st July to 31st July, 1985

For the Lord's Work and Workers Gifts towards expenses

From Assemblies	£12,017.80	From Assemblies	£ 709.35
From Individuals	12,599.08	From Individuals	908.67
From Covenants	<u>9,091.04</u>	From Covenants	<u>532.47</u>
	£33,707.92		<u>£2,150.49</u>

Includes L.O.F. £248

Manchester £120 Aberdeen £330 "Where most Needed" £100
Lerwick £100 "Where most Needed" £10

The Writings of Solomon — Ecclesiastes

by R. McPike, Annbank

"Better is a poor but wise youth, than an old and foolish king, who will no longer be admonished" (4:13) is worthy of consideration. Here Solomon turns to view the fickleness of popular favour, even among princes who surrounded the throne, and cannot be trusted, for in seeking popularity they court the king in order to gain a place of power and prestige. The king is picturing himself as a poor wise youth, rising from obscurity to rule the affairs of state to sit on the throne: then he was amenable to be taught, but now having grown old in the ways of government and politics, he feels that he does not require to be admonished, relying on his past experience rather than seeking counsel and wisdom from God.

"For from prison he came forth to reign, yet in his own kingdom was he born poor" (4:14) shows a further downward trend. Being a captive to slavish lusts, he had gone down the slippery slope of pleasure, making himself a prisoner to his own poverty, a truly prodigal son "who began in want" (see Luke 15). What a prison house is self-seeking! It leads from "riches to rags", failing to see the emptiness of such a life centring around riches and popularity all so short lived. The low horizon of his vision brought him to be a pauper in his kingdom (John 12:25; Gal 6:8).

And worse is to come: "All the

living who walk under the sun, I saw attending a second youth, who is about to stand up in his stead". "There is no end to all the people, to all he becomes a leader, but they that come after, shall not rejoice in him. Surely this also is vanity, even feeding on wind" (4:15-16).

Does Solomon have Rehoboam his son in mind, as the second youth, who would stand up in his stead? Tired of Solomon, the people are ready for a new start, but while he would not be admonished, neither would the second youth, for the same arrogance would mark him. Cf. 1 Kings 12 with Judges 9:7-15. Generations come and go, and what has been will be; as men are at the present time, so they will be. There should be no rejoicing, for all that is vanity and vexation of the spirit.

Solomon is emphasising the solemnity of proceeding to worship in the house of God in ch.5; no doubt the Jewish Temple is in view. Then of course the House of God was a physical building in contrast to N.T. companies, who are themselves the "Household of God" (Eph 2; 1 Tim. 3:15); "Whose house are we" (Heb 3:6).

The word "keep thy foot" has no allusion to the custom of taking off sandals on entering a place of worship, but to a place of the sanctified presence of God where His name is

placed. A religious form without a corresponding spirit of reverential fear is obnoxious to God. A pharisaical pretence to piety is hypocrisy, the ungodly have no claim to enter His sanctuary, except to plead for mercy and forgiveness.

It is possible for the unrighteous man to make long prayers and utter rash vows, but sad to say, professed believers can imitate the worldling in this matter also.

"Therefore be not rash with thy mouth, and let not thy heart be hasty to utter before God. For God is in heaven, and thou on the earth, therefore let thy words be few", "In the multitude of words there wanteth not sin". Truth in the inward parts is what God desires. The religious man seeking audience with God, expects by promises of sacrifice and vows to obtain favour, not knowing that in the eyes of the Eternal One, that they are but the sacrifice of fools, never thinking he is committing evil.

For those who profess to know God as Saviour and Lord in making a vow;

- (a) let words be few,
- (b) delay not to fulfil a vow,
- (c) pay what thou hast vowed,
- (d) the pleasure of God is not obtained in foolish speaking
- (e) to vow and not to carry it out is an inconsistency, God will not have from fools.

God expects that obedience shall match and mark our words, that we be sincere in our promises, reverential in all things before God. The Psalmist perhaps has this in mind in Ps. 119:101 "Because I keep the precepts, from evil paths I refrain my feet, that I may observe thy Word".

Let us test our motives, before an all seeing God, who tries the reins of our hearts. Avoid hasty and superficial words.

There will be no obsession with the hustle and bustle of the every day things of life so that sleep is disturbed by the vanity and pressure of things which must pass away.

There is too a reference to the "Law of Vows" as detailed in Lev. 27: "when such a person makes a vow before the priest, who in his office judges and decides respecting these, for he is the messenger and angel of the Lord". If a person who vowed ignorantly or foolishly is seen to be in error by the priest, he will be absolved of his vow, by offering the sacrifice so prescribed for sins of ignorance. Cf. Num. 15:26.

The fear of God will make us prudent in all matters affecting our proposals and promises. Cf. v.8 with v.3, where the vanities of the world of religion result in foolish words.

Oppression and Judgment. The history of the human race is full of the misery of poverty, and the misery of the rich in their affluence, but misery, for different reasons, human wrong in neglecting the poor, and those who oppress them to gain more wealth. One translation reads thus, "Be not too much moved at this matter for One higher, observes the high, and He that is highest observes them both, all will come under God's judgment; who will judge righteously on the Oppressor, and the oppressed".

It occasions no surprise that in high places such things occur, God has various means of bringing to judgment, either in His providential dealings, or through powers ordained

of God. The utter vanity and impotence of wealth to bring satisfaction, comfort, peace, and lasting joy, is next stated in vv. 9-20, for man may possess goods – property and hard cash, yet they cannot bring lasting satisfaction. The acquisition of wealth begets a greed to possess more, fostering a miserly spirit, also the insecurity of wealth gained, creates the fear of yet losing all, in that it passes on to others. “Riches cannot be retained in the hour of death”. In government circles where the aim is power promotion and possessions, the evil of jealousy and covetousness leads otherwise good men to lose honour and respect in the mad rush to equal what others possess. It may be to acquire the gain of sharing what the then taxgatherers extorted by tribute from subject peoples. We now can understand the word “The king himself is served from the field”. All proceeds were the property of the king, who had in his employ those who gathered tribute, yet those tribute – gatherers like Zacchaeus stole a portion for themselves.

In v.10, we learn the acquisition of wealth, and the love of it never give satisfaction, and add nothing to character. A man may have fulness of stomach, but finds no rest in this exercise. The rich man may be envious of those whose health is better than his own, or of the poor in their enjoyment of little in their poverty.

The N.T. speaks of those who are “rich in this world’s gear; they are not to be high-minded but fear for the rich fade away as grass in his own ways” (Jas. 1:11). The apostle Paul speaks of “bringing nothing into this world, and certainly we can carry

nothing out”, “For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition, for the love of money is the root of all evil, which while some coveted after, have erred from the faith, and pierced themselves through with many sorrows” (Cf. 1 Tim 6:9,10, 14,18). ■

WHAT IS MAN? (Psalm 8:3-9)

*I ponder an amazin' plan,
As I a great creation scan;
Nae finite mind could here devise
The glory o' yon starry skies,
Nor yet the mystic o' the bee
In summer that daes eident flee:
'Nae man can tether time nor tide,'
They baith move wi' relentless stride;
Rivers tireless, seaward flow
As generations come — and go;
The sea that girds oor native shore
Kept in bounds fae days o' yore,
Held in the great Creator's hand
Wi' constant tides sae wisely planned.
Centuries tak' agein' toll,
As years and seasons measured roll;
While song birds wi' distinctive lay
Hail the dawn o' each new day:
And we pursue the daily pace,
Seein' a' sae commonplace;
But like the Psalmist I can feel
As I yon starry dome would skeel,
The need tae question as I look
And ponder in the guid Auld Book,
"What is man, that he should find,
The God o' heaven sae wondrous kind?"
He made oor feeble frame fae dust,
And gave tae man a place o' trust;
But though supreme — as lord o' a'
Man lost dominion in the Fa':
Yet 'tis decreed, through sovereign grace
He will regain that former place.
When fae the curse — creation free,
Will hae a glorious jubilee.*

J. Slater

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

Does the Commission given to the disciples in Matthew 10 and Luke 10 have any relevance to the church age?

ANSWER

The Gospel by Matthew presents the Lord Jesus in His official capacity as the true King of the Jews. It opens with the title "Jesus Christ" which, whilst a common term to present-day Christians, would be a remarkable claim to an orthodox Jew. The main thrust of Matthew is to show that He whose human name is Jesus was indeed the Christ, the Messiah of Israel. Up to the end of chapter 9 varied evidence is given to prove to the Jewish mind that he is the Messiah.

In chapter 10 it is evident that the twelve were sent forth specifically to the house of Israel. They were not to go "into the way of the Gentiles and into any city of the Samaritans" (v.5); it is thus clear that this sending forth is quite different to the commission at the end of the same book, where it is specifically stated that the message was with the intention to "teach (make disciples of) **all nations**". It is therefore clear that this chapter is not our charter for gospel preaching and its spread in the present day, not only because of the restriction referred to, but also because of the content and meaning of the message they were to preach. A careful reading of both chapter 10 and chapter 28 will reveal marked distinctions from one to the other.

Similarly the sending forth of the twelve in Luke 9 and of the seventy in Luke 10 should not be confused with the commission for the present day. The terms of the message given are such as

those given in Matthew 10, but different to Luke 24. Our pathway and message is clear: not limited to the House of Israel, we must go to all nations, not now as the followers of the Man upon earth, but the representatives of the One to whom all authority is given in heaven and earth, not now being absent from Him but able to count on His presence with us as we go forth.

J.R. Baker

QUESTION

Would you comment on the differences between the commission given in Matthew 28 and Mark 16 in respect of the following. 1. Matthew — Teach all nations, Mark — Preach the gospel. 2. Is the baptism referred to, by water in both passages? 3. Does the "all things" include the signs of Mark 16? and is the taking up of serpents relevant for today?

ANSWER

The commission recorded in both of the passages referred to was given at the same time to the same people. There is a different emphasis in the gospel records which accounts for particular omissions in certain gospels. To teach all nations (Matt. 28) is literally to "make disciples of" and this is achieved through the preaching of the gospel (Mark 16).

There is no contextual reason in either passage to view baptism as anything but by water. The statement in Mark particularly links baptism to salvation to show how vital such an act is. That eternal life is not dependent upon baptism is made clear by the second part "he that **believeth not** shall be damned". "All things" is only in the Matthew passage and should not be confused with the "signs" of the Mark passage; they were confirmatory to show to the nation of Israel that the work was of God; Hebrews 2:3-4 makes precisely the same point. The taking up of serpents is included in such signs.

J.R. Baker

Light from an Old Lamp

by the late William Hoste

Discipline in the House of God

This series from the pen of a former editor first appeared in the Believers' Magazine in 1935.

A man's house is one sphere of his rule, and God's house is one sphere of His rule. This is a truth we need to ponder. This rule is in the hands of the Lord: "Christ as a Son over His own House; whose house are we, if we hold fast the confidence . . . firm unto the end" (Heb.3:6). The future holding fast proves the reality of the present profession. It is in coming to Him "as unto a Living Stone" that we are being built upon Him as Living Stones, and enter practically this sphere of Divine Authority. In it we should be like the sons of Zebulun of old, "who could keep rank", being like them, "not of double heart", or as the margin has it, "without a heart and a heart".

We will now consider the directions for this House-rule as contained in the above chapter. The Second of Thessalonians was the earliest but one of the Pauline Epistles. Even so, early difficulties of various kinds had arisen, and not only were false teachings being foisted on the Church, as to the day of the Lord, which they thought they were already in, but abuses of life and conduct were

manifesting themselves among the saints. It is no longer here as in the cases already treated, a temporary lapse, or definite trespass of brother against brother, but rather a lack of godly order among the saints. Some were "walking disorderly and not according to the tradition (or teaching whether by word or epistle) they had received from the apostles". They were out of rank or step with their brethren, walking disorderly (*alaklos*). Assembly association of a go-as-you-please pattern is not contemplated in the Scriptures; in fact the "free-lance" type of service, which is supposed to shew, today, unusual breadth of view and special Christian charity, is foreign to apostolic teaching.

Surely in our service, while truly the Lord's servants, consideration is due to our brethren. If we are in the narrow way, a charge of narrowness need not surprise us, but we can have a broad heart in that narrow way. The apostle was able to say to these saints as a whole, "We have confidence in the Lord touching you, that ye both do and will do the things which we *command* you" (ch.3:4); and then he

adds, "Now we *command* you, brethren, in the name of our Lord Jesus Christ (his command was the Lord's) *that ye withdraw yourselves* from every brother that walketh disorderly, and not after the tradition which he received of us" (v.6). One form of this disorderly walk was to give up daily work, and become busy-bodies. The word here is "workers round". They worked round the assembly, but their visits were not for edification, but rather for tittle-tattle or evil-speaking. The word translated here, "withdraw", is "avoid", as in its only other occurrence in the New Testament (2 Cor. 8:20).

I remember once being accused by an elder brother of not shewing sufficient love to one who had proved himself a source of real anxiety in the assembly. When I questioned this, he replied, "He says you avoid him". He seemed quite scandalised when I admitted that that was exactly what I did do, and what I believe the Scriptures enjoined in such a case. But however real this "withdrawing" may be, it is clearly different from "putting away". There is a curtailment of fellowship, but the one dealt with does not cease to be regarded as a brother in fellowship, whereas in the other he is put away as "a wicked person" (see 1 Cor. 5:13).

As for the voluntary unemployment noted here, it may have arisen from a false idea of what was befitting in view of the imminence of the Lord's coming. Men were giving up their earthly calling, ostensibly to be better able to wait for the Lord from heaven, as has been held by mistaken souls since then, even to the extent of selling up everything and going and living on Mount Olivet.

But even in the first epistle the apostle had exhorted the saints to "study to be quiet, and to do their own business, and to work with their own hands, as commanded" (1 Thess. 4:11). He cites, moreover, his own example (2 Thess. 3:8). This was just before the clearest revelation of the Lord's return for His people, and incidentally negatives the theory that this return will be immediately preceded by the Great Tribulation, in which such exhortations would be manifestly out-of-place, as impossible to carry out. The general teaching of the word shews that for even a recognised servant of the Lord to leave his earthly calling is a step to be taken only with great caution, and the approval of his fellows (1 Cor. 7:11-24). The responsibility of believers in this direction is reinforced in this second epistle. These unemployed persons he exhort, that with quietness, they work and eat their own bread (v.12), and then he turns to the saints in general and lays down their attitude toward those who disobey. "If any man obey not our word by this epistle, note that man (he is to be a marked man) and have no company (Greek, to be mixed up with) with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother". This, we repeat, is clearly to be distinguished from putting away from the assembly fellowship.

How different all this to the "broad-mindedness", the easy-going tolerance so common everywhere today, which boasts of letting everyone "do as they feel led!" — a phrase too often synonymous with "every man doing what is right in his own eyes" ■

To be continued

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

England & Wales FORTHCOMING

SEPTEMBER 14

Hornsey, London, N8: Alexandra Hall, Alexandra Road, at 6.30 p.m. R. Kyle, M. Newman.

Skelmanthorpe: Saville Road Hall. Home Workers Conference at 3.00 p.m. and 5.45 p.m. J. Smyth, F. Reid. Lord's Day 15th Ministry at 3.00 p.m. Gospel at 6.00 p.m. J. Smyth. Mr Smyth will continue with Gospel meetings until September 26th.

SEPTEMBER 14-16

Derlleston: Rough Hay Gospel Hall. Saturday 7.30 p.m. Monday 7.45 p.m. T. Smith.

SEPTEMBER 20-22

Sunbury-On-Thames: Young Christians Bible Study Week-end in Sunbury Court. K. Rudge and others. (Enquiries: G.B. Fyfe. 01 992 1597).

SEPTEMBER 20-23

North East England Missionary Weekend: Meetings held simultaneously on Teesside, Tyneside and Wearside. D. Jones, L.B. Mullan, J.B. Pugmire, H. Ratcliffe, W.P. Rew, J.M. Rowberry. Full details from W. Archbold, 12 Cleveland Crescent, North Shields, NE29 0NP. Tel: 0632 570507.

SEPTEMBER 21

Luton: Onslow Road Gospel Hall, at 3.15 p.m. and 6.15 p.m. J. Stubbs, J. Jackson. Mr Stubbs continues in ministry from Monday 23rd to Thursday 26th.

Guildford: Manor Road Hall, Stoughton, at 3.30 p.m. and 6.00 p.m. T. Proffitt. Mr Proffitt continues in ministry on Monday and Tuesday at 7.45 p.m.

Birmingham: Gospel Hall, Quarry Lane, Northfield, at 7.30 p.m. A. Leckie. Mr Leckie continues from Monday to Thursday at 8.00 p.m.

Derby: The Meeting Room, Curzon Street, at 7.15 p.m., W. Craig.

Warrington: Hope Hall, at 7.00 p.m. J. Dickson.

SEPTEMBER 21-23

Leicester: York Street Gospel Hall, off Granby Street. Missionary Conference Meetings. Saturday 21st at 3.15 p.m. and 6.15 p.m. Sunday 22nd at 8.00 p.m. Monday 23rd at 7.30 p.m. M. Browne, J. Allen, T. Wright.

SEPTEMBER 28

Morcambe: Gospel Hall, West End Road, at 2.45 p.m. Dr. Barnes, J. Rodgers.

Maldenhead: Parkside Gospel Hall, St. Luke's Road, at 3.30 p.m. and 6.15 p.m. R. Townsend, R. Revie.

Northampton: The Gospel Hall, Spencer Bridge Road, at 7.30 p.m. F. Lonney.

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 3.00 p.m. and 6.15 p.m. H. Cooper, J. Sinclair.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m. N. Mellish. Mr Mellish continues in ministry on 1, 3, 8 and 10th October at 8.00 p.m.

OCTOBER 5

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m. C. Stewart.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. J. Morley.

Coventry: Gospel Hall, Upper Hill Street, at 3.00 p.m. and 6.00 p.m. A. Gamble, P. Bees.

Oldham: Werneth Gospel Hall, at 3.15 p.m. and 6.00 p.m. J. Knight, J. Warne

OCTOBER 12

Ely: Gospel Hall, Ship Lane, at 7.30 p.m. G. Fyfe.

Bermondsey, London: Gospel Hall, 97 St. James's Road, at 7.00 p.m. K. Gibson.

Boscombe: Drummond Hall, Drummond Road, A.L. Leckie, E. Hughes.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m. T. Proffitt.

Yeovil: Gospel Hall, Finger Lane, Sherborne, Dorset at 7.30 p.m., C. Lacey

Scotland **FORTHCOMING**

SEPTEMBER 7

Ballieston: Hope Hall, Church Street, at 3.00 p.m. and 4.45 p.m. Ministry and Reports - R. Revie, G. Forbes.

Clydebank: Gospel Hall, Miller Street, at 3.00 p.m. W. Cochrane, W. McKellar, B. Neilly.

Peterhead: in York Street Hall, at 3.00 p.m. D. West, H. Scott, J. Flannigan, also ministry on Lord's Day at 2.30 p.m.

SEPTEMBER 14

Coatbridge: Hebron Hall, 20 Church Street, at 3.30 p.m. A. Brown, M. Radcliffe, B. Price.

SEPTEMBER 21

Port Seton: Viewforth Gospel Hall, at 3.30 p.m. W. Banks, J. Rodgers, J. Burnett.

Perth: In Old Peoples Hall, 62 Tay Street, at 3.00 p.m. D. Gillies, R. Gamble, J. Harrison.

Ayr: James Street Gospel Hall at 7.00 p.m. J. Paterson

SEPTEMBER 28

Dumfries: Bethany Hall, Buccleuch Street, at 3.00 p.m. A. Legge, J. Adrain, W. Rew.

SEPTEMBER 28-29

St. Monans: Saturday 28th - Prayer in Gospel Hall, Hope Place from 11.30 a.m. to 1.00 p.m. Ministry in Church Hall, Station Road at 3.00 p.m. and 6.00 p.m. Lord's Day 29th September, in Gospel Hall, Ministry 2.30 p.m. to 4.00 p.m. Gospel 6.00 p.m. to 7.00 p.m., with open-air meeting following at harbour. J. Buchanan, J. Hay, R. Walker.

OCTOBER 5

Kilmarnock: Elim Hall, Cuthbert Place, at 3.00 p.m. S. Downs, J. Rodgers, J. Burnett.

Livingston: Gospel Hall, Deans, at 6.30 p.m. W. Cochrane, J. Harrison.

Cumbernauld: Mossknowe Gospel Hall, Kil-drum Ring Road, at 3.30 p.m. J. Riddell, A. Naismith, I. Grant.

Stranraer: Lewis Street Gospel Hall at 2.30 p.m. F. Stallan, J. Naismith.

Inverness: Culloden Assembly in Millburn Academy at 3.00 p.m. J. Gamble, J. Baker, T. Aitken

OCTOBER 6

Glasgow: Eastpark Gospel Hall, Avenuepark Street, off Maryhill Road, at 8.30 p.m. D. Newell.

OCTOBER 11-13

Plains: Friday 11th in Elim Hall, at 7.30 p.m. Bible Reading J. Baker. 12th October in Public Hall, at 3.00 p.m. J. Baker, J. Gamble, J. McDonald. Lord's Day 13th at 3.00 p.m. J. Baker, J. Gamble. Gospel Meeting at 8.00 p.m.

OCTOBER 12

Burnbank: Ebenezer Hall, at 3.30 p.m. J. Grant, A. Naismith, H. Scott.

Ashgill: Bethany Hall, at 6.30 p.m. R. Dryburgh, D. Newell.

Cambuslang: Ebenezer Hall, Overton Street, Halfway, at 7.00 p.m., W. Cochrane.

Bannockburn: in Allan Church Hall at 3.00 p.m. Ministering brethren expected.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m., T. Wilson, G. Smith.

OCTOBER 13

Glasgow: Eastpark Gospel Hall, Avenuepark Street, off Maryhill Road, at 8.30 p.m. D. Newell.

N.Ireland **FORTHCOMING**

SEPTEMBER 7

Enniskillen: Saturday night ministry meetings commence 8.00 p.m.

Mullafernaghan: Missionary Conference at 6.30 p.m., J. Milne, E. McGrath, S. Curran, G. Stewart.

SEPTEMBER 18

Currien: Annual Conference in Gospel Hall at 12 noon.

OCTOBER 2

Ballinamallard: Annual Conference in Gospel Hall at 2.00 p.m.

OCTOBER 5

Armagh: Saturday night ministry meetings commence.

OCTOBER 12

Lurgan: Annual Conference and Bible Readings commence.

OCTOBER 19

Dundonald: Gospel Hall Annual Conference Meetings which have been held each January for a number of years is now scheduled D.V. for Saturday 19 October, 3.30 p.m. to 6.00 p.m., 7.00 p.m. to 9.00 p.m.

England & Wales REPORTS

WEST MIDLANDS

Broadwas on Teme: The annual conference this year included timely ministry on the subject of "Headship". R. Hill and A. Maunders were responsible for the ministry with good numbers present for the evening session although the afternoon was not so well attended.

Scripture Poster: Some readers will have noticed the appearance in recent months of the display of large posters with a gospel text from the Authorised Version on quite a number of main railway stations including those in the West Midlands. The number of poster sites seems quite considerable bearing in mind the size. May the display of the word of God challenge men's hearts as the crowds stream daily through Britain's stations.

SOUTH EAST MIDLANDS

Bicester: Tent meetings commenced by S. Mountstevens in June for children encountered opposition from parents which reduced attendances. At the same time some adults were showing great interest and gospel meetings were continued in the tent, with P. Harding and J. Thomson arriving in July to give assistance. At time of writing the interest among adults is growing in this estate where contacts were made earlier in the year by R. Marshall.

Northampton - Osborne Road: S. Mountstevens found growing interest among children during meetings held recently. Prizegiving brought in parents for the first time. Our brother also had the opportunity of addressing staff and children at a Junior School.

SOUTH WALES

Cadaxon: J. Baker held a series of special gospel meetings with the assembly here. The response from the people in the neighbourhood was very disappointing, although some contacts were made in door-to-door visitation.

Home for Disabled: For nearly 30 years the assembly at the Heath, Cardiff has been visiting the Danybryn Cheshire Home once a month for a gospel meeting. The residents are badly crippled and some of them unable to speak clearly but they have a ready ear for the gospel. A number of residents are saved and are a bright witness to their friends in the home. Once or twice a year about ten of the residents come to the gospel hall in their special bus for the gospel meeting.

EAST ANGLIA

Ely Assembly, Cambs: As a direct result of a Tent campaign held in the city in 1958 a Sunday School and Gospel witness was commenced and maintained in a hired room. The assembly was established in 1968 and continued to meet in the same accommodation. The state of the building, noise problems from other occupants and limited facilities made it increasingly necessary for the assembly to move elsewhere. Negotiations with the Authorities and the owner of a building, have resulted in the purchase of a building which was formerly a school class room. Renovations and alterations are now well in hand and the Assembly, which numbers 23 believers, expect to move in by the end of August. It is in a popular tourist and shopping area of the city and close to a sheltered housing complex where a gospel outreach work has been held in the community room for a number of years. The assembly desire to record deep gratitude to God for His provision.

N.Ireland REPORTS

CO. ANTRIM

Carnlough: In spite of the rather inclement weather, quite a number listened to the gospel at the Harbour Open Air meetings conducted by A. Aiken and others. Our brother then had a series of Open Air meetings in the village of Broughshane and many heard the messages.

Ballywatermoy: A. Aiken expects to commence in the gospel at the end of August.

Ballybollan: Annual conference on July 12. Large meeting. Ministry by J. Gray, J. Thompson, G. Bachramian (U.S.A.) and A. Sweeney (N.Z.).

CO. ARMAGH & CO. MONAGHAN

Portadown: S. Ferguson and N. Turkington are in tent meetings.

Ahorey Conference: Ministry was given by G. Hall, E. McGrath, W. Craig and S. Jennings.

Bleary Conference: The very large gathering heard ministry by: J. Gray, D. Kane, N. Turkington, G. Monroe, J. Lennox and J. Wells.

Stonewall Conference: Was considered good with ministry by A. McShane, J. Hawthorne, J. Kells, D. Kane, J. Martin and M. McAuley.

CO. DOWN

Banbridge: J.G. Hutchinson and J. Allen are preaching in the Gospel Hall instead of as originally intended in tent.

Carryduff: J. Andrews and R. Pickering are having meetings in portable hall.

Dundrum: S. Haugh and R. Jordan commenced gospel meetings in a portable hall in early August.

Greyabbey: J. Hawthorne and T. McNeill expected for meetings in this hard and needy village. Prayer valued.

Ballymagarrick: Conference on 13th July - Helpful ministry given by S. Curran, B. Bingham, J. Milne, W. Craig and E. McGrath.

CO. LONDONDERRY & CO. DONEGAL

Coleraine: D. Kane and J. Milne have commenced tent meetings on the outskirts of town.

Killaloo (near Claudy): B. Glendinning and B. Smith have concluded their meetings in the portable hall. There was an encouraging response from the surrounding area.

Creeslough: S. Patterson and G. Stewart continue in their mobile hall in this new area. About 20 attend each evening and several have said that they would like to be saved.

BELFAST & AREA

Whitehouse: T. Wright and G. McKinley commenced in a tent at Rathcoole Green on 21st July. A few from the estate have attended.

Ballyhackamore: E. Wishart commenced in the Clarawood Gospel Hall on 25th July. This is an outreach from the Ballyhackamore Assembly.

CO. TYRONE

Derrylee: A. McShane & D. Gilliland, commenced a gospel effort in this needy country district. Pray that God will bless His word.

Kingsmills: Conference 12th July, J. Wishart, R. Wishart, A. McShane, T. McNeill, D. Macwhinney. Considered a fair conference.

Dunmullan: Conference 12th July, J. Hutchinson, J. Hawthorne, N. Turkington, S. Curran and J. Fulton. An excellent conference.

Addresses PERSONALIA

All correspondence for Mr S. Mountstevens should now be addressed to: 18, Speedwell Place, Conniburrow, Milton Keynes, MK14 7AT. TEL 0908 660386

St. Anne's-on-Sea: Believers in Holiday and moving to the area welcome at Queensway Chapel, Walter Avenue. Breaking of Bread 10.15 a.m. Contact Sergeant 9253-739159.

Gospel Hall, 41 Market Street, St. Andrews. A warm welcome is extended to visitors and especially students coming to the university in October. Letters of commendation would be appreciated.

Please note that the address of the Ely assembly is now, Ely Gospel Hall, Ship Lane, Ely.

Please note that until further notice the address of Eric McGrath of S. Africa will be: c/o J. Smyth, 677 Upper Newtownards Road, Dundonald, Belfast, BT34 3NT. Tel: Dundonald 5709.

All correspondence for Hebron Hall, Red Row, Morpeth, Northumberland, should now be addressed to Mr J.F. Sheppard, 7 Lindisfarne Close, Morpeth, Northumberland. Tel: Morpeth 513704.

London: Gospel Hall, St. James's Road, Bermondsey, S.E.16. A warm welcome is extended to all visitors to Central London who wish to meet with the Lord's people. Breaking of Bread - Lord's Day 11.00 a.m. Letters of commendation would be appreciated.

Students commencing college in Cardiff: If students intending to commence their studies in Cardiff in the coming academic year would like to contact me, and let me know the address of their lodgings, I would be happy to put them in touch with their nearest local assembly. Alan Maunder, 25 St. Benedict Crescent, The Heath, Cardiff, CF4 4DP. Tel: (0222) 623884.

Please note that the address of Mr S. Mountstevens is now 18 Speedwell Drive, Conniburrow, Milton Keynes, MK14 7AT. Tel: 0908-660386.

Please note that the address of Roy A. Wood is now, 38 Dovedale Road, Beacon Park, Plymouth, PL2 2RS. Tel: 0752-558204.

Visitors are welcomed at the Gospel Hall, Percy Road, Mitcham Junction, Surrey (about 10 miles south of Central London). Details of location etc will be gladly sent on request. Please bring a letter of commendation.

Hardwick Hall, Drongan, Ayrshire, have the joy in commending Mr Jim Munro with his wife

Ann and four children to the work of the Lord in Tanzania. They have obtained visas and expect to fly out in October D.V. to join Mr Robert Riddle.

Bournemouth: All Christian visitors warmly welcomed at Victoria Gospel Hall, Victoria Park Road, Winton. Sundays - Lord's Supper - 11.00 a.m. Gospel 6.30 p.m. Car Park. Tel: 0202 529425.

Due to postal problems, please address Mr J. McCann (Brazil) at: Caixa Postal 86, 96930 - Candelaria - RS, Brazil.

With CHRIST

Jim Marshall, on 18th May, aged 64. Saved and baptised in Bolton, when stationed there with the R.A.F. His unit was transferred to the North West Frontier, India, where he enjoyed happy fellowship with missionary brethren and sisters. On being demobbed he sought fellowship in Bethany Hall, Saltcoats, where he involved himself with the various activities of the assembly. Transferred to the Glasgow office he spent 5 years in Busby. A practical man, he was always ready to use his skills to help others. Remember his widow and two daughters in prayer.

John Craig, on 20th June. Our brother was converted under the gospel preaching of the late Tom Richardson, on 27th July 1930. Subsequently being baptised and received into fellowship in Asher Hall, Bothwell. He was a keen student of the Word, deeply steeped in its contents and in love with its Christ. For some years he gave help in Landressy Street, Glasgow, thereafter moving to Miller Street Hall, Clydebank. In that district his testimony was such that all the local people knowing and respecting him heard him preach Christ continually. Since joining the company in Abingdon Hall, Partick in October 1979, John has been a consistent attendee at the assembly gatherings and has been a great help in the assembly's hospital and eventide home outreach. He is survived by his two daughters, Mary and Elizabeth, for whom prayer would be valued.

Matthew Sullivan, on 21st June. God granted him a long life of 86 years and gave him the joy of seeing his four sons saved. Following his conversion through the preaching of Frank Knox, he was for many years connected with the Adam Street and Oldpark meetings and latterly with the assembly at Ballyduff. Known, loved and respected by all the saints for his sincere manner, quiet disposition and holy

living. Remember his aged widow and grandchildren, some of whom are not yet saved.

William Barr, on 29th June, aged 71 years. Saved, baptised and received into fellowship at Bethany Hall, Lochore, about 14 years ago, where he remained until 9 months ago, when he and his wife were received into fellowship at Southfield Avenue Gospel Hall, Ballingry. He was a quiet brother who, when in health, loved the gatherings of the Lord's people. Prayer would be valued for his wife and family, some of whom are not yet saved.

Mrs Lily Adair, Portavogie, on 30th June, aged 84, following a short illness. Saved as a girl in her teens, under the preaching of late James Marshall. Shortly afterwards received into fellowship. A quiet godly woman, submissive to the will of God, when with her late husband they suffered the loss of their eldest son Leonard, in a fishing boat tragedy at sea. Prayer valued for son, daughters in law, all of whom have got the blessed hope of reunion, and for grandchildren not yet saved.

Mrs Alice Hagan, on 30th June. Born in 1899 she was saved in her own bedroom (through the words of the hymn "I was a guilty sinner but Jesus died for me"), during the meetings in Kingsmoss in 1917 conducted by Mr Lewis (Dublin) and Mr Braidner. A happy, consistent, godly sister with an interest in the Lord's work. Her two daughters are married to evangelists — Mr Harold Paisley and Mr Wilson Jennings.

Benjamin Paul Jones, on 2nd July, aged 84, in a Nursing Home in Blackburn, where he had been for the past 4 years due to the weakness of the body and latterly being rather confused, although still able to hold converse with and about the Lord he loved and faithfully served. He was in the Astley Bridge assembly from the commencement of the testimony in 1919. Ben had charge of the Bible Class for over 50 years, and was much used in the gospel ministry in the area, being an excellent scholar and expositor of the Word and had a wonderful knowledge of the Scriptures. He was also able to help in a practical way and was willing to take off his coat and work. Both Ben and his wife had a very keen interest in missionary work, intending to go to the West Indies on retirement, but due to health problems it was not to be.

Willie Fenton, of the Ballywatermoy assembly, suddenly on 7th July. He was born in 1908 and born again in February 1934 at meetings conducted by the late J. Rodgers and the late Matthew Caulfield and was received into the assembly the next month. A happy, simple brother who enjoyed salvation and loved to preach the gospel and see others saved.

Robert Craig (evangelist), on 8th July, at Faith House Eventide Home, Belfast, aged 90. He leaves two sons with their wives and

families, who feel very much his passing. (See appreciation).

Mr J. Patterson, on 13th July, aged 80. For more than 40 years in fellowship at Ebenezer Hall, Wishaw, where he served faithfully in many branches of the Lord's work. He taught in Sunday School and Bible Class, and was leader of the praise and a valued elder. Keen on open-air work, tract distribution, hospital visitation and deputation work. In spite of increasing years and its accompanying infirmities he was most regular at the meetings of the saints.

Mrs Jordan, on 17th July aged 81 after a long illness, at her home in Drum. Saved when she was 18 and all her life associated with the Drum assembly, she was an outstandingly good woman who feared God above many. She and her husband have served the assembly and the people of God for many years. They had a deep and prayerful interest in the gospel. The funeral service in the village bore eloquent testimony to the respect in which she was held, the village graveyard was filled with folk of all walks of life to listen carefully to the gospel message. Prayer valued for her aged husband and only daughter.

Mr A. Adair, on 18th July, aged 73, after a long illness. Saved over 50 years ago and for many years associated with the Banbridge assembly, where he was highly esteemed. His testimony in the district was good, large numbers attended his funeral services. Prayer valued for his wife and family.

Mrs Lowry, on 18th July after a long illness, was for some years in the Londonderry assembly and for the last 27 years with her

husband in the Portrush assembly, where both sought to be of help, he passed on some months ago. Mrs Lowry was a kind, consistent christian and will be missed in the assembly and the family circle.

