

The Believer's MAGAZINE

FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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THE LORD'S SUPPER

by THE EDITOR.

(i) Keep The Ordinances.

THE concern of every loyal-hearted believer should be to have the assurance that all his actions and all his activities in the Master's service have divine approval, and are solidly based upon a definite word from the Lord. Ignorance is a most fruitful source of departure from the pattern for conduct, individual and communal, of those who profess to have accepted the Christian manner of life. It is for that reason that those who have been fitted by the glorified Head of the Church to instruct others should always insist that the Scriptures of Truth, without addition or subtraction, without manipulation or mis-quotation, are the sole source of instruction and the sufficient guide for behaviour. Acceptance or rejection of the adequacy and finality of the teaching of the Bible determines one's attitude to many of the questions which agitate the minds of men in the modern ecclesiastical world.

SO easily does the human mind rely upon the traditions of men, and so unwilling are the majority of believers to make personal investigation of certain matters, that problems arise which would have no existence if men studied the original sources in the Bible without consulting the tenets of their particular church association. Even the human mind of a person actually regenerated by the Spirit of God is so prone to follow "paid leadership", that it is exceedingly difficult at times to convince men of sincerity and probity of departure from the word of the Lord. Christendom, with its multiplicity of beliefs and practices, is the result of following the pronouncements of men rather than the product of obedience to the unvarying word of God. Even ecclesiasts, whose defence of many of the cardinal facts of the Christian Faith demands our utmost respect, are sometimes found in the ranks of the sophists endeavouring to justify practices which have no authority from Apostolic times. It is very much easier to follow the pathway of popularity, to think with the majority, than to accept the unfamiliar and unpopular example of the first Christians.

SEVERAL factors may contribute to personal re-actions to divine truth. Environment exercises an unsuspected influence on our modes of thought. Unwittingly, from the earliest days of conscious life, we each accept, often-

times without question, the instruction of others, and that instruction becomes so inextricably part of ourselves that it is with extreme difficulty that we can investigate its reliability with candour and without prejudice. Temperamentally, too, we are apt to absorb easily certain aspects of truth and to reject others because the latter do not readily appeal to our temperamental make-up. For example, temperament frequently, if not always, determines the type of literature that appeals to our taste, and, being human, it is natural for us to follow the bent of the mind. Tradition plays its part too; but tradition must be scrutinised that what is merely human encrustation might be separated from the more desirable core of divine truth. Few, if any of us, are free from bias in one direction or another; in fact, so prone are we to bias that our interpretation of debated Scriptures is often determined in consonance with the tradition to which we may be accustomed. Against all these elements in our mental constitution we must all deliberately and sincerely contend if we are to seek the mind of the Lord.

THESE introductory paragraphs are penned by way of warning as we set about a series of investigations into the New Testament teaching about the ordinances of the Christian Faith for which we are exhorted to contend earnestly. For such investigation humility is necessary, and sincerity, and above all painstaking dependence upon the guidance of the Holy Spirit as we permit Him to be our Teacher and Illuminator. If inferences are to be made from any particular passage under consideration, then these inferences should be consistent with recognisable general principles in the Bible, and should find corroboration in other and allied portions of Scripture. They should never contradict plain statements in other parts of the divine Volume.

SO concerned was the Apostle Paul for the attitude of the in the church at Corinth that he exhorted them to keep the ordinances as he had delivered them, evidently by oral transmission. In the confused state of the Christian community in that city there was the ever-present danger that pre-occupation with other and less important concerns would produce in the believers a disregard for these ordinances that might result in a discontinuance of their observance, or in a relegation of them to a place of secondary significance. Or, even worse, they might be so perverted as to be unworthy of association with the name of Christ.

THE dangers confronting the earliest Christians have not died—they persist with us still. There are those who maintain that ordinances are the swaddling clothes of Christianity, and these can be discarded now that truth with a richer content has been communicated. Ordinances fitted the age of transition from a divine order of ceremony and ritual as Israel of old knew it to a more spiritual order in which believing men are occupied with an exalted Christ. Others still recognise them as part of the divine revelation for the time now present, but perform them in such a perfunctory manner, that their observance is more mechanical than spiritual. With large sections of Christendom the two New Testament ordinances have been so perverted from their original simplicity and intention by the additions and inferences of men, that they are scarcely recognisable as having any legitimate connection.

THE best way in which to avoid any of these dangers is to make no compromise, but to remain loyal to the Scriptures, cost what that loyalty may.

CHRIST AS LORD.

The whole passage (Matt. 28. 18-20) is permeated with the thought of Christ's *authority*. Examine the force of "therefore", "teach", "the name", "to observe". His being Lord is more basic than His being Teacher, which is the meaning of "Master" in John 13. 13, 14 (not so in 2 Tim. 2. 21). He put "Lord" first, they put "Teacher" first. Have we the hearing ear? How the Lord valued and recognised the Gentile captain's appreciation of His authority (Luke 7. 2-9): He "turned Him about and said". Peter proclaimed Him (Acts 2. 36) not only Messiah, but, with first priority, Lord. He was Spirit-led (1 Cor. 12. 3) to do so himself, God-inspired (1 Pet. 3. 15 R.V.: compare Isa. 8. 12, 13) to enjoin others. Christ as Lord is Paul's fundamental Christian message (2 Cor. 4. 5 R.V.). The obedience of faith is for himself in Rom. 1. 5, for believers among all nations in Rom. 16. 26.

That *not all Christians* are owning Christ's Lordship is shown in 1 Tim. 5. 11-15. Young women bent on marrying regardless of Christ, waxing wanton! Second marriage is legitimate. All marriage is to be "in the Lord" (1 Cor. 7. 39). This does not mean merely that a Christian's intended partner is to be a believer.

Baptism and the Lordship of Christ are connected, how?

Not the Fatherhood of God, but the Lordship of Christ, is the great thought regarding the Lord's Supper. Note references to Christ as Lord in 1 Cor. 11. 23-32.

Christ's Lordship bears on family life, business life, everything in life (Eph. 6. 1-9; Col. 3. 16-25), money, time, talents, etc.

Dr. R. C. EDWARDS, Australia.

SERVICE AND REWARD

Matthew 20. 1—16.

by G. J. HYDE.

Service

Scripture consistently harmonises in all its declarations, ever working towards a definite end, as illustrated and enforced in this parable. Christ had said (Luke 10. 2), "Pray ye the Lord of the Harvest that He would send forth labourers into His harvest". So here—it was the Master Who put the labourers to work in the vineyard. In Christian service, unless the call is Divine, efforts will be useless and no fruit abound to the worker's account. When God's servants go at His bidding, He leads them on to victory whatever the task appointed. The worker's attitude should always be that of the prophet Isaiah—"Send me" (ch. 6. 8). When they go unsent, failure inevitably follows. But parables have varied applications; as one has said, they are like many sided precious stones, cut so as to cast their lustre in more than one direction. From this story we can learn a lesson of diligence. There is no excuse for idleness, implied by the Master's enquiry, "Why stand ye idle all the day?" Some were called early and others late for the specified work of the Vineyard, but how were the other hours spent? It is apparent that there are legitimate hindrances in certain cases owing to family or other reasons, which it would be sinful to neglect, that hold back workers from public service. Such would-be labourers may be earnestly seeking the will of the Lord to "launch out into the deep", but for the time being, the call is in another direction. Waiting times, however, need not be wasted times, they cultivate patience and endurance. God's discipline is wholesome; a submissive spirit will profit by it and be preserved from cankering care and disappointment. God has redeemed and purified us unto Himself (Titus 2. 14), and if that thought governs our lives, we shall gladly yield to His control, enjoying satisfaction in the rest of faith. We should not then remain inactive when hindrances seem to mar our progress, but recognise that God is educating us for other service. If one door is closed, He will open another. Perhaps the most important lesson hidden in the parable is one that calls for self-examination. The Lord did not directly condemn Peter for what he had said, but elements of selfishness, avarice and envy were at the root of his desire. Peter had momentarily fallen from the height of his greatness and is presented in the ignoble light of self exaltation. The Lord's word, though spoken so gently, must have caused the apostle much sorrow on reflection, as the meaning became clear. Christ having emphasised it again in the parable.

The statement was surely intended to intensify the rebuke and sweep away such unworthy motives. Christ said they were the result of "an evil eye". Labour for God is not to be actuated by a mercenary spirit whatever the period served or place occupied, but motivated by a desire to glorify the Lord Who calls us into fellowship with Himself.

Judgement

The character of our service will be tested by Divine scales, and judgement passed according to how we have responded to what God has purposed and permitted to take place in our lives. The eleventh hour labourers had not been hired: they were waiting for the call, the result will therefore be according to the readiness with which opportunities have been embraced or neglected. Some have large fields of service, others are definitely restricted. Faithfulness is required to enter doors that God opens. Christ (the only One qualified to judge) will determine the value of work performed.

Rewards

Rewards will be given, not according to the quantity, but the quality of service rendered, as the Lord knows the spirit, motive and object of the worker. He "seeth not as man seeth" (1 Sam. 16. 7), as was evidenced in the history of David. We need have no fears as regards what will ultimately take place. "Whatsoever is right", above referred to, reveals the moral glory of God's judgement. Whatever the service warrants will be paid for in the moral glory of Heaven. We have the promise, "He that **reapeth**, receiveth wages and gathereth fruit unto life eternal" (John 5. 36). There will be gracious rewards common to all servants, while there is an implicit promise in the Lord's words in chap. 19 that surrendered interests for His sake will not be forgotten, special rewards being accorded to those who with true devotion have diligently sought to carry out His will to the fullest measure of their power.

Finally, we may observe the longsuffering tenderness and patience of God with His children. He does not give up because they are slow to act. He continues to seek their co-operation and partnership in the work of the glad tidings. So, in His love, He comes again and again, once, twice, thrice, four and five times with His appeal. He never tires or grows weary. The measure of our eternal blessing depends upon our answer to the call.

Shall we not, therefore, gladly respond and earn His commendation: "Well done, good and faithful servant, enter thou into the joy of thy Lord" (Matt. 25. 21) ?

POLITICS

THERE is much diversity of opinion among those who profess the Christian name on this matter. Some contend that the Christian should take part in politics, others that he should not. There are many on both sides, for whom we have a good deal of respect. But in seeking a satisfactory answer to a question such as this, we need to go beyond the arguments and practices of men, and seek our counsel from the Lord alone. We would therefore turn to Him and His Word for help in the matter.

A politician is one who takes an active interest in the government of his city, or country, and the world at large. He claims and exercises the civil privileges conferred upon him as a citizen of the world to create, or to influence the conduct of rulers. He joins in praising those in authority when they govern according to his political creed, and condemns them when they do otherwise.

A Christian is a person who has been born of the Spirit of God (John 3. 5), separated from the world by the cross of Christ (Gal. 6. 4), and called to be a partaker of a heavenly calling (Heb. 3. 1). On earth, he is a stranger and a pilgrim (1 Pet. 2. 11), not of the world as Christ was not of the world (John 17. 16). Our citizenship is in heaven (Phil. 3. 20 R.V.). While we are on the earth, we are told to shine as lights in the world (Phil. 2. 15) and not be unequally yoked together with unbelievers (2 Cor. 6. 14).

Now the question asked is—Ought a Christian (not a mere professor) a man according to the above description, to engage in political affairs? Has he been called by God to do so? Is he, in so doing, acting according to his calling, and the example left him by our Lord Jesus Christ, in obedience to the commandment of God? The earthly life of the Lord Jesus Christ is a pattern for the Christian. He left us an example that we "should follow His steps" (1 Pet. 2. 21). All that He did, and all that He omitted to do was pleasing to His God, for He said, "I always do those things that please Him" (John 8. 29). Was the Lord Jesus Christ a politician? Did He take an active part in the government of His country? Did He exercise His civil rights as a citizen, or seek to influence the people against the government then in power? I do not find that He acted in either of these ways, nor as a politician at all.

He lived in a time when the government was anything but what it ought to have been. His nation was oppressed by the tyrannical rule of Rome. An Edomite was on the Throne, in David's city. The poor were crushed, and the righteous suffered wrongfully. Yet He took no political action to have it otherwise. The Lord Jesus Christ was not a politician. Once He was asked to become a judge, and to arbitrate between two brethren concerning a contested inheritance, but He refused, and in His answer, He turned the occasion to good account, by warning His disciples against covetousness, and the unsaved against neglecting to consider the world beyond the grave, and to be prepared for eternity. If the Christian follows His example, he will do likewise.

At another time He was told of an outrage committed by Pilate, who had mingled the blood of certain Galileans with their sacrifices (Luke 13. 1). Here was a case of sacrilege; a trampling on the religion of His countrymen, by a Pagan tyrant, just such a case as would rouse a politician to immediate action. Did the Lord Jesus Christ denounce the outrage? Did He applaud His countrymen as martyrs? Did He stir up the people to redress? No! Concerning the political aspect as the case, He was entirely silent, but from it, He pointed the solemn moral to the consciences of His hearers, "Except ye repent, ye shall all likewise perish" (Luke 13. 3).

Yet again He was asked, unjustly, to pay a tax while in Capernaum. Did He resist as a politician would say, "For the sake of example"? No! He proved His freedom from the tribute, but immediately worked a miracle to provide Himself with the means to pay it. The Lord Jesus Christ was **not** a politician. If He had been He would surely have acted in a case like this.

When others came to Him, asking if they should pay tribute to Caesar, He refused to enter into the question of Caesar's political rights, and simply said, "Render unto Caesar the things which are Caesar's, and to God the things which are God's" (Matt. 22. 21). The example of the Lord Jesus Christ was in all points perfect, yet He was not a politician. He left His people nothing to copy concerning politics, save His entire abstinence from them.

This being so, I conclude that a Christian, one who is united to Christ in Heaven, by His cross severed from the world, and who follows His example cannot be a politician either. He says, "I have given you an example" (John 13. 15). It is enough for the disciple that he be

as His Master. (Matt. 10. 25). In the Lord's commandment to His people, the duty of subjection to the powers that be (Rom. 13. 1) is plainly enforced, and this duty remains the same, no matter what political party may be in power. The Christian is commanded to "obey" those in authority, whoever they may be, and in obeying the ruler, he obeys God. The only exception to this rule would be, if the government should command what God forbids, or prohibit what God commands. Then God's commandments must always have the first claim (Acts 4. 19). In such a case insubjection to rulers would not be self-will, it would be obedience to God.

But while the believer's place, and duty as a subject are emphasised again and again (1 Pet. 2. 13, 14), there is no commandment given as to the behaviour of a Christian ruler, nothing to guide the believer as a politician. To those who believe in the sufficiency of Holy Scripture to guide them in fulfilling all their earthly relationships, the silence of Scripture on this will be significant. The absence of all legislation for the conduct of the Christian, as a politician, simply means that **God does not want him to occupy such a position.**

He has given no light, no guidance, as to how he is to behave himself in it. If he **will** go into politics, he must therefore grope his way, without a ray of divine light to lead him. He must launch his bark on the stormy sea of politics without a Heavenly chart or compass to guide him. Alas! how many have found out to their cost that the arena of politics is not the sphere in which the heaven-born man is called to move.

Yet he may be a real, true helper of his country and its rulers by intercession (1 Tim. 2. 1-3). The Throne of Grace, not the polling booth is the place of real influence.

—J.R.

REVIEWS.

INTER-VARSITY FELLOWSHIP, 39 Bedford Square, London, W.C.1, publish a number of very useful booklets. GUIDANCE (R. P. Wilder), 6d., states various ways in which a believer may look for direction in life. THE NEXT STEP (G. C. Robinson) 2d., deals with simple facts of early Christian growth. PERSONAL EVANGELISM (J. R. Trott), 2d., is much in little on a great subject; while two booklets provide notes for Bible Studies on Daniel and Romans 1—5. 8d. each.

"LET US GO FORTH UNTO HIM"

by W. E. VINE, M.A.

(This was one of the last articles our esteemed brother wrote)

TWO contrasting circumstances are indicated in this exhortation. The first is separation, the second is attraction. It is the drawing character and power of Christ that inspires the act of turning our back upon all that is contrary to Him. He suffered for us "without the gate". To realise this and all it meant for Him leads to a wholehearted separation from all that is inconsistent with His mind and will.

To go forth to Him is to go "outside the camp" This has a far wider significance than abstention from mere Judaistic observances. Truly it means abstention from all that substitutes outward legal observances and ritual for that which is ministered by the Holy Spirit, but more than this is involved in going forth to Him. In one aspect the camp consists of every form of religion systematized and arranged by the traditions of men, the result of denominational departure from the teachings of the Word of God. As Judaism established its own religion as a substitute for what God has prescribed in His Word, Christendom has become a sphere in which human tradition, ecclesiastical and otherwise, has replaced the instructions and principles of the New Testament by teaching and practices adopted by religious leaders. Everything of that sort is represented by "the camp".

To come out from it all and go forth to Christ has meant and still means reproach; but it is "His reproach" and it is the privilege and joy of the true follower of Christ to bear it for His sake and in identification with Him.

In the wider sense of the exhortation, we are called upon to be separate from every thing that would corrupt our minds "from the simplicity and the purity that is toward Christ" (2 Cor. 11. 3, R.V.). Simplicity means singleness of mind, that singleness by which "we make it our aim . . . to be well-pleasing unto Him" (2 Cor. 5. 9).

The Cross of Christ was "outside the camp". During the days of His flesh He had borne a faithful witness against both religious and moral departure from God. His testimony, by life and lip, brought Him reproach and bitter hatred, and at length He turned His back upon it all, giving Himself up voluntarily to go forth "outside the

gate", to endure the Cross. All was in undeviating devotion to the Father. "For Thy sake," He says, "I have borne reproach."

When we remember that all this was on our behalf, not only to deliver us from eternal doom, but that He might 'sanctify us with His own blood', how can we refrain from going forth "unto Him"? His very sanctifying grace, making us His own, and separating us unto Himself, is enough to inspire us with the utmost devotion to Him. It is easy to avoid reproach. Demas avoided it, loving this present world. It meant his eternal and unutterable loss hereafter.

We have a triple foe against our highest interests of loyalty to Christ—the world, the flesh, and the Devil. To go forth to Him means victory over the world in all its aspects. It enables the true believer to say "The world hath been crucified unto me, and I unto the world", and to realise the fact that "they that are of Christ Jesus (those who not only belong to Him, but partake of His mind, His character, His will) have crucified the flesh with the passions and the lusts thereof" (Gal. 5. 24).

Let us then awaken to a fuller response to His attracting power, to a deeper apprehension of our indebtedness to Him, and to a more loyal identification with Him "outside the camp". For "here we have no abiding city, but we seek after the city which is to come".

THE CHURCH—A *Symposium*—Mr. J. B. Watson as Editor has produced a volume which we can most heartily commend. The present generation of believers cannot but benefit immensely from the sixteen chapters on "Church Truth"—an aspect of teaching that is much neglected in many quarters. Here are scriptural expositions, loyal to the New Testament, and applied to modern conditions. Leaders of assemblies should "read, mark and inwardly digest", and pass on the instruction to faithful men. The Chapter headings indicate the wide scope of the book: The Church (R. Rendall); N.T. Churches (Dr. Edwards); Church Life (J. R. Rollo); Baptism (H. Lacey); The Lord's Supper (A. Borland); Government (W. R. Lewis); Priesthood and Worship (F. Tatford); Ministry (G. Howley); Discipline (W. E. Vine); Finance (D. Brealey); Evangelists and Evangelism (M. Goodman); The Witness of a Local Church (E. W. Rogers); The Church and Youth (Prof. Short); The Church and Missions (A. Pulleng); Church History (Prof. F. Bruce); The Unity of the Church (H. St. John). Mr. Watson writes a most helpful Appendix.

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"THE JOY OF THE LORD"

by W. W. FEREDAY, Rothesay.

OUR readers will probably have observed the differences between our Lord's parables of the Talents in Matt. 25 and of the Pounds in Luke 19. In each case the departing Lord commits responsibilities to His servants; but whereas in Luke 19 the amount entrusted is the same to each man, in Matt. 25 the amount varies according to the ability of the recipients. Thus we are taught on the one hand the responsibility of the servants (each to do his best for his Lord), and on the other the sovereignty of the Lord Who distributes as He pleases.

It is the rewards that I would emphasise at this moment. In Luke 19 the man who was able to bring ten pounds to his Lord at His return was given authority over ten cities, and he who had gained five pounds was granted five cities. Now note carefully His words in Matt. 25. There to the "good and faithful servant" the Lord said, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"The joy of thy Lord!" Note when the words were spoken—two days before the Passover, the day of the Holy One's deepest grief and shame. Read Matt. 26. 1-2: "It came to pass, when Jesus had finished all these sayings (including the parable of the Talents) He said unto His disciples, Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified." With the cross and the tomb before Him, the Lord speaks of joy! His words at the last Supper will help us to understand this. "I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in My Father's Kingdom" (Matt. 26. 29). The disciples drank of the Paschal cup, but not He. Wine is the emblem of joy. The alienated condition of Israel and of the world in general made joy impossible for Him at that time. But He "looked beyond the dark night and hailed the coming day". "That day!" The day when He will be manifested in glory, when the righteous will shine forth with Him "as the sun in the Kingdom of their Father", was present to His spirit. (Matt. 13. 43). The joy of it enabled Him to endure the cross and despise the shame (Heb. 12. 2). We do not wonder, therefore, that

before the Lord and His disciples left the guestchamber they sang a hymn. If it be correct that they sang the great Hallel (Psalms 115—118), His blessed voice celebrated the day when Israel will acknowledge that the stone which the builders rejected has become the headstone of the corner. They will exclaim, "This is Jehovah's doing; it is marvellous in our eyes. This is the day Jehovah hath made; we will rejoice and be glad in it... Blessed be He that cometh in the name of Jehovah" (Psa. 118. 22-26). In another Psalm we read, "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30. 5). The night has been long and dreary, but the morning cometh—"a morning without clouds" (2 Sam. 23. 4). The promise to the "good and faithful servants" in Matt. 25 is thus on a higher plane than that to the "good servants" in Luke 19. Rule over cities is doubtless a great thing, but communion with the Lord Himself in the joy of that wonderful day is immeasurably more blessed.

The grief of the heart of God over the sin of man with all its disastrous consequences throughout the ages is frequently expressed in the Scriptures. Deeply touching passages are found in the writings of the prophets, and our Lord when on earth wept over foolish and guilty Jerusalem. Even when on the way to Calvary, He spoke feelingly to wailing women concerning the future sorrows of their nation (Luke 23. 27-31). What are His thoughts and feelings to-day as He looks down from His holy heaven upon all the havoc that sin has wrought in His fair creation?

But, oh, the alacrity with which He will come forth to end it all when the Father gives the word! Thus the Bride exclaims in Solomon's Song 2. 8: "The voice of my Beloved! behold, He cometh leaping upon the mountains, skipping upon the hills." When blessing is established, and evil put away, He will say to Israel: "Jehovah thy God, the mighty One, is in the midst of thee: He will save, He will rejoice over thee with joy: He will rest in His love, He will joy over thee with singing" (Zeph. 3. 17).

Then those who have sought to serve Him faithfully during His absence, and who have entered (at least in measure) into His sympathies, will be invited to participate in His joy. That joy, established upon the basis of the blood of His cross, will never end.

YOUNG BELIEVER'S PAGE.

REQUESTS

"BLESS ME!" (Genesis 32. 26).

PRAYER is the heart expression of a felt need. We are exhorted to make our requests known with thanksgiving; and are encouraged to go to God with our petitions because the Word of God sparkles with precious promises to answer prayer: "Ask and ye shall receive: Seek and ye shall find: Knock and it shall be opened unto you." When we bring our requests to God it is good to remind ourselves that "He is able to do exceeding abundantly above all that we ask or think."

The two words found at the head of this chapter were not all the words used by Jacob that early morning; but they are a true epitome of what he did say.

The story is one with which most readers will be familiar, and requires neither enlarging upon nor repeating; so we proceed to examine the request of a one time crafty deceiver who had such a remarkable experience in his life that the marks of it remained with him to the end of his journey.

Jacob had resisted throughout the long, dark night and as day was breaking all that strength upon which he relied was suddenly taken from him and in his weakness he started to cling to the man with whom he had wrestled. God, in seeking to make good all the promises which He had made to Jacob, acted swiftly and unsparingly. The flesh, in which so many trust, rivals Christ in the heart and often succeeds in ousting Him from that citadel. When the flesh is dealt with as it was dealt with in Jacob then the individual becomes the vessel into which and through which God will pour His blessing. Jacob was weakened—a true picture of the believer who has been spoiled for this world—and the resister now clings on for blessing.

As the day was about to break the stranger who had wrestled with Jacob would take His departure, but Jacob holds on saying: "I will not let Thee go except Thou *bless me*." Such a decision reveals the determination of the man. This one, who with artful treachery had robbed his brother of the birthright, and with equal craftiness had stolen the blessing, obviously felt that this stranger could bless in a way his father never could, so he craved the blessing and held on till he received it.

The request was quickly acceded to, as we learn from v. 29—"He blessed him there." Much is involved in the blessing though it took but a brief moment to express it. It involved the changing of his name. "What is thy name?" was the question put by the Stranger, and to it Jacob gave a truthful answer. Possibly it revived those haunting memories of a day when his old blind father asked a similar question, saying: "Art thou my very son Esau?" and when he had replied—"I am." He may get away with deceiving

his father, but he dare not tell a lie to God. The old name—Jacob—has been discarded and that of "Israel" given in its place. The supplanter has now become a prince. What a remarkable change!—to have power with God and with men and to prevail. To have power with God would suggest that he had direct dealings with God; that his need had been met, and that as a suppliant his requests had been answered. To have power with men comes through living a consistent life in which the Lord is glorified; as He said in John 17—"I am glorified in them." To prevail makes Jacob the overcomer, though to the onlooker it would seem that he had been defeated. The prevailing is not in the resisting, but rather in the clinging in feebleness to One Who could bless him. Have we learnt this lesson?—"My strength is made perfect in weakness."

Esau craved for a blessing from his father, after his brother had robbed him in such a despicable manner of his legal rights, saying, "Bless me, even me also, O my father."

When God blesses it is with a blessing which maketh rich and with which no sorrow is added. He delights to bless us. In fact, He assures us that He has blessed us with every spiritual blessing in the heavenlies in Christ (Eph. 1. 3). He took the initiative and gave the blessing before ever it was sought: "Before they call I will answer; and while they are yet speaking I will hear" (Isa. 65. 24).

Have you made your request like Jacob—"Bless Me!"? You need the blessing just as much as Jacob did; so hold on like him until you receive it. God could answer without any formal request, but He enunciated a principle in Ezekiel 36. 37—"I will yet for this be enquired of by the house of Israel to do it for them."

We sometimes say, "If it is not worth asking it is not worth getting." His blessings are worthwhile; then ask that you may receive. *Bless me!*—and He will bless you with a fulness of blessing.

—W. FRANK NAISMITH.

MARK THESE MEN.—Mr. Sidlow Baxter writes of his new volume: "Again and again we turn back to the figures which move before us in its pages (i.e., the Bible), and find new relevances, new significances, new applications to our own times and to our own lives." With penetrating insight, and fine practical discriminations, the salient features in the lives of Bible men pass before us—Elijah, Saul, Paul, Daniel, Elisha, Lazarus, Gideon, Balaam, The Rich Young Ruler, Hezekiah, Ananias, Simon the Cyrenian, and Nehemiah. There are many passages of outspoken criticism of modern theology. Preaching of this kind must have been effective. We heartily commend the volume to our readers.

9/6. Marshall Morgan and Scott, Ltd. Obtainable from J. Ritchie, Ltd.

"Bound to Thank God"

by R. G. LORD, Guildford.

THE principal theme of the two epistles of Paul to the Thessalonians is the Second Advent of our Lord Jesus Christ. In his first epistle he deals with the coming of the Lord for all His saints, to which we apply the term, the Rapture. The Thessalonians appear to have thought that the departed saints whom they had loved would have no part in that glorious event. The apostle clears their minds and rejoices their hearts by telling them by revelation, "the dead in Christ shall rise **first**" (1 Thess. 4. 16). In the great change (Phil. 3. 20, 21), they will receive priority. In his second epistle his theme is the coming of the Lord **with** all His saints. It seems evident from this letter that the young church at Thessalonica had undergone some amount of persecution and some of the believers had suffered even to death for Christ's sake to gain "the crown of life" at the judgement seat of Christ. Some of the believers apparently thought because of these things that "the day of the Lord is now present" (2 Thess. 2. 2 R.V.), to which the apostle replies that two events must take place before the advent of that great and terrible day.

First, the "apostasy" (or falling away) must take place, the complete rejection, abandonment, and jettisoning of the Christian faith in its entirety by professing Christendom; and second, the revelation of the Man of Sin, the lawless one who will be almost universally approved and accepted by the world as the true Christ (2 Thess. 2. 3). But in spite of all their tribulation and persecution the Thessalonian church stood fast and firm to the great joy of the apostle and the evoking of thanksgiving from his heart of love for them. "We are bound to thank God always for you" (2 Thess. 1. 3; 2. 13). The word "bound" has the force of "owing to God", "being under an obligation to Him", and an examination of the two passages beginning thus reveals the interesting fact that Paul in the first passage gives thanks **before** writing of "the wrath to come" that shall be poured out upon the wicked at the Lord's return, while in the second passage he gives thanks to God **after** writing of the appalling judgements of "the day of the Lord".

There are at least seven things concerning the Thessalonians, three in the first passage and four in the second, for which Paul feels "bound to thank God as it is meet

(or fitting) on which we propose to dwell briefly, as they are applicable to all saints of this age. As all seven are in 2 Thessalonians, chapter and verse only will be cited.

(i) **Your faith groweth exceedingly** (1. 3). Seeing that the great aim of the adversary of our souls is to extinguish what little faith there is in a believer, old or young, but especially in a young one, no wonder the heart of the apostle rejoiced that once more the adversary had overreached himself, and that faith had grown and grown exceedingly in the spiritually young Thessalonians as they had realised the faithfulness of God, the presence of Christ, and the comfort of the Holy Ghost granted to them.

(ii) **The charity (love) of every one of you all towards each other aboundeth.** This is exceedingly precious and refreshing. "Every one of you all"—not an exception, not a single one! "Toward each other"—nobody omitted, nobody slighted, nobody unloved—not even the disorderly, the unruly, the feeble-minded, the weak of the First Epistle. No wonder the Thessalonian church was prosperous and blessed. What an object lesson these saints are to the assemblies of our own day! Is not the lack of love among believers in our assemblies to-day most conspicuous and patent to all as our greatest failing and defect? What is the root cause of all the coldnesses, distances, separations between believers, contentions, quarrels, strifes, lustings after position and power, etc., in our assemblies to-day? Lack of love in the Lord between saints, beyond the shadow of a doubt. Whatever Henry Drummond, D. L. Moody's friend of years ago, may have been wrong on, he was certainly far from incorrect when he wrote on 1 Cor. 13 that while love was the greatest thing in the world, it was the least in the church! May our constant prayer for ourselves and others be, "The Lord make you to increase and abound in love one toward another and toward all men" (1 Thess. 3. 12). And this was the apostle's prayer for a church in which "the love of every one of you all toward each other aboundeth"! Let "Excelsior" be our motto in this respect.

(iii) **Your patience and faith in all your persecutions and tribulations ye endure** (1. 4). Their manifested endurance and faith in the face of the hostile attitude of their unsaved enemies around them and the resultant afflictions that came to them as the consequence were a clear token to the apostle of the righteous judgement of God in counting them worthy of the kingdom of God. We are "made meet" by the grace of God (Col. 1. 12); may we so live and walk and suffer if need be, that we also may be "counted worthy."

News from Other Lands

INDIA.

OF recent months one has been having encouragement with a number of young men who are showing a good interest in spiritual things. Some have been received into the assembly recently, others longer. We meet each Wednesday evening for a Bible study and time of prayer. They show a good interest in the scriptures, and some promise to be of help. In the time of prayer afterwards most are ready to take part in this exercise, and it is a joy to hear them. They have also been accompanying one to villages on Sunday afternoons with the gospel, or perhaps we visit some of the Christians. In this way one hopes that they may develop into maturer Christians, and be ready to take up the burden of bearing the gospel to the heathen people all around.

Lately we have been able to visit some fairs, and in some instances good attention has been paid to the message. About three weeks ago in one place I noticed some stood listening to the gospel in Bengali for over an hour; afterwards when it was given in Santali I noticed some Santals too, who stood for a similar period. Generally, at these fairs people do not stand so long, because there are other attractions and amusements.

—Wesley Crawford.

INDIA.

MY wife is now able to get to the nurses' meetings mentioned in my last circular, and that has made a lot of difference in the attendance, which we trust will continue. We men—W. Banerjee and I—really were in a difficult situation re contacting those girls. In India it just isn't done. My wife had an interview with the matron and she has proved helpful and provides hot water for the tea we are now providing and all crockery necessary. Having no hall we are indebted to the goodwill of others, and are very grateful to the Lord for this encouragement. One staff nurse last week actually asked a question: on the old problem of

"Works or faith in salvation". I was not present, but Mr. Banerjee had given one of his telling Bengali messages. He illustrated his answer by reminding them that if you water a *living* tree it does it good, but that if the tree is *dead*, the water only hastens the process of rotting.

We do covet your prayers for this work—and the other activities—and for Mr. Banerjee and for us. I can't describe how disastrous it is for the English testimony and the Bengali work not to have a hall. The assembly has been strangled for a score of years by having nothing else but somebody's drawing room in which to "function".

--W. J. Campbell.

INDIA.

WE have much to be thankful for to God in His goodness to us and in seeing His hand at work in this part of the vineyard. A large number of patients hear the gospel daily, of all classes and creeds, and we thank God for many who have professed faith in the Lord Jesus, and of some whom we know are continuing faithfully in their homes. We pray for a real work of God to be done in their hearts by the power of the Spirit Himself and to choose out a people for Himself. There are difficulties too, of course, the Devil does not leave us alone for long, but we thank the Lord that He Who is for us is stronger than those that be against us.

In the assemblies we have had much joy in getting to many of these and having fellowship with our Indian brethren in ministry and proclamation of the Gospel. We have had some very encouraging open air meetings in different parts, some of the young men being very keen on this. We go out sometimes with fifty young men from the meetings to a place and spend the afternoon in it, visiting, preaching, and tract distributing. Large crowds gather and much interest has been shown; at one place recently two men made a profession of faith afterwards.

—Eric Rea.

FRANCE.

MANY of the young people who came to us as children years ago, look upon Coatiliau as their home, and although they have gone out into the world to make homes of their own or to earn their living, they like to return here for holiday periods.

Andrée who has completed two years of her training in a Paris hospital, has just been with us for her summer holiday. She is now back at her studies and at the end of another year hopes to be a fully qualified nurse. She has no known relatives and came to our home as a little abandoned baby eight months old. She is now a bright, happy Christian and seeking to be a true follower of the Lord Jesus, to Whom she yielded her heart when she was a little girl about ten years of age.

In August we had the joy of seeing two of our former children united in marriage. Jacques was only two and a half years old when he was committed to our care twenty years ago. Early this year he finished his military service as interpreter at UNO headquarters in Palestine. He now has a good position with a business firm in Paris.

Jacqueline, the girl he has married, is one of a family of five children abandoned by their mother and brought to us sometime before the war. She is a capable housekeeper, and we feel sure that Jacques and Jacqueline will have a very happy home where the Lord will be honoured as the head of the house.

The wedding which took place here in our home brought us a number of visitors and was the occasion of some special meetings for the young people. On the Lord's Day following, we had the joy of seeing four baptised in the river. Two of these were members of our family, orphans committed to our care since our return to France in 1945. The other two are young men from Lannion who were saved at our meetings last year. We shall value prayer that the testimony of these young folks may be blessed to others and that they will be kept faithful to the Lord Whom they desire to follow as true disciples.

—K. and P. Johnson.

SPAIN.

THE clouds of difficulty are very heavy and thick over poor Spain just now and we cry to our blessed Lord: How long, How long? For a long time now many of our halls have been closed down and these past days three others in Galicia have also had to shut down by the orders of the Civil Governor of the Province. No Bibles are allowed to enter the Country, neither are the Colporteurs able to do any work at all.

We have some who are in prison for their faithful testimony whilst in the Army or Navy, and some of these would certainly starve if it were not for the fact that we have been able to send them food.

One has now come out very brightly, and has been used by the Lord in prison to the salvation of others.

Most of the above seems to you no doubt a very dark picture, and so it is, but thank God there is a silver lining and a very bright and shining one too.

In some places we have been able to meet privately and we have had much joy in these gatherings. In these places we have seen souls saved (most interesting cases), in one instance three in one family, two of them now baptised and in fellowship, and it has been a great joy to commence the meeting of "The Breaking of Bread", and eight of us meet to remember Him and for the ministry of the Word. In another village where we also go once a month we meet in very humble circumstances, but here again the Lord has blest the preaching of the Gospel and several have been saved, baptised and brought into fellowship. Here in a farmer's kitchen we meet, and this gathering would be (and is) despised by those around, but we know it is very precious in the sight of our blessed Lord.

—Arthur Ginnings.

ANTIGUA.

THE interest in the weekly open air meeting is increasing, and we are getting good companies listening to the Word. We are establishing contacts with some in this service who do not consider themselves well enough dressed to come

(continued on page 20)

Our
Home
Bible
Class

The Names and Titles of the Lord Jesus Christ
The DAYSTAR. The Bright and morning STAR.
The SUN of RIGHTEOUSNESS.

by H. E. MARSON

IT is the LORD Himself Who in Rev. 22. 16, when speaking from the glory, announces that He is both "JESUS" and "the Bright and Morning STAR": for as the two men in white apparel announced at His ascension, it is "this same JESUS" Who then went into Heaven that will so come again in like manner. Acts 1. 11. In the material universe the morning star is the planet Venus, which rises in the east shortly before sunrise; (during that part of the year when it is not an evening star, setting shortly after sunset.) Being much nearer to the sun than our Earth is, it has phases like the moon; and consequently varies considerably in its brilliance: but when at its brightest phase it is the most brilliant star in the heavens. Those of us who have seen it just before sunrise in the tropics, can never forget the beauty and brilliance of that morning star heralding the still more glorious sunrise so soon to follow. This superlative brilliance of the morning star, outshining all others, gives great point to the LORD'S assertion that He is the *Bright* and Morning STAR; and is it not very suggestive that being the nearest star to this Earth, the LORD should have assumed this metaphorical title in His last message to the churches, finally adding, "Surely I come quickly": Rev. 22. 16, 20: does this not suggest that His appearance to them as the Bright and Morning STAR is the next great event—near at hand, is His coming to receive them unto Himself?

We must understand the meaning of this title taken by the LORD in the light of that given Him in Mal. 4. 2, where He is called "the SUN of Righteousness", Whose rising will be the advent of the LORD to reign over all the Earth: for as in nature the morning star rises shortly before sunrise, even so before that millennial Sunrise will the LORD as the Bright and Morning STAR appear to receive unto Himself His blood-bought bride. How very few ever see the morning star rise in nature! That rising takes place while the world is mostly sleeping! You need to wake and rise early to see it! But in the dark time before daybreak, before that spiritual Sunrise, while the godless world is yet sleeping, "unto them that look for Him shall He appear the second time without sin, (apart from sin) unto salvation"; Heb. 9. 28, and in this dark watch of the night the bride who is looking for Him prays Him to "Come": Rev. 22. 16, 17, for her loved BRIDEGROOM is the Bright and Morning STAR.

The DAY STAR.

In 2 Pet. 1. 19, we read of the LORD as the DAY STAR, but several versions render this also as the Morning STAR; and though a different word is used here, there can be no doubt that the metaphor is the same as in Rev. 22. 16. The believer has, as a lamp to guide him aright through the darkness of this world, the Word of Prophecy; a Word made more sure by so much having already been fulfilled; and also by the foreshadowing of its glorious fulfilment at the Transfiguration on the

holy mount: to this confirmed prophetic Word he does well to take such heed that the coming of the LORD to receive us to Himself becomes such a fact to his soul that, by faith, the day dawns and the DAY STAR arises in his heart: his character being shaped, and his conduct guided by the fact of these truths.

The SUN of Righteousness.

"But unto you that fear My Name shall the SUN of Righteousness arise with healing in His wings." Mal. 4. 2. The rays of sunlight which reveal the rising sun, and which traverse the intervening millions of miles of space, are the "*wings of the morning*", Psal. 139. 9. This "greater light" was *given* by GOD and *set* by Him to *rule* the day, Jer. 31. 35; Gen. 1. 16, 17; Psal. 136. 8, at each sunrise this greater light "goeth forth in his might"; Jud. 5. 31, for "the sun... is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Psal. 19. 4-6. How wonderfully all this, so true of the sun, speaks to us of the SON Who is the Brightness of GOD's glory, Whose "face did shine as the sun", Whose "countenance was as the sun shineth in his strength", even with a light "above the brightness of the sun." Heb. 1. 3; Matt. 17. 2; Rev. 1. 16; Acts 26. 13. When CHRIST the SUN of Righteousness arises over this dark world, a world benighted by the powers of darkness, then He "shall destroy with the brightness of His coming" that wicked one, "who opposeth and exalteth himself above all that is called GOD", as described in 2 Thess. 2. 3-12; Rev. 13 and 19. 20. That Sunrise must first of all be a purging

judgement as Mal. 4. 1-3 declares, for then He will in *righteousness* judge and make war, Rev. 19. 11; and the iron sceptre of the Kingdom which that Sunrise shall establish will be a "sceptre of righteousness." Heb. 1. 8. The awesome holiness of that Sunlight will cleanse that Kingdom from "all things that offend, and them which do iniquity." Matt. 13. 41. Then shall the rule of that Righteous ONE develop into "the light of the morning, when the sun riseth, even a morning without clouds"; 2 Sam. 23. 3, 4, and that morning develop into the day of glory and blessing described in Isa. 11 and other passages, when "the nations of them which are saved shall walk in the light" from the city which the glory of GOD lightens; and "the LAMB is the LIGHT thereof." Rev. 21. 23, 24, for the SUN of Righteousness is none other than the LAMB.

"Who is this Who comes to meet me on the desert way,

As the Morning STAR foretelling GOD's unclouded day?

He it is Who came to win me, on the cross of shame;

In His glory well I know Him, evermore the Same."

(P.G. trans. by Frances Bevan).

(continued from page 18)

into the hall. Also after the service for quite a few weeks now I have been having talks with a group of men who were shewing an amount of hostility at one time. We have not seen any of these saved, but the opposition is largely broken down, and some are asking quite intelligent questions. One of these men is a follower of the Jehovah's Witnesses, so I am able to expose some of their false teaching through his questions and conversation.

The visits to the Leper Home continue with interest and blessing, also the meetings at Five Islands are being well maintained.

—L. and A. Crossley.

The . .

BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

What is the significance of the omission of the article in 1 Timothy 3, 15?

ANSWER A.

In 1 Tim. 3, 5 the church is spoken of as "the church of God". In v. 15 it is spoken of as "the house of God" and "the church of the living God". Now in these three instances the article is not in the Greek although, in order to make good English, it is inserted in A.V. and R.V. In 1 Cor. 12, 27 the local church is spoken of as "the body of Christ" where the Greek omits the article, but it is inserted in English to make good sense. The force of the omission of the article is to stress the characteristic of the thing spoken of. The local assembly has the character of being "body of Christ" and "house of God". As the dew drop has all the elements of the ocean but is not the ocean, so the local church has the elements of the whole, but is not, of course, the whole. The questioner refers to Eph. 5, 27 where the English reads "a glorious church" but the Greek inserts the definite article. Here it has been omitted in English to make good sense.