Joseph Jackson, on 18th July, aged 65 years. In 1943 while a member of H.M. Forces and billeted in Killyleagh he heard the gospel and responded to the love of God. He became a highly esteemed elder in the Dundonald assembly (Co. Down). Because of failing health he was unable for a number of years to attend meetings. He is survived by his wife Maureen, daughter Patricia and two sons Glover and David.

Andrew Gray, of Glasgow, on 23rd July, after a six month illness. Associated with Albert Hall he travelled widely in connection with his publishing, church and missionary interests. Chairman and Managing Director of Pickering and Inglis he was associated with publishing of Christian literature for most of his life. His name was synonymous with Home and Foreign Mission Funds Scotland, where he served as treasurer for 32 years and senior treasurer since 1966. Chairman of the Laing Trust he served on many mission boards and Christian committees during the past 35 years. Few men have assumed responsibility for which they were better qualified. He was a Christian gentleman displaying great modesty and charm coupled with his leadership skills enabled him to make a lasting contribution to whatever sphere his talents were applied. His presence in many spheres will be greatly missed not least by many missionaries who counted him as a personal friend. Remember his wife and family in prayer.

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1. 1st Timothy Ch. 5
2. 1st Timothy Ch.6
3. Titus Ch. 1 to Ch. 2 v.8
4. Titus Ch. 2 v. 9 to Ch.3

Ministering Brethren Expected:

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ANNUAL CONFERENCE & BIBLE READINGS

12th-18th October 1985 (D.V.)

Subject for Readings:

2nd Corinthians Chs. 10-13

Brethren Responsible:

F. Stallan

S. Ferguson

A. McShane

J. Hunter

All are warmly welcome

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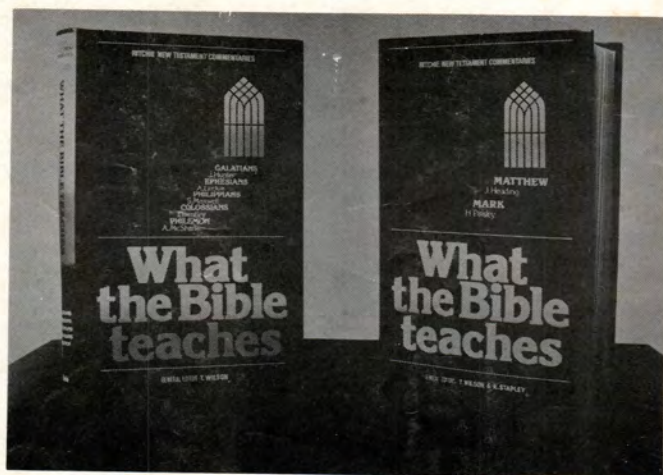
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G.B., Belfast.

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EDITORIAL **Searchlight**

"The people passed over right against Jericho"

How did they feel as they viewed Jericho's pretentious walls? "Walled up to heaven" is how the spies had described the cities of Canaan forty years earlier (Deut. 1:28), and even making due allowance for the exaggeration of unbelief they must have presented a daunting prospect. There it stood, that frontier town, that fortress-city, that citadel of error and bulwark of unbelief, that bastion of God-defiance barring their way, challenging them to dispossess if they could, the proud inhabitants of the land.

"Jericho was straitly shut up ... none went out and none came in", for while on their own confession "our hearts did melt, neither did there remain any more courage in any man, because of you" (Josh. 2:11), there was no thought of surrendering to the God of Israel, though He be the Lord of the whole earth, no intention of submitting to His claims, or even of suing for peace. Their hearts might quake within the doubtful towers, their minds awhile commend a saner course, but a will more stubborn than those unyielding walls would countenance no capitulation.

Thirteen times Israel encompassed the city, the priestly trumpeters proclaiming the presence

of the Lord and calling the inhabitants to submit to His claims; and Jericho rebelled. But Christ will brook no rival; the walls must give way; and at the shout of the Conqueror, echoing through His chosen people, the proud defences sank.

What then does Jericho portray, that proud city that opposes the people of God in the pursuit of their inheritance? For the godly find that the crossing of Jordan is ever "right against Jericho". Is it the world with all its vaunted wisdom, knowledge and pleasurable-ness? Perhaps; but may there not be a Jericho lurking yet in one's own heart, a little citadel still unsundered, still unbowed, still unsubmissive to the claims of Christ, even in a life ostensibly yielded to Him? That darkened recess, straitly shut up, admitting no stranger and whence the inmate seldom ventures forth, denies us experientially the full possession of our riches in Christ. How shall its walls be breached?

Have you discovered it to be a rebel-city that will never yield to the preaching of the claims of Christ, a city with which there can be no compromise, that must be destroyed? Is your sword upon your thigh? Are you ready to slay the foe? Then in humble dependence on Christ, with that same unreserved trust that brought salvation, make it the subject of daily exercise before God; and the wall will crumble; but remember this — your hand must strike the fatal blow.

K.S.

The Epistle to the Romans (10)

By R.I. McKeown, Cookstown

Referral has already been made to the past, present and future of the believer and before proceeding to the second half of the chapter, these three aspects of the believer's position are very much in evidence in the first two verses:

The Past. The aorist tense of "Therefore having been justified by faith . . ." (J.N.D.) refers to a definite experience in the past when faith was exercised: it was then we obtained "peace with God through our Lord Jesus Christ" (v.1).

The Present. "By (through) Whom also we have access by faith into this grace wherein we stand . . ." is our present standing in the grace of God (grace in general and justification in particular). In other words all that we are and have, spiritually, we owe to God; it is all of Him and from Him through our Lord Jesus Christ.

The Future. "... and rejoice (boast) in hope of the glory of God" shows all is well and better still, all will be well:

There in the glory we shall gather
every one;
Loud in the glory raise the joyful
song;
Unto Him that loved us never-ceasing
praise be given,
Sing we hallelujah to the Lord of
heaven.

Turning then to the section vv. 12-21 the theme of the work of Christ is continued, and for the first time the cause of ruin is introduced. To date in the epistle there is no escaping the consequences of sin but only now are we told of what we often refer to as the "Fall of man".

The passage clearly brings before the reader two men, each performing a single act with immense consequences. Each man can be described as the Federal Head of a race: the first man is Adam (v.14) who heads a ruined race; the second Man is Jesus Christ (vv.15 and 17), and He heads the race of the redeemed ones. The one act of the first man is called "Adam's transgression" (v.14). Jesus Christ also carried out a single act, called the "one act of righteousness" (R.V., v.18), a clear reference to His death on the cross. Adam is elsewhere described as the "first Adam" and the "first man" and the Lord Jesus as the "last Adam" and the "second Man" (1 Cor. 15:45-47).

In this passage in Romans the humanity of the Lord is prominent: like Adam, He is called "one Man" and Adam is described as the "figure of Him that was to come" (v.14) and the "one Man Jesus Christ . . ." (v.15) did come as described in 8:3, "... God sending His Own Son in the likeness of flesh of sin . . ." (R.V.).

In short, through Adam there

came sin, death and judgment: through Jesus Christ there came grace, justification, life and righteousness. If through Adam death reigned (vv.14, 17) and sin reigned (v.21) then through Christ the believer reigns in life (v.17) and grace reigns (v.21).

The introduction of the law (v.20) in time between Adam and Christ was for the purpose of showing the true character of sin and, indeed, the fact of sin; see 3:20; 7:7-13. However if sin abounded as a consequence of the entry of the law, then grace has

abounded more exceedingly. The superiority of the Headship of Jesus Christ over that of Adam is seen not only in the one act (His death), but also in the effects of that death.

Finally, then in the epistle to the Romans, chapters 1-5, we have come a long, long way from Total Ruin to Full Redemption; from the Headship of Adam to the Headship of Christ, and the implications practically for us are seen clearly in the subsequent chapters of this great Gospel Treatise for the Saints. ■

The Banquet and the Picnic (1)

By T. Renshaw, Heald Green

Mark 6:14-44 contains a description of two meals, the first provided by king Herod and the second by the Lord Jesus; the first was an indoor banquet and the second an outdoor picnic. The story of the banquet forms a parenthesis between Mark's account of the apostles' preaching tour (vv. 7-13) and the retreat which the Lord later arranged for His weary servants on their return (vv. 30-44). The Holy Spirit guided Mark to describe Herod's feast in order to contrast it with the Saviour's feast.

The divine ideal for a king is a man with the heart of a shepherd: "He chose David also his servant, and took him from the sheep folds; from following the ewes great with young,

he brought him to feed Jacob, his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands (Psa. 78:70-72). David retained his shepherd outlook throughout his reign. When towards its close he sinned by counting his fighting men, and God sent a plague among the people, David cried, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house" (2 Sam. 24:17). The Lord is Himself the shepherd of His people, e.g. Psa. 80:1 "Give ear, O Shepherd of Israel, thou who leadest Joseph like a flock . . ." Ezekiel 34 contains the divine assessment of the defaulting kings of Israel, and Ezekiel

cries "Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?" (v.2). The Lord therefore requires those who rule His people to share His own shepherd outlook.

The Herod in our passage was far from doing so. He was the younger son of Herod the Great, the king who was in Jerusalem when wise men from the east came seeking the newborn king of the Jews and who later ordered the slaughter of the infants around Bethlehem. When he died his sons disputed their father's will. They appealed to Augustus Caesar with the result that the territory their father had ruled was divided into three portions; Archelaus became ruler of Judaea, Samaria and Idumea; Herod Antipas became ruler of Galilee. So the king Herod referred to here (6:14), like his brothers and his father, was a puppet holding office with the tolerance of the Roman emperor. He wanted the territory because of the status and possessions that went with it. It was he to whom Pilate sent the Lord Jesus for judgment during the Saviour's trials. Luke records that "when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned him with many words: but he answered him nothing . . . And Herod and his men of war let him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate . . ." (23:8-11).

Such was Herod. He held office, not from any concern for his people

and their needs but because he wanted the influence and recognition which it brought to him. He was far from being the shepherd of his people, and this is illustrated in our passage "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd" (6:34).

We begin our meditation on these two narratives by observing some general contrasts. Herod, by his general manner of life as well of by his marriage to Herodias (see Luke 3:19), repeatedly ignored and violated God's laws. The Saviour, by His manner of life and by His teaching, consistently honoured and fulfilled God's laws. Herod's imprisonment and subsequent murder of John the Baptist deprived the people of John's ministry and of the impact of God's message. Thus the king suppressed and silenced the word of God. In contrast the Lord Jesus, far from suppressing the word of God, habitually preached and taught it, indoors and out-of-doors throughout Galilee and Judaea. We conclude that Herod, though acknowledged as a king, was not qualified to reign. The Lord Jesus was qualified to reign but was not yet acknowledged as king.

Attendance at Herod's feast was restricted, being available only to those who were invited. Attendance at the second feast was unrestricted, being open to all who sought and found the Lord. Herod's guests were the "somebodies" of Galilee, and the Saviour's were the "Nobodies"! The menu in the palace (ignored by Mark) must have been lavish compared with the menu in the desert, though no-one

mindful for the Lord was feeding the hungry and not the affluent.

Herod's provision for his guests began with food for the body, continued with sinful entertainment and ended with murder and horror. The Lord's provision for His guests began with compassion, continued with teaching and ended with food for the body. Verse 22 furnishes a brief but ample indication of the sort of event Herod had arranged. The daughter of Herodias danced for the pleasure of her step-father and his guests. This is an ancient but still prevalent sin, the debasement of womanhood for the gratification of male desires. The guilt was shared between the girl for dancing, her mother for allowing it and the men who were witnessing it. Then came Herod's reckless words — "Ask me whatsoever thou wilt and I will give it thee . . . Whatsoever thou shalt ask of me, I will give it thee, unto half of my kingdom".

We must pause here for a moment. Herod and his subjects were under the heel of Rome. It is clear from the gospels that among the people at large there was widespread poverty, disease, oppression and suffering. Tax collectors habitually fleeced people of excessive revenue. Religious leaders "devoured widows' houses and for a pretence made long prayers" (Matt. 23:14). Blind beggars sat by the roads with their begging bowls. Yet we never read of Herod showing any concern for his suffering subjects, much less of his ministering to their needs. But now he offers up to half his kingdom to a dancing girl! Surely his wine was making him reckless. He was showing his guests how wealthy and generous he was. It

was a mindless offer, full of pride and folly and wickedness. Its consequences were disastrous. The girl asked her mother what she should do. Perhaps Herodias had arranged things in the hope of just such an outcome. The girl returned with the request, "I will that thou give me by an by, in a charger the head of John the Baptist. And the king was exceeding sorry (NIV greatly distressed)". Verse 20 throws light on this: "For Herod feared John knowing that he was a just man and an holy, and observed him (protected him, NIV); and when he heard him, he did many things (he was greatly puzzled, NIV) and heard him gladly". Herod knew perfectly well that John had done nothing to deserve imprisonment, yet he kept him in custody. Now he faced an unlooked-for dilemma. He never expected such a venomous suggestion. He could have rejected it as unthinkable and unwarranted. Mark tells us why he did not do so: "Yet for his oath's sake, and for their sakes that sat with him, he would not reject her" (v.26). The king must not appear to have promised what he could not fulfil. He must not lose face. He must be seen to be a man of his word. So he augmented his wicked record with the heinous sin of murder. Doubtless the devil was behind it for "he was a murderer from the beginning" (John 8:44). What a banquet! What a succession of events! Affluence and indulgence, licentious entertainment, bragging generosity and cold-blooded murder. It is to be hoped that some of Herod's guests felt revulsion and horror at the appalling climax. And it is a sweet relief when Mark takes us out of that sordid and corrupt atmosphere into the purer air of the Galilean desert. ■

Jonah the Prophet (2)

by J. Grant, Bridge of Weir

Chapter 2: Jonah Praying. The great fish had been prepared for this task and rescues Jonah from the deep. In the midst of this calamity Jonah prays and this is one of the most remarkable prayers ever uttered. Here is a man in apparently appalling circumstances, such as no other had ever endured, and which would strike terror into the heart of most.

Note firstly the circumstances in which the prayer is voiced. Many men pray for the first time in such circumstances of fear, and many men would not contemplate prayer when calamity overtakes them. Jonah, however, is a man of God. He well knows the cause of the present situation, and for three days and nights he has to endure the darkness and the loneliness of the discipline of God. During this time he shows no panic or frenzied attempts to escape, but rather a new found willingness to submit to the will of God.

The second remarkable point about the prayer is the confidence it shows. Note the use of the past tense. He is thinking back to a prayer which he uttered when still in the waters. "I cried and he heard me" (v.2); "I went down yet thou hast brought up my life" (v.6). Thus Jonah regards the great fish, not as the end of his life, but as Divine deliverance from the waves. He was confident therefore that his

God had further work for him to do. Good it is when our knowledge of God lets us see His hand in all circumstances and to have confidence that all things are working together for good.

The content of the prayer now takes our attention. In such a brief prayer there are numerous quotations from the Psalms. Jonah's past knowledge of the word of God now proves of value and in this dark day he is able to call from the store house of his memory which he has read, and upon which he has meditated so often in the past. One would indeed wonder if scripture had been written which could meet such a unique need as this, but Jonah shows the word of God to be able to answer the most difficult and darkest problems.

In the closing verse (9) Jonah shows real repentance. This discipline had its desired effect and Jonah vows that he will pay what he owes. He is willing now to obey the voice of God. Might we, if we have been guilty of running from the challenge of service, vow to turn and face resolutely the issues in obedience to the voice of the Master.

Chapter 3: Jonah Preaching. This chapter tells us of the greatest miracle of the book, the conversion wrought in the hearts of the inhabitants of Nineveh following the

preaching of Jonah.

We must examine firstly what preparation was made for this remarkable movement of repentance. There is a marked absence of human organisation and preparatory work. All preparation was Divine, and was in the hearts of men and women, with no human agency involved. Men must preach where they are sent, but God prepares the ground. What results there are when a prepared servant and prepared sinners meet.

The preaching of Jonah was short, sharp, and was a message of Divine grace. Jonah approaches this city, the greatest metropolis of the age, without fear or apologies, and presents the simple, clear, uncompromising, true message of God . . . "Yet forty days and Nineveh shall be destroyed". So prepared were the hearts of the hearers that no further explanation was necessary. They understood exactly what they were hearing . . . Divine grace was offering an opportunity to repent before the day of judgment came.

Immediately the Ninevites believed God, their actions signifying the reality of their conversion. The proclamation which went out covered everyone and a whole city bowed to the word of God. What a change, what a miracle, what a conversion!

And so do we desire to see like results in the gospel? In a day of weakness let us prepare ourselves in the presence of God and preach nothing less and nothing more than the pure word of God, warning sinners and appealing to them to be reconciled to God. He wants no less and asks no more, but what results can be achieved if we obey His call

and preach His word.

Chapter 4: Jonah Protesting.

Note here Jonah's attitude. Fresh from the triumph of Nineveh we would expect to see a joyful servant, but are rather presented with one showing anger and displeasure. His moods move from a feeling of anger that the Ninevites had repented, to pleasure that provision was made for his own comfort (v.6), to self righteousness because he regarded himself as more worthy than the repentant sinners of Nineveh. Shortly before as he was overcome by the waves he had been the object of Divine mercy, but now he would deny that mercy to others.

How grave was his error. As he sat impatiently waiting for God to deal with the city, he little realised that it was he, not Nineveh, that now required the discipline of God. He was looking at the lives of others, failing to appreciate that it was his life which was out of touch with God.

Examine the actions of God in response to the attitude of Jonah. How far He is prepared to go, how much He is prepared to do, how much He is willing to bear from His servant. Jonah's work in Nineveh may be over, but he is still important. God's servants are not discarded when their ministry for the present has been carried out, even when, like Jonah, they cause Him greater grief than those to whom they were sent. The grace of God in preparing a gourd for Jonah's comfort does not soften his heart, so the discipline of God is exercised to teach him his own powerlessness and to teach him of the sovereignty of God. He must learn that this sovereignty, exercised over

Nineveh, can be exercised over his own life also. 2 Kings 14:25 tells us that Jonah had other work for God either before him or behind him, but servants, too, need constant education in the school of God.

At the end of it all we note the Lord's answer. The great mystery of why God spares is presented to us in the closing verse of the book, and is

God's People, Past and Present

By J.H. Tennant, Bridgewater

My People: Dispensation of Law. Comfort ye my people, saith your God. The message to speak to the heart of Jerusalem conveys to us the longings of Jehovah for those He owns as "my people" (Isa. 40:1). They were sinful, and so chastisement was righteous, but God is true and faithful, declaring: "If they break my statutes, and keep not my commandments; my covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89:28-37). The Lord, Jehovah of hosts, has His own resources, saying: "Even for mine own sake will I do it" (48:11). Jehovah comforts his covenant people during their time of suffering, and gives rays of hope beyond it.

The Branch and root of Jesse. Israel was God's vineyard. He had formed it in a very fruitful hill and planted it with the choicest vine, but it was yielding only wild grapes (Psa. 80; Isa. 5). Rather than tending it with care, Jehovah uses Assyria as a rod to chastise his people, but gives assurance that He would bring forth a

not answered. God spares because He spares, and it is not for us to protest when He spares those whom we regard as unworthy of His favour. We were not worthy ourselves and have no rights in this matter whatsoever. Only can we be thankful that He did save us and that through sovereign grace we have come into the fulness of His bounty. *Concluded* ■

Branch and a root out of the stem of Jesse (Isa. 11:1, 10). "And in that day thou shalt say, O Lord I will praise thee; thou comfortest me; for the Lord Jehovah is my strength and my song" (12:1-6). The Lord broke down the wall of his vineyard, allowing it to be trodden down, which is Israel's state now, but in the meantime the Lord Jesus is the true Vine. Believers, Jew or Gentile, could not and cannot bear fruit, apart from Him (John 15).

The Great Trumpet. Where God's people were captive and outcasts, Babylon and the nations are judged, but there is hope of rest and deliverance from fear and bondage (14:1-3). "In that day, the great trumpet shall be blown" (Isa. 27:13) the outcasts will gather to worship Jehovah in the holy mount at Jerusalem, and they shall say: "Lo, this is our God, we have waited for him and he will save us: this is Jehovah, we have waited for him" (25:9). We too wait for the trumpet of God, when, at the first wave of divine power and resurrection life, we shall be changed, and what is mortal

will pass, and we shall have bodies of glory like the Lord (1 Thess. 4:16).

A King Shall Reign. There are five woes against Jehovah's erring people, along with judgments on the nations. Intermingled, are bright gleams of light and hope from God. The Lord, Jehovah of hosts, will be a crown of glory and a diadem of beauty to the remnant of his people: a tried and precious stone will be laid in Zion; a King shall reign in righteousness (Isa. 32:11), a man shall be as a hiding place from the wind, and a covert from the tempest. There will be a deliverance from the Assyrian and confederacies of nations as God's people enter into the joy of the kingdom. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (ch.35). What a triumph for God in that day, who said: "And I will rejoice in Jerusalem, and joy in my people" (65:19). Unfaithfulness on one hand and opposition of the other, cannot hinder God in his thoughts for Israel, or the Church. And what honour and glory for our Lord Jesus Christ in the place where he was humiliated and crucified! If we love him, we will love his appearing!

The Deliverer. God has a controversy with his people because of idolatry, protesting: "To whom then will you liken God? or what likeness will you compare unto Him? (40:18). They forgot his works, and forgot God (Psa. 105:106). God raises up his own deliverer in Cyrus, whose name was prophesied before his birth, and is a type of Christ. "He is my shepherd, and shall perform all my pleasure" (44:28; 45:1). How perfectly the Son of God has

comprehensive deliverance from the wrath to come: from death: from the power of darkness: and from this present evil world. We deserved nothing but judgment, and shall continuously sing His praise.

My People: Dispensation of Grace. As in the past dispensation of law, so in the present dispensation of grace, God has those he owns as "my people" (2 Cor. 6:15-18). Believers in any dispensation should manifest God as known. He now has revealed himself as the God and Father of the Lord Jesus Christ, and as our God and Saviour, whom we know as Father. We know our God and Father as the Father of mercies and the God of all encouragement, and the disposition of heart to give comfort and encouragement to one another should be a distinctive feature of the Christian family. It is better to comfort than to criticise: to help rather than hinder: to heal rather than wound. God is the source of comfort, and love is the spring in our hearts for mutual care. Love is the very kernel of christianity and, as Paul taught, without love we are nothing (1 Cor. 13:1-3). It is a triumph for Divine Persons that they have put divine love in human hearts. Though the Lord did not command his disciples to love him, he did command them to love one another, and to express it in practical ways. He laid aside his garments, that which was personal to himself, to serve those he loved. When in prison, Paul was cheered by a visit from Epaphroditus all the way from Philippi, but in his letter he asks them to fulfil his joy by shewing the same love amongst themselves. May the meditation be helpful. ■

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections upon the Book of Daniel

Chapter 9. The Key to Prophecy.

Who of our readers has not at some time or other heard mention of Daniel's seventieth week? Its importance cannot be exaggerated. Indeed the scholarly Sir Edward Denny spoke of it as being "the backbone of prophecy". This month in turning to the ninth chapter of Daniel we are brought face to face with it. We venture to suggest that a right understanding of it will preserve us from many a prophetic pitfall.

Before considering the seventieth week itself, let us examine the entire chapter, that we might see it in its setting. Three main paragraphs can be seen herein:

- (i) vv. 1-2 The Problem
- (ii) vv.3-19 The Prayer
- (iii) vv.20-27 The Prediction

As you look at these paragraphs, can you detect Daniel himself filling three different roles?

- (i) vv.1-2 Daniel the Scholar
- (ii) vv.3-19 Daniel the Supplicant
- (iii) vv.20-27 Daniel the Seer

(i) vv 1-2 THE PROBLEM

Surprising though it may seem, Daniel the wise old prophet has come across a problem while reading the prophecy of Jeremiah. Let us pause there and reflect. There is a New Testament apostle who came up with some problems when reading Paul's epistles (2 Pet. 3:16). Sad day when we think we know it all and are above admitting to finding difficulties in the Word. Yet look again. Daniel's problem wasn't in the reading of Jeremiah so much as in reconciling what he read with earlier chapters of his own book and with the condition of his own people.

"The first year of Darius" (v.1) takes us back to the beginning of chapter 6. Do you recall the close of chapter 5? Belshazzar has been slain, Babylon has been overthrown yet now as Daniel reads Jeremiah 25 he finds reference to a time limit of 70 years placed by the Lord upon his peoples captivity. Now those 70 years have almost expired yet still there is no sign of recovery, and what of the other great Gentile powers that Daniel has foreseen? Daniel's study of the Word now draws him to his knees, a reminder to us all of the need to approach the study of the Word prayerfully.

(ii) vv.3-19 THE PRAYER

And what a prayer it is. Here is no formality. Here is no shirking of the problem. Daniel prays and prays intensely and perseveringly and makes intercession for his people. Oh treat not prayer lightly. Remember it was the Master Himself who declared (Luke 18:1) that "men ought perseveringly to pray". And what of the words of James? He speaks of "fervent prayer", and of praying "earnestly".

Here too is a model prayer for the very days in which we live. It was based upon **confession** . . . "we have . . . done wickedly by departing from Thy precepts . . . neither have we hearkened unto Thy servants". Oh go back and re-read chapter 6. The very man who makes such a confession is there seen to be unique for his own integrity. Yet here he identifies himself with the failure in his people. It was occupied with God's **character** . . . "Righteousness belongeth unto Thee . . . mercies and forgiveness" says Daniel; aye and observe how he addresses the Lord. "Oh Lord" he cries "the great and dreadful God, keeping the covenant . . ." (v.4). And it contained a **cry** from the heart. "Cause Thy face to shine upon thy sanctuary that is desolate" (v.17).

Was his prayer answered? Could such a prayer have gone unanswered? And even while Daniel was still praying, the answer was on its way (vv.20-21). And what was the answer? And I'm glad that Daniel had a problem and was prepared to pray about it for it resulted in . . .

(iii) vv. 20-27 THE PREDICTION

Daniel's concern lay in the fulfilment of 70 years of desolation. The answer which is now given to his prayer deals with, not 70 years but 70 weeks (v.24). Say, how long are 70 weeks? How long did you think? Wait! Were you thinking of 490 days? Think again. The word translated "weeks" (**heptad**) means a period of "seven" whether of days, weeks or years and usually this last (Gen. 29:27). In that Daniel was enquiring about years it must be that the answer is likewise in years. Thus "70 weeks" are not here 490 days but 490 years. With that established, now re-read the paragraph.

In v. 24, Daniel is told that 70

weeks have been "determined" upon his people. The verb means "divided" or "cut off". Go back over the unfolding within the book of the times of the Gentiles and learn now that God has lifted out of that entire period a slice of 490 years in which to deal in judgment with His people and to establish the Messianic kingdom.

From vv. 25 and 26 it is evident that 69 of these 70 "weeks" have already elapsed . . .

(a) 7 from Neh. 2 v.1 until Jerusalem rebuilt.

(b) 62 thereafter until Messiah's formal entry into Jerusalem (Luke 9:38; Zech. 9:9) to be "cut off" (Isaiah 53:8). And with His being "cut off" these 70 "weeks" are temporarily suspended. And God graciously intervenes this entire period of grace, unique in the break-down of the wall of separation (Eph. 2:14) and in the building together of an habitation of God, where "there is neither Jew nor Greek . . . all one in Christ Jesus" (Gal. 3:28).

THE GREAT TRIBULATION

One of these days, it may be today, the church will be raptured (1 Thess. 4:6-17) then will those "70 weeks" recommence with the final, Daniel's seventieth, week to be accomplished. True it is that in v.26 reference is made to the destruction of Jerusalem in AD 70 by the Roman people. Yet is our attention drawn more particularly to "the prince that shall come" and in v.27 he comes, Antichrist himself. What is to take place? He is to enter into a covenant with Israel "for one week" i.e. the 70th. After three and a half years he breaks the covenant and there is unleashed the awfulness of the great tribulation "until the consummation". Then will be heard the cry of Psalm 122:6, "Pray for the peace of Jerusalem".

The Impeccability of Christ

By N. Gourlay, Exeter

When we confess the Lord to be impeccable, we do not just mean that He was able to avoid sinning, or even that He actually did avoid sinning, but that it was impossible for Him to sin. He is unique among mankind in that He is free from original sin, and free from actual sins, but the glory of His sinless person is His inability to sin. This inability to commit sin is by no means a limitation but a perfection.

His freedom from original sin, the hereditary depravity which fell upon Adam's descendants, can be traced back to His unique birth of a virgin. He was holy in the womb (Luke 1:35), begotten from above. This aspect of His sinlessness is based on His deity, in this we see the absurdity of the doctrine of the immaculate conception.

His sinlessness of life is clearly attested throughout Scripture. Many testimonials to His blamelessness may be seen in the words of His contemporaries. His disciples who lived closely with Him for three years speak with one accord. Peter records "He did no sin", (1 Pet. 2:22), and John "in him is no sin", (1 John 3:5). Paul choruses "he knew no sin", (2 Cor. 5:21), and the writer to the Hebrews He was "without sin", (Heb.) 4:15). To this we could add the united voice of His enemies, Judas (Matt. 27:4), Pilate (Matt. 27:23), Pilate's wife (Matt. 27:19), the malefactor (Matt.

23:41), the centurion (Matt. 23:47), Herod (Matt. 23:15), and even the demons if we allowed them to speak.

Men could and did testify to His blamelessness. The full authority for proclaiming His sinlessness we find in the twofold witness of the Lord Himself and of His Father. The Lord is the only temple-worshipper who did not offer sacrifice, the only preacher who did not need to repent, the only one who prayed and did not ask forgiveness. He could make the challenge "Which of you convinceth me of sin?" (John 8:46) with a clear conscience. He knew that Satan had nothing in Him (John 14:30). He always in every detail had obeyed the Father's commandments, (John 15:10). His self-witness is confirmed by His Father. His seal is recorded three times. The quiet years are approved (Matt. 3:17), the public ministry is perfect (Matt. 17:5), His final passion vindicated (John 12:28).

The witness to His sinlessness is believed by all who truly bear the name of Christian. The truth of His impeccability is not so self-apparent. This may be because the truth arises more from a doctrinal consideration of His person than from a superabundance of proof texts.

As an introduction we should consider His immutability as seen in "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). His

unchangeableness applies equally to all His person including His holiness. The idea of Christ being able to sin is incompatible also with other of His divine attributes. For instance His omnipotence is balanced against the fact that all temptation arises from creatures. His omnipotence excludes all possibility of sins of ignorance and of deception.

As we consider this question we must cautiously and reverently enter into the mysteries of His person. We can never contemplate the humanity of Christ in the abstract, it is always part of the Son of God. Those who doubt impeccability are really failing to maintain the unity of His person.

An impeccable will is one so mighty for good that it cannot be conquered by any temptation to evil. The Divine nature is intemptable and impeccable (Jam. 1:13; Heb. 6:18). Human nature is both temptable and peccable. Christ's sinlessness is the expression of the harmony between His human will and His divine will. It is part of the humiliation of the incarnation that the eternal Son of God subjected Himself to temptations. There is however a vast difference between the assumption of innocent weakness and the assumption of culpable weakness. One can in all innocence be tempted but sinning is not innocent and is impossible for deity. Should Jesus Christ sin then the incarnate God sins, as the incarnate God suffered when Jesus Christ suffered.

Some might object, where is the glory in not sinning in One who could not sin? The foolishness of this is seen in that God cannot lie, do we therefore

cease to praise Him for His holiness and truth?

A more serious problem is to wonder how Christ could be tempted if He could not sin? Or more subtly, how can the sinful Christian relate to the temptations of the impeccable Christ?

These are important matters. However, by illustration, an army which cannot be conquered can still be fiercely attacked. Temptation is a testing to see whether the tested will do good or evil. This does not therefore imply the necessity of the possibility of failing the test. Temptability depends on susceptibility. Impeccability depends on the will. The Lord was susceptible to external temptation on the grounds of innocent desires, like hunger (Matt. 4:2). He was tempted in all ways like us with the exception that He had no internal lust (Heb. 4:15).

He who could infinitely meet Satan's attacks was assaulted by fiercer temptations than any other man. This is simply illustrated in the fact that if the first temptation had succeeded in the wilderness there would have been no need for a second and a third. Even among ordinary men, a saint will struggle against and resist sin longer than an unconverted man. Suffering is the most poignant in those who refuse to sin, not in those who yield.

The impeccability of Christ is therefore a practical doctrine as well as a glory to be meditated upon. It gives depth to the consideration of the temptations of Christ as an example to believers, it also gives confidence to our approach to our great High Priest above in our weakness and need.

Christian Clothing

By H. Butcher, Mitcham Junction

Scripture contains some plain and direct teaching about wearing apparel. However, before we consider the direct teaching on that subject, it will be well to recognise the implication of wider issues of Scripture. Let us observe teaching in God's Word about the following three things. (The Scripture references are selected from quite a number.)

The Figurative Clothing God Has Put On Us. In Isa. 61:10 we read, "He (God) hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness". Further Col. 3:10 teaches us that the new man has been put on. No doubt when we were born anew, God clothed us with the new man.

The Figurative Clothing We Are Enjoined To Put On. We may refer to Col. 3:12-14 where we read, "Put on bowels of compassion, kindness, lowliness, meekness, longsuffering. . . . and LOVE". Again, in 1 Pet 5:5 we read, "all of you be clothed with (bind on) humility". And again, 1 Pet. 3 teaches Christian wives to be adorned with "a meek and quiet spirit". This adorning (in contrast with literal adorning) is (a) hidden (not outward), (b) incorruptible (not subject to decay) and (c) very precious (of great price) in God's sight. The word for "of great price" is used of the "costly" array in 1 Tim. 2. Not the very expensive gar-

ment, but the meek and quiet spirit is of great price in God's sight. Brethren and sisters, have we the same estimate? Do we prize beauty of character above outward adorning?

Literal Clothing. 1 Tim. 2:9, 10 and 1 Pet. 3:3-6 are passages devoted to instruction for Christian women about their adorning (including their dress). The former passage reads, "... that women adorn themselves in orderly apparel with modesty and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works". And 1 Pet. 3:3,4 read, "Whose adorning let it not be that outward adorning of tressing of hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price".

Now please note very especially that the *figurative clothing we have to put on* is to be consistent with the *figurative clothing God has already put on us*. God has clothed us with righteousness. Then we must live righteously (Tit. 2:12). The new man has been put on by the work of God. Then we must put on bowels of compassion, kindness etc. — clothing consistent with the new man (Col.

3:12-14). And again please note very especially that similarly our *literal clothing* is to be consistent with the *figurative clothing* we should be wearing. If we are to bind on humility (1 Pet. 5:5), then our literal clothing should not be ostentatious, should not be designed to attract attention. Here is a word for men and women. In 1 Tim. 2:9,10 the exhortation is that there should be a clothing effected through good works. These good words will not have self in view. Consistently with that figurative clothing the literal clothing should be modest (decent), not "very costly". The Christian woman should act discreetly (with sobriety) in this matter (1 Tim. 2:9). As we have already observed, the adorning is to be that of "a meek and quiet spirit". The literal clothing is to be consistent with that. Anything "flashy" or "loud" is inconsistent.

Surely we come to the crux of the matter when we consider the question.

"For whose *pleasure* do we dress?" Do we have regard for that which is of great price *in the sight of God*? Sisters, is God well-pleased with short skirts and garments low at the neck? Furthermore, brethren and sisters, there is time and place for "casual dress", but when we are gathered together to the Name of the Lord Jesus, is God well-pleased to see "casual dress" upon us? Will not a little respect and reverence for the Most High ensure that we do not so appear before Him on such occasions?

We conclude by saying that the sister with a meek and quiet spirit, the sister with discretion (sound judgment) (1 Tim. 2:9) will not dress in a seductive manner, will indeed dress in a manner which will not cause justified offence.

May we all, brethren and sisters, give wise and sober thought to our spiritual and literal clothing for *the pleasure of our gracious God*. Amen. ■

LORD'S WORK TRUST

42 Beansburn, Kilmarnock, KA3 1RH
Telephone: (0563) 21098

Total Gifts received from 1st August to 31st August, 1985

For the Lord's Work and Workers

From Assemblies	£15,301.50
From Individuals	£ 3,676.50
From Covenants	£ 8,504.54
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	£27,482.54
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Gifts towards expenses

From Assemblies	£ 633.20
From Individuals	£ 251.50
From Covenants	£ 293.47
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	£ 1,178.17
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Includes: L.O.F. £85

Anon. £20

Anon £10

O.A.P. £20

·REGIONS·BEYOND·

A Cameo of Brazil — The Land of More

by Bert Cargill

First of all Brazil is a country with *more surface area* than the whole of Europe put together. It takes up about half of the South American continent, and it is the fifth largest country in the world.

It is also a country of *more contrasts* — geographical, cultural, industrial, and social. For details of this you should read "The Portuguese Colossus" in Vol. 2 "That the World may know" by F.A. Tatford (Echoes of Service 1983). Among these contrasting conditions the work of God is going on, so that churches are being established, where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all.

Among its 125 million people there are possibly *more religions* than anywhere else. Although nominally about 95% Roman Catholic, less than 30% of the people practise this religion. The fastest growing movement is of a "Pentecostal" type. This however is one which is basically not evangelical, but teaching and practising baptismal regeneration. Thus many of its members are not truly born again, and anyone who has had some sort of contact with these so-called evangelicals is usually confused and more difficult to reach with the true gospel of Christ which is God's power of salvation to everyone that believeth. Other cults like the Moonies, Jehovah's Witnesses and Mormons are very active. At one point recently this latter group offered to send into Brazil from USA 2,000 missionaries per year to propagate their doctrines. Spiritism is also very rife. It is estimated that in Brazil over 50 million people are involved in it. As a consequence God's servants often speak about an atmosphere of evil, which can be perceived in many of its towns and cities.

In Brazil there are *more assemblies* than in any other South American country. There is also much more growth than in the British Isles. More persistent outreach and more active evangelism occurs from these assemblies. It is an everyday activity engaged in by all the believers as they share the gospel with their friends, neighbours and workmates. "Kitchen meetings" are often used to start a work for God in a new area. Sunday Schools frequently have hundreds of children attending regularly. There is *more interest* in the gospel than many of us have seen for a long time in Britain.

Ituiutaba is a Brazilian town of 50,000 people where Walter and

Elizabeth Alexander from Newmains, Scotland, serve the Lord. It illustrates some of these points. The work there began in 1929 when Mr and Mrs John Murray from Kirkcaldy moved into that area, and 1937 Alan Bull from New Zealand continued and expanded the work into the adjacent country area of the Junco where hundreds of people on farms were unreached by the gospel. He pioneered by moving out into the country himself and finding a lodging with a farmer who had eight of a family. The lodging consisted of a share in the eldest son's room. This young man of 16 had actually heard the gospel and been saved at a Salvation Army open-air meeting in a town to which he had gone for treatment just before this. From that beginning and through patient and arduous labour, God gave the increase so that when this servant of the Lord died suddenly in 1965 there were 25 assemblies in the area.

In Ituiutaba itself there are 2 assemblies, each with over 100 in fellowship. From these assemblies there are four outreaches to other parts of the town, three of which expect to have their own hall soon and be functioning as independent local churches.

In a similar way, when believers have to move from rural to more industrial areas to work, this is taken as an opportunity to begin a new work for the Lord. One such incident led to an assembly of 35 believers having its own hall opened in November 1983. It began through Walter giving a gospel tract to a man who then confessed he was a backslider. He had moved to a new area for work, but had missed Christian fellowship, had lost desire for God's Word and had lost the joy of his salvation. He was restored to the Lord and at once wanted to see a testimony established in his new town.

So 200 miles from Ituiutaba another outreach began, first in a disused and tumbledown shop which was cleaned up and refurbished, and now in a new Gospel Hall.

There are problems and difficulties in Brazil as there are everywhere; "open doors and many adversaries". But God is at work and His servants and His saints need our prayers.

It was the poet Tennyson who wrote "More things are wrought by prayer than this world dreams of".

May we be the ones to find out how true this is as we *pray more* and include in our prayers the vast land of Brazil.

The Writings of Solomon — Ecclesiastes

by R. McPike, Annbank

Ch. 6 has two main themes:

- 1) The vanity of riches that cannot be enjoyed (vv.1-6)
- 2) The wandering of the mind in unsatisfied desires (vv.7-12).

As the writer ruminates on what is a common condition among all men, he perceives that possessing riches, wealth and honour is an emptiness in all of them. In this area of possession to acquire honour and be applauded by his fellows, or having a high station in life, being eminent, is negated by his spirit feeling unsatisfied with pre-eminence over his contemporaries. Wealth with its many-sided acquisitions of property, or to spend and satiate his whims and indulgencies give relief of mind.

He attributes to God the gift of bestowing, while at the same time withholding from man the desire to express his own avarice: (a) On the physical plane with the hungering of flesh in its carnal desires: (b) mentally with a mind in which no peace resides and no satisfaction obtains. The qualifying words, "under the sun" show the woeful experience of the earthly man, the earth-dweller, whose thoughts never rise beyond himself.

The writer, immensely rich and with his position of honour secure, naturally assumes his resources are unalterable and perpetual. God in His sovereign dealings over-rules in

calamity and misfortune, by allowing invasion of his land, when aliens of another nation take away all his little hoard of enjoyment (cf. Jud. 6:30; 2 Chron. 11:2; 2 Kings 10:1).

In vv. 3-6, the king is taken up with the thought that a man should beget a hundred children, and live ever so many years, obtaining favour from God yet never have enjoyment of these blessings. It would have been far better had his birth been abortive, for such knows nothing of loss or gain.

There seems an allusion or reference to the dead in wars of invasion, when wealth is taken from the dead, and the rotting carcasses are not provided with a decent burial, like an abortion which seeth not the sun. "There the wicked cease from troubling, and the weary be at rest" (cf. Job 3:16; Psalm 58:8).

If we compare Job 1:21; Isa. 14:19; Job 21:32; we find that to die unburied was regarded as unfortunate, like an untimely birth and being born to no purpose. The Preacher likens a long life of two thousand years to vanity, for he goes into darkness, with no rest; despite his riches, name, and having enjoyed the sun, and acquired great knowledge with long life, there is no future, and no rest, and is as an untimely birth.

Two phrases in this section ver. 1-10, call for some comment, "not satisfied with good" v.3, and "do not all go to one place" v.6. How far removed is the king from being satisfied in not enjoying good, and the doleful dirge. All go to one place, he is deep in the valley of misery. One thing is clear from Luke 16 the rich

man spoken of by the Lord, is that what he failed to achieve during the days of his pilgrimage whether long or short, cannot be recalled. It is conceded by all, that is not a place for making up lost opportunities.

Everything to the end of vv.7-12 reveals why men cannot be satisfied with riches. In v.7 we find the crux of the matter: a self-centred man knows the hunger of his mouth is but the longing of a deeper desire in his spirit and soul which evidently can never be satisfied by anything under the sun. The focal point of his being is totally off-course, because it is not fixed in God. This is what David meant when he cried, "My heart is fixed" (Ps. 57:7; 108:1; 112:7), that is fixed in God. Apart from this true satisfaction is simply impossible. Did not Augustine say also that only in God could be true rest of soul for God was his centre of gravity.

Despite pouring down the narrow orifice (i.e. the mouth) what fails to satisfy the needs of the body, the human soul is continually craving for something deeper crying, more! more! Its true function reveals clearly that no amount of wealth or base desire for it, can satisfy Adam, the man of the earth.

The wise man of our text, is one who is enlightened by God, whereas the fool is one who is blind to spiritual matters having no light in him. That such is the case becomes clear by the words, "Who knoweth how to walk over against the living". Surely the only people who know how to walk against the sons of a fallen man, are those who are guided by God-given statutes and ordinances, as is clear from such a passage as Deut. 4:5,6: "I have

taught you . . . these, Do them, for this is your wisdom and understanding;" see also Psalm 147:19,20, where the heathen know nothing of God's commandments, which are for regulating life and promote desires for good.

That wealth became a snare to Israel as a people, turning them into "Merchant men" (cf. Hosea 12:7) is apparent in v.9: "Better is the enjoyment of present things, than the wandering of desires, this is vanity, a feeding on wind". The wisdom of the wise is of faith: unreasonable desires are curbed by the Word of God, yet the poor man with understanding conducting himself properly bringing his mind to the Word of God is happier than the rich man with his riches.

The trouble of Israel as a nation, as well as the sons of Adam's race is that they allowed themselves, with wandering eyes to rove around seeking something satisfying, because their soul is sick with sin; they long for a peace, only found in God, and obedience to His Word.

Vv. 10-12 stress the failure in man in striving after riches, unless God so permit him. We are permitted to look back to the beginning of the human race; there we find what man is, indicated in the name, by which God called him "Adam" — taken from the dust, therefore an earthling by character and creation. The Preacher is asking what can frail mortal man do whose breath is given by the Almighty; what folly to contend with his Maker, for God is the One who is meant by the words "Stronger than he". Looking back to chap. 3, is God not the Sovereign Lord, who is over all, and ordains all, being source and sustainer

of all times and seasons? See Dan. 2:21,22; Isa. 45:9. What profit can man derive from contention? Mere accumulation of knowledge puffeth up; multiplying words against God cannot alter the nature of things. Indeed man does not know what may be for his good. Better for him to submit to the all-wise dispensations of God. In v.12 we have the uselessness of human striving, "he does not know the days of his life which he spends as a shadow for who can tell to man, what will be after him under the sun". The last phrase does not mean after life has ebbed away but rather the situation he will find himself in after the

present events have passed. He is speaking what is before death overtakes him for the causal clause of this verse, "for who can tell" etc, etc, does not agree with the first half of the verse. He may spend his days in gathering the wrong things. Then when calamity overtakes him, pots of gold are of no avail; when he may require courage to face up to sad news, or when facing threat of war, uncertain riches give no hope of relief. Only a constant trust in God will enable him to pull through. Wealth is so unsubstantial, that it is foolish to trust what is shadowy and unreal. ■

Light from an **Old Lamp**

by the late William Hoste

The Vain Talker

Here the question is no longer of erratic behaviour in the assembly, but of obtrusive and unprofitable ministry by men of pushing spirit, and unsoundness in the faith. It is a passage that has been a good deal neglected, but it throws valuable light on what is often spoken of as "liberty of the Spirit", or "open ministry". The former phrase is based on the word in 2 Corinthians 3:17, "Where the Spirit of the Lord is, there is liberty", where liberty to speak is not the subject, but liberty to see Christ without a veil. In

a very proper revulsion from "one-man ministry", that is, all ministry being vested in one man, who could only fill the roll if he had a monopoly of all spiritual gifts, we get to every-man ministry, also quite unscriptural, as it supposes that every man has received the gift from the risen Christ to minister publicly, either in the Gospel, or exhortation, or teaching. There is a great difference, too, between liberty in worship, for all are priests, and what we are speaking of, for all are not evangelists or teachers. There

should be liberty of ministry among those who are recognised as gifted for this work. I believe the saints are free definitely to invite brethren they know as able to edify, to minister in the ordinary assembly meetings, or in a conference, or what is better in my judgment, to leave the ministry open for any present, who are recognised as having received a gift, but this is very different from allowing anyone who likes to get up and waste time by unprofitable talk. The elders have a responsibility before the Lord to hinder such abuse of the principle of liberty. It is not enough for a man to affirm that he is guided by the Spirit: "Let the *others* judge" is a safer criterion, for a man who ministers the Word makes no claim to be "inspired", or should not: he is not a prophet with a direct revelation from God; he can only hope to be used of the Spirit to deliver a message from the Scriptures to those present. If, as we see in 1 Corinthians 14, there were safeguards and limitations even when the sign-gifts were in operation, and a man was speaking directly from God, how much more are they needed in our day, when only the ordinary gifts are in exercise. No doubt were the fear of God more really present, men without a gift or without a message would tremble to rise on their feet, but that does not dispense elder brethren from dealing with unprofitable ministry. Indeed in our chapter, we see that this is part of the responsibility of the overseer to "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (v.9), and this in view of a state of things which was common even in apostolic days and is not unknown in

ours. "For there are *many* unruly and vain-talkers and deceivers, specially they of the circumcision". The teaching of these men would no doubt be in the line of legal observances and rules and commandments of men, in fact, confounding law and grace, and turning the eyes of saints away from Christ, and His all sufficiency to themselves and human theories of holiness in the flesh.

The whole subject of public ministry needs to be studied afresh, both from the point of view of the speaker, and of the hearers: especially of those who have some responsibility to see that public ministry in the assembly is for general edification. A difficulty has sometimes arisen from confusing priesthood, which all believers share in common, and ministry, which is a question of gift, and is limited to a minority.

Thus Peter writes to all saints: "Ye are a holy or royal priesthood (chap. 2:5,9; see too, Rev. 1:6); but of the gifts we read, "Christ gave *some* apostles, *some* prophets, *some* evangelists, and *some* pastors and teachers" (Eph 4:11). All believers are qualified as priests to offer audibly or inaudibly, "spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5); but all cannot bring spiritual ministry acceptable to the saints. This is sometimes waived aside with a claim to the "liberty of the Spirit". But this does not mean the liberty to anyone to get up and claim to do so by the Spirit's leading, for that has to be proved, but the liberty of the Spirit to choose whom He will, from those who He has qualified for the service. In this case the one used will not need to claim anything for himself. Bu,

even the Lord's servants must be "waiting on their ministry" to be meet for the Master's use, and walking in the Spirit to distinguish between a mere impulse of the flesh, and the guidance of the Holy Spirit, who often directs, as we learn from 1 Corinthians 14, not by sudden uncontrollable impulses, but by such matter-of-fact considerations as — Have there been enough speakers? (v.29). Can the message be understood? (v.19). Would it be for edification? (vv.12, 26). Few there are, perhaps, of the Lord's servants who have not had to humble themselves for failing in one or other of these respects.

There are other considerations to be borne in mind by responsible brethren. Not all who are gifted are necessarily suitable. They must be also sound in doctrine, "holding the mystery of the faith in a pure conscience" (1 Tim. 3:9). Also their past public conduct must bear a rigid scrutiny (v.10), as the Greek word translated "blameless" (*anekleetos*) implies. It would certainly seem that a man who has ever as a professing Christian, been guilty of fraudulent bankruptcy, of misappropriation of funds, of open immorality, or who is notoriously in debt to his creditors, is definitely excluded from public ministry, though he may by grace be restored to fellowship. It is true that we are exhorted: "Quench not the Spirit" (1 Thess. 5:19), and the Scripture, even when wrongly applied, exercises a great influence over the tender conscience. Certainly these words are sometimes understood as a warning against interfering with any speaker professing to be led by the Spirit; but I cannot, personally, feel sure that they rightly apply thus, but

rather to refusing to submit to the Holy Spirit's injunctions in His Word.

If we refuse to obey some direction of the Scriptures as to our walk and conduct, we certainly grieve the Spirit, and may eventually quench His voice. It cannot mean that to "stop the mouths of vain and unruly talkers", as is here enjoined, men who are manifestly themselves grieving the Spirit, can be "quenching that Spirit". This, then, was the first action to be adopted — a precautionary measure — silence them! — to be followed, if necessary, by a disciplinary measure — "Wherefore rebuke them sharply, that they may be sound in the faith" (v.13). The apostle seems to return to this at the close of his epistle, warning them to avoid, what seems to describe the stock-in-trade of these men, "foolish questions, and genealogies, and contentions, and strivings about the law" (chap. 3:9). This seems to throw light on the somewhat vexed question of the exact meaning of "heretic", as not so much one who starts some fundamentally unsound doctrine, as one who chooses some course of conduct or doctrine, and obstinately persists in it. It becomes his constant theme — his "parrot cry", and how are such to be dealt with? "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (v.10). It is hard to conceive of this as entailing anything short of excision from the assembly. Such is the deceitfulness of sin: the man who began as an "unruly and vain talker", may find himself, eventually, a heretical person in the outside place. ■

Question BOX

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

Is there any significance in the mention of the number of wells and palm trees in Exodus 15:27?

ANSWER

The experience of the children of Israel in Exodus 15 has general instruction for the people of God in our day. They had just commenced their days in the wilderness (v.22), and the song of Miriam with its varied accompaniments had died from their ears. Around them was the arid desert as the true realisation of what pilgrimage was to involve began to dawn upon them. First there was no water (v.22), then when they found some at Marah, it was bitter, thus they were to learn that God can sustain when there is nothing around and that He can meet the need when even the apparent answers to our problems are not real answers at all. Such is the lesson of Marah.

The link of "the tree" to the bitter waters of Marah is a suitable preparation for the experience which was to be theirs at Elim. It is unwise to be over-speculative when looking at such events as a pattern for our present experience. There is no doubt that the wells at Elim were to refresh the thirsty people and the trees would be a place of shade and rest for them. Some have felt that the number twelve would enable each tribe to have a supply. It is a numeral which usually carries the significance of governmental perfection.

Some have seen in the connection of 12 and 70, the same combination of numbers as in the sending forth of the messengers in Luke 9:1 and 10:1. Each of those "sendings forth" were to the nation of Israel to meet the need of their thirsty souls. There is no direct guidance as to an actual significance to the

numbers, and it is always unwise to press typical pictures beyond what is revealed.

J.R. Baker

QUESTION

Should an assembly feel a clear responsibility to ensure that applicants for baptism are showing clear evidence of divine life and are born again?

ANSWER

In the New Testament such responsibility did not fall always on the assembly, and on various occasions it is clear that the servants of God who had preached the gospel baptised also (Acts 8:12, 38; 10:48). Later parts of the record in the Acts of the Apostles indicate the same.

There is no doubt that when that responsibility fell on the individual preacher, he would desire to be convinced that such were truly born of God before baptising them.

When the local assembly sees people saved and then desiring baptism, it is wise to be sure that such an applicant is truly born of God. In New Testament times there usually was a clear evidence of this although even then there was an incident of doubt (Acts 8:13, 21, 23). In our day when there is so much false profession, it is wise to be sure although in the end we can only baptise on an individual's confession of faith. God alone knows the heart.

Whilst, as stated, baptism could be by the servant, assembly reception must be considered by the whole assembly, and such a distinction helps to differentiate the two. Many link baptism far too closely to assembly fellowship. The former is intimately connected to salvation, and the decision to baptise does not require necessarily a decision to receive into fellowship. Only if the person has indicated such a desire and has seen the necessity for it from the scripture is it wise to link the two together.

J.R. Baker

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

England & Wales FORTHCOMING

SEPTEMBER 29 - OCTOBER 10

Redditch: Foxlydiat Crescent Gospel Hall, Batchley Estate, at 6.30 p.m. Gospel Meetings N. Mellish.

SEPTEMBER 29 - OCTOBER 19

Birmingham: Gospel Hall, Dell Road, Cotteridge. Campaign being held to meet the need of the local community. Prayer would be valued for this work. Information from Rodney Smith, 191 Lindsworth Road, Birmingham, B30 3SA. Tel: 021 459 8506.

OCTOBER 5

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m. C. Stewart.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. J. Morley.

Coventry: Gospel Hall, Upper Hill Street, at 3.00 p.m. and 6.00 p.m. A. Gamble, P. Bees.

Oldham: Werneth Gospel Hall, at 3.15 p.m. and 6.00 p.m., J. Knight, J. Warne.

Ludlow: Gospel Hall, Cleeview, at 7.30 p.m. A. Leckie.

Derby: Curzon Street, at 7.15 p.m. J. Gillespie. Mr Gillespie will also minister on 7th & 8th at 7.30 p.m.

Ashton Clinton: Buckland Wharf Gospel Hall at 3.00 p.m. and 6.00 p.m. J.B. Hewitt, J.B.D. Page, D. Morgan. Mr Morgan continues in the gospel Monday to Thursday at 8.00 p.m.

West Mersea: Assembly Hall, at 4.00 p.m. and 6.15 p.m. H. Stewart.

Preston: Brookhouse Evangelical Chapel, 179 Eldon Street, Ashton, at 7.00 p.m. G. Bourne.

OCTOBER 8 - 9

Consett: Tuesday - Missionary Report, K. Cowell, Japan. Wednesday - Ministry, K. Cowell.

OCTOBER 12

Ely: Gospel Hall, Ship Lane, at 7.30 p.m. G. Fyfe.

Bermondsey, London: Gospel Hall, 97 St. James's Road, at 7.00 p.m. K. Gibson.

Brierfield: Hebron Hall to be held in Brierfield Baptist Church, Burnley Road, at 2.45 p.m. and 6.15 p.m. D. McMaster, I. Grant. Mr McMaster will continue with the following Meetings. Sundays - Gospel Services at 6.30 p.m. Mondays to Thursdays - Childrens Services at 6.30 p.m. Tuesdays to Thursdays - Bible Teaching at 8.00 p.m. Saturdays - Ministry at 7.00 p.m.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m. T. Proffitt.

Yeovil: Gospel Hall, Finger Lane, Sherborne Dorset at 7.30 p.m. C. Lacey.

Boscombe: Drummond Hall, Drummond Road, at 3.15 p.m. and 6.00 p.m. E. Hughes. A. Leckie.

OCTOBER 12 - 17

Northampton: Gospel Hall, Osborne Road, Kingsthorpe, at 7.30 p.m. N. Mellish.

OCTOBER 13, 14, 16, 17

Shillingstone: 13th at 3.15 p.m. and 14th, 16th & 17th at 7.30 p.m. A. Leckie.

OCTOBER 15

Wallisdown: at 7.30 p.m. A. Leckie.

OCTOBER 19

Mitcham Junction: Gospel Hall, Percy Road, at 7.00 p.m. G.B. Fyfe.

St. Austell: Seymour Gospel Hall, Slades Road, at 7.00 p.m. A. Wiseman.

Luton: Onslow Road Gospel Hall, at 6.30 p.m. P. Brind.

Redditch: Foxlydiat Crescent Gospel Hall, Batchley Estate, at 7.00 p.m. C. Lacey.

Warrington: Hope Hall, at 7.00 p.m. T. Ledger.

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 3.00 p.m. and 6.00 p.m. A.E. Philips, B. Osborne.

OCTOBER 26

Weymouth: Bethany Hall, South Dorset Bible Studies, at 7.30 p.m. M. Horlock.

Northampton: Gospel Hall, Spencer Bridge Road. Annual Conference - F. Epps, A.C. Gooding.

NOVEMBER 2

Derby: Curzon Street, at 7.15 p.m. D. Cameron.

Ludlow: Gospel Hall, Cleevie, at 7.30 p.m. P. Davies.

Ealing: Grove Hall, The Grove, at 7.00 p.m. C. Roberts.

Yeovil: Elsinore Gospel Hall, The Avenue, at 7.30 p.m. R. Carnall.

Nottingham: Gospel; Hall, Victoria Road, Netherfield, at 7.15 p.m. J. Scarsbrook.

Maidenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m. R. Hill.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. R. Maffie.

Preston: Brookhouse Evangelical Chapel, 179 Eldon Street, Ashton, at 7.00 p.m. E. Parmenter.

NOVEMBER 9

Bermondsey, London: Gospel Hall, 97 St. James's Road, at 7.00 p.m. M. Hayward.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m. D.E. West.

Darlaston: Rough Hay Gospel Hall, Hall Street East, at 3.00 p.m. and 6.00 p.m. R. McPheat, I. Grant. Mr McPheat will continue Monday to Wednesday at 7.45 p.m.

Ely: Gospel Hall, Ship Lane, at 7.30 p.m. T. Ledger.

Cobham (Surrey): Gospel Hall, Anyards Road, at 3.30 p.m. and 6.00 p.m. W. Craig, J. Glenville.

Northampton: Gospel Hall, Osborne Road, Kingsthorpe, at 7.30 p.m. K.T.C. Morris.

NOVEMBER 9-21

Coventry: Gospel Hall, Upper Hill Street. Saturdays and Mondays to Thursdays at 7.30 p.m. Lord's Days 6.30 p.m. J. Harrison.

Scotland FORTHCOMING

OCTOBER 5

Gourock: Bethany Hall, Drumshantie Road, at 3.30 p.m., R. Gamble, J. Hay. H. Scott.

Kilmarnock: Elim Hall, Cuthbert Place, at 3.00 p.m. S. Downs, J. Rodgers. J. Burnett.

Livingston: Gospel Hall, Deans, at 6.30 p.m. W. Cochrane, J. Harrison.

Cumbernauld: Mossknowe Gospel Hall, Kil-drum Ring Road, at 3.30 p.m. J. Riddell, A. Naismith, I. Grant.

Stranraer: Lewis Street Gospel Hall at 2.30 p.m. F. Stallan, J. Naismith.

Inverness: Culloden Assembly in Millburn Academy at 3.00 p.m. J. Gamble, J. Baker, T. Aitken.

Hamilton: Low Waters Gospel Hall, Hall Street, at 6.30 p.m. J. Allen. Mr Allen continues in ministry until 10th October, and in gospel from 13th October until 3rd November.

OCTOBER 6

Glasgow: Eastpark Gospel Hall, Avenuepark Street, off Maryhill Road, at 8.30 p.m. D. Newell.

OCTOBER 11-13

Plains: Friday 11th in Elim Hall, at 7.30 p.m. Bible Reading J. Baker. 12th October in Public Hall, at 3.00 p.m. J. Baker, J. Gamble, J. McDonald. Lord's Day 13th at 3.00 p.m. J. Baker, J. Gamble. Gospel Meeting at 8.00 p.m.

OCTOBER 12

Burnbank: Ebenezer Hall, at 3.30 p.m. J. Grant, A. Naismith, H. Scott.

Cambuslang: Ebenezer Hall, Overton Street, Halfway, at 7.00 p.m. W. Cochrane.

Bannockburn: in Allan Church Hall at 3.00 p.m. Ministering brethren expected.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m., T. Wilson, G. Smith.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m. J. Anderson, J. Buchanan.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. J. Campbell, J. Baxter.

Ashgill: Bethany Hall, at 6.30 p.m. D. Newell, W. Stevely.

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m. J. Harrison, G. Jackson.

OCTOBER 13

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road), at 8.30 p.m. D. Newell.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. G. Jackson, D. Ferguson.

Port Glasgow: Hebron Hall, 41 Princes Street, at 3.30 p.m. G. Harrison, R. Gamble, A. Legge. Mr Harrison will continue in ministry until Thursday 24th October.

Bonnybridge: Ebenezer Gospel Hall, Bridge Street, at 3.00 p.m. T. Galilee, J. McDonald, R. Stevely.

Motherwell: Shields Road Gospel Hall, at 6.30 p.m. S. Hunter, J. Hannay.

Whitburn: West End Gospel Hall, at 6.30 p.m. J. Wilson, T. Wilson.

OCTOBER 19

Larkhall: Hareleeshill Gospel Hall, Howard Street, at 6.30 p.m. I. Steele, J. Burnett.

Glenrothes: Gospel Hall, Queen Margaret Drive, at 4.30 p.m. and 7.00 p.m. R. McPheat, J. Hay.

OCTOBER 20

Motherwell: Shields Road Gospel Hall: Mr Sam Ferguson, N. Ireland, commences Gospel Meetings.

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road) at 8.30 p.m. S. Arbuthnot.

OCTOBER 26

Wishaw: Ebenezer Gospel Hall, Young Street, at 3.30 p.m. E. Jamison, A. Leckie, W. Prentice.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. J. Rodgers, T. Aitken.

Hamilton: High Parks Gospel Hall, Silverton-hill Avenue, at 6.45 p.m. R. Revie, A. Scott.

Falkirk: Thornhill Gospel Hall, at 6.30 p.m. W. Scott, J. Paterson.

Glasgow: Harley Street Gospel Hall, 7 p.m. Ministry by Mr D. Newell and Sam Ferguson.

OCTOBER 27

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road), at 8.30 p.m. D. Newell.

NOVEMBER 2

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. W. Banks.

Hamilton: Low Waters Gospel Hall, Hall Street, at 3.30 p.m. J. Allen, J. Paterson, K. Stapley.

Bridge of Weir: Hope Hall, Maxwell Terrace, at 3.30 p.m. D. Clarkson, A. Gamble, J. Gillespie.

Coatbridge: Hebron Hall, 20 Church Street, at 6.30 p.m. J. Gamble (Jun.), J. Gamble (Sen.).

Livingston: Gospel Hall, Deans, at 6.30 p.m. R.L. Deans, R. McPheat. Mr McPheat will also minister from 18th to 21st at 7.30 p.m.

Ballieston: Gospel Hall, 18 Glasgow Road, at 3.30 p.m. J. Buchanan, D. Cook, A. Allan, who will report on the work of "Real-Life".

NOVEMBER 3

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road) at 8.30 p.m. D. Newell.

NOVEMBER 9

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road, at 7.00 p.m. W. Hannay, J. Sinclair.

Ashgill: Bethany Hall, at 6.30 p.m. J. Cameron, J. McDonald.

Cambuslang: Ebenezer Hall, Overton Street, at 7.00 p.m. A. McMaster.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m. G. Jackson.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. W. Todd, F. Stallan.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m. W. Cochrane, D. Cameron.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m. W. Brown, W. Banks.

NOVEMBER 16

Plains: Elim Hall, at 6.30 p.m. D. Cameron, J. Currie.

N. Ireland FORTHCOMING

OCTOBER 2

Ballinamallard: Annual Conference in Gospel Hall at 2.00 p.m.

OCTOBER 3

Shanaghan: Annual Conference 12 noon.

OCTOBER 5

Bangor (Bethesda): Annual Conference 3.30 p.m. & 6.30 p.m.

Cloughfern: A. Aiken 7.30 p.m.

Armagh: T. Wright and S. McBride 8 p.m.

Ballymena: Missionary Question Night 8 p.m.

Enniskillen: Ministry Meeting 8 p.m.

OCTOBER 12

Cloughfern: R. Jennings 7.30 p.m.

Armagh: W.J. Nesbitt 8 p.m.

Ballymena: F.E. Stallan 8 p.m.

Enniskillen: Ministry 8 p.m.

Lurgan: Annual Conference commences.

OCTOBER 19

Enniskillen: Half Yearly Conference. J. Milne and L. Mullan. Missionary Reports 3 - 5 p.m. A.J. Beattie Ministry 6-7 p.m.

Cloughfern: S. Jennings, 7.30 p.m.

Armagh: N. McKeown 8 p.m.

Ballymena: J. Hunter 8 p.m.

Dundonald: Gospel Hall, Annual Conference Meetings 3.30 p.m. to 6.00 p.m., 7.00 p.m. to 9.00 p.m.

OCTOBER 26

Cloughfern: G. Hall 7.30 p.m.

Windsor: Missionary Meeting 7.30 p.m.

Armagh: J. Milne & S. Maze 8 p.m.

Ballymena: A.J. Beattie 8 p.m.

Enniskillen: Ministry 8 p.m.

NOVEMBER 2

Ballymachashan: Annual Conference 2 p.m.

Armagh: S. Curran and W. Glenn 8 p.m.

Ballymena: A. Carew 8 p.m.

Scotland FORTHCOMING

FIFE, TAYSIDE, CENTRAL REGION

St. Andrews: J. Campbell, Perth took the Ministry and Gospel meetings during the special Summer Outreach meetings. Good open-air were held daily at various points in town. A number of young friends came and helped. During the week a father, mother and son were baptised, and after the final Gospel meeting a lady, resident in St. Andrews, trusted the Saviour and is going on well; she is to be baptised in Septemoer. God willing, a similar effort is anticipated in 1986 from 20th to 26th July.

Newburgh: J. Campbell and J. Hay report good numbers of children and teenagers attending.

Perth: An older man who was recently released from Perth prison has professed faith in Christ and is showing a good interest.

LOTHIAN & BORDERS

Mayfield: R. McPheat had meetings in this his home assembly during August. Many homes were visited and good contacts made with local people. Unsaved were present every evening and support from local believers was greatly valued. We look to God for signs following the preaching of the Word.

DUMFRIES & GALLOWAY

Garlieston: One week's open-air meetings were held in this sea-side village on Wigtown Bay, followed by a further week's meetings in the village hall. Children's meetings were also convened but sadly there was no response despite personal invitations at the homes by D. McMaster. A few local people attended the adult meetings including a woman who was

saved under the preaching of the local minister in the neighbouring village of Kirkinner.

Newton Stewart: D. McMaster had a two week gospel effort with children's meetings in the morning and adult meetings in the evening. While there were not large numbers of children attending those that did listened well to the gospel. A few attended the adult meetings, including some teenagers who listened quietly to the gospel. The lady who attended at Garlieston came a number of times, bringing with her an unsaved neighbour who is showing concern about her lost condition.

Having recently had a tank installed in the hall, the saints had much joy when a young man, whose parents are in fellowship, was the first to be baptised, and has since been received into fellowship. Mr Scott spoke at the meeting.

STRATHCLYDE REGION

Glenarnock: The second part of the Ayrshire Gospel Outreach began in Hebron Hall, Glenarnock on Saturday 24th August, with Evangelist Peter Brandon. From the opening night the hall was full nightly with a large number of local people attending. On three Sunday nights the Walker Memorial Hall in Kilbirnie was filled, culminating on the last night with over 400 people, consisting again of a large number of locals. Two early morning prayer meetings per week were held and proved a blessing. The Friday youth nights were encouraging with hundreds of teenagers there both Fridays when good attention was given to the Gospel. Mr Brandon gave ministry on the three Sunday afternoons which proved to be a great challenge. Over the two weeks a number professed faith in Christ and a large number of children both young and old were challenged and encouraged.

England & Wales REPORTS

EAST MIDLANDS

Leicester Assemblies Boys' Camp: S. Mountstevens writes that it was a joy to minister to 39 boys for the week at camp. The Lord graciously used His word to the saving of precious souls, and for this we give Him the glory. Seven boys came for counsel, one of them counted the cost of discipleship and did not take the step of faith. Pray for this lad that he may yet be persuaded. The Lord alone knows the true intent of the other six. They all made professions, and two of them certainly were moved by the Spirit of God. Good progress was made by a 14 year old boy who was soundly saved, he followed me around camp the next morning with the Bible asking

for Bible Study daily. His growth was a thrill to one's heart. There was fruit from the "day he heard, and knew the grace of God in truth", Col. 1:6. Asked if he knew what the "church" was, he replied "It isn't the building, it's the people in it, and if the people are not in it, it is not the church". Good understanding! Optional quiet times and ministry of the Word grew in numbers daily with 30 attending on the last day. Christian lads expressed their thanks for help given. Thus we praise God for the opportunity given to reach these lads. On visitors' day a large number heard the Gospel. May souls be saved.

WEST MIDLANDS

Birmingham, Northfield: Following the week of children's meetings at Quarry Lane in June a further week was arranged for late August. Between 30 and 40 children attended each night together with a number of adults which has been encouraging.

Darlaston: The saints at Rough Hay hold an open-air meeting prior to the Gospel Meeting on Lord's Day evenings. Although many stay out of sight indoors, some stand at their doorsteps and listen. There has only been a little opposition through the odd incident.

GLOUCESTER, WILTSHIRE & SOMERSET

Swindon, Park: The assembly were joined by J.M. Maxwell for open-air meetings on the local estate in July. Among the good contacts made, was a West Indian who was concerned for his son, who later attended the gospel meeting. Please pray for the lad's salvation, and for the hundreds who were visited on the doorstep and received literature.

Weston-Super-Mere, Bethany: Baptisms of young people reported in previous issues have been followed by the recent baptisms of both parents of some of them, and another daughter. The young people are continuing with door-to-door evangelism.

Coleford: Although only a dozen in the assembly, 500 "Emergency Post" are distributed every month. The adults in the village show little interest except for special occasions connected with their children. Please therefore pray specially for a campaign with J. Baker in October, which will include house-to-house visitation, in addition to meetings for children and adults.