Local churches to-day cannot claim to be the church of God in any place, due to the fact that all believers in that place do not meet with that church. Notwithstanding, such local churches or assemblies are miniatures of the whole, having the same head, and controlled by the same Spirit.—E.W.R.

QUESTION B.

Why does the Lord say that He came to give His life a ransom for MANY (Mark 10, 45), whereas Paul in 1 Tim. 2, 6 says He gave Himself a ransom for ALL.

ANSWER B.

The setting of each passage should be carefully observed. In Mark 10, 45 the Lord Jesus is reminding His disciples of His Own example, and showing them the path to true greatness. In 1 Tim. 2 Paul is reminding Timothy of the gospel which he is to preach in "its own times".

In Mark 10, 45 the Lord Jesus uses the preposition of the scales, anti, showing that His Own death was to be accepted by God as a valid substitute for, or in the stead of "many". Doubtless the word "many" is used to admit of "any" placing themselves within its benefits, although excluding all who, through unbelief, are ineligible for it.

In 1 Tim. 2, 6 Paul used the preposition "hyper", meaning on behalf of, or in the interests of, and it denotes the intrinsic worth of the Ransom price paid by the Lord Jesus; it was adequate to meet the

needs of all, so that none need despair.

In Mark the Lord Jesus has pointed out to His disciples that authority in the hands of man always tends to bondage, but that He, on the contrary, did not exercise authority, but served, and this tended to liberty (a thought involved in the word "ransom").

In Timothy, Paul affirms that there is but One Mediator between God and all men, and if all men are to be reconciled to God it must be through Christ. In order that this might be possible He gave Himself as a ransom on the behalf of all, thus meeting the claims of divine justice, and depriving any man of a just complaint that he had no opportunity.—E.W.R.

QUESTION C.

What is meant by the words of our Lord in Matthew 18, "Tell it to the church"?

ANSWER C.

It must ever be remembered that "love covers a multitude of sins" and every endeavour should be made to keep secret the faults of our brethren. This should be the controlling principle.

The statement in question is a direction from the Lord after all such preliminary measures have failed and the delinquent brother proves himself to be obstinate and unrepentant. Such cases, while rare, do occur.

The practical working out of the matter will be determined by spiritual men. The imprudence of "discussing the brother's sin in a church meeting with all the members of the said church present" will, surely, be manifest to all. The direction is "tell" it—not "discuss" it.

Let it further be observed that the matter at issue is not a flagrant sin such as occurred at Corinth: nor is it a matter of false doctrine. Each of these are excommunicable offences. In Matthew 18 the cause is a grievance on the part of one individual against another, where, it would appear, that the complaint is justifiable. Moreover, the whole thing is essentially a personal matter, and verse 17 does not imply excommunication. It determines what the proper attitude should be on the part of the complainant towards the wrong-doer.

At this early date there was given no guidance as to the rule of assemblies, but later N.T. scriptures show that Christ has made adequate provision for their care by providing overseers. If such comply with the requisite moral requirements set out in 1 Tim. 3, they will know well how to handle the delicate matter of a fault existing between two of the company.

—E.W.R.

The Lord's Work and Workers

ENGLAND AND WALES

FORTHCOMING (D.V.)

MANCHESTER: Hope Hall, Ardwick Green. Jan. 2. A. Greenwood, J. G. E. Welch, S. Jardine.

NORTH SHIELDS: Gospel Hall, Waterville Rd. Jan. 2 at 3 and 6. S. Capie, J. Lightbody.

ALDERSHOT: Park Hall, Lower Farnham Rd. Jan. 7 at 6.45. W. B. Ball.

NOTTINGHAM: Clumber Hall, at 6.30. Jan. 7. E. Barker; 21. E. W. Rogers.

STAINES: Hale St. Hall. Jan. 7 at 6.45. S. Smith.

CARDIFF: Adamstown Hall. Jan. 7 at 3 and 6.15. A. Lennox, S. Mawhinney, W. A. Norris.

EAST SHEEN: Sheen Hall, Upper Richmond Rd. Jan. 14 at 6.30. W. W. Vellacott. Feb. 11 at 3.30 and 6. R. Guyatt, H. P. Barker.

HIGHGATE: Cholmeley Hall, Archway Rd. Jan. 14 at 4 and 6.30. R. Guyatt, Dr. A. Hanton, H. C. Harland.

HOVE: Rutland Hall. Jan. 14 at 3.45 and 6. H. L. Ellison, A. Fallaize.

HYTHE: Victoria Hall, Victoria Rd. Jan. 14. H. F. Wildish.

LEICESTER: York St. Hall at 6.45. Jan. 14, Major W. I. Thomas; 28, E. Jones.

BRENTWOOD: Congregational Church. Jan. 21 at 3.30 and 6.30. H. F. Wildish.

BURNT OAK: Woodcroft Hall. Jan. 21 at 3.30 and 5.45. J. A. Clarke, G. E. Harpur, L. Samuel.

LEEDS: Gospel Hall, Fenton St. at 7.30. Jan. 21, J. Harrison; 28, H. Taylor.

LITTLEHAMPTON: Argyll Hall, Surrey St. Jan. 21 at 7. G. N. D. Barnardo, D. G. Dean, H. Thorp, A. D. G. Walden.

NEWCASTLE-on-TYNE: Bethany Hall, Park Rd. Jan. 21 at 2.45. S.S. Workers. A. McNeish, J. G. Welch.

NORTH HARROW: Elmfield Hall, Imperial Drive. Jan. 21 at 6.30. W. W. Vellacott.

HOLBORN: Kingsway Hall. Jan. 27 at 6. Missionary P.M.

CHESHAM: Gospel Hall, Station Rd. Jan. 28 at 7. P. Widdison.

FARNWORTH: Baptist Chapel, Market St. Jan. 28 at 3 and 6. A. Gooding, J. Lightbody.

HORSHAM: Gospel Hall, Dunne Rd. Jan. 28 at 3.30 and 6. H. Lacey, J. M. Shaw.

THUNDERSLEY: Gospel Hall, Kiln Rd. Jan. 28 at 7. J. S. Knight.

NEWTON ABBOT: Prospect Hall, Torquay Rd. Feb. 15-18 at 3 and 6.15. H. P. Barker, E. S. Curzon, A. Fallaize, P. L. Gould, J. H. Large, E. W. Rogers.

BOURNEMOUTH: Dunmore Hall. S.S. Teachers. Feb. 18 at 2.45 and 6.30. A. Burr, G. Russell.

BIRMINGHAM: Digbeth Institute. April 22-25. Dr. A. Rendle Short, W. T. Stunt, Dr. R. S. Churchward, A. G. Clarke, C. G. Smith, E. Tipson, H. F. Wildish. (R. M. Whitehouse, 26 Oakham Rd., Harborne, Birmingham, 17).

SCOTLAND:

FORTHCOMING (D.V.)

ABERDEEN: in Gilcomston South Church, Union St. Jan. 2 and 3 at 11,

3, and 7. Dr. A. T. Duncan, G. C. D. Howley, J. H. Large, H. Lacey, J. R. Rollo, N. Doorn, S. Cupples.

AIRDRIE: Hebron Hall, in Large Town Hall. Jan. 2 at 11. F. Cundick, E. Grant, W. Harrison, W. Prentice.

AYR: in Town Hall. Jan. 2 at 2. J. Coutts, J. Barrie, H. Bell, C. Gabriel.

BLANTYRE: in Bethany Hall. Jan. 2 at 11. Dr. Lindsay, J. Hewitt, A. Scott.

DUMFRIES: Bethany Hall, Buccleuch St. Jan. 2. J. Hislop, W. Scott, R. McPike.

DUNDEE: Hermon Hall, South Tay St. Jan. 2 at 11 and 2.15. R. Cumming, E. W. Rogers, E. S. Stephen.

EDINBURGH: in Highland Church, next Usher Hall. Jan. 2 at 11 and 2.30. A. P. Campbell, J. McCalman, P. Parsons, J. M. Shaw.

GLASGOW: Plantation St. Gospel Hall. Jan. 2. Ministering brethren expected to give seasonable help.

GRANGEMOUTH: Town Hall (Mid-Scotland New Year's Day Conference). Jan. 2 at 2. W. W. Campbell, A. F. Ward, D. Morrison, G. R. McCulloch.

KILMARNOCK: Central Hall. Jan. 2 at 11.30. C. C. Gabriel, R. D. Johnston, W. F. Naismith, Dr. Lindsay.

KIRKCALDY: in Beveridge Hall, near Station. Jan. 2 at 2. J. M. Shaw, D. Gooding, A. M. S. Gooding, J. Cuthbertson.

MOTHERWELL: in Town Hall. Jan. 2 at 11. J. B. Watson, G. Harpur, W. D. Whitelaw, H. Bell.

STRANRAER: Greenvale St. Gospel Hall Conference, in Town Hall. Jan. 2 at 11.30. Wm. Brown, R. McPike, and others.

AUCHINLECK: Jan. 3 at 11.30. A. Borland, R. Hopkins, R. Prentice and others.

GLASGOW: in Christian Institute, Bothwell St. Jan. 3. T. A. Kirkby, C. Gabriel, J. Malcolm, A. McNeish.

KILBIRNIE: in Walker Memorial Hall. Jan. 3 at 12.30. W. F. Naismith, W. J. Brown, Dr. Lindsay, W. Harrison.

LARKHALL: Hebron Hall, overflow meeting in Congregational Church, Muir St. Jan. 3 at 11. J. B. Watson, A. M. S. Gooding, G. Harpur, W. Whitelaw.

PRESTWICK: in Town Hall. Jan. 3 at 2. H. Bell, W. W. Campbell, W. F. Naismith, J. Cuthbertson.

WHITBURN: in Miner's Welfare Hall. Jan. 3 at 11.30. J. Feely, J. Lightbody, T. Richardson, F. Cundick.

NEWMILNS: in Morton Hall. Jan. 4 at 2.45. J. B. Watson, W. F. Naismith, J. H. Hutchison, H. Bell.

RUTHERGLEN: Hebron Hall, in the Munro Church Hall, Glasgow Rd. Jan. 7 at 3.30. J. Douglas, Dr. Lindsay, J. Lightbody, W. F. Naismith.

ARMADALE: West Lothian. Jan. 7 at 3. H. Steedman, E. H. Grant, J. Pender, J. Cuthbertson.

PETERHEAD: Princes St. Hall. Jan. 7 at 3. G. C. D. Howley, A. M. S. Gooding, J. H. Large, H. Lacey.

KILMARNOCK: Elim Hall. Feb. 4 at 3.15. W. F. Naismith, W. D. Whitelaw, A. Borland.

IRELAND REPORTS.

- D. WALKER saw some blessing in Matchett Street Hall, Belfast.
- S. JARDINE saw a number of young men saved during large meetings in Oldpark Gospel Hall, Belfast.
- S. HUGHAN & S. JOHNSTONE had very encouraging meetings in Maranatha Gospel Hall Belfast. Some saved.
- R. LOVE, in Apsley St. Hall, Belfast, had large meetings and saw a number of souls saved.
- H. PAISLEY had well attended meetings in Windsor Gospel Hall, Belfast. Some saved. Commencing (D.V.) in January in Ebenezer Hall, Belfast.
- S. GILPIN, in Adam St. Hall, Belfast, had four weeks ministry meetings in November with encouraging attendance throughout.
- J. GLANCY is very ill in hospital, and special prayer is requested on his behalf.
- T. W. BALL has commenced in Central Hall, Bangor.
- A. BUICK & D. CRAIG having encouraging meetings near Ballymena.
- Bre. BEGGS & TURTLE have had good meetings in Orange Hall, The Caddy, near Ballymena.
- W. BUNTING is getting fine attendances at Clonkeen.
- R. & W. CURRAN have had conversions at Lurgan.
- F. KNOX is at Banbridge.
- S. JORDAN & J. POOTS at Ahalee, a hard spot, but God has granted blessing.
- S. THOMPSON has finished at Ahoghill.
- T. McKELVEY & T. WALLACE are being encouraged at Ballyshiel, with conversions. Hope to commence at Dungannon in New Year.
- R. PEACOCK & S. WHITTEN had well attended meetings at Newton-Stewart.
- J. HUTCHINSON is having large meetings at Roslea.
- S. W. LEWIS returning to Donegal after meetings in Enniskillen.
- R. CRAIG & S. WISHART had good meetings at Temple, near Keady.
- W. McCracken & A. McSHANE at Fintona.
- E. ALLEN at Newtonhamilton, a very needy place.
- D. L. CRAIG at Drumsollen, near Armagh, and will value prayer.
- R. HULL commencing at Burnside on Jan. 1.
- CORK: Annual one day conference in Gospel Hall, Queen Street, Cork, on March 17. (St. Patrick's Day).

"WITH CHRIST."

- GEORGE McCURM, on Dec. 10, aged 8. Son of Mr. & Mrs. David McCrum, Dromore assembly. Was killed in a road accident. Some months ago he professed faith in Christ and gave evidence of having been truly born of God. A bright boy—sadly missed.
- SAMUEL TURNER, Wigan, on Nov. 18, aged 64. In fellowship in Hebron Hall Assembly for 46 years. A faithful worker, who was greatly appreciated and will be very much missed. After much illness, his passing was in triumph.

Mrs. ELIZABETH KENNEDY, Chicago, U.S.A., on Nov. 23, aged 85. Formerly of Victoria Hall, Belfast, but since 1911 in fellowship in assembly at 86 th and Bishop Streets. A fragrant memory of a life well spent.

FRED. J. FLEMING, Birmingham, on Oct. 27, aged 79; after more than 60 years of fellowship and service in Park Lane, Aston assembly. Will be remembered as a faithful shepherd and wise counsellor, ever ready to comfort and help those in trouble. Acted as assembly correspondent from early days, and, as a pillar in the church, will be greatly missed.

Mrs. JOHN BRUCE, Boddam, aged 82. "In Christ" for 70 years, and associated throughout her long life with Footdee, Boddam, and Peterhead assemblies. Of a "meek and quiet spirit", our departed sister was greatly beloved.

ALEX. McLEOD, Hawick, on Nov. 20. For over 40 years in fellowship with believers in Hawick. A quiet, consistent brother, who will be much missed in the assembly and town.

CHARLES CHAPPELL, Earl Stonham, Suffolk, on Oct. 28, aged 80. Saved for 60 years, 57 of which were spent in Earl Stonham assembly. Highly esteemed by all who knew him, his life and work in East Anglia will be greatly missed. The very large gathering at the funeral paid high tribute to our departed brother, who leaves a widow (blind for many years) 2 sons and 2 daughters, all married.

A. CLYDE (Junnr.), Banbridge; 4 weeks after his father, passed away after an operation in hospital. Will be much missed. Remember relatives in prayer.

Mrs. ELIZABETH MONTGOMERY, Toronto. Saved over 40 years ago in Ireland, and ever ready to speak for her Lord, she was esteemed by all who knew her. In fellowship at Mimico assembly, Toronto. She passed on to be with the Lord she loved, on April 7.

Mrs. L. M. WILSON, of Newcastle-on-Tyne, passed peacefully into the presence of her Lord on Nov. 28, at the advanced age of 99. Converted in early life under the ministry of C. H. Macintosh, by whom she was baptised at Scarborough. Devoted to her Lord, our departed sister was a keen student of His Word, and was actively engaged in women's work till within a few years of her home-call. Given to hospitality, she entertained many of the Lord's servants from all parts of the world.

Mrs. ELIZ. STEVENS (Lizzy Clacherty), at Gateshead, on Dec. 4, aged 43. Saved for 30 years and in fellowship at Bewick Hall, Gateshead. Ever active in women's work, her last few words were: "The Lord still loves me, and underneath are..."

Mrs. KESSON, Glasgow, aged 74. Saved when young, and last 15 years in Plantation assembly. A beloved and faithful sister, who ever bore a quiet and consistent testimony.

GEOFFREY W. BRADSHAW, aged 25, died in Kettering General Hospital on Nov. 16, as the result of a motor cycle accident. Saved as a lad of 8, he had

been in fellowship at Higham Ferrers for over 9 years. An active Sunday School worker, our young brother was highly respected for his faithful testimony in assembly and business circles. Mrs. KATE COOK, aged 79, passed home on Dec. 9. Had been in assembly fellowship in Higham Ferrers since 1916. Previously associated with believers at Bedford, our sister was the widow of the late Frederick Reuben Cook, who passed on in Feb. 1921. A faithful believer who will be much missed.

ADDRESSES, PERSONALIA, ETC.

BO'NESS: Hebron Hall. Mr. James Wilson, King's Terrace, Bo'ness.

GIRVAN: Mr. Wm. Geates, Kensay, 18 Vicarant St., Girvan.

STIRLING: The assembly in Stirling which has been gathering in the Y.M.C.A. Hut, Dumbarton Rd., now meets in the Miners' Welfare Pavilion Hall, Burghmuir; hours of all meetings as before. A. R. Farquhar, 17 Randolph Terrace, is still correspondent.

HARBORNE: Mr. R. M. Whitehouse, 26 Oakham Rd., Harborne, Birmingham, 17.

SAMUEL McCUNE (late of Barbados, B.W.I.), should now be addressed at P.O. Box, 393, Hamilton, Bermuda.

Mr. & Mrs. J. RANKIN have returned to Jamaica. Their address will be—19 Paddington Terrace, Barbican, Liguanea Post Office, Jamaica, B.W.I.

WANTED: Portable Hall with seating capacity for 50-75 people. Reply, stating condition, where seen and price expected to Box No. A/4738, Believer's Magazine Office, Kilmarnock.

PLANN: Mr. W. M. Dean, 12 Holding, Greenhill, Crosshouse.

GEO. KNOWLES hopes to arrive in England from Australia in early Feb. Recently recovered from an operation, he has had profitable meetings in Melbourne and Tasmania. His address will be—c/o "Sarona", 17 Prince of Wales Terrace, Sandymount Avenue, Dublin. He hopes to visit assemblies throughout the British Isles as opportunity arises.

CHIEF CLERK required by Christian firm near London. Keen Christian in thirties; of good education and all-round business experience. Good correspondent and able to control sales office and outside staff. Prospects for the right man. Apply in own handwriting, giving brief personal record, salary required; photo, if available, and when free. Assembly in town. Box A/6120, Believer's Magazine Office, Kilmarnock.

LORD'S WORK FUND

FOR THE TRANSFER OF earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific direction in the forwarding of this practical fellowship, the distribution of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion. Facilities are available for remitting to non-sterling countries.

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

November:	
28—Loan Hall, Stevenston	6 — —
Roman Rd. Hall Class	
Motherwell	1 — —
29—J.N., Coalhurst	1 8 —
Sirocco Brethren	12 — —
December:	
6—M.H.	9 — —
W.W.	15 — —
J.G.	9 — —
9—Mr. & Mrs. J.M.	6 — —
A.B.	15 — —
Bethany Hall, Stevenston	15 — —
R.A.M.	25 — —
Irvine Assembly	7 — —
J.P.	11 — —
13—Iurgan Assembly	16 10 —
R.C.	4 — —
M.D.	20 — —
G.J.	5 — —
Matt. 6. 3.	24 — —
19—J.D.	10 — —
Anon.	4 19 6
E.S.	5 — —
W.B.	17 14 7
Ballyhackamore M. Class	4 — —
20—W.J.W.	9 15 —
Bute Hall, Prestwick	20 — —

£273 7 1

Office Expenses, Bank Charges, and other Incidentals in transferring Funds. October:

November:	
28—T.A.B.	10 — —
Loan Hall, Stevenston	3 — —
29—Sirocco Brethren	15 — —
December:	
6—J.G.	10 — —
9—Mr. & Mrs. J.M.	5 — —
A.B.	15 — —
R.A.M.	5 — —
Irvine Assembly	4 — —
J.P.	8 6 —
Anon.	2 — —
13—M.D.	7 6 —
G.J.	1 — —
Matt. 6. 3.	1 — —
19—E.S.	5 — —
H.S.P.	1 10 —
Ballyhackamore M. Class	2 6 —
20—W.J.W.	5 — —
Bute Hall, Prestwick	1 — —

£10 6 6

For Needy Saints and Relief in War-stricken Lands, through Elder Brethren and Labourers in the Field.

Nov. 29—J.N. Coalhurst	10 — —
Dec. 19—A.V.E.	2 12 6

£3 2 6

FRIENDS OCCASIONALLY ASK about Expenses. The work of transferring funds is done gratuitously, but fellowship in Bank, Postage, Air Mail and other incidental charges is appreciated. Any amount paid in excess of expenses incurred is devoted to supply of gospel literature to commended workers.

See inside covers back page.

FEBRUARY, 1950

Edited by Andrew Borland, M.A.

The Believer's

MAGAZINE



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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Brookes, James H.—

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JOSIAH AND REVIVAL. Cordial recommended by the Editor of *The Believer's Magazine*, Mr. W. W. Fereday's latest work is as timely as it is welcome. Certainly, 'age cannot wither, nor custom stale, the author's infinite variety'!

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THE LORD'S SUPPER

by THE EDITOR.

Keep the Ordinances (2)

THERE is little difficulty in arriving at a conclusion regarding the number and nature of these ordinances.

Here we part company with that large body of thought which recognises ordinances other than those mentioned in the Scriptures and practised in the early church. Tradition has added to their number without having Scriptural warrant for the additions. Two ordinances, and two only, were in the Apostle's mind when he wrote, the ordinance of Baptism and the ordinance of the Lord's Supper. At present our concern is more with the latter than with the former, and it may suffice if attention is drawn to the fact that the ordinance of Baptism is referred to several times in the first Epistle to Corinthians, and in each case with some special significance.

IN chapter one, where the subject under consideration is that of the partisan disunity prevalent in the church at Corinth, the Apostle raised the question: "Were ye baptised into the name of Paul?", an evident reference to the formula in the commission "baptising them (i.e., the new disciples) into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28. 19). Then he adds, "I thank God that I baptised none of you, but Crispus and Gaius, lest any should say that I had baptised into mine own name . . . for Christ sent me not to baptise, but to preach the gospel" (14-16). The deduction of the non-essentialness of baptism from such a passage is obviously based upon a misconstruction of the Apostle's meaning. He cannot mean that he considered baptism of minor importance and of less significance than the preaching of the gospel. Such an interpretation would be in conflict with what the Corinthians remembered of his entry into their city with the gospel, for the Lucan record has it that "many of the Corinthians **hearing, believed and were baptised**" (Acts 18. 8). The only sensible inference from such a statement is that when Paul preached the gospel he included in his message the necessity of a baptismal confession of identification with Christ.

WHAT then did he mean in the disputed passage? The context decides the answer. Paul had been appealing for unity. Amongst the partisans in the church were those

whose slogan was "We are of Paul", as if he were a leader who claimed the allegiance of a party. His disclaimer was simply this. When believers were baptised during his visit to Corinth he had them baptised into the name of Christ, as in the original formula, and not into his own name to form a party of adherents to himself. Instead, therefore, of teaching the non-essentialness of baptism, the statement is one of the strongest for asserting that it was the practice of Paul to have believers baptised upon a confession of faith in Christ.

THERE may be an allusion to baptism in verse eleven of chapter six: "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the Spirit of our God". Space forbids detailed explanations, but these observations may suffice to provoke interest in the interpretation.

(a) The same expression is used by the Apostle himself in narrating the experiences at his own conversion: "Arise, and be baptised (the same Middle Voice, "get thyself baptised"), and wash away thy sins, calling on the name of the Lord" (Acts 22. 16). The very act of baptism—an immersion in water—has for one of its symbolical meanings washing for cleansing. The converts were voluntarily giving public witness in symbol that they had accepted by faith the cleansing that was in Christ. The baptism was not the cleansing, but the symbol of it.

(b) In the records in the Acts the confession of the name of the Lord Jesus and the reception of the Holy Spirit are closely allied with baptism, (2. 38; 8. 12-17; 10. 44-48; 19. 5, 6), all three taking place almost simultaneously. It was probably to that fact that the Apostle was referring in 1 Corinthians 6. 11.

REFERENCE to baptism is again found in chapter twelve and verse thirteen. While it is disputed by some that this is water baptism, the responsibility rests with such disputants to prove that the baptism here mentioned is the same as the baptism of the Holy Spirit mentioned in Acts 1. 5. If the words "one body" in this verse have a reference to the local church and not to the Church universal, (and it seems from previous occurrences and from the use in the chapter that it is so) then the rite of baptism was the initiating act by which believers were publicly identified with and incorporated into the company

of people who witnessed for God in the city, i.e., the church of God in Corinth.

DESPITE the difficulties associated with the interpretation of verse twenty nine of chapter fifteen, it is patent that there is another reference to water baptism as practised in Corinth.

FROM all these references it may be legitimately deduced that the Corinthian believers, with all their moral and doctrinal weakness, understood much of the significance of baptism, as an act whereby they confessed their acceptance of Christ as Lord, acknowledged the cleansing they had received through faith in His sacrifice, admitted their identification with the church in the city, and protested their loyalty to a Master following Whom might bring a martyr's crown.

TO such the Apostle wrote: "Keep the ordinances as I delivered them to you", and to us, surrounded by defection and perversion, the word comes ringing still; "Preserve them from neglect, conserve them from corruption, observe them in their primitive simplicity".

AGED SERVANTS

FROM time to time there is brought to our notice the need of aged servants of the Lord who through retirement are easily forgotten by those to whom they once freely ministered spiritual things. Such neglect cannot but be painful to those who do not care to make their need public. One such writes, "Wages for many are high, but for aged folk like myself reserve funds are losing their value and charges are increasing in every direction. Prosperous brethren should consider this". Think of these aged brethren, pray for them, and if the Lord exercises your heart, remember, "Let him that is taught, communicate unto him that teacheth in all good things".

RIGHTLY DIVIDING THE WORD (2 Tim. 2. 15).

The following are among the principal truths revealed in the Scriptures of truth: Dispensation, Prophetic, Kingdom, Gospel, Church, Moral, and Creation Truth.

No even progress in the knowledge of the Scriptures can be possible which does not embrace all these revealed lines of truth. Together they express the whole counsel of God. All are important, although not equally important. All are necessary to the upbuilding of mature Christian character. To hold all these truths in proper balance is the mark of a wise Christian, the basis of an intelligent Christian, and the foundation of a stable Christian.—*S. Clark.*

"BOUND TO THANK GOD"

(continued)

by R. G. LORD, Guildford.

ON turning to 2 Thess 2 we find the apostle again expressing his obligation to give God thanks concerning these "brethren beloved of the Lord" for four more reasons.

(i) **God's choice of them unto salvation** (v. 13). In the wondrous divine purpose they had been chosen, "from the beginning". Chosen in Christ from **before** the foundation of the world (Eph. 1. 4), before the world (1 Cor. 2. 7), according to His own purpose and grace before the world (or times eternal R.V.) began (2 Tim. 1. 9). And this blessed fact is true of **all** believers in Christ in this dispensation of grace and we can but worship and adore and reverently wonder at the grace of God. It is a thing beyond our comprehension, but, blessed be God, not beyond our apprehension. This salvation became effectual by sanctification on the Holy Spirit's part, and belief of the truth on our own part. This sanctification or setting apart by the Holy Spirit **prior** to belief of the truth seems to find a parallel in 1 Pet. 1. 2, as does belief of the truth with obedience in that verse. The Spirit and the Word of God are, as ever, associated in salvation.

(ii) **God's calling of them by the Gospel to the obtaining of the glory of our Lord Jesus Christ** (v. 14). Every believer belongs to "the called of God", "the called of Jesus Christ". That call comes to us through the Gospel of the glory of Christ, and it calls us not merely to salvation, but to the **obtaining** of that glory when God's work of grace in us is finished. For our God is the God of all grace Who has **called** us to His **eternal** glory by Christ Jesus (1 Pet. 5. 10). What a prospect lies just ahead of us!

(iii) **God's gift to them of everlasting consolation** (v. 16). Our Lord Jesus Who has Himself suffered and received everlasting consolation for His sufferings is here associated with God our Father Which hath loved us. The One Who permits persecution and tribulation to come upon us and them is "our Father Which hath loved us". He permits it for His own wise purposes as well as in His love, and ministers to us everlasting consolation in it and for it.

(iv) **God's gift to them of good hope through grace** (v. 16). The good hope—the lively hope (1 Pet. 1. 3)—the blessed hope (Tit. 2. 13) that cheers us with its certainty of fulfilment now and ever. No wonder the apostle felt "bound to give thanks to God" and to pray that God would comfort them and stablish their hearts in every good work and word (v. 17, R.V.).

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(i) Has God Spoken?

IT is a great privilege to be the possessor of a copy of God's written Word. Modern skill has produced the sacred volume in such a neat and compact form that there is no excuse for any Christian, male or female, being found at any time without it. But it may be that some who sincerely value God's truth would be at a loss to answer if challenged as to the divine origin and authority of the Bible. It has so long been their happy custom to read and enjoy it without doubt, that questions which others may possibly present to them have never occurred to their minds. A few remarks concerning this important matter may therefore be helpful. If all that one would like to say were written, a portly volume would result; but limitation of space in this magazine suggests to us to limit ourselves to what God says about it in the Book that we all love so well. Outside the covers of the English Bible we are unlikely to travel in this series of short papers.

If it be admitted that there is a God, supreme in the universe, yea, the Author of it, One to Whom all created beings are responsible, it is unthinkable that such an One would leave men without guidance and instruction. God knows, better than we, the terrible power and subtlety of Satan, His enemy and ours. He knows the hosts of evil spirits who are always at his service seeking malignantly the ruin of men; He knows also that men, if left to themselves, are hopelessly incompetent to deal with the network of diabolical conspiracy around them. It is impossible to believe that God would be absolutely silent century after century to His poor creature in such deadly peril. Few men would be so foolish as to assert that He **cannot** speak to men, for that would imply that He Who is infinitely our superior cannot do what we ourselves are doing every day. For we are able to express our thought to our fellow men as frequently as we choose.

There have been occasions when it has pleased God to speak to His creatures with audible voice. He addressed the people of Israel from Mount Sinai, but the majesty of the occasion so terrified the people that they intreated Moses to ask Jehovah never to address them directly again (Deut. 5. 22-28); He spoke audibly to the child

Samuel in the temple; also to Elijah at Mount Horeb. These are just a few of the occasions on which God has thus dealt directly, but the communications were designed to meet a present need.

A few incidents are on record of God speaking in strange ways indirectly; for example: the hand writing on the wall of Belshazzar's palace—a message of doom (Dan. 5. 5); the remonstrance of the ass to the false prophet Balaam (Num. 22. 28); the admonition of Pharaoh-Necho, the pagan king of Egypt, to Josiah, one of God's choicest saints (2 Chron. 35. 21, 22); and also the series of remarkable outpourings from Balaam, the soothsayer, whose heart objected to every word that his lips spoke (Num. 22—24).

Such incidents are manifestly exceptional, and nothing of the kind need be expected in our time. The question is, Has God given us a permanent expression of His mind and will, absolutely reliable, always available, and never out of date? Has the Bible that we hold in our hands the same value as the Bible of a thousand years ago? Certainly the scientific and other literary productions of so long age would be practically worthless now, we might get more amusement than profit by reading their contents. Is the Bible, God's Own Word, different therefore from every other book, with value and authority that will never weaken, or be superseded? That the Bible has this character has always been the simple faith of every true Christian.

"From a child thou hast known the Holy Scriptures"—thus wrote the Apostle to his son Timothy (2 Tim. 3. 15). The word here translated "Scriptures" simply means "writings", and it might therefore be used of any kind of literary matter; but although the word occurs fifty one times in the New Testament it is used only of the Word of God. Therefore "the Scriptures" or "the writings" means the sacred oracles. In like manner, the word "Bible", so commonly used, and which only means "book", has become limited to God's holy Word.

The first man charged to put God's word into writing was Moses. After the conflict with Amalek Jehovah said unto Moses, "Write this for a memorial in a book and rehearse it in the ears of Joshua" (Ex. 17. 34). After Jehovah had spoken to the people from the fiery mount, "Moses wrote all the words of Jehovah . . . and he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath said will we do, and be obedient" (Ex. 24. 4-7). Moses continued

writing during the forty years in the wilderness, and he was particularly busy during his last few months with the people. The book of Deuteronomy contains four addresses delivered by Moses in the plains of Moab, followed by a prophetic song, and his blessing of the tribes. Chapter twenty eight, verse one is sufficient to prove that Moses had the consciousness of being God's mouthpiece to the people: "It shall come to pass, if thou shalt hearken diligently unto the voice of Jehovah thy God, to observe and to do all His commandments which I command thee this day, that Jehovah thy God will set thee on high above all nations of the earth". Unlike the words of preachers and teachers in general Moses' utterances (now before us in written form) were above criticism; they were to be obeyed without question. Fully aware that what he spoke and wrote had permanent value for the people of God, "it came to pass when Moses had made an end of writing the words of the law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of Jehovah, saying, "Take this book of the law, and put it in the side of the ark of the covenant of Jehovah your God" (Deut. 31. 24-26). In this way Moses was divinely honoured to lay the foundations of the great and complete revelation which we hold in our hands to-day, wherein is made known to us all the counsels of God, and the wonderful way in which He has wrought through the ages for their accomplishment; opposed by Satan and also by rebellious men, yet in His perfect wisdom He has ever triumphed. The outstanding lessons of the Bible are that God is always righteous and good, and man is always unrighteous and evil; yet, when eternal results appear, the New Heavens and New Earth will be thronged by myriads of sinners saved by grace and made meet for God's eternal pleasure.

The Scriptures began to be written amid rough desert conditions and they were completed more than fifteen centuries later by John in exile on an island in the Egean Sea.

Next (D.V.)—"The Book of Genesis".

LETTERS FROM AUNT ELIZABETH. Miss Beth Coombe Harris has written a number of letters to a young Christian girl in which she offers instruction, guidance, and help in numerous matters relating to service and usefulness. Numerous aspects of Christian life are commented on, and, written in simple winsome style, these letters are worthy of being read by all young sisters in Christ.

Price 1/2. From the Authoress, The Haven, Heathfield, Sussex.

Notes on the Epistle of James

by the late W. E. VINE, M.A.

Note.—Mr. Vine was busy on these notes when he was called, and was not permitted to finish the task he had undertaken. We feel it our duty to print them as we received them.—*Editor.*

THE OBJECT OF THE EPISTLE

JAMES makes clear that, while he is addressing "the Twelve Tribes of the Dispersion", he is writing for those who "hold the faith of our Lord Jesus Christ". The contents of the Epistle give evidence of the circumstances which obtained among Jews who for a considerable time after Pentecost had indeed been converted to Christ, but were all "zealous of the law". The A.V. "assembly" in 2. 2 does not signify that there were assemblies (*ecclesiæ*) by way of local churches. The right rendering is given in the R.V. and shows that these Christian Jews were accustomed to attend the synagogue.

All this gives a special character to the Epistle, not only in matters of doctrine such as justification, but in practical and moral exhortations. These apply to believers in general, whether Jew or Gentile, but they are given with the background of the circumstances just mentioned. The readers are specially exhorted to patience under the persecution they were suffering from their unbelieving fellow-nationals (1. 2-4; 2. 6); to the avoidance of yielding to temptations to indulge in moral evils (*e.g.*, 1. 13-15; 3. 14-16; 4. 1-17; 5. 1-6), to the practice of good works, as doers of the word and not merely hearers (1. 22-27; 3. 17, 18; 5. 14-20).

AN OUTLINE OF CONTENTS

- (i) Concerning trial and temptation (1. 2-18).
- (ii) How to receive the Word (1. 19-27).
- (iii) Against respect of persons (2. 1-13).
- (iv) Faith and works (2. 14-26).
- (v) The control of the tongue (3. 1-12).
- (vi) Wisdom, true and false (3. 13-18).
- (vii) Strife, worldliness, self-confidence (4. 1-17).
- (viii) Misuse of riches (5. 1-6).
- (ix) Patience in view of Christ's Coming (5. 7-11).
- (x) Oaths, prayer, soul-winning (5. 12-20).

A SHORT INTRODUCTION TO THE PENTATEUCH, by G. Ch. Aalders. The critical theories of the past century have challenged the authenticity and historicity of the Pentateuch, and many have had their faith shaken. In this volume Prof. Aalders examines these theories, shows that there are answers to the critics, and by his sound scholarship endeavours to restore confidence in the inspiration of the Books of Moses. A valuable addition to conservative Biblical Criticism.

I.V.F., 39 Bedford Square, London, W.C.1. Price 6/-.

1950, Roman Catholic Holy Year.

by RANSOME W. COOPER.

The following announcement appeared in the "Daily Telegraph" for December 12th, 1949.

NEW DOGMA FOR ROMAN CATHOLICS

Rome, Dec. 11th, 1949.

"It was learned from Vatican sources to-day that during the coming Holy Year the Pope will promulgate the dogma that the Virgin Mary ascended to heaven in a physical sense. This doctrine will thus become an article of faith. Hitherto it has been held as "a probable opinion" which it would be impious to deny.

". . . The establishment of it as an article of faith means that the Virgin Mary is regarded by the (Roman) church as being in heaven in the body as well as in spirit and will not suffer the process of resurrection."

No doubt this statement has raised in the minds of many believers mixed feelings, according to their own temperament. Some may pass it by with a shrug of the shoulders, and the feeling that if so-called intelligent people will believe that they will believe anything; others are appalled at the blasphemy of the statement; and others merely content themselves with the thought that Scripture gives no vestige of support for such a belief.

But do such thoughts lead us anywhere? I suggest that if they do not stir us up to take some action, there is something seriously wrong with ourselves.

TWO POTENT WEAPONS WE CAN USE.

The first weapon is that of all-prayer. I suggest that we who pride ourselves on our Protestant principles and staunch adherence to the Word of God, are not sufficiently concerned about the souls of the Roman Catholics about us. If our lot had been cast in Southern Ireland or in some European country, we should probably have interested ourselves in our Roman Catholic neighbours, have spoken to them of their spiritual need and have endeavoured to win them to the Lord Jesus. Let us then take to ourselves the weapon of all-prayer, and let a stream of earnest intercession arise to God for these multitudes of deluded people kept in bondage by their ecclesiastics, discouraged from reading the Scriptures.

Our second weapon, however, is inferior only to our first. I submit that in this Jubilee Year we should all make a determined effort to win some Roman Catholics for the Lord Jesus. To this end a series of special tracts has been written, appealing to the Roman Catholic mind, and directing the reader's attention to the Holy Scriptures.

By the kindness of a believer, anxious that Roman Catholics should be reached, it is possible to offer these tracts at half price. Copies can be obtained from the writer* or from Mr. C. F. Kennedy, 21 Downsvie Court, West Worthing, and the simplest way will be to enclose a sum of money, when assorted tracts to that amount will be sent post paid.

*(20 Arundel Avenue, Sanderstead, Surrey.)

God's Principles of Unity

by the late J. R. CALDWELL.

THE tendency of all sects has always been to consolidate themselves on the principle of confederation. Each sect as it extended sought the amalgamation with it of all who adopted the same views or principles. Then arose the necessity for a constitution and rules, and a definite membership. These might be largely, or not at all Scriptural; but compliance with such rules became the bond of union, and thus, practically the way is barred in each community or sect against further knowledge of many truths.

Outside of all such we have been led, in order to be where one authority only is owned, that of the Lord Jesus Christ; where one final standard is appealed to—viz., the Word of God; and where there is liberty for the Spirit of God to minister by those whom He has qualified and set in the body for the edification of the whole . . . Whatever be our relationships as individuals with the children of God in the various denominations or sects of Christendom (and these must never be ignored), **relationships with the sects as such we can have none. The truth that demanded separation at first, demands that the separation be maintained; otherwise the sacrifice of the truth must follow . . .** The results of all attempts

TO FORM A UNITY OF ASSEMBLIES

have been so sad and dishonouring to the Lord, that many have naturally recoiled to the other extreme, and the consequence is that attempts at united action and fellowship among Assemblies, which are perfectly right and Scriptural, are opposed and suspected of being a beginning to drift back into organised sectarianism.

If unity be made an object instead of Christ, then the end must be disaster. Some have made it the object, and have taken the exclusive position, and God has blown upon it. Others have made it an object, and have in their zeal for union of all Christians consented to sacrifice their testimony as to distinctive truth, thus purchasing the wider fellowship at the expense of **unfaithfulness to that which God has taught them.** Thus, whether it be the rallying cry of the "unity of the body" or "fellowship with all saints" (both truths of the highest importance if rightly understood), it is equally making unity an object, and the result is disaster to the truth. Properly, **unity is a result, not an object.**

In building the wall of Jerusalem, each man with his family built opposite his own house, and **built upon the old**

foundation. Thus acting, there was no need to be concerned about unity. When the building advanced far enough, each portion would meet with and join on to the next. Thus, in time, unity was the result . . .

That saints are all redeemed by the same precious blood, and all indwelt by one Spirit, and all members of one body, are precious truths. But these do not suffice to secure practical unity or practical fellowship.

THE OBJECT MUST BE CHRIST ALONE:

the exaltation of His Name, as the Name that claims the allegiance of every heart, the subjection of every will; the exaltation of His Word as the only statute book whereby His will is made known; the unhindered liberty for His Spirit to unfold its treasures and put each individual in possession of the mind of Christ. Those who were of one heart to make David king were able to keep rank. There was no wavering purpose, no double heart, therefore unity was the result.

It mattered not that few at first identified themselves with the cause of the rejected king; the host increased in numbers and in fervour, and in effectual unity, for David was its centre and its object. **Let Christ be our Centre and our Object, and subjection to Him in all things our rule, and unity will surely be the manifest result.**

Let each Assembly exalt Him and build upon the old foundation, and according to the Divine pattern and plan, and then, like the walls of Jerusalem, there will come in time to be a joining together of all that are so acting out the will of God. Fellowship between Assemblies will be the natural outcome of individual and united subjection to the will and Word of the Lord.

The Word that separates from one Assembly will separate from all, not because all are confederate, but because all acknowledge the one authority. The Word that introduces to one, will introduce to all, not because one is bound by the action of another, but because each is acting in obedience to the same Word and will.

(—Abridged.)

Sent by Franklin Ferguson, New Zealand.

I'LL TAKE THE HIGH ROAD, by Stephen F. Olford. In six short chapters, written with insight, the author places before young Christians the claims of the "uplands" in spiritual experience.—Get Right, Stand Clear, Yield All, Be Filled, Keep Tryst, Get Busy. Tastefully produced. Very useful in Bible Class work.

Marshall, Morgan and Scott, Ltd., Price 2/6.

YOUNG BELIEVER'S PAGE

REQUESTS

"KEEP ME"! (1 Chron. 4. 10).

THE hero of this verse comes into the records of Holy Writ like a bolt from the blue. What little we do learn about him is complimentary in character. He was, what we might call, a man with a good testimony. The divine biographer states, "He was more honourable than his brethren". This is surely a splendid encomium and might well be envied. The name given at his birth indicates the sorrow attached to his arrival. This reminds us of another who was to his mother—"Benoni" meaning "the son of sorrow"; but who had his name altered by his father to "Benjamin" meaning "the son of my right hand".

This more honourable person called on the God of Israel. The needy soul will never call in vain upon the God Who hears and answers prayer. Have you called on Him? He said: "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me".