EAST ANGLIA

Dovercourt: The assembly at Grafton Road has had to close its doors for the last time. Although once an active little assembly, it has been a real struggle, for many years now, to maintain a testimony. For the last two years or so one elderly brother, his wife and a few other faithful sisters have met to remember the Lord and in Gospel witness. One or two unsaved

regularly attended the Gospel Meeting up until the close. Now our brother's failing health has meant that they can no longer continue. Please pray for Mr and Mrs Ruffle who are unable to go elsewhere, and for those who over the years have heard the Gospel and been blessed at Dovercourt.

GREATER LONDON

Harrow, Belmont Hall: Following exercise, believers have recently begun visiting a nearby park, prior to the gospel meeting, to invite people in. The exercise and opportunity made by those who would not profess any particular gift for outreach has proved worthwhile and encouraging. The first evening a young man, temporarily homeless, heard the "good news" for the first time. Others reached and brought in included one contemplating suicide and a Hindu bank manager. Very few seem to be refusing tracts and many welcome the opportunity to talk. "If our Gospel be hid it is hid to them that are lost".

Kilburn, Hope Hall: We can rejoice further with the believers of this small, but certainly not weak, assembly. We reported in the January issue the conversion of a young man, Tom. Prayer was asked for his wife, and this has been wonderfully answered, and she is now a believer in the Lord. Following a faithful gospel preached by A. Carew, she trusted the Lord in her home. In a recent visit to the home, a relative from Plymouth was converted following a long discussion with Tom and his wife.

DEVON & CORNWALL

Wadebridge: Mr J. Hadley was able for the second year running to pitch his Gospel Tent at the Royal Cornwall Show for three days. An exhibition entitled "Voice of the Sea" was on display and also the work of the Gideons and Cornwall Postal Sunday School was represented. For three days there were many hundreds through the tent and a willing band of helpers were kept busy distributing tracts. A number of Bibles and New Testaments were given away after good conversations. After the Show the Tent was taken to Wadebridge Town field where P. Smith, Teignmouth joined J. Hadley. Together they preached for three weeks with only a small response. Some teenagers showed good interest and followed the Tent to its next pitch at Camelford. Again the response was small, but many isolated homes in the area were visited with literature.

Bodmin: For the final five weeks of testimony the tent was pitched in Bodmin. The numbers of children attending was much improved, and a Daily Bible School had good support. Some adults were spoken to late into the night, but no conversions were seen. It was at Bodmin that the only vandalism occurred with the tent guy ropes being cut during the night. S. Burditt also helped with the preaching and a

small band of devoted helpers spent their time helping in the evangelism. Many more might consider spending holidays devoted to the Lord's work and supporting His servants in this way. A group of younger men from the Cornish assemblies conducted a number of the Youth Nights in the tent and these proved to be very popular with numbers up to seventy on some evenings.

Truro: During August S. Ford, Bournemouth, conducted a week of Gospel meetings. These meetings were very well attended and a man who had never been to the hall before came in on the Monday and attending each evening was able to tell brother Ford of his conversion on the Thursday. He had a Christian home and upbringing, but had turned away from the things of God for years. Our brother also gave a very encouraging word of ministry to the believers at the Cornwall Fellowship Meetings.

Fowey: The Cornwall Postal Sunday School Camp was held at a Primary School in Fowey, with fifty young people attending. Many of these have no assembly background, and so P. Clark, who was responsible for the spiritual side of the camp, had morning teaching sessions from 1 Thessalonians. At a special meeting to deal with baptism a dozen youngsters showed great interest, one of whom has now asked for baptism. Others return to areas where believers baptism is not practised and they need our prayers. Several children made clear professions of faith in Christ.

S. WALES

Pencoed: F. Lonney erected his Gospel Tent here once again this year. However, the weather conditions were such that the meetings had to be held in the gospel hall. A number of older teenagers who showed an interest last year, attended the meetings again, and two in particular have shown a keen interest, staying on to talk about the Scriptures after the meetings. The two brethren in this small assembly are seeking to maintain contact with these young people.

Maesybont: The annual conference saw the hall full to capacity with an overflow in the room at the back of the hall, which was a real encouragement to this very small assembly. J. Harrison and A. Maunder gave encouraging and challenging ministry. J. Harrison stayed on to give a week's ministry. He also ministered the word for a week at each of the assemblies at Fforest Fach and Pantyffynon.

Treorchy: The annual conference was well-attended. Various brethren ministered the Word and much help was given, the saints being encouraged to go on faithfully in their service for God in these difficult days.

N. Ireland REPORTS

CO. ANTRIM

Ballycastle: The Old Lamas Fair held at the end of August has now become a two day event when many thousands visit the town over a two day period. For many years the occasion of the Fair has been an opportunity for open-air meetings. Two meetings were held each day and as it is a passing crowd, the meetings continue for up to 2 hours each. A number of brethren took part and thousands of tracts were given away. Many people stopped to listen to the Gospel and the effort was considered well worth while. Pray that souls will be saved as the result.

Ballywatermoy: A. Aiken has had an encouraging start in the Gospel.

Broughshane: J. Milne and T. McNeill expect to commence gospel meetings in mid-September.

Ballylurgan (near Randalstown): E. Wishart and A. Caldwell have commenced gospel meetings in the Orange Hall of this needy district.

Derriaghy: B. Bingham and R. Eadie have been much encouraged with good numbers attending tent meetings.

CO. ARMAGH

Portadown: N. Turkington and S. Ferguson continue in the tent with blessing in the Gospel.

CO. DOWN

Banbridge: J.G. Hutchinson and J. Allen have had most encouraging meetings with large numbers each evening. God's presence has been very manifest in help to preach and blessing in salvation.

Bangor (Central Hall): R. Jordan and J. Wishart commenced in the Gospel on September 8th.

Carryduff: R. Pickering and H. Andrews are preaching in a portable hall. Continuing with good numbers and interest amongst the unsaved.

Dundrum: R. Jordan and S. Haugh preached in a portable hall. Meetings were small. It is difficult to interest local people to attend.

Greyabbey: J. Hawthorne and T. McNeill have concluded their meetings in the Community Hall with little local response. The whole area was well visited with tracts.

Kilkeel: S. McBride has pitched his tent here again. In 1984 he experienced a time of blessing here.

Killyleagh: S. Maze and G. McKinley commenced in Gospel Hall on 8th September. Prayer would be valued for this needy town.

CO. LONDONDERRY & CO. DONEGAL

Coleraine: J. Milne and D. Kane are preaching since early August in the tent. The meetings were well attended, and two young men have been saved.

Creeslough: G. Stewart and S. Patterson have finished four weeks in their mobile hall. They were encouraged when an elderly man was saved.

CO. TYRONE

Ballymaguire: W. Jennings and J. Martin continue in tent meetings. Good numbers are attending nightly.

Derrylee: A. McShane and D. Gilliland continue nightly in the Gospel in a large store. A good number of young people are attending.

Fintona: Annual Conference on 21st August was very well attended. Helpful ministry was given by W.J. Wells, D. Kane, S. McBride, W. Halliday and T. Flannigan.

BELFAST AND DISTRICT

Ballyhackamore: E. Wishart has finished the meetings in Clarawood Estate. God blessed in at least 2 souls professing salvation.

Whitehouse: T. Wright and G. McKinley continue in a tent at Rathcoole Green. The tent was badly damaged by the bad weather. The local response was disappointing.

Dundonald: R. Pickering commenced in gospel meetings on September 8th.

Addresses PERSONALIA

Last month's issue contained notice of the commendation of Mr and Mrs Jim Munro to the work of the Lord in Tanzania. Due to a misunderstanding however, we have now been informed that no such commendation was given.

Please note that the correspondent for Uphall assembly, Mr P. Pay, may now be contacted by telephone 031 331 3126.

All correspondence for the assembly at Cleevew Gospel Hall, Ludlow, should now be addressed to Mr D. Raggett, 24 Hayton View, Ludlow, SY8 1NU.

All correspondence for Glenrothes assembly should now be addressed to John Currie, 95 Southparks Road, Glenrothes, Fife, KY6 1NU. Tel: Glenrothes 755950.

All correspondence for The Gospel Hall, Montgomery Street, Kinross, should now be addressed to David T. Brown, 45 Argyll Road, Kinross, KY13 7BL. Tel: (0577) 62618.

Please note that the new telephone number for Mr S. Mountstevens is 0908 665076.

St. Anne's-on-Sea: Believers on holiday and moving to the area welcome at Queensway Chapel, Walter Avenue. Breaking of Bread 10.15 a.m. Contact Sergeant 9253-739159.

With CHRIST

Mrs ANN GEDDIS, on 18th August at Loloma, Central Africa. Saved in 1935 while in her teens, she came to Bangor, N. Ireland during the early years of the war, and was associated with the assembly in Central Hall. Charlie and Ann were married there in 1954, and they set sail for Africa immediately after the wedding. For the first few months they were at Zambezi in the N.W. Province of Zambia, then moved to Mundanya in the Kabompo District, and from there to Loloma, where they have lived and laboured for nearly thirty years. For many years Ann was in charge of the Girls' Boarding School, and it was to this work that she gave the best years of her life. At the same time she often accompanied her husband as they reached out through the district with the gospel, and visited the small "bush" assemblies. Around 3,000 paid their respects at the funeral service, not only to the work she had done, but also to the quiet influence of her life. Her husband would greatly value prayer at this time.

ALEXANDER REID, on 13th March, aged 84 years. Associated with the Lanark assembly for many years, our esteemed brother was indeed a consistent member, and one who because of his witness was known more by his place of worship than by his home address. "Sanny Reid of the Gospel Hall", he was also referred to as "the redeemed roadsweeper".

MALCOLM STAPLEY, suddenly on Sunday 7th July, aged 42 years. Saved, baptised and received into assembly fellowship early in life. He was well-known to the Lord's people in several assemblies before coming to Dregghorn with his wife and young family some 15 years ago. In Dregghorn he had the joy in his service for the Lord amongst the young, of seeing his son and two daughters saved, baptised and received into fellowship. Given to hospitality, his home was open to the Lord's people, and his service too. Remember his widow and family in prayer.

DAN GRANT, on 8th July, aged 78. Our

brother was in fellowship in School Brae, Bo'ness from 1920 to 1980, he then went to live with his daughter in Southbourne and was in fellowship in Drummond Hall, Bourne-mouth until the Lord called him home. He was very highly respected, loved and esteemed by all, and maintained a life-long interest and commitment to holy things, and to the local company of God's people. Indeed he is missed by all.

JOHN MITCHELL, on 16th July, in his 74th year. Saved as a young man in his teens, he was in fellowship at Bridge of Weir, then for 28 years in Kilbarchan, and for the last 8 years in Woodpark Evangelical Church, Ayr. Our brother was of a quiet and pleasant disposition, and was always willing to give practical help when needed. He was a most faithful attender at all the assembly meetings. Remember his wife, daughter and her husband and family in prayer.

Mrs B. MONTEITH, on 28th July. Saved 11 years ago at a meeting in Newtonstewart, when the gospel was being preached from the book of Ruth, emphasis being placed on the importance of choice. Like Ruth, our late sister made her choice for Christ. Afterwards she was received into the Newtonstewart assembly where she continued until it became necessary to tend her sick husband who predeceased her. Later she took ill herself, and was cared for tenderly by her son and daughter-in-law until her homecall. The funeral was large and representative, with a number of R.C.'s listening intently to the gospel message. Prayer would be valued for the family circle, some of whom are unsaved.

WILLIAM BROWN, of Barrhead, on 31st July, aged 84. Our brother was in assembly fellowship constantly since 1936, having been saved earlier at Neilston when Mr Harold German had a tent campaign. He lived a consistent christian life and bore a bright testimony to all around him, in earlier days in his place of work and latterly to his neighbours in many acts of loving kindness. Remember his wife, son and daughter-in-law and their family in prayer.

DAVID HAMM, on 5th August, in his 61st year. Converted at 15 when Charles McEwen was having a Gospel campaign for children at the Prier Way Hall, he was in fellowship at the Gospel Hall, St. James's Road, Bermondsey. Our brother served the Lord as Sunday School Superintendent for nearly 28 years, ran a mid-week Youth Meeting, taught in the Bible Class, ministered the word and preached the gospel both at Bermondsey and in the surrounding assemblies. He was a very active brother in the locality tracting, and with door-to-door evangelism to the old folk every week. Prayer is requested for his wife and the family.

JOHN G. CHURCH, on 13th August, aged 78

years. Saved at 14 years, baptised and received into fellowship of the Greenock assembly at Caledonia Hall, now meeting at Ardgowan Square, in 1922. He has continued faithfully and in regular attendance at all meetings right up to the night of his illness. Not a platform man, but in early years keen in Sunday School teaching and in supporting the Bible Class work. A brother with a most generous nature, sharing his substance and himself with the Lord's work and people. Given to hospitality and forward looking in providing conditions for the advancement of assembly outreach. His diligence in business characterised his attitude to the Lord's business. The very large number who gathered to express their respect at the funeral services showed the regard in which he was held by the community and the assemblies.

FRANK PARKINSON, Wallace Avenue assembly, Lisburn, on 19th August, after a prolonged illness. He was a brother well respected for his love for the Lord, His Word and His people. Prayer would be valued for his wife and four sons.

ARTHUR JAMES LAST, August 13th. Saved late 1922, and cared for and nurtured under godly instruction at Bethesda, Ipswich. Our brother was active in Evangelism from mid-teenage years, and conducted his first village campaign at 17. The teaching of the scriptures caused him to move from the Baptist Church to the Assembly in Ipswich in the early 1930's. On his marriage he moved to Norfolk in 1937, where helped by a godly wife, he brought up his family and engaged himself intensively in the Lord's work. During war years, a gospel witness was held in a garage by the house, with a Sunday School in the Day School. This was the basis in 1947 of an Assembly being founded in Horstead (later to move to Colts-hall). As well as helping in the small local assembly, he was taking gospel campaigns and ministry meetings. During those years, most of his annual leave was spent in evangelical meetings in different parts of U.K. The home was always open, and many of the Lord's people enjoyed hospitality. After the death of his first wife in 1967, he threw himself into more Bible teaching, and a deeper study of the word of God. After remarrying, he moved to Scotland in 1971, and was very warmly welcomed by the saints. This move led to 14 very happy years, working amongst the Lord's people, in U.K. and abroad. His care for small companies of believers has been much appreciated, as he has sought to open the Scriptures to the few rather than the many. In latter years his ministry on the Person of Christ, has thrilled and encouraged many. He will be greatly missed at Bannockburn, and by all who knew him, as signified by the large gathering at his burial. Especially remember his widow Betty, and his sons Graeme and Rodney, with their families.

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EDITORIAL **Searchlight**

Some years ago the writer heard William Prentice, a revered servant of God, say that as a young man he had filled up the waterpots and, as time went on, the Lord turned the water into wine. Indeed every child of God, whether young in the faith or experienced in the things of God, needs to emulate that exercise, for without a thorough knowledge of the text of Scripture no christian is equipped to face the foe or to speak of Christ or live in fellowship with God and His people.

It was an Old Testament saint who said, "I delight in thy law" (Ps. 119:70); nor was it an idle boast for he did not take "the word of truth utterly out of" his mouth (v.43) and the word was hidden in his heart lest he sin against the Lord (v.11). Surely these are the marks of reality. One wonders how many pages of BM would need to be devoted to publishing a complete list of readers marked by these features. Yet is there any reason why some names should be missing?

Undoubtedly, the marks of one generation aren't always inherited by the next. The Victorians read extensively even English written in what seems to our generation an affected, long-winded style. But even if modern man reads less than his grandparents or his great-grandparents, he is under no less obligation to let the

word of Christ dwell in him richly (Col. 3:16): He must read the Word; he must meditate upon it; he must strive to understand its terms; and he must find Christ in the Scriptures. Otherwise, his christian profession will be shallow, based shakily in tradition or in conscience or upon hymnology. No-one can build character upon those foundations.

And let those who claim to speak as the oracles of God take note. You too must read; you too must meditate. Otherwise your ministry will dry up like Elijah's brook but there may be no widow waiting with a little meal and a cruise of oil. Oh, you may keep preaching, but you'll be feeding others on stones and not bread. And as you read the Word to God's people, you should be giving guidance, even if it is in passing, for the saints' private reading; show them something of the structure of Scripture; convey to them your love of the Word; encourage them to search the Scriptures like the Bereans (Acts 17:10-12). You must never forget, however, that you aren't **the** teacher; otherwise why did the Psalmist pray: "Teach me thy statutes. Make me to understand the way of thy precepts . . . Teach me, O Lord, the way of thy statutes and I shall keep it unto the end" (Ps. 119:26,27,33)?

The Bible-saturated christian should be the norm in the assemblies and maybe then the essential exercises of worship, prayer, evangelism and caring would be less irksome and more fruitful. T.W.

The Banquet and the Picnic (2)

By T. Renshaw, Heald Green

We turn now to the familiar story of the feeding of the five thousand, and will approach it from the disciples' viewpoint.

1. *The disciples' report* (v.30). "The apostles gathered themselves together unto Jesus and reported to him all things, both what they had done, and what they had taught". They were glad to be together again, and in the Lord's company. There may have been a trace of euphoria in these reports of all they had done and taught. Luke describes a similar occasion when the seventy returned to the Lord from a preaching tour and said to Him "Lord even the demons are subject unto us through thy name" (10:17). There is an interesting comparison to be drawn between these passages and the account of the return of Paul and Barnabas from their first missionary journey: "when they . . . had gathered the church together, they rehearsed *all that God had done with them*, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

2. *The disciples' rest* (v.31). "And he said unto them, come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat". The Lord knew the signs of fatigue and exhaustion. He loved His disciples too much to allow them to break down through excess of service. Most Christians have experienced a fulfilment of Psalm 23:2

"He *maketh me* to lie down in green pastures".

3. *The disciples' retreat* (vvs.32-34). "And they departed into a desert place by ship privately". This was better. Can you imagine their fellowship in the boat? They would compare experiences and share exploits. There would be relaxation and laughter, and happy wholesome companionship. The gospel writers say little about this side of things, but we may be sure those men had great times together.

But it quickly became clear that the Lord's plans had been thwarted: "And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them". It is striking to find that Mark records several occasions when this kind of thing happened. The disobedience of a leper prevented the Lord from getting into the towns as He wished (1:40-45). Unbelief in Nazareth hindered Him from healing as many as He would have otherwise (6:4-6). The persistence of a Gentile mother deprived Him of the privacy He sought in the borders of Tyre and Sidon (7:24-30). On this occasion the clamour of the crowds robbed the Lord and His followers of a period of solitude. Mark writes the gospel of the Servant, and emphasises that even this unique One experienced the thwarting of His plans at times. We must learn to expect similar setbacks. See how the Lord reacted: "And Jesus,

when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things".

4. *The disciples' reasoning* (vvs. 35-36). As daylight began to wane the disciples became concerned about the situation. Things seemed to be getting out-of-hand. The Master seemed oblivious to the way things were going. It was getting late, and the sermon was a long one. When were the people going to start out for home? There were children there as well as grown-ups, and they ought to be in bed by now. So (probably after a little hesitation) the disciples decided to give the Lord the benefit of their advice! "This is a desert place and now the time is far passed: Send them away that they may go into the country round about, and into the villages, and buy themselves bread".

It was well-meaning but unwise. They were talking as though the Lord really had lost track of the time and the place. They were certainly not prepared for His response.

5. *The disciples' resources* (vvs. 37-38). "He answered and said unto them, Give ye them to eat". They were frankly bewildered, and who could blame them? "Shall we go and buy two hundred pennyworth* of bread, and give them to eat? But the Lord was quite emphatic: "How many loaves have ye? go and see". Did the disciples look at one another in disbelief, shrug their shoulders, and go and check their stocks? There was no accounting for it. The Lord obviously meant them to feed the crowd. "When they knew, they say, five and two fishes".

Such were their resources. Totally inadequate. They were quite unable to do anything. The situation was far beyond them. And now the Lord was ready to act! There is an abiding principle here: we are of most use to the Lord when we learn the extent of our bankruptcy. As some old preachers used to say, we have to be brought to an end of ourselves. Self-sufficiency and self-confidence are fatal to Christian usefulness.

6. *The disciples' role* (vvs. 39-41). "And he commanded them to make all sit down by companies upon the green grass". This is much more promising. Once the Lord starts giving the orders, and the disciples carry them out, success is not far away. "*The green grass*" is reminiscent of Psalm 23:2, "He maketh me to lie down in green pastures". And what was the disciples' role to be now? They became waiters, servants, food-distributors. What a change from vvs. 12,13: "they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them". Those were the days! Preaching and healing, casting out demons! Were they really to be reduced to acting like waiters? There would be waiters at Herod's banquet of course; slaves and vassals. But the Lord used apostles as waiters! His banquet was not arranged on the self-service principle. The people did not have to form a queue. No, they relaxed in fifties and hundreds whilst the disciples did all the work of fetching and carrying. But hadn't the Lord brought the disciples into the desert for a rest? Perhaps the Lord thought they had rested long enough; and a change is as good as a rest.

There is a touching detail in verse 41: "he looked up to heaven, and blessed and brake the loaves". Did anyone give thanks at Herod's banquet?

And how long would it take twelve men to distribute bread and fish (cooked already presumably!) to five thousand men, with wives and children? Two hours or more? The narrative now becomes a parable of today's world. The sky is darkening and judgment is coming. The day is far spent, and people all around us are hungering for the bread of life. We should be like the disciples, repeatedly returning to the Lord for fresh supplies to take to dying men. Time is running out.

7. *The disciples' reward* (vvs.42-44). Mark sums up the miracle very briefly and with no note of surprise: "They did all eat and were filled". In

the long term, this was probably the disciples' greatest reward. Mark hints that they did not appreciate the wonder of that evening's task straight away: "they considered not the miracle of the loaves: for their heart was hardened" (v.52). But time would change that, and they would look back with thankfulness that they had been involved in relieving the need of that vast company. Perhaps a primary lesson from this story is that the Lord fed the people just because they were hungry. We should remember that Christian aid for the relief of human suffering is near to the Lord's heart, provided it is not pursued at the expense of evangelism.

"And they took up twelve baskets full of the fragments, and of the fishes". When they had met the need of others they found that the Lord had met theirs. ■ *about 8 months wages

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Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

What is an assembly to do with a group that leaves contrary to the mind of the assembly. Is it obliged to receive them since this would be division (Matthew 16)?

ANSWER

It may be helpful to remark at the outset of this answer that groups as such are not received into assembly fellowship and each individual who seeks such fellowship must be considered separately. Whilst the truth of the autonomy of a local assembly is clear in the New Testament, yet it should also be remembered that every assembly should be based upon the same scriptural foundation and principles; thus a common view on matters of doctrine should exist. If a person leaves one assembly to move to another, they should move with the commendation of the assembly they have left. If not, they should be encouraged to gain such commendation or settle any matters which are preventing it. It is presumed that the questioner is asking if an assembly should receive a group of people who have left their own assembly. It is not possible to give a clear answer without being in possession of all the facts. The elders of any assembly would wish to have such facts before considering applicants for fellowship, thus enabling them to give guidance and leadership to the assembly in the matter of reception. It is sad and quite contrary to the mind of God for believers to move from assembly to assembly without spiritual exercise and often because they cannot agree with their brethren. It is the responsibility of those who are spiritual to settle personal matters and to clarify doctrinal problems so that local

fellowship can continue. To receive people who are out of fellowship with the assembly in their own locality often serves to break fellowship amongst assemblies and can eventually result in the same problems emerging within the assembly which receives them.

J.R. Baker

QUESTION

Many women prefer not to wear any cosmetics, noting that the women in the Bible who did so were wicked. The use of substances for moisturising was however, quite common, and there are ample references to the use of perfumes and ointments by those who love the Lord. What should be the position of believing women today?

ANSWER

There is no doubt that, in the varied allusions made to those who used cosmetics to overtly enhance their appearance, it is seen that such were amongst the ungodly (Isa. 57:9; Jer. 4:30; 2 Kings 9:30; Ezek. 23:40; Rev. 18:12,13). Those who are spiritual will have no desire to be like the unregenerate, either as to their motives or in appearance. The questioner has correctly indicated that reference is made in other Scriptures to moisturising substances which are mentioned in contexts where there is no sanction made whatsoever, but rather the general tone of approval (Psa. 104:15; Ezek. 16:9) and positive reference is made to the use of ointments and perfume (Prov. 27:9; Song 1:3, 3:6, 4:10).

The truth of separation from the world should mark the appearance of both brethren and sisters in matters like these as well as in their dress. In light of the Scriptures quoted it would not be contravening the word of God to use substances to moisturise and deodorise. In our external appearance it is good to be as the Lord intended us to be and not artificial. Discretion and moderation of appearance is exhorted in the New Testament to our sisters (1 Pet. 3:1-5); the day of revealed glory is yet to come (Col. 3:4).

J.R. Baker

Nahum

by J. Grant, Bridge of Weir

One hundred and fifty years have passed since Jonah took the message of God to Nineveh and witnessed the remarkable results of belief and repentance. Over these years, however, the old cruel character of that empire had re-asserted itself and the generations following the time of Jonah are again casting their evil shadow over history. No other people could claim greater fierceness and ferocity and they are exulting in their cruelty which rightly gained them the reputation of being the most wicked of all these ancient empires.

Judah had felt the scourge of this people and had known the weight of their yoke. They must often have considered how such a great power could ever be brought low and their scourge removed. To show the hand of God, Nahum brings his message to Judah concerning Nineveh and the fall which it is soon to experience.

Nothing is known of the origin of the prophet, except that he came from Elkosh, the location of which we cannot be certain. His name means "comforter", and describes the character of his ministry to Judah. It would be a comfort to know, that despite the apparent wealth and power of wicked men, God will demand judgment on those whose evil conduct and oppression of God's people appears at present to go unchecked. If the message of Jonah proclaimed the grace and goodness of

God, the message of Nahum proclaims His severity.

There is a lesson in this for us today. We live in an age when man exalts himself and lives without consideration of God. Around us there is wickedness seemingly unchecked and evil men appear to prosper. In many places those who oppress and trouble God's people continue on their progress with nothing to halt them. But Nahum tells us that God is "slow to anger" and will "not at all acquit the wicked". Such men may see the slowness of God to anger as weakness but one day retribution will come.

Note that this ministry is the result of a vision which was given to Nahum. He was caused to see this great empire as God saw it, and not from the standpoint of man. Let us also view events around us from the same standpoint. Only in that way can we gain the consolation which Nahum's ministry provides.

Chapter 1 The Character of the Judge. Throughout this opening chapter God's righteousness leading to judgment on the unrighteous and God's grace leading to care for His people are the two main strands in the ministry.

Verses 1-6 give us the general principles of God's dealings with men. He is slow to anger, not hasty in judgment. We may consider that, because His anger does not burst

upon us, our conduct does not offend Him and thus we continue our course unchecked. If that be the case it does us well to remember that He will not acquit the wicked. Our God is long-suffering and lengthens our days of opportunity to repent, but this must not allow us to think that retribution will not come.

For half a millenium Nineveh had been the scourge of the nations and now sitting in their impregnable city with its "1200 towers and their wall a hundred feet high, so broad that three chariots could drive on it abreast" (Farrar) they imagined their strength unconquerable but how puny is man when set against God. The day is about to dawn when He will take vengeance on His adversaries.

Verses 7-12 applies this general principle to Nineveh. Although the righteous will be preserved (v.7) the judgment will go on and like stubble Nineveh shall be destroyed. Thus that which represents the full development of world power in rebellion against God, will be destroyed with the ease with which dry stubble is devoured. Satan may raise a wicked counsellor to avert this but this counsel will be to no avail and they will be cut down (v.12)

Verses 13-15 show that this judgment will bring deliverance to Judah. The yoke will be gone and the bands will be broken asunder. In verse 15 the triumph of Jehovah is anticipated before it takes place, so sure is the result. This however brings responsibility to Judah to keep the solemn feasts and perform their vows — if only they had heeded the lesson!

Chapter 2 The Circumstances of the Judgment. This chapter presents to us a description of the coming judgment, vivid in its detail of the attack of the Medo-Persian armies and their overthrow of the city.

Note the view of the invader presented in verse 3 with the colourful description of their shields and garments and the awesome sight of their chariots.

The confusion of the battle occupies verses 4-9. In the streets the chariots jostle amid the confusing clamour of conflict. The monarch calls on his nobles (v.5) but their strength is not equal to the task and the gates are opened allowing the invader to flood in, destroying the palace and taking captives in their triumphant progress. So quickly is the vaunted glory of men reduced to dust; and as they flee none stops to look back on the ruins of man's ambition and greed.

This emptiness is well described in verses 9-12. With palaces, towers, walls and houses destroyed nothing remains of her glory, she is "empty void and waste" (v.10). Of her rulers none can remain and the wealth which she had accumulated is scattered. Into this scene the beasts return and make their abode where man once was supreme.

But lest we should miss the main lesson of the chapter, verse 13 reminds us of the reason for this calamity — "I am against thee". This knowledge, possessed by the people of God, but not by the world, explains why these tumultuous events took place. All human history can only be understood in the context of God's dealings with

the world and it is this perspective that gives meaning to events which cannot be explained by those who know not God. In this way the broad sweep of God's dealings through the centuries of history can be discerned and intelligently understood. History, without God is meaningless and defies understanding.

Chapter 3 The Cause of the Judgment. The question now arises, — was this judgment justified or necessary? Here we have the cause, or as Campbell Morgan states, the vindication of divine judgment.

Verses 1-4 show the gross vice and cruelty of the city. Contrasted with the glitter and grandeur of the horses and chariots are the carcasses of the slain — Immorality and witchcraft were rife. This pattern has been repeated in so many great societies, that we have seen over and over again man's inability so to order his affairs that equity and justice are enjoyed by all. Wealth, power, cruelty and oppression have run parallel courses in all man's attempts to govern his fellows. Less corrupt cities than Nineveh had been destroyed (v.8) and thus she was ripe for judgment.

The people, the nobles, the shepherds are all responsible for this calamity, and never again will she rise from the ashes. So universal was her dominance that the rejoicing over her fall will likewise be universal.

But what lessons can this voice

from the past have for us today? We can learn firstly that God is sovereign Ruler over all creation and does not take account of the behaviour of nations. It is still true today that righteousness exalteth a nation and that sin brings its ruin.

We can learn secondly that God's ways may seem slow in moving but they are very sure and very certain. He never can deny Himself and righteousness will be rewarded and the guilty called to account. Let us grasp that truth in this day when man exalts himself and excludes God from his dealings. Men have so acted before and have had to pay the price of their folly.

Can we learn, thirdly, that God's people are always before Him and will be preserved in the midst of trouble. He loves them and cares for them, always being mindful of their needs. But we must learn the lesson that if God demands righteousness from the nations, He demands devotion and obedience from His people. "O Judah keep the solemn feast, Perform thy vows" — if only they had.

In the midst of a world more corrupt and sinful than any previous generation has experienced let us determine to perform our vows and show complete devotion to the Lord Jesus and obedience to His word until we accomplish the desire of our hearts and see Him face to face. ■

All for One End

All God's dealings with you — every joy He gives you, every sorrow that He sends — are for one end, that you may be partakers of His holiness (Eph. 1:4).

T. Neathy

Writings of Solomon — Song of Solomon

by Ray L. Dawes, Westcliff-on-Sea

Introduction

Author. The books of Proverbs, Ecclesiastes and the Song of Songs have traditionally been attributed to the pen of Solomon, and there is no serious challenge to his authorship. He was well qualified to write these books. He treats of wisdom in Proverbs, speaks of wealth in Ecclesiastes, and of women in the Song of Songs. The three books have complementary themes; Proverbs presents a moral outlook, Ecclesiastes a mental outlook, and the Song of Solomon a mystical outlook. Their inclusion in the canon of Holy Scripture has seldom been questioned.

Style. The song of Solomon is a song (or opera), and as such we must not expect pure logic or strict historical sequence. Hence the Song is difficult to analyse; excited thoughts run into one another and themes are disjointed and recurrent. We have expressions of the heart, experiences of the past and exchanges or snatches of conversation between the various characters, like so many voices singing their parts. There is mention of dreams at night and wandering thoughts in the day. The moods and movements of the Song are mixed with longings, descriptions, passion, rapture, temptation, and satisfaction.

the Palace to the Vineyard, the City to the Country, the Home to the Street, the wilderness to the hills.

Characters. The main two characters undoubtedly are the maiden called the Shulamite (from whose standpoint the Song is written), and the Shepherd or Beloved. They were evidently an engaged couple; the Shulamite is described as the Spouse ch.4:8. Then there is the King (Solomon, no doubt) who must not be confused with the Shepherd — nowhere does the Song imply they are one and the same person. The daughters of Jerusalem, the watchmen of the city, the maiden's brothers are other voices in the drama.

Interpretation. There is a prophetic line of truth involving the nation of Israel and Jehovah, but for the purposes of this paper I want to emphasise the more relevant features of Christ and the Church, represented by the beloved Shepherd and his Shulamite spouse.

The king with his interjections suggests a rival suitor intent on seducing the Shulamite and stealing her affections. In fact ch. 6:11-12 suggests the maiden had been abducted by the king for his royal harem, and the song is about her longings for her absent lover, to whom she remains steadfastly faithful resisting all the king's advances and promises until at last she is released with her purity unstained and returns with joy to her lover.

So far as the Church is concerned this Shepherd character of Christ is more suitable than that of King. The Shulamite as the despised stranger from the country (not belonging to Jerusalem) aptly represents the Church. As the good Shepherd the love and

care of Christ are demonstrated more than in any other way, for He lays down His life for the sheep, knows them individually and intimately, leads them, feeds them, keeps them. In all this the Father's love is expressed (John 10:17) and the Son becomes, to His own, the beloved Shepherd of this Song — the King's voice is that of the stranger whom the sheep *will not follow*.

Comments

Section 1 "Assurance of Love"

Ch. 1:1 - ch. 2:7. "His Name"

Ch.1:2-4. The opening scene is in the King's Palace where the Shulamite had been forcibly taken. She was however still captivated by her absent lover even in the strange surroundings of Solomon's court. Nothing could distract her from *Him*. Notice she expressed longings of her heart: Kiss me (v.2); Draw me (v.4); Tell me (v.7). The attractions of the Palace included wine, ointments, the king's chambers, but they were nothing compared with her beloved — his love was better than wine; the ointments just reminded her of his precious name, and the remembrance of his love (remembrance suggests absence) inspired greater gladness and joy than the king's chambers. All this so beautifully corresponds with the believer's desire towards his beloved Lord. Absent, yes, but "whom having not seen ye love in whom though now ye see Him not yet believing ye rejoice with joy unspeakable". Her beloved was also the object of the virgins' affections — the pure appreciated Him and were drawn to Him. The king's attentions and the royal chambers meant nothing to them who had tasted the love of the absent one.

Thus it is with us: the world has nothing to compare with the love of Christ. Three times the expression "love of Christ" occurs in the New Testament. Rom. 8:35 as the ground of our security; 2 Cor. 5:14 the motive of service; Eph. 3:19 the object of study. John the beloved Apostle clearly enjoyed the love of Christ and experienced the kisses of His mouth. Five times over he refers to himself as "the disciple whom Jesus loved" (v.2): John 13:3 "love leaning"; ch.19:26 love standing; ch.20:2 love running; ch.21:7 love looking; ch.21:20 love walking.

"Black but Comely" (vv.5-8).

The Shulamite appears to be despised by the daughters of Jerusalem, who regarded her as a simple country girl. She could not help her colour: she had spent long hours looking after the vineyards beneath the burning sun, not willingly but it seems she had been compelled by her brothers to keep her away from her shepherd-lover of whom they may not have approved. She confessed she was black but comely for all that; the tents of Kedar, the curtains of Solomon, were drab but hid beautiful things. Turning from the critical gaze of the womenfolk, her thoughts are taken up with her beloved, "tell me where thou feedest . . ." She longed to enjoy his company again. It is not clear who speaks in v.8 but the answer directs her to follow the footsteps of the flock, thus she would find her shepherd-lover. The believer has similar experiences and feelings. Yes we are black, having been in the full blaze of the sun, exposed to the light; but God sees no blemish. How small a matter then to be the subject of human or satanic judgment. ■

YOUNG Believers'

conducted by A.W. Foster
Gourcock

Reflections upon the Book of Daniel

Chapters 10,11 — Strife in Heaven. The final three chapters of this book of Daniel contain one continuous vision covering the entire period from the days when Daniel himself lived right on until the Millennium when the words of ch. 12:3 shall have their fulfilment. The setting of the vision is given to us in ch. 10:1 as "the third year of Cyrus", thus establishing that Daniel was now an aged prophet and that already he could see moves taking place which would result in the recovery of his people from the captivity. Had not this very Cyrus made proclamation in the first year of his reign, revealing that "the Lord God of heaven" had charged him "to build Him an house in Jerusalem" (2 Chron. 36:23)? Now there is revealed to Daniel that there is yet in store for his people "even greater warfare" (10:1 lit.) before there will be the great millennium of blessing.

PRAYER

The tenth chapter is introductory to the vision, and a most interesting chapter it proves

to be. Why, here we find insight into goings-on in the unseen spirit world, aye and into strife and warfare therein. Ephesian ministry is thus made plain as we begin the better to understand the true nature of our warfare; we who are a heavenly people are called upon to "wrestle . . . against principalities etc . . . in the heavenlies". How amazing to discover that fighting breaks out among spirit beings because a man on earth engages in prayer!

Throughout our studies in this book we have observed Daniel's habit of praying. Alas that all too lightly we sing of taking "everything to God in prayer", yet fail so to do. There was nothing "light" about Daniel's praying. The opening verses of ch.10 disclose that he mourned and he fasted for three weeks as he prayed.

From your reading of the chapter, did you discover why he so earnestly prayed? And in v.12 we find two reasons are given:

1. "To understand"
2. "To chasten thyself"

How costly it is to ascertain the mind of the Lord! For three weeks Daniel so continued. Yet see again v.12 . . . "From the **first** day . . . thy words were heard". No wonder the divine messenger begins, "fear not".

"God's delays are not denials,
He has heard your prayer,
He knows all about your trials,
Knows your every care".

What was it he sought to understand? And have we not already seen from the beginning of the chapter that the vision which has been granted to Daniel deeply disturbed him (cf. vv. 1,8) the vision of that which would befall his people "in the latter days" (v.14).

ANGEL RULERS

One last matter in this tenth chapter should be touched upon in this article. Reference is made to "the prince of Persia" and to "the prince of Grecia". Who are these princes? The word translated "prince" means "ruler" and from the reference to "Michael your prince" it is evident that these are angel rulers who are the powers behind the earthly thrones. Did not Jude refer to this same Michael as being the archangel? However mysterious it may appear, let us acknowledge the continuing presence and power of these unseen heavenly agencies, both good and evil (see e.g. 2 Chron. 18:18-22). A further illustration of this is provided here in the opening verse of ch.11. Our minds are taken back to ch.6 and we discover that behind the favour shown there to Daniel by Darius, was the unseen influence of an heavenly agent confirming and strengthening him. No wonder Daniel prospered (6:28).

THE TRUTH

Turning now to ch.11, we there have the unfolding of the matter to Daniel by the angel, viz. that which lay ahead for his people. It is interesting to note that ch.11 begins with a reminder of the overthrow of Babylon (see 5:31) while ch. 12 begins with the end of the great tribulation period when the Antichrist is overthrown. Beloved reader, that is "the truth"

(11:12). However you view Babylon and whoever you see as the Antichrist, both alike are doomed to destruction. What then, do we make of ch. 11? And as we read the chapter, we discover that it is clearly all about kings. In v.2 we find four kings of Persia climaxing in one who was outstandingly rich, i.e. xerxes. In verses 3 and 4 we find five kings of Greece, beginning with Alexander the Great. In v.5 to 20 we have traced for us successive kings "of the south" and "of the north" (Egypt and Syria respectively). While in verses 21 to 35 we meet Antiochus Epiphanes, the "little horn" of ch.8. This last is described in v.21 as a "vile person" and appears to be a type of antichrist himself. See this very clearly in v.31 where he, like antichrist after him, sets up in the temple "the abomination that maketh desolate" (cf. 12:11 and Matt. 24).

AN IMMENSE INTERVAL

Watch the phrase which ends v.35, "it is yet for a time appointed". May we quote from the late Mr Dennett? "We cannot doubt that an immense interval lies between verses 35 and 36 . . .". We live today, I suggest, in that "immense interval".

What, then, about verses 36 to 45? And there is a final king brought before us who "shall exalt himself, and magnify himself above every God" (v.36). Reference is made in v.40 to "the time of the end" and as we read this section of the chapter, we surely recognise that we are brought face to face with the antichrist himself, magnifying himself above all and disregarding God. Good to end this month's reflections in the closing words of the chapter, "yet he shall come to his end, and none shall help him".

Worship

by N. McDonald, Halfway

The materials for worship. The sweet spices — the moral excellencies of the Lord Jesus, seen in life and brought to full fruition at Calvary — had to touch the fire before their full fragrance could reach God.

We dealt with the *stacte* in our last paper where we suggested that it speaks of the *patience of Christ* in life and in death. The *stacte* was brought out of Egypt, and would remind them of their bondage there.

2. Onycha. The Hebrew word for *onycha* is the same as the word for lion, and in the *onycha* we see the *power of Christ* revealed in life and death. See the power of the Lord Jesus in life: "I will, be thou clean" (Mark 1:41); "He touched the coffin and said to the young man, I say unto thee arise; and he that was dead sat up and began to speak" (Luke 7:14f). Jairus' daughter was raised (John 11:43f) — what power was manifested in His life!

But what power there was in His death, for never man died like this man; and His Father loved Him because He laid down His life (John 10:17f). The only time we read of the Son's love for the Father is John 14:30f as He lays down His life at Calvary: "That the world may know that I love the Father and as the Father hath given me commandment, even so I do. Arise let us be going". Then there is the final cry with a loud voice, "Finished" (John 19:30) — it was the *onycha* touching the fire.

Onycha was brought out of the Red Sea and would have reminded them of God's power in their deliverance.

3. Galbanum. The Hebrew word translated *galbanum* is the word for fat. In this spice, then, we see the *perfections of Christ* revealed. In the east there was very little fat in the animals because of the intense heat and the fat of the sacrifices was all for God (see Exod. 29:13, 22; Lev. 1:8, 12; 3:16, 17). So we see the perfection of the sacrifice in the fat, and in the *galbanum* the perfections of Christ: in life — Mark 7:37, "He hath done all things well"; no fault in Him (see John 18:38; 19:4, 6; Matt. 27:4, 24). But see that same perfection touching the fire on the altar (Heb. 1:3; 10:10, 12, 14). We have received a full acceptance with God because of the full atonement made for us at Calvary. The *galbanum* was a product from the wilderness; as they thought of that they would remember their own miserable failures and God's mighty faithfulness.

4. Frankincense. The root of the Hebrew word means white, and that would remind us surely of the *purity of Christ*; like the fat, the incense too was all for God. This is the first mention of the word in the Bible; it occurs 15 times in the Old Testament and twice in the New (Matt. 2:11; Rev. 18:13). He was pure in birth (Luke 1:35) and pure in life. Just think of verses like Matt. 3:17 and 17:5, or Mark 1:24, or Heb. 7:26 and 9:14 — pure in life!

But oh the wonders of His love as His purity touches the fire (see Psa. 22:1-3; 69:19-21; 88:14-16). He was "made sin for us who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5:21) — becoming like us in order that we might become like him. It should touch our cold hearts, and bring a lump to our throat and a tear to our eye and praise to our lips as we think

The Covering of a Woman's Head

H. Butcher, Mitcham Junction

Verses 2-16 of 1 Corinthians 11 form a section. The theme of the section is that when praying or prophesying a man should have his head uncovered and a woman should have her head covered. The portion deals more especially with the latter, namely the covering of a woman's head. Presumably error in the matter was (as it is now) more prevalent among women than among men. So far as divine grace and position in Christ Jesus are concerned, there is no male and female (Gal. 3:28). So far as order and responsibility are concerned, distinction is made between man and woman.

The length of the portion and the number of arguments adduced indicate the importance of the subject. God had the right to do no more than give the simple instruction for the

of what He became in order that we might become like Him. It should condition and position of being worshippers of God.

May God help us and enable us to be more like Him as we seek to witness for Him in these modern days in which our lot is cast. To God be the glory for ever and ever. Amen.

obedience of men and women, but in His grace He has given much more. Six points are made regarding the covering of a woman's head. Let us consider them together.

1. *The Shame of being Uncovered* (vv. 5,6. The removal of the hair was inflicted as a punishment on adultresses. An uncovered head is as bad as a shaved head — a thing of shame. How searching are the words of verse 6 — "let her also be shorn". The hair of the uncovered woman should be cut off.

2. *The Shrouding of Man's glory* (v.7). Woman is man's glory, and before God man's glory should be veiled. Man's head should not be covered, inasmuch as he is God's image and glory. God's glory should not be veiled.

The Sign of Authority before Angels (vv.8-10). Any suggestion that the instructions of this passage were only for Corinth in Paul's day is easily refuted. Appeal is made in the passage to the fact and purpose of creation. Woman was taken out of man (Gen. 2:23) and woman was created for the sake of man (Gen. 2:20). Today in any

part of the world we look back to the fact and purpose of creation. Angels are looking on and for that reason a token of the authority under which woman stands in regard to man should be upon her head.

The Seemliness (v.13). Appeal is now made to what is comely. We should of ourselves come to the conclusion that feminine modesty demands a head covering when a woman prays to God.

The Significance of Nature's gift (vv.14,15). God's gift, through nature, of hair to woman should teach us that a head covering for a woman is comely. A comment on the subject of a woman's hair will not be out of place. Sometimes it is maintained that providing the hair is longer than a man's "short cut", a sister comes within the scope of this Scripture (v.15). A godly sister, that is one who is concerned about pleasing her Lord, will choose a course free from doubt. A "half-length" will not satisfy her. Here nature's gift is in view. Great use of the scissors greatly reduces God's gift through nature. Should any gift of God be treated in such a way?

The Silencing of any Contentious Person (v.16). After all that has been said somebody may yet think to be contentious. The answer to such is the practice of the apostles and the assemblies of God. The "we" is emphatic. "We apostles and the assemblies of God have no such custom" as the contentious person would uphold.

The next section, vv. 17-34, contains five references to "coming together" (vv. 17,18,20,33 and 34). V. 18 speaks of coming together "in as-

sembly". Very significantly the section begins with a reference to coming together. The inference is that the former section, the subject of our consideration in this article, does not relate exclusively to our coming together in assembly. We have confirmation of this inference if we compare v. 5, "every woman . . . prophesying", with 14:34,35. Without doubt the instructions of vv.4,5 apply to assembly gatherings, whether for breaking of bread, preaching the gospel, prayer or Bible study, but not to such meetings only. Certainly there should be respect for a sister who, out of a desire to maintain scriptural order, has her head covered during any season of prayer ■

My Substitute

*I was once a poor, lost sinner,
Knew not of God's Love and Grace,
Wondrous was His Love and Mercy,
When He came and took my place.*

*My poor heart was black and sinful,
I was such a hopeless case,
Till in love He came and sought me;
I'm so glad He took my place.*

*When He climbed up Calvary's mountain,
And the Cross He did embrace,
All my sins were laid upon Him;
I'm so glad He took my place.*

*Hanging there, 'midst earth and heaven,
Dying for the human race --
Oh! What wondrous Love and Mercy;
I'm so glad He took my place.*

*As I stand and gaze upon Him,
And His wondrous love embrace,
Now I know him as my Saviour;
He's the One who took my place.*

Jean Graham, Ballymoney

REGIONS BEYOND

A Visit to Assemblies in Poland

By Philip Dalling

Poland is a country where 14 new assemblies have been commenced during the past four years. During September while visiting together with brother Michael Browne, one of these assemblies as well as several other established for a much longer period, we were thrilled to see something of the tremendous hunger for the Word of God and the considerable interest for the work of God, which has resulted in much blessing following widespread evangelistic outreach.

14 Preaching Points. One assembly we visited in Silesia was commenced only three years ago with but 16 in fellowship. Earlier this year when the membership had grown to 82, they divided happily so that another assembly could be commenced in a neighbouring town. This is the general trend of assembly work in Poland today and indicates the hunger for the true Gospel felt by a Catholic population starved of the Truth of God for centuries and generations. Now those who remain in the original assembly are numerically strong enough to maintain at least monthly visits to 14 Gospel outreach preaching points, including one 375 miles north on the Baltic Coast. Others in this assembly have a weekly colportage work, selling the Scriptures and other Christian literature in the local area in door-to-door work as well as selling from a table by the side of the pavement in the city centre, and also to many villages and towns within a 200 mile radius — mainly where there is no evangelistic witness. Two baptismal services have been held in the municipal swimming pool this year by permission of the communist authorities, and fourteen more candidates are to be baptised shortly, God willing. Last year one of the full-time evangelists working out from this particular assembly gladly accepted an invitation to write an article on the work and beliefs of the assembly for the local newspaper, which has a circulation of 70,000, as a result of which many townspeople began attending the meetings!

4 Suitcases of Bibles. During our visit two men were present at the prayer and ministry meeting who had been saved that week, two others were attending the meeting for the first time, and one sister who had been saved only two years had indicated her exercise to take four suitcases of Bibles, New Testaments and Gospels to a place 100 miles away for a four day door-to-door

distribution. In all some 5,000 copies of the New Testament have been sold in this way since last May!

The assembly bookstall was the focus of much attention at the conclusion of all meetings. The Scriptures in various formats were available to those able to use them. We were interested to see copies of English tracts which had been translated into Polish available, and one of these had already been through an edition of 15,000 which still proved insufficient for the needs of the assemblies' outreach programme.

Solemn Responsibility of Commending Workers. Further encouragement in the assembly was seen as one professional man indicated a deepening exercise to leave his employment and give full-time help in the local work which is developing rapidly. Following the two-and-a-quarter hour breaking of bread meeting, the assembly met to discuss and pray about the week's outreach, and the solemn responsibility of commending another worker to the grace of God. Meanwhile, and mainly for the benefit of the baptismal candidates among whom was a professor of Biology, brother Michael Browne was asked to speak again, and then lead a discussion on the subject of "Assurance and the Eternal Security of the Believer".

There is a zealous missionary interest in evidence among these Polish saints, and a number of them present then travelled later that same day to an assembly in a nearby village, and listened with keen attention as Michael spoke for two hours on the implications of the Great Commission (Matt. 28) and the situation and opportunities for Gospel service in China and India.

A young brother's questions to us about the work of Ian and Rebecca Rees in Botswana is indicative of the real interest some of them have in the Gospel in other lands, and of the missionary knowledge they have gleaned from magazines, such as "Believers", sent to them from U.K. as well as letters.

Six Hours in Fellowship and Prayer. Some believers had spent six hours that day together in fellowship and prayer. It is not difficult to understand therefore that the visit was a blessing to us and a humbling experience to see their devotion and dedication in the service of the Lord Jesus Christ. The Scriptural teaching on discipleship and personal responsibility in the local assembly is emphasised in such a way that if believers do not involve themselves in some way in the assembly they become the subject of special prayer and pastoral interest!

However, the reality of faith in the Lord Jesus is such that spiritual growth, joy and peace were much in evidence in all the

assembly gatherings.

This was an assembly comprising mainly young marrieds, and approximately half of the 120 present at the morning gatherings were children and young people.

Late one evening we were taken to another distant village and were more than surprised to find five brethren working under the light of a street lamp, mixing cement and laying the foundations for a new assembly building. Thus a deep impression was formed of the believers' zeal for both the spiritual and material aspects of the work of God in Poland. ■

The Interval

by C.G. Cann, Bridgewater

When the apostle Paul, as a prisoner for the sake of the gospel, was being taken to Rome, some of the brethren went to meet him and accompanied him back to the city (Acts 28:15). In 1 Thessalonians 4:13-17, we have a description of the moment when the saints will meet the Lord in the air. The word "meet" occurs in each of the instances. Some interpreters of Scripture maintain that because the same word is used in both cases that it has the same implication. This means that at the second coming of Christ, the Church, having been caught up to meet the Lord in the air, will immediately return with Him to the earth. In the case of Paul and the brethren on the way to Rome, such an explanation is quite understandable but when the Saviour and the saints meet in the air, that meeting does not necessarily have the same kind of result. A considerable number of New Testament Scriptures deal with the subject

of the second coming of Christ and the relation of the Church to that important event. A study of these Scriptures show that immediately following the rapture, certain things must happen in connection with the Church before she returns with her Lord to reign with Him on the earth. They are the judgment seat of Christ, the presentation of the Church to the Son by the Father and the marriage of the Lamb.

Several judgments are taught in the Word of God and one of them is the judgment seat of Christ. Peter tells us that judgment must "begin" at the house of God (1 Pet. 4:17), which is the Church. One important purpose of that particular judgment is to reward the saints for their service to the Lord during their life on earth since conversion. The Lord Jesus taught that the time of reward is associated with the resurrection (Luke 14:14) and the Holy Spirit enlarges on

the same truth in the epistles. Resurrection has an important place in the day of Jesus Christ or the rapture. The examination of the saints must follow that event in order that God's plan for the Church may be completed. This will take place in the heavenly sphere because the translated believers are seen together with the resurrected dead in Christ, in the air, not on the earth (1 Thess. 4:17). The next time the Church is seen after her translation, is in heaven as the wife of the Lamb having made herself ready for the marriage and "arrayed in fine linen, clean and white for the white linen is the righteousness of the saints" (Rev. 19:7-8). It is clear from this description of the bride that the criterion and the Bema, the standard and the searchlight of the judgment seat of Christ is passed and she will wear then what she wove in time.

We learn from the epistle to the Hebrews, that it was for the joy that was set before Him that Jesus endured the cross, despising the shame (Heb. 12:2), and from Ephesians 5:27, it was that He might present a glorious Church to Himself without spot or wrinkle or any such thing. In Psalm 22, we read that from His intense suffering physically and spiritually He emerged triumphant to praise God in the midst of the great congregation (Psa. 22:22,25). Humanly speaking one wonders how the Lord could find a joy in anticipation of such suffering as Calvary involved. Yet, considered together, these Scriptures reveal not only the travail of His soul out of the greatness of His love for us but the joy to His heart of the result; our eternal salvation and our being with Him. The joy of the redeemed arises out of the realis-

ation of the awfulness of the eternal death they have been saved from and the beauty of the state of holiness and the glory of the immortality they have been brought into by the grace and power of God. On that great day, the joy of the Lord will be that we are forever with Him and ours that we are there.

Running through the New Testament and clearly traceable, is a bride and bridegroom relationship between Christ and the Church. This is one of the elements contained in the shout, the authoritative voice of the Lord Jesus at the rapture (1 Thess. 4:16) and beautifully expressed in the Song of Solomon (2:10-11) "rise up my love, my fair one and come away, for lo the winter is past, the rain is over and gone". After the long patient waiting of Christ at the right hand of the Father and the patient endurance of the Church in a hostile world, the time for the consummation of this unique espousal, the indissoluble oneness, the mystic union, has come. The marriage takes place in heaven, sometime between the translation and the second advent. The Lamb's wife is seen in heaven arrayed in the righteousness of the saints, those things that have passed acceptably in the test of the judgment seat of Christ which evidently has already taken place. The completion of the redemption of the Church and the judgment of the great harlot, the false church on earth (Rev. 18), are the reasons for the spontaneous outburst of the Hallelujah chorus in heaven. It should also be noticed that it is in the context of all these things, that the armies of heaven, led by the King of kings and Lord of lords on a white horse, are poised to make war on an undodly

world ripe for judgment. This is the heavenly aspect of the second coming of the "Son of Man in the clouds of heaven with power and glory" (Matt. 24:30), as foretold by the Lord Jesus.

While these things are happening to the Church in the heavenlies following the rapture, the world, under the sway of the Antichrist, in a short period of unrestrained sin, is rapidly ripening for judgment which climaxes in the coming of Christ with

Light from an Old Lamp

by the late William Hoste

Faction Makers.

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17,18).

We might perhaps have expected the epistle to end with the closing greetings of verse 16, but the apostle had an important message, that he had reserved for the end of his letter, which must first be delivered. It is a warning against a pressing danger, which he had reason to believe was threatening the saints, for he speaks

His Bride and the holy angels, in the power and glory of heaven to judge and set up the kingdom of heaven on earth and reign for a thousand years (Rev. 20:4). These facts concerning both the Church and the world will require a period of time to complete. It is obvious in the light of these things that the Church will not return immediately to the earth at the rapture but be away for some time with her Lord. ■

of "the divisions and the offences", that is, so well-known that he need not specify. He had seen them himself working elsewhere and knew their character.

This is a more serious evil than the vain-talkers of the Epistle to Titus. Such may be sincere up to a point, and convince themselves that their ministry is useful to their hearers, but the division-mongers, here referred to, are self-willed men of a different type. Self-interest is their ruling motive: "They serve not our Lord Jesus Christ, but their own belly", that is, seek their own material advantage or position, rather than the interests of Christ, or the spiritual profit of the saints. Self-exaltation is their object,

and to become a centre of popularity in the assembly. Anyone who stands in their way, they oppose secretly at first, and then, when strong enough, openly. The true servant of Christ is not characterised by a pushing spirit; his service seeks him rather than he his service. With these, alas, it is otherwise.

What then is meant by these "divisions" and "offences"? how were they made, and how were they dealt with? At this early period of the church it is hard to conceive of "divisions" in the sense with which we are unfortunately familiar: the actual split-up of a church into two or more distinct fragments, one side meeting in one building, or set of buildings, and the other in another distinct from them. The word is *dichostasis*, from two words meaning to stand apart, occurring only thrice in our Authorised Version; here Galatians 5:20 and 1 Corinthians 3:3, though some authorities omit the last, (c.f., Dr. Elliot's Commentary). The word is translated in Galatians 5:20, "seditions", which has with us a political meaning, and may be eliminated as a translation here.

Factions is given in the margin of the Corinthian passage, and is probably the true meaning. There were factions or parties at Corinth. "I am of Paul, I am of Apollos" (though Paul substituted his name and that of Apollos' for certain troublers, chapter 4:5, so as to avoid naming them). "I am of Cephas, and I of Christ", in an exclusive sense. The Corinthian church was not yet actually in fragments, they were still professedly one, but they were like a cracked piece of china ware, ready to fall to pieces at

any moment, when the occasion should present itself, into rival sects, as we see around us today in Christendom, glorying in national position, or in men's names, or in some particular doctrine or ordinance, to which they attach peculiar importance. All this they justify by the analogy of the regiments in an army, though it must be admitted that it is not usual in practice for one regiment to recruit from another, or for a deserter from one regiment to be received with open arms by another.

In some circles a particular teacher is set up: he is God's mouth-piece; when he speaks it is not only "as the oracles of God", that is, according to the teaching of the Scripture, but as "an oracle" through whom alone God conveys His mind, and whose teachings must be accepted on pain of excommunication. The moment we get our eyes off Christ as Head of His Church, and Lord of His Churches, we must accept some one as Pope in His room. But the word of the Lord is, "Cease ye from man, whose breath is in his nostrils: for wherein is he accounted of?" (Isa. 2:22).

How then do these faction-makers obtain their ends? In a surreptitious way; not by cross words or hard speeches but by "good works and fair speeches". They talk much perhaps of the importance of shewing our love to the Lord by obedience to His commands, but the obedience they propose is to some little commandment of their own, as to the exact composition of the bread and the wine at the Lord's Supper, or the precise time, order and manner in which certain acts are to be performed,

or forms of words used in its observance. Everything is mapped out, and what should be a Spirit-led service, becomes a mechanical observance, based on far-fetched inferences, which are exalted to the plane of "Thus saith the Lord", in which they go far beyond what is written, in an overwhelming zeal to carry out the exact requirements of their own interpretations. No real principle is involved by observance, and no order of the New Testament infringed by non-observance. However, they are alone and obedient, and all others come short of true submission to God's Word. All this is, in reality, "contrary to the doctrine we have received", which is as much negated by addition as by subtraction. But alas! the simple are often not proof against such devices, and are deceived by these fair speeches, and a spirit of faction results, accompanied by "offences" (lit. scandals), i.e., bicker-

ings, estrangements, and possibly divisions. For, the Spirit continues, "your obedience is come abroad unto all men", as though to imply that these men would play on their very obedience to the Lord's commandments, to impress obedience to theirs. The final unmasking of these men is found in verse 20. It is only Satan working as an angel of light, and the promise is, "The God of peace shall bruise Satan under your feet shortly". How are these to be dealt with? They are to be tested by the plain teachings of the Word, which exposes their methods and influence, and are to be marked and shunned. Men of this category should not be invited to minister in assembly meetings or conferences, for one of their characteristics is that they cannot keep off their favourite topic, and are sure to cause dissension and division, wherever they are allowed to teach the saints.

To be continued

Forgetting and Remembering

by Harry Alnsough

Psalms 103:2; 1 Cor 2:24-26

Memory is one of our most precious and essential faculties. The wise usage of it may avoid hazards, or attain happiness. It is a perpetuation of the past. Without it the joys of our yesterdays would be lost, and the judgments of today would be impaired. It is the potential of the

present, capable of bringing out what is latent in the mind, an aid to redressing and progressing. It is the programmer of the future, inasmuch as the lessons of the past are profitable to the avoidance of pitfalls.

To forget is the temporary failure of this faculty. Various causes may produce a state of forgetfulness of God.

a. *Preoccupation with lesser things.*

The perfectly good and legitimate may claim our attention to the exclusion of divine things.

b. *Divided loyalties* may produce forgetfulness. Barnabas was well aware of this danger, when he exhorted the saints at Antioch, "that with purpose of heart they would cleave to the Lord" (Acts 11:23). The disturbing influence of Judaisers from Jerusalem could breach their loyalty. The same could be affected by the dissimulation of Peter, which Paul rebuked (Acts 11:26; Gal. 2:12). Our loyalty must be centred alone on Christ our Lord.

c. *The demands of the outward man eclipsing those of the inward man.* We renew the outward (physical) day by day, but may forget to renew the inward (spiritual) day by day. This daily renewal will cause us to remember, "How good is the God we adore". A daily tryst with God will turn forgetfulness into grateful remembrance.

A chorus of condemnation arises from men like Moses, David, Isaiah, Jeremiah, reminding men of their forgetfulness. Moses said, "Thou has forgotten the God that formed thee" (Deut. 32:18); "Keep thy soul diligently lest thou forget the things thine eyes have seen" (Deut. 4:9). To forget is so easy that Asaph laid this charge before Israel, "They forgot his works and his wonders that he had shown them" (Ps. 78:11). To avoid this condemnation, it is advisable to follow David's exercise and "Bless the Lord O my soul, and forget not all His benefits" (Ps. 103:2). "Have I ever forgotten to be gracious", says God. A thousand times no! it is we that are forgetful (Ps. 77:9).

A word from Isaiah shows forgetfulness as a cause of fruitlessness! "Because thou hast forgotten the God of thy salvation and hast not been mindful of the rock of thy strength, thy fruitfulness shall be turned into famine, in a failed harvest" (Isa. 17:10,11).

Jeremiah adds his voice by declaring three times, "My people have forgotten me". As a result we see,

1. *A people, seeking but not satisfied* (Jer. 2:31,32). "Have I been a wilderness unto Israel"? They had obviously been engrossed with lesser things. "Can a maid forget her ornaments or a bride her attire? Yet my people have forgotten me". How pained must be the heart of our Lord when this condition is seen in His people.

2. *A people scattered like stubble* (Jer. 13:24,25). False things have been trusted, the living God forgotten. As a consequence, the people are scattered like stubble. The backslider invariably finds an experience similar to this. His absence at the gatherings of the Lord's people is due to other interests claiming his attention. His fellowship with the Lord and His people has degenerated into friendship with the world.

3. *A people straying from the ancient paths* (Jer. 18:15). The prophet had earlier warned of this condition in ch.6:16: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls". They are prepared to turn from the good way, and stumbled from the ancient paths. These words are full of solemn warning. ■

Jesus Himself Drew Near

by James Copland, Prestwick

How wonderful and comforting it is to know that it is "Jesus Himself" who draws near in the varying circumstances of life. This phrase from Luke 24:15 assures us that in times of stress and strain, when we are feeling downcast because of the pressures of life, He does not send another; it is "Jesus Himself". To lead us, to guide us, to teach us, to sustain and comfort us He offers us nothing less than His own divine presence. All that He is and all that He has, may be ours if we accept it. To attain the very highest in Christian experience, to be all that we ought to be, and all that we may be, involves just this — *Himself*.

All our difficulties may be settled when we have a true and perfect knowledge of Him. Each question that disturbs and perplexes us, in whatever field of life it may be, does so because our knowledge of Him is scanty and blurred. We firmly believe that the Lord Jesus Christ made a perfect revelation of the heart of God, and to know the Lord Jesus Christ is to know God; and to know God in this intimate and personal manner is to end our doubts and fears. The earthly life of our Lord Jesus Christ demonstrated that He was completely devoid of doubts and fears because He had a perfect knowledge of the Father. He was ever consciously in

the Father's will. It is plain from the Word of God that this knowledge is available to all His dear children.

He draws near to us in our times of sadness: "As ye walk and are sad". Without exception we all have times like these, when the pressures of the age in which we live take their toll. When disappointment and sorrow come our way, it is then that it is *Himself* that we need most of all, and never is His company more sweet. To know that He understands us when all others appear to misunderstand; to find the comfort and relief that He can give when we seem to have suffered irreparable loss; to discover that He is sufficient under all circumstances — all this is ours when Jesus Himself draws near. The cure for every form of sadness is *Himself*.

As we spend time reading and pondering the holy Scriptures we must expect Jesus Himself to draw near: "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself". What exciting moments these must have been when He conversed with them by the way. Little wonder that they said, "Abide with us". What exciting moments can be ours also when, alone with our open Bibles, He speaks to us from the sacred page. There have been occa-

sions in the experience of most of God's people, when the scenes of time have vanished and they appear to have been transported into the very presence of Christ Himself through the uplifting revelations of the Word of God. It is at times like these that He becomes to us our All-in-all, and we are taken up exclusively with Himself.

Unless this takes place, our reading can to some degree become fruitless. The end is not attained merely by reading the Bible, or even by committing it to memory, useful and helpful as both can be. The object

of our reading is to become better acquainted with Him of whom the Bible speaks — Jesus Himself. When He really speaks to us from His Word then our hearts will truly burn within us. Our blessed Lord knew the meaning and value of Scripture better than any, and here He uses these Scriptures to reveal Himself.

Should we not endeavour that in every department of our lives, at home, at work, on the mission field, or wherever our lot is cast to strive to be conscious of the sweetness of the presence of Jesus *Himself*?

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.

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

England & Wales FORTHCOMING

NOVEMBER 2

Derby: Curzon Street, at 7.15 p.m. D. Cameron.

Ludlow: Gospel Hall, Cleevue, at 7.30 p.m. P. Davies.

Ealing: Grove Hall, The Grove, at 7.00 p.m. C. Roberts.

Yeovil: Elsinore Gospel Hall, The Avenue, at 7.30 p.m. R. Carnall.

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m. J. Scarsbrook.

Maldenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m. R. Hill.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. R. Maffie.

Preston: Brookhouse Evangelical Chapel, 179 Eldon Street, Ashton, at 7.00 p.m. E. Parmenter.

Bristol: Totterdown, 15 Bellevue Road, at 6.45 p.m. J. Riddle.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m. C. Stewart.

West Mersea: Assembly Hall, East Road, at 4.00 p.m. and 6.15 p.m. B. Chapman.

NOVEMBER 9

Bermondsey, London: Gospel Hall, 97 St. James's Road, at 7.00 p.m. M. Hayward.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m. D.E. West.

Darlaston: Rough Hay Gospel Hall, Hall Street East, at 3.00 p.m. and 6.00 p.m. R.

McPheat, I. Grant. Mr McPheat will continue Monday to Wednesday at 7.45 p.m.

Ely: Gospel Hall, Ship Lane, at 7.30 p.m. T. Ledger.

Cobham (Surrey): Gospel Hall, Anyards Road, at 3.30 p.m. and 6.00 p.m. W.E. Craig, J. Glenville.

Northampton: Gospel Hall, Osborne Road. Kingsthorpe, at 7.30 p.m. K.T.C. Morris.

Bristol: Chelsea, 79 Devon Road, at 6.45 p.m. A.M.S. Gooding.

Bury, St. Edmunds: Lancaster Hall, Tollgate Lane (opposite No. 24), at 7.30 p.m. H. Stewart.

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate, at 7.00 p.m. A.M.S. Gooding. Mr Gooding continues Monday to Thursday at 7.30 p.m.

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m. R. Catchpole.

Solihull: Gospel Hall, Poplar Road, to be held at Christ Church, Warwick Road, at 3.00 p.m. and 6.15 p.m. A. Leckie, B. Osborne. Mr Leckie continues from Monday to Thursday at 8.00 p.m. at the Gospel Hall.

NOVEMBER 9-21

Coventry: Gospel Hall, Upper Hill Street. Saturdays and Mondays to Thursdays at 7.30 p.m. Lord's Days 6.30 p.m. J. Harrison.

NOVEMBER 16

Bracknell: Emmanuel Chapel, Crowthorne Road, at 3.00 p.m. and 6.00 p.m. A. Maunder, C. Lacey.

Mitcham Junction: Gospel Hall, Percy Road, at 7.00 p.m. R.L. Dawes.

Bristol: Langford Road, 39 Langford Road, at 6.45 p.m. H. Barnes.

Waltham Abbey: Eastbrook Hall, Broomstick-hall Road, at 4.00 p.m. and 6.15 p.m. D.C. Hinton.

St. Austell: Seymour Gospel Hall, Slades Road, at 7.00 p.m. A. Osborne.

Luton: Onslow Road Gospel Hall, at 6.30 p.m. W. Gardiner.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m. J.R. Baker.

Warrington: Hope Hall, at 7.00 p.m. D.E. West.

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m. S. Essary.

NOVEMBER 23

Derby: Curzon Street, at 7.15 p.m. A.M.S. Gooding. Mr Gooding continues 25th to 28th at 7.30 p.m.

Bristol: Speedwell, 63 Speedwell Road, at 6.45 p.m. F. Holmes.

Weymouth: Bethany Hall. South Dorset Bible Studies, at 7.30 p.m. S. Mountstevens.

Northampton: Gospel Hall, Spencer Bridge Road, at 7.30 p.m. J. Hunter. Mr Hunter continues until 28th.

Birmingham: Gospel Hall, Quarry Lane, Northfield, at 7.30 p.m. R. McPheat. Mr McPheat continues from Monday to Wednesday at 8.00 p.m.

Haywards Heath: Franklynn Gospel Hall, 87 Eastern Road, at 7.00 p.m. S. Jennings.

NOVEMBER 30

Bristol: Bethany, 838 Filton Avenue, at 6.45 p.m. C. Jackson.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. K.T.C. Morris.

DECEMBER 7

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m. D.E. West.

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m. A.E. Phillips.

Bristol: Totterdown, 15 Bellevue Road, at 6.45 p.m. D.C. Hinton.

Ludlow: Gospel Hall, Cleeview, at 7.30 p.m. C. Stewart.

Yeovil: Elsinore Gospel Hall, The Avenue, at 7.30 p.m. A. Cundick.

Warrington: Hope Hall, at 7.00 p.m. A. Wiseman.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m. R. Sharman.

West Mersea: Assembly Hall, East Road, at 4.00 p.m. and 6.15 p.m. K. Totton.

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m. P. Harding.

Maldenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m. W. Gardiner.

Ealing: Grove Hall, The Grove, at 7.00 p.m. J.M. Sinclair.

DECEMBER 14

London: Gospel Hall, 97 St. James's Road, Bermondsey, at 7.00 p.m. J. Allan.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m. C. Roberts.

Ely: Gospel Hall, Ship Lane, at 7.30 p.m. A. Carew.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. A. Leckie. Mr Leckie continues Monday to Thursday at 7.30 p.m.

Bristol: Ebenezer, 286 Filton Avenue, at 6.45 p.m. R. Dawes.

Bury St. Edmunds: Lancaster Hall, Tollgate Lane (opposite No. 24), at 7.30 p.m. A.C. Gooding.

Northampton: Gospel Hall, Osborne Road, Kingsthorpe, at 7.30 p.m. J. Salisbury.

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m. B. Price.

Scotland

FORTHCOMING

NOVEMBER 2

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. W. Banks.

Hamilton: Low Waters Gospel Hall, Hall Street, at 3.30 p.m. J. Allen, J. Paterson, K. Stapley.

Bridge of Weir: Hope Hall, Maxwell Terrace, at 3.30 p.m. D. Clarkson, A. Gamble, J. Gillespie.

Coatbridge: Hebron Hall, 20 Church Street, at 6.30 p.m. J. Gamble (Jun.), J. Gamble (Sen.).

Livingston: Gospel Hall, Deans, at 6.30 p.m. R.L. Deans, R. McPheat. Mr McPheat will also minister from 18th to 21st at 7.30 p.m.

Ballieston: Gospel Hall, 18 Glasgow Road, at 3.30 p.m. J. Buchanan, D. Cook, A. Allan, who will report on the work of "Real-Life".

Dunfermline: Hospital Hill, to be held in Dunfermline High School, St. Leonards Street, at 3.00 p.m. A. McLean, S. Foster, J. Paton.

Beith: Bethany Hall, Kirk Road, at 7.00 p.m. I. Steele.

NOVEMBER 3

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road) at 8.30 p.m. D. Newell.

NOVEMBER 9

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road, at 7.00 p.m. W. Hannay, J.M. Sinclair.

Ashgill: Bethany Hall, at 6.30 p.m. J. Cameron, J. McDonald.

Cambuslang: Ebenezer Hall, Overton Street, at 7.00 p.m. A. McMaster.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m. G. Jackson.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. W. Todd, F. Stallan.

Larkhall: Albion Hall, Montgomery Street, at 6.30 p.m. W. Cochrane, D. Cameron.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m. W. Brown, W. Banks.

Prestwick: Bethany Hall, Glenburn to be held in Prestwick Academy, Newdykes Road, at 3.00 p.m. J. Anderson, W. Stevely. Reports by D. Gillies, J. Burns.

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m. J. Buchanan, A. Gamble.

Tarbolton: Gospel Hall, at 7.00 p.m., J.R. Baker.

NOVEMBER 10

Glasgow: Eastpark Gospel Hall, Avenuepark

Street (off Maryhill Road) at 8.30 p.m. D. Newell.

NOVEMBER 14-19

Dunfermline: Hospital Hill, Saturday at 7.00 p.m. Weeknights 7.30 p.m. J. Hunter.

NOVEMBER 16

Motherwell: Shields Road Gospel Hall, at 6.00 p.m. Home Workers Conference. I. Ross, G. Forbes, A. Dryburgh.

Dalry: Townend Gospel Hall, at 7.00 p.m. A.W. Foster, W. Hannay.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. W. Stevely, G. Paton.

Glenrothes: Gospel Hall, at 7.00 p.m. J. Gillespie, J. Burnett.

Ayr: James Street Gospel Hall, at 7.00 p.m. J. Hunter.

Larkhall: Hareleeshill Gospel Hall, Howard Street, at 6.30 p.m. S. Arbuthnot, J. Grant.

Whitburn: West End Gospel Hall, at 6.30 p.m. J. Hay, T. Aitken.

Glasgow: Bethesda Gospel Hall, 16 Holmfauldhouse Place, at 3.00 p.m. P. Coulson, J. Harrison, W. Barr.

Mayfield: Gospel Hall, Stone Avenue, at 6.30 p.m. A. Wilson, I. Affleck.

NOVEMBER 17

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m. S. Arbuthnot.

NOVEMBER 18 - DECEMBER 1

Bonnybridge: Ebenezer Gospel Hall. Sundays at 8.00 p.m. Monday to Thursday at 7.30 p.m. J. Aitken.

NOVEMBER 23

Falkirk: Thornhill Gospel Hall, at 6.30 p.m. W. Mowat, G. Meikle.

Kirkcconnel: Gospel Hall, at 7.00 p.m. J. Hay, J. Paton.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. A. Gamble. Report by D. McMaster.

Hamilton: High Parks Gospel Hall, Silvertonhill Avenue, at 6.45 p.m. J. Anderson, J. Rae.

Chapelhall: Gospel Hall, at 6.30 p.m. R. Gamble, R. Cameron.

NOVEMBER 24

Glasgow: Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road), at 8.30 p.m. D. Newell.

NOVEMBER 29

Glaston: Evangelistic Hall, Glebe Road, at 7.30 p.m. Home Workers Report Meeting. J. Smyth, J. Burns.

NOVEMBER 30

Airdrie: Hebron Hall, North Bridge Street. Annual Conference to be held in Chapelside School, Chapel Street at 3.30 p.m. R. McPheat, J. Burnett, J. Harrison continues in Ministry Mon. 2nd to Thurs. 5th Dec. 7.45 p.m.

Broxburn: Gospel Hall, Main Street, Uphall at 6.30 p.m. A. Legge, J. Flanigan. Mr Flanigan continues Mon-Thurs at 7.30 p.m.

Glasgow: Harley Street Gospel Hall at 7.00 p.m. J.R. Baker, P. Harding. Mr Harding continues Monday to Thursday with a chart on Prophetic ministry.

Galston: Evangelistic Hall, Glebe Road, at 3.15 p.m. J. Smyth, J. Burns, J. Hay. Mr Burns continues in ministry on Sunday at 2.15 p.m. and Monday to Thursday at 7.30 p.m.

DECEMBER 1

Glasgow: Eastpark Gospel Hall, Avenuepark Street, (off Maryhill Road), at 8.30 p.m. D. Newell.

DECEMBER 7

Inverkeithing: In Civic Centre, at 3.00 p.m. J. Hunter continues in Hebron Hall, Hill Street, from Monday to Thursday at 7.30 p.m.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road, at 7.00 p.m. J. Flanigan, G. Jackson. Mr Flanigan continues in ministry from Monday to Thursday at 8.00 p.m.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. I. Wallace, S. Arbuthnot.

Beith: Bethany Hall, Kirk Road, at 7.00 p.m. A.W. Foster.

Livingston: Gospel Hall, Deans, at 6.30 p.m. T. Aitken, A. Wilson.

Coatbridge: Hebron Hall, 20 Church Street, at 6.30 p.m. J. Gillespie, J. Harrison.

Bridge of Weir: Hope Hall, Maxwell Terrace, at 7.00 p.m. J. Hay, J. Campbell.

Hamilton: Low Waters Gospel Hall, Hall Street, at 6.30 p.m. F. Stallan.

DECEMBER 7 - 8

Knightswood: Missionary Weekend. A. Dryborough, Labrador, D. Gillies, Luthermuir and another.

DECEMBER 14

Ashgill: Bethany Hall, at 6.30 p.m. J.R. Baker, H. Scott.

Cambuslang: Ebenezer Hall, Overton Street, Halfway, at 7.00 p.m. J. Harrison.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m. M. Radcliffe.

Tarbolton: Gospel Hall, at 7.00 p.m. J. Gamble.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. H. Hopewell, G. Jackson.

N.Ireland FORTHCOMING

NOVEMBER 2

Armagh: S. Curran and W. Glenn at 8.00 p.m.

Ballymacashon: Annual Conference at 2.00 p.m.

Ballymena: A. Carew at 8.00 p.m.

Cloughfern: J. Hawthorne at 7.30 p.m.

NOVEMBER 9

Armagh: S. McBride at 8.00 p.m.

Ballymena: N. McKeown at 8.00 p.m.

Cloughfern: W. Ferguson at 7.30 p.m.

NOVEMBER 16

Armagh: J. Hawthorne and D. Gilliland at 8.00 p.m.

Ballymena: Bible Answers to your Questions. 8.00 p.m.

Cloughfern: T. Meekin at 7.30 p.m.

NOVEMBER 23

Armagh: J. Lennox and J. Brown at 8.00 p.m.

Ballymena: J. Flanigan at 8.00 p.m.

Cloughfern: H. Andrews at 7.30 p.m.

NOVEMBER 30

Armagh: A. Aiken and R. McKeown at 8.00 p.m.

Ballymena: R. Jennings at 8.00 p.m.

Cloughfern: J. Allen at 7.30 p.m.

Windsor Gospel Hall: Missionary Report Meeting at 7.30 p.m.

England & Wales REPORTS

EAST LANCs, W. CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Manchester, Mauldeth Road, Withington: J. Gillespie took 3 nights of Bible teaching, which was greatly appreciated following the conference and the start of the monthly Friday night Bible Studies on the epistle to the Galatians.

Manchester, Wythenshawe: In recent months the saints have been encouraged to hear a number of children profess faith in

Christ, some as a result of a special children's effort. For quite some time now, the assembly has sought to provide simple Bible teaching for these and other young people on a Friday evening, some of whom live on the very large council estate upon which the hall is situated. Prayer would be valued that those who have professed to be saved may show clear evidence consistently and may develop in the things of Christ.

Yorkshire, Skelmanthorpe: Following the annual Home-workers Conference, J. Smyth preached the gospel for 2 weeks. On the first Sunday 3 were baptised and an encouraging number also attended the meeting. During the series a number professed faith in Christ and others were clearly weighing up the claims of Christ. Again, the great desire of the Saints would be to see those who have professed salvation "going on" well. 2 of those baptised on the first Lord's day have been added to the assembly.

Yorkshire, Thurstonland: At the time of going to press the assembly at Skelmanthorpe had begun to make preparation for another gospel campaign in this small nearby village. The Village Hall, which is just a small cottage, has been hired and a number of local young men will preach the gospel in the Will of God. Door-to-door visitation of Thurstonland, the surrounding villages and hamlets is planned and the brethren are looking to God to stir the hearts of people in the locality.

WEST MIDLANDS

Birmingham, Aston: The new series of Saturday ministry meetings began in September with a visit from G. Price of Crewe.

Birmingham, Northfield: A. Leckie spent a week at Quarry Lane ministering on the Tabernacle with many practical lessons for the saints to take to heart. Good support given by believers from a wide area.

Coventry Upper Hill Street: The saints very much appreciated a weekend visit by A. Carew during which he ministered on Solomon's Household and Divine Order. Good support for excellent ministry.

Redditch Batchley Estate: A. Leckie and J. Sinclair were the speakers at this year's Annual Conference at Foxlydiate Crescent. Good meetings with support from far and wide. A. Leckie stayed on for a number of nights ministering on Elijah.

Smethwick, Hume Street: Once a large assembly with many avenues of service including a very well attended Sunday School, the assembly has extensive premises. The main hall is now only used on special occasions as numbers have fallen due to the social changes in the area. The hall was however in use recently as a number obeyed the Lord in baptism. This is encouraging for an assembly situated in a town whose landscape

now includes heathen temples in place of some former church buildings.

Wednesbury: At the heart of the Black Country the South Staffs Missionary Conference was held again this year at various venues; speakers included missionary brethren from such countries as Japan, Portugal and Zaire. These Annual Meetings first commenced 70 years ago in 1915.

Scotland REPORTS

HIGHLAND & NORTH EAST COAST

Wick: The assembly was greatly encouraged in a Gospel effort, when J. Stubbs preached for some weeks during August and September. The presence and power of the Lord was evident, and five souls professed faith in Christ. J. Burns followed up with ministry on the fundamentals of the faith. Prayer would be valued for the strengthening of the assembly as a result of these efforts.

Lossiemouth: D. Gillies commenced in the Gospel in September following the preparation and prayer by the assembly. Contacts have been made and some interest has been evident so far.

Peterhead: R. McPheat commenced on October 6th for three or four weeks in the Gospel. Much prayer has been made that the Lord's power and blessing may be experienced.

Banffshire & Morayshire: The summer district work has again been completed, and many villages have been visited with the Gospel. Pray that seed thus sown may bear fruit to His glory.

GRAMPIAN & ISLANDS

Aberdeen Assemblies: Annual Bible Readings when J. Allen and J. Hutchinson spent a week conducting Bible Readings on the Philippian Epistle and giving ministry in the evenings in particular Old Testament character studies. The meetings were well-attended and the ministry found to be practical, challenging and profitable.

STRATHCLYDE — SOUTH WEST

Glengarnock/Kilbirnie: Ayrshire assemblies autumn campaign at Glengarnock was very well supported by the county assemblies. Many unsaved friends came along and there were quite a number of professions of faith. Good contacts were made also at Coffee Mornings at various homes. Peter Brandon preached faithfully each night. The Walker Hall in Kilbirnie was well-filled on each of the three Sundays of the meetings.

Paisley: In connection with the Renfrewshire assemblies outreach, Allistair Young commenced at Kilnside, Paisley in September, with campaign mainly directed towards the children of the district.

FIFE, TAYSIDE, CENTRAL

Bonnybridge: A Gospel effort with J. Aitken is due to commence about mid-November. Prayer is valued.

Dalgety Bay: T. Aitken and A. Aitken conducted Gospel meetings here during September. Some attended regularly and showed a measure of interest.

N. Ireland **REPORTS**

CO. ANTRIM

Ballywatermoy: A. Aiken continues in the Gospel, with well attended meetings.

Ballylurgan (Near Randalstown): E. Wishart and A. Caldwell have commenced in an Orange Hall, and are getting fair numbers.

Broughshane: J. Milne and T. McNeill have had an encouraging start to their meetings in the Gospel Hall. The village and district around have been well visited, but comparatively few seem interested enough to attend regularly.

Derriaghy: B. Bingham and R. Eadie concluded tent meetings, with blessing in salvation.

Larne Conference: Good numbers and profitable ministry. Bible Readings were well attended and helpful, and were conducted by J. Allen, J. Gamble, N. Mellish and A. McShane.

Mr Albert Ramsay (Nova Scotia) and Mr John Norris (Canada) have given much appreciated ministry in many places during their visits to N. Ireland.

CO. ARMAGH & CO. CAVAN

Billis: J. Hawthorne and J. Fulton preaching the Gospel.

Glenanne: W.J. Nesbitt and T. Wright preaching the Gospel.

Portadown: S. Ferguson and N. Turkington have concluded tent meetings with some blessing.

Ardfore Conference: Held 28th September. Good attendance. Ministry shared by A. Leckie.

R. Jordan, J. Martin, N. McDonald, E. McGrath, S. Curran, S. Jennings, J. Milne, B. Lavery.

CO. DOWN

Banbridge: J. Allen and J.G. Hutchinson concluded seven weeks of very fruitful meetings. Much rejoicing over souls saved who had been prayed for for many years. A. McShane is expected to follow up with ministry.

Bangor: R. Jordan and J. Wishart continue with some interest amongst unsaved, who are being brought to the meetings by exercised friends.

Carryduff: R. Pickering and H. Andrews were encouraged to know of at least one man who was saved during the meetings. H. Andrews continued the fourth week. A weekly Sunday evening Gospel meeting is being tried. A work amongst the children, with a meeting each Thursday during September-March is most encouraging. Prayer valued for this outreach from Knockbracken Assembly.

Killyleagh: S. Maze has now been joined by G. McKinley. Prayer valued for the families of the believers who are attending nightly.

CO. FERMANAGH

Currien Conference: Held 18th September. Practical ministry given by W.J. Nesbitt, J. Merson, T. Bentley, S. Ferguson, J. Fulton, J. Kells.

CO. LONDONDERRY & CO. DONEGAL

Coleraine: D. Kane and J. Milne had seven weeks in the tent. The meetings were characterised by good attendance, and two young men professed to be saved.

Londonderry: B. Glendinning and B. Smith have commenced in a portable hall.

Magheracorran: B. Glendinning and B. Smith have commenced meetings on 29th September in the Gospel Hall.

CO. TYRONE

Kingsmills: W. Jennings and J. Martin continue in portable hall. Fair numbers attending nightly to hear the Gospel. One has professed to be saved.

Tullylagan: J. Merson (Scotland) had one week's ministry meetings. Fair attendance. Ministry helpful and instructive.

Killycurragh Conference: Hall well filled. Helpful ministry by W.J. Nesbitt, S. McBride, W.J. Wells, T. Bentley and A. McShane.

BELFAST & AREA

Cregagh Street: T. Meekin commenced meetings on 29th September.

Donegall Road: J. Thompson and N. McKeown commenced meetings on 6th October. Prayer valued.

Dundonald: R. Pickering concluded three weeks in the Gospel on Lord's Day 29th September. Quite a number of outsiders attended but none on a regular basis.

Whitehouse: The tent meetings at Whiteabbey finished on September 18th after 8½ weeks Gospel preaching by T. Wright and G. McKinley. The area was well visited and invitations given but the response was somewhat disappointing.

Addresses PERSONALIA

The assembly in Glenrothes have requested that the intimation which appeared in the October issue re the correspondent of the assembly which meet at Queen Margaret Drive should be cancelled in the November issue.

All correspondence for Gospel Hall, South Street, Armadale, should now be addressed to Mr Anthony Pillans, 39 Belvedere Road, Bathgate, West Lothian, EH48 4AX.

Please note that the address of Mr J. Bell, formerly of Dregghorn, is now 6 Annandale Gardens, Crosshouse, Ayrshire. Tel: 0563 33639.

All correspondence for Mr Harold Paisley should now be addressed to 23 Glen Crescent, Thornhill, Ontario, Canada, L4J 4G3.

All correspondence for the Gospel Hall, The Butts, Colyton, Devon, should now be addressed to John Glenville, Kingdon Cottage, King Street, Colyton, Devon, EX13 6LA.

London: Gospel Hall, St. James's Road, Bermondsey, S.E.16. A warm welcome is extended to all visitors to Central London, who wish to meet with the Lord's people. Breaking of Bread — Lord's Day 11.00 a.m. Letters of commendation would be appreciated.

All correspondence for Bethany Hall, Wingrove Road, Newcastle on Tyne should now be addressed to Mr S. Bowman, 91 Adelaide Terrace, Benwell, Newcastle upon Tyne, NE4 8BB. Tel: 091-272-4156.

Please note that the times of the meetings for Woodfield Gospel Hall, Harrogate are now Breaking of Bread 10.00 a.m., Sunday School 12.00 noon.

With CHRIST

Mrs AGNES MCLELLAND, on 15th July, aged 93 years. Saved at 13 years of age, she came to Lanark assembly almost 60 years ago

from Newtongrange. Absent from the body at home with the Lord.

JOHN BRADY, on 8th August, aged 77 years, after a long illness patiently borne. Saved in 1941 and was in fellowship in Sauchie assembly. From 1954 in fellowship in the assembly at Sanquhar, Dumfriesshire until its recent closure due to lack of numbers. A pillar of the church and one who loved the meetings and was given to hospitality. Prayer would be valued for his widow, two sons and one daughter.

Mrs ANNE TWISS, Cookstown, on 25th August, while visiting friends in Ballymoney. Although of advanced years, she remained a very faithful member of the assembly and a regular attender at all meetings held in Cookstown Gospel Hall for almost 60 years. She had a deep prayerful and practical interest in the activities and needs of medical missionaries, especially in those who laboured among lepers. A faithful sister who will be greatly missed in the assembly. A fitting tribute to her outstanding qualities of devotion and faithfulness was given at the funeral service in the Gospel Hall.

Mrs MARY TAIT, on 28th August, aged 85 years. Saved early in life our sister was in fellowship with the believers meeting in the Gospel Hall, Fraserburgh. Although being laid aside in hospital for many years, she was known in her former days as one who opened her door to the Lord's people. "Faithful in all things."

WILLIAM MCCOMBE, suddenly on 10th September, while on holiday, aged 74. He was converted at the age of 12 and was in fellowship in Auchinleck assembly. Later his employment took him to Glasgow, where he met with the Lord's people in Albert Hall. In 1946 he moved to Troon, and was in fellowship in Bethany Hall, Troon. Our brother was not a nominal member of the assembly, but was active in all branches of the work. One thing which characterised him was loyalty to his home, to the assembly and above all to his Lord and Master. His loss to the assembly is great. Prayer would be valued for his wife who lost her partner on the day of their Golden Wedding Anniversary.

JOHN JAMES CARLISLE, on 16th September, after a long illness borne with Christian patience. He was saved in his early teens in the assembly at Greenview Hall, Pollokshaws. In 1949 he and his family moved to Carnwath and he was received into fellowship in Gospel Hall, Blackburn. In 1974 he moved to Carlisle and was in fellowship in the Gospel Hall there until he was admitted to hospital in 1983. He will be remembered for his outstanding interest in young people and for his faithfulness and zeal in all assembly activities. Prayer would be valued for Mrs Carlisle and the family.

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Believers'

MAGAZINE

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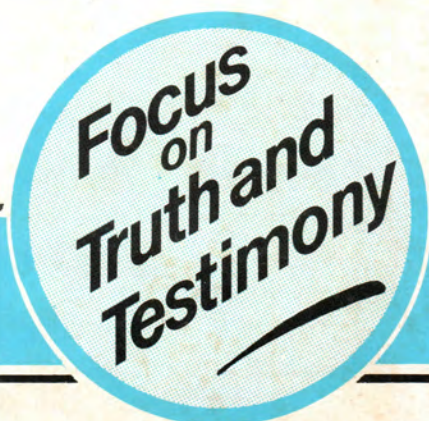
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KILRAVOCK CASTLE

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6 - 13 Sept. 1986 (D.V.)

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1985

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Ministry: 6.00 - 8.30 p.m.

Friday 27th December

Bible Reading 2.30 - 5.00 p.m.
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EDITORIAL **Searchlight**

The last month of another year will no doubt cause many to look back and assess much that has taken place. Although the believer must, in one context, forget those things which are behind, yet in another it is good to trace the hand of God and to "remember all the way which the Lord thy God led thee" (Deut. 8:2).

For some the retrospect view will recall times of deep sorrow and trial.

Others will look back on family or assembly or even employment problems, yet in it all the controlling hand of the Lord will have been seen. Others will in their 1985 recollections be thinking of happy experiences which have been theirs. Recollection of the past is only of help and profit if we can identify and remember the lessons which our experience has provided.

Those who have been in the vale of sorrow in 1985 will have felt the support of the God of all comfort, and it may be their experience in days to come (God willing) to comfort others with the comfort wherewith they themselves have been comforted of God (2 Cor. 1:4).

In 1 Corinthians 15 the apostle speaks not only of four "first", but also of four "last" things which bring cheer to us at the end of another year.

1. The last appearance (v.8). Many saw our Lord Jesus Christ after His resurrection in differing places, but apart from Paul all saw Him down here on earth. The apostle saw Him in the place of exalted glory, such is part of the emphasis on "last of all". We are thrilled to know that He is back in the place from which He came and to which He will one day take us.

2. The last Adam (v.45). Here we are encouraged to know that whilst our Lord Jesus Christ is the second man, He is not a second Adam. If such was so then the implication would be the third and others could follow. The first Adam was a federal head through whom was introduced death and the fall. The last has brought life and reconciliation and will fully consummate all the purpose of God (v.28).

3. The last announcement (v.52). This is not the last of the seven trumpets which will be sounded by an angel (Rev. 10:7; 11:15). This is the trump of God (1 Thess. 4:16) calling the dead saints from their graves and the living ones from earth to meet the Lord at the rapture and to be forever with Him.

4. The last adversary (v.26). All enemies will be defeated by Christ (v.25), and here attention is drawn to the one which has been the "king of terrors" and the "terror of kings". It has often brought sorrow even to the hearts of God's people but it will be annulled, and that for ever (Rev. 21:4).

J.R.B.

A Synopsis of Amos

by D.O. Murray, Australia

The name Amos has been explained as contracted from Amaziah or from Amosial. He worked among cattle (ch1:1) and also he pruned sycamore trees (ch. 7:14). He was called to prophesy to the northern kingdom, to Israel, because of their wickedness and their need to change to obedience. He left Judah to live in Samaria. In Israel he incurred the wrath of Amaziah, the corrupt high priest. His birthplace was Tekoa, on the edge of the Desert of Judah, about six miles from Bethlehem and about twelve miles from Jerusalem. He prophesied in the days of Uzziah (c. 781 - c. 740 B.C.) and in the days of Jeroboam, king of Israel (c. 783 - c. 743). He began his prophecy two years before the earthquake, to which reference is made in Zechariah 14:5. He prophesied about 765 to 750 B.C. The book has three divisions: a preamble in the first two chapters, chapters 3 to 6, and chapters 7 to 9. The book concludes with the promise of blessing (ch. 9:11-15). The book of Amos is the earliest written book of prophecy. The Septuagint places the book after Hosea, as in the Authorised Version. The Talmud, the Jewish Commentary, has the order: Hosea, Isaiah, Amos, Micah.

Chapter 1: The word of God comes out of Zion; the judgment mentions Damascus first; for three transgressions and for four, its judgment will not be revoked: Damascus

was the capital of Syria; the house of Hazael, the palaces of Ben-hadad burned, Damascus would be open to attack, and Syrian people would go into captivity. Judgments are pronounced on Gaza, on Tyre, on Edom, and on Ammon in chapter one.

Chapter 2 begins with judgments on Moab. So far the judgments have been on Israel's enemies, with which Israel would approve. In chapter 2:4 for three transgressions and for four of Judah, its sentence was not revoked: they despised the law of the Lord, they did not keep his commandments, their lies caused them to err, they walked as their fathers had walked. For three transgressions of Israel, and for four, her sentence was not revoked. They sold the righteous for silver and the poor for a pair of shoes. Verse 7 implies that they were sufficiently anxious to acquire land that even the dust on a man's head was desired. A man and his father would go in to the same woman, to profane God's holy name. The Amorites had been destroyed because of such sins. Israel had been given their land, but not for them to do the same. In Israel even the Nazarites had been corrupted, but there could be no escape from judgment.

Chapter 3: Because God has known only Israel, He must visit on them their iniquities. Thus responsibility accompanies position before

God. Amos puts questions showing cause and effect: a lion will not roar if it has caught nothing. A trap will not operate unless disturbed by a bird. On hearing an alarm, people prepare, but Israel was indifferent. But the Lord will not do anything without informing his prophets: the lion roared and the people feared; the prophets have spoken but were ignored. The judgments would come.

Chapter 4 has additional warnings: Come to Bethel and transgress; worship must be sincere; indifference is transgression. God's withholding rain was to cause return to Him (ch. 4:7). God had displeased them, but they did not recognise his hand. Some suffered judgment as Sodom, but there was no return; hence the word: Prepare to meet thy God, O Israel (ch. 4:12).

Verse 13 describes the majesty of God, to whom the people were indifferent.

Chapter 5 is a lamentation over Israel: seek God and live. A city of a thousand becomes a town of a hundred; a town of a hundred becomes ten. They were satisfied with unprofitable activity: seeking Bethel and entering Gilgal, passing to Beersheba, accomplishing nothing. What was effective was seeking the Lord, whose majesty they should have observed. He has the power to accomplish his will and to put down the mighty. Bethel would come to nothing; Gilgal would go into captivity. They therefore had need to consider the majesty of the Lord and his power to complete his purposes.

The people hated reproof: they trampled on the poor. They built houses and did not occupy them; they

planted vineyards and did not drink of them because of the discipline of God on them. Amos gives a list of wise precepts in the rest of the chapter. The Day of the Lord will be a judgment, a time of putting things right by judgment. Amos reveals their idolatry during their forty years in the wilderness, when they took up the idols that they had made for themselves, so they would go into captivity beyond Damascus.

Chapter 6 has warning for the aristocracy: they were the least prepared, hence were the least secure. Calneh had fallen in 738 B.C., and Hamath in 720 B.C. Gath was the principal city of the Philistines, who were defeated by David. Israel was asked if she were better than they. The Lord hated the pride of Jacob. Men under the discipline of God hate the mention of his name. The nation of Assyria would be raised against them. ■

To be continued

GODLY COUNSEL

Robert Murray McCheyne, beloved Scottish preacher in the early 1800's, died at the age of twenty-nine. His brief ministry was remarkably fruitful, and God still continues to touch hearts through his memoirs, letters, and sermons.

In a letter to a young student he reflects his own spiritual life as he gives this advice: "Turn the reading of your Bible into prayer. Thus, if you are reading the First Psalm, spread the Bible on the chair before you, and kneel, and pray, 'O Lord, give me the blessedness of this man; let me not walk in the counsel of the ungodly'. This is the best way of knowing the meaning of the Bible, and of learning to pray".

—Selected

The Prayer of Jabez

by Cliff Jones, Cardiff

Throughout the Word of God the Holy Spirit uses words in an economical way. Every word, as originally given, was inspired and God-breathed, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17).

Jabez. In two verses (1 Chron. 4:9,10) the Holy Spirit gives us an instructive insight into a man and his prayer.

In verse 9 we read "Jabez was more honourable than his brethren". In what ways was he more honourable? We see from the brief reference to him that he knew God; he knew the infinite power of God; he was a man who knew how to pray, and he sought to do the revealed will of God.

Jabez was a descendant of Judah. His mother said, "I bare him with sorrow" and the name Jabez means sorrowful.

The Prayer. "And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (1 Chron. 4:10).

This was a short, earnest, direct prayer to the God Jabez knew. It was a prayer of faith which was answered. We know that "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Jabez was not guilty of vain repetition (Matt. 6:7). The use of vain repetition is a habit into which it is easy to fall. The prayer of Jabez was brief, direct and marked by faith. The prayer of faith honours God, and God says "them that honour me I will honour" (1 Sam. 2:30). If we pray in faith for that which is in accordance with the revealed will of God our prayers will be heard (1 John 5:14,15). The Lord Jesus Christ said, "Whatsoever ye shall ask the Father in my name, He will give it you" (John 16:23) and, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Jabez prayed; he prayed to the omnipotent, omniscient God, the God of all comfort (2 Cor. 1:3). We too should be a people of prayer, for "men ought always to pray, and not to faint" (Luke 18:1); again, we are directed to "pray without ceasing" (1 Thess. 5:17).

He called on the God of Israel saying "Oh that Thou wouldest bless

me indeed". These words take our minds back to Gen. 32:26 where Jacob said, "I will not let thee go, except thou bless me"; in verse 28 he was given the name Israel and in verse 29 he was blessed. God had promised to give a land to Jacob and his descendants and to be with him wherever he went (Gen. 28:13-15). Jabez prayed that he might be blessed, that his coast (or his borders) should be enlarged and that God would be with him. The prayer was to a covenant-keeping God and in accordance with His revealed will. God longs to bless: "Open thy mouth wide, and I will fill it" (Psa. 81:10); He "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

The first thing for which Jabez prayed was that God would bless him "indeed". His second petition was that he might possess more of the territory that God had commanded Joshua to possess (Josh. 1:2-6). There was land to be possessed and Jabez wanted to possess it in accordance with God's will and for God's glory.

There is much for us to learn in the dispensation in which we live from the prayer we are considering. We are blessed "with all spiritual blessings in heavenly places in Christ" (Eph. 1:3) but we need to pray, as Jabez did, for the wisdom and power from God to possess our possessions (Obad. 17), to go on to spiritual maturity and to enter fully into the enjoyment of God's promises and provision for us. We need to wait on God for the leading and teaching of the Holy Spirit as we meditate on the Word of God. In this way we shall know more of the love of God shed

abroad in our hearts (Rom. 5:5). By the grace of God we shall make spiritual progress and know His leading as we live lives separated to God. We shall: enjoy fellowship with other separated believers; show forth in our lives the fruit of the Spirit (Gal. 5:22,23); be used to spread the glorious Gospel; carry out the good works "which God hath before ordained that we should walk in them" (Eph. 2:10).

Jabez then prayed "and that thine hand might be with me". Jabez wanted not only blessing and more land but also the continual protection, leading and enabling of an almighty, omniscient, all-sufficient, loving God. Jabez had faith in God, and without which it is impossible to please Him (Heb. 11:6).

Jabez could ask, in faith, for God's blessing, guidance and protection in what he had undertaken for God, knowing that his way was committed to Him and was in accordance with His will.

At the close of his prayer Jabez prayed, "and that thou wouldest keep me from evil, that it may not grieve me". Jabez might have asked for many things that he might enjoy, but he asked that God would keep him from evil, from that which would be bad for him and would bring him grief and sorrow. Jabez wanted the blessing and not sorrow. In Proverbs 10:22 we read: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it". Evil, sin, grief and sorrow go together for "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). We all need to pray for preservation from

evil and from sin. We need frequent cleansing, for we do sin, and yet by the grace of God we know that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1) and that if we confess our sins, God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Sin is an affront to a Holy God and we need to examine ourselves and confess our sins frequently. We need to study and meditate in the Word of God, that we might be taught by the Holy Spirit and so learn more of the will and mind of God. We need to pray that we may be kept from evil, from sin and from conformity to the world. God is able to protect us and keep us: "the Lord is faithful, who shall stablish you, and keep you from evil" (2 Thess. 3:3), and let us remember that the Lord Jesus Christ "gave Himself for our sins, that He might deliver us from this present evil

world" (Gal. 1:4).

When God keeps us from evil and from sinning, resources in the form of time and money, become available to us as a result. The saved person, leading a separated life, will often accumulate such resources which would have been spent on sinful pursuits, had he not been saved. These resources should be used, as guided by God, for the spiritual life; bringing forth the fruit of the Spirit; and the development of spiritual gifts.

At the end of 1 Chronicles 4:10 we read: "And God granted him that which he requested". What a splendid ending: God granted what the honourable man, Jabez, prayed for because he prayed in faith, in accordance with God's revealed will and for God's glory. May we do likewise. ■

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Writings of Solomon — Song of Solomon

by Ray L. Dawes, Westcliff-on-Sea

"We will make thee" (1 vv. 9-10). In my view, Solomon addresses the Shulamite four times in the Song: here, then in ch. 4:1-5; ch. 6:4-10 and ch. 7:1-9. He is presented as the rival suitor eager to win her love, but she ever remains true to her absent lover. Solomon's language though similar to the Shepherd's has distinct differences. For example, Solomon refers to Pharaoh's chariots (v.9); David's tower, bucklers and shields (ch. 4:4); Jerusalem, military banners (ch. 6:4,10); the royal harem (ch.6:8), and in ch. 7:1-9 refers to the jewels, towers, gates etc. These passages contrast sharply with the simple, rural language of the shepherd; and are also the passages in which sensual speech occurs. It is the voice of the stranger. The Shepherd does not identify her with worldly things which would lure her into worldly associations! Here in vv.9-10 the king woos the Shulamite with promises of riches and favour... "we will make thee borders of *gold*, studs of *silver*," to replace the maiden's simple adornments of plaits and strings.

"My Beloved" (vv. 11-17). The king's words seem to be interrupted by the musings of the maiden. Whilst at the king's table and surrounded by all his grandeur, his enticements were

resisted by thoughts of her beloved. She refers to him as "my beloved", the first of 25 such mentions in the Song. It is clear the king is not meant. The thoughts of her beloved were fragrant like spikenard and cherished as a bundle of myrrh in her heart and admired as a cluster of henna-flowers for beauty. The different perfumes constantly reminded her of her beloved in the night of his absence. Then in her heart she sees the familiar scenes of the woodlands and hears the echo of their loving exchanges — first, the Shepherd (v.15), then the Shulamite (vv.16-17). He says "My love"; she says "My beloved . . .". These nostalgic memories feed her affections and confirm her complete commitment to him. So in the night of our Saviour's absence we must likewise be occupied with the fragrance and beauty of His Person and recall the experiences of His love. Only thus will our souls be sustained.