We have first the fact of his petition and afterward the substance of it. Like Jacob he felt his need and asked divine blessing in the same words as Jacob—"Bless me". It is a divine prerogative to bless; yea, God delights to bless His people. "Oh, that Thou wouldest richly bless me!" (New Translation). Probably this man had the material things of life in mind when he made this request; for material prosperity in those days betokened divine approval. The following words would confirm this—"Enlarge my border". Though material prosperity loomed large in his mind there was a deeper desire than that expressed. He requested the hand of the Lord to be with him. The "hand of the Lord" is indicative of security: "No man is able to pluck them out of My hand". It suggests power: "God brought thee out of Egypt by a mighty hand". It conveys the idea of providential dealings: "The hand of the Lord was upon me". It has the thought of preparation for greater usefulness: "In the shadow of His hand hath He hid me, and made me a polished shaft". All this, and more, no doubt, would be in the mind of Jabez when these requests were made.

"KEEP ME!"

How necessary it is in these days of increasing wickedness for us to confess our absolute dependence upon the Lord, as did Jabez in his day. The powers of iniquity are gathering momentum and many are being drawn down the maelstrom into a life of uselessness for the Lord. Have you ever asked to be kept from evil? If not, you seem not to have apprehended the density of the darkness and the grossly sinful conditions which obtain.

The request "Bless me" might indicate the fact of *conversion*; while the request "Keep me" would have more the idea of *consecration*.

How necessary it is to be kept by the power of God if our lives have to be filled with usefulness for Him! The Lord Jesus realised how essential this was, for in His prayer of John 17 He makes this request—"Keep through Thine own name those whom Thou hast given Me".

The contrast is between the evil from which we make request to be kept, and "his holiness" of which we might be partakers (Heb. 12. 10). To be kept from evil is the negative side—being made partakers of his holiness is the positive side. If we are absorbed with the desire to be like the Lord Himself we shall have the experience about which Isaiah writes in ch. 26. 3, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee".

Indulging in evil may for a moment seem pleasant, but there is ever the remorse:

"Sin, like the bee, into the hive may bring,
A little honey; but expect the sting."

Jabez requested that he might be kept from evil that it might not be to his sorrow. Many a soul has in an unguarded moment yielded to the evil thought which has brought forth evil acts or words. You are not sufficiently strong of yourself to resist the presence of evil in the world; therefore, I ask you to pray the prayer of Jabez in all sincerity—"Keep me from evil . . ."

Does God answer such requests as that made by Jabez? I assure you He does. "God granted him that which he requested". We have, then, a man blessed by God and kept by Him from evil. Such a person could not but delight in the Lord and devote his time and talent to His noble service.

—W. FRASER NAISMITH.

PROBLEMS IN INDIA

Mr. Wm. MORRISON writes, as others have done, of the great need for intelligent prayer regarding the situation of "unattached" missionaries in India. Here are his words.

We had a very happy time of fellowship at our conference. The biggest matter which came up for an exchange of views was the attitude of the Government to missionaries in the future. It has been ascertained that only those who are "essential to India" will be really welcome. That is, doctors, nurses, teachers and technicians will have no difficulty in returning after furlough, but the missionary engaged solely in preaching the Gospel may not be allowed to return to his work. Before such a person goes off on furlough he shall require to have a "No objection to return" endorsement on his passport. In order to acquire that he must go through a Sponsoring body. This Sponsoring body, seemingly, is the National Christian Council, now known as the Christian Council of India and Pakistan. Many Missions affiliated with this Council are not what we would regard as "sound in the faith". There is the possibility that the Government will also allow an evangelical group to be a sponsoring party, but that has to be verified. Then the Government will not take a great deal of trouble with the ordinary unattached missionary, but will require that he be identified with a Mission registered by Government. All this involves very big issues and especially to those anxious to follow the New Testament pattern. We need much prayer that the Lord will guide us all. Doubtless He will, but we need to be ready to hear His voice and to be sensitive to His guiding hand.

The First and Last Words of Christ

As recorded in the four Gospels.

by W. B. C. BEGGS, Newmilns.

TO all Bible students it is well known that each of the four Gospels has a distinctive theme in respect of the Person of the Lord Jesus Christ. The four histories are modified by their own instinctive principles of selection and arrangement, and result in giving four discriminated aspects of their common Subject as the Royal Lawgiver, the Mighty Worker, the Friend of Man, and the Son of God—"four aspects, but one portrait; for if the attitude and the accessories vary, the features and the expressions are the same" (T. H. Bernard, M.A., in "The Progress of Doctrine in the New Testament").

Just as the events in the life of Christ are selected by the various Evangelists in such a way as to emphasise the particular aspect of the Lord that each desires to set before us, so also is a similar principle evident in the recording of His oral ministry. To the careful reader of the Gospels it will be clear that Matthew gives prominence to those discourses and sayings that lay emphasis upon the principles of the Kingdom of Heaven. In his record Mark reports those words of Christ which rather lay stress upon the character and work of the Servant of the Lord; whereas in the Gospel according to Luke it is plain for us to see that in the remarkable parables that come from the lips of Christ, attention is being directed to the gracious traits of character that ought to be manifested in a perfect man, but which, of course, have only been seen in the Lord Himself as He moved about during His sojourn here. John, for his part, records those words of Christ that stress His Divine Being and eternal glory.

In such a consideration of the oral ministry of Christ, it is most instructive to note His first and last words as mentioned in each of the Gospels.

Matthew gives, as the Lord's first spoken words, those that came from His lips on the banks of Jordan, when addressing John the Baptist. John was hesitant about baptising Him, and in this connection our Lord said, "Suffer it to be so now: for thus it becometh us to fulfil

all righteousness" (Matt. 3. 15). Much has been said and written, and many have been the suggestions set forth as to why our Lord submitted to baptism at the hand of John, and even yet there is by no means unanimity amongst Bible expositors. It is evident, however, that His baptism did not imply that He was sinful like the others who were baptised by John, and who confessed their sins (Matt. 3. 6), for such would be contrary to all Scriptural testimony. In considering this question we must remember that John's mission was divinely authorised, and therefore all who were baptised by him were actually submitting to a divine ordinance. In this light our Lord's baptism was a public acknowledgement by Him of the righteous claims of God, and it was surely fitting that He should so identify Himself with such an ordinance just prior to the commencement of His public ministry. In seeking a satisfactory explanation of His action, it does not really appear to be necessary to go beyond His Own words to John that it thus became them "to fulfil all righteousness", or, as one has expressed it, "to own every Divine institution".

It is extremely interesting to note that the last words of Christ recorded by Matthew are occupied with a similar thought. In commissioning His disciples for the work of evangelism, He instructed them to go forth and teach all nations the things that He had commanded them (Matt. 28. 19, 20). Throughout His teaching as recorded in this first Gospel, the key note is "righteousness", so what was to characterise their ministry was the very thing that had characterised His. Moreover, all who accepted the teaching of the disciples were to be baptised into the Name of "the Father, and of the Son, and of the Holy Ghost", so, in view of the above, His last words are the obvious sequel to His first.

Mark tells us that, subsequent to the imprisonment of John the Baptist, "Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel" (Mark 1. 14, 15). He then went forth working miracles and completely revolutionising the lives of those who believed in Him, and as we follow His footsteps under Mark's guidance we are given to see the perfect Servant busily engaged in all the activities that devolved upon Him as such on earth.

At the conclusion of the second Gospel, the Lord commands His own to go and preach the Gospel to every

creature, and He gives the assurance that signs would follow those who believed, so that things that were entirely contrary to Nature would occur. We then see Him seated on the right hand of God and the very things that He has promised being actually fulfilled. The record of Mark shows us the Lord **commencing His work upon earth**, in accordance with His first words, and ends with the work being **continued by Him from the Throne** through His servants, as referred to by Him in His last words (Mark 16. 15-20).

Luke calls our notice first of all, so far as the words of our Lord are concerned, to the incident in the Temple at Jerusalem, when He was twelve years of age. Mary and Joseph had sought Him for three days before they at last found Him in the presence of the learned doctors of the Law, both hearing them and asking them questions. We can appreciate that Mary and Joseph would be greatly surprised to discover Him in such notable company, but we feel persuaded that they would not be fully prepared for the question that He put—"How is it that ye sought Me? Wist ye not that I must be about My Father's business?" (Luke 2. 49). Thereby He set forth the principle that characterised Him all along His pathway; and from that Self-chosen path He never deviated in the least, continuing in it in the energy of the Holy Spirit right until the very end.

It is significant that the words recorded by Luke as coming last from the lips of Christ are these: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24. 49). By the coming of the Spirit, His own were to be enabled to do "His Father's business", and, energised by the Spirit, they were to live to the glory of God just as He had done.

TEXT POSTERS

Dear Sir,

I think you should suggest in the Believer's Magazine that each Gospel Hall throughout the country should exhibit a Scripture Text Poster on its Notice Board or nearby. Some halls do this, but many do not. In this many "Churches" show us an example.

If we believe God's Word to be living and powerful we should surely exhibit it constantly outside our Halls for the passers-by to see.

—A READER.

News from Other Lands

BELGIAN CONGO

MISS STIRLING and I have had a full, busy year. There have been many encouragements, souls saved, backsliders restored and young believers baptised and received into fellowship at the various centres. We have had disappointments. Some who appeared to be going on for the Lord have fallen. The downward pull is stronger than we can ever realise. Do please pray constantly for the believers, young and old, that they may be kept faithful unto the end.

The school work has been most encouraging. The need for more fully consecrated young men for this work is great, as also is the need for a European teacher to help Miss Stirling who has been carrying on alone in this work for over two years. She not only has the actual school work, but also the visiting of out-schools, building of new schools and repairs to roofs, etc. of existing schools to see to.

At hospital, too, work has been done which, we trust, in a coming day will be found for His praise and glory. A few have professed faith in the Lord Jesus and have returned to their own villages. Do pray that they may be lights in the darkness, attracting many to the Saviour.

On September 7th, we had the joy of welcoming back Doctor and Mrs. Mason and their two youngest children.

A new drug for leprosy, Sulphetrone, has been brought out by doctor and many more lepers are coming for treatment. Unfortunately many have to come long distances and so do not come regularly. Doctor is exercised about the need of a leper camp. For this we would require a suitable site with a good water supply close at hand. A European to supervise the treatment and general care of the lepers and buildings would also be required. We would value your prayers that we may be guided of the Lord in this matter.

In the New Year I hope to open up Ante-Natal and Child Welfare Clinics out at Chalanshi. This is a very densely populated district

down by the Lake.

—Mary Caskie.

VENEZUELA

SINCE writing last, I have returned from Cabimas. This is a town in the Oil districts of Venezuela, about 500 miles from here, where there is a small, weak assembly with about 20 in fellowship. We had good meetings each night for the 17 nights we were there. The Companies work night and day, three 8-hour shifts, and this is most harmful to meetings, meaning that the few brethren in fellowship cannot get to all the meetings. Sometimes not more than two can be present at the meetings. The need for a small hall is very great, and with a view to helping them build we may return in January. The heat is terrific, so we contemplate a hot time when building there.

About 45 miles from here, in a place called Palo Negro, there is an assembly where we had some meetings last year. While we did not then see any saved, we saw a good interest, and afterwards some were reached, and now a number are wanting baptism. I am exercised about going up this week to see about making a start again, and hope that we may see His hand with us.

Little groups like these need, and appreciate, all the help we can give them.

—J. E. Fairfield.

JAPAN

PRESENT day Japan is a land of four islands, covering an area twice that of the British Isles, but with a population of about 80 millions.

The northern island of *Hokkaido* has a population of about 4 millions, mainly engaged in agricultural work.

Coming south is the main island *Honshu* with a population of about 60 millions. The largest cities and heaviest population concentrations are to be found on this island. *Tokyo*, the capital city, on the Pacific coast has a population of over 5½ millions. There are three

assemblies in this city, each about 12 miles apart. Most of the gospel work is done through open air meetings and crowds are contacted at some of the busy railway stations. There is a great field of opportunity with literature, as all can read and are eager to have reading matter. Nearly 400 miles to the south of Tokyo is *Osaka*, the main city of a big manufacturing area. Here there is a population of over 3 millions, with only one assembly. *Kobe*, which is next door to *Osaka*, is the main port of this area and has a population of nearly 1 million. There is a very small meeting of just one or two believers here.

The smallest island is *Shikoku*. It is on the southern side of the Inland Sea which separates it from the main island. Another 4 million people are to be found on this island.

The southern island is *Kyushu*, which supports a population of 11 millions. It has several large mining areas in the north, but is mainly agricultural in the south.

There are now over twenty missionaries in fellowship with assemblies, but most of these are at present engaged in language study.

BRAZIL

SIX weeks after we arrived at our destination, Uberaba, my husband took ill and is only now recovering, four months later. We have had a time of great suspense, but the Lord's presence has been very real and His power to heal has been proved to many.

In the last four months he had six operations and tetanus. We feel sure had it not been for the Lord's hand upon him he would never have recovered.

Mr. and Mrs. Maxwell of Sao Joaquim took our children; our little son is still with them.

We would value your prayers for a complete recovery.

—N. P. Simpson.

BELGIAN CONGO

WE have had, here in Elisabethville, a long time of testing, and of waiting. Every door seemed closed against us, and we were on the point, again and again, of giving up the attempt to commence an assembly in this town, but the Lord never failed to comfort and

to encourage us to still trust in Him. No matter how dark the night may be, the day must break, and the shadows must flee away. There is nothing too hard for the Lord, and there is nothing impossible to the believer, who is linked to Him by a living faith.

The Lord has certainly done wonderful things. At the end it all came about suddenly. Mr. and Mrs. Brierley, workers of many years experience in the Congo, came to Elisabethville towards the end of last August; they were on their way back from New Zealand, and expressed to us their exercise about the work in Elisabethville, and said, if a house was found for them, they would stay and help in the commencement of the work for at least six months.

The South African Government imported into the Congo, over two months ago, several pre-fabricated Inspan Sheds for the housing of the exhibition they were holding in Elisabethville, and the resident Trade Commissioner offered two of these sheds to us at a considerable reduction, and agreed to take payment in South Africa. So impressed were Mr. and Mrs. Brierley with the urgency of the need, and the opportunity uniquely afforded by this offer of buildings that would enable an immediate commencement, that they put at our disposal, as a guarantee, sufficient money for one of these Inspan Sheds.

We had our first meeting on the plot of land granted to us by the Government, with the materials for the building lying around waiting for erection. The first Lord's Day after the shed was put up there were over three hundred believers present, and the second Sunday there were over five hundred. These dear brethren and sisters have been longing and praying for the day when there would be an assembly in Elisabethville such as they had been in the habit of attending in their own districts, and their joy and enthusiasm have been most affecting for us to witness.

We thank God for all who have been helpers, and will you pray that we all may apprehend fully the will of God with regard to this great opportunity.

—W. and M. Rew.

Our
Home
Bible
Class

The Names and Titles of the Lord Jesus Christ
THE BRIDEGROOM

by H. E. MARSOM

IN John 3. 29 John the Baptist speaks of the LORD JESUS as "the BRIDEGROOM", and of himself as the "friend of the BRIDEGROOM". In Matt. 9. 15; Mark 2. 19, 20; Luke 5. 34, 35, the LORD speaks of Himself as "the BRIDEGROOM", and compares His disciples to "children of the bridechamber". He was the BRIDEGROOM Who was "with them", but Who would be "taken from them", days would come when He would be absent; and in the parable in Matt. 25. 1, 5, 6, 10, referring to Himself He said, "Behold the BRIDEGROOM cometh". Thus speaking of Himself as a then present, afterwards absent, and a future coming BRIDEGROOM. Then there are other passages where, although the title of BRIDEGROOM does not actually appear, the LORD is very clearly set before us in this Bridegroom character as in 2 Cor. 11. 2; Eph. 5. 25-32; Rev. 19. 7, 8; 21. 2, 9; 22. 17. From these we learn that His Bride is the Church, *cp.* Eph. 1. 22, 23 with 5. 25-32; and that this bridal relationship has its origin, and is brought about through the love of the BRIDEGROOM: a love that was no afterthought, but that goes back to a past eternity; *cp.* John 15. 9, with 17. 24. The BRIDEGROOM's love for His Bride was expressed when as we read in Eph. 5. 25, and Tit. 2. 14 R.V. Christ "loved the Church, and gave Himself for it": in order that He might, not only redeem it from all iniquity; but also "purify unto Himself a people for His Own possession": whom He might sanc-

tify and cleanse with the washing of water by the Word; and present to Himself as a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish: prepared as a Bride adorned for her husband. Yes, through the BRIDEGROOM'S love for His Bride she becomes

HIS Own Possession,

"He that *hath* the Bride is the BRIDEGROOM": she belongs to Him, and to Him alone; as a chaste virgin, as one espoused to one Husband, 2 Cor. 11. 2, she is the peculiar treasure, the personal, private, nourished and cherished sacred Possession of her beloved BRIDEGROOM, she is to His heart His "Pearl of great price", Matt. 13. 45, 46; she alone has the right to declare with joy, "My BELOVED is mine, and

I am HIS."

Yes, His,—"*His Own*": Song. 2. 16; John 13. 1, her bridal relationship testifies that she is the LORD'S, that she is CHRIST'S that she belongs to CHRIST; she is indeed His Own Possession. Rom. 14. 8; 1 Cor. 3. 23; Mark 9. 41; Tit. 2. 14. R.V.

In connection with this acquisition of the Bride by the BRIDEGROOM we must remember that, as we see from Gen. 34. 11, 12; it was customary in the East, from very early times, for the prospective bridegroom to have to pay a dowry price for the bride to her parents or relatives, in order to secure possession of the chosen

bride. Shechem was willing to pay "never so much dowry and gift", to secure the coveted bride; but Jacob, who appears at that time to have been very poor, (possessing only a staff, see Gen. 32. 10), and therefore unable to pay a sum of money, bargained with the father of his dearly loved and chosen bride, "I will serve thee for seven years for Rachel thy younger daughter". That offer was accepted by the bride's father, "and Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her". Gen. 29. 18-21. But that bargain meant seven years of hardship and toil for Jacob; read how he describes the toil of those years in Gen. 31. 38-41. Such was the costly price paid by that bridegroom in order that his dearly loved bride might be his own possession! And as we read that the Heavenly BRIDEGROOM—CHRIST "loved the Church, and

gave HIMSELF for It",

we must remember the infinitely costly price at which that Church was "purchased with His Own blood", in order that she might be "His Own Possession", Acts 20. 28; His loved and spotless Bride.

This sacred relationship of the local church, and of the individual believer to the coming BRIDEGROOM, demands that there must be the purity and loyalty of

a chaste virgin,

espoused to the one Husband: undefiled by any unfaithfulness to the absent, but coming BRIDEGROOM. There must be a godly jealousy guarding the soul from any unseemly fraternizing with a world that is at enmity with GOD; the Bride's garments must be kept unspotted from the world.

2 Cor. 11. 2; James 1. 27; 4. 4. The espoused Bride must indeed be "meet", that is suitable for the Heavenly BRIDEGROOM; she must be His Counterpart. *cp.* Eph. 1. 22, 23; 5. 29-32; Gen. 2. 18.

In Eph. 5. 25-27, we have the gracious work of the Bridegroom sanctifying and cleansing the Church, that it may be presented to Himself glorious, spotless, holy and unblemished; but in Rev. 19. 7, 8, R.V. we have another aspect of truth: for there we read that the LAMB'S wife "hath made herself ready", and that the fine linen in which she is then arrayed is "the righteous acts of the saints". This is in perfect accord with the fact that the "people for His Own possession", for whom the BRIDEGROOM "gave Himself", would be a people "zealous of good works". Tit. 2. 14, R.V. *cp.* Tit. 3. 8; Eph. 2. 10; 4. 24. It is very suggestive that two garments are mentioned in the clothing of the Bride in Psa. 45. 10-14. There is a "clothing of wrought gold", (R.V. *inwrought with gold*); surely pointing to the gold of Divine righteousness: the believer being made the righteousness of GOD in CHRIST, Who of GOD is made unto us Righteousness: even that righteousness of GOD through faith in JESUS CHRIST, which is upon all them that believe, in which the justified believer stands before GOD. 2 Cor. 5. 21; 1 Cor. 1. 30; Rom. 3. 22; Phil. 3. 9. But in Psa. 45. 14 there is also a "raiment of needle work", which surely points to those "righteous acts of the saints" which are the fruit of the SPIRIT in those who having yielded their members as instruments of righteousness unto GOD, have put on the new man, which after GOD is created in righteousness and true holiness.

The . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.
Should a Christian take part in politics.

ANSWER A.
In a matter like that raised by the questioner, the Scriptures do not give specific directions, but leave the child of God, under the guidance of the Spirit, to be exercised as to what the will of the Lord is. He may, assuredly, deduce from those Scriptures what his course of action should be.

It was said by one long ago that it is remarkable, after God has taken the individual from off the dunghill and set him among princes, that such a person should spend a great deal of his time in seeking to disinfect the dunghill.

It may be observed that the Lord Jesus did not take any active part in political affairs of His day, although reforms were then sorely needed. Nor, indeed, did any of the Apostles. It is plain that Paul, who travelled perhaps farther than any of them, left political affairs severely alone.

These examples are worth following.

The believer of to-day forms part of the Church which had its origin in Divine eternal pre-mundane counsels, and is destined to eternal glory. It, therefore, has nothing to do with earth, while admittedly those who comprise it spend some of their time on earth. It may be asked, how can a believer, consistently with his heavenly calling, take an active part in the affairs of earth, beyond those which are inevitably part of his daily obligations.

It is inconceivable that Abraham, who dwelt in a tent outside of Sodom, should have taken an active share in the political affairs of that city.

"Pilgrims and strangers" are not expected to interfere with the affairs of the land through which they are passing. In this regard consult Israel's wilderness history, which has been "written for our learning."

It is impossible for all the saints in a local church "to be of one mind in the Lord" were each and all to record his vote to the best of his natural ability. It moreover, borders very closely on being "yoked together with unbelievers" for unbelievers are the major part of all parties.

It would be a safe rule to be observed by all saints in the matter of voting, to enquire of the Lord, "Lord, what wilt thou have me to do." When the Lord indicates the man and the party and the programme which is to be supported, then who shall condemn the believer who records his vote in favour thereof. But does the Lord ever indicate such?

At the moment, God is not dealing with the world, save in grace. He is "taking out of the world a people for" the name of His Son. They have been rescued from this "present evil age."

Much more could be said, but perhaps enough has been written to help the reader ascertain the Lord's mind.

—E.W.R.

QUESTION B.
Could you explain James 5. 13-16?

ANSWER B.

It should be borne in mind that the Epistle of James was written specially for the benefit of Jewish believers in the very early days of Christianity. It is not thereby to be assumed that this letter has no voice for the present day, but its interpretation must take account of the position of these early saints. Having accepted Christ as their Saviour they thereby sided against their nation which had murdered Him: they were, therefore, ostracised. In the event of sickness they could not go to a Jewish doctor for advice for they were cut off; nor dare they go to pagan Gentile doctors who practised sorcery. What then were they to do? Here is the principle laid down. The modern counterpart of this reverses the order and the so-called elders call the patient to them. It should be that the patient calls the elders. This by itself is sufficient to condemn the modern much publicised practice.

The situation of a sick believer to-day is not the same as in the early days referred to. None the less prayer, suitable means, confession of sin if it has occurred, are all open to believers to day, of course. A grain of faith, small as a mustard seed, can work miracles and this should be in operation in all cases of sickness. The believer must use his judgement as to what would be the modern counterpart of "oil". It might be a bandage, or medicine or aught else.

It should be carefully observed that the call must come from the sick one: that presumes his faith. It equally should be noted that the prayer offered by the elders must be the prayer of faith. So that there must be faith in operation both in invalid and elders. To this must be added suitable "means". If such exists to-day healing may be expected. There are no limits to the possibilities of real faith.

Asa sought not to the Lord but to physicians in his old age and it is to be feared that believers now-a-days put far too much faith in doctors and far too little in the Lord when they fall ill.—E.W.R.

The Lord's Work and Workers

ENGLAND AND WALES FORTHCOMING (D.V.).

BIRMINGHAM: Midland Institute at 6.30. Feb. 4, A. T. Thornton; 18, F. F. Bruce.

BRADFORD: Friends' Meeting House, Fountain St., at 7. Feb. 4, J. W. Laing; 11, J. G. E. Welch; 18, G. Harpur; 25, J. M. Shaw.

ALDERSHOT: Park Hall Monthly Rallies, at 6.45. Feb. 4, Mar. 4.

LEEDS: Gospel Hall, Fenton St., at 7.30. Feb. 4, A. A. Caddick; 11, J. Robertson; 18, R. Hopkins; 25, H. Bell.

NOTTINGHAM: Clumber Hall, High Cross St., at 6.30. Feb. 4, J. B. Watson; 18, G. J. P. Price.

STAINES: Hale St. Hall. Feb. 4, at 6.45. R. Guyatt.

BRIGHTON: Gordon Hall, High St. Feb. 11 at 3.45 and 6. F. McConnell, F. A. Tatford.

CATFORD: Glenfarg Hall. Feb. 11 at 6.45. S. Garrett.

DERBY: Churchill Hall, Curzon St., at 6.30. Feb. 11, H. Ainscough; 25, D. H. J. Hoyte.

EAST SHEEN: Sheen Hall, Upper Richmond Rd. Feb. 11 at 3.30 and 6. H. P. Barker, R. Guyatt.

HORSHAM: Gospel Hall, Dunne Rd. Feb. 11 at 7. S. H. Sayers.

HYTHE: Victoria Hall, Victoria Rd. Feb. 11, W. Baigert.

LEICESTER: York St. Hall, at 6.45. Feb. 11, C. Grove; 25, S. Topalian.

NEWTON ABBOT: Prospect Hall, Torquay Rd. Feb. 15-18 at 3 and 6.15. H. P. Barker, E. S. Curzon, P. L. Gould, A. Fallaize, J. H. Large, E. W. Rogers.

BOURNEMOUTH: in Drummond Hall. S.S. Teachers. Feb. 18 at 2.45 and 6.30. A. Burr, G. Russell.

BRENTWOOD: Congregational Church. Feb. 18 at 3.30 and 6.30. P. S. Mills.

CHINGFORD: Gospel Hall, Kings Head Hill. Feb. 18 at 7. F. D. Bason.

HERTFORD: Cowbridge Public Hall, (near Gospel Hall). Feb. 18 at 3.30 and 6. A. J. Webb, D. Gooding, A. E. Long.

LITTLEHAMPTON: Argyll Gospel Hall, Surrey St., at 7. Feb. 18, G. K. Lennox; 25, J. W. Laing.

WALTHAMSTOW: Higham Hill Gospel Hall. Feb. 18 at 4 and 6. S. H. Sayers, F. McConnell.

WINDSOR: Gospel Hall, Garfield Place. Feb. 18 at 6.30. J. Guyatt.

HOLBORN: Kingsway Hall, Kingsway. Feb. 24 at 6. Missionary P.M.

CHESHAM: Gospel Hall, Station Rd. Feb. 25 at 7. F. W. Challis.

KINGSBURY: Roe Green Hall. Feb. 25 at 6.30. Missionary. H. S. Dalling, A. J. Webb.

THUNDERSLEY: Gospel Hall, Kiln Rd. Feb. 25 at 7. C. M. Hunnabale.

MERSEYSIDE: A united effort on Lord's

Day evenings in Burn Ave. Baths, Rock Ferry had large audiences and some blessing. Saturday evening ministry meetings in the Picton Hall seating 1,200 are being well attended.

SCOTLAND: FORTHCOMING (D.V.).

KILMARNOCK: Elim Hall. Feb. 4 at 3.15. W. F. Naismith, W. W. Whitelaw, A. Borland, E. G. Wheeler.

GLENGARNOCK: Hebron Hall. Feb. 11 at 3.30. J. Hutchison, W. Harrison, G. R. McCulloch, J. Feely.

SHETTLESTON: Shiloh Hall. Feb. 18 at 3.30. W. Harrison, J. Phillips, Dr. W. Lindsay.

CAMBUSLANG: Albert Hall. March 4 at 3.30. A. H. Abrahams, Jack Hunter, D. McKinnon, A. P. Campbell.

DAILLY: in Working Men's Club, Mar. 4 at 3. W. Brown, W. K. Morrison, W. P. McVey.

GALASHIELS: Border Assemblies Quarterly Bible Reading in Forrester's Hall, Channel St. March 10 at 3.30. Correspondence—R. W. Hamilton, 56 Glendinning Terrace, Galashiels.

KILMARNOCK: Central Hall. Ayrshire Missionary Conference. Apr. 1 at 3.30.

CRAIGELLACHIE: 1950 Conference arranged for July 19. Correspondence to E. A. Grant, "Glenavon", Craigellachie.

GALLOWAY: Gospel Rallies are being arranged in provincial towns of Galloway for the Saturdays of July, from 3 to 7.30, approx. Dalbeattie, Castle Douglas, Kirkcudbright, and Newton Stewart. Fellowship would be valued if bus outings of Christians could be arranged accordingly. Further particulars from Mr. W. Scott, Victoria Villa, Park Crescent, Creetown.

IRELAND: REPORTS.

T. McKELVEY & T. WALLACE saw the Lord's hand at Ballyshiel; now at Dungannon.

R. CRAIG & S. WISHART at Curran.

S. LEWIS in Co. Donegal.

R. PEACOCK at Allan's Corner, with some interest.

R. CURRAN finished at Lurgan after a number of weeks good meetings.

H. PAISLEY having large meetings in Ebenezer Hall, Belfast, with blessing.

T. AYRE & J. BROWN continue in Ormeau Road Hall.

J. G. HUTCHINSON had large meetings at Roslea, where some professed conversion.

D. CRAIG & W. McVEY had large meetings in Ballymena.

R. BEATTIE & D. THOMPSON have commenced at Kilmare, Co. Tyrone.

R. HULL commenced at Burnside, Co. Antrim.

J. WELLS has commenced at Ballylin-tagh, Co. Londonderry.

T. W. BALL has had a good start at Mullafarnaghan.

W. McCracken & A. McShane continue at Fintona with interest.

A. COOK at Ballinaloob.

W. BUNTING has been encouraging meetings at Clonkeen, expected at Waringstown.

S. THOMSON in Holborn Hall, Bangor.

Conferences:

COOKSTOWN: Large gathering, excellent ministry by brethren S. Jardine, W. Rodgers, R. Curran, T. McKelvey, J. Monypenny, and A. Lennox.

AHOUGHILL: Well attended. Messages by S. Thompson, J. K. Duff, T. Wallace, D. Craig, H. Paisley, A. Buick.

GRANSHAW: Helpful words by R. Love, T. Lyttle, D. L. Craig, W. Bunting, S. Whitten, H. Bailie, W. McCracken, and J. Wells.

LISBURN: Speakers, R. Peacock, F. Bingham, F. McClenaghan, D. L. Craig, and James McCabe.

BELFAST, Cregagh St.: Ministry by H. Bailie, J. Madill, and F. Cundick.

BUCKNA: Good ministry by H. Bailie, D. Craig, T. McKelvey, F. Bingham, and J. McLean.

AUGHRIN: Speakers, T. W. Ball, C. H. Fleming, A. Lennox, and S. Whitten.

ARMAGH: Brethren Allen, Curran, Love, Monypenny, and McShane shared the ministry.

LONDONDERRY: Ministry by W. Rodgers, H. Paisley, J. Hutchinson, S. Lewis, and W. Mahon.

MULLAFARNAGHAN: Large company present. Ministry searching and upbuilding by R. Curran, T. Lyttle, W. Johnston, T. McCabe, and J. Wells.

BALLYBOLEY: on Dec. 30. Large meeting and encouraging ministry by brethren F. Bingham, T. Graham, A. Barr.

QUILLY: on Jan. 2, very helpful ministry by brethren Rodgers, Abernathy, Bunting, Wills, Allen, and McShane.

BUSHMILLS: a good gathering and profitable ministry by brethren J. K. Duff, H. Bailie, T. McKelvey, T. Wallace.

"WITH CHRIST."

Mrs. MARY RIDLEY, Didsbury, Manchester, on Dec. 2, aged 94. Saved when 18, and in fellowship with saints at Didsbury for over 40 years. "A mother in Israel", her wise counsel will be greatly missed.

ALBERT HENDERSON, Kiltermon, Fivemiletown (formerly of Listernan), passed to be with Christ on Dec. 25, aged 59, after four months of trying illness, patiently borne. Saved in early life, he bore a consistent and godly testimony to the last.

ARCHIE. F. BRYCE, Strathaven, aged 37. Saved when young, and actively engaged in all assembly activities. A much esteemed and beloved brother.

ROBERT MOFFAT SHARP, Burnside, Glasgow, aged 59. Took an active part in young people's work in Glasgow

and surrounding district. Well known in Clydebank and Burnside assemblies.

JAMES RAMSAY, Maybole, on Dec. 30, aged 84. Fell asleep in Jesus at his own fireside after 67 years' faithful pilgrimage. Always early in his place at the Lord's Supper, and never known to be late for a meeting. "He shall be missed because his seat will be empty."

"Whose faith follow."

WALTER VERNON, Chemist, West Hartlepool, aged 79. A brother greatly beloved, and actively associated with the assembly for 40 years. Widely known among the Lord's servants at home and abroad. Funeral service conducted by D. Mackenzie Miller in the presence of a large and representative gathering of believers.

Mrs. W. H. KANE, of Larne, passed home on Dec. 25, aged 86. Saved as a girl under Dr. Matthews' preaching about 60 years ago. Had an ever-open door for the Lord's servants, and many of the old and honoured leaders shared her hospitality. Had a great heart for the salvation of souls, and will ever be remembered as a real "mother in Israel". Funeral services conducted by brethren W. Gilmore, W. McCracken, A. Buick, and T. Ball.

Mrs. BAILLIE, Cockenzie, on Dec. 15. In fellowship with local assembly, and ever bore a bright testimony for the Lord.

JOSEPH GLANCY, Belfast, on Dec. 31, aged 77. Born of R.C. parents in Clones, Co. Monaghan, and lived an ardent Roman Catholic until saved at the age of 37. Later devoted his life to gospel work, and preached in various parts of England, Ireland, and Scotland. Ever faithful in his service for the Lord, he contacted many in high places with booklets and tracts, continuing in this postal work when unable to travel and preach. Survived by his wife, he will be greatly missed. Funeral services conducted by Dr. Gilmour Wilson, Mr. T. Campbell, Mr. J. Diack, and Mr. F. Knox.

HERBERT C. ALVIS, Ross-on-Wye, aged 80. In assembly fellowship for 25 years, and well known throughout Herefordshire and Gloucestershire as an energetic tract distributor. He will be greatly missed.

Wm. JOHN MARTIN, Ballyhalbert, aged 53. Saved over 20 years and in fellowship in Ebenezer Gospel Hall, Portavogie, our brother was highly esteemed for his faithful witness, engaging in his spare time in proclaiming the gospel far and wide. Will be greatly missed in the assembly and locality.

Mrs. G. MILLIGAN, Bo'ness, on Jan. 9, aged 75, after a long illness. In local assembly for nearly 40 years.

ADDRESSES, PERSONALIA, ETC.

GLASSFORD: Shiloh Hall. Mr. A. M. Brown, 8 Jackson Street, Glassford, Strathaven.

GREENGAIRS: Gospel Hall. Mr. Hugh Bell, 344 Greengairs Rd., Greengairs, By Airdrie.

BARRHEAD: Gospel Hall, Chappell St. Mr. John Dalton, The Villa, Glenfield, Paisley.

SHETTLESTON: Shiloh Hall. Mr. H. H. Beattie, 109 Wellshot Rd., Glasgow, E.2.

BELLSHILL: Gospel Hall. Mr. Samuel Douglas, Council Crescent, 24 Motherwell Rd., Bellshill.

Mr. **JOHN STOUT** should now be addressed at Anderson Place, Lerwick, Shetland.

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PREACHING HOLIDAY in Galloway.

Many brethren appreciated this helpful holiday last year, and arrangements are now in hand for a similar holiday term from mid-June to mid-August. Particulars of full board at specially reduced terms can be had from Mr. W. Scott, Victoria Villa, Park Crescent, Creetown.

BIOGRAPHY of the late W. E. Vine is being written by Mr. Percy O. Ruoff, and readers having suitable matter for the Memoir are asked to kindly address same to Mr. P. O. Ruoff, C/o Oliphants Ltd., 33 Ludgate Hill, London, E.C.4.

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FOR THE TRANSFER of earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific direction in the forwarding of this practical fellowship, the distribution of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion. Facilities are available for remitting to non-sterling countries.

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The Believer's MAGAZINE



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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THE LORD'S SUPPER

by THE EDITOR.

(ii) General Considerations.

BEFORE touching in a more detailed manner several aspects of the Lord's Supper it might be wise and profitable to make a general survey of the subject and to call attention to the more embracing features of the theme. Thereafter we shall be able to relate the details to the facts considered in this article.

IT should be noted right at the commencement that in observing the Lord's Supper Christians are not simply following the whims of personal desire or the traditional practices of a religious community, but are carrying out an arrangement which has **Divine Authentication**. When the Apostle Paul wrote to correct the misconduct of the Corinthians when they met to celebrate the Supper, he prefaced his remarks with the authenticating declaration, "**I have received of the Lord that which also I delivered unto you**" (1 Cor. 11. 23). Whether the apostle was referring to a direct communication to himself from the Lord in glory, as most commentators believe, or to the fact that he had received information from an authoritative original source, as some assert, does not diminish the force of his statement. The ultimate source of his authority for the information he was about to transmit to the believers in Corinth was "the Lord". Higher authority he could not desire. Nor should we. Viewed in that light, the celebration of the Lord's Supper has an enhanced value for all those who wish to have divine authority for keeping the ordinance. Instructions to do so can be traced back to an unquestionable source, the Lord Himself. They celebrate the Supper, not so much because the Lord commands, but because it is the **Lord** Who desires they should.

BUT more than that, the act of celebrating the Supper has its roots in a verifiable **Historical Inauguration**. Paul's communication was not the beginning. Although perhaps written later than the Corinthian Epistle, the three accounts in the Gospels of Matthew, Mark, and Luke, represent a reliable tradition ('tradition' being used in its etymological sense of 'something handed down'; see Luke 1. 1-3), that takes us further back to the actual scene of inauguration, when the Lord, through the medium of the apostolic band, instructed His followers to do as He requested them in remembrance of Himself (Luke 22. 19). So careful are the

writers of the incidental details surrounding that inauguration, that it is impossible for honest criticism to do other than accept the accounts as authentic, genuine and reliable. The Evangelists take pains to note that the event was celebrated for the first time, when "the feast of unleavened bread drew nigh" (Luke 22. 1), "when the hour was come" (v. 14), "when He knew that His hour was come that He should depart from the world" (John 13. 1), on the very night "on which He was betrayed" (as Paul has it in 1 Cor. 11. 23). Consequently there is every reason to believe that in those records we possess a trustworthy account of the scene in the Upper Room in Jerusalem when our Lord met with His disciples and gave to them the instructions about the simple meal by which He and His work should be remembered by future generations of His followers. We need not hesitate to continue what He inaugurated.

FURTHER, the act has **Apostolic Corroboration**. Before any permanent written record was made of the celebration of the Lord's Supper, the first disciples had been careful to carry out the instructions given to them by the Apostles themselves. Immediately after the formation of the Church at Pentecost, before there was time for any superstitious rite to be attached to the death of Christ, we are informed that believers who had been baptised "continued in . . . the breaking of bread" (Acts 2. 42). Later, in a most incidental manner, we are informed that on the first day of the week disciples came together at Troas to break bread (Acts 20. 7), the narrative seeming to indicate that such a gathering was recognised as a regular part of the functioning of a local church. The references in 1 Corinthians (chs. 10 and 11) carry with them the same conviction that it was the regular practice of the believers in that city to assemble to break bread (10. 16), or to celebrate the Lord's Supper (11. 20). The inference from such passages is that the first Christians were instructed to meet to carry out their Lord's request in an ordinance which came to have the almost technical designation, "the breaking of bread". That early practice corroborates the continued acknowledgment of the claims of the Lord in the Supper where each partakes of bread and wine "in remembrance of Him".

THE celebration of the Lord's Supper is an act of **Communal Commemoration**. The ordinance is carried out when the Christians in a local church are "come together into one place" (1 Cor. 11. 20), and the object for which they assemble is to "do this in remembrance of" their Lord. Much of our

experience as Christians can be related to the privacy of our individual lives, but this remembrance of the Lord is to be carried out in company with others. No instruction is given for any other manner of celebrating, nor does Scripture hint that it should ever be otherwise. The moment we leave the plain words and specific example of the Scripture, we give licence for almost every kind of variation from the original pattern, and permit sanction for the introduction of conduct that contravenes the teaching of the Apostles. The value of spiritual influence exerted by sincere and honest believers upon one another when they come together is not to be underestimated, for thought provokes thought and expression of worship in words provokes further worship in those who hear and follow. Individual exercise adds to the affecting intensity of the communal act of commemoration.

"What is Man?"—Psalm Vlll

FROM everlasting is Thy throne, O God,
 Thou hast created all things by Thy word:
 The heavens declare the wondrous story,
 Of Thine almighty power and glory:
 And magnify their Lord.

THOSE golden orbs of scintillating light,
 Are lamps of heaven, shining in the night:
 Angelic hosts before Thy Presence stand,
 Speed forth to distant worlds at Thy command,
 On lightning wings of flight.

SUN, moon, and stars, in boundless space,
 As ages roll along their pathways trace:
 Earth, sky, and sea, with all Thy works proclaim,
 Thy wisdom, loving-kindness, and Thy fame,
 How excellent is Thy name!

BEHOLD! the Firstborn, risen from the dead,
 Heir of all things, their new and living Head:
 Thy many sons to glory He now brings,
 Co-heirs with Him of all created things,
 For whom His blood was shed.

FOR EVER I am His, and He is mine,
 And in the glory I with Him will shine,
 One with Himself, in life which is divine:
 I shall see JESUS, and His lovely face,
 A sinner saved by grace.

—W. E. Earl.

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rotheday.

(ii) The Book of Genesis.

NO words could possibly overstate the value and importance of the Book of Genesis. Not only is it the oldest historical book in the world, it contains the germs of all the principles which have developed amongst men through the centuries. It is God's seed-plot. All the subsequent books of the Bible are built upon it. If its records and teaching could be discredited, the whole structure of the Bible would fall into hopeless confusion. For the Bible is not a mere collection of pamphlets written by various persons in many lands and at various times, and brought together by an Editor; the Bible is an organic whole, God-breathed from the first page to the last. All its parts are necessary for the understanding of the mind of God. Not one single book could be rightly taken out of it, and no other books can be added to it. The ecclesiastics of the Council of Trent simply advertised their own unspirituality when they decreed that the pre-Christian Apocryphal books should be added to the Old Testament and be regarded by the faithful as equally authoritative. The Old Testament as we now have it, in its threefold division of Law, Prophets, and Psalms (Luke 24. 44), was in the hands of the Jewish people when our Lord walked amongst them, and He found no fault with them for not incorporating the Apocryphal books in their sacred writings. A few minutes' examination of those books would convince any soul born of God of their spiritual worthlessness.

There is an entire absence of quotations in the Book of Genesis, the reason being, that there were no books to quote from, Genesis being the beginning of the communications of God to men. About two thousand five hundred years passed from the creation of Adam before God commanded any of His words to be written. The period was long, almost half the time that men have been upon the earth! Incidentally, this fact should be remembered, for it means that we are shut up to the Book of Genesis for any reliable history of those early centuries. Two reasons may be suggested why no writing was commanded: first, because God spoke only to individuals, and that in few words; and secondly, because the great ages of men made it comparatively simple to pass on the words of God. There was only one link between Adam and Noah, a period of sixteen and a half centuries, for both Adam and Noah could have known Methuselah; from the flood to Abram was about four centuries, but there was only one

link between Noah and Abram—Shem; even between Adam and Isaac there were but two links, Methuselah and Shem.