The Shepherd/Bridegroom speaks for the first time, in v.15 extolling the bride's beauty — "thou art fair", and her gentleness "thou hast dove's eyes". The dove has no gall bladder (no bitterness?) and has only one mate and mourns when separated. Do we have spiritual features like this — single hearted devotion to Christ? The bride immediately responds in similar vein and recalls sitting with him on the green turf at the foot of the great cedar with its spreading firs forming a roof above them. She would rather be with her beloved in the country with fir boughs as a covering than without him beneath the ornate ceilings of the Palace — a simple scene but oh! to her so much more desirable.

"His banner Over Me is Love"

(2:1-7). Yet what am I that he should desire me, after all I am as a crocus of the plain (Rose of Sharon), a lily of the valley — one of many common objects. Her unassuming self-effacement and humility so charms her beloved, that he looks upon her not as one of many but as if she was the only lily: "as *the* lily among the thorns" (v.2). She was attractive to him, as a lily (lowly, lovely, lonely) amidst ugly and cruel thorns. So is the Church amidst an ungodly world. His response enhances her appreciation of him as the conspicuous one amongst all others. She enjoys the shade, sweet sustenance and shelter he offers her. Compare Mary's experience sitting at His feet, hearing His Word, and defended by her Lord (Luke 10:41-42; John 12:7).

The Shulamite then is suddenly overwhelmed by his love; no spirit is left in her; it leaves her weak and sick (v.5). His love is over her (v.4), underneath and around her (v.6). Is this our experience of the love of Christ?

The charge in v.7 to the daughters of Jerusalem (presumably ladies of Solomon's court) which is repeated elsewhere infers that they sought to persuade the Shulamite maiden to respond to the king's attention and make love to him; but she warns them not to stir or awake love where none exists. True love is spontaneous it cannot be artificially provoked or created. In other words the Shulamite's love centred on another; she could not respond to the king.

Section II "Appeal of Love" (2:8-3:5).

"The Voice of My Beloved"
(vv.8-13). The Shulamite recalls the

approach of her beloved. Firstly the sound of his coming in the distance, until he stands, looks, shows himself and finally speaks (v.10); cf. 1 John 1:1 from distance to nearness. In vv. 8-9 the energy and eagerness of the beloved for communion with his bride are portrayed. Observe his touching *appeal* — "Rise up, my love . . ." that she might join him amidst the *attractions* outside. The description of vv. 11-13 typify the resurrection sphere; the land of sunshine and song, where the storms of judgment are past, where it is warm and dry to the touch, beautiful to the eye, sweet to the ear, pleasant to the taste and fragrant to smell (note the five senses here) — it was a perfect scene. The Lord Jesus appeals to us likewise — "all things have become new"; "seek those things which are above . . .". Do we rise up and come away to enjoy communion with Him in the heavenlies — the sphere of resurrection?

"Little Foxes" (vv.14-15). The approach and the appeal of the beloved and the attractions of the scene outside fail to bring her out. She is aroused no doubt with longings, but to leave the safety of her surroundings is too much for her. So the beloved speaks again, "O my dove that art in the clefts of the rock . . ." (v.14). She seemed inaccessible to him, like a dove hidden high in rocky peaks. She was safe, but unresponsive. Is this not like us beloved: secure in Christ, the rock of ages, but unresponsive to his call to communion and consecration? We fail to enjoy the liberty and beauty of the resurrection life with Christ. Little things prevent us. "Take us the little foxes . . ." (v.15). Possibly in the story, the

brothers disapproved of their sister's romance and gave her work in the vineyards to keep her away from her loved one. The devil will often use little things to hinder fellowship. Little foxes spoil the vine, cut off the harvest, and stop the growth of fruit. The Bible warns us of little things such as "a little sleep" (Prov. 6:10); "a little folly" (Eccl. 10:1); "a little leaven" (1 Cor. 5:6); "a little fire" (James 3:5); "a little zoar" (world) (Gen. 19:20).

"My Beloved is Mine" (vv.16-17). Although the Shulamite maiden did not go to her beloved, or was prevented by duties (v.15) she knew her beloved belonged to her; *"My beloved is mine . . ."*. Circumstances and conditions could not alter that blessed relationship; nothing can separate us from the love of Christ. Are we conscious of this eternal security in Christ? However, she calls after her beloved to return in the cool of the day when the shadows lengthen and she would be free from duties to accompany him.

"Whom My Soul Loveth" (3:1-5). The evening came but evidently the beloved did not return. Disap-

pointed the maiden begins to seek him first of all whilst restless on her bed (v.1), then in the streets of the city (v.2) and then she asks the watchmen outside the city (v.3). As another said she sought him in the wrong way, in the wrong places and of the wrong people. The four times repeated "whom my soul loveth" indicates the intensity of her desire and this was rewarded. Outside the city she finds him (v.4). This is so with us. Enjoyment of Christ and fellowship with Him can only be experienced outside the city. We are bidden to "go forth unto Him without the camp" and "come out from among them". Only those who ardently love Christ are prepared for this experience.

Having found him, she wasn't going to give him up again easily: "I held him and would not let him go". Like the disciple who held the risen Lord by the feet, and Jacob "I will not let Thee go except Thou bless me". The Shulamite thus brings him into her mother's house where she was before (v.9). If she could not go with him, he will come to her. Our Lord likewise delights to come in to sup with His own (Rev. 3:20). ■

"My meditation of Him shall be sweet; I will be glad in the Lord".

Psalm 104:34

Your thoughts are the invisible influences which give their complexion to your life, even as the insects is coloured by the leaf on which it feeds. Tell me what you think most frequently and most earnestly, and I will tell you what you are.

If your thoughts are ever of sin, you will be the slave of sin; but if your thoughts are ever of God, and of the things of God, then "with open face beholding as in a glass the glory of the Lord", you will be "changed into the same image from glory to glory".

YOUNG Believers'

conducted by A.W. Foster
Gourock

Reflections Upon the Book of Daniel

Chapter 12. The Time of the End.

And so we have at last reached in our "Reflections" the final chapter of Daniel. Have they been to profit? Possibly, nay undoubtedly, the measure of such will be the time devoted by the readers themselves over the year to the reading of, and meditation upon, the Book itself. Have we grasped afresh something of the astonishing unfolding imparted to, and through, the prophet, of the divine plans for the nation of Israel, aye and for the Gentile nations too? Now in its grand finale we find our minds projected right away on to "the time of the end". What a revelation!

Reading the chapter over — and if you haven't so done then lay aside this article and do so right away — do all our minds not home-in initially on its fourth verse? "Shut up the words, and seal the book", Daniel is instructed "to the time of the end". When is that time? Would it coincide with "the last days" of 2 Tim. 3:1 and "the last time" of 1 John 2:18? If so, then to us the Book is open and unsealed. Our possession of its corollary, the Book of the Revelation, has surely achieved such for us. Yet do we feel

more persuaded that the Book will have even greater significance and meaning to the saints of a coming day after we have been "caught up" to be forever "with the Lord".

Yet stay a moment. Whatever else you do, don't miss the obvious. Legal documents are those which are sealed in order to preserve them entire and unaltered. Ah, beloved reader, rest on this. God's purposes are inviolable. He "worketh all things after the counsel of His own will" (Eph. 1:11) and has sealed His plans until the day of Rev 5.

And if we have read the Book over this year and benefited therefrom, this verse assures us that in "the time of the end: many shall scrutinise the book from end to end, and the knowledge thereof shall be increased" (Tregelles). What blessed occupation it shall be for the godly remnant in that coming day to read and to understand the unfoldings of this Book.

DELIVERANCE

Before verse 4, however, are the three opening verses of the chapter. Last month we suggested that chapters 10, 11 and 12 all went together and formed one continuous and concluding vision. Towards the end of ch.11 we were introduced to that evil one, whom we know as the antichrist, and to his downfall. Here in these opening three verses of our present chapter we are told the circumstances which would prevail "at that time". Indeed this phrase is repeated in the opening verse for emphasis. What will happen "at that time?" And as wickedness reaches its zenith, and evil abounds, as Satan himself is cast out of heaven and restricted to the earth (Rev. 12, 13) Michael the archangel stands up clearly in defence of the chosen nation and Daniel is told "thy people shall be delivered". Paul's prayer for Israel was "that they might be saved".

Paul's prediction concerning Israel was that "all Israel shall be saved". Days of sorrow are ahead for them. They have still to endure greater suffering than the gas chambers of a Hitler. "Trouble such as never was" is yet to be encountered, but deliverance will come! As we read of the archangel himself standing up for the defence of Israel do we not feel a sense of wonder that the One who stands up for us is greater than any archangel and has been exalted "far above all principality and power . . ."

Who are the "many" of v.2? Will comparison with other Scriptures not clearly confirm that these be many of the nation, scattered as though sleeping, aye as though dead, among the nations now being revived and restored to the land? Look at Isaiah 26 (see v.19) or even more clearly in Ezek. 37. Yes, here is the valley of dry bones. "Can these bones live?" was the question asked, and the bones came to life! "These bones are the whole house of Israel" saith the Lord. And as we read v.3 of this chapter so we discover a revival of missionary endeavour in these last days. Not now Christian missionaries but true Jewish zealots spreading abroad the evangel "the King is coming".

Thus ends the vision proper.

CONCLUSION

"How long?" is now asked, referring to the "time of trouble" (v.1). And the answer is given, "a time, times and an half", i.e. for 3½ years or the second half of Daniel's 70th week. Nor miss v.10, "None of the wicked shall understand, but the wise shall understand". While this still looks on to "the time of the end", yet is there here an abiding principle, confirmed to us by the apostle in 1 Cor. 2:11-14.

The chapter, and therefore the Book, ends with a reminder of a sign which will be then given (v.11)

referred to by the Lord in Matt. 24:15 and used by Paul (2 Thess. 2) to reassure the troubled hearts of the Thessalonian saints that the Day of the Lord was not yet come.

May the fruit of our studies be seen in a renewed determination on the part of all "young believers" to "meditate upon these things" that we may be intelligent as to that "which He hath purposed in Himself" and be found "waiting for the coming of our Lord Jesus Christ". ■

EDITOR'S NOTE

"God was manifest in flesh"

The September issue contained an article "God was manifest in flesh", in which the views of various scholars were cited. In order to clarify the stance adopted by some of those scholars, we quote further from their writings.

Ellicott, writing on the words "of our great God and Saviour Jesus Christ", notes: "... when we candidly weigh all this evidence, it does indeed seem difficult to resist the conviction that our blessed Lord is here said to be our great God, and that this text is a direct, definite, and even studied declaration of the divinity of the Eternal Son".

Moulton comments: "This passage is very carefully examined by Bp. Ellicott and Dean Alford in loc.; and though these writers came to different conclusions (the latter agreeing with Winer, the former rendering the words, 'of our great God and Saviour Jesus Christ'), they are entirely agreed as to the admissibility of both renderings in point of grammar".

Reticence

by W. Park, Cambuslang

"Moses answered and said, But"

We hesitate to speak ill of Moses, a man of God, of whom the Holy Spirit records great praise: "Now the man Moses was very meek, above all the men which were upon the face of the earth"; "My servant Moses . . . is faithful in all mine house. With him will I speak mouth to mouth . . . wherefore then were ye not afraid to speak against my servant Moses?" (Num. 12:3,8). Yet the Spirit of God records some low points in the great man's career, things written aforetime for our learning. The account in Exodus 4 of that great day on the far side of Sinai was one of them. Moses had been called into the presence of God who revealed Himself as Jehovah, the I Am. He had been given one of the greatest commissions ever entrusted to man, to bring release to men and women in bondage and to lead them to become the people of God "And Moses answered and said, But".

A certain reticence in acceptance of divine recognition for higher service is a seemly thing, often in keeping with the character of men whom God chooses for His great work. Gideon's appreciation of his family's position in Manasseh, and his own place within his father's house was the kind of humility that helped to make him an illustration of a greater Saviour.

Jeremiah's awareness of his lack of development and fitness for his great service on behalf of God's people made him more reliant upon the One who said, "I am with thee". In neither case, however, nor in any case, is there room for argument against the call of God, no room for "but".

Peter made a similar mistake on that housetop in Joppa. As in his vision the great sheet descended, and all manner of fourfooted beasts and creeping things and birds were offered for him to kill and eat, he said, "Not so, Lord". His response to the command bespoke a life of exemplary dedication to the laws of God: "I have never eaten anything that is common and unclean". The threefold lowering of the sheet was to remind Peter of another refusal, when, on a dark night, he had thrice refused to acknowledge his Lord. With that still full in his memory, though forgiven, he had been ashamed to fully declare his love as the Lord persisted with the question, "Lovest thou Me?" Yet all who are called to divine service must learn that past error must not rob God of present service. There is no room for argument against Him, no "Not so" if there is to be a full acknowledgement of His Lordship: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke

6:46.)

If any is called to divine service, whether by revelation of the Lord's will through His Word, or by recognition of his brethren, there may well be a feeling of unworthiness and insufficiency, but there should never be a "but" or "not so". In some cases there may be a hidden impediment in the life, some action or habit not brought into captivity to the obedience of Christ. Indeed we all, even in fruitbearing, need cleansing, that we may bear more fruit. Let us not allow natural reticence or sinful impediment to deter our service for the Master, for He has called us into His presence, knowing all our secrets and fears. He has revealed Himself to us, and desires to reveal Himself in us. He has given us the great commission to lead men out of bondage and to minister to them till they attain to the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ. Christ has pledged Himself to be with us. Let us learn from the life of Moses, that we answer not with the "but" of disagreement, but with Paul's willingness on the road to Damascus, "What shall I do, Lord?" (Acts 22:10). ■

**HAVE YOU
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1986?**

"My Lord and My God" by C. F. Geddes, Portessie

*Higher He could not go,
Greater He could not be.
All else must bow below,
His Regal Majesty.*

*There, Angels sped in flight,
His Word swift to obey;
He clave primeval night
To launch Creation's Day.*

*Yet down from realms so high,
Our great Redeemer came,
To suffer and to die,
Upon a cross of shame.*

*From wealth beyond degree,
And Glory so sublime,
In abject poverty,
He graced the sands of time.*

*His was the manger's straw,
The outside place so bare,
The peasant shepherds saw,
The Lord of Glory there.*

*Had every king and queen,
Before Him bowed the knee,
His coming yet had been,
Boundless humility.*

*To Him no throne was given,
Only a crown of thorn,
His side by spear was riven,
He died amid the scorn.*

*What mind can e'er conceive,
Of such a love as this,
That caused the Son to leave,
The Father's side of bliss?*

*Ah Lord, I come to Thee,
No gold or myrrh I bring,
But gladly bow the knee,
To own Thee as my King.*

God's People: Past and Present

by J.H. Tennant, Bridgewater

Comfort ye, comfort ye my people, saith your God. The word of God to His prophet to speak to the heart of Jerusalem conveys to us something of the longings of God, and His unwearied love, towards those He owns as "my people". They were rebellious and sinful, and so chastisement and governmental dealings were righteous and inevitable. However much Israel failed, their erring and unrighteous ways did not change His heart towards them, or alter His purposes for them. God is faithful, declaring: "If they break my statutes, and keep not my commandments: my covenant will I not break, nor alter the thing that is gone out of my lips" (Ps. 89). God will fulfil all His purposes, and realise all His thoughts, even for His own sake (48:11). The nature of prophesy implies distance between Jehovah and His covenant people, but He sends words of comfort to them through the prophet during their time of suffering, and rays of hope beyond it. We think briefly of some of these hopes, that we ourselves may be cheered and comforted.

The Branch and Root of Jesse (11:1,10). Israel was God's vineyard. He had formed it in a very fruitful hill and planted it with the choicest vine, but it was yielding only wild grapes

(Ps. 80; Isa. 5). Rather than tending it with care, Jehovah uses Assyria as a rod to chastise His people, but gives assurance that He would bring forth a Branch and a Root out of the stem of Jesse. "And in that day thou shalt say, O Lord I will praise thee: thou comfortest me: for the Lord Jehovah is my strength and my song" (12:1-6). The Lord broke down the wall of His vineyard, allowing it to be trodden down, which is Israel's state now, but in the meantime the Lord Jesus is the true Vine. Believers, Jew or Gentile, could not and cannot bear fruit, apart from Him (John 15).

The Great Trumpet of Deliverance (27:13). Where God's people were captive and outcasts, Babylon and the nations are judged, but there is hope of rest and deliverance from fear and bondage (14:1-3). "In that day, the great trumpet shall be blown"; the outcasts will gather to worship Jehovah in the holy mount at Jerusalem, and they shall say: "Lo, this is our God, we have waited for him and he will save us: this is Jehovah, we have waited for him" (25:9). We too wait for the trump of God, when, at the first wave of divine power and resurrection life, we shall be changed, and what is mortal will pass, and we shall have bodies of glory like the Lord (1 Thess. 4:16). With such a

blessed hope, we should be waiting and watching with keen expectancy.

A King Shall Reign in Righteousness (32:1). There are five woes against Jehovah's erring people, along with judgments on the nations. Intermingled, are bright gleams of light and hope from God. The Lord, Jehovah of hosts, will be a crown of glory and a diadem of beauty to the remnant of his people; a tried and precious stone will be laid in Zion: a King shall reign in righteousness: a man shall be as a hiding place from the wind, and a covert from the tempest. There will be deliverance from the Assyrian and confederacies of nations as God's people enter into the joy of the kingdom. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (ch.35). What triumph for God in that day, who said: "And I will rejoice in Jerusalem, and joy in my people" (65:19). And what honour and glory for our Lord Jesus Christ in the place where he was humiliated and crucified!

The Deliverer. God has a controversy with His people because of idolatry, protesting: "to whom then will you liken God? or what likeness will you compare unto him?" (40:18). They forgot His works, and forgot God (Ps. 105:106). God raises up His own deliverer in Cyrus, whose name was prophesied before his birth, and is a type of Christ. "He is my shepherd, and shall perform all my pleasure" (44:28; 45:1). How perfectly the Son of God has done that! On our behalf He paid the full penalty for our sins to effect a comprehensive deliverance

from the wrath to come; from death; from the power of darkness; and from this present evil world. We deserved nothing but judgment, and shall continuously sing His praise.

My People: Dispensation of Grace. As in the past dispensation of law, so in the present dispensation of grace, God has those He owns as "my people". Believers in any dispensation should manifest God as known. He now has revealed Himself as the God and Father of the Lord Jesus Christ, and as our God and Saviour, whom we know as Father. We know our God and Father as the Father of mercies and the God of all encouragement, and the disposition of heart to give comfort and encouragement to one another should be a distinctive feature of the Christian family. It is better to comfort than to criticise; to help rather than hinder; to heal rather than wound. God is the source of comfort, and love is the spring in our hearts for mutual care. Love is the very kernel of christianity, and as Paul taught, without love we are nothing (1 Cor. 13:1-3). It is a triumph for divine Persons that they have put divine love in human hearts. Though the Lord did not command His disciples to love Him, He did command them to love one another, and to express it in practical ways. He laid aside His garments, that which was personal to Himself, to serve those He loved. When in prison Paul was cheered by a visit from Epaphroditus all the way from Philippi, but in his letter he asks them to fulfil his joy by shewing the same love amongst themselves. May the meditation be helpful. ■

REGIONS BEYOND

South Africa: An Overview

by Terry Gilpin, Murchison Hospital, Natal

A Paradise with Problems. Sunshine! Gold! Diamonds! Images, for years synonymous with the name S. Africa, have recently been rudely jolted from the mind of the Western World and replaced by dramatic media reports of inter-racial violence, uncontrolled rioting and alleged unwarranted oppression. Suddenly, it appears that S. Africa has lost its attractiveness and become the whipping boy of international politics.

The situation is of course immeasurably complex, and it has been well said that "anyone who has all the answers just doesn't understand the problem!" Suffice to say there is now wide understanding of the frustrations felt by many of the under-privileged in the country, and the Government has already taken a number of steps in the direction of major reform for which it has received little recognition from the international community. The country is now committed to a policy of further reform and it is hoped that this will defuse the tense atmosphere which has been such a feature of recent months.

Early Days. Early missionary work in S. Africa was slow to bear fruit and initial attempts in the early 18th century amongst the Hottentots of the Cape were ridiculed and opposed, resulting in the expulsion of the missionary, George Schmidt, in 1743:

In the 19th century missionaries from several societies, including Robert Moffat from the London Missionary Society, laboured in the country. The Scriptures were translated into the African languages and several churches were established. In Natal, where the Assembly work amongst the Zulus is most extensive, the name of Capt. Allen Gardiner is revered. As a Christian naval officer sent to act as a magistrate to the small colony of Natal, he faithfully preached to the Zulu population around Durban; sowing much precious seed that was later to bear fruit.

As far as it is known, the first Assembly was commenced in 1850 amongst European colonists. Assemblies later developed in the main centres of the Cape, Durban, Johannesburg and Kimberly where brethren were involved in business or industry. These Assemblies were mainly either English or Afrikaans speaking and were assisted in their development by ministering brethren

commended from overseas and S. Africa. The work amongst the coloured Assemblies of the Cape and Port Elizabeth areas has been particularly fruitful, and the strongest Assembly witness in the country is to be found in these areas today.

Work amongst the African people has been mainly concentrated in the Durban and S. Natal areas, although much has been done in the Ermelo region east of Johannesburg and in Soweto. The Natal work dates back to approximately 1882 after which a number of Assemblies were planted. Prominent in those early days was Mr W. Barton commended from Elim Hall, Glasgow in 1893, who later qualified in medicine and founded the Murchison Mission Hospital in 1928.

Interestingly, the work in Southern Natal was established by a Mr Pugh, Congregational minister in Pietermaritzburg who, seeing the truth of New Testament principles, resigned his pastorate and developed the work at Mansfield and Elim, which, together with Murchison, have been the centres of assembly activity.

Over the last 100 years approximately 140 assemblies have been established amongst the English, Afrikaans, Indian and African language groups. Today some 86 married and single workers commended from S. Africa and various countries labour in different areas. Space forbids even the mention of many men and women of God who in former years lived their lives in glad and fruitful service for the Master in different areas throughout the sub-continent.

Missionary Work. It is all but impossible to summarise the wide range of missionary activity in the country. The work amongst the coloured people in the Cape and Port Elizabeth, the work amongst the Xhosa in the Transkei and the Zulus in Natal, the work in the townships around Johannesburg, all have their special features. The following remarks merely attempt to report on some aspects of the work and are in no way intended to be comprehensive.

1. The Medical Work. Established by Dr Barton in 1928, and later developed under Dr J. Fisher, Murchison Hospital now consists of 302 beds. Taken over and fully funded by the State since 1978 it continues to be a centre of effective outreach to patients and staff, enjoying unlimited opportunity. We praise God for this unique situation and for the wide open door to the Community through the medium of medicine.

Clinics were developed over the years, in association with the hospital, at the nearby Elim and Mansfield Mission Stations. The

Elim Mission Station is now in the hands of the African believers and the clinic has been taken over by the Kwa-Zulu Government. At Mansfield the clinic was closed with the retirement of Miss Betty Price from the clinic work earlier this year. The government is taking a much more active role in the provision of local health services, and it is right that it be so. Nonetheless, the contribution made in earlier days by both European and African clinic and hospital staff cannot be underestimated, and has laid a spiritual and professional foundation to the blessing of the people of Southern Natal.

2. Printing and Publishing. For more than 50 years the Evangelical Mission Press in Cape Town has printed and distributed material in over 58 African languages. A quarterly Zulu magazine has been published by the Ermelo Christian Mission and the Africa Tract Society has for many years published literature in English and Afrikaans. With increasing levels of literacy throughout the country literature work is bound to become even more important.

3. Indian Work. More than half a million people of Asian descent live in South Africa. The Indian communities are mainly in Natal, and exhibit all the features of the many eastern religions and life. There are six Indian Assemblies in the Durban and Pietermaritzburg area and one in Johannesburg. Two commended Indian brethren, Mr Joseph Parumal and Mr Sam Peters, work in these areas. The work is hard with many discouragements, but it has been fruitful over the years and today it is firmly established in these areas. Halls are being built and there is an infectious enthusiasm amongst the believers, many of whom are young.

4. Bible Teaching. A commitment to Bible teaching has always been a feature of assembly missionary activity. Here at Murchison a twice weekly Bible School has been running for nearly ten years, as believers from the Murchison, Mansfield and Elim areas come together for regular and systematic study of the Word of God. This venture is presently headed up by brother Bastiaan Monnik of Mansfield who together with an African brother, David Nyawo, is responsible for the ministry. How we have often been challenged by the hunger of the believers for the word of God as they travel long distances to attend these Bible studies.

Summary. Yes, the winds of change are blowing strongly through this beautiful land. But the door of opportunity lies wide open, presenting an over-whelming challenge to both missionary and national believers as they seek to present the claims of Christ to an increasingly indifferent society and to build up the believers, often few in number, scattered throughout the different areas and population groups of the country.

Question

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers.

QUESTION

Is it scriptural to speak of our Lord Jesus Christ as "laying aside His glories" at His incarnation? Would it not be safer to speak of Him "veiling" such glories in coming to earth?

ANSWER

There is always a danger in using the language of an illustrative passage to describe what is doctrinal in the New Testament. The action of our Lord Jesus Christ prior to washing the feet of His disciples was to "lay aside" His garments (John 13:4). The whole incident has been used as a picture of our Lord, leaving His place in heaven, entering into humility then returning back again having taken His garments (v.12). Such is a helpful illustration, but the language must not be used to describe matters which are essential and doctrinal.

As the questioner has suggested our Lord did not "lay aside" His glory. All the divine attributes were present within Him when He was here. The gospel of John makes clear that the various evidences of true deity were seen in Him, and from time to time the glory was seen (John 1:14; 2:11; 17:22). The statements of hymn writers must not be taken as authoritative in matters like these, thus our Lord did not empty Himself of "All but Love", nor did He "lay His glory by".

Whilst the actual statement is not found in scripture it would be safer to speak of our Lord as veiling His glory. This implies the fact stated in Colossians 2:9 "In Him dwelleth all the fullness of the Godhead bodily". What is true of Him now, was true when He was here. When He returns to earth then His glory will no longer be veiled, He will destroy the man of sin with "the brightness of His coming" (2 Thess. 2:8).

J.R. Baker

QUESTION

Is it right to bring small children to gatherings of the assembly who constantly disturb the proceedings?

Some of us look back to our associations with places of worship where reverence marked the gatherings.

ANSWER

There is no doubt that every gathering of the people of God should be marked by the reverence that befits the presence of God. Wise christian parents will seek to preserve this in considering these matters. It is however a healthy practice to bring children to the assembly gatherings so that they may be reared within the atmosphere of the assembly and be acquainted from early days, with its practices and more importantly its preaching.

The present writer thanks God for parents who brought him to the assembly gatherings from early years. But it was made incumbent that appropriate behaviour was expected. It is sad when a lack of restraint which is seen in the world is found amongst those who are the people of God.

J.R. Baker

QUESTION

What is intended in the contrast of "corruptible seed" with "incorruptible seed" in 1 Peter 1:23?

ANSWER

Peter is speaking of those who have been born again into the family of God. The contrast is therefore between all who have been born by nature into a human family with those who are now the children of God. It is clear that human seed is corruptible from reading Romans 5:12. All in Adam have had death passed upon them i.e. are born of the flesh (John 3:6). The means of being born of God is incorruptible seed, the Word of God which liveth and abideth forever, thus the life imparted is eternal.

J.R. Baker

Light from an Old Lamp

by the late William Hoste

Wicked Workers

We now come to the last and gravest cases which may arise in the Churches: serious moral and doctrinal lapses, the former of which we propose to consider now. Hitherto we have not had one case of direct assembly discipline, in the sense of excommunication, though this extreme seemed imminent in one or two cases. Excommunication, now become in certain circles a minor action, is in Scripture regarded as an extreme measure. The special sin at Corinth was the immorality of a marriage within the proscribed degrees, such as not even the Gentile world would name without disgust, that a man should marry his step-mother, for this is, it seems, without doubt the meaning of the words translated "have" and "father's wife". It was an incestuous union, and a grave lapse of morals, punishable with death under the Levitical code (Lev. 18:8-29).

Of course, it is important in all such cases that the accused should be dealt with judicially, and given the opportunity of being heard in his or her own defence. Even the world recognises this, and the Church should not be behind them in fair dealing. How far have we travelled

from the paths of righteousness, when we hear of brethren being cut off without trial or notice on some pretext, though no Scriptural reason for their exclusion can be alleged. Of course, it is presumed that the one accused is willing to have his case investigated. It is not, however, in any way advisable or Scriptural that the whole assembly should examine into the details of each case. How unsuitable this would be in circumstances like those of 1 Corinthians 5 is evident. The elders do that and communicate their judgment to the Church. In the case at Corinth, the facts were well-known; apparently there was no attempt to conceal the course: it was open sin. The apostle rebukes the Corinthians for being puffed up, not of course on account of the scandal, but in spite of it; instead of mourning it before God, that He should intervene and remove the evil-doer. He himself, though absent in Thessalonica, whence he was writing, had already made up his mind that the evil-doer should be put away in the Name of the Lord Jesus, that is on His authority; they being gathered together, it was to be a collective

assembly action, and he, too, gathered with them in spirit, and the sentence would be carried out in the power of the Lord Jesus. There was authority to act on His word, and power to carry it out by His Spirit.

All this is summed up in the closing verses of the chapter as "God judging them that are within": that is the Divine side, and their "putting away from among themselves that wicked person": the assembly side. There is no indication that the person in question was actually present when put away, but no doubt he was fully advised of the fact.

How clear all this is and yet there are persons who raise objections to any such course as is here indicated, on the ground that, were a member cut off from the body of Christ, that body would be maimed and defective. The difficulty arises from confusing the Body of Christ in its Divine aspect, with local Churches in which a human element also enters. All true believers are baptised into one body in the Spirit (1 Cor. 12:13), but this is independent of the local fellowship, but, as in the primitive Churches, so now, there are sometimes false brethren, mere professors, who are manifested as such, who either leave of their own accord (see 1 John 2:19), or have to be cut off in discipline, as here. Not that it always follows that one excommunicated is void of divine life. Many prove afterwards, by their repentance, like the delinquent at Corinth, to be true members of Christ, and are restored to fellowship, whereas there are others who never return, and whose subsequent course throws grave doubt on their reality.

But to return to our chapter, the

apostle, while clearly stating his own conviction as to the course to be pursued, desires that the Church may act, not by necessity, but by conviction. He reinforces his decision with a two-fold argument — one, a warning; they were incurring a grave risk in boasting of their state, while tolerating this evil, for "A little leaven leaveneth the whole lump"; that is evil tolerated will surely spread, and the whole church will be contaminated; the other, an appeal, they should realise, too, that their greater privileges carried with them corresponding responsibilities. If Israel after the flesh, who had the literal paschal lamb, were called to put away leaven, much more should saints of the new covenant.

But assembly responsibility does not end with the act of excommunication: the saints are forbidden to keep company, or even to eat with one under discipline. The responsibility in this respect is not sufficiently realised, and Christians are found keeping up social relations with persons under discipline.* *Anything* more likely to incur judgment or to hinder the restoration of the evil-doer can scarcely be imagined. Already had the apostle written to them in this sense, but now he specifies, as referring chiefly to anyone called a brother, be he, as in the special case before us, an immoral person or any other grave offender. Then follows a list of such, *representative* of still other grave delinquents, who are all *characterised* by their special offence. Thus the word here for the immoral person (*pornos*) includes illicit sexual intercourse of various forms (1 Cor. 6:9; Matt. 5:32; 19:9). The covetous man (*pleonectes*, Eph. 5:5; 2 Pet. 2:14; 1 Thess. 4:6) is not merely a man who

desires to have more, but whose desire translates itself into deeds: crooked ways and shady expedients for making money; speculating with other people's money maybe, or joining in lotteries etc. The next on the list, idolators, need not detain us, except to remark that the fact that this sin is viewed here as one disqualifying from Christian fellowship, is a sufficient answer to the present-day theories of modernistic missionaries, who speak of idolatrous systems, such as Hinduism, as only other forms of approach to the true God. Then comes the "railer" (*loidoros*, 1 Cor. 6:10; 1 Tim 5:14; Acts 23:4), often translated "reviler", which is something much more than a man who insists on ministering unprofitably to the saints, or trying their patience in other ways, but a man of bitter retort and accusation, degenerating sometimes into abuse. "Then they reviled him and said, Thou art his disciple, but we are Moses disciples . . . As for this fellow, we know not from whence he is" (John 9:28). The drunkard (*methusos*, 1 Cor. 6:10; Luke 12:45; 1 Cor. 11:21) needs little explanation,

BOOK REVIEW

**That the World May Know (Vol. 7),
"ASIAN GIANTS AWAKE",
F.A. Tatford. EOS. Price £7.95.**

This volume retains the very high standard of being extremely well written and produced. The task of editing the whole missionary series is eminently within the literary experience and competence of Dr Tatford.

The illustrative policy appears to be rather erratic. Illustrations rarely match the text where they appear and five, almost identical, pictures of Hong Kong

always remembering that the thought of habit enters into the matter; these terms represent habitual commission of the sin in question, at all events, generally speaking; and then we come, lastly, to the extortioner (*harpax*, Matt. 7:15; 11:12; Luke 18:11), from a verb, to clutch at or snatch away. This sin seems to embrace all phases of misappropriation of others' property, cheating, embezzlement, breach of trust, fraudulent bankruptcy and theft.

The delivering the offender to Satan for the destruction of the flesh was a special prerogative of the apostolic gift to which none today can lay claim. All that affects us today is summed up in the closing words of the chapter, "Therefore put away from among yourselves that wicked person"; that was the assembly's responsibility to be carried out in due order. ■

*Certain persons doing this alleged that they were "confirming their love" toward the one under discipline. But these words occur in the 2nd Epistle, chapter 2:8, where the delinquent has evinced deep repentance, but not before.

harbour appear throughout the book. Without wishing to sound critical it is sad that a picture of a lady missionary appears in a meeting, with no head covering and wearing trousers.

Many of the excellent photographs have been credited appropriately but no less than fifteen scattered throughout the book were in fact taken by our regular contributor M. Browne, formerly of Hong Kong, during a visit he made to China at the time of the Cultural Revolution. The one on page 91 was taken after brother Browne had spoken to the "Red guard" who asked that the snap be taken to

show the people of the west, "how much they loved chairman Mao's thoughts". Further interesting stories relate to the remainder. The "recent report" mentioned on page 92 is a direct allusion to the BM article in Regions Beyond by M. Browne "China Revisited".

A useful broad approach to missionary work in the far east has been given but one wonders at the value and wisdom of such credence being given to the "Little Flock" and Watchman Nee. Although there is an attractive devotional aspect to the work of this group, it should be noted

that their teaching includes the "city" church approach with an authoritative central oversight, the "partial rapture" error and belief in a "purgatory" type stage of experience to be passed through. Such can hardly equate to the suggested similarity to local assemblies (see page 113). Reference is made to aspects of these errors on page 459. As with all of this series the books are of general interest to those who wish to get a broad view of the areas dealt with both from a geographical and spiritual point of view.

J.R.B.

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The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th or month previous to issue.
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

England & Wales FORTHCOMING

DECEMBER 7

Coventry: Gospel Hall, Upper Hill Street, at 7.30 p.m. D.E. West.

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m. A.E. Phillips.

Bristol: Totterdown, 15 Bellevue Road, at 6.45 p.m. D.C. Hinton.

Ludlow: Gospel Hall, Cleveview, at 7.30 p.m. C. Stewart.

Yeovil: Finger Lane, Sherbourne, Dorset, at 7.30 p.m. A. Cundick.

Warrington: Hope Hall, at 7.00 p.m. A. Wiseman.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m. R. Sharman.

West Mersea: Assembly Hall, East Road, at 4.00 p.m. and 6.15 p.m. K. Totton.