In all ages those who learn anything from God are responsible to pass it down carefully to their posterity. Let Christian parents note this, and also read Psalms 78: 4-8; and 2 Timothy 2: 2. These passages teach this principle explicitly. When the age of men was reduced to its present limits in Moses' time (Psalms 90: 10), God began to put His truth into permanent form that there might be certainty for all who were willing to hear His voice. This was the more important because God was then taking a people into special relationship with Himself. Israel was to be God's witness in the midst of nations sunk in the darkness of idolatry, and it was necessary that they should have His Word in their hands, both for their own obedience and also for the purpose of their testimony (Psalms 147: 19, 20; Romans 3: 1, 2).

In recent years Satan has sought diligently to discredit the Book of Genesis, fully aware that if the foundations be destroyed the whole revelation of God must collapse. The Genesis records are so frequently quoted for moral purposes in the New Testament that if Genesis must go the New Testament must go also. The Lord Jesus spoke of the creation of a single pair in Matthew 19: 4; of the flood in Matthew 24: 38; and of the destruction of Sodom in Luke 17: 29. Concerning these outstanding events, can we, or can we not, trust the word of the Son of God? The same three events are referred to in Peter's second epistle; and both the flood and the overthrow of Sodom are used as warnings in the epistle of Jude.

Paul makes good use of Genesis records in Galatians 3 and 4. God's promise of grace to Abraham, and the fact that the patriarch had two wives with a son by each form the basis of his teaching. In 2 Corinthians 11: 3, the same apostle cites the incident of Eve and the serpent in his warning to the saints in Corinth. Hebrews 11, (written probably by Paul) almost takes a complete survey of the Book of Genesis. We find there the Creation, Abel and his sacrifice, Enoch and his translation, Noah and the ark, the call of Abraham, the miraculous birth of Isaac, and his figurative death and resurrection, and we are led to the death-beds of Jacob and Joseph. Clearly, the writer of that great chapter on the doings and trials of faith had no doubts as to the historicity of all the matters to which he refers. The story of Joseph and the famine in Egypt and Canaan is vouchsafed by David in Psalm 105: 16, and by Stephen in Acts 7: 11-15. Thus hundreds of years after Moses' decease his work was well attested, not only by men inspired by the

Holy Spirit, but also by the Son of God speaking face to face with men upon the earth.

Some have inferred from the various "genealogies" (Heb. "toledaths") mentioned—e.g., ch. 5. 1; 6. 9 etc.—that Moses used records left by the men named when compiling his book. God has said nothing about this; but if it were true, it does not affect the fact that Moses was God's inspired instrument for the writing of the Book of Genesis. Chapters 1 and 2 can only be understood as a direct revelation from God. He tells us the works that He wrought on each successive day, and the words He uttered. In no other way could we have known the origin of all that is above us and around us. What scribe stood by, pen in hand, when God said, "Let there be light"; "let the earth bring forth grass"; "let Us make man in our image, after our likeness"? Words few and simple, but rich in results, and full of meaning. The Creator knew that if He did not Himself tell the story of how all things came into being, the arch-deceiver would be ready with his lies. The truth of God is with us, and the lies of Satan also; but, alas! men, following the evil example of their first mother, prefer to believe a malignant enemy to the infinitely gracious and all-wise God Who is ever so ready to bless them. "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11. 3). Note the words, "**by faith we understand**". Only where God is believed is understanding possible.

Next (D.V.)—"Joshua and The Pentateuch".

Notes on the Epistle of James

by the late W. E. VINE, M.A.

CHAPTER I.

Verse 1.

James, a servant of God—*Doulos* originally meant a bond-servant or slave, but in the N.T. it does not always and of necessity convey the idea of bondage. It is the most common and general word for servant, e.g., Matt. 8. 9. It is distinct from *diakonos*, in that *diakonos* is a servant viewed in relationship to his work; *doulos* is a servant viewed in relationship to his superior, and *leitourgos*, in relationship to public duties; *misthios*, a hired servant, e.g., Mark 1. 20, (so *mithōtos*); *oiketēs*, a household servant (e.g., Luke 16. 13); *therapōn* is a servant occupying a position of dignity, freedom and confidence (Heb. 3. 5).

and of the Lord Jesus Christ,—This threefold combination of the titles of Christ is very frequent in the Epistles, and is absent from none of them except the Epistle to the Hebrews, the 1st and 3rd

Epistles of John, and the Revelation (in which however, the A.V. has it in the closing verse; the most authentic MSS. have "the Lord Jesus", as in the preceding verse. In Acts the normal usage is "Lord Jesus". The Personal Name Jesus is not found alone once in the Epistles of James, Peter, John and Jude; it is used thirteen times in Paul's Epistles, eight times in Hebrews, and eight times in Revelation.

to the twelve tribes which are of the Dispersion.—In the days of Hezekiah and Josiah many of the remnant of the Ten Tribes came to worship at Jerusalem (2 Chron. 29. 24; 30. 1; 34. 9). Later, at the dedication of the second Temple, twelve he-goats were offered as a sin-offering for all Israel, according to the number of the tribes of Israel (Ezra 6. 17). While Peter apparently addresses his first Epistle to the tribes scattered in the western dispersion, as indicated in the localities mentioned in 1 Pet. 1. 1, James seems to address this Epistle to all, both eastern and western. That it is addressed in this way would seem to indicate that the Christian Jews were still associated with their unbelieving fellow-nationals, and this affords one of several indications that the Epistle was written at an early date. The circumstances of the Jews of the Dispersion account for the Hebraic thought and language of this Epistle and the prominence given to ethics rather than doctrine.

The twelve tribes will retain their individual distinctness; for the Lord assured the Apostles that hereafter, when He sits on the throne of His glory, they will "sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19. 28). See also Acts 26. 7.

The Diaspora, or Dispersion, began at the time of the Assyrian Invasion by Tiglath-Pileser, when the tribes of Reuben, Gad, and the half tribe of Manasseh, with most of the Samaritans and some of Judah, were removed to Mesopotamia (2 Kings 17 and 18). A second transportation took place when Judah and Benjamin were removed to Babylon, about 600 B.C. (2 Kings 24. 25; Jer. 52). A third transportation was to Egypt; this began as a voluntary emigration in the time of Nebuchadnezzar, but was compulsorily developed under Alexander and Ptolemy I. Aristarchus the Great transported 2,000 Jewish families from Babylon to Asia Minor. In B.C. 63 the capture of Jerusalem by Pompeius effected the removal of Jews to Rome. Besides all these transplantations the pursuit of commerce led many Jews to find a home in various parts abroad.

greeting.—The form of salutation *chairein* is found only here and in Acts 15. 23 and 23. 26. It was James who used it in 15. 23. It is not necessary to regard the use of the verb in this way in the present infinitive as implying the omission of other words forming a phrase. The single word was probably common in the epistolary salutation, and in everyday greetings. It was customary to use the imperative mood in spoken salutations, rendered "hail", e.g., Matt. 26. 49; 27. 29; 28. 9; Luke 1. 28. The other epistolary form was by the noun *charis*, grace, as in the beginning of all Paul's Epistles, where it is coupled with *eirēnē*, peace; in the pastoral Epistles and 2 John *eleos*, "mercy", is added. Jude adds *agapē*, love. There is no introductory salutation in Hebrews, 1 John, and 3 John.

YOUNG BELIEVER'S PAGE

"SEND ME!"

IN the year that king Uzziah died of leprosy Israel, as a nation, was dying of moral leprosy. At that time a vision was granted to the prophet who had incidentally been passing "woes" on the people—six woes in all. The vision had the effect of showing Isaiah what he was in the light of the throne of God; and it also produced from him the seventh "woe" which he passed on himself and not on the people. "Woe is me" is the first stepping stone to blessing. This, with the remainder of the exclamation gives us to realise that he had discovered himself a moral leper; for he proceeded thus: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." The leper of old covered his lips and cried "Unclean!", and now Isaiah feels keenly his position—a moral leper amongst the many around him.

The prophet emits three observations and each is prefaced by a word which gives character to what follows; moreover, those statements appear as a line of sequence.

WOE (Conviction) LO (Conversion) GO (Commission)

The "woe" of conviction is followed by the "lo" of conversion and the final word is "go" as commissioned by the throne-Sitter.

As soon as the prophet realised and confessed his undone condition the provision of the Lord was there for him. The light from the throne was the divine X-ray which, shining down upon Isaiah, penetrated into the recesses of his heart and left everything exposed. The demand of the throne was for justice and judgement. The altar heard that demand and responded. When the Lord exposes us to ourselves in all our sinful state, it is so that He might meet the need through the work of His well-beloved Son, the Lord Jesus Christ, as symbolised in the altar. The altar provided the live coal, which, in the hands of the seraph, was laid on the lips of the prophet while the voice of the messenger was heard saying—"Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." What a transformation in the experience of the prophet—from the deep depression of moral leprosy to the joy of sins being purged!

It is only to a person who has experienced the efficacy of the work of Christ, as seen in the altar, who is in a position to be a herald of God's message.

"Whom shall I send?"—Who will go for us?" The singular pronoun "I" and the plural one "Us" may present a difficulty; but look at the question thus. God in the unity of godhead expresses the desire to send some one on His errand: God—a triune God, yet three persons distinct in personality—desires some one to go at Their bidding.

The answer is immediate from Isaiah—"Here am I *send me*."
SEND ME!

So often the response is "Here am I, send some other person." This was the attitude adopted by Moses when commissioned by Jehovah to go to Pharaoh. He said, "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; but I am slow of speech, and of a slow tongue."

Send me!—what an honour God has conferred on us by com-

missioning us to do work for Him. Have we responded to His call?

"The restless millions wait the Light,
Whose coming maketh all things new;
Christ also waits, but men are slow and late;
Have we done what we could?
Have I? Have you?"

The ready request of the prophet to become the messenger of Jehovah is followed by divine instructions. There is no possibility of any of us being messengers of the Lord until we learn His mind in the message.

"Go and tell this people..." and the theme that Isaiah had to proclaim was not like the message given to us, as His servants, to-day. "*Go and tell*" is the commission, and we gladly go and tell; because, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth..." "How shall they hear without a preacher; and how shall they preach except they be sent." Get alone with the Lord and, having everything adjusted in His presence, you may hear His voice appealing for messengers: this will be your glorious opportunity of saying—"Here am I, *send me*".

—W. FRASER NAISMITH.

NEWS OF E.V.W. WORK

WHAT is needed in this work is not necessarily an acquaintance with a Continental language, nor a vast theological knowledge, but a warm sympathetic heart and a willingness to pass on to the individual a simple, loving message of the Saviour's love for lost sinners.

This work is not done in the lime-light; these people are won for Christ by the home fireside, over a cup of tea, as they tell of the sorrows they have passed through, of loved ones done to death, of others who have disappeared without trace. It is then that the true Samaritan can pour in the oil and the wine of the Gospel message and bring hope to the hopeless, joy to those who thought they would never smile again.

"We have had such a happy time with Mr. Shneidrook this weekend. Five Ukrainians, one Servian and one Latvian stayed to the English Gospel meeting after our brother left to meet you. Some understood a lot of what was said. The Serb asked me to write down for him the word "precious" as the preacher had spoken of "the precious blood of Christ". He said, "Then I look in my dictionary for the meaning".

"It was my joy a fortnight or so ago, to spend ten days in Wrexham. There are some brethren there who are keenly interested in work among E.V.W.'s and make it a point to visit the camps regularly.

"We visited camps in Oswestry and district, and had meetings there with blessing, two young Ukrainians trusting the Lord. These had been reading the Word of God for some time, but only now did they publicly confess Christ as Saviour.

"There are three E.V.W.'s already in fellowship with the Lord's people at the Wrexham meeting. These men have much opposition in camp, and the visits of Mr. Huskisson of Wrexham Gospel Hall and others, are a great help to them.

The First and Last Words of Christ

by W. B. C. BEGGS, Newmilns.

John tells us that after the Baptist had for the second time pointed out Christ as the Lamb of God, two of his disciples who heard him speak, left him and went to follow the Lord. On seeing them following Him, the Lord asked them, "What seek ye?" (John 1. 38), and thereby He sought to probe their motive in coming after Him. It is interesting to observe that our Lord's last words in John's Gospel have a striking similarity to His first. They were occasioned by Peter's concern over what was to happen to the Apostle John, when he asked the Lord, "What shall this man do?" (John 21. 21). The Lord, in reply, sought to impress upon Peter that his motive in enquiring about John was entirely improper, having within it a tinge of jealousy; and He revealed to Peter that he ought to be characterised instead by a complete disregard of self and a wholehearted resolve to follow his Lord irrespective of what benefits were conferred upon others. Just as in His first words, so in His last the Lord made it evident that the real motive for following Him was simply—love for Himself!

In close association with the last words of Christ in the Gospels are the events that occurred in the concluding portions thereof, and in this connection it is worthy of note that in only two of the Gospel records is there any mention of the Ascension, and these are the ones written by **Mark** and **Luke**. It is, of course, perfectly fitting that they should record that the tireless Servant was received up into heaven, and that the only sinless Man Who ever walked upon earth should be carried up to that blessed realm (Mark 16. 19; Luke 24. 51). It may be, however, that some will wonder why **Matthew** and **John** both exclude the Ascension from their writings, but the answer is not far to seek. In the Gospel according to **Matthew**, Christ is presented as King, and since His Kingdom is viewed as being upon earth it is obviously irrelevant to make any mention of His Ascension to heaven, for in a Kingdom no one can be higher than the King. In like manner the reader of John's Gospel is shown beyond any doubt that Christ is God and possessed of heavenly and eternal glory, the vast realms of infinite purity being His habitual dwelling place. Just as in a Kingdom on earth the King is in the position of highest honour, so in Heaven no one can be higher than God.

CHRIST and the CHURCH

as presented in the book of Genesis.

by E. W. ROGERS.

"This is a great mystery: but I speak in regard to Christ and the Church" (Ephesians 5. 32).

THE doctrine concerning the Church was a secret not disclosed to believers until it was communicated by the Spirit to the holy apostles and prophets, and officially communicated by Paul, the Spirit's amenuensis, in his letter-writings. The "Church" of which Paul writes is not to be confused with the "Church in the wilderness" of which Stephen speaks. Each is called a Church, because it was made up of individuals who had been called out of a certain state into a new state. Those of whom Stephen speaks had been called out of Egyptian bondage unto God Who dwelt in the midst in their wilderness journeyings. Those of whom Paul speaks had been called out of the thralldom of darkness into the Kingdom of God's dear Son. That Church did not have any existence prior to the day of Pentecost: that was its birthday, when the Spirit of God left heaven and came to earth and indwelt the believers forming them thus into one body, and joining them all to the One Risen Head in heaven. It follows then that the New Testament Church did not have existence in Old Testament times, and that it cannot be found in Old Testament writings, either historically or prophetically. It was a secret hidden from the Old Testament penmen. Not knowing of it they could not speak of it. Yet it is one of the many evidences of the superintending control of the Holy Spirit in the composition of Holy Scripture that there are to be found in such ancient writings the record of incidents which foreshadow in an indubitable manner this wondrous mystery of "Christ and the Church". Such is the case in the book of Genesis.

There are four great characters which stand out prominently in that book each of whom portrays our Lord Jesus Christ. They are:—

(1) **Adam**, the vice-regent of God in His Creation: in the New Testament he is described as a "type of Him that is to come". He was crowned with all authority over the whole domain of the creation: he was endowed with wisdom that gave him competency suitably to name the animals. He stood as **head of the race** whose posterity bore the same image as he bore, and was affected by his actions.

(2) **Melchizedek**, of whom Moses in the record makes no mention as to his parentage, decease, posterity. His omissions were intentional and typical. He was made like to the Son of God: for he was actually eternal in being, having neither beginning of days nor end of life, and consequently His priesthood was eternal and intransmissible. The writer to the Hebrews amplifies these details, showing that Melchizedek was a type of Him Who stood as the **Head of the Priesthood**.

(3) **Isaac**, "the only begotten son" of Abraham who was a son of promise: born at the set time: offered on the altar: in parable raised from the dead: secluded in the father's house, whilst the servant is seeking for him a bride: and who ultimately comes out to meet His bride and to take her home. All this is plainly a picture of what is substantially true of Christ and the Church. Isaac stands as type of Him Who is **Head of the Church**.

(4) **Joseph**, who was appointed ruler over all the land of Egypt: the object of his father's love: given a "prepared" coat of many colours which was dipped in blood: the victim of an alleged wild beast: rejected and sold by his brethren: wronged by the Gentiles: revealer of the path of restoration and the way of doom: exalted after his sufferings: the centre of the universal decree to a needy world: "Go to Joseph". All this makes him a type of Him Who has been invested with "all authority in heaven and in earth" and Who will soon be openly displayed as the **Head of the Universe**.

TAKE THE PRECIOUS FROM THE VILE.—We are living in days when the injunction to "prove all things, hold fast that which is good", should be most prayerfully taken to heart by the believer seeking the realities of the life of faith. The enemy of souls is taking advantage of the reaction against deadness in the churches, to supply the demand for "a religion that works", by the most subtle admixtures of truth and error that have ever yet faced the children of God. The universal desire for the spectacular and sensational is being met in the religious, as well as in other spheres, and to-day the fact that there are "signs following" is beyond dispute; but from whence come such wonders in these perilous times? We need to cast ourselves upon God as never before that He would give His people discernment to separate the precious from the vile in matters concerning the Faith, for to human wisdom the confusion is complete, and we might well cry, "Who is sufficient for these things?"

Christianity and History

"THE world to-day is being torn to pieces in a great agony; it recognises that the philosophy and principles upon which it has been living are such as inevitably lead to the kind of tragedy in which it now finds itself. It is very anxiously looking round for a voice that will speak of another way." So wrote R. A. Edwards some years ago in *The Church and the Modern World*. That voice which the tortured world has been straining to catch is being heard by some from unexpected quarters, not from the professional theologians, but more frequently from observant laymen with authority in spheres other than theology.

Of late, Professors Toynbee and Trevelyan have been reminding their readers that the superficial interpretations of history deriving from the nineteenth century approach to life are becoming outmoded, and it has become necessary to revise our conceptions and postulate factors other than those demanded by the theory of evolution. The interpretation of history as a series of cataclysmic events is being again brought to light, and recent happenings have been clamouring for recognition of the fact that behind and above the seemingly disjointed and inexplicable acts in the drama of human existence,

"Standeth God within the shadows keeping watch above His own".

Professor Butterfield in the volume under review accepts and develops that idea, and in seven chapters, brilliantly conceived, cogently reasoned and amazingly compressed, demonstrates that all human devices, no matter how pretentious, are doomed to corruption and death! Finding his clue to sane interpretation of history in the writings of the Old Testament prophets, his main contention is that the root cause of evil in the world, both ancient and modern, is not in a particular form of government or in specified social ills, but in man himself. Original sin is the basic evil, and it reveals itself in three chief directions, in a gravitational pull downwards, in self-righteousness, and in cupidity in a multitude of distressing forms. Christianity, he affirms, has the key to the understanding of history in "the doctrine of original sin, . . . the idea of a future life, with a redistribution of fortunes; and the Christian scheme of salvation."

Here is a book with a daring challenge, cutting across many of the theories current among trained historians and demanding consideration by theologians and philosophers, by sober-minded statesmen and prejudiced politicians. At once it destroys the illusion of the ideas of progress so glibly preached by the rationalistic interpretations of the universe common before two world wars, and substitutes for it "a principle which both gives us a firm Rock and leaves us the maximum of elasticity for our minds: the principle: Hold to Christ; and for the rest be totally uncommitted."

No serious student of history can afford to neglect the arguments of this book.

By Prof. H. Butterfield, Professor of Modern History at Cambridge.
Published by G. Bell and Sons Ltd. Price 7/6.

Christ's Judgement Seat

by H. P. BARKER, London.

THERE has been much discussion as to who they are who will receive "bad" at the judgement seat of Christ, according to 2 Cor. 5. 10. The question has been raised as to whether saints who, having died, have been with Christ ever since, and who will be raised with bodies of glory, will receive penal retribution for bad things done on earth.

We learn from Acts 20. 35 that Paul was acquainted with the sayings of the Lord Jesus. He must have known what He said as to the good and the bad servant in Matt. 24. 45-51, and the parable of the Pounds in Matt. 25. 14-30. These passages show that the men who are visited with penal retribution are certainly not people who have been "raised with bodies of glory".

All judgement has been committed to the Son (John 5. 22), and therefore the statement that we must all appear before His judgement seat is probably to be understood in a general sense, not implying that there will be only one session, or that all will appear there at the same time. That those who have been saved may lose the reward that might have been theirs is clear from 1 Cor. 3. 15, but penal retribution is another matter.

Paul had been contrasting himself with other professed servants of Christ who were proving the falseness of their profession by corrupting the word of God (2 Cor. 2. 17). It seems as if, when Paul said: "We must all appear", he had in mind all who professed to be servants of Christ, whether real or false. There will be men who have prophesied and done wonders in His Name, but who will be disowned as workers of iniquity (Matt. 7. 23). The study of the passages referred to above, in Matt. 24 and 25, leads to the conclusion that it will be such, not people who are saved, to whom retribution will be meted out.

And it seems certain that Paul had such in mind when he spoke of "the terror of the Lord". Well he knew what awful terror the judgement day will hold for unrepentant sinners, so he sought to persuade them to flee to the Saviour.

If preachers to-day were more impressed with the thought of that terror, would not their efforts to persuade men be more earnest?

FIVE CONFESSIONS

(PSALM 119)

by FRANKLIN FERGUSON, New Zealand.

(i) "I am Thine."

THIS is a statement more precious than all that earth can give, and sweeter far than honey or the honeycomb. The Christian is the purchase of Christ's precious blood, and as dear to Him as His Own life. We may feel our own unworthiness of such a blessing as this, and a sight of ourselves may reveal the ugliness of our deformities, but this glorious fact remains just the same—"I am **thine**". It is not "I shall be **thine**". No! I am His already.

What a cheering thought it is for weary ways and trying days just to look up to heaven from our depressing surroundings and say unto the Lord Who loves us so greatly, "I am **Thine**"! Those nail marks in His hands and feet are the evidences that I am **His**; for when He was crucified it was for sinners, "therefore, Lord for me."

(ii) "I am Thy servant" (v. 125).

His service is perfect freedom. To serve the Lord Christ is not an Egyptian servitude. The children of God are not "galley slaves", though we would "work like any slave for love of God's dear Son". No labour is mean when performed with a single eye to God's dear Son. From the greatest to the least there is work for all—"to every man his work". Faithful and steady toil will bring its sure reward. At the close of the day each man will receive his "penny", and with a cheery word of approval will the Master address His labourers. Toil on, fellow-servant, at what ever thou art doing for Christ, and throw thy heart into it; for nothing done unto Him will be overlooked when He reckons with His servants.

(ii) "I am small and despised" (v. 141).

And what if you are? What does it matter if men disdain you and make a mock at your small capabilities, saying, "How shall he help us?" If God condescends to use for His purposes of grace those things which men despise, we need not mind the taunt of the uncircumcised. There is a fitness in these things. Flesh must not glory in the Lord's presence. When the instrument in use is conscious of how little account it is, then unreservedly it

ascribes all the credit for its performances to the hand that used it. By itself, what could it have done? It would have lain by useless. Take comfort, dear heart, and use your humble gift. Think far more of fitness of heart than of high attainments. Your smallness can never be a hindrance to God, but self-sufficiency always is.

(iv) "I am a stranger in the earth" (v. 19).

There is a special fellowship with the Lord Jesus when we are made to feel that we are strangers in the earth. He Who made the world, and all that is therein, trod it as One unknown. The eyes of men were holden that they did not know Him. And if our glorious Lord was in the world as a foreigner, shall we be surprised when people do not know those who are His disciples? When we belong to Christ we thenceforward are identified with Him; as He was so we become. Let not dismay seize upon your hearts when the "cold shoulder" is given us; when men cast out our name as evil for Emmanuel's sake, and when they make us feel in a hundred and one ways that we are regarded as aliens. Hail, strangership! What sweet solace thou dost bring! But this truth has its reverse side; for as He is, so we shall be. Both for time and for eternity is this wonderful identification with Christ. If, because we are Christ's, we must needs be strangers and outcasts during our earthly life-time, then by the same divine will it has been decreed that in the hereafter we shall be conformed to the image of God's Son, and be joint-heirs with Him of all that the Father hath given Him, even to a seat upon His throne in the kingdom which He shall receive.

(v) "I am a companion of all them that fear Thee" (v. 63).

The traveller by the "narrow way" has no cause to be ashamed of such companions. His associates are of the royal seed. They are princes of the blood. The King's enemies may deride us saying, "Fine princes you are!" Truly, present appearances are against us. Our raiment in their eyes may more resemble "old cast clouts and rotten rags" than the royal apparel. Our enemies now make merry over us, asking about our country and our estates, what size is our mansion, and whether its furniture is goodly. We know that the laugh will be on the other side one day. Alas! for the scorers who delight in their scorning; what a look of surprise and dismay will they give when the King "cometh with clouds" and "every eye" sees Him, and to all it is manifested that "we are the sons of God"!

News from Other Lands

ALGERIA

I did appreciate such welcome fellowship, coming at a time when all the Christmas and New Year treats take place, and there is always additional expense incurred in seeking to give the children pleasure. The two Spanish assemblies are always willing to give, but I think it is nice to be able to add one's personal quota.

Now we are settling down to the more ordinary routine, although this week is rather an exception, being the week of prayer, and each evening meetings are held in the various centres, so that we might be helpers together by prayer.

We have had the joy, too, of welcoming Mr. and Mrs. Shallis and their two children at the end of the year. Mr. Shallis has come to carry on the work in the two Spanish assemblies, so long and faithfully cared for by my husband until his homecall in 1947. He is a very gifted young man, with a good knowledge of both French and Spanish, so he is able to take his place straight away in the work.

We should indeed value your prayers for the various needs in connection with the work, and especially the work amongst the young people. There are so many attractions in this wicked city, that it is difficult to hold them. It is one of the primordial problems everywhere I think.

—K. Speare.

INDIA

FOR twenty-two months I have been carrying on the Caste Sunday School, but handed it over yesterday to the missionary to whom this work belongs, as she has just returned from furlough. I had 91 children on my verandah, ages ranging from three to twelve years, and felt so sad as I parted with them, for I have loved the bairns. I have taught them many hymns and choruses, and my little

harp has been a great help, while they have learned a text of Scripture every week. They have enjoyed the flannelgraph pictures, and we believe that God's Word, implanted in the hearts and minds of these little ones, will bring forth fruit to His honour and glory.

I had a splendid time at the Government Hospital last week, preaching to the women, and distributing my attractive little books, and I do pray this door may be kept open for me, for it is a wonderful opportunity. I like very much visiting the Hospitals, and the Lord gave me wonderful opportunities when I was in Hyderabad State as I visited Civil and Military Hospitals. It is our joy to sow the seed, believing that God will bless His precious Word.

—Lily A. Brown.

HONGKONG

ONE sphere of work here which has been particularly encouraging is that of the Gospel service in the Gospel Hall. Sunday by Sunday the hall has been crowded to the doors with English-speaking Chinese and men of the services. The Gospel has been preached with great faithfulness and many have been blessed. After the service, tea and cakes are provided for servicemen and there is hymn-singing for those who can remain. On Friday a special service for servicemen is held in the hall and the Lord has blessed in this work also. Recently I had the joy of baptising one of the soldiers, Martin Waldron, in the sea at Kennedy Town. You can imagine our joy when we saw him obeying the Lord in this manner. My opportunity for work among Chinese students increased at the beginning of the new term last September and since then I have been teaching the New Testament in five grades at Ling Yin College. That means that 250 Chinese students come regularly under the sound of the Gospel. 200 of these have purchased New Testaments from me and others have obtained

them in other ways. I have been pleased to have the care of the work among young people at the Gospel Hall on Saturday afternoons and have been encouraged by the growth in grace of many of these young Christians.

—F. W. James.

INDIA

YESTERDAY we were at the opening of a leaf-thatched meeting room constructed by a company of believers in the village of Daggaliera. They were baptised less than two years ago. The cyclone damaged the roof, but they have repaired it and hope to paint and whitewash the walls and door. It was a very happy, hearty gathering.

The Government of new India have certain proposals in view to control the entry of missionaries, and it will be more difficult in the future for new missionaries to gain admission into the Republic of India.

During 1950, from Feb. 1st, Mrs. Naismith and I hope to be in Octacamund superintending the boarding homes for missionaries' children at Lushington Hall and Sydenham, and I have accepted the appointment to Principalship of Brecks Memorial High School for one year on a salary basis, to let Mr. and Mrs. Willy have a much-needed furlough.

—A. Naismith.

TRINIDAD

THE work goes along steadily here and we are glad to see the growth of a number of young men in the meeting here as they take keen interest and responsibility in the proclamation of the Gospel of the Grace of God. There is much indifference and pleasure-seeking in the larger towns, but we find an interest in country places where many villagers present "open doors". For several months now we have been participating in an island-wide Tract Campaign and have visited a large number of isolated villages and settlements, having many personal contacts in the homes of the people. Some

have confessed faith in Christ and many others are definitely interested in the message of the Gospel.

We shall value your continued prayer for us that our faith fail not amid the many trials of our pathway in these dark and evil days.

—W. D. Bell.

PORTUGAL

OUR hearts go up to God for His faithfulness. Here in Portugal, the year 1949 has been one of many testings and trials, but the Lord has been better to us than all our fears. One great cause for rejoicing has been our finding a place for meetings in the slums of the city. After six years of prayer and searching, the little assembly which is the fruit of the late Dr. Bodman's Medical Mission work, now have a hall of their own. The task of reaching the thousands of poverty-stricken folk in this area presents great possibilities. Already a number have confessed faith in Christ, and some of the young people are giving a splendid testimony.

In one little gathering in a place a few miles to the north of Lisbon, one of the Christian women lives in a dilapidated wooden shack, and in the heavy rains which have recently fallen, she could hardly keep the water from soaking everything, though she stopped up the holes in the tiles of the roof with newspapers. Some of the other believers decided that the love of God is not only a subject for preaching, but something to demonstrate, and so they got together, and bought wood, and tiles, and a new door, and have almost built the little house afresh. The story has gone from mouth to mouth all over the place. "You see, the faith of these Protestants is a real thing." Little wonder that the meeting last Lord's Day was so full that the little hall is not big enough for those who are coming to hear the Word.

—A. G. Ingleby

Our
Home
Bible
Class

The Names and Titles of the Lord Jesus Christ
"That Spiritual ROCK . . . and that
ROCK was CHRIST."

by H. E. MARSON

THE metaphorical title "Rock" is frequently used in the Old Testament in speaking of GOD as in Deut. 32. 4, 15, 18, 31, "our GOD. He is the ROCK . . . the ROCK that begat thee . . . our ROCK"; and in 1 Sam. 2. 2, we read "neither is there any ROCK like our GOD"; and in Psalms 18. 2, 31, 46, "The LORD is my ROCK . . . who is a ROCK save our God . . . blessed be my ROCK". The R.V. of Psalm 19. 14, reads "O LORD, my ROCK, and my REDEEMER". *cp.* also Psalm 31. 3; 42. 9. These and other applications of this metaphor as a Divine title should lead us to a very careful consideration of some of the varied implications conveyed in this extremely rich and profound figure of speech. The two words used in the Old Testament, and translated "rock" in our Bible have been defined as, an elevation of Strength, immovable; and as a place of shelter and security. Among the leading thoughts emphasised in its figurative use in Holy Scripture, we find:

(1) The thought of stability, duration, firmness and strength; as in Isaiah 26. 4, "in the LORD JEHOVAH is everlasting Strength": where the R.V. has "an everlasting ROCK", but the mrg., "a Rock of Ages". In Isaiah 17. 10, "the GOD of thy Salvation", is "the ROCK of thy Strength".

(2) Therefore rock makes a sure foundation upon which to build. That house could not be shaken that had been well built upon the rock foundation. Luke 6.

48, R.V. The goings are established of the one rescued from the horrible pit and the miry clay, when his feet are set upon a rock; Psalm 40. 2, and what an elevation such a Rescue is! Psalm 27. 5, R.V.

(3) A rock is the ideal shelter, refuge, fortress, resort, and safe dwelling place. The shadow of the Great Rock in a weary land is a sure hiding place from the wind, and a covert from the tempest. Isaiah 32. 2. The Psalmist cried, "When my heart is overwhelmed, lead me to the ROCK that is higher than I". Psalm 61. 2. "Be Thou my Strong ROCK, for an House of Defence to save me . . . Be Thou my Strong Habitation, whereunto I may continually resort: . . . for Thou art my ROCK and my FORTRESS, . . . The ROCK of my Strength, and my Refuge, is in GOD". Psalm 31. 2; 71. 3; 62. 7. The conies are but a feeble folk, yet make their houses in the rocks. Proverbs 30. 28; and *cp.* Psalm 104. 18. The promise in Isaiah 33. 16 is that "He shall dwell on high: his place of defence shall be the munitions of rocks". So secure is such an habitation that the inhabitants of the rock are bidden to sing. Isaiah 42. 11, truly "my GOD is the ROCK of my Refuge". Psalm 94. 22.

(4) One of the richest thoughts enshrined in the ROCK figure is that of Salvation: for that word is so wonderfully full of blessing, being a comprehensive word inclusive of blessings. What a wealth of meaning in those words "The

LORD... the ROCK of our Salvation"! Psalms. 89. 26. "Blessed be my ROCK; and exalted be the GOD of the ROCK of my Salvation". 2 Sam. 22. 47.

(5) The rock was also the resourceful treasury, the supernatural source of supply, out of which the needs of GOD'S people were so wondrously met in the wilderness. It was from the Smitten Rock of Ex. 17. 6; and Num. 20. 11, that "the water came out abundantly", when GOD brought "forth water for them out of the Rock for their thirst"; Neh. 9. 15, when "He brought streams also out of the Rock, and caused waters to run down like rivers:" Psalms. 78. 16, for "He opened the Rock, and the waters gushed out; they ran in the dry places like a river:" Psalms. 105. 41, so that "they thirsted not when He led them through the deserts: He caused the waters to flow out of the Rock for them: He clave the Rock also, and the waters gushed out." Isaiah. 48. 21.

Nor was this all that GOD gave them out of the Rock, for had Israel hearkened unto GOD, and walked in His ways, then "with the finest of the wheat; and with honey out of the Rock" He would have satisfied them." Psalms. 81. 13, 16; and *cp.* Deut. 32. 13, "He made him to such honey out of the Rock, and oil out of the flinty Rock;" and Job testified "and the Rock poured me out rivers of oil." Job. 29. 6.

In 1 Cor. 10. 4, there is an obvious allusion to that aspect of truth typified by the Smitten Rock in Ex. 17. 6, the SOURCE from which GOD met the needs of His people at that critical time of their need. The expression "*that spiritual ROCK*", teaches us that the actual material rock at Rephidim, was not only the scene of a super-

natural miracle of Divine power; but that it was also definitely such a type of CHRIST, Who would be smitten, that it can be stated

'and that ROCK was CHRIST': and we must therefore read this statement in the same way that we read that which the LORD Himself made when, speaking of the bread which He broke and gave to them at the Passover supper, He said, "This is My Body." Matt. 26. 26. This kind of figure of speech is used in Holy Scripture from Genesis to Revelation. *Cp.* the words "was" and "is" in these two passages with the word "are" as used in Gen. 40. 12, 18; 41. 26; Rev. 1. 20, in all these verses the words "was", "is", and "are" are used metaphorically, in order to very forcefully emphasise that the things named represent that which they are stated to be. It is that natural figure of speech which the little child uses when, having made a first attempt to draw a house, writes underneath it, "This is a house." No little child would write, "This represents a house"; though that is exactly what it means: and everybody so understands it. So we read "*that ROCK was CHRIST*". In its abiding strength it spoke of Him the true ROCK of Ages, the ONE of immovable firmness, Isa. 50. 7; Luke 9. 51; and yet also the ONE Who was smitten, smitten with the rod of judgement: for the rod that smote the Rock at Rephidim, was the very rod that in judgement had smitten the river in Egypt. Ex. 17. 5. How forcefully that smiting with the rod of judgement speaks to us of how the LORD was smitten, Isa. 53. 4, 8; Zech. 13. 7; Matt. 26. 31. And it is indeed from the ONE thus smitten that the LIVING WATERS flowed, Acts 2. 33; John 7. 37-39. That ROCK, that smitten ROCK was CHRIST.

The . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

Does the word "blameless" in 1 Tim. 3. 2 and Tit. 1. 6 embrace the believer's walk from the day of his conversion, or is it confined to the period of being an overseer?

ANSWER A.

The qualifications enumerated in the two passages cited are pre-requisites to be sought before acknowledging the individual concerned as an overseer. Should they cease to exist whilst the person is recognised as an overseer then, automatically, he becomes disqualified for such recognition.

The word does not, of course, indicate perfection (in our commonly accepted meaning of the term) for that is not possible of attainment by any, but it denotes that the person must be free from public reproach which, in the eyes of the world or in the eyes of the church, dishonours the name of Christ.—E.W.R.

QUESTION B.

Is "hell" mentioned by the Lord Jesus the same as Gehenna, and the "lake of fire"?

ANSWER B.

Gehenna is the place whereinto "body and soul" of the unrepentant are cast consequent upon the judgement of the Great White Throne. It is different from Hades which is but temporary for disembodied spirits. Rev. 20. 14 makes it clear that Gehenna and the Lake of Fire are identical.

At death an unbeliever's body goes to the grave; his soul to hades. When he is raised, his body and soul will be reunited and, after the judgement, both body and soul will be cast into Gehenna (Matt. 10. 28). With this agrees the statement that "death" and "hell" (the condition of their souls as being apart from their bodies). are "cast into the lake of fire".—E.W.R.

QUESTION C.

It has been suggested that the sin of 1 Cor. 5. 1 would not be practised among believers to-day and, therefore, fornication as we know it does not call for the same disciplinary action. Is this so?

ANSWER C.

There are no depths to which a child

of God may not sink if he allows the adversary to gain an advantage over him and he gets away from the Lord. We must guard against being self-deceived. The old Adam nature within is capable of the worst.

It is to be hoped that such a sin as that spoken of would not be found amongst God's people to-day, but the servants of the Lord who labour in some recently-civilised, or uncivilised parts, have from time to time bitter experience of the workings of Satan amongst those who name the name of Christ.

1 Cor. 5 lays down those principles which should guide the saints as to what to do in such sad circumstances.

Whatever the moral sin is, by whatever name it is called, if the glory of Christ and the purity of the church are imperilled by it, disciplinary action must be resorted to in order to preserve the name of Christ from dishonour, and in order that the sinning brother may, ultimately, be restored to the Lord and to the church. All such discipline should be with the view of restoration: it should never be vindictive and permanent.—E.W.R.

QUESTION D.

Are all believers priests? Is worship confined only to what we call the "morning meeting"?

ANSWER D.

The answer to the first part of this question is an unreserved affirmative. 1 Peter 2. 5-9 teach this categorically. There is no such thing now as a priestly caste amongst God's children. In O.T. days God had His priests amongst His people; now-a-days all His people are His priests. Resist by all possible means any teaching that gives to certain believers a priestly place which is not granted to all saints.

The answer to the second question is a decided negative. The "morning meeting" is a favourable opportunity corporately to worship God, but the Father is seeking "worshippers" (John 4. 23, R.V.) that is, those who are characterised by worship constantly. It should be carefully observed that the Lord's Supper is not in view in John chapter four, yet the Lord there speaks of worship and affirms that the time for it had then come ("now is", v. 23). Plainly then worship is not limited to one occasion weekly: it should be our life-long characteristic. Consider, too, Acts 24. 14 and Phil. 3. 3: they confirm the foregoing.—E.W.R.

The Lord's Work and Workers

ENGLAND AND WALES

FORTHCOMING (D.V.).

BIRKENHEAD: Camden Hall. Mar. 4-26. J. Harrison.

BIRMINGHAM: Midland Institute at 6.30. T. A. Judson; 18, J. E. Wilday.

BRADFORD: Friend's Meeting House, Fountain St., at 7. Mar. 4, F. N. Martin; 11, H. F. R. Catherwood; 18, C. S. Gill; 25, S. R. Hopkins.

FARNBOROUGH: Gospel Hall, High St. Mar. 4 at 4 and 6. R. Guyatt, H. Thorp.

HEREFORD: Barton Hall at 7.30. Mar. 4, A. Bishop; 11, L. Rees, W. Smart; 18, G. C. D. Howley; 25, J. M. Shaw.

LEEDS: Gospel Hall, Fenton St. at 7.30. Mar. 4, S. Ward; 11, L. Bell; 18, F. Brown; 25, J. E. Ostele.

NEWTON ABBOT: Prospect Hall, Torquay Rd., at 7. Mar. 4, E. E. Holloway; 18, Dr. L. J. Short.

NOTTINGHAM: Clumber Hall, High Cross St. Mar. 4-7. Missionary. A. Fallaize, E. Tipson; 18-21, Nottingham O.A.M. Annual.

SHEFFIELD: Methodist Church, Surrey St., at 7. Mar. 4, S. Banks; 18, G. H. Grant.

NEW BARNET: Gospel Hall, East Barnet Rd. Mar. 5-15. A. Burnham.

EAST SHEEN: Upper Richmond Rd. Mar. 11 at 6.30. H. Lowman.

HOVE: Rutland Hall. Mar. 11 at 3.45 and 6. F. W. Bradbury, J. Guyatt.

LEICESTER: York St. Hall. Mar. 11 at 25 and 6. F. W. Bradbury, J. Guyatt.

SYDENHAM: Mayor Rd. Hall. Missionary. Mar. 11 at 4 and 6. L. E. Jordan, E. A. Willy.

St. ANNES-ON-SEA: Southfield Private Hotel. Mar. 17-19. J. Teskey. (L. Bell, 223 Leekey Lane, Bebington, Ches.).

BRENTWOOD: Congregational Church. Mar. 18 at 3.30 and 6.30. D. T. Griffiths.

CATERHAM: Gospel Hall. S.S. Workers. Mar. 18 at 6.30. W. J. Maddox.

CHEAM: Elmbrook Chapel. Mar. 18 at 5 and 6. Dr. R. W. Churchward, E. S. Curzon.

CLAPTON: Clapton Hall, Alkham Rd. Missionary. Mar. 18 at 4 and 6. L. E. Jordan, G. R. McCulloch, G. R. Suckling.

KENTISH TOWN: Malden Hall, Queen's Court. Mar. 18 at 3.30 and 6. E. Barker, F. Challis, J. Guyatt.

LEYTONSTONE: Ashville Hall. Mar. 18 at 7. E. G. Wheeler.

LITTLEHAMPTON: Argyll Hall, Surrey St. Mar. 18 at 7. C. G. Smith.

WINDSOR: Gospel Hall, Garfield Place. Mar. 18 at 6.30. A. E. Brown.

TREFOREST: Gospel Hall. Mar. 18 at 7. W. McKie. (Correspondence now to R. S. Gay, 3 Namtydall Ave., Rhydfelin, Pontypridd.).

GLOUCESTER: Albion Hall, Soutgate St. Mar. 19-Apr. 3. H. F. Wildish, H. Roberts.

PLYMOUTH: Wolseley Hall, Wolseley Rd. Mar. 22 at 11, 2, and 5.45. Devon S.S. Workers. (C. S. Scoble, 169 North

Rd., Plymouth). Apr. 10, Bre. Townsend and Prosser.

BLOOMSBURY: Central Church. S.S. Workers. Mar. 25 at 3 and 5.45. E. W. Humphreys, F. G. Russell.

CHESHAM: Gospel Hall, Station Rd. Mar. 25 at 7. W. Wynne.

THUNDERLEY: Gospel Hall, Kiln Rd. Mar. 25 at 7. R. E. Pettifer.

HOLBORN: Kingsway Hall. Mar. 31 at 6. Missionary P.M.

CROYDON: Civic Hall. Missionary. Apr. 1. Dr. R. S. Churchward, M. Goodman, G. Knowles, G. R. Suckling, E. Tipson.

EALING: Haven Green Church Hall. Apr. 1 at 3.30 and 6. C. G. Smith, C. E. Stokes, E. Tipson.

ILFORD: Victoria Gospel Hall, Victoria Rd. Apr. 1 at 4 and 6. J. Clare, S. K. Hine, G. C. D. Howley.

LEE GREEN: New Gospel Hall, Lampmead Rd. Opening. Apr. 1 at 4 and 6.30. F. McConnell, J. B. Watson.

WOLVERHAMPTON: Cleveland Hall, Warstones Rd. S.S. Workers. Apr. 1 at 3.15. J. Read, H. St. John.

HEATHFIELD: Rest Gospel Hall, Three Cups. Apr. 7 at 3 and 6. G. Cousins, W. H. Willy.

PLYMOUTH: North Rd. Primary School (late Raleigh St. Assembly). Apr. 7 at 2.30 and 5.45. (W. T. Haydon, 59 Salisbury Rd., Lipson, Plymouth).

MANCHESTER: Apr. 7, 8. W. Hateley, J. Hunter, R. Scott, A. C. McGregor, J. Murray, G. R. Suckling. (G. S. Boker, 54 Park Rd., Salford, 6.).

LIVERPOOL: Central Hall. Apr. 7-9. F. Elliot, G. Harper, R. D. Johnston. F. Elliot in Picton Hall, Apr. 11-15.

NEWCASTLE-on-Tyne: People's Hall, Rye Hill. Apr. 7-10. Dr. W. H. Lindsay, G. C. D. Howley, J. Malcolm, J. G. E. Welch, H. Steedman. (J. H. Hall, 12 Borough Rd., Jarrow.).

CARDIFF: Ebenezer Gospel Hall, Corporation Rd. Apr. 7 at 3 and 6.30. A. Fallaize, P. Parsons.

WEYMOUTH: George St. Hall. Apr. 7 at 3 and 6. A. Burr, H. F. Wildish.

CARDIFF: Adamsdown Gospel Hall. Apr. 10 at 3 and 6.15. A. H. Abrahams, A. Fallaize, P. Parsons.

COLYTON: Apr. 10 at 3 and 6.

EASTBOURNE: Edgmond Hall, Church St. Missionary. Apr. 10 at 3 and 6. H. Dalling, G. H. Jones.

IPSWICH: Foundation St. Annual, at Bethesda. Apr. 10 at 11, 2.15, 5.30.

TROWBRIDGE: Gospel Hall, From Rd. Apr. 10 at 3 and 6. E. J. Strange, W. Wynne.

SCOTLAND:

FORTHCOMING (D.V.).

GALASHIELS: Border Assemblies Quarterly Bible Reading in Forrester's Hall, Channel St. Mar. 10 at 3.30. Correspondence: R. W. Hamilton, 56 Glendinning Terrace, Galashiels.

BLANTYRE: Bethany Hall, Mar. 11 at 3.30. J. Malcolm, W. Harrison, A. Leckie.

OVERTOWN: Gospel Hall, Bentfoot Rd. Mar. 25 at 3.30. W. F. Naismith, J. F. Peebles, J. Douglas, W. K. Morrison.

MOTHERWELL: Shields Road Hall. Apr. 1 at 3.30. H. Lacey, J. Malcolm, A. P. Campbell, J. Feely.

KILMARNOCK: Ayrshire Missionary in Central Hall. Apr. 1 at 3.30. Dr. W. H. Lindsay, E. A. Willy, L. E. Jordan, John Mwendela.

GLASGOW: Half-Yearly Meetings. Apr. 7-10. J. M. Shaw, E. Curzon, H. Bell, James Lees, D. Morrison.

TROON: Bethany Hall, Apr. 29 at 3.30. H. St. John, H. Bell, G. C. D. Howley.

LARGS: Netherhall Bible Readings for brethren, May 1-6. H. St. John, G. C. D. Howley.

AYR: Bible Readings. May 8-12. G. C. D. Howley, H. St. John. (Correspondence: W. D. Morrow, 14 Coltswood Rd., Coatbridge.)

CRAIGELLACHIE: 1950 Conference arranged for July 19. Correspondence to E. A. Grant, "Glenavon", Craigellachie.

GALLOWAY: Gospel Rallies are being arranged in provincial towns of Galloway for the Saturdays of July, from 3 to 7.30 approx. Dalbeattie, Castle Douglas, Kirkcudbright, and Newton Stewart. Fellowship would be valued if 'bus outings of Christians could be arranged accordingly. Further particulars from Mr. W. Scott, Victoria Villa, Park Crescent, Creetown.

IRELAND: REPORTS.

J. WELLS finished at Ballylinta, has now commenced at Killykegan.

D. CRAIG & W. McVEY continue with large meetings at Ballymena.

A. COOKE at Ballinaloob.

T. McKELVEY & T. WALLACE are having encouraging meetings at Dungannon. Expected at Strabane.

R. BEATTIE & D. THOMPSON at Kilmore, Co. Tyrone: people are coming well.

S. W. LEWIS in portable hall near Newtown-Cunningham is finding opposition.

R. & W. CURRAN at Omagh.

T. W. BALL at Mullafarnaghan, with blessing.

R. HULL has commenced at Portadown.

R. PEACOCK at Allens Corner, near Moira, with interest and blessing.

C. FLEMING at Derryaghy.

E. HILL commencing at Carnmoney.

H. PAISLEY saw some saved in Ebenezer Hall, Belfast; commencing in Adam St. Hall.

S. JARDINE commencing in the gospel at Larne.

J. G. HUTCHINSON saw some saved at Sandhead, now at Ballywalter.

J. HUTCHINSON & J. K. DUFF made an encouraging start at Letterkenny.

R. CRAIG & S. WISHART with good numbers at Curren.

W. BUNTING has begun meetings at Waringstown.

J. NORRIS is finding encouragement in work at Enniskillen, which has always been a difficult place.

S. MAWHINNEY & J. BROWN are at

Holywood.

"WITH CHRIST."

Miss ISABELLA McFARLANE, Rutherglen, on Jan. 31. Saved over 55 years ago in Marble Hall, Glasgow, and in fellowship there, then in Abingdon Hall, latterly in Hebron Hall, Rutherglen. Continued steadfast in the Lord and with his people to the end.

Mrs. T. GAW, on Jan. 23, aged 88. Saved in Ayrshire Tent at Springside in 1887. Over 60 years in fellowship at Springside and Dregthorn. Rarely missed a meeting until shortly before her home-call. Given to hospitality; will be much missed.

JAMES REID, on Jan. 29, aged 76. Saved over 40 years ago, and a member of the assembly at Kilmore, Co. Tyrone, from its beginning.

Mrs. MARTHA JANE ALLEN, Tullycoll; Cookstown, on Dec. 5. Saved over 60 years. Entertained and ministered to the Lord's servants and many others from early days. Always keenly interested in the activities of the assembly at Killycurragh since its formation. Strong in faith, fervent in spirit and very widely esteemed. Leaves behind a fragrant memory of a long life lived for the glory of God and the blessing of others.

Mrs. MARY JANE MOORE, Granshaw, Rathfriland, Co. Down. On Jan. 23, at the advanced age of 84. Widow of the late Henry Moore. Saved over 50 years ago through the preaching of the gospel by Messrs Heharg and Clarke, and in the assembly shortly afterwards in Loughbrickland and later in Granshaw. Bore a good testimony to the end; given to hospitality, and will be greatly missed. Messrs Bunting, Hutchinson, Fleming and McCracken took part at the funeral.

THOMAS J. McCLELLAND, Dunmurry. Suddenly called home Nov. 7, aged 80. Saved 62 years ago at Ballinacor, Portadown, through the preaching of Mr. Peatt and Mr. Crozier. In fellowship in Lisburn and then in Derriaghy for 30 years. His fellowship and testimony will be greatly missed.

Mrs. SARAH ALDERDICE, Derriaghy, Lisburn, on Nov. 13, aged 76. Saved 62 years ago. In fellowship in Derriaghy for many years. Esteemed by all who knew her and always ready to commend Christ to the unsaved.

Mrs. ISABELLA McGRILL, aged 48. Saved 27 years. In assemblies at Doune, Kinross, Govan, Dunfermline and latterly Low Valleyfield. A sister much loved and will be greatly missed.

ALEXANDER R. PRENTICE, Linwood, on Jan. 17, after 46 years of fellowship and service in Linwood assembly. Will be remembered as a faithful brother and wise counsellor. Acted as assembly correspondent for many years, and for some time as treasurer of Renfrewshire Tent Committee. The large gathering at the funeral paid high tribute to our departed brother.

JOHN STEWART, Auchinleck, called home suddenly on Jan. 13, aged 70.

Saved over 50 years and in fellowship in Auchinleck assembly for over 30 years. Earnest, bright spirited and for many years assistant superintendent in Sunday School, which work he loved. Will be missed in many ways.

THOMAS GRANT, Hattqn, Aberlour, aged 71 years. For many years associated with Aberlour assembly. Will be greatly missed.

ROBERT SWORDER, Collingwood, Canada, on Dec. 31. He bore a wonderful testimony all through the district. Born in Wales in 1867, and born again in Kolapore, Ontario in 1892. Later he saw the truth of believer's baptism and meeting in the Lord's Name alone, which truth he maintained to the end. Brethren W. Bousfield and Henry Fletcher preached the Word to large and representative companies at Collingwood, and also at Thornbury where the remains were laid away until "the day dawn and the shadows flee away."

Mrs. HENRY MOSELEY, on Jan. 29, aged 74. Over 50 years in Uddingston assembly. A most consistent sister.

Mrs. KILLENS, Stevenston, on Jan. 27, aged 76. Saved 59 years ago in Beith. Came to Loan Hall assembly 52 years ago where she was in fellowship until she was called Home. A godly sister, esteemed by all, a wise counsellor and patient sufferer.

Mr. THOS. M. HAMILTON, Kilmarnock, in his 78th year. Passed to be with his Lord after a long and trying

illness most patiently borne. Saved in early life, and for over 50 years in local assembly fellowship, where he was highly esteemed for his quiet, consistent life and faithful testimony. He was ever interested in the Lord's Work and His servants. For a long number of years he was superintendent of the Neiphill Sunday School, and, as a faithful steward will be greatly missed. Leaves a fragrant memory: "whose faith follow".

GEORGE NEELY, on Feb. 3. About 50 years saved. Connected with Tivaconavey assembly in early years, latterly with Portstewart assembly. A good brother. Services by T. Campbell and J. Kells.

Mrs. BRYSON, Cookstown, on Jan. 27. Saved 76 years. Was greatly helped at time of conversion by the hymn—"Oh Jesus, how vast Thy love to me!" Her last reading of the Scriptures was the 14th chapter of John. Associated with Cookstown assembly. "A succourer of many." Services were conducted by brethren McKelvey and Milligan.

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January:

27—Cregagh A., Belfast	40	—	—
W.J.S.F.	5	—	—
J.N., Coalhurst	2	—	5
Plantation A., Glasgow	10	—	—
30—M.H.	6	—	—

February:

7—Mullafernaghan A.	9	—	—
A sister per W.V.V.	5	—	—
D.F.	3	—	—
Irvine A.	17	1	2
C.F.	9	15	—
Anon.	7	—	—
13—Bellshill A.	17	—	—
J.D.	10	—	—
A.T.S.	1	—	—
Whitburn A.	11	—	—
Bute Hall A., Prestwick	25	—	—
14—Oban A.	12	10	—
Ballymagarick A.	60	—	—
Ballyhackamore Miss. Class	8	—	—
Heatherlands Gospel Hall	3	6	—
J. & E. McN.	5	—	—
17—M.T.	3	—	—
A.J.	30	—	—

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Office Expenses, Bank Charges, and other Incidentals in transferring Funds. January:

27—Cregagh A., Belfast	—	10	—
Plantation A., Glasgow	—	10	—
E.H.	—	5	—

February:

7—Mullafernaghan A.	—	10	—
A sister per W.W.	—	5	—
Irvine A.	—	8	—
C.F.	—	5	—
S.G.	—	10	—
M.G.	—	5	—
13—Bellshill A.	—	10	—
A.T.S.	—	1	—
Whitburn A.	—	7	6
Bute Hall A., Prestwick	—	15	—
14—Ballyhackamore Miss. Class	—	5	—
17—Loan Hall A., Stevenston	—	3	—
A.J.	—	10	—

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February:

7—R.K.	—	10	—
17—Loan Hall A., Stevenston	—	5	—

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The Believer's MAGAZINE



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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THE LORD'S SUPPER

by THE EDITOR.

General Considerations.

THE spirit of such a gathering is one of **Triumphant Celebration**. The disciples in the Upper Room partook of the symbolic elements in anticipation of their Master's death, but little did they understand that when they next met to carry out their Lord's request, they would be looking back upon His magnificent victory, His conquest of death in His Resurrection. The Supper would lose its significance if the fact of the Lord's Resurrection were forgotten. While it is true that "as often as ye eat this bread and drink this cup, ye do proclaim the Lord's death" (1 Cor. 11. 26), the undeniable fact is that believers are actually sharing in His triumph through Resurrection. No reader of the New Testament would ever minimise the greatness of the transaction at Calvary, but at the same time he cannot allow himself to forget that the Lord Who died "was raised again for our justification" (Rom. 4. 25). The sadness which comes at the recollection that the Man of Sorrows bore the "shame and scoffing rude", that in our "place condemned He stood", is shot through and through with the glory of His triumph, that "Death could not keep its prey, He tore the bars away", and was "declared emphatically to be the Son of God by the resurrection from the dead" (Rom. 1. 4). The note of confidence, assurance and joy is never absent from that gathering when believers are aware that they triumph in His triumph, that the victory is theirs because it is His, that because He lives they live also in newness of life, being through His gift actual partakers of the divine nature. Little wonder, is there, that many of the hymns sung at the close of such a gathering are hymns of robust constitution, embodying the spirit of joy, and expressing the exuberance of those who share in the Victor's mighty deed?

WHILE it cannot be too emphatically stated that the celebration of the Lord's Supper is a communal act, and that New Testament instructions provide no warrant for any other procedure, it should not be overlooked that, at the same time, it is an act of **individual participation**. The observant reader of the records will have noted that the central feature in the Supper, that which gives it its significance, is the eating and the drinking—acts which are essentially individual. That significant feature is set forth in a series of expressions which occur in the record of 1 Corinthians 11. Here are the statements: "**whosoever** shall eat . . . and drink" (27); "let a **man** examine himself and so let him eat" (28); "he that

eateth and drinketh unworthily" (29); "if any man hunger, let **him** eat at home" (34).

"**B**REAKING the bread", therefore, is not an official act, not a ceremonial rite performed by a specially ordained person, but the act of the individual Christian immediately preceding his partaking of the loaf. An understanding of that fact would successfully counteract the growing tendency there is in some communities, where it should be least expected, to develop a stereotyped form of service, the climax of which is the "ritual of breaking the bread" by one who represents the gathered company. No apostolic practice can be appealed to as a precedent for such procedure, and it is wise to remember that so unstable is human nature that an act of that description may as readily become part of a ceremony fixed by an unwritten law as is the more elaborate performance associated with ecclesiastical ritualism. The "breaking" does not symbolise the "broken body" of our Lord: it was not "broken"; it was "given".

MOREOVER, the expression, "the bread which we break" (1 Cor. 10. 16) does not give licence in the direction of such a ritual. The statement is not a reference to the act of breaking the bread preceding its distribution, but a reminder that all present had partaken of the one loaf, each person breaking off a piece with that end in view. By so doing all had become "partakers of that one loaf" (10. 17) and gave witness, in their symbolic act, to the truth that the Lord's Supper, like baptism, bore eloquent testimony to the unity of the believers as members of the local church. "For we being many are one loaf, and one body; for we are all partakers of that one loaf" (1 Cor. 10. 17).

PURSUING this line of exposition it may be further added that all who partake of the Lord's Supper in so doing intimate their **personal identification** with the Lord Whose death is being proclaimed. In the section in 1 Cor. 10 where the subject is treated, two illustrations are used to enforce that idea. First, the question is raised, "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?" (v. 18). Whatever else the verse may imply, it surely carries the sense that those who ate of the sacrifices offered on the altar, personally identified themselves with all that the altar stood for. Again, the same idea is contained in the reference to the offerings of the Gentiles. "The things which the Gentiles sacrifice, they sacrifice to demons... and I would not that ye should have **fellowship with demons**" (10. 20). What seemed to some in Corinth to be a harmless practice, in the reckoning of the apostle was most detestable,

for he pierced behind the external act and saw in it a tacit recognition of identification with a system of idolatry of which the Gentile feast was but a symbol.

IN like manner those who celebrated the Lord's Supper were "partakers of the Lord's table", that is, they identified themselves with that for which their Lord stood, they were declaring their fellowship with Him. They reminded themselves in "the communion (fellowship) of the blood of Christ" (10. 16) that they owed their redemption to His sacrifice, and in "the communion (fellowship) of the body of Christ" (10. 16) they professed that all their spiritual life was derived from and sustained by "feeding" upon Him Who is the "Bread of life". They and their Lord were "one". The symbolism of the act could not be more impressive, nor could the meaning behind the act be more solemn. Here is a simple ceremony, unadorned and without elaborate ritual, protesting by its very simplicity that the participants owe all their spiritual well-being to One Who redeemed them to Himself by the greatest of all sacrifices. In one sense, from the viewpoint of the participants, the celebration of the Lord's Supper is an acted parable in which all who take part intelligently declare that they associate themselves with the redemptive purpose for which Christ died, and in that association they cannot remain indifferent to the new code of ethics introduced after such a triumph as His. The participant must, by virtue of his association with a living Lord Whose life, death, and triumphant resurrection are a flat and final denial of the ways of men of the world, cease to be identified with that system, conquest of which entailed the Lord's being made sin in order that the righteousness of God might be imputed to the believer.

MIRACLES

The Dispensation of Law, and Covenant, and Promise—the distinctive privileges of the favoured people,—was marked by the public display of Divine power upon earth, but the Dispensation of Grace has its co-relative in the Life of Faith. Ours is the higher privilege, the greater blessedness of those "who have not seen and yet have believed". Walking by faith is the antithesis of walking by sight. If signs and wonders were vouchsafed to us as in Pentecostal days, faith would sink to a lower level, and the whole standard, and character, and discipline, of Christian life would be changed. The "sufferings of Paul" denote a higher faith, than the mighty deeds of his earlier ministry. Not until miracles had ceased, and he had entered on the path of faith, as we now tread it, was it revealed to him, that his life was to be "a pattern to them that should afterwards believe" (1 Timothy 1. 16).—*Sir Robert Anderson.*

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(iii) Joshua and the Pentateuch

THE first man to possess God's written word for his guidance and blessing is necessarily an interesting character. True, he only possessed the five books of Moses, but nothing more had been written up to that time. The Bible used by the writer of Psalm 119, was not much larger than that of Joshua, yet he said of it, "The law of Thy mouth is better unto me than thousands of gold and silver" (v. 72), and to his spiritual taste it was sweeter than honey, (v. 103). We hold the complete revelation of God in our hands, overflowing with spiritual wealth and sweetness; but how much of it have we appropriated?

It was Jehovah Himself Who said to Joshua, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good success" (Josh. 1. 8). Joshua was a busy man, being head of the nation, and also commander of the army; but it was essential that he should find time to read and meditate upon God's Word. Amidst the bustle of our own days Joshua's example should be remembered. It was a divine law that every king when he ascended the throne of his kingdom should write out for himself a copy of the law in a book, and it was to be with him, he was to "read therein all the days of his life, that he might learn to fear Jehovah his God, to keep all the words of this law, and these statutes to do them" (Deut. 17. 18, 19). If all Israel's kings had done this, how happy would have been the history of the nation!

Although Joshua stepped into Moses' position as leader of the people he never had all Moses' privileges, and particularly his intimacy with God. Moses at two periods spent forty days with Jehovah, happily apart from all the distractions of earth, and needing neither bread nor water. Joshua was the probable writer of Deut. 34, with its story of the death and burial of Moses, and he tells us "there arose not a prophet since in Israel like unto Moses whom Jehovah knew face to face". Joshua was to walk in the light of the High Priest, "who shall ask counsel for him after the judgement of Urim before Jehovah" (Num. 27. 21). But Joshua also had, what no other person had before him, God's written word.

Joshua was thus Divinely furnished for a successful career—a career free from blunders and errors of judgement of every description. But, alas for poor flesh even in the best! The coming of the Gibeonite ambassadors was a disaster for Joshua and for all Israel (Josh. 9). The people who had met armed hosts victoriously were overcome by the sight of ragged clothes and mouldy bread! This was in the mind of the Apostle when he warned the Ephesians against “the wiles of the devil” (ch. 6. 11). The enemy’s angry roar may alarm us, but it will not harm us provided that we take refuge in God; but his deceptive wiles (and he has these in great variety) may easily be our undoing, alluring us from our high places to our hurt.

When the Gibeonites came into the camp with their plausible tale why did not Joshua and the elders of Israel turn to God in prayer? Why did they not consult the High Priest? Why did not Joshua unroll the book of the law, and learn from it the mind of Jehovah? Only a little before Joshua had shown his reverence for the law by reading it to the people in Mount Ebal. (Josh. 8. 30-35). “There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them”. But when dealing with the Gibeonites every precaution was neglected, and Joshua and those with him entered into a treaty of friendship with Hivite idolaters whom they had been charged to destroy! Yet the words of Joshua in v. 7 show that he was uneasy about the whole proceeding. “But they asked not counsel at the mouth of Jehovah” (v. 14). What a lesson there is for us in this strange story! The pious talk of the Gibeonites, and their use of the names of Jehovah thoroughly deceived Joshua and the elders of Israel. Pious cant, and the free use of the name of the Lord by those who would lead us astray is a real danger to God’s saints now. Our safeguard is twofold—the Word of God and prayer. Beloved Christian reader, whatever else you may be obliged to neglect, do not neglect the sacred Word, and find time to speak to God on bended knee concerning all the circumstances of the way. In the path of dependence and obedience we walk safely.

When Joshua addressed the people for the last time he went over the story of Egypt, the wilderness, and the wars in Canaan, and he urged them to be loyal and obedient to the God Who had done so much for them. The people were loud in their protestations, Jehovah was their God and they

would serve none other. Joshua was pointed and practical when he said, "Now therefore put away the strange gods which are among you, and incline your hearts unto the Lord God of Israel". Once more the people said, "Jehovah our God will we serve, and His voice will we obey" (Josh. 24). All this was said in Shechem, where several centuries earlier, Jacob said to his household, "Put away the strange gods which are among you, and purify yourselves" (Gen. 35). They were on their way to Bethel—"the house of God"—and Jacob would have everything cast aside that would displease Him. "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears, and Jacob hid them under the oak which was by Shechem". The two incidents in the same place present a contrast. Jacob got a number of strange gods from those around him, and he buried them: Joshua got fair speeches, but no gods! What wonderful things we say to God, especially in our hymns; but how many false gods have we put away in obedience to His written word?

(Next (D.V.)—"The Prophets".

"THIS EARTHLY HOUSE"

"A house . . . eternal in the Heavens"—2 Cor. 5. 1.

*You tell me I am getting old, but that's not really so,
The house I live in may be worn and that of course I know.
It's been in use a good long while and weathered many a gale,
I'm therefore not surprised to find it's getting somewhat frail.*

*These few short years, can't make me old, I feel I'm in my youth,
Eternity lies just ahead, full life and joy and truth.
We will not fret to see this house grow shabby day by day,
But look ahead to our new Home which never will decay.*

*I want to be made fit to dwell in that blest House above,
Cleansed in the Precious Blood of Christ and growing still in love.
The beauty of that glorious Home, no words can ever say,
'Tis hidden from these mortal eyes, but kept for us some day.*

*My house is getting ready in the Land beyond the sky,
It's Architect and Builder* is my Saviour now on high;
But I rather think He's leaving the furnishing to me,
So it's "treasure up in Heaven" I must store each day you see.*

—Beth Coombe Harris.

*(Hebrews 11. 10, R.V., mrg.).

YOUNG BELIEVER'S PAGE

"GIVE ME"

(Judges 1. 15).

"GIVE ME!"—the words suggest to the mind the request of the younger brother to his father in Luke 15—"Give me the portion of goods that falleth to me." That young man sought to obtain his legal rights before he was entitled to them. The position is altogether different in Judges 1.

The conditions were as follows:—Joshua, the Leader of God's people into the land of promise, had died, and, though he had many victories to his credit under the almighty hand of his God, the Canaanite was still in the land. The formidable task confronting Israel was the dislodging and expelling of such from their promised inheritance. Judah had been divinely selected to make the attack, and had beckoned on their partners the Simeonites to help towards this great objective. Success attended their endeavours and a great victory was announced. The inhabitants of Debir, however, were still antagonistic to the entrance of Israel and their defiance provoked a challenge from Caleb—the man who "wholly followed the Lord". Whosoever smote Kirjathsepher and overcame it would gain the hand of his daughter Achsah. Othniel, the nephew of Caleb, accepted the challenge and overcame the inhabitants of Debir, for which he received Achsah, the daughter of Caleb, as his wife.

The achievement of Othniel—his name means "the lion of God"—reminds us of our Lord Jesus Christ, Who is aptly described as "the Lion of the tribe of Judah" in Rev. 5: and Who is in view in the predictions of dying Israel in the blessing of his son Judah in Gen. 49. 9; and to whom Solomon refers in Prov. 30. 30, "The Lion which is strongest among beasts, and turneth not away for any". Christ entered into the domain of darkness, overcame the enemy and through His glorious triumph won for Himself a bride.

Achsah, consequent on the triumph of Othniel, made a special appeal to her father, saying:—"Give me!" "Give me a blessing: for thou hast given me a south land; give me also springs of water." The south land is indicative of the blessings of fruitfulness, but such can only be maintained in the freshness of the springs of water. The springs of water would answer to the Spirit of God in the believer.

Caleb's response to the appeal was a positive one: he gave her the "upper springs" and the "nether springs". The former would remind us of John 4, where we have the greatest dissertation on worship extant. During the conversation with that woman of Samaria the Lord Jesus Christ told her that "whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life". The ability to give God anything in acceptable worship is consequent upon the exercises of the Holy Spirit within the believer. Are there "upper springs" in your spiritual experience? Does the water rise to its own level? He who bestowed the Spirit expects us to be submissive to His

dictates so that there might be "upper springs" of adoration and worship ascending in perennial freshness to our Father and God.

Caleb gave her also the "nether springs". This surely would have its counterpart in John 7. On the last day, that great day of the feast, Christ made a public declaration. He had seen the people gathered for the religious festival: He had watched with interest their devotions as eagerly they drank at the river of religion; and He noted their disappointment. How many there are who are devotees at that shrine! How many of her votaries thirst for satisfaction, but fail to find it in the ritual of religion! It was the plight of the many visitors to that feast which brought from our Lord that earnest appeal—"If any man thirst let him come unto Me and drink; he that believeth on Me . . . out of his belly shall flow rivers of living water." There are not only "upper springs", but there are "nether springs": through the former God receives a portion which can make His heart glad; through the latter the needy around us may have their thirst quenched. Leave yourself in the hands of the Holy Spirit and then there will be refreshing, which the thirsty multitudes need, flowing out to them.

While the bride asked for "springs of water", and such symbolise the Holy Spirit; the believer to-day becomes the recipient of this divine Person consequent upon believing: see Eph. 1. 13. We may ever ask "a blessing" like Achsah; He is ever ready to bestow such upon His own. Let us seek ever to use whatever He has gifted to us for His honour and glory.

—W. FRASER NAISMITH.



LOOKING UNTO JESUS

Above all things this look unto Jesus should be precious to us, for by means of it we can feast our eyes upon Him Who is "altogether lovely" (Song 5. 16). By it the Lord is revealed to our longing souls which can find nothing of satisfying power in this sin-burdened world. Moreover, the excellency of it shows that it is worthy of the Christian. No vision can be so blessed to the humble believer's heart, nor can any other vision draw from his soul worship to such an extent, as this. The Lord Jesus has expressed Himself in those words which are so characteristic of Himself: "I, if I be lifted up from the earth, will draw all men unto Me" (John 12. 32), thereby revealing the attracting power of the vision. He has not only shown His desire for us to look to Him: He has also commanded it—"Look unto Me".

Notes on the Epistle of James

by the late W. E. VINE, M.A.

Verse 2.

Count it all joy,—That is to say "the greatest joy". The word *chara*, joy, is an echo of the *chairein* in the preceding verse. Joy here is ground of joy, as in Luke 2. 10. Not that trial is itself all joy; we are bidden to "count" it joy, knowing that it is designed for our highest good. *Cp.* Matt. 5. 10-15; Acts 5. 4; 1 Thess. 3. 3; Heb. 12. 11; 1 Pet. 4. 12-14. The verb rendered "count" is in the aorist tense, indicating a definite decision of mind in each circumstance.

my brethren,—The word "brethren" is the usual description, without distinction of sex, *e.g.*, Matt. 23. 8; Acts 1. 15; Rom. 1. 13; 1 Thess. 3. 4; Rev. 19. 16. James frequently uses it (2. 1, 14; 3. 1, 10, 12; 4. 11; 5. 7, 9, 10, 12, 19). In 2. 15 it is used in the singular, of a male believer, followed by "sister".

when ye fall into manifold temptations;—*Peirasmos* (akin to the verb *peirazō*, to try, test, prove, tempt) here denotes trials Divinely sent with a beneficial purpose or effect. The word also means temptations to do wrong, as in 1. 13, 14, below, though in verse 12 it is used in its most comprehensive sense. For other instances of its meaning here see Luke 22. 28; Acts 20. 19; 1 Pet. 1. 6; 4. 12, R.V.; 2 Pet. 2. 9; Rev. 3. 10. See further on 1. 12.

The following is an outline of the subject of trials as recorded in verses 2 to 12.

- (1) How to enter them (v. 2)
- (2) The first effect (v. 3)
- (3) A further effect (v. 4)
- (4) A help afforded (v. 5)
- (5) A hindrance (vv. 6-8)
- (6) How to view them (vv. 9, 11)
- (7) The reward (v. 12).

The word "crown" is here used figuratively. Some would regard it as the crown which consists of life, but all believers are possessed of eternal life whether they endure temptation or not. More than the possession of life seems to be indicated. It would seem to be a crown of reward and that is confirmed by what the Lord said to His faithful followers, as in Matt. 19. 28. (See also 2 Tim. 2. 5). The Lord is probably here the Lord Jesus Christ. Whether the promise was spoken by Christ or whether it is a quotation from some part of Scripture is not the important point. What is important is so to endure temptation that we may receive the reward for having done so in the way here indicated.

The word rendered "love" is *agapao*, which signifies to love in a practical way. The clause therefore indicates that enduring temptation is not merely a matter of moral victory, but of response to God's mercy in Christ and therefore of love to God.

CHRIST and the CHURCH

as presented in the book of Genesis.

(Part II)

by E. W. ROGERS.

As the Lord Jesus is thus seen typified in the book of Genesis, so too may the Church be found there in figure also. Three women may be named:—

(1) **Eve** who was a type of the Church as the **Product of the Death of Christ**. The Epistle to the Ephesians should be read in this connection. God purposed to form Eve prior to, and irrespective of, the introduction of sin. "I will make" was His purpose: So, too, God "did choose the Church in Jesus long before the world began." She was to be the object of his heart and love: the animals were the objects of Adam's rule and intelligence, but Eve was to set forth the Church which "Christ loved" and for which "He gave Himself". The deep sleep which the Lord God caused to fall on Adam is typical of the death of the Lord Jesus, who said "Thou hast brought me into the dust of death". This accords with His declaration to Peter that, if the promise to "build His Church" was to be fulfilled, He must go to Jerusalem, suffer, and be killed and the third day rise again. Eve was flesh of Adam's flesh and bone of his bone: she shared His life and nature and was a help meet for Him. "Meet companion then for Jesus, from Him, for Him made". The Church is the "fulness of Him that filleth all in all". A head without a body is incomplete: a body without a head is a mere torso. Each is needful to the other. During this long age of silence, when to the world and to the Jew, the Lord Jesus would seem to be dead, the Church is being "builded" (see Gen. 1. 22) and when it is complete, He will present the Church to Himself, without spot, without wrinkle, without any such thing. Irrespective of the question of sin He fixed His love upon her and His purpose cannot be deflected: He found her in her sin and notwithstanding loved Her: He cleansed her and sanctified her: and later His joy will be consummated in presenting her to Himself in a state that love would wish and purpose designed.

(2) **Rebekah**, typifies the Church as the subject of the **Hope of Christ**. It was during the time of Isaac's seclusion in the father's house after his sufferings on the altar that the anonymous servant, type of the Holy Spirit, was sent out to the world to find a bride for Isaac. God is calling out a people to bear the name of Him Who is their Bridegroom. The wealth of typical detail in Genesis 24 is far too great for such a paper as this: only a few things can be mentioned. Through-

out the wilderness journey from her own country (which she deliberately abandoned because of her love for her Unseen Lover) to the Father's house she "follows" the man: they who are "led by the Spirit of God these are the sons of God". No safer guide could be found for such a trackless journey. The journey is long, and the evening shadows lengthen, but it is just then, when things are getting dark that Isaac comes forth "to meet" her. She had heard the cry "Go ye forth to meet him" and now she sees that he has come to meet her. What a foreshadowing of that happy moment when we will "meet the Lord" in the air. Wilderness aids (camels) can now be discarded: self must be "veiled" in His presence.

*"Oh the blessed joy of meeting
All the desert past!
Oh the wondrous words of greeting
He shall speak at last!"*

Isaac took her into the father's home. Christ's present seclusion is to be explained in that He has gone to prepare a place for us: but He has promised to come again, to receive us (to meet us) to Himself and then to take us home so that where He is we may be also.

(3) **Asenath**, the wife of Joseph, typifies the Church as the **Sharer of the Glory of Christ**. That exalted sufferer was not only invested with all authority over the then known world: he was also arrayed in glorious garments: a new name was given to him: and the injunction "Bow the knee" was the binding rule on all. We see Jesus now, crowned as a Victor with glory and beauty: God has given to Him the name that is above every name: and intends that every knee universally shall bow to Him. But see who sits by Joseph's side! A Gentile woman, who apparently had done nothing to merit the position: had not earned it: it was an honour conferred upon her gratuitously and in love. Long before Joseph's brethren (type of the Jew) repent of the grievous wrong done to their brother, Asenath (type of the Church) shares Joseph's heart, home and love and glory. "The glory Thou hast given Me, I have given them".

BAPTISM UNTO MOSES (1 Cor. 10. 2).—The subject is not all Israel, men, women, and children, but the 603,550 men of fighting age who came out with Moses (Num. 1). Read Num. 14. 26-33 to make this clear. Further, Exodus 14. 21, 22 shows that it was not a literal baptism: they were not under water. Therefore it was figurative. But what is it that is thus figuratively described? Remembering that "they baptised themselves" is an accurate translation, the meaning is seen to be that they subordinated themselves to Moses as their leader.

Baptism and the Washing Away of Sins.

by Dr. ROWLAND C. EDWARDS, Australia.

AS narrated in Acts 22. 16, Paul was commanded, "Arise and be baptised, and wash away thy sins, calling on the name of the Lord". Does this teach that one's sins are washed away in baptism? To answer this, let us investigate the figurative significance of washing in Scripture.

Take Job 9. 30, for example, where the margin of the R.V. reads, "If I wash myself with snow, and cleanse my hands with lye, yet shalt Thou plunge me in the ditch, and my clothes shall abhor me". Pure snow melts to clean water, it imparts no impurities to what is washed with it. Lye is a corrosive liquid, it removes impurities by caustic action. The verse tells of one thrown into a ditch after having taken great pains to make himself as clean as he could. It is God Who plunges him into the ditch and shows him up as dirty. The context shows that conduct is in question. To wash oneself is to correct one's conduct. Says Job in effect, "I can do this to conform to men's standard's, but not God's, that is impossible, however hard I try". He cannot reach God's requirements as to conduct.

Consider now the words of Isaiah 1. 16, "wash you, make you clean". Again, the background is one of conduct. Doings, evil doings, are in question. "Cease to do evil, learn to do well." The application is to behaviour. "Wash you" means "Amend your conduct". (Our hymns do not always reproduce this feature.)

David's words in Psalm 51. 2, 7 are, "Wash me thoroughly from mine iniquity . . . wash me and I shall be whiter than snow". What did he mean?

The word "wash" which occurs here is used to describe the washing of clothes, never the washing of people. For this there is an entirely different word. The former is "kabas", the latter "rachats". The sound is different, the use is different. The Hebrew reader would at once understand that David wanted to be treated, figuratively, as women treated dirty clothes, that is, by rubbing, treading, beating them and subjecting them to caustic action. He had sinned, horribly and grievously, but he was genuinely repentant. This genuineness is revealed by his being willing to pass through any pain, any punishment, not to get forgiveness for his sins, much less to pay or compound for them, not to get a new standing before God, but to prevent such sinful doings in the future.

He had before him his conduct, his behaviour. And he wanted the "washing" to be so thorough that his inmost personality would be reached. "Wash, beat me, tread me down, hammer me with mallets, dash me against stones, rub me with smarting soap and caustic nitre—do anything, anything with me, if only those foul spots melt away from the texture of my soul" (Alexander Maclaren). The writer of the well-known lines,

"Wash me in the blood of the Lamb,
And I shall be whiter than snow"

did not use the words, "wash me", as David did. The hymn-writer apparently had before him the thought of the initial acceptance of Christ as Saviour, of salvation by grace, not works. The words of the psalm, however, apply to works, practice, conduct, behaviour.

With these illustrative passages before us, we may be quite certain that when Paul was told to wash away his sins he would not imagine he was being urged to seek or accept God's forgiveness of them. He would know that washing and forgiveness are totally different. He would recognise that the charge to wash away his sins was a reference to his future conduct, on earth. He would not think for an instant that being baptised would wash away his sins, but that this was meant to take place after his baptism. The order as to time was, baptism first, the washing away of his sins, afterwards.

What does "calling on the Name of the Lord" mean? The answer is to hand: it signifies the confession of Christ as Lord. This is evident from Romans 10. 9-13. What is described in verse thirteen as calling on the Lord's name is in verse nine called confessing Him as Lord. "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved . . . for whosoever shall call on the name of the Lord shall be saved."

Paul's washing away his sins, calling on the Lord's Name, is another way of describing the testimony of a righteous life that was henceforth expected of him in confession that the One he had formerly hated and rejected was now the Lord to Whom he was to be wholly subject.

The verbs of the passage are used reflexively in the original. Something of the force of this may be realised from such a rendering as, "Raise yourself, get yourself baptised, wash your sins away from yourself, owning for yourself Christ as Lord". The language is very expressive of Paul's responsibilities both for the present and the future in subjection to Christ. The onus is on him.

With Acts 22. 16 it is instructive to study 1 Cor. 6. 11, where washing, sanctification, and justification are mentioned of the Corinthians. As the R.V. mrg. shows, the washing was reflexive: the Corinthians are represented, not as having been washed, as by Divine action, but to have washed themselves, whereas they had been sanctified and justified. The first of these three verbs in the Greek language, is in what is called the middle voice, the other two in the passive voice. The latter two processes belonged to their standing in Christ: they were positional. But the washing was not a matter of position, but of practice: the Corinthians washed themselves. Actually the verb here is an intensified form of that used elsewhere for washing. Its force might be brought out by translating, "ye have washed yourselves clean". The meaning is clear. Before conversion they had been gross sinners, thieves, drunkards, extortioners, and the like, but since they had become Christians they had changed their conduct radically for the better.

It might seem strange to us that the three verbs in the one passage are not either all passive or all reflexive, but we have to take the language just as it is and examine it patiently without forcing or straining it. In this way it yields its true meaning to the inquirer.

JEHOVAH.

Is it correct to say that Jehovah is the name of the complete Triune God, or simply of God the Father?

Unfortunately, the title Jehovah is seldom used in the Authorised Version, only in four places: Ex. 6. 3, Psa. 83. 18, Isa. 12. 2, 26. 4; but it is generally represented by LORD printed in small capitals.

Jehovah means the Triune God for many reasons, of which here are two examples.

In Gen. 1, the name God occurs many times, and in the Hebrew the title is Elohim. From v. 26 you will see this title is plural, embracing Father, Son, and Holy Spirit. The Triune God said, "Let us make man in Our image".

Now look at Gen. 2, and you will find LORD God occurs many times. Actually this means Jehovah Elohim. Bear in mind the rule relative to Jehovah in the A.V. given above.

Therefore, an examination of the first two chapters of our Bible answers your question, "Yes".

Isa. 6 gives the same answer, for although there are two different titles used here, they both embrace the Trinity, "One cried unto another, and said, Holy, holy, holy, is Jehovah of Hosts"—Holy Father, Holy Son, Holy Spirit. Notice again in this passage the plural pronoun, "Who will go for Us?"—*J. Gunn.*

THE OFFERINGS

LEVITICUS 1—6

by S. CLARK, Knightswood.

FIVE offerings set forth in type the One Offering of the Body of Jesus Christ once for all.

(i) The Burnt Offering

was the first and highest offering, and set forth the unreserved sacrifice unto death of our Lord Jesus Christ. It does not portray the Cross as payment of our debts, but has exclusively the glory of God in view. "To do Thy will", is the thought in the Burnt Offering.

(ii) The Meal Offering

from the constituent parts of which it was composed—fine flour, oil, and frankincense—set forth the perfect nature and character and walk of the Lord Jesus Christ, as a Man. His moral glories are in view in this offering.

(ii) The Peace Offering

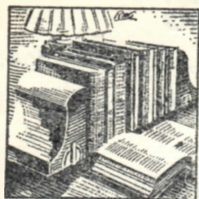
in its typical teaching sets forth the fact that, as former enemies of God, alienated in heart and mind by wicked works and hateful towards God, we have been reconciled by the death of the Son. Christ made peace for us. He is our peace, therefore it cannot be broken.

(iv) The Sin Offering

displays the death of Christ being divinely used for the putting away of our sins. He was delivered for our sins. It teaches us that He bore our sins in His Own body on the tree. He was made sin. He was bruised for our sins. In the sin offering we see in type what He passed through in actual experience: The Lamb of God taking away the sin of the world.

(v) The Trespass Offering

conveys the thought of sin, but with this emphasis on its teaching: sin is viewed as it affects our dealings and behaviour between man and man. It has to do with God, as has all manner of sin, but the dominant thought is sin as it affects other human beings, whether done in ignorance or infirmity. Thus it provides in type for all that is defective in our service and failure in our lives. Scriptures bearing on the thought are that He restored that which He took not away. He made amends where He had done no wrong. He paid all the debt Who had incurred none. It reminds us, too, of the injurious nature of sin both towards God, hence confession; and towards man, hence restitution, and the addition thereto of one fifth. The Lord Jesus Christ, as the true Trespass Offering, has restored to us more than ever we lost in the first man, Adam.