Nottingham: Gospel Hall, Victoria Road, Netherfield, at 7.15 p.m. P. Harding.

Maidenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m. E. Gardiner.

Ealing: Grove Hall, The Grove, at 7.00 p.m. J.M. Sinclair.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. J. Harrison.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m. E. Parmenter.

DECEMBER 8 - 18

Cardiff: Heath Gospel Hall, Curll Avenue, Whitechurch Road, on Lord's Day at 3.00 p.m. and 6.30 p.m. - Mon.-Thurs. 7.30 p.m. Ministry R. McPheat.

DECEMBER 14

London: Gospel Hall, 97 St. James's Road, Bermondsey, at 7.00 p.m. J. Allan.

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m. C. Roberts.

Ely: Gospel Hall, Ship Lane, at 7.30 p.m. A. Carew.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. A. Leckie. Mr Leckie continues Monday to Thursday at 7.30 p.m.

Bristol: Ebenezer, 286 Filton Avenue, at 6.45 p.m. R. Dawes.

Bury St. Edmunds: Lancaster Hall, Tollgate Lane (opposite No. 24), at 7.30 p.m. A.C. Gooding.

Northampton: Gospel Hall, Osborne Road, Kingsthorpe, at 7.30 p.m. J. Salisbury.

Cheshunt: Mill Lane Chapel, High Street, at 7.00 p.m. B. Price.

Derby: Gospel Hall, Brunswick Street at 7.15 p.m. E. Reynolds.

DECEMBER 21

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. T. Smith.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. D.E. West.

JANUARY 4

London: Grove Hall, The Grove, Ealing, London, W.5. at 7.00 p.m. A. Cundick.

Ludlow: Gospel Hall, Cleveview at 7.30 p.m. E. Parmenter.

New Bradwell: Gospel Hall, Caledonian Road, at 7.30 p.m. P. Scarsbrook.

West Mersea: Assembly Hall, East Road, at 4.00 p.m. and 6.15 p.m. F. Epps.

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. D. Hinton.

Maidenhead: Parkside Hall, St. Luke's Road, at 6.30 p.m. B. Osborne.

Bristol: Speedwell, 62 Speedwell Road, at 7.00 p.m. R. Hill.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m. G. Davies.

Yeovil: Finger Lane, Sherbourne, Dorset, at 7.30 p.m. G. Beecham.

Derby: Gospel Hall, Brunswick Street at 7.30 p.m. H. Barnes.

JANUARY 11

North Wembley: Uxendon Hall, Elmstead Avenue, at 7.00 p.m. A. Leckie. Mr Leckie continues Mon.-Thurs. at 8.00 p.m.

Ely: Gospel Hall, Ship Lane, at 7.30 p.m. K. Jennings.

Northampton: The Gospel Hall, Osborne Road, Kingsthorpe at 7.30 p.m. R. Fenn.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. F. Epps.

Leicester: York Street Gospel Hall at 7.30 p.m. G. Anthon.

Bristol: Unity, 90 Shaldon Road, at 7.00 p.m. D. Sampson.

Derby: Gospel Hall, Brunswick Street, at 7.30 p.m. C. Lacey.

Scotland FORTHCOMING

DECEMBER 7

Inverkeithing: In Civic Centre, at 3.00 p.m., J. McDonald, A. McLean, J. Hunter. J. Hunter continues in Hebron Hall, Hill Street, from Monday to Thursday at 7.30 p.m.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road, at 7.00 p.m. J. Flanigan. G. Jackson. Mr Flanigan continues in ministry from Monday to Thursday at 8.00 p.m.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. I. Wallace. S. Arbuthnot.

Belth: Bethany Hall, Kirk Road, at 7.00 p.m. A.W. Foster.

Livingston: Gospel Hall, Deans, at 6.30 p.m. T. Aitken, A. Wilson.

Coatbridge: Hebron Hall, 20 Church Street, at 6.30 p.m. J. Gillespie, J. Harrison.

Bridge of Weir: Hope Hall, Maxwell Terrace, at 7.00 p.m. J. Hay, J. Campbell.

Hamilton: Low Waters Gospel Hall, Hall Street, at 6.30 p.m. F. Stallan.

DECEMBER 7-8

Knightswood: Missionary Weekend. A. Dryborough, Labrador, D. Gillies. Luthermuir and another.

DECEMBER 14

Ashgill: Bethany Hall, at 6.30 p.m. J.R. Baker, H. Scott.

Dunfermline: Hospital Hill. Saturday at 7.00 p.m. Weeknights 7.30 p.m. J. Hunter.

Cambuslang: Ebenezer Hall, Overton Street,

Halfway at 7.00 p.m. J. Harrison.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m. M. Radcliffe.

Tarbolton: Gospel Hall, at 7.00 p.m. J. Gamble.

Newmilns: Gospel Hall, Drygate Street, at 7.00 p.m. H. Hopewell, G. Jackson.

Wishaw: Ebenezer Gospel Hall, Young Street, at 6.30 p.m. W. Banks. D. Cook.

DECEMBER 21

Mayfield: Gospel Hall, Stone Avenue, at 6.30 p.m. B. Stapley, J. Rudd.

Motherwell: Shields Road Gospel Hall, at 6.30 p.m. I. Spiers, J. Burnett.

Ayr: James Street Gospel Hall, at 7.00 p.m. J. Baker.

Larkhall: Hareleeshill Gospel Hall, Howard Street, at 6.30 p.m. J. Harrison, S. Foster.

Whitburn: Gospel Hall, at 6.30 p.m. A. Naismith, G. Paton.

Glasgow: Bethesda Gospel Hall, 16 Holmfauldhouse Place at 7.00 p.m. W. Craig. R. Revie.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. J. Hunter.

Larkhall: Albion Hall, at 6.30 p.m. H. Hunter, G. Watson.

DECEMBER 28

Falkirk: Thornhill Gospel Hall at 6.30 p.m. J. Burnett, R. McPheat.

Airdrie: Hebron Hall, North Bridge Street, at 6.30 p.m. R. Revie, I. Spiers.

Hamilton: High Parks Gospel Hall, Silvertonhill Avenue, at 6.45 p.m. G. Jackson, S. Arbuthnot.

DECEMBER 31 - JANUARY 7

Glasgow: Harley Street Gospel Hall, Tues. 31 Dec. at 7.00 p.m. Bible Reading A.M.S. Gooding. Wed. 1 Jan. 11.00 a.m. and 2.30 p.m. (Harper Memorial Hall, Craigyhall St.) N. Crawford U.S.A., A. Dryburgh, Labrador, A.M.S. Gooding, J. Allen. Thurs. 2 Jan. Report Meeting. A. Dryburgh, Labrador, S. Curran, Brazil, F. Reid. Sat. 4 Jan. Bible Reading at 7.00 p.m. N. Crawford. Mr Crawford will continue Sun.-Tues. for ministry.

JANUARY 1 - 2

Aberdeen: In Gilcomston South Church, Union Street, commencing each day at 11.00 a.m., 3.00 p.m., and 6.30 p.m. closing at 8.00 p.m. Special subject for Bible Discussion Session on Thursday 2nd. 11.00 a.m. "The Ascension and Exaltation of the Lord Jesus". G. Fyfe, M. Hall, H. Scott. Missionary Reports on Thursday 3 p.m. J. Kirk (Nigeria) N. Lane (MMN) Luncheon and tea served in Hebron Hall, Thistle Street.

JANUARY 1

Kirkcaldy: Hebron Evangelical Church, Hayfield Road, at 2.30 p.m. R. Cargill, A. Naismith, J. Spiers.

Motherwell: Roman Road Gospel Hall Conference in G.L.O. Centre, 12 noon. P. Brandon, A. Gamble, J. Phillips (U.S.A.).

Kilmarnock: Central Hall, John Finnie Street at 12 noon. G. Jackson, A. Noble, F.A. Tatford.

Dumfries: Bethany Hall, Buccleugh Street at 12 noon. J. Rodgers, F. Stallan, J. Murdoch.

JANUARY 2

Larkhall: Harefriesmill Gospel Hall in St. Machan's Parish Church, Church Street at 11.00 a.m. A. Wiseman, R. Cameron, N. Crawford.

Whitburn: West End Gospel Hall, Annual Conference in Brucefield Church at 11.30 a.m. W. Craig, J. Hunter, J. Rodger.

Glasgow: Abingdon Hall Annual Conference at 3.15 p.m. J. Harrison, R. McPheat, G. Waugh.

Stranraer: Gospel Hall, Lewis Street, at 2.30 p.m. E. Dunbar, J. Flanigan.

Auchinleck: Gospel Hall, Park Road at 12.15 p.m. A. Prentice, D. Cameron, S. Arbuthnot.

Methil: Innerleven Gospel Hall, at 2.45 p.m. J. Anderson, J. Allen, P. Brandon, A. Foster.

JANUARY 4

Livingston: Gospel Hall, Deans at 6.30 p.m. J. Hay, J. Paton.

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. S. Arbuthnot, J. Paterson.

Hamilton: Low Waters Gospel Hall, Hall Street at 6.30 p.m. J. Gillespie, J. Harrison.

JANUARY 11

Newmilns: Loudon Parish Church, Main Street at 3.15 p.m. Dr. F. Tatford, A. Gamble, A. Prentice, F. Tatford will continue Ministry Mon. - Tues. 7.30 p.m.

Renfrew: In Albert Hall, Albert Road at 3.30 p.m. J. Anderson, J. Gamble, J. Thomson.

Armada: Annual Conference in Armadale Academy, West Main Street, at 3.00 p.m. J. Anderson, J. Hay, J. Flanigan.

Tarbolton: Gospel Hall at 7.00 p.m. A. Wilson.

Ashgill: Bethany Hall, at 6.30 p.m. N. Crawford, R. McPheat.

Gourock: Bethany Hall, Drumshantie Road, at 7.00 p.m. I. Spiers.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. D. Newall, J. Gillespie.

Larkhall: Albion Hall at 6.30 p.m. J. Baker, I. Steele.

N.Ireland FORTHCOMING

DECEMBER 7

Armagh: J. Allen, 8.00 p.m.

Ballymena: J. Baker, 8.00 p.m.

Ballylntagh: W. Barr, 7.30 p.m.

Cloughfern: J. Scott, 7.30 p.m.

DECEMBER 14

Armagh: W. Glenn (Missionary Report), 8.00 p.m.

Ballymena: D. Newall, 8.00 p.m.

Ballylntagh: S. Curran, 7.30 p.m.

Cloughfern: B. Currie, 7.30 p.m.

DECEMBER 21

Ballymena: J. Allen, 8.00 p.m.

Cloughfern: J. Flanigan, 7.30 p.m.

DECEMBER 25

Cregagh Street, Belfast: Annual Conference 7.00 - 9.15 p.m.

DECEMBER 26

Belfast Christmas Conference: Kings Hall 2.30 - 5.00 p.m. Bible Reading A. McShane 5.00 p.m. Refreshments: 6.00 - 8.30 p.m. Ministry. Passage for Bible Readings 2 Cor 8:1 - 9:15.

DECEMBER 27

2.30 - 5.00 p.m. Bible Reading A. McShane; 5.00 p.m. Refreshments; 6.00 - 8.30 p.m. Ministry Passage for Bible Readings 2 Cor. ch.8 v.1; ch.9 v.15.

DECEMBER 28

Ballymena: J. Harrison, J.M. Sinclair, 8.00 p.m.

Ballylntagh: S. Jennings, 7.30 p.m.

Belfast (Ormeau Road): J.R. Baker, J. Flanigan, 7.30 p.m.

Cloughfern: J.G. Hutchinson, 7.30 p.m.

DECEMBER 31

Belfast (Matchett Street): Testimony Meeting 10.30 p.m.

Belfast (Castlereagh): R. McLuckie (Gospel) 10.30 p.m.

Belfast (Albertbridge Road): Ministry 7.30 p.m.

JANUARY 1

Belfast (Albertbridge Road): Bible Readings S. Ferguson 11.00 a.m. - 1.00 p.m.; J.G. Hutchinson 2.00 p.m. - 4.00 p.m.; G. Ledger 5.00 p.m. - 7.00 p.m. Passage for Bible Readings 2 Cor. chapters 3, 4 and 5.

England & Wales REPORTS

YORKSHIRE, GREATER MANCHESTER, EAST LANCASHIRE, EAST CHESHIRE

Thurstonland, Yorkshire: A number of young men hired the village hall, (a cottage) in this small village for a short gospel campaign with meetings for both adults and children. Door-to-door work was undertaken and tracts distributed in Thurstonland and the surrounding villages of Stockmoor, Thunderbridge, Farnley Tyas, Brockhole, together with a few other places! Despite a number of interesting contacts and promises to attend the meetings, the local interest was poor. Several folk however attended from Skelmanthorpe and others connected with the saints in the assembly there also heard the gospel. In particular one lady showed good interest and only missed one meeting. The local saints appreciated the support given by believers from Skelmanthorpe and from other assemblies. Indeed, we have been asked to record their gratitude to those who also attended the campaign at Skelmanthorpe with J. Smyth, reported last month.

Wythenshawe, Manchester: N. Mellish took a week of Bible Teaching at the assembly at Wythenshawe dealing with Paul's letter to the Ephesians.

WEST MIDLANDS

Birmingham: The Annual Ministry Conference for the Birmingham and District Assemblies has been established for many years, meetings being held in a large hall in the City Centre. In recent times Hope Chapel Moseley has been used: the visiting brethren this year being A. Carew and S. Emery for the Friday and Saturday meetings.

Birmingham Aston: Park Lane was the venue for a Saturday evening ministry meeting conducted by A.E. Turner, a local brother who has given help at various other assemblies in and around Birmingham for many years.

Birmingham Moseley: October saw the commencement of a monthly series of ten-part Bible Studies on Tuesdays on the subject of "The Church". These meetings are aimed at

helping those young in the faith, but they are helpful to all believers in sustaining an appreciation of vitally important doctrine.

Broadwas on Teme: D. Bees from Bristol was in the Teme Valley for the first time to give a most appreciated word to the saints: as their winter Saturday Programme commenced at the end of September. E. Parmenter followed to give help a month later.

Coventry Upper Hill Street: The Annual Conference this year saw the visit of A. Gamble and P. Bees. The ministry was very helpful with the Person of Christ receiving emphasis. There was good support from visiting saints.

Crowle (nr. Droitwich Spa): N. Mellish gave an appreciated word of ministry, when he took time from meetings at Redditch, to start the Saturday evening series of ministry meetings.

Ludlow: A. Leckie after recent visits to Redditch and Birmingham (Northfield) was back in the West Midlands to spend a weekend in South Shropshire. His visit was a great encouragement to the small assembly and visiting saints.

Redditch Batchley Estate: N. Mellish was busy for two weeks conducting a children's effort, and taking a number of ministry meetings as well. The seed has been sown in young hearts and the saints helped and encouraged from the Word.

Solihull: C.S. Jarrett has made a number of visits to Poplar Road for both Saturday evening and various weeknights to give ministry. His visits have been a blessing and encouragement. The saints have appreciated his help.

EAST MIDLANDS

Mansfield: Three retired brethren continue, by the grace of God, in doorstep evangelism in this town of 58,000 inhabitants. Upward of 11,000 homes have been visited in the past 3½ years, and men and women great and small, rich and poor have been called to repentance and warned of the day appointed and urged to believe on the Lord Jesus Christ. 30% of the homes visited have been empty when they called and a tract left, but 8,000 have heard the gospel and had presented to them a gospel booklet. How many gospel halls have had 8,000 in to hear in the past 3½ years. Brethren pray for us. 8,000 in to hear in the past 3½ years. Brethren pray for us.

Winhill: F. Lonney was responsible for two weeks Gospel Meetings during which a young married woman and an 18 year old young lady who came through the Sunday School, confessed Christ as Saviour. The response from the locality was poor as approximately 2000 door step invitations were given. An open door at the local Junior School for morning assembly and a tea for senior citizens was given thereby providing further opportunities

to preach the word.

EAST ANGLIA

Village Open Air Testimony in Central Suffolk:

Despite the poor weather this summer it was possible to visit one or more villages with tracts every Saturday and, on all but three occasions, conditions were also suitable for preaching. Most weeks there were more workers than in recent years. They were encouraged to see some attention paid to the preaching on many occasions and look to the Lord for his blessing on the Word. A new venture this year was the distribution, with the tracts, of a card offering Postar Bible Club to children and Bible Courses to adults. One adult and four children have returned cards and prayer is requested that the Spirit of God will work in their lives.

Wactcliff-on-Sea: Ten days of children's meetings were conducted by S. Mountstevens. Unexpected opposition came from the school directly opposite the hall. Normally sympathetic and helpful, this time no help was forthcoming and a request was made that no leaflets should be given to the children. As one might expect, Satan's effort was thwarted as the Sunday School children did their own inviting and up to 50 children heard the Word of God — more than in previous years. The attention and general behaviour of the children was exceptionally good. Although no visible results obtained, we can be sure the Lord will bless His good Word. Parents and friends came in good numbers on the last night to see the children collect their prizes. 18 chose Scriptures as prizes including a little Indian girl who brought her parents along. They will shortly be returning to India; praise God she is returning with the living Word of God. May it be read to the saving of precious souls.

Stowmarket: There was great joy and encouragement for the assembly when a husband and wife were both saved on the same evening under the preaching of A.C. Gooding. Irene had been attending Women's Meetings and occasionally Gospel meetings for a number of years. It was clear that she was very interested and concerned about spiritual matters and much prayer was made on her behalf. Recently her husband, Graham, began coming more often to the Gospel meeting so it was wonderful when they were saved together. Since their conversion they have been keen to learn of the Lord and enjoy attending meetings regularly. We continue to pray for their spiritual growth and for their young children now enjoying the privilege of a Christian home.

SOUTH EAST MIDLANDS

Buckland Wharf: An encouraging conference has been followed by several weeks of Gospel meetings by D. Morgan. A man contacted during door-to-door visitation came that night

to the meeting, and returned the following night with his wife.

Wallingford: S. Mountstevens has had two weeks of meetings for children and adults. Our brother had a mixed reception when visiting local schools. The assembly has worked hard at tract distribution and visitation.

KENT & EAST SUSSEX

Eastbourne: S. Mountstevens was able to hold children's meetings on Eastbourne beach again this summer and reports good interest and favourable weather, with many adults listening to the gospel also. These beach meetings have boosted the numbers attending the children's work of the local assembly at Marine Hall. Praise God that souls have been saved among the young. The assembly have also held special meetings on the beach for parents and friends of the children and they report a good turn-out.

Wainscott: Gospel meetings conducted by R. Smith are in progress. About 20 old folks came to the Gospel Hall for tea and stayed to hear a challenging gospel message. The attendance at the children's meetings has been generally poor but they have listened well, about 45 children attended on Friday. The gospel meetings have been poorly attended but some unsaved have been present. Our brother has visited many homes in the area and witnessed in the open-air in the streets of Wainscott.

Hildenborough: The assembly were greatly helped by ministry on the Tabernacle for 6 days by G.B. Fyle. A fine model of the Tabernacle and pictures loaned to the assembly for the occasion aided the understanding of the Christ exalting ministry. T. Bathgate conducted a week's children's meetings which helped to boost the number of regular attenders. Visitation work in the area met with a favourable response and, there was good attendance at the monthly Senior Citizen's Tea.

HANTS, DORSET & W. SUSSEX.

Bishops Waltham: S. Mountstevens conducted a week of meetings for children. It was a real joy to see good numbers attend this little hall with about 50 children coming in under the sound of the good word of God. Some parents attended with their children each night. On prize giving night the hall was full. This effort was a real encouragement to the small assembly which has been a struggle to survive by a faithful few for many years. Recently the numbers have been added to with the arrival of two couples with young families. This could be the beginning of an on-going work, a joy to a few faithful praying sisters. Please pray for the assembly testimony here that it may be truly established for the glory of God.

LONDON AREA

Harrow, Belmont: John Baker conducted two weeks gospel outreach in this suburban area of greater London. There was much interest both on the doorstep and at the meetings, where particular effort was made to reach Senior Citizens and youth. An opportunity to speak to a lunchtime gathering at the local Civic Centre aroused further interest and a good number turned up to hear a powerful and arresting presentation of the gospel, which left many stunned to silence.

Uxbridge: Following a two week children's effort in April this year, S. Mountstevens spent a further week in September. Despite covert opposition and the understandable reluctance of parents to let their children out in the evenings, over forty children with some parents gathered on the final night. Half of the children attending did not attend Sunday School. His word shall not return unto him void.

Scotland REPORTS

HIGHLAND & NORTH EAST COAST

Newmill: During four weeks Gospel Meetings in the village of Newmill, F. Reid and R. Soutar were encouraged by a growing number of children attending, but had no response from the adults. However the seed was faithfully sown in the village and results left prayerfully with the Lord.

Peterhead: R. McPheat preached the Gospel for four weeks and saw a growing interest and attendance, with some coming to the Hall for the first time. A young woman and young girl professed faith in Christ.

GRAMPIAN REGION

Aberdeen: Around 40 young people, mainly from Fernilea assembly recently spent a weekend at Cullen. The priority being Scripture study. Mr R. Stephen gave very practical and challenging ministry on the beatitudes.

Fernilea assembly have had some encouragement recently with a young man of 21 being baptised and brought into fellowship. As a youngster he had attended the children's meetings.

Montrose: A. Pollard is currently distributing cards in towns and villages in the area where there is no apparent work for the Lord. He is offering Gospel of John, Journey into Life Booklet and Bible study courses. He has already had several replies from interested families and is currently following up.

Inverbervie: The children's meetings are

again going well with around 60 children attending. Please pray for 2 older girls who made professions at summer camp and are very eager to learn more of God's Word.

STRATHCLYDE — SOUTH WEST

Annbank: Allistair Young had recent special children's meetings at Mossblown and Annbank. At Mossblown 90-100 attended each evening representing 75% of the child population in the village. The Annbank meetings coincided with the Autumn School Holiday and the meetings were in the morning, with about 50 attending. Meetings finished with parents night on Friday evening of second week. Quite a number of parents came, many of whom had not been in the hall before.

FIFE, TAYSIDE, CENTRAL

Dalgety Bay: Further to last month's report of the work here with T. Aitken and A. Aitken, it is encouraging to mention the fact that a woman who was attending the meetings professed faith in the Lord Jesus.

LOTHIANS & BORDERS

Livingston (Dedridge): Building of the exterior of the Hall has now been completed, and the interior work is well in hand. An elderly lady recently saved has been baptised and received into fellowship. There are now 34 believers in fellowship. Good numbers of unsaved still attending the Gospel Meetings.

DUMFRIES & GALLOWAY

Kirkconnel: The believers had much joy when two young men from unbelieving homes professed faith in Christ, within a few days of each other. One of them attending his first gospel meeting one Lord's Day and having been convicted was saved the following Lord's Day.

LANARKSHIRE

There had been a good deal of exercise in the Gospel during the month of October, with five different series of meetings going on at the same time.

Hamilton High Parks: A great interest was shown in meetings conducted by R. Revie after much work had been done on the doors by the local Christians. Our brother found it a full time job getting round the folk with interest being shown. The meetings were well attended with some little blessing as the meetings closed.

Hamilton Low Waters: This was the first meeting to be held since the hall had been renovated after the fire which had almost destroyed the building. A good number of neighbours came in to see the hall and attended the meetings. There were unsaved in attendance at all the meetings with a young

man of thirty four from the district professing Christ as his Saviour. The gospel meetings were preceded with a week of ministry on the subject of Blessing by Jim Allen who preached faithfully and with feeling during the remaining weeks in the Gospel.

Blantyre: Jim Smyth preached the Gospel during October with the meetings continuing for an extra week due to the interest of some of the unsaved coming to the meetings. There was some blessing as the Lord blessed His word to saint and sinner alike.

Forth: There was a good interest stirred up in the meetings at Forth with J. Speirs reaching the people of his own district with the message of the Gospel. Good numbers attended nightly, we wait the Lord's blessing upon His good word sown.

Motherwell Shields Road: The meetings have continued during October and at the time of writing are still going on. The Gospel has been faithfully preached each night by Mr Sam Ferguson. Unsaved have been present at the meetings, with some interest shown in the district. We are looking to the Lord to bless His own word to all who have heard.

N. Ireland REPORTS

CO. ANTRIM

Carnlough: A. Caufield and A. McClean commenced with a week specially for young people, and have continued on in the gospel for adults. A difficult area. Prayer valued.

Crosskeys: T. McNeill has commenced in the gospel.

Drumack (near Rasharkin): S. Maze and R. Eadie have commenced gospel meetings in a portable hall. A hard and needy district. Nearby assembly very small.

Larne (Craigyhill): Meetings continue with interest amongst outsiders. The area has been well visited by the assembly and by the evangelists, J. Brown and J. Lennox. Good meetings with some blessing.

Lisburn (Wallace Avenue): A. McShane and D. Gilliland continue in the gospel.

CO. ARMAGH & CO. MONAGHAN

Ardmore: A. Carew had a short series in the gospel.

Glenanne: W.J. Nesbitt and T.W. Wright continue in the gospel with good numbers, including some locals.

Monaghan: N. Turkington had a week of ministry for the encouragement of this small

assembly.

Lurgan Conference and Bible Readings: from 12th - 18th October. Large numbers gathered for each session. The ministry was instructive and practical. Missionary reports interesting and challenging. The gospel was faithfully preached on Lord's Day and Wednesday evenings.

CO. DOWN

Annalong: J. Hawthorne and A. Davidson continue in the gospel with interest.

Gransha: E. Wishart has commenced in the gospel.

S. Jennings has had series of ministry meetings and Bible readings in the following assemblies: Ballymagarrick, Holywood and Mullafermaghan. The ministry has been of a practical and profitable nature.

CO. FERMANAGH

Enniskillen: A. Aiken and A.J. Beattie have commenced in the gospel. Prayer valued for this effort.

Ballinamallard: Annual Conference. On the night of 25th September an IRA bomb exploded in the village of Ballinamallard, causing quite severe damage to many buildings including the Gospel Hall, where the Assembly's Annual Conference was due to be held one week later. It is greatly to the credit of the local believers that the gathering was able to be held as planned. The ministry of the Word was given by D. Kane, J. Hawthorne, T. McNeill, J. Milne, T. Wright and W.J. Nesbitt.

Enniskillen: (Half Yearly) Annual Conference, held 19th October. Although smaller than in recent years, the Conference proved profitable. Interesting missionary reports were given by J. Milne (Venezuela) and L. Mullan (Japan). Ministry of the Word was by A.J. Beattie. (Enniskillen).

CO. LONDONDERRY & CO. DONEGAL

Londonderry: B. Smyth and B. Glendinning are seeing a good attendance by the believers' children, but the response from the district is proving to be inconsistent.

Magheracorran: G. Stewart and S. Patterson have been encouraged by a young woman being saved, and an increase in the numbers attending.

Ballylntagh: L. Mullan had four nights of much appreciated ministry. The assembly had visits also from T. Bentley and J. Short.

Bellaghy: P. Harding had five nights of encouraging ministry meetings.

CO. TYRONE

Kingsmills: J. Martin and W. Jennings have finished gospel effort, which was well attended. A few have professed to be saved.

Lungs: W. Glenn and B. Bingham have made a start with the gospel in this needy district. Prayer requested for blessing.

Fintona: P. Harding had a week of ministry meetings which proved interesting and helpful for the Lord's people.

Donemana: Annual Conference. Hall well filled, and helpful ministry by W.J. Nesbitt, D. Kane, J. Martin, J. Hawthorne and J. Milne.

BELFAST & DISTRICT

Cregagh Street: T. Meekin has seen the Lord's hand in blessing in the gospel. Three have professed faith in Christ, including brother Meekin's own daughter, in the fourth week of the meetings.

Donegall Road: J. Thompson and N. McKeown continue in the gospel. The district has been well visited, and a few strangers have come in.

Addresses PERSONALIA

All correspondence for Whitburn assembly should now be addressed to: Mr George Paterson, 3 Glenmore, Whitburn, EH47 8NP. Tel: 0501-42789.

All correspondence for Mr D.C. Hinton should now be addressed to: 23 Vinlake Avenue, Ickenham, Middlesex, UB10 8DS. Tel: Ruislip 73037.

All correspondence for Bethany Hall, Troon should now be addressed to: Mr Robert McAdam, 5 Mennock Lane, Troon, KA10 7HQ. Tel: 0292 313087.

All correspondence for Gransha assembly should now be addressed to: Jack Hartley, 11 Gransha Road, Newry, BT34 1NS. Phone Rathfriland 38667.

With CHRIST

Mrs AGNES McLELLAND, on 15th July, aged 93 years. Saved at 13 years of age, she came to Lanark assembly almost 60 years ago from Newtongrange. Absent from the body at home with the Lord.

Mrs. ELIZABETH REA, of Carryduff, N.I., on 2nd August, aged 74 years. Widow of Mr T.

Rea Missionary in Central Africa. Our sister went to be with Christ after a trying illness. Saved in early life and in fellowship in Gransha and Ballymagarrick assemblies. An outstanding Christian lady who was esteemed by all. Will be greatly missed by her family and friends.

Miss MARY DOCHERTY, on 13th August, aged 89. Our sister was saved as a girl and was in fellowship in Kilwinning assembly for many years. She bore a quiet but bright and consistent testimony. She loved to attend the gatherings of the Lord's people until failing health prevented her from doing so.

Mrs ANNE TWISS, Cookstown, on 25th August, while visiting friends in Ballymoney. Although of advanced years, she remained a very faithful member of the assembly and a regular attender at all meetings held in Cookstown Gospel Hall for almost 60 years. She had a deep prayerful and practical interest in the activities and needs of medical missionaries, especially in those who laboured among lepers. A faithful sister who will be greatly missed in the assembly. A fitting tribute to her outstanding qualities of devotion and faithfulness was given at the funeral service in the Gospel Hall.

Mr WILLIAM H. LAMDIN, on August 27th, aged 87 years. He was brought up in the assembly at West Byfleet, the eldest child of six, who all trusted the Lord. In 1925 he married and moved to Guildford and for 60 years he served the Lord in this assembly. When the assembly moved to premises in Manor Road in 1932 he immediately became involved in every aspect of the work, door-keeper, precursor, Sunday School teacher and Superintendent. He loved to gather with the Lord's people, having a good testimony both amongst the Lord's people and with his neighbours, giving an excellent example of faithfulness for us to follow. He was steadfast, unmoveable, always abounding in the work of the Lord, his labour was not in vain in the Lord.

Mrs MARY TAIT, on 28th August, aged 85 years. Saved early in life our sister was in fellowship with the believers meeting in the Gospel Hall, Fraserburgh. Although being laid aside in hospital for many years, she was known in former days as one who opened her door to the Lord's people. "Faithful in all things".

Mrs JEAN DOCHERTY, on 1st September. After a long illness patiently borne. Saved for 60 years. In fellowship at Dunmullan Assembly where she continued steadfastly until prevented by illness. Her funeral was one of the largest seen in that district for some time. Prayer requested for her husband and family.

Mrs JANET SMITH, on 10th September, aged 84 years, after a long illness patiently

borne. Saved and baptised in Edinburgh and in happy fellowship in Leith and Gorgie assemblies. Latterly in Cumbernauld assembly where she bore a quiet and consistent testimony, and continued faithful to the Lord and the gatherings of His people. An example to all. Prayer valued for Mr Smith and family.

WILLIAM MCCOMBE, suddenly on 10th September, while on holiday, aged 74. He was converted at the age of 12 and was in fellowship in Auchinleck assembly. Later his employment took him to Glasgow, where he met with the Lord's people in Albert Hall. In 1946 he moved to Troon, and was in fellowship in Bethany Hall, Troon. Our brother was not a nominal member of the assembly, but was active in all branches of the work. One thing which characterised him was loyalty to his home, to the assembly and above all to his Lord and Master. His loss to the assembly is great. Prayer would be valued for his wife who lost her partner on the day of their Golden Wedding Anniversary.

Mrs R. TWADDLE, on 14th September, aged 85 years. She served the Lord with her husband, Robert for 14 years in the land of Algeria until June 1939, due to the War she was unable to return. Thereafter she was associated with the assembly at Hallelujah Hall, Motherwell for 45 years and finally was in fellowship in the Roman Road Gospel Hall. Prayer valued for her aged husband.

JOHN JAMES CARLISLE, on 16th September, after a long illness borne with christian patience. He was saved in his early teens in the assembly at Greenview Hall, Pollokshaws. In 1949 he and his family moved to Carnwath and he was received into fellowship in the Lanark assembly. In 1955 the family moved to Blackburn, where he was in fellowship in Gospel Hall, Blackburn. In 1974 he moved to Carlisle and was in fellowship in the Gospel Hall there until he was admitted to hospital in 1983. He will be remembered for his outstanding interest in young people and for his faithfulness and zeal in all assembly activities. Prayer would be valued for Mrs Carlisle and family.

Mr ROBERT GEMMELL, on 20th September aged 75 years. Saved in early teens in fellowship at Ballochmyle assembly and Auchinleck since 1938. He was present at all gatherings of the Lord's people where he ministered and preached the Gospel. For many years he was correspondent, also Sunday School and Bible Class teacher. Please remember his two daughters in prayer.

Mrs L. WRIGHT, on 27th September, after a long period of disablement and illness. As a girl of 10 she trusted the Lord and was in Assembly fellowship at Roman Road, Motherwell for 30 years, attending gatherings when physically able. Remember her husband and family in prayer.

Miss MARY LENNOX, on 30th September, aged 87 years. Saved 65 years and in assembly fellowship. Took a great interest in the gospel at home and abroad, and contributed much, to further the work of God. Bore an unblemished testimony and was highly esteemed by all.

Mrs ELIZABETH COWIE, on 1st October, aged 81 years. Passed quietly into the presence of the Lord after a time of illness in which she bore a meek and bright witness. Will be much missed in the home and assembly where she continued steadfastly for many years.

Mrs ISABELLA CALDWELL, suddenly on 2nd October. Saved 52 years and in fellowship at Donemana assembly where she continued faithfully until her homecall. A quiet Christian lady who will be greatly missed. The large funeral was an evidence of the esteem in which she was held. Prayer requested for her husband and daughter and son and the family circle.

Mrs EVA RINGLAND, on 2nd October. Peacefully after a prolonged illness. Saved 54 years and was baptised in a flax dam and received into Drumlough assembly latterly in Shanagan. A godly, consistent sister who with her husband, Robert kept an open home for the Lord's people. Prayer valued for Robert and also two sons who are not yet saved.

Mr J. STEEL, on 6th October aged 85 years. Physically disabled since birth. In fellowship at Roman Road Hall, Motherwell, for 25 years. Baptised in the Solway whilst resident in Machermore. For long years Jimmy had been in Homes and Hospital but when circumstances permitted he loved to meet with the Lord's people.

Mr K. CRAIG, on 10th October. Saved 54 years when a member of Mr J. Buntain's Bible Class. Later in fellowship at Greenock assembly, then in Caledonia Hall. Witnessing for the Lord until illness afflicted her and restricted her meeting with the Lord's people. Her many years of suffering showed the strength of her faith and her true christian character. Prayer is requested for her husband and family.

Mrs AGNES McLEAN 25th October. In happy fellowship at Roman Road Hall, Motherwell for almost 60 years, recently resident in Auchlochlan House. A beloved sister with a cheery and friendly nature who loved the assembly gatherings. Missed by all.

JOHN BRADY, on 8th August, aged 77 years, after a long illness patiently borne. Saved in 1941 and was in fellowship in Sauchie assembly. From 1954 in fellowship in the assembly at Sanquhar, Dumfriesshire until its recent closure due to lack of numbers. A pillar of the church and one who loved the meetings and was given to hospitality. Prayer would be valued for his widow, two sons and one daughter.

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Mockridge & Roberts or
telephone 0643 2594
no price increase this year
Our prayer as you join us that
your experience will be as in
Isaiah 55:12.

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"Haliyatho", Balloch, Inverness: Restful or
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