BOOK REVIEWS

MODERN DISCOVERY AND THE BIBLE, by *A. Rendle Short*. It is a pleasure to welcome a revised edition of this most helpful volume in which the author, well-equipped for his task, shows with much documented evidence, that there is no conflict between science, rightly understood, and Bible teaching, properly interpreted. Early chapters deal with the various theories of the origin of the universe and of man, then follows one on "The Bible and Modern Medical Knowledge", the closing chapters being devoted to Achæology and the Old and New Testaments. An admirable book for university students who are likely to encounter anti-Bible teaching.

5/-. *Inter-Varsity Fellowship*, 39 Bedford Square, London, W.C.1.
THE DISCIPLINE OF LEADERSHIP, by *D. Ellison Nash and Douglas Johnson*. Written primarily for the guidance of Christian Unions in Universities and Training Colleges, this book contains much sound and sensible advice for all who assume leadership in Christian work. Chapters on Prayer, and Finance are noteworthy contributions to two important aspects of work undertaken for the Lord. Leaders in assemblies, discriminating wisely, will find this a most useful volume.

2/-. *Inter-Varsity Fellowship*, 39 Bedford Square, London, W.C.1.
BECOMING A CHRISTIAN, by *J. R. W. Stott*. Clear, Scriptural, pointed guidance is given on a most important subject. A splendid booklet to put into the hands of enquirers of the way.

2d. *Inter-Varsity Fellowship*, 39 Bedford Square, London, W.C.1.
MARY JONES AND HER BIBLE, by *Mary Carter*. One of the greatest societies in the world, The British and Foreign Bible Society, owes its origin to the determination of a poor Welsh girl to acquire a copy of a Welsh Bible for herself. "Stranger than fiction" is written on almost every page of this touching story. Fascinating, we found it. Get it for the young folks you are interested in—it will appeal to even the youngest. Illustrated, cloth boards, 2/-; Paper covers, unillustrated, 6d.

B. & F. Bible Society, 146 Queen Victoria Street, London, E.C.4.

WALK.

"That ye would walk worthy of God"—1 Thess. 2. 12; cf. 4. 1.

Those who are unsaved walk "according to the course of this world", and are dominated by the "prince of the power of the air" (Eph. 2. 2). It is the duty of every one who has received Jesus Christ as Saviour to live the life of Christ, and let Christ dwell in his life. The challenge to walk as He walked may be fulfilled by abiding in Him, the One in Whom "we live, and move, and have our being".

News from Other Lands

CAPETOWN

My wife has been seriously ill since July, 1948, but she is slowly recovering. More than a year ago the specialists were quite sure she could not recover, and they assured me there was no hope. However, our God is the God of the impossible. In answer to the prayers of many of His people there has been a great improvement, and the paralysis of the right arm and leg has lifted. She has been in a third hospital for four months, after some months at home. There she has had seven painful operations by an orthopaedic specialist to straighten her drawn-up leg. She has suffered much during the seventeen months of helplessness; but we are thankful to God for her recovery thus far. Later there will be a course of exercises and massage to restore the power of movement to her leg and arm. Please continue to pray for her.

The past year has been a period of continuous strain, but as the apostle said: "Having therefore obtained help of God, I continue witnessing" (Acts 26. 22). It has been possible, in addition to all the printing and other work, to preach two or three times a week during most of the year, and here and there souls have turned to the Lord. This has been a cheer and an encouragement in a time when circumstances have been exceptionally difficult.

—W. J. Coleridge.

INDIA

We seem to be refusing patients nearly every day and can advise them to come twice a week for injections. Some cannot come twice a week as the distance is too great for them to come. We have one attending just now who actually lives in this town of Sankeshwar. When he first came he was so bad that he came in a covered bullock cart. He looked very bad. As he has been coming for some time he has improved a great deal. Dr. Gilbert operated on his ears and cut quite a bit away

from both of them making them more normal. Now he asks for a rubber nose from Bombay! He comes walking now and is much brighter and happier than he was before. But how we long that he would see himself as a lost guilty sinner and see his need of a Saviour is what we yearn for more than anything else. To-day one of the oldest in-patients went home with his certificate. There was a little Farewell Meeting for him last week. He was here in Dr. and Mrs. Henderson's time. We shall miss him as he took part in the Breaking of Bread meeting in the Leprosy Hospital. We are so happy at having a little assembly hall at the Leprosy Hospital now. We have wanted it for so long.

—Ina B. Jaap.

DOMINICAN REPUBLIC

The Lord greatly blessed the work here during the past year and we are looking forward to even greater blessings in this New Year. Already there have been some professions and we trust that many more will follow. I am sure you will be glad to pray asking the Lord that it may be so. One of the brightest features of the work at present in Puerto Plata is that being carried on among the children and young people. In Puerto Plata alone we have five Sunday schools and fourteen week-day classes with a total weekly attendance of around one thousand children. We are seeking to extend this work as much as we can for we realise its vast importance for the future of the testimony. One of our greatest drawbacks in the development of this work is the lack of suitable accommodation for its many activities such as classes, etc. We have rented a building near the hall, but this is unsatisfactory as well as being costly. In the short time we have had this building we have paid away already over one thousand American dollars in rents. Right next to the hall there is a fine corner lot vacant and we have been praying for some time

asking the Lord to give us this vacant piece of land for extension purposes. Well I am very happy to tell you that the Lord has now given us the land. The documents are all completed and the Title to the property, like that of the hall, is in the name of the Stewards Company. We are delighted over having secured this valuable corner property for the work of the assemblies and now we are asking the Lord to send along the necessary funds so that we may be able to erect a building on the land the Lord has given us, and so in this way solve our problem of accommodation for the extension and development of the work.

—*Duncan and Mary Reid.*

BRAZIL

The "care of the churches" would appear to require most of my attention at the present. Each place gives enough work to keep one wholly engaged without consideration of thousands of other cities, towns, etc. Truly a missionary's feet never get to where his eyes look. One would like to carry the Message everywhere by means of a Mobile Coach, but our colleagues at Bath regard the project as untimely due to the financial difficulties involved. A few gifts were handed to me in Britain for this Coach. Considering that there is next to nothing to distribute in the way of tracts, I am contemplating utilising these gifts for the purpose of printing Gospel and doctrinal messages. The flocks need to be defended from Mormons, Seventh Day Adventists, Jehovah's Witnesses, Spiritists, etc., who ravage from the folds. No doubt this will meet with approval.

—*Fred. W. Smith.*

NORTHERN RHODESIA

We now gather together every Lord's Day for the preaching of the Gospel; when this is over we have a short spell of 15 minutes outside and then re-enter for the Breaking of Bread. In the afternoon some of the Christians are out making contacts in the location, and have been very encouraged in this effort by seeing a man and a woman converted. In

our Gospel meetings inside the building we have seen six profess faith in Christ and these seem to be going on very well. At 4 p.m. we gather for a Bible reading and question time. We also have a Bible address during the week both at the location (where we meet on Lord's Day) and at the African Suburb.

—*J. H. and M. Brown.*

PARAGUAY

It is very difficult to get the children here. They are not so responsive as at home and of course if they come along they are marked out by their school chums, and have to endure persecution. One of the women who recently professed to be saved would like to send her children, but as they have been preparing to be daughters of Mary, the grandmother is very opposed to them coming to us. With another family it is the same. The parents come along fairly regularly and seem to be interested, but the grandmother is one of the leaders in the R.C. church and she is opposing tooth and nail lest the children come to us. Our Julia Stete too has had a difficult time. She is now 17 years old. Her father is very opposed to the Gospel and has prohibited her coming to the meetings or even listening to the radio. She recently passed her school exams with honours and also got a dressmaking certificate, also with honours. Her father said, "You see how you have progressed since I stopped you going to the meetings." "On the contrary," Julia replied, "I did not trouble about my studies before, but now, since I have trusted in the Lord Jesus, I try to do my best for Him." Her parents have offered her "a better present than she has ever dreamed of, if she will forget about the Gospel". So far, she has remained steadfast and comes along occasionally for Bible Study and Missionary magazines. She has been able to interest her school chum by her life, so that she is now reading for herself, although her parents are opposed.

—*John and Annie McAllister.*

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"A LIVING STONE"

by H. E. MARSON

THE passage in which the LORD JESUS CHRIST is spoken of as a LIVING STONE, 1 Pet. 2. 4, 5, is that in which believers are shewn to be "a spiritual house", a building built up of "lively (R.V. living) stones". These living stones could only rest their faith and hope upon a LIVING STONE as the Foundation upon which they rely for salvation. No mere inert, lifeless religious philosophy could be the foundation upon which this "spiritual house" could be built up; it required a LIVING, Personal Reality for Its FOUNDER and FOUNDATION: "for other FOUNDATION can no man lay than That Which is laid, Which is JESUS CHRIST"; 1 Cor. 3. 11, R.V. Who is Himself the LIVING STONE. *cp.* also Matt. 16. 18. The basic character of this LIVING STONE is strongly emphasized in Isa. 28. 16. "Therefore thus saith the LORD GOD, Behold, I lay in Zion for a FOUNDATION a STONE, a tried STONE, a precious CORNER STONE, a sure FOUNDATION: he that believeth shall not make haste." So safe and sure is this STONE FOUNDATION that in reference to It in 1 Pet. 2. 6, R.V. *mrg.* we read "and he that believeth on It shall not be put to shame." *cp.* also Rom. 9. 33; 10. 11. The only "sure FOUNDATION", is the "LIVING STONE".

"A Tried STONE."

This LIVING STONE, Divinely laid "for a FOUNDATION" is a Tried STONE, Isa. 28. 16, tested and proved to be adequate to support all that shall be built upon It. If when the Temple was built by Solomon, its walls were built in silence of prepared stones; made ready be-

fore they were brought to the Temple site, 1 Kings 5. 17, 18; 6. 7: How much more is This great FOUNDATION STONE truly a Tried STONE, having been tested and tried in all points, Heb. 2. 18; 4. 15; and therefore He is shewn to be competent to save to the uttermost, adequate and sufficient to support all who rest their faith and hope on Him (Heb. 7. 25).

"The Chief CORNER STONE."

In the Divine estimation that Tried STONE was "a Precious CORNER STONE" Isa. 28. 16; 1 Pet. 2. 6. We know from Eph. 2. 20, that it is JESUS CHRIST Himself Who is the Chief CORNER STONE. In a building a corner stone *belongs to, and unites two sides* of that building. Eph. 2. 11-20, shews how the two sides, Jews and Gentiles, are reconciled unto GOD in one body by the cross; so that, in CHRIST, the two, the Jews and the Gentiles, are made "one new man, so making peace": "JESUS CHRIST Himself being the Chief CORNER STONE".

The LORD JESUS CHRIST is not only the Chief CORNER STONE, but also

"The HEAD STONE of the CORNER,"

foretold in Psa. 118. 22, 23, a Scripture which the LORD applied to Himself in Matt. 21. 42; Mk. 12. 10, 11; Luke 20. 17; and *cp.* Acts 4. 10, 11. It is interesting to note how that the word "house", when used figuratively, can mean either a *building* which is a home; or the *people of a household, the persons of a family*. Contrast 1 Kings 7. 1, with Ruth 4. 11; and *cp.* Acts 11. 14; 16. 31. "In the

House of GOD, which is the Church of the LIVING GOD", CHRIST, Who is so truly Its FOUNDATION and Chief CORNER STONE; is also the HEAD of that CHURCH, which is His Body. 1 Tim. 3. 15; Eph. 1. 22, 23; Col. 1. 18. The FOUNDATION STONE is also the HEAD STONE of the CORNER.

"The STONE Which the builders refused."

When the LORD JESUS had spoken the parable of the husbandmen who cast the SON and Heir from the vineyard, and killed Him; and He had elicited from the lips of those very husbandmen their own condemnation of themselves, as recorded in Matt. 21. 41, He proceeded to ask them, if they had never read the words in Psa. 118. 22, 23. *cp.*, Mk. 12. 10, 11; Luke 20. 17. Later on when Peter was speaking to those same husbandmen concerning JESUS CHRIST of Nazareth, Whom, said he "ye crucified, Whom GOD raised from the dead"; he emphatically declared, "This is the STONE Which was set at nought of you builders, Which is become the HEAD of the Corner" Acts 4. 10, 11. The solemn fact is that the LIVING STONE was actually refused, rejected, set at nought, "disallowed indeed of men, but... Chosen of God and Precious" 1 Pet. 2. 4.

But when the LORD referred them to Psa. 118. 22, 23, He went on to say what is recorded in Matt. 21. 44; Luke 20. 18. Some would fall on that STONE! For, alas, to Its rejectors that STONE would be but "a STONE of Stumbling, and a ROCK of Offence" 1 Pet. 2. 8; Isa. 8. 14, 15; Rom. 9. 32, 33. As Simeon foretold CHRIST would be for the fall of some in Israel, Luke 2. 34; consequently the preaching of CHRIST crucified is "unto the Jews a Stumblingblock" 1 Cor. 1. 23. Then as the Lord went on further to speak of that same STONE

falling on some and grinding them to powder, there is a definite allusion to what is said in Dan. 2. 34, 35, 44, 45, concerning

the STONE that was cut out of the mountain without hands,

smiting and shattering the great image to pieces, so that it became like the chaff of the summer threshingfloors, which the wind carried away. Yes, that once rejected STONE will assuredly be the STONE which shall smite the image and become a Great Mountain which shall fill the whole Earth with a Kingdom which shall never be destroyed.

A PRECIOUS CORNER STONE

In striking contrast to man's contemptuous setting at nought of the LIVING STONE, is the Divine appreciation and estimate of Its value revealed in the word "Precious" in Isa. 28. 16. It is the word that is rendered "costly" in speaking of stones used in building Solomon's temple and house, 1 Kings 5. 17; 7, 9, 10, 11. It is also used in speaking of the jewels in a king's crown in 2 Sam. 12. 30. The thought of value is prominent in the word. The word rendered "Precious" in 1 Pet. 2. 4, 6, only occurs three other times in the New Testament, and is rendered "dear" in Luke 7. 2, "more honourable" in Luke 14. 8, "in reputation" in Phil. 2. 29. The LIVING STONE is held in reputation, more honourable, the JEWEL that is dear to the heart of GOD. The word "Elect", in 1 Pet. 2. 6, connects the LIVING STONE with JEHOVAH'S SERVANT of Isa. 42. 1, Whom He speaks of as "Mine ELECT in Whom My soul delighteth"; "the Chosen Beloved ONE" of Matt. 12. 18; "My SON, My Chosen," of Luke 9. 35, R.V. "CHRIST, the Chosen of GOD", in Luke 23. 35. That LIVING STONE was "rejected indeed of men, *but with GOD, ELECT, PRECIOUS*" 1 Pet. 2. 4, R.V.

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

In Mark 16. 20 we read of "signs following". Oftentimes now-a-days brethren ask the Lord that the preaching of the word may be blessed by "signs following". Are we, therefore, entitled to expect the same signs as are referred to in Mark 16?

ANSWER A.

The signs of Mark 16. 20 are those referred to in v. 18 of the same chapter. They were confirmatory signs indicating God's endorsement of the new thing which was being preached among men. It might have been said in those days that Judaism, having been instituted by God through Moses, ought not to be set aside. It was much more ancient than Christianity which was, apparently, superseding it. Hebrews 2. vv. 3 and 4 state that this new preaching was confirmed by the Apostles and God bore witness to it by signs and wonders and manifold miracles. The signs alluded to were the initial endorsement of what was then a new thing. Once a document has been sealed its validity is established for all time: so, too, Christianity having thus been sealed with these signs, its validity was established beyond dispute. The continuance of the signs, after they had served their purpose, is rendered unnecessary.

Any alleged continuance of them in these days is contrary to fact. Missionaries have to learn languages: the sick are not always healed. Acts 28. 4 and 5 is not a common event of these days. It is not that I would limit the power of God: He is almighty, but He has indicated in Scripture the lines upon which He moves.

Of course, it is possible to spiritualize Mark 16. vv. 17 and 18 and adapt them to modern conditions, but that is rather applying the verses: it is not interpreting them.—E.W.R.

QUESTION B.

Is it the mind of the Lord that one who has been excommunicated because of fornication should be an overseer in the church?

ANSWER B.

"And such were some of you" is a remark made by Paul concerning the saints at Corinth, after having listed those who "do not inherit the Kingdom of God" (see 1 Cor. 6. 9-11). It is not unknown for the grace of God so thoroughly to convert a sinner that he becomes, in the course of time, an esteemed overseer. In-

deed, all overseers are converted sinners.

But a public fall, such as the question indicates, inevitably leaves its mark, and prestige once held is not easily regained after being thus lost. Was it ever regained in the case of David? Such a thing lingers in the memory, and the brother who has erred should be very slow in seeking to exercise oversight among the saints.

It would be going too far to say that he is for life disqualified to exercise oversight, though it is not easy to believe he could readily be recognised as an elder. Still, none are better able to take care of the flock than those who, like Peter, have fallen themselves and know experimentally the recovering grace of the Good Shepherd. Where the brother, who has sinned, is willing for a long time to "tread softly" and to display the workings of the restoring grace of God in his soul and conduct, possibility exists that he might ultimately regain the confidence of the flock and be owned as one who is seeking to feed and care for the sheep.—E.W.R.

QUESTION C.

Has anyone in the assembly the right to appoint overseers?

ANSWER C.

It is the Holy Spirit Who appoints overseers (see Acts 20. 28). Acts 14. 23 is apostolic and is, therefore, unique. It constitutes no guidance for the people of God to imitate to-day. Plainly, we have no apostles who could so act, and any allegation to apostolic succession is false.

Paul has laid down those characteristics which are to be sought in an elder, and where such exist the elder should be acknowledged.

It requires a spiritual man to recognise a spiritual man. This is what occurred in Acts 14. The spiritual man Paul could discern the spiritual among the recently planted churches, and entrusted the care of the saints to them.

So to-day: it will be the spiritual among the saints who will discern those who are spiritual and qualified to tend the assembly. For the sake of good order the church should know who are its overseers, and those already known would from time to time indicate to the assembly those who, in their judgement, are fitted by the Spirit to share in the work of oversight.

No formal procedure is laid down in Scripture: regulations are not necessary for the spiritual. Their own "scent" will guide them.—E.W.R.

The Lord's Work and Workers

ENGLAND & WALES: FORTHCOMING (D.V.)

BRENTWOOD: Gospel Hall, Primrose Hill. Apr. 2-12. W. W. Vellacott, L. C. Wall, W. G. Hales, A. J. Hume, F. A. Hudson, J. Schooling. (P. T. Shorey, "Oakwood," Dodinghurst Road.).

WELLING: Gospel Hall, Station Approach. Apr. 5, 12, 19, 26, at 8. P. F. W. Parsons.

BATTERSEA: Winstanley Gospel Hall, Falcon Grove. Apr. 7 at 3.30 and 6. J. Jackson, R. E. Jones, E. S. Vettors.

BEDHAMPTON: Gospel Hall. Apr. 7 at 3 and 6. T. Cartwright, J. H. Large.

BOSTON: Trinity Hall, Trinity Street. Apr. 7 at 11, 2.30 and 6.

CARSHALTON: West St. Hall. Apr. 7 at 3.45 and 6. H. J. Brearey, A. E. Vince.

ENFIELD: Baptist Church, Cecil Road. Apr. 7 at 3.30 and 6. D. Gooding, R. E. Pettifer, J. Plume.

GADBROOK: Gospel Hall. Apr. 7 at 3.30 and 6. E. Barker, P. O. Ruoff.

HEATHFIELD: Rest Gospel Hall, Three Cups. Apr. 7 at 3 and 6. G. Cousins, W. H. Willy.

HASSOCKS: Asastra Hall. Apr. 7 at 3 and 6. F. Hallett, T. J. Smith.

LIVERPOOL: Central Hall. Apr. 7-9. F. Elliott, G. E. Harpur, W. F. Naismith, R. Scammell.

LUDLOW: Gospel Hall, Old St. Apr. 7 at 3 and 6. L. Bambur, S. Garrett.

MANCHESTER: Apr. 7, 8. W. Hateley, J. Hunter, A. C. McGregor, J. Murray, G. R. Suckling, R. Scott. (G. S. Bowker, 54 Park Road, Salford, 6).

MANOR PARK: Gainsborough Hall, Gainsborough Ave. Apr. 7 at 3.30 and 6. D. G. Dean, J. Guyatt, W. G. Hales.

NEWCASTLE-on-Tyne: People's Hall, Rye Hill. Apr. 7-10. Dr. W. H. Lindsay, G. C. D. Howley, J. Malcolm, J. G. E. Welch, H. Steedman. (J. H. Hall, 12 Borough Road, Jarrow.).

READING: Bridge Hall, Oxford Road. Apr. 7 at 3 and 6. A. W. Lawer, K. J. Tyler.

RICHMOND: Clarence Hall. Apr. 7 at 6.30. A. R. Barker, E. A. McGill.

WALTHAMSTOW: Folkestone Rd. Hall. Apr. 7 at 6.30. A. J. Crick, W. W. Vellacott.

WEYMOUTH: George St. Hall. Apr. 7 at 3 and 6. A. Burr, H. F. Wildish.

WINDSOR: Gospel Hall, Garfield Place. Apr. 7 at 3 and 5.30. A. J. Clarke, E. W. Humphreys, J. M. Shaw; Apr. 15 at 6.30. F. W. Bradbury.

NORWICH: New Wensum Hall, Cowgate. Apr. 8 at 3.15 and 7. C. E. Stokes, J. J. Ruddock.

COLYTON: Apr. 10 at 3 and 6.

IPSWICH: Bethesda. Apr. 10 at 11, 2.15, and 5.30.

MARGATE: Northumberland Hall, Northdown Rd. Apr. 10, E. Barker, E. E. Holloway.

NORWICH: Stuart Hall. Apr. 10 at 11, 2, and 6. J. J. Ruddock, C. E. Stokes, J. Williamson.

PLYMOUTH: Gospel Hall, Wolsey Rd. Apr. 10. E. Prosser, A. J. Townsend.

PORT TALBOT: Gospel Hall, Ymp St. Apr. 10 at 3 and 6. G. Fyfe, A. E. Ward.

SHERBORNE: Long St. Schoolrooms. Apr. 10 at 3 and 6.

TROWBRIDGE: Gospel Hall, From Rd. Apr. 10 at 3 and 6. E. J. Strange, W. Wynne.

BRIGHTON: Gordon Hall, High Street. Apr. 15 at 3.45 and 6. A. W. Darke, F. N. Martin.

EAST PECKHAM: Hale Street Hall, Apr. 15 at 3.15 and 6. F. McConnell, A. W. Currell.

EWELL: Congregational Church. Apr. 15 at 4 and 6.30. H. P. Barker, M. Kagan.

LEICESTER: York St. Hall, at 6.45. Apr. 15, Dr. S. S. Short; 22, J. B. Watson.

MARYLEBONE: Walbeck Hall, Rossmore Rd. Apr. 15 at 4 and 6. W. H. Guyatt, J. Sayer, J. B. Watson.

NORTH HARROW: Elmfield Hall, Imperial Drive. Apr. 15 at 6.30. F. W. Challis.

SOUTH WOODFORD: Florence Barclay Hall. Apr. 15 at 7. D. M. Miller.

NOTTINGHAM: Clumber Hall. Apr. 15-18. G. C. D. Howley. May 6-9, Missionary Conference.

BIRMINGHAM: Digbeth Institute. Apr. 22-25. Dr. R. S. Churchward, A. G. Clarke, Dr. A. R. Short, C. G. Smith, W. T. Stunt, G. R. Suckling, E. Tipson, H. F. Wildish. (R. M. Whitehouse, 26 Oakham Rd., Harborne, Birmingham, 17.).

CHESHAM: Gospel Hall, Station Road. Apr. 22 at 7. F. McConnell.

CARDIFF: Bethany Chapel. Missionary. Apr. 26-27. H. St. John, W. T. Stunt, James Lees, E. Tipson, E. Willie.

COCKWOOD: Gospel Hall. Apr. 22 at 3.30 and 6.15. R. M. Ingleby, D. R. Meadows.

DEVIZES: Salem Chapel. Apr. 22 at 3 and 6. H. Lacey, E. W. Rogers.

OLDHAM: Gospel Hall, Park Rd. Apr. 22 at 3.30 and 6. J. K. Boswell, W. I. Mallen.

THUNDERSLEY: Gospel Hall, Kiln Rd. Apr. 22 at 7. L. Rees.

BIDEFORD: Gospel Hall, North Road. Apr. 26 at 3 and 6.

HOLBORN: Kingsway Hall. Apr. 28 at 6. Missionary Prayer Meeting.

BRADFORD: S.S. Workers. Apr. 29. E. H. Trenchard.

CATFORD: Glenfarg Hall. Apr. 29 at 4 and 6. P. S. Mills, A. Pulleng.

CHALFONT ST. PETER: Apr. 29 at 3.15 and 5.45. L. K. Nye, A. J. Townsend, S. Sayers.

CHELTENHAM: Regent Hall, Regent St. Missionary. Apr. 29. F. W. James, L. Phillips, C. G. Smith.

FALMOUTH: Ebenezer Hall. Apr. 29 at 3 and 6. D. W. Brealey, C. Graham.

QUENINGTON: Gospel Hall. Apr. 29 at 3 and 6. H. L. Ellison, T. J. Smith.

SHEATHAM: Southcroft Hall. Apr. 29

- at 4.30 and 6. O. Speare, G. J. Polkinghorne.
- SWANWICK:** Gospel Hall. Missionary. Apr. 29 at 3 and 6. Dr. R. S. Churchward, H. F. Wildish, W. J. Wiseman.
- COLCHESTER:** Assembly Hall. Apr. 29 at 3.15 and 6. H. C. Harland, S. C. Payne.
- SHEFFIELD:** Cemetery Road Hall. S.S. Conference. May 6 at 3 and 6. W. N. Moscrop.
- SCOTLAND: FORTHCOMING (D.V.).**
- MOTHERWELL:** Shields Rd. Hall. Apr. 1 at 3.30. H. Lacey, J. Malcolm, A. P. Campbell, J. Feely.
- KILMARNOCK:** Ayrshire Missionary Conference in Central Hall. Apr. 1 at 3.30. Dr. W. H. Lindsay, E. A. Willy, L. E. Jordan, John Mwonela.
- GLASGOW:** Half-Yearly Meetings. Apr. 7-10. J. M. Shaw, E. Curzon, H. Bell, Jas. Lees, D. Morrison.
- HAWICK:** in Home Mission Hall, Bourtree Terrace. Apr. 8 at 3. Wm. Scott, Jas. Warne, and another.
- DUMBARTON:** Missionary Conference in Gospel Hall, Bridge St. Apr. 15 at 3.30. L. E. Jordan, C. G. Smith, T. Lawrie.
- CALDERBANK:** in Miners' Welfare Hall. Apr. 15 at 3.30. M. H. Grant, J. Bathgate, J. Cuthbertson, J. Caldwell.
- MOTHERWELL:** Sisters' Missionary Conference in Roman Rd. Hall, Apr. 15 at 3.30. Mrs. G. R. McCulloch, Mrs. H. McKinnon, Mrs. J. Anton, and Miss J. Thomson.
- KIRKCALDY:** Missionary Conference in Beveridge Hall. Apr. 15 at 3. J. Peebles, G. Suckling, G. McCulloch, A. C. McGregor.
- INVERNESS:** Ebenezer Hall, Celt St. Apr. 22 at 3. J. R. Stephen, W. E. F. Naismith, D. Morrison, R. McNeil.
- GREENOCK:** in Cruden Hall, Ann St. Apr. 22 at 3.30. J. Forrest, H. Scott, W. D. Whitelaw.
- GLASGOW:** Elim Hall; Women's Missionary Conference, Apr. 22 at 3.45. Mrs. G. Hill, Miss C. McFadyen, Miss J. K. Stunt.
- KILBIRNIE:** Gospel Hall. Apr. 22 at 3. Sisters' Missionary. Mrs. Beggs, Mrs. McCulloch, Mrs. Suckling, and another.
- CATRINE:** Gospel Hall, Wood St. Apr. 22 at 3.15. A. Borland, J. Douglas, R. Prentice, J. Cuthbertson.
- TROON:** Bethany Hall. Apr. 29 at 3.30. H. St. John, H. Bell, G. C. D. Howley.
- MOTHERWELL:** Roman Road Hall. Lanarkshire S.S. Teachers. May 6 at 3.30. A. Borland, D. McKinnon, J. Hewitt.
- DREGHORN:** in Parish Church Hall. May 6 at 3. F. Cundick, H. Bell, W. Harrison, H. Scott.
- IRELAND: REPORTS.**
- W. JOHNSTON & J. FINNAGAN** are preaching in a barn near Plumbridge.
- R. CURRAN** and son have finished meetings in Omagh.
- D. THOMPSON & R. BEATTIE** saw some fruit at Kilmore, Co. Tyrone.
- S. JARDINE** at Larne.
- J. KELLS** at Quilly, Co. Derry.
- W. WILLS** at Ballyvaddy, Co. Antrim.
- J. GRANT** at Limavady.
- S. W. LEWIS & J. FLANIGAN** continuing in Portable Hall near Newton Cunningham, Co. Donegal. Attendance good and some blessing.
- R. CRAIG & S. WISHART** in Portable Hall at Ralessey. A good interest.
- J. WELLS** continues at Killykergan with interest.
- E. ALLEN** at Stonewall, Co. Cavan, a needy place, some have professed.
- R. HULL** at Portadown with blessing.
- W. McCracken & A. McShane** have finished at Edenderry.
- J. HUTCHINSON & K. DUFF** had well attended meetings at Letterkenny.
- T. McKelvey & T. WALLACE** have commenced at Strabane.
- R. CURRAN** finished at Omagh.
- T. W. BALL** continues at Mullafermagh with interest and blessing.
- J. NORRIS** has commenced at Bloomfield, Belfast.
- A. COOKE** is encouraged by attendances in Portrush.
- W. BUNTING** continues at Waringstown.
- R. PEACOCK** finished at Allan's corner where there was blessing, going on to Ballynahinch.
- KILLYKERGAN:** Profitable ministry by H. Bailie, W. McCracken, A. Cooke, J. Wells, S. Whitten, S. Thompson, and R. Love.
- CLOUGH, Co. Antrim:** A good meeting, ministry by T. McKelvey, J. Hamill, T. Wallace, and E. McVey.
- ARDSTRAW:** Believers' Meeting was large and profitable. Messrs Curran, Rodgers, Hutchinson, Duff, Abernethy, Thompson, and Johnston spoke the Word.

"WITH CHRIST"

- Mrs. Richard WESTERN (Elsie McLeod) passed to her rest at Winnipeg, Canada, on Feb. 2, aged 91. Born at Helmsdale, Scotland, and in fellowship at Winnipeg for 68 years. Mr. John McNeill spoke to a large crowd at the funeral.
- Mrs. BISHOP, Colchester, called home suddenly on Feb. 24. Wife of Mr. F. B. Bishop, assembly correspondent, our sister was well known to many of the Lord's people at home and overseas.
- Mrs. JAMES DIXON, Airdrie, aged 69. For 37 years in assembly fellowship, our sister bore a consistent testimony, amidst much suffering. Will be missed.
- Dr. R. P. JONES, Prudhoe, was called home on Feb. 18, aged 80 years. Together with the late Dr. Bishop, he was a great stalwart in the assembly at Wylam, and will be long remembered for his faithful and fearless testimony in the gospel. A humble man, who walked with God, and knew His Word in a most remarkable way, his services as preacher and teacher will be greatly missed. Mr. W. Ormston, who was converted under the doctor's ministry 46 years ago, conducted the funeral service, to which a very large crowd gathered.
- Mrs. HELEN PARK, Motherwell, aged 74. Saved 26 years ago and in fellowship at Shield's Road Hall. A quiet and consistent believer, who loved her Lord and His Word, and longed for His Presence.
- JAMES G. A. STEPHEN**, Peterhead, aged 79; brother of the late Robert Stephen.

of China. In fellowship with the saints for 60 years, meeting formerly in Maiden St. Hall, and now in Prince St. Hall. Served the assembly as correspondent and treasurer for 40 years, while his home was ever open to the Lord's servants. A wise counsellor, whose guidance will be greatly missed.

ALEX. HARRIS, Banbridge, passed away on March 2, aged 60. Saved 26 years ago, and associated with the assembly ever since. Leaves a good testimony.

FRED CHANNER, Chesham, on March 3, aged 73. In local assembly fellowship for 52 years, and, as a brother beloved and a wise overseer, he will be greatly missed.

Mrs. JOHN BUCHAN, Peterhead, on March 12, aged 45. In fellowship with saints for many years: greatly loved by all.

Mrs SUSAN HENSLIP FINNARD, Ardara, Newry, on March 4, aged 83. Saved about 60 years ago, and associated with assembly at Ballygrian. A faithful sister, given to hospitality, whose consistent testimony was much appreciated. Funeral one of the largest

Space not available this month for May Notices, Workers, Reports, Addresses, Personalia, Wants and Special Items.

LORD'S WORK FUND

FOR THE TRANSFER OF earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific direction in the forwarding of this practical fellowship, the distribution of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion. Facilities are available for remitting to non-sterling countries.

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

February:

21—Two Sisters	10	—	—
22—R.C.	5	—	—
A.M.	4	—	—
R.P.	3	—	—
J.N., Coalhurst	1	2	6
27—H.M.	1	—	—
Darvel Sisters	4	—	—
Sirico Brethren	1	2	—
Windsor A., Belfast	30	—	—
22—Bethany A. Stevenston	20	—	—

March:

2—R.S.	40	—	—
Waterside A., Irvine	11	2	6
Mrs. McN.	4	—	—
7—J. & C. McN.	2	—	—
J.H.	2	—	—
W.S.D.	5	—	—
Mrs. J.B., N. Zealand	5	—	—
Irish Brother	1	—	—
A. McK.	1	3	—
13—Hebron Hall, Glengarnock	5	—	—
Ballykeel A.	10	—	—
S.S.T., Shettleston	4	10	—
So. Wales Believer	50	—	—
20—R.D.	15	—	—
Bethany Hall, Stevenston	14	—	—
I.N., Coalhurst	1	5	10
H.P. B.	5	—	—
Ebenezer Hall, Wishaw	5	—	—
Fishcross S. S.	2	10	—

£262 15 10

in the district, at which Messrs. Bunting, Johnston and Fleming took part.

ROBERT W. HAMILTON, Galashiels, on Mar. 9, aged 66. Converted 43 years ago at Tarbax, and in fellowship formerly at West Calder and for the last 22 years at Galashiels. A faithful man, he will be greatly missed. Former colleagues conducted his funeral service: Messrs. Wm. Scott, Evangelist, A. Borthwick, and G. Wardrobe.

IRENE LIVINGSTON, Waringstown, aged 19. Laid to rest on March 6. Saved at Tent meeting conducted by Messrs. Wallace and McKelvey in 19-47. Shortly afterwards associated with Waringstown assembly. A patient sufferer. Loved by all. The large funeral testified to the high respect in which she was held by the whole community. Funeral services conducted by T. McKelvey and T. Wallace.

AYRSHIRE MISSIONARY HOMES:

Received by W. R. Hood, 68 Irvine Rd., Kilmarnock, from Oct. 1949 to Jan. 1950. Bethany Saltcoats, £5; River St., Ayr, £17:10:3; Bute Hall, Prestwick, £13:3/-; Mr. & Mrs. G.H., £3; Maybole A., £3; Girvan A., £5.

Office Expenses, Bank Charges, and other Incidentals in transferring Funds.

February:

22—R.C.	5	—	—
A.M.	2	6	—
R.P.	2	6	—
27—Darvel Sisters	2	—	—
Windsor A., Belfast	1	—	—
22—Bethany Hall, Stevenston	5	—	—

March:

2—Waterside A., Irvine	4	—	—
7—J.H.	5	—	—
Mrs. A.G.	2	6	—
W.S.D.	10	—	—
13—T.A.B.	1	—	—
Hebron Hall, Glengarnock	2	—	—
So. Wales Believer	2	—	—
20—R.D.	1	—	—
Bethany Hall, Stevenston	5	—	—
H.P. B.	1	—	—
Ebenezer Hall, Wishaw	5	—	—
	£7 11	6	—

For Needy Saints and Relief in War-stricken Lands, through Elder Brethren and Labourers in the Field.

February:

22—J.N., Coalhurst	16	—	—
March:			
7—Mrs. A.G.	7	—	—
20—J.N., Coalhurst	13	—	—

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The Believer's magazine



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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THE LORD'S SUPPER

by THE EDITOR.

General Considerations.

FURTHERMORE, participation in the celebration of the Lord's Supper, may actually be a call for **divine condemnation**. So was it in the judgement of the Apostle when he wrote in warning tones, "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body". Here was action not in accord with conduct expected of those who met for a most solemn purpose. The wrongfulness of that action is designated as "not discerning the Lord's body", i.e., not being able to distinguish the essential characteristic of the symbolic act of breaking the bread. To the Corinthians it conveyed nothing, because they had come to their church gathering so obsessed with its social nature that they forgot the spiritual purpose for which they had been assembled.

FAMILIARITY can still breed contempt, and contempt may manifest itself in the perfunctory performance of an act which should carry with it deep emotion and sympathetic discernment. Something painfully awful is conveyed in the declaration that such as so unworthily participate are "guilty of the body and blood of the Lord". The actual sin of the Corinthians may not be repeated in modern assemblings, but the spirit of the sin may disclose itself in a variety of ways. Mechanical repetition has its dangers, and only the exercised can avoid these. "Let a man examine himself, and so (i.e., in that spiritual state produced by the examination) let him eat." Here a quotation from Principal Forsyth seems apt, "The tea meeting is much more welcome to many Christians than the Communion, more remembered, more felt as a Church bond. . . . Churches complain of lack of sociality more than the lack of spirituality. And social work comes to count more than the work of worship." When one comes to the Lord's Supper in that frame of mind, is he not in danger of "not discerning the Lord's body", i.e., of forgetting that the Lord in the completeness of His personality gave Himself that the believer might know the meaning and experience of sacrificial attachment to Himself? Short of that attitude we may be perilously near to a repetition of the misconduct of the Corinthians. To claim that the celebration of the Lord's Supper is simply and nothing more than a commemorative act is to open the door to an unthinking participation which misses the deep and penetrating significance of a most solemn

protestation of faith in a redemptive work which claims in return for benefits accruing therefrom the complete surrender of the redeemed life.

STILL further, the Lord's Supper is stated to be an act of

Gospel proclamation: "as often as ye eat this bread and drink this cup, ye do shew (i.e., announce, proclaim, preach) the Lord's death" (1 Cor. 11. 26). It is to be regretted that the Authorised Version in its use of the word "shew" has unwittingly given authority to those who wish to maintain that in the "symbolical breaking of the bread" there is a public demonstration to the eyes of the onlookers of the manner in which the sacrifice of our Lord was made. Nothing could be further from the intention of the apostle's words. This is not the place in this series to enter into a detailed discussion of the matter, but attention may be drawn to the writer's article on the subject in the recently published book, edited by Mr. J. B. Watson.*

IT is the act of eating and drinking that the apostle said is the "proclamation" of the Lord's death, it is an intimation to those who witness the act that the believer finds in the sacrifice of Jesus Christ the good news of forgiveness, redemption and acceptance with God. The Lord's giving of His body was the supreme act of sacrifice, the pouring out of His blood the consummation of that act, "for it is the blood that maketh atonement, because of the life". They are not to be considered two separate acts, but rather as one act, the giving of the body, i.e., the yielding of the entire Self, explained and elucidated in terms of the blood shed for remission. Each repetition of celebration is an acted declaration of the value of that death, as eloquent as, if not even more eloquent than the spoken word of the gospel message. Such an understanding of its intention cannot but heighten our conception of the sacrifice made for man's redemption.

*THE CHURCH—A *Symposium*. Obtainable from John Ritchie Ltd. 10/6 (by post, 11/-).

LOOKING UNTO JESUS

We must look somewhere for GRACE to help us in every time of need, and where can we look but unto Jesus? He is the only one who understands our experiences in life, for (blessed thought!) He has trodden the path before us in the days of His earthly sojourn. By reason of this He can be a merciful and faithful High Priest in things pertaining to God.

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(iv) The Prophets

THE prophetic books occupy much space in the Old Testament. From Isaiah to Malachi we have numerous Divine communications to men, some very solemn, and some very blessed. The Psalms must be added to the collection, for the element of prophecy is prominent in the writings of both David and Asaph. The presence of prophets in Israel assumed failure amongst the people of God. Had conditions been normal, Israel would have had kings and priests, the one line flowing down from David, and the other from Aaron. These should have led the people aright in the ways of Jehovah. But the failure of both priests and kings as the responsible links between God and His people led Him in His sovereign mercy to raise up, from time to time, prophets who remonstrated with both leaders and people concerning their evil ways. The message of the prophets was twofold: (1) Jehovah's displeasure with the people's transgressions, and (2) His faithfulness to His Own purposes of grace, notwithstanding all. This latter was intended for the comfort of faith wherever faith was found.

Samuel was named by Peter in Acts 3. 24, as the first of Israel's prophets. His name reminds us that there were two descriptions of prophets: (1) those who delivered messages orally, and (2) those who wrote as well as spoke. Amongst the first class Samuel, Elijah, and Elisha were the most distinguished. They had serious words for the men of their own time, but what they said was not predictive of the future. If we may draw a contrast between Elijah and Isaiah, the one boldly confronted both kings and people concerning their transgressions, but left no prophetic book behind him; and the other certainly addressed kings and people, but he was also privileged by God to write wonderful things about Christ—the only Hope of ruined man. Isaiah's writings have been the delight of God's saints during many centuries.

Were the prophets conscious that they spoke and wrote by Divine inspiration and authority? Let David answer first: "The Spirit of Jehovah spake by me, and His Word was in my tongue". Isaiah and other prophetic writers spoke with equal confidence. Isaiah said, "Hear, O heavens, and give ear, O earth, for Jehovah hath spoken". These are his opening words; in subsequent chapters we meet repeatedly with the

words, "Thus saith Jehovah" (45. 1; 50. 1; 51. 6, etc.). Jeremiah says of himself, "The word of Jehovah came unto me". Similar words are found eight times in his first chapter. This prophet had much to endure (more than most) from the opposition of false prophets, but so assured was he of the Divine character of his own messages, and the diabolical character of the words of his opponents that he said to Hananiah the prophet, "Jehovah hath not sent thee; but thou makest this people to trust in a lie". And he told the deceivers that he should die that year, which really happened (Jer. 28. 15-17). Ezekiel in his first chapter says, "The word of Jehovah came expressly unto Ezekiel the priest", and in subsequent chapters he says many times, "the word of Jehovah came unto me". Not wishing to multiply quotations let the words of Micah suffice (ch. 3. 8), "Truly I am full of power by the Spirit of Jehovah, and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin."

Were all these men deceived, or did they really speak and write the very words of God to His erring people? Many of them suffered severely for their testimony even unto death, but although their words stung the people, the writings were respected by them, and when the Lord Jesus came to earth He found the writings of the prophets, with those of Moses and the Psalms, in the hands of the Jewish nation, and carefully guarded by them as Divine treasures. Modern readers, therefore, need have no doubt, when they read the books of Isaiah and others that they are reading the very words of God.

As a singular proof of Divine inspiration we learn from the Apostle Peter that the prophets did not always understand what they wrote, and were obliged to study them afterwards and seek light from God as to their meaning. We picture to ourselves devout men of old, vessels of the Spirit's inspiration, writing precious things concerning the sufferings of Christ and the glories that should follow, "searching what or what manner of time" their own writings referred to. They were certainly Bible students of an unusual order! They learned in answer to their exercises that their prophecies were intended for the enlightenment of readers of a later dispensation, even ourselves, "upon whom the ends of the ages are come" (1 Cor. 10. 11). We are, therefore, in a better position to understand the books of Isaiah, Daniel, and others than the writers themselves! The accomplishment of redemption by the Lord Jesus, His return to heaven in the power of His great work, and the coming of the Holy Spirit

as the Gift of God to the Church and to every individual believer, has opened out to us all the counsels of God and His marvellous ways in the fulfilment of them. For example, in Isa. 61. 2, there is an interval of nineteen centuries; the acceptable year of Jehovah commenced when the Lord Jesus came the first time, but the day of vengeance has not yet come. Also, in Isa. 9. 1-7, we see two comings of Christ, first, in His lowly ministry in Galilee, and later as Man of war destroying His people's foes. In Dan. 9, we see also a great interval between verses 26 and 27. But neither Isaiah nor Daniel perceived these things. They wrote of the promised One as suffering and rejected, and also as reigning in power and glory, but how to put these things together they knew not. But the fact that they wrote beyond their own intelligence, and afterwards felt constrained to study their own writings and seek light from God as to their meaning is clear proof of Divine inspiration.

The words of 2 Peter 1. 20, 21, should be carefully weighed. Every prophecy of Scripture must be considered in the light of the whole great scheme of which it forms a part. The true meaning of any passage is not found in itself alone, for the many prophetic writers did not write of their own volition, but as led by the Holy Spirit Who by their instrumentality has given us the whole mind of God concerning the future—the coming Kingdom and its glorious King. One master mind originated all that is contained in the Holy Scriptures. Prophecy might justly be described as history written beforehand by the finger of God.

(Next (D.V.), "Fulfilled Prophecy")

Notes on the Epistle of James

by the late W. E. VINE, M.A.

CHAPTER I.

Verse 4

And let patience have its perfect work,—The "and" of the R.V. rightly expresses the sequence from the preceding statement, not as a contrast as in the A.V. The word *teleios*, "perfect", here signifies that which attains its end. The activity of patience is not to cease till it fulfils the purpose for which it is exercised, under the realisation of the will of the Lord. That means, not merely submission to His will, but joy in the submission. If we let patience have its perfect work we are

true followers of Christ, who endured what He suffered in the joy of fulfilling the Father's will. Dismay, despondency and doubt hinder God's design for us. Cp. Heb. 10. 36; 12. 1-3.

that ye may be perfect and entire, lacking in nothing.—"Perfect" here denotes attaining full maturity of character and understanding. The word *holoklēros*, lit., "whole lot", is used of the lame man who was healed (Acts 3. 16); it is also used in 1 Thess. 5. 23. It described the blemishless condition of an animal sacrifice.

Verse 5

But if any of you lacketh wisdom,—the word rendered "lacketh" is the same as that which has just preceded in verse 4, as shown in the R.V. Some see no connection with what precedes. The continuation of the phraseology suggests, however, that in order to let patience have its perfect work in the endurance of trial, wisdom from God is necessary; and certainly that is so.

let him ask of God, Who giveth to all liberally and upbraideth not;—God is here described, in the literal wording of the original, as "the giving God" (i.e., 'the giving God Who giveth to all' The "all" specifies all those who ask without doubting (see v. 7). The word *haplos* "liberally", is used only here in the N.T. It may be understood either with the meaning 'simply', 'unconditionally', or in the sense of 'generously'; perhaps the former is the right meaning here, as the next words suggest. That God does not upbraid in His giving is mentioned as an encouragement to any who may be tempted to regard their trials as a sign of God's disapproval of their sins. God does upbraid (e.g., Mark 16. 14), but this verse does not touch upon the question of sin, it deals with God's method of giving where wisdom is lacking as to the endurance of trials.

and it shall be given him.—Everything is designed to encourage boldness and confidence in the asking. The three characteristics of God's giving (1) to all, (2) liberally, (3) without reproach, combine to remove all fear through the apprehension of unworthiness. See Matt. 7. 7.

Verse 6

But let him ask in faith, nothing wavering:—That is to say, faith in God, not simply the acceptance of truth. For the R.V. "doubting", see Matt. 21. 21. The thought is not that of unbelief. The middle voice of the Greek verb rendered "doubting" indicates the inward conflict of emotions which involves doubtings. This is confirmed by what follows.

for he that doubteth is like the surge of the sea driven by the wind and tossed.—The verb rendered "is like" is used in the N.T. only here and in v. 23. The resemblance is not to something floating or drifting on the surface of the billow, but to the tossing wave itself. Cp. Prov. 23. 34; Isa. 57. 20; Eph. 4. 14. The idea is the very antithesis of the steadfastness of faith that rests upon God. The one word rendered "driven by the wind" is used only by James and only here. The verb *rhīpizō* primarily meant to fan a fire (from *rhīpis*, a fan; cp. *rhīpē*, a twinkling), then to make a breeze. Here it is used of the raising of waves by the wind. It is not found elsewhere in the N.T.

YOUNG BELIEVER'S PAGE

REQUESTS

"SHEW ME"—Exodus 33. 13.

WHEN Gideon was commissioned to act as deliverer to the enslaved people of Israel he craved a token that the Lord would be with him; saying, "If now I have found grace in Thy sight, then *shew me* a sign". The fleece soaked with dew while the ground around was dry; and the dry fleece with the ground around wet were simple tokens sought by Gideon and granted by the Lord. Moses had made a similar request many years before and God had granted his desires on that occasion. Moses was the chosen leader of a people held captive by the Egyptians. It was Moses who would lead them forth from their bondage, and under the directing hand of God, deliverance had been accomplished. The pathway ahead was still untrodden; enemies were to be conquered, and the people he was leading to the land of promise were often rebellious. Such matters gave cause for concern on the part of the leader.

In Exodus 33 the stiffnecked people had been so defiant that God said He would send an angel before them to lead them into the land which He had promised to Abraham and to Isaac and to Jacob, but He would not go up in their midst.

An angel, no matter how majestic he may be, is no substitute for Jehovah, the omnipotent God.

Moses was known by name: see vv. 12, 17; Exod. 3. 4. How blessed the assurance of John 10. 3, "He calleth His Own sheep by name". Moses was not only known by name, but he found grace in the sight of Jehovah. The believer to-day is one of His sheep for whom the Good Shepherd gave His life; moreover such is a recipient of the gracious favour of our God. Our deserts would have been judgement—"but God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" so we have had Divine favour conferred upon us.

After enquiring from God Whom He would send with His servant, Moses makes request saying, "*Shew me* now Thy way!" God's way is the course which He adopts in harmony with His purposes and promises. Moses sought by his enquiry to get into the secrets of his God, and he was not to be disappointed, for in Psalm 103. 7, we are told, "He made known His ways unto Moses, His acts unto the children of Israel". What a privileged person Moses must have been! God's way is perfect (Psa. 18. 30): it is also in the sanctuary (Psa. 77. 13); and Moses was taken by Jehovah and furnished with data relative to God's way in answer to the request he made in Exod. 33. 13. "The whole counsel" of God has been fearlessly declared so that none of us need ever be in doubt—see Acts 20. 20, 27, 35. We know the mind of God and the purpose of God relative to His children and to future events; for we have the complete canon of scripture and should be better people than even Moses with his limited revelation.

The request of Moses was quickly answered, for God stated—"My presence shall go with thee, and I will give thee rest". What more

could Moses desire? What more do we need to-day? He has promised—"I will never leave thee nor forsake thee"; and again, "Lo, I am with you alway, even unto the end of the age".

Many a time and oft we have stood at the cross-roads and wondered which way to choose. Sometimes, like Lot, we have seen things which make appeal to the natural and we have been tempted to follow such a path; but what appeals to the senses never appeals to faith. The spiritual person never envies the prosperity of the ungodly. Let us, like Moses, wait upon God and He will show us the way. He whispers to the exercised soul—"this is the way, walk ye in it".

If we would be assured of His way then we must live in daily, hourly communion with our God. His way was not known by Israel: they saw His acts, but Moses entered into the secrets of His great heart, and to him was disclosed the purpose of God.

"If in doubt—don't!" one has said. I would say—"If in doubt make request, like Moses—'Shew me now Thy Way'." He will do so, and with it will give us the rest from anxiety which His presence assures.

—W. FRASER NAISMITH.

How Tracts Can Be Used

THEY are useful to open conversation on religious matters; they are just the thing to follow up such a talk. Often there are difficulties in the way of speaking to people about eternal realities; a Gospel tract given in person, or through the mails may do the work. It can reach the king's palace, it will enter the home of the poor, and stay for weeks, months, or years, and turn up again in time and deliver its true and faithful message just the same as it could the day it left the kind and thoughtful hand that passed it on. You can give them to the postman, milkman, grocer; teachers can give to their pupils or Sunday School scholars. You can insert tracts in the letters you write, place them in bundles you send out. A tailor puts one in every pair of trousers she finishes, a box maker in every box he sends out, a publisher in every book, a farmer's wife sends one in each crate of eggs that goes to market, a gentleman watches the obituary notices in the papers and sends to each tract adapted to his need, another visits the market and puts a bundle of tracts in each farmer's wagon or truck, another keeps the wall pocket at the depot filled with good tracts. Others have regular mailing lists of invalids, shut-ins, sinners, Christian friends and acquaintances, and occasionally send each a suitable tract; others are led to use them among young people.

Some of the best ways of using tracts are by house-to-house canvass, placing them under doors, passing along where motor cars are parked and dropping one into each car. They are especially valuable to use in open air meetings.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11. 6).—*Selected.*

NEWS OF E.V.W. WORK

E.V.W. HOSTEL,
CHICHESTER.

Dear Mr. Borland,

Leaving beautiful Sussex, I wish to make mention of an interesting occurrence in the life of a Working Party living in a camp near Chichester, in your esteemed magazine. This happening, though a trifle, left a big impression in their war-worn souls.

When in 1945/46 the Democracies England and America celebrated their victories over Hitler's Germany, the English and Americans could not understand why we did not wish to return home, why we did not join in the celebrations. They did not know that we had been hunted like animals, and many had fallen into the hands of the hunters; but a small number came to work in England. In England, life passed smoothly where fear of the enemy no longer existed. Daily they returned to their barracks, tired and dusty, but happy.

One day returning home from work, they noticed a youth in their barracks, who stood in the doorway of their camp and greeted each one in broken Ukrainian, introducing himself as Peter, politely asking each his name. This did not please the watchers who asked: "What does he want of us?"

It was not so long ago that they had suffered terrible experiences in their lives, when they were similarly asked questions, and handed over to the Bolsheviks, and they put up a guard against this boy, eyeing him fiercely. Fortunately, a person who knew him and his parents interfered, and explained that this youth was kind and good-hearted. "He has no ulterior motives, he only preaches the Word of God and serves the Lord."

After this explanation, the tension relaxed and each carried on his own affairs. On a number of occasions, the youth suffered rudeness at their hands, but was not hurt.

Because of this, day by day he began to conquer their hearts. Talks about Christ, reading of the New Testament and other Christian literature which he brought to the camp in abundance, accomplished their work. The ice was broken, and in their hardened hearts, a new life lit up their souls.

This delicate and gentle young man brought them back to God. When they were leaving the camp, they remarked, "We understood that we were quite lost, thinking that as we had left our mother-land behind and dear ones. Life was not worth living; but now this kind-hearted young man with his talks about Christ has returned us to the path of truth. We have again recovered power and faith, and a purpose in life."

In closing this article, I wish to express my best wishes to all, who lived in that camp, and that they may meet other such young men as this Peter from Chichester.

Yours,
(signed) Nicholas Ivanoff.

GLEANINGS BEAT OUT

(Notes on The Book of Ruth.)

by R. C. KYLE, Belfast.

THIS familiar portion of God's Word is a story of romance and drama, which, by reason of its authenticity and Divine inspiration excels the most thrilling, modern, romantic fiction. In it is to be traced the ascent of Ruth from the obscurity of a poor Moabitish maiden until she becomes the bride of the wealthy and influential Boaz, and subsequently an ancestor of the "Messiah".

The book concerns three principal characters namely, Naomi, Ruth, and Boaz, and abounds with incidents of practical application. The experiences of Ruth are typical of the experiences of a believer at conversion and afterwards. Circumstances relative to pre-conversion are typified by:—

RUTH DEPRIVED (Chap. 1. 1-6).

This was brought about by another's disobedience. God had commanded His people to be separate from the nations, but Naomi had, in a time of famine, departed from Bethlehem (House of Bread) to reside in the land of Moab amongst the heathen. This was direct disobedience to God's command (Lev. 21. 26; Joshua 23. 7), and consequently Naomi suffered for it. She lost both husband and sons who had married two Moabitish women, Ruth and Orpah. What a pitiful picture! These three women away from God and His people, without husbands or substance, utterly deprived. It was in such a condition Naomi heard of God's visitation to His people again, and like the prodigal after a sojourn in the far country, she (with her daughters-in-law) arose to return to Judah.

How like the sinner's state! In the far country, utterly deprived as the result of Adam's disobedience (Rom. 5. 19), "afar off" (Eph. 2. 13), beyond human aid (Psa. 49. 7), "having no hope and without God in the world" (Eph. 2. 12). But God "remembered us in our low estate" and made provision.

RUTH'S DECISION (Chap. 1. 16, 17).

Naomi in her backslidden condition, and ashamed to return to Bethlehem with these two Moabitish women, (to do so would have betrayed her sin), seeks to persuade them by plausible arguments to return, and at last prevails upon Orpah. How pathetic to read in verse 15, "Behold thy sister is gone back"! How this must have grieved Ruth to part with her sister and to see her return to the misery of Moab! Yet

it did not hinder her resisting Naomi's argument; by emphatically stating her faith in Naomi's God, she decides to go on: "I will go", "Thy God shall be my God". Verse 21 tells of Naomi's restoration to her own land, though she makes the sad confession, "I went out full, but the Lord hath brought me home again empty".

Ruth's deliverance cannot be attributed to her influence. Yet Ruth is here brought into the place of blessing. Soon she is following Boaz' servants and introduced to Boaz himself. How gracious it was of Boaz to acknowledge this outcast maiden and give her a place amongst his servants! Cannot the reader recall those days when conviction of sin was so upon him, when he realised his need, how Satan sought to turn him back, yet through grace he prevailed until he was led to Christ Who in grace received him (John 6. 37)? "Him that cometh to Me I will in no wise cast out."

RUTH'S DESIRE (Chap. 2. 7).

"Let me glean." Boaz granted her request and Ruth is found still following the servants and gleaning after them among the sheaves. First they led her to Boaz, and now she follows them for instruction in gleaning. How very impressive it must have been to Ruth as she heard the greeting pass between Boaz and his servants! "The Lord be with you," said Boaz, "The Lord bless thee," answered the servants. It appears as though they are on intimate terms with the master. Is this not how profitable servants of God should be? (v. 8). Boaz speaks to Ruth; note his words, "Go not to glean in another field, but abide here fast by my maidens".

The field represents God's Word, and the maidens, God's people. Be careful what you read, glean from God's Word alone. Be careful with whom you keep company, God's people alone. To-day schism is almost universal, and each cult depends much on the influence of literature. Every day sees the issue of books and pamphlets introducing modernism, and God's precious Word is torn from its context. Literature denying the ruin of mankind as guilty, hell-deserving sinners, denying the fact of a Lake of Fire, denying the Deity and atoning work of Christ pours from the press. Care must be exercised as to what is read. Everything must be substantiated by Holy Writ, and should it savour of anything unscriptural it should be burnt. As for one's companions, this cannot be over emphasised to-day. The departure and apostasy evidenced by the literature issued to-day are by no means limited to some sects. There are some who ignore barriers of

separation and identify themselves with unscriptural organisations. The New Testament principles revived by the Spirit in such men as Dr. Cronin and other godly saints when they separated themselves to Christ alone, rejecting clerisy, infant-sprinkling, and other practices contrary to God's Word, are to-day being ignored.

To abandon meeting as God would have His people meet according to New Testament principles alone, apart from the world and organization, is to build again the things once destroyed and to become transgressors. To-day there is a movement to unite various non-conformist churches resulting from continental conditions. Such a unity, however, could only be achieved on an agreement to differ, which, of course, is absolutely foreign to the unity of the Spirit. Unity among the sects is really an ignoring of the principles for which they profess to stand, and attributable to lack of conviction amongst the adherents. Gleaning in God's Word combined with earnest exercise in His presence will result in conviction in heart as to the principles of the New Testament Church, and thus the saint will be able to stand.

How precious it is to note that despite Ruth's inexperience she is given exactly the same privileges as the experienced! She is given free access to the same resources as those who perhaps had served Boaz for years (v. 9). The sincere milk of the Word to sustain comes from the same source as the strong meat. The milk that nourishes the babe comes from the same source as the meat that nourishes the adult.

CHRIST the SHEPHERD

by A. CLINES, Sydney, Australia.

IT is of interest to observe that the appellation of Christ as the Good Shepherd is in the Gospel according to John. Connected with such is the thrice recorded statement, "I lay down My life" (John 10. 11, 15, 17)—the full evidence of that goodness that always marked Christ. John writes with the rejection of the Lord in mind; fitting it is, then, that he should speak of the Good Shepherd Who laid down His life.

The Hebrew Epistle contains His title as the Great Shepherd. Christ's offices as Priest and as Shepherd have many points of similarity. Thus the Epistle that expounds the Great High Priest closes with reference to "that Great

Shepherd of the sheep". The greatness of Christ as risen from the dead is one of the themes of this book (1. 3; 4. 14; 8. 1; 13. 20).

Peter, in his first epistle, has his commission in mind (John 21. 15-23) and the coming glory in prospect. His exhortation to the under-shepherds is in view of the appearing of the Chief Shepherd. All is perfect in its place and full of instruction to faith.

These three features of the shepherdly of Christ may be faintly seen in six Old Testament worthies. Abel illustrates the Good Shepherd; Isaac, Jacob, Moses and David, the Great Shepherd; and Joseph, the Chief Shepherd.

The death of the Shepherd is pictured in Abel, a Keeper of sheep. The sheep, however, do not come into consideration in the matter of his death. Envy and anger dominated Cain when he slew his brother. So it is recorded of Christ's kinsmen that they "delivered Him up through envy". Nevertheless, though such is true of Abel, there is a reason for the death of our Shepherd. He died for the sheep. "The Good Shepherd lays down His life for the sheep." Truly, "the blood of sprinkling is speaking better than Abel" (Heb. 11. 4; 12. 24).

Isaac illustrates the wealth of the Shepherd as risen from the dead. Receiving Isaac from the dead, in figure, Abraham, according to the servant's testimony, gives all he has to his son. This expression is repeated after he takes Keturah to wife, and then "the man became great, and he became continually greater, until he was very great. And he had possessions of flocks, and possessions of herds, and a great number of servants" (Gen. 26. 13, 14). The God of peace in bringing again from the dead our Lord Jesus, that Great Shepherd of the sheep, has entrusted all things into His hands (John 13. 3; Matt. 28. 19), and made Him Lord (Acts 2. 36). His resurrection and ascension is the full display of greatness, being marked out Son of God with power and seating Himself down on the right hand of the Greatness on high. True, the cattle on a thousand hills are His; true, the gold and silver in the mines He lays just claim to, yea, "the earth is the Lord's and the fulness thereof", but the limitless pasture-grounds of glory are His also! What inconceivable wealth has this Great Shepherd! The evergreen pastures of the Word of God, the never-failing waters of quietness of the Spirit of God are available as foretastes of the riches of God's goodness, grace, and glory.

In Jacob the care of the Shepherd is portrayed. Speaking to Laban he says, "In the day the heat consumed me, and the

frost by night; and my sleep fled from mine eyes". What endurance he was called to bear! There is more. "What was torn I have not brought to thee; I had to bear the loss of it: of my hand hast thou required it, (whether) stolen by day or stolen by night" (Gen. 31. 39, 40). Jacob was faithful, but not faultless. The Lord Jesus is both. Jacob lost sheep, Christ will lose none of His sheep. Security is in being on His shoulders. God has brought Him from the dead to care for the sheep, therefore anxious care is to give place to shepherd care. Fearing hearts may ask, "Carest Thou not that we perish?" but our hearts are silenced and stilled when we cast all our care on Him for He cares for us.

Then the leading of the Shepherd is supplied by Moses' life. He "led the flock behind the wilderness and came to the mountain of God—to Horeb" (Ex. 3. 1). Later, of Jehovah it is said, "Thou leddest Thy people like a flock by the hand of Moses and Aaron" (Psa. 77. 20, Isa. 63. 11-14). God has exalted Christ as Leader and Saviour (Acts 5. 31), the Leader of our salvation (Heb. 2. 10) and the Leader and Completer of faith (Heb. 12. 2). He leads His Own sheep through a howling wilderness, leads them on to a better country. It is for us to follow His lead.

Coming to David, the provision of the Shepherd may be considered. "I took thee from the pasture-grounds from following the sheep, to be prince over my people Israel" (1 Chron. 17. 7, N.T.). David provided **pasture** for the sheep. In this he is typical of the Lord Jesus Who fed the poor of the flock while on earth (Zech. 11. 7) and now ministers to the need of His own. In contrast, the false shepherds, fore-runners of the Idol Shepherd yet to appear, did not spare the flock. On his own testimony we have David's words to Saul, "Thy servant fed his father's sheep". How profitable to think of our Shepherd Who is fully capacitated to feed His flock! He has a Shepherd's heart; He knows His sheep, their names and their needs.

David was taken from the sheepfolds to feed Jacob, Jehovah's people, and "he fed them according to the integrity of his heart, and led them by the skilfulness of his hands" (Psa. 78. 70-72). As the man after God's own heart, David is an apt picture of the Shepherd God will set up over Israel, "and He shall feed them, and He shall be their Shepherd" (Ezek. 34. 23; Jer. 23. 3, 4). Further, he provided **protection** for the sheep. The prowess of the shepherd comes to light as he informs Saul of his encounter with the lion when it took a lamb out of the flock. "Thy servant smote both the

lion and the bear" (1 Sam. 17. 34-36). Think of the protection the Great Shepherd affords His sheep. His rod and staff comfort us. The rod or crook is the Word of God for correction, the staff or club is the Spirit of God for protection. We have been given, not a spirit of cowardice, but of power because of the indwelling Spirit of God.

Finally, the **rule of the Shepherd** is displayed in type by Joseph. From David's life such may be adduced, but it was limited to Israel. With the manifestation of the Chief Shepherd the nations will come under His authority and administration. He shall rule the nations with a rod of iron. The word "rule" is "to shepherd" and occurs at Matt. 2. 6; Rev. 2. 27; 12. 5; 19. 15. Joseph tended the flock with his brethren, but he was destined for greater things. The dream of the sheaves drew out from his brethren the words, "Wilt thou indeed rule over us?" Later, in God's goodness, he was set over all the land of Egypt. Again, when Jacob blessed Joseph, he brought in God as the Shepherd (Gen. 48. 15), and in the individual blessing of the sons, to Joseph he speaks of "the Shepherd, the Stone of Israel" (Gen. 49. 24).

The shepherd love of the One Who died for us is now expressed in the shepherd care of the One Who lives for us, which, in turn, is soon to merge into the shepherd rule of the One Who is coming to the world of men. The Chief Shepherd is yet to appear. Meanwhile, let us exult the more in this, that, though we were as sheep going astray, we have now returned to the Shepherd and Overseer of our souls.

CHARACTER

by P. T. HEATH, Torrington.

A WORD often used, and very often misused. How do we use it, and what does it mean to us? George Elliot said of it, "Character is not cut in marble, it is not something solid and unalterable. It is something living and changing."

From a Christian point of view we ought to consider this word. Is it a Bible word? Randall T. Pittman, in his book, 'Words and Their Ways in the Greek New Testament', says, "The English word 'Character' does not appear in the A.V. of the Bible. In fact, the sense in which we most commonly use the word—'the combination of qualities distinguishing a person'—was just coming into currency in the period when

the A.V. appeared." He also tells us that "the Greek term, of which the English word is practically a transliteration, occurs once only in the New Testament (Heb. 1. 3), where the Son is said to be the 'express image' of God."

Even if originally this word was used in connection with the engraver, or the things he engraved, it is more generally used now for what we really are. This is important for us Christians. Emerson said, "What you are speaks so loudly I cannot hear what you say." We must not mix character and reputation, as so many do. Someone has said, "Character is what one is; reputation is what one is thought to be."

How can we develop character? Romans 5. 1-5 helps us. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and **patience experience, and experience hope**: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost Which is given unto us." In Weymouth's N.T. in Modern Speech we get "fortitude" instead of "patience", and "ripeness of character" instead of "experience"; so, though our trials and difficulties may test us they can also be used to develop our character, and if we have the hope that maketh not ashamed, and the love of God shed abroad in our hearts, then love will be shed around us to the benefit of those with whom we come into contact, especially any who do not know Him Who is the express image of God, the One Who has the Father's character.

How we see character expressed in homes? A row or group of houses may be built exactly alike, but often they vary very much, even in outward appearance, and the character of the housewife will show in some measure by neatness, cleanliness, or perhaps by being quite the opposite—dirty and untidy. How soon we know the character of a home when we get inside, and especially when we see how it is conducted!

If we have trials or difficulties, as so many have in our day, they may be used to make us stronger in our faith and character. In James 1. 3, 4, the word is, "knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing". This is a perfection we can justly seek, viz., to be fully developed in all the attributes of a Christian character.

News from Other Lands

BELGIAN CONGO

Circulation of the Gospel paper "Neno la Imani" is rapidly increasing. In addition to the present Kingwana edition (which is to be increased in size) we contemplate publishing a Lingala version in answer to many requests from literates in that language. This Congo-wide ministry is a vital factor in our present evangelical witness. Miss Gertrud Koppel is rendering valuable assistance in this work.

The new printing equipment, still in a warehouse in New York, is urgently needed on the field, and to house it we plan to continue construction on the building originally intended for a boy's school, but now inadequate by current government standards. Besides reconstructing many parts of the building it will be necessary to make a roof (and we would like to cover it with aluminium), to put in cement floors, make doors, windows, etc., and glaze. Much work, and we value your prayers that we may have the materials and labour to do it quickly, to get the presses producing Gospel literature, and Bible Study Helps for believers.

With about thirty children of missionaries already in Congo, or expected to arrive shortly with their parents, the problem of their education is giving grave concern and a matter for urgent prayer. Heretofore, the Africa Inland Mission have accepted the children at Rethy, but the increased number of their own missionaries' children, together with their policy of limiting the school enrolment to sixty students, has brought a notice from them intimating that we should plan to make other arrangements, and suggesting a school of our own. Sakeji, with Lyndon Hess as principal, is in Rhodesia, nearly two thousand miles south, and thus out of reach.

Mr. and Mrs. W. Deans.

ANGOLA

Away up in the Kwilo district we found a greater population made up of different tribes as the

A-Lunda, A-Shiji, Matapa, Va-Songo, Va-Lwena and Chokwe. Never have we seen such a conglomeration as this. We spent most of our time there amongst the Lunda and found them to be a different people from the others. The Lord gave us large audiences amongst them, and that three times per day. At each meeting there were several hundred natives sitting listening to the Great Evangel for the first time in their life. A fear invaded them as to their idols after we had been with them a short time and it was pathetic to see them attempting to find the "Way". They were groping in their darkness for the light. They crowded to our tent door with their idols, others pleading for us to burn theirs. We had to sit down again and quietly explain to them that God first of all wanted their hearts and repentance. Their cry was, "Don't go and leave us with these idols". Quite a number made a profession of faith.

The last Sunday evening before we left them at this village, a native appeared from an adjacent river where he had been fishing. He told us he was a believer in the Lord Jesus. Going into his hut he brought out, to our surprise, a New Testament, hymn book, and God's Way of Salvation booklet, all in the native language. Apparently he had been brought to the Lord at the Diamond mines, but on coming back to his old home he had wandered from the Lord. Meeting a believer in that land, and one who could read and write, was like finding a gold reef in a wilderness. At the evening meeting he professed restoration to the Lord. We have made him a special item of prayer, that God may use this lad for His glory.

When we were preparing to leave the Camuxilo Fort, a native approached us and introduced himself as a believer. This being the second one on the trip, we were getting prepared for anything. Leading us up to his hut we saw a sight we shall never forget. Some six young natives were seated on logs reading their Bibles in

Portuguese. It was so exhilarating and refreshing to us, like an oasis in the desert. These men had just arrived the day before from the island of San Tomé, which lies off the west coast of Angola. They had been taken from the Camuxilo area twenty years ago to work on the cocoa plantations and upon their release made straight for their homes. During their stay on the island they were brought to the Lord Jesus through a Portuguese Christian. Sitting down with them we marvelled at the Spirit's leading us to them, as they had been seeking someone to stand by them and help them.

—R. C. and M. Allison.

TOBAGO (*British West Indies*)

During the year we have had the joy of seeing ten baptised and brought into fellowship. Eleven have left for employment in Trinidad and three have gone home to be with the Lord.

On the 11th, inst., we shall baptise a young man. He was fond of horse racing and after accepting the Lord he went to the annual Races which are held for two days. While there, he was convicted of the wrong and simply gave his book away and came home. The following day, instead of going to races he remained in his little shop. His friends called for him, but were so surprised to see him in the shop, that one walked into the shop, but could not speak. The young man said, "Well, I have finished with that now." And his friend simply ran out from the shop. The mother of this young man, who was saved some-time ago, was desirous of being baptised, but was prevented by the husband. The husband is antagonistic towards the Gospel, he is a drunkard, and lives partly with another woman, who is the mother of nine children by him. You can imagine the homelife! Please pray for the mother and son.

Any books that would be useful for our Free Lending Library for the young people, we should appreciate receiving very much, especially any old volumes of *Handfuls on Purpose*.

For your prayer interest, I would like to mention we have a Bible Course and about 40 students are taking this. It is based on the

Bible School, Toronto, which is run by our brethren. A dear sister in Manchester has kindly given us a Roneo Rotary Duplicator for this work. We do thank the Lord for this as it is such an asset.

—D. and M. Hunt.

INDIA

There have been no special meetings, but we do our best to make every meeting special. The Lord in grace has given us encouragement to plod on.

This year my time has been spent at Bannur and 22 days at the Capital. Three young men who give all their time to the Lord's work have done a good many miles itinerating. Brother Jacob undertook the translating of Franklin Ferguson's book, "The Church of God" into Malayalam. I am now publishing this work at the Noel Press, Travancore.

The Canarese edition of the same book has now been printed at the Scripture Literature Press, Bangalore, costing £100. I am publishing the Tamil edition. The Telegu translation is now ready. The English edition is also in circulation. Should it please the Lord we shall have an Hindi edition, the coming National language of all India, of 110 pages. My whole-hearted desire is to be able to say, "I have given them Thy Word". God be my Helper.

Tracts have also been printed. The Scripture Gift Mission gave me a gift of 5,000 of their gospel portions, but our need for Christian literature is still very great.

Brother Peters and brother Anchan took a bundle of "The Church of God" in Canarese, and toured South Canara and North Canara ministering the Word and selling the books. Remember these faithful workers in your prayers. They can minister the Word in a number of languages. They sleep on a mat and eat their curry and rice with their fingers. Men of this stamp are God's servants in India. May God increase their number!

Brother Peters, with the help of the above mentioned, publishes, D.V., "The Christian Guide" on Jan. 1st, 1950. I begin the 30th year of "The Bala Mitra" on Jan. 1st, 1950. 150 schools in the Mysore State are supplied free.

—James Stewart.

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"The WAY," "The DOOR."

by H. E. MARSOM

GOD had declared, "I will be sanctified in them that come nigh Me, and before all the people I will be glorified" (Lev. 10. 3). The context here shows the awful solemnity of any attempted approach to GOD in a wrong way. We should ponder Thomas's question and the LORD'S gracious answer: "How can we know the way? JESUS saith unto him, I am the WAY, . . . no man cometh unto the FATHER but by Me" (John 14. 6). We must read this answer given by Him Who is the TRUTH in the light of Heb. 9. 8, in which passage the HOLY SPIRIT teaches us that, so long as the veil in the Tabernacle of old, screened off the Holy of Holies; forbidding entrance into that which was the very dwelling place of GOD: that veil, thus excluding man from the presence of GOD, signified "that the WAY into the Holiest of All was not yet made manifest"; but just when the LORD JESUS CHRIST died upon the cross, when He there "died for us", just then "behold, the veil of the Temple was rent in twain from the top to the bottom" (Matt. 27. 51); then was the WAY by which we draw nigh unto GOD truly made manifest, for the believer now has "boldness to enter into the Holiest by the blood of JESUS, by a New and Living WAY, which He hath consecrated for us, through the Veil, that is to say His flesh" (Heb. 10. 19, 20): for in the determinate counsel of GOD the Divine purpose in the sacrificial death of CHRIST was "that He might bring us to GOD" (1 Pet.

3. 18). The CHRIST Who died, Who "died for us", is "the WAY", the only "WAY" to GOD.

Access by CHRIST.

We learn from Rom. 4. 24-5. 2, that "JESUS our LORD, . . . Who was delivered for our offences, and was raised again for our justification": is Himself the WAY "*by Whom . . . we have access* by faith into this grace wherein we stand": for it is the believer's privilege to stand before GOD in all that wealth of Divine favour which CHRIST alone has merited; but of which the believer is utterly undeserving. It is by CHRIST alone, by CHRIST the WAY that the believer enters into this grace wherein he thus stands in the unmerited favour of GOD "accepted in the BELOVED" (Eph. 1. 4-7).

The WAY of Access unto the FATHER.

The LORD told Thomas that no one could come unto the FATHER but by Him—the WAY (John 14. 6), and in Eph. 2. 18 we learn that "*through Him*" (that is through CHRIST Who is the WAY), "we both" (that is both the Jew that was nigh, and the Gentile that was afar off, v. 17), "have access by one SPIRIT unto the FATHER": GOD having, through the death of CHRIST, "opened the Door of Faith unto the Gentiles" (Acts 14. 27); and they too are brought to know GOD as FATHER.

This truth that CHRIST is the WAY by Whom alone any can come to the FATHER has given a very interesting phrase title to believ-

ers. Note that in Heb. 7. 24, 25 they are called,

"them . . . that come unto GOD by Him",

that is by CHRIST the WAY; and as He not only died for them, but is risen again; and continueth ever exercising an unchangeable priesthood: "He is able . . . to save them to the uttermost, . . . seeing He ever liveth to make intercession for them." It is also an interesting fact that in the earliest days of the Church the Christian community, and the Christian faith are spoken of as "The Way"; as is more clearly shewn in the R.V. of Acts 9. 2; 19. 9, 23; 22. 4; 24. 14, 22.

The DOOR.

"Then said JESUS unto them again, Verily, verily, I say unto you, I am the DOOR of the sheep . . . I am the DOOR: by Me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John 10. 7-9). We should distinguish between this DOOR, which is the one and only *Entrance* into salvation; with its liberty and pasturage; and the "door of the sheepfold" mentioned in the previous verses (John 10. 1-5), which was the *exit* through which the Good SHEPHERD *leads out* His Own sheep from the Jewish sheepfold.

"shall go in and out."

We must be careful to connect this interesting figure of speech with the salvation which the sheep of CHRIST enter into; and not with the DOOR through which they enter into the pastures of salvation: they do not go in and out of that DOOR. A careful consideration of the use of this expressive figure of speech in Holy Scripture in Deut. 28. 6; 31. 2; 1 Sam. 18. 13; 1 Kings 3. 7; 2 Chr. 1. 10; Psalms. 121. 8; Jer. 37. 4; and specially Acts 1. 21; 9. 28, will prove that it is a figurative expression meaning a life lived in certain associations, life lived with or among certain people; or in a certain sphere of life; and the free and active discharge of duty in that sphere: so that as used in John 10. 9 it means that those who enter into salvation through CHRIST the DOOR shall have a daily experience of Psalm. 23. 1, 2, their life being a perennial experience of enjoyment of the privileges and blessings of that salvation: the soul appropriating and enjoying all that is theirs in "this grace wherein we stand", into which rich pasturage the believer has access through our LORD JESUS CHRIST Who is the DOOR (Rom. 5. 1, 2).

ADDRESSES, WANTS, Etc.

BROTHER, in fellowship, aged 44, seeks position of trust, can drive, excellent ref. Married, house essential. Write, Box No.: A/883.

BED-SITTING ROOM: Now on till end of year. Warm christian fellowship. local assembly, Moray Firth. Particulars from Mrs. C. Murray, 14 Craigen Terrace, Gardenstown, Banffshire.

WANTED: Christian family to share farm in Australia. House provided. Two milkers required, 40 cows, electric power machine milking, takings, approximately £1,400 per annum. Help in local assembly, gospel and ministry appreciated. work plentiful for larger family, ideal

climate, one mile nearest town. References from assemblies to be exchanged. State age, farming experience, etc., by air mail to W. Bain, "Ebenezer," North Dorrigo, N.S.W., Australia.

WANTED, by A. T. Shearman, 1 Western Rd., Gloucester; second-hand books: Types in Genesis, Law of the Offerings, by Jukes; Christ Supreme, by Steen; Leading Themes in Gospels, by Alexander; The Eternal Son, by Treffory; Judges, by Faussett.

Mr. R. S. JONES should now be addressed at, c/o 73 Conway Road, Penlan Estate, Swansea, Glam.

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

ANSWER A.

What is meant in Ephesians 2. v. 8?

ANSWER A.

Ephesians 2. 8 does not assert that "faith" is the gift of God. What it states is that salvation "by grace through faith" is "the gift of God".

Man is required to "believe". The command is "believe on the Lord Jesus Christ" with the promise that thereupon he "shall be saved". "Whosoever believeth" indicates that God requires man to accept His word and trust His Son. This principle of faith is precisely that which man exercises daily in other persons and things, so that none can claim that he is incapable of believing. But, sin having invaded the entirety of his being and alienated man from God, there exists such enmity on the part of man toward God that, left to himself, he would not be willing to believe. Nothing but the operation of His Spirit can bring about the readiness to believe and trust Him.

Man, therefore, cannot rightly deny possessing the capacity to believe: it was potentially his by natural birth. Hence he is responsible to God for unbelief.

If, however, man is to believe God, the enmity which exists on his part toward Him must be broken down; he must be made willing to believe; both of which things the Spirit of God effects pursuant to the sovereign purpose and choice of God. Hence his salvation is "the gift of God".

These may appear to be contradictory lines, but they are like other parallel truths of the New Testament. They meet in infinity and "some day we'll understand".—E.W.R.

QUESTION B.

Why do we not use the Books of the Apocrypha?

ANSWER B.

The question column is not the place to write a long dissertation upon the Apocrypha. Information as to it is readily available to all who desire to acquaint themselves with it. Smith's Bible Dictionary, for example, gives a very long article on the subject. It was long after the captivity that anyone dared to mix these books with the Holy Scriptures. Some of the books contain excellent history, such as the books of the Maccabees, but they are, in general, by no means free of gross historical errors and a great deal of legendary nonsense. I am sure that experience teaches us that in the Canon of Scripture such as we have and which has

for long been approved by the people of God, we have a complete revelation of God's will and certainly more than enough for the occupation of our heart and mind. It is said that "the proof of the pudding is in the eating" and those who desire to test the matter as to whether or not the Apocryphal books should be included in the Canon of Scripture had better read them for themselves: their spiritual taste will soon tell that there is something wrong about them.—E.W.R.

QUESTION C.

Seeing that Rev. 21. 14 speaks of twelve apostles of the Lamb, what is the position of the Apostles and Matthias?

ANSWER C.

I believe the twelve Apostles referred to in the cited passage are those named in Acts 1. These apostles constituted one body of accredited witnesses to a Risen Christ, whose testimony was presented to Israel in chap. 2. "Peter stood up with the eleven". In the course of his discourse, speaking of the resurrection, he affirms, "whereof we all are witnesses".

Matthias' appointment was in accordance with the guidance afforded by the Scripture. Having learned from Psa. 109 that another was to take the bishopric vacated by Judas, they felt the necessity (note "must" v. 22) of appointing a successor. Knowing that Judas had manifested a deceitful and traitorous heart, and knowing their own inability to read the human heart, they cast themselves on the Lord for the final choice (see v. 24). The eleven apostles here did not make a mistake. They should not have waited for Paul's appointment, as some say. They were correct in their action, it being in accordance with Scripture. Paul was raised up to bear a testimony to the Gentiles, not to the Jews. His witness had to do with a risen and exalted Christ in heaven, whereas theirs had to do with a risen Christ on earth. They went to the circumcision, and Paul to the uncircumcision (see Gal. 2.).

Rev. 21 speaks of (probably) the millennium, in which time the nations of the earth will be blessed through Israel. That nation will then have been restored to Divine favour, though at the present time they are not owned of God as His special people. It should, moreover, never be overlooked that in the book of Acts God is still dealing probationarily with Israel until the death of Stephen. Hence in chapters 1 to 7 they are not set aside by God and the twelve apostles have their place in relation to them.—E.W.R.

The Lord's Work and Workers

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

BOURNEMOUTH: St. Peter's Hall, May 2-4 at 11, 3 and 7.30. P. F. W. Parsons, A. Pickering, E. W. Rogers, J. B. Watson.

NOTTINGHAM: Clumber Hall, High Cross St. Missionary. May 6-9. W. G. Dalling, C. G. Smith, G. R. Suckling. (H. T. King, 80 Bedele Rd.).

NUNEATON: Baptist Church. May 6 at 3 and 6. A. J. Townsend, L. G. Wareham.

WIMBLEDON: Haydon Hall, North Rd. May 6 at 4.15 and 6. E. S. Curzon, F. Elliott.

CHESTER: Central Hall, City Rd. May 13. H. P. Barker, H. St. John.

CLITHEROE: Manor Hall, Millthorne Ave. May 13 at 3 and 6. W. B. C. Beggs, F. A. Tatford.

LAPFORD: May 13 at 3 and 6.

READING: Bridge Hall, Oxford Rd. May 13 at 6.30. N. Dickson.

TIMPERLEY: May 13. H. Bell, A. M. S. Gooding.

UPMINSTER: Old Chapel. May 13 at 4 and 6. F. W. James, R. Mountfort.

BRISTOL: Bethesda, Alma Vale Rd. Missionary. May 20-24.

CROYDON: Cranmer Hall. May 20 at 4 and 6. R. Guyatt, H. F. Wildish.

NEW MALDEN: Parochial Hall, Coombe Rd. Missionary. May 20 at 6.15. A. G. Clarke, J. W. Laing, J. Murray.

NEW MILTON: Gospel Hall, Gore Rd. May 20 at 3 and 6. H. P. Barker, D. C. Cameron, G. E. Harpur.

HOLBORN: Kingsway Hall. May 26 at 6. Missionary P.M.

CULLOMPTON: May 26 at 3.30 and 7.30. W. Banfield, G. E. Harpur.

SOUTHPORT: May 27-29. D. Brealey, C. E. Stokes, H. F. Wildish. (J. M. Dalgleish, 7 Morley Rd.).

TAVISTOCK: May 27. R. Atkinson, H. Lacey.

BEDFORD: St. Peters Hall, St. Peters St. May 29 at 3 and 6. F. A. Tatford, J. G. E. Welch.

BROCKENHURST: New Forest. May 29. E. S. Curzon, P. F. W. Parsons.

CHESHAM: Gospel Hall, Station Rd. May 29 at 2.30 and 6. R. Guyatt, G. C. D. Howley.

FAREHAM: Congregational Church. May 29 at 3 and 6. W. T. Grean, G. R. Suckling.

GRIMSBY: Photographic Hall, David St. May 29 at 11, 2.30 and 5.30. F. Lawther, T. B. Wattam.

GUILDFORD: Manor Rd. Hall, Stoughton. May 29 at 2.30 and 5.30. V. Cirel, G. B. Fyfe.

HORNCASTLE: Gospel Hall, Prospect St. May 29 at 2.30 and 6.

St. AUSTELL: Seymour Gospel Hall, Slades Rd. May 29 at 2.30 and 6.

SWINDON: Florence St. Hall. May 29 at 11, 3 and 6. S. H. Dimmick, Dr. L. J. Short.

SCOTLAND: FORTHCOMING (D.V.).

MOTHERWELL: Roman Road Hall, Motherwell. S.S. Teachers, May 6 at

3.30. A. Borland, D. McKinnon, J. B. Hewitt.

DUNFERMLINE: In Abbey Church Hall, off St. Margaret St. May 6 at 3.15. J. McCalman, E. H. Grant, J. R. Rollo, J. Lightbody.

DREGHORN: In Parish Church Hall, May 6 at 3. F. Cundick, H. Bell, W. Harrison, H. Scott.

BLACKBURN: Bathgate: Gospel Hall, May 13 at 3.15. R. Cumming, J. Hewitt, W. F. Naismith, W. Prentice.

FIFE: Assemblies Tent will be pitched in Kinross, commencing on May 20, with Conference, at 3.30. Jas. Hughes, Evangelist, Lisburn, will be in charge of the work.

UDDINGSTON: in Chalmers Church Hall, Main St. May 13 at 3.30. A. P. Campbell, A. Borland, J. H. Large, R. Prentice.

LANARKSHIRE: Gospel Tent will be pitched for first part of season at East Kilbride. Opening Conference, May 27 at 3.30. Jas. Peebles, A. Strang, Jun., Dr. W. H. Lindsay, Samuel Thompson. Mr. Thompson (Newtonards) will be in charge of the work. T. W. Hickley, Sussex, will again visit outlying districts with his Bible Van.

AYRSHIRE: Gospel Tent: Season opens with Conference at 3.30 on May 27 in the Tent, which will be pitched for the first part of the season in the Main Holm district of Ayr, when Mr. A. Greenwood of Southport will be in charge of the work. The second part of the season Mr. D. Cameron will be in charge at Drongan.

BO'NESS: June 3 at 3.15. M. H. Grant, A. P. Campbell, J. Lightbody.

CRAIGELLACHIE: July 19 at 10.30 a.m. in large Marquee. A. P. Campbell, J. Cuthbertson, G. Harpur, J. H. Large, K. G. Thomas. Correspondence to E. A. Grant, Glenavon, Craigellachie.

PREACHING HOLIDAY in Galloway. Many appreciated this helpful holiday last year, and arrangements are now in hand for a similar holiday period from mid-June to mid-August. Particulars of full board at special terms can be had from Mr. W. Scott, Victoria Villa, Park Crescent, Creetown.

IRELAND: REPORTS.

W. WILLS at Rasharkin, Co. Antrim.

J. GRANT at Limavady, Co. Derry.

A. COOKE finished meetings at Portrush, with blessing. Expected at Ballinaloob.

T. WALLACE & T. McKELVEY finished at Strabane. Saw some saved. Going to Castle Mellow, Co. Tyrone.

J. G. HUTCHINSON had good meetings in Kempston, England, with some saved.

J. WILSON (Scotland) had two weeks meetings at Bushmills for believers.

S. W. LEWIS had good finish near Newton-Cunningham, Co. Donegal.

R. CRAIG & S. WISHART are getting good numbers at Ralessey.

H. PAISLEY had 6 weeks good meetings in Adam St., Belfast. Hopes to commence (D.V.) in Armagh City.

W. BUNTING & A. McSHANE continue with interest at Warringtonstown.

R. PEACOCK continues in Ballynahinch. **DRUMREAGH:** Mar. 15. Helpful ministry by brethren Curran, Wells, Hull, Fleming, Beattie and McCracken.

TULLYNURE: Mar. 23. A good meeting, brethren Rodgers, Abernethy, Fleming, Beattie, McCracken and McShane ministered the Word.

PORTAVOGIE: Apr. 6. Large and helpful meeting, ministry by Messrs Bailie, Allen, McCracken, Duff, Love, Johnston, Wells, Ball, and McShane.

BELFAST: Easter Conference, Apr. 8-13, in Grosvenor Hall, larger than ever. Many unable to be accommodated on Monday. Ministry by W. Gilmore, T. Campbell, W. Rodgers, A. Borland, G. Knowles, C. Gabriel, J. McCabe, W. McCracken, II. Paisley, J. Monypenny, S. Jardine, J. Lightbody, W. Fisher Hunter, I. McMullan, and others.

SCHOOL PARTIES and others visiting Newcastle, Co. Down, during summer months can be supplied with milk by W. Patterson, Main St.; 'phone 3118.

"WITH CHRIST."

JOSEPH WHYTE, Broad Path, Co. Donegal, on Feb. 21, aged 78. Saved at meetings by Mr. H. Creighton over 50 years ago. A gracious man, who leaves a tender memory. Messrs Lewis, Hutchinson, and Duff conducted the funeral service.

Mrs. ROBINA G. PETRIE, wife of the late Jas. Petrie, evangelist, died suddenly on Feb. 28, aged 60, while on a visit to friends in Edinburgh. At the Morning Meeting on Lord's Day, she was at home with the Lord on Tuesday. Born at Sandsound, Shetland, and saved at 18, she was well known in the Northern Isles, in Aberdeen, Glasgow, and Ireland. Loved for her warm hospitality, bright spirit and godly walk.

Wm. SOMMERVILLE, Motherwell, on Mar. 22, aged 66. For 15 years in fellowship in Shields Road Hall, and the last 10 in Ebenezer Assembly, Motherwell. Suffered much with Christian patience, and will be greatly missed.

Mrs. S. E. McCLELLAND, Belfast, wife of the late Sloan McClelland, has been called home in her 90th year. Saved 54 years, and in fellowship at Cookstown, and later in Ebenezer and Cregagh St. assemblies, Belfast. A faithful sister, given to hospitality.

Mrs. WILKINSON, widow of R. Wilkinson, Randalstown. Saved 60 years ago, ever since in in Clonkeen assembly, where she was highly esteemed for her quiet and gracious influence. Ever bore a consistent testimony, and will be much missed.

SAMUEL DOUGLAS, Bellshill, on Mar. 16, aged 78. Saved over 50 years, and in fellowship for 40 years. A respected elder and a wise counsellor, he acted as correspondent during the last 12 years. Devoted to the Lord's work, he will be much missed.

Mrs. HALBERT, Glasgow, on Feb. 9. For many years associated with assembly at Bethesda Hall, Linthouse. A very consistent sister.

C. WHITTINGTON CADLE, passed in to the presence of his Lord after a

brief illness on Mar. 22, aged 84. Will be long remembered for his interest in retired missionaries, having acted as Hon. Treasurer and Correspondent for the R.M.A.F. for 15 years. His home was ever open to the Lord's people, and especially to younger men whom he sought to help in the things of the Lord.

Mrs. ANDREW CORDINER, Peterhead, aged 86. In fellowship for 60 years. Bore a quiet, consistent testimony, and ever ready to help. A true mother in Israel, who will be greatly missed.

SAMUEL LOVE, Gracefield, Magherafelt, aged 92. Saved over 70 years ago, and associated with assemblies in Magherafelt and Aughrim. A lover of God's Word and His people, he will be greatly missed. Funeral service conducted by H. Bailie and F. Bingham.

CHAS. C. GABRIEL, Morocco, called home suddenly on Apr. 17, from Royal Victoria Hospital, Belfast. Was at the Easter Conference-meetings from Apr. 8-13, and took very active part, ministering the Word acceptably on several occasions. His ministry on the evening of 13th on the coming of the Lord carried with it the triumphant note of victory over death; on 15th he suffered a heart attack, and was in the presence of the Lord on Apr. 17. 1 Cor. 15. 55.

THOMAS McKAY, Winnipeg, on Mar. 8, after 37 years faithful testimony in Winnipeg. Ever interested in Sunday School work and other assembly activities, our brother was highly esteemed and will be greatly missed.

Miss M. McILHATTON, on Apr. 9. Saved 30 years and connected with assembly in Ballinaloob.

ANDREW PROVAN, Kilbarchan, aged 76. Removed from Glasgow to Kilbarchan 42 years ago, where he was active in assembly life, being Superintendent of Sunday School in Memorial Hall for 30 years, and treasurer and correspondent for the assembly. Highly respected in the village for his visitation of the homes and for his quiet consistent testimony. Had a marked gift for pastoral work. Now rests from his labours.

Wm. CAMPBELL, Glasgow. Saved as a lad in Wesleyan Hall, Glasgow, gathered with saints in Camlachie; also 12 years in Ebenezer Hall, Bridgeton, and the last 21 years in Shiloh Hall, Shettleston. A faithful worker in the Royal Infirmary and Lochburn Home for girls, and will be much missed.

ROBERT J. STEELE, Kilmarnock, on Mar. 6, aged 55. Saved and in assembly 38 years. Active and interested in the Lord's work till the end, in spite of long and trying illness.

CLAUDE NEILSON, Kilmarnock, on Apr. 20, aged 83. Saved over 60 years. Associated with believers in Central Hall, he was a much esteemed and beloved brother, well known for his consistency and hospitality.

Mrs. W. HENRY, Sr., Glenluce; called home suddenly on Apr. 25. Given to hospitality; known to many of the Lord's servants throughout the world.

ADDRESSES, PERSONALIA, ETC.

LOWESTOFT: Visitors will find assembly at Colville Hall, Clifton Road, South

Lowestoft and should take letter of commendation. Correspondence to Mr. E. H. Fennell, 57 Maidstone Road, Lowestoft.

UDDINGSTON: Union Hall: Mr. Robert Merson, "Thirlwall," Sheepburn Road, Uddingston.

LINWOOD: Paisley, Gospel Hall: Mr. John Rennie, 9 Bridge-of-Weir Road, Linwood, Paisley.

BULAWAYO: S. Rhodesia: assembly meets in Chamber of Commerce Board Room, 8th Ave., Fort St., with correspondent, Mr. D. W. Anderson, 21 Princess Park Mansions, Selborne Ave., Borrow St., Bulawayo, to whom the Lord's people passing through should communicate.

PRETORIA: S. Africa: the assembly now meets in their new hall—"Bethel", 113 Esselen St., Sunnyside, Pretoria. Correspondent—Mr. C. J. Broom, 154 Murray Street, Brooklyn, Pretoria.

DONACLOONEY: correspondent: Mr. G. Thompson, 31 William St., Donaclooney, Lurgan.

EXETER: Rowe Memorial Hall assembly (formerly Fore St.), correspondent: Mr. N. Burt, "Elmbrook", Vaughan Rd., Exeter.

GLENBURN: Breaking of Bread now at 11.15 a.m. Correspondent: Mr. Jas. McIlhinney, 174 Glenburn, Prestwick.

BUNDORAN: Rosstown: visitors to these and neighbouring parts in the West of Ireland, may be interested to know of an assembly in Carrick, Laghey, Co. Donegal, with Breaking of

Bread at 12 noon. Direct bus from Sligo, Bundoran, and Ballyshannon. Correspondent: Mr. Andrew Harron, Carrick East, Laghey, Co. Donegal.

BELLSHILL: correspondent: Mr. J. MacCalman, 56c Clydesdale Rd., Mossend, Bellshill.

BANGOR: Ebenezer Hall, correspondent: Mr. S. Roberts, 85 Bryansburn Rd., Bangor, N. Ireland.

WHITLEY BAY: name of assembly hall in Marine Ave., has been changed to Souter Park Hall. Correspondent: Mr. John Palmer, 2 Langley Ave., Whitley Bay.

PETERHEAD: correspondent: Mr. Alex. McLean, 8 Landale Rd., Peterhead.

GARDENSTOWN: correspondent: Mr. J. G. West, 137 Cement House, Gardens-town, Banffshire.

HAMILTON: Baillies Causeway, correspondent: Mr. Jas. Woodrow, 62 Portland Place, Hamilton, Lanarkshire.

FRASERBURGH: assembly now meets in the Gospel Hall, Albert St. Lane, Fraserburgh. Correspondent: Mr. C. McLeman, 132 Marconi Rd., Fraserburgh.

Mr. **FRANK KNOX**, Belfast, now on a visit to U.S.A., should be addressed at 7515 Boyer St., Philadelphia.

Mr. **R. LOVE**, evangelist, should now be addressed: 8 Bryansburn Rd., Bangor, Co. Down, N.I.

Mr. **ANDREW McNEISH** has removed from Uddingston to Motherwell, and should be addressed at "Eastcraig", 9 Jerviston St., Motherwell.

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FOR THE TRANSFER OF earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific direction in the forwarding of this practical fellowship, the distribution of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion. Facilities are available for remitting to non-sterling countries.

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March:

23—R.H.	17	—	—
28—Kilwinning A.	6	—	—
J.T.	4	—	—

April:

6—Bute Hall B. Class	8	—	—
Ballykeel A.	14	—	—
Glenburn A.	5	—	—
Plantation A.	10	—	—
7—Bury Hall, Llanelly	5	—	—
Ebenezer A., Belfast	14	—	—
A.H.	6	—	—
11—Annbank A.	21	—	—
Miss A.	8	—	—
Albert Hall, Grangemouth	5	—	—
Newton Mearns A.	65	—	—
12—Ballybollan A.	12	—	—
Mr. & Mrs. J. G.	3	—	—
J.J.	10	—	—
15—Mr. & Mrs. McB.	30	—	—
21—N. Ireland Sister	2	—	—
J.L.	5	—	—
F.P.	12	10	—
Carfin A.	20	—	—
W.McC.	15	—	—

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March:

23—R.H.	10	—
28—Kilwinning A.	5	—

April:

6—Bute Hall B. Class	5	—
Glenburn A.	2	—
Plantation A.	10	—
7—A.H.	5	—
11—Annbank A.	5	—
Albert Hall, Grangemouth	2	—
12—Ballybollan A.	5	—
Mr. & Mrs. J. G.	5	—
J.J.	10	—
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21—D.B.S.	2	4
N. Ireland Sister	2	3½

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Mar. 23—R.K. — — — — — 10 —

The Believer's MAGAZINE



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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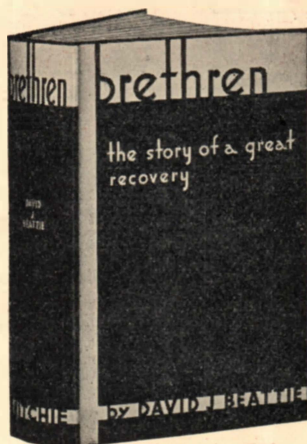
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THE LORD'S SUPPER

by THE EDITOR.

IN a heathen city like Corinth, the "table of demons" was synonymous with the worship of demons, and it was incumbent upon Christians to avoid being engrossed in acts which contradicted their confession of faith. There must be separation from every semblance of error. The same lesson needs still to be learnt. The "table of demons" is almost synonymous with the "world", for which the prince of this age has made his provision. He caters for his own, providing them with his own programmes of entertainment on the radio, in the cinema, or the theatre, on the football field and in many another place where the enjoyment of what is provided is not in the least in harmony with Christ's claim to Lordship over a believer's life. Sitting at the "table" provided for the world during the major portion of one's week cannot be a suitable preparation for sitting at that table whose contents remind the onlookers of the One "Who gave Himself for our sins that He might deliver us from the present evil world" (Gal. 1. 4). May God give us, more and more, the discernment of those who understand His will, and grant to all who profess to love Him the fixity of purpose not to bring disrepute upon the name of our Lord, lest He be blasphemed among those that know Him not. Participation in the Lord's Supper has its implicates of responsibility.

MOREOVER, those who eat the Lord's Supper tacitly admit the demand for **individual dedication** of life to Him. The Supper is the **Lord's**, and that implies that those who participate recognise Him as sovereign disposer of their lives, in every direction and in every undertaking. Each repeated remembrance of Him is an avowal of attachment to Him, and of obedience to His will. Nothing can be more solemn than to gather to "proclaim the Lord's death", and to profess to owe all to His redemptive work. The silent eloquence of the act is infinitely more persuasive than the most touching sermon, and yet the danger is that in the performance of that act the claims of His Lordship may be forgotten, and the demand of unqualified abandonment to Him may be neglected. Here, in view of that which witnesses to His uttermost devotedness to God, and, because to God, to us, we cannot but think of the "mercies of God", in response to which the Christian is expected to present his body a living sacrifice to God, and to be transformed to be like Him Whose "meat was to do the will of Him that sent Him". That demand cannot be evaded. Let none of us try to do so!

UNDERLYING our Lord's announcement on the night of the institution of His Supper that He would not drink of the fruit of the vine, until that day when He would drink it new in the Kingdom of God is the truth that He would rise again, and at some future day meet His disciples in the Kingdom of God, to establish which He would return. The Apostle Paul put the same idea in slightly different words: "Ye do shew the Lord's death, till He come". Each remembrance, then, should be one of **affecting anticipation**. True is what we often sing,

"Jesus, Lord, we know Thee present
At Thy table freshly spread,"

yet it is quite patent that in physical reality our Lord is absent. The Supper was instituted for remembrance of One "Whom having not seen we love, in Whom, though now we see Him not, yet believing, we rejoice". But He and His followers would not always remain separate. He promised He would come again, and in affecting anticipation we eat the bread and drink the cup, awaiting His arrival.

"Feast after feast thus comes and passes by;
And, passing, points to that glad feast above;
Giving sweet foretaste of that festal joy,
The Lamb's great bridal feast of bliss and love."

The constant recollection of the promise that He would come again is one of the factors at the celebration of the Lord's Supper which prevent frequency of performance acting as a degenerating influence until the act becomes a merely mechanical one.

AGAIN, the celebration of the Lord's Supper is an act of **professed separation**. Already attention has been drawn to the teaching in chapter 10 of 1 Corinthians. It is asserted there that "ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partakers of (i.e., in fellowship with) the Lord's table and the table of demons" (v. 21). Whatever may be the deeper significance of the statement, it is quite evident that the apostle was issuing a grave warning against attempting to live a double life. That is impossible. There are lines of conduct that are directly contrary the one to the other; realms of existence that are in irreconcilable opposition. To be a "partaker of the Lord's table" obviously conveys the idea of professing to be in fellowship with Christ as Lord, and to be dependent upon Him for supplies to maintain spiritual growth. The making of that confession, if it was real, had for its consequence, the abandonment of all that denied His Lordship.

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(v) Fulfilled Prophecy

THE argument from fulfilled prophecy is familiar to many. Who can speak of the future but God? If the prophets of Israel wrote of things future to their own time, and now long since accomplished, then their words came to them from God. Jehovah frequently challenged the false gods which His people so foolishly set up to prove themselves to be gods indeed by declaring things to come. Thus in Isa. 41. 23 we read, "shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together". Then follows the language of contempt for such useless blocks, and also for the people who preferred them to the living and true God: "Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you". These words were not addressed to naked savages, upon whom the light of Divine revelation had never shone, but to the most favoured people on earth—God's elect nation—the only people who possessed God's written Word at that time.

It has sometimes been said that the existence of the Jewish people is a proof that the Bible is true. Their transgressions have been so serious, the vicissitudes through which they have passed century after century were judgements from God, and the hatred of enemies who have sought to exterminate them makes it a miracle that they are still with us. But they are indeed here, virile as ever, and it must be manifest to all observers that they are a people with a future. Many scriptures might be quoted which have been literally fulfilled in them, but one must suffice—Hosea 3. 4: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim." The prophet was thus told that his nation would have a long period without any of those things which help to keep a nation together: no royal house, no true religion (sacrifice and ephod), and no false religion (image and teraphim). Hosea's opening verse tells us when all this was said. The ten tribes had at their head Jeroboam II, who reigned forty one years prosperously (but wickedly); and the two tribes were still ruled by kings of David's line. There was thus no sign of such desolation as Hosea 3. 4 describes. But it has been fulfilled to the letter, and in spite of everything, Israel has a national "Afterwards".

We must pass over the numerous fulfilled prophecies concerning Babylon, Nineveh, Edom, etc., and turn to the greatest theme of Holy Scripture—the Christ of God. After the preliminary word in Eden, addressed by the Lord God to the serpent in the hearing of Adam and his wife (Gen. 3. 15), the O.T. Scriptures abound with predictions concerning Him, and in such detail that it is possible to construct a life of Christ from the prophetic books alone. Isaiah tells us that He was to be born of a virgin, and that His name was to be called Immanuel (Isa. 7. 14). This means that the promised One was God Himself, coming into the lowly conditions of manhood for the good of His creatures. So great a Person must needs have a forerunner, and so the mission of John the Baptist is foretold by both the first and the last of the literary prophets (Isa. 40. 3; Mal. 3. 1). In proof that all is of grace, and absolutely Divine, even the forerunner was a miracle-child, gift of God to parents long past age (Luke 1. 36, 37). The Christ was to be born in Bethlehem, not in the famous city where the glories of David and Solomon had shone. The wise men who, somewhat naturally, went to Jerusalem to seek the King, were directed to Bethlehem by men who knew the scriptures better than they knew the God Who gave them (Matt. 2. 4-6). We learn also from Isaiah (ch. 9. 1) that His residence was to be in Galilee, a region despised by many (John 7. 52), and it was in a Galilean synagogue that He announced His mission of grace, reading Isaiah 61 to the audience and breaking off significantly at the words, "to preach the acceptable year of the Lord". The rest of the verse, which speaks of judgement, He will fulfil in the day of His power. His miracles were varied, but Isaiah wrote of them eight hundred years before His coming (ch. 35. 5, 6). The Lord in His message to John the Baptist in prison (depressed and doubting) drew attention to His works of power and mercy; "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the Gospel preached to them" (Matt. 11. 5).

Such a Benefactor should have been appreciated, but Isaiah had already written, "He is despised and rejected of men, a Man of sorrows and acquainted with grief" (ch. 53. 5). Zechariah wrote of contemptuous treatment for the true Shepherd (Zech. 11. 12, 13), and Micah testified, "they shall smite the Judge of Israel with a rod upon the cheek" (ch. 5. 1). But the One Who did not suit the carnal state of men was a delight to God, "Behold My Servant, Whom I uphold;

Mine Elect in Whom My Soul delighteth" (Isa. 42. 1). His life of dependence upon God and obedience to His Word is foretold in Isaiah 50. 4-6, His betrayal by a professed friend is noted in Psa. 41. 9, and the purchase of a burial ground for strangers with the money is written in Zechariah 11. 13. Our Lord's sufferings are detailed in Psalm 22 and Isaiah 53; even His bitter cry, "My God, My God, Why hast Thou forsaken Me?" was written a thousand years before He reached the cross (Psa. 22. 1). The circumstances of our Lord's burial, not in a malefactor's grave, but in a rich man's tomb, are written in Isaiah 53. 9; David was given to write of His resurrection in Psalm 16. 9-11, and of His ascension in Psalm 68. 18. What wealth of detail, given centuries in advance by the all-knowing God! It would be worse than folly to read such passages and question the full inspiration of the writings of the prophets.

We must notice briefly two men who were named, and their doings mentioned long before their birth—Josiah and Cyrus. When the man of God out of Judah pronounced judgment upon Jeroboam and his altar, he said that a child should be born unto the House of David, Josiah by name, who would burn men's bones upon the altar (1 Kings 13. 12). Three centuries later Josiah, king of Judah, reached Bethel, and did what was foretold of him, "he took the bones out of the sepulchres and burned them upon the altar, and polluted it, according to the word of Jehovah, which the man of God proclaimed". Josiah was interested to see the sepulchre of the man of God who had thus spoken of him before his birth.

Cyrus, king of Persia, was named by Jehovah more than two centuries in advance of his time. Isaiah 44. 23-27 declares the wisdom and power of Israel's oft-slighted God, and the chapter concludes thus: "that saith of Cyrus, he is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid". Was this prophecy shown to Cyrus? We cannot be sure, but the day came when he sent forth this proclamation, "Thus saith Cyrus, king of Persia, Jehovah God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem" (Ezra 1. 2). The many fulfilled prophecies of scripture help us to realize that God is the Author of the whole wonderful book.

(Next (D.V.), "Christ and the Scriptures")

An Assembly Hymn

by JOHN R. STEPHEN.

Tune: "Lead, Kindly Light"

Father, from scenes of brightest bliss above,
The Saviour came.

We tell the story of His deathless love
With glad acclaim,

And dwell upon its fresh unmeasured flow.
In His assembly gathered here below.

Priests unto Thee, Thine altar we approach,
Bold in our God.

Who can condemn, can challenge, or reproach,
Most blessed Lord?

That precious blood hath favour for us found,
With lively step we tread this holy ground.

Who but Thyself, the Father, He the Son,
In purest light,

Can the true knowledge of His high renown
Appraise aright?

Thither the Spirit would direct our gaze,
To Him Whose love transcends mere creature praise.

Come, Heaven and Earth, extol the honoured name
Of Christ the Son!

Let all creation spread His matchless fame!
O speed thee on!

Full tribute to this Lord and Saviour bring,
With holy anthems bid the welkin ring.

A REFORMATION IN FRANCE STARTED THROUGH A TRACT

A young Frenchman who had been wounded at the siege of San Quentin, was languishing on a pallet at the hospital when a tract that lay on a coverlet caught his eye. He read it and was converted to God. You may see the monument of that young man before the church of the Consistory in Paris, standing with a Bible in his hands. He is Admiral Coligny, the leader of the reformation in France.

But that tract had not finished its work. It was read by Coligny's nurse, a "sister of mercy", who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the reformation, on the entire continent of Europe, for he was William of Orange.

"How far yon little candle threw its beams!" Who knows what the power of a tract may be? Read Eccl. 11. 6.

YOUNG BELIEVER'S PAGE

REQUESTS

"SHEW ME"—(Song of Songs 1. 2).

SOLOMON, we learn from 1 Kings 4. 32, wrote one thousand and five songs; yet God saw fit to preserve but one of them. What the others contained we do not know, but we should have lost very much had a place not been found for this one. Like the Gospel of John the paramount theme of the Song of Songs is love. To blot either out of Holy Scripture would be to obliterate two of the brightest orbs from the spiritual firmament.

The book of the Song of Solomon is a wonderful story of the Old Testament, while John's Gospel is the entrancing love story of the New Testament.

Love is a most wonderful thing! Paul referred to divine love as knowledge-surpassing; and intimated that "the love of Christ" constrained him.

"KISS ME"

The prodigal son of Luke 15 did not require to ask if his father loved him; for the father demonstrated his love by covering him with kisses even while still in the rags which were encrusted by the filth of the piggery. God saw us in our ruin and misery, He had compassion and hastened to where we were to place on our cheek the kiss of loving forgiveness. Need we ever ask if God loves us? Do not "actions speak louder than words!" The kiss betokens warm affection to-day, as it did in the days of Solomon.

In John 11 a threefold aspect of love is unfolded:

- (1) *Personal Love*—"He whom Thou lovest is sick" (v. 3).
- (2) *Family Love*—"Jesus loved Martha and her sister and Lazarus" (v. 5).
- (3) *General Love*—"One man should die for the people, that the whole nation perish not" (v. 50).

PERSONAL LOVE

Lazarus was the individual for whom, as though there was no other in the world, the love of Christ was claimed. Love is intensely individual and personal here, for within the circumference of the circle of divine affection stands one person only, viz., Lazarus. Paul had this experience for he stated that it was "the Son of God who loved *me* and gave Himself for *me*".

"Kiss me, Saviour; unto mine.
 Let Thy lips be pressed:
 For Thy love compared with wine
 Is by far the best.
 See my heart is seeking Thee:
 Satisfied it will not be
 Till from earth's ambitions free
 Lord with Thee 'tis blest.
 Till the love that brought Thee low,
 I in full assurance know:
 Till it sets my heart aglow,
 Lord, I cannot rest."

FAMILY LOVE

"Jesus loved Martha and her sister and Lazarus"; and so far as we know this was the complete family of Bethany. We were once **allens** and enemies in our minds by wicked works; now we are "fellow-citizens with the saints and of the *household* of God"—of the same family, having the same loving Father and loved with the same love: we can appreciate this character of divine affection. Paul affirms again—"Christ loved the church and gave Himself for it."

GENERAL LOVE

The Lord Jesus said "Greater love hath no man than this that a man lay down his life for his friends." Such love has been exceeded—for the love that brought Christ from the heights of transcendental glory to the depths of Calvary is infinite and boundless and was demonstrated towards those who were enemies: Rom. 5: 10

Love is a giving thing: and John 3: 16 assures us of the truth of this. In fact, all the scriptures quoted in connection with divine love—Personal, Family, and General—speak of a Gift. "He loved me and *gave*..."; "Christ loved the Church and *gave*..."; "For God so loved the world that He *gave*...".

"Love ever gives, forgives, outlives;
And ever stands with open hands;
And while it lives it gives:
For this is love's prerogative
To give, and give, and give!"

"Let *him* kiss me," says the spouse in S. of S. ch. 1. Yet presently her language becomes even more direct and personal: she leaves the realm of relative allusion and gets close to the one she loves in personal address. She exclaims, "*Thy* love is better than wine." The more we meditate upon the person of our adorable Lord and His infinite love, the more will our hearts overflow in deepest adoration and reciprocal affection.

"I've seen the face of Jesus
I can but kiss His feet."

To know that wonderful love in its initial stage is a blessed experience; but to live daily in the enjoyment of it is the possible experience of the soul as we await the consummation of that treasured hope.

In the *past* "Christ loved the Church and gave Himself for it": at *present* that love is ever active on our behalf—"that He might sanctify and cleanse it with the washing of water by the Word", and in the *future*—"He might present it to Himself a glorious Church".

"Loved in the past of yesterday,
And all along our future way,
And in the present of to-day,
For ever loved."

—W. FRASER NAISMITH.

Notes on the Epistle of James

by W. E. VINE, M.A.

CHAPTER ONE.

Verse 7

For let not that man think that he shall receive anything of the Lord;—The "For" expresses the consequence, and is practically the same as 'on this account'. The word for "man" (*anthrōpos*) denotes men in general. Here the title "Lord" would seem to be used of God the Father, though, as it is used in this Epistle also of the Son, *e.g.*, in 5. 8, 14, 15, it is possible that no distinction in the Persons was intended.

Verse 8

A doubleminded man, unstable in all his ways.—This is best taken, as the R.V. indicates, as describing the character of the man mentioned in the latter part of verse 6 and in verse 7, though grammatically it can be regarded as a separate statement by introducing the verb "is".

The word *dipsuchos* is, lit., 'two-souled', suggesting something deeper than the mind. The thought is expressed in *Psa.* 12. 2, "a double heart" (lit., 'a heart and a heart'); so also in *1 Chron.* 12. 33 (*cp.* *1 Kings* 18. 21). Contrast *Deut.* 4. 29. The word is used again in 4. 8, and in these two places only in Scripture. *Akatakstos*, "unstable", is translated "restless" in 3. 8 (there the A.V. translates a different word). It is used in the Sept. in *Isa.* 54. 11, of the condition of being "tossed with a tempest".

This instability in the whole manner of life is the consequence of being "double-minded". If the professed Christian not only does not exercise trust in God for the fulfilment of his requests, but has a conflict of emotions, and desires that are incompatible with the mind of the Lord, his ways will be affected accordingly and he is not one who can be relied upon by his fellow-men.

Verse 9

But let the brother of low degree glory in his high estate:—Some would regard this and the next verse as having no connection whatever with what has preceded. Yet the exhortations are towards a settled state of mind which certainly stands in contrast to the 'double-souled' condition in the preceding description. Moreover the reference to riches indicates that the love of riches is the great cause of the double-mindedness mentioned. This the Lord made clear in *Matt.* 6. 24. *Tapeinos*, low, humble, may signify humble in mind or in estate. Here it has the latter meaning. It has the former in the only other place where it is used in the N.T., in *Luke* 1. 52. The brother who is not well off is not to be troubled about his circumstances, wondering if after all he might not become enriched materially, he is on the contrary to glory (the word, which may mean to boast, is used in the good sense of exulting) in the spiritual dignity and exaltation which he enjoys as being in Christ, and one of a community of believers, who are all possessed of the one eternal inheritance in Christ.

"YE ARE"

by JOHN WEST, Hebburn.

HOW frequently we read the words "Ye are" when studying the Word of God! How personal they are and how deeply they penetrate into our hearts! Let us consider these words from an elementary viewpoint.

Initially we realise the **personal** application. "Ye" refers to each, individually, as well as collectively; it selects the one who is following afar, it includes those who are a little careless: it speaks to young and old; there are no distinctions; all are contained in the word "Ye".

"Ye are" **penetrates**, because it sets in motion our thoughts—we think in the reverse—hence the question; "are we?" It does us good to search our hearts, to question our position, to determine exactly where we stand in the eyes of God.

"Ye are" **predicts**. The words of Scripture preceeded by these words are definite statements, they are not possibilities, but concrete. In John chap. 8, verse 44, Jesus said to the Jews:

"Ye are of your father the Devil,"

This was true of each one of us before we took the step of faith that made us children of God. Our hope and consolation now, is found in 2 Corinthians chap. 3, verse 23:

"Ye are Christ's and Christ is God's"

This is surely personal, penetrating and precise; it is a fact. Praise be to God!

"Ye are" is **practical**. It applies to our Christian walk and life on this side of the Rapture. Each bears the testimony of Christ in his every day life, at work and home as well as in the assembly; and "ye are" applies to every moment of the day. As the Lord spoke on the mountain He could say these words (Matt. 5. 13):

"Ye are the salt of the earth"

This precious statement has been repeated to us through the Word of God. Let us study this in every aspect, so that we can be obedient unto the Lord. This applies to each child of God—it is personal. Can we imagine the Lord Himself asking us the question:

"Are you the salt of the earth?"

That would penetrate our hearts, it would stir us, and

what would be our truthful answer? We said that "Ye are" predicts. Well!, let us consider what would happen to the earth if there were no salt. The salt preserves, it keeps from corruption. How evil the world is to-day, how more so if the salt were removed from therein! We are the salt, but perhaps we have lost our saltiness. Salt which has lost its savour is fit for nothing, but to be cast out and trodden under foot of men.

"Have salt in yourselves, and have peace one with another."

Let us be seasoned with salt, indeed, let us be useful for our Master.

Continuing in His message to the people the Lord said (Matt. 5. 14):

"Ye are the light of the world"

We have had the sunshine of Christ in our souls. We take with us the sunshine of God's love, ours, through no merit of our own, but through the grace of our Lord Jesus Christ. Consider the world without light; it would be left in intense and terrifying darkness. We know that men love darkness rather than light; their evil ways and doings are then predominant, and Christ has no place with them. How important this light must be, how necessary for it to shed forth its radiance! We are the light of the world. Again this is very personal and very true; each of us, a small light, in our small corner of the vineyard. Are we hiding our light under a bushel, or are we like a city set on a hill that cannot be hid? It is unreasonable to light a candle and then conceal it. To light means to illuminate, to shine forth. "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in Heaven." This is what the Lord desires of us; are we prepared to shine for Him? We have been saved, and have been left with a responsibility—to serve our gracious Lord. Are we shining for Him; are we giving Him our reasonable service; are we redeeming the time, until He shall come, in power and in glory, to receive His ransomed people unto Himself?

THE CHALLENGE OF THE ADOLESCENT, by E. W. Crabb, rightly emphasises the importance of work among early teenagers who are confronted with the great problems that cry for solution at that difficult period. The main contention is that 'youth work' is a failure unless it aims at bringing adolescents to a personal knowledge of Christ. A booklet with much useful information and counsel. 7d. C.S.S.M., 5 Wigmore Street, London, W.1.

GLEANINGS BEAT OUT

(Notes on The Book of Ruth.)

by R. C. KYLE, Belfast.

RUTH'S DEPENDENCE (Chap 2. 10).

HERE Ruth is in an attitude of worship. In humility she acknowledges her own unworthiness, then Boaz speaks to her; this is communion. Care must be exercised not to do all the talking in God's presence. It is not communion unless God's voice is heard. Even at this stage in Ruth's experience, had Boaz left her to herself, how sad would have been her plight! She was solely dependent upon Boaz. Children of God are solely dependent upon Him. When He saved us we were "without strength" (Rom. 5. 6). To live without God's help would only court disaster. Even the Apostle acknowledges his weakness in Rom. 7. 14-25, and so epitomises his conviction in verse 24: "O wretched man that I am! who shall deliver me from this body of death?" The Lord Jesus Christ said, "without Me ye can do nothing" (John 15. 5).

Verse 14 denotes progress in Ruth's experiences. She is seated at Boaz' table; she becomes his guest and partakes of his provision. Notice, she received it from his own hand. What a blessed experience to find oneself in obedience to the Lord's command seated at His table, partaking of the emblems in blest remembrance of Himself (Luke 22. 19)! Each time of meeting thus, His presence is assured (Matt. 18. 20): "There am I in the midst". How beautiful it is to picture Ruth seated at that table! No doubt she felt her unworthiness. No doubt she was humbled, but her estimate of herself would only increase her love for the person to whom she owed her deliverance. The less one thinks of self the more one will think of the Lord Jesus Christ.

It is remarkable how Boaz seems to care for Ruth. Time and again he gives his servants instructions concerning her, "Let fall handfuls of purpose for her" (vv. 15, 16). What a gracious consideration! Surely God would have His servants to consider the young and let fall handfuls of purpose. How encouraging it must have been to come across these choice handfuls here and there as they supplemented her supply!

RUTH'S DISCRETION (Chap. 2. 17).

"She gleaned and beat out that she had gleaned." Not everything heard or read will stand much beating out; it con-

tains a surplus of chaff. Not so God's Holy Word. In itself it is:—

The Hammer which breaketh the rock in pieces,
speaking of its Power.

The Sword dividing the joints and marrows,
speaking of its Precision.

And Solomon himself vouches for its purity,
"Every Word of God is pure".

Exodus 28 gives a description of the priest's garments and the peculiar materials from which they were formed, gold, blue, scarlet and purple and fine twined linen. The gold, that precious metal speaking of His Deity, was particularly ductile and lent itself to beating into very fine strips or threads, thus enabling it to be woven into the garments. God's Holy Word is much more precious than gold which perisheth. It has smashed the hammer of many an infidel because he approached it from the wrong angle. Approach it from the angle of sincerity and beat it fine, then weave it into the life. What a beautiful garment could be exposed to the gaze of fellowmen if only God's Word were woven into a background of purity and sanctification!

"Take heed what ye hear." Beat out the hidden beauties and cast out the hidden blemishes. Diligence and concentration make one of some use to God. Verse 18 is very significant. Ruth "gave to Naomi after that she was sufficed". Personal satisfaction must precede transmission to others. What a blessed transmission to others! What a blessed privilege it is to pass on some thought that has been gleaned and enjoyed in one's own soul!

"What hast thou gleaned to-day?" (v. 19).

RUTH'S DEVOTION (Chap. 3).

Devotion may be briefly defined as "Self-sacrificing love". In verse 14 Ruth is in Boaz' presence. She spends a night at his feet; what an experience that must have been! How lustily one sings,

"Oh the pure delight of a single hour
Which before Thy throne I spend!"

Yet who knows a night—not an hour—spent there?

It is impossible to spend an hour in God's presence without realising a rich blessing. Do not expect to experience the blessing of God's presence on a Lord's Day morning if it has not been experienced during the week. To get into God's presence, there must be preparation. Notice Ruth's preparation.

(1) She washed, speaking of cleansing and confession. There cannot be communion with God if there is a know-

ledge of unconfessed sin, or an indulgence in any practice contrary to God's Word. There must be daily experience of the cleansing which depends upon confession, (1 John 1. 9). "The blood of Jesus Christ cleanseth us from all sin" (1 John 1. 7).

(2) She anointed herself, speaking of sanctification. Only those who are clean can be sanctified, that is, set apart for the Master's use. A clean life lived before God and for His glory arises as a sweet smelling savour. "Be ye clean that bear the vessels of the Lord."

(3) Clothed—There is only one garment that God can have in His presence, that is the garment of salvation. "The best robe". The raiment, is that which fellowmen see; it speaks of Testimony. Clean testimonies assure the enjoyment of God's presence.

(4) She got down to the floor, speaking of humility. He giveth grace to the lowly. "He that humbleth himself shall be exalted."

Thus prepared, Ruth enjoyed communion with Boaz. Verses 15-18 show the result; he did not let her go back empty, but gave her six measures of barley. Pure barley, no chaff with it; she left his presence burdened with his gift to give to others. To have "pure barley" to give to others requires that one comes from God's presence burdened with it. When she gleaned after the reapers she just got a definite amount, what they had left for her, and then she had to beat out the chaff. Not so when she got it direct from Boaz. She got "six measures of barley". A measure is no definite amount; but why should it be six? Six is the symbol of imperfection; what he had done for her was only a foretaste of what he would do, as Naomi said, "Sit still . . . until he have finished the work" (v. 18).

RUTH'S DISTINCTION (Chap. 4).

Here the work is completed. Ruth who was once the obscure Moabitish maiden becomes the distinguished bride of Boaz. He perfects the work. What a beautiful picture of the Church! Not only does Christ provide for our temporal needs whilst we sojourn here, but soon He will come to complete His purpose and take us to be His bride. What a grand prospect is every believer's! "He will come and will not tarry." Then live as obedient servants, walking in the light and enjoying His fellowship. Then will each receive the "Well done, good and faithful servant".

May God enable both writer and reader by grace to model the life after the pattern of Ruth.

THE LORD'S TABLE

by W. FISHER HUNTER, U.S.A.

Defined

MANY Christians seem to have hazy ideas as to what constitutes the Lord's Table. The design of this article is to give light from the Scriptures regarding it.

We call the reader's attention to three terms; namely, "the cup of the Lord", "the Lord's Table", and "the Lord's Supper" (1 Cor. 10. 21, 22; 11. 20). We suggest the cup implies its contents and not the receptacle; for it is said, "we drink the cup". The table denotes both the cup and the bread, and not a piece of furniture, for we are said to partake of it (meaning by implication, eat of it). The "Lord's Supper" we apprehend to be the local expression of the Lord's Table.

When the apostle uses the term "we" in connection with blessing the cup and breaking the bread (1 Cor. 10. 16), it would seem he has in mind all the saints in all divinely constituted assemblies. It is in this sense that it can be said of them that when they eat the Lord's Supper they all eat the same bread and bless the same cup. When the apostle uses the term "ye" in connection with drinking the cup of the Lord and partaking of the Lord's Table, he definitely has in mind the church at Corinth eating the Lord's Supper. The "we" is universal in scope denoting all saints, while the "ye" is local and designates the saints particularly in Corinth.

Some in the assembly at Corinth were fellowshiping with idolatry, and associating carelessness, carnality and disorder with the breaking of bread. It was on account of this, and as a corrective that the apostle introduced and prefixed the title "Lord's" to the cup, the table, and the supper. In doing this, he attached Divine authority, power, dignity, judgement and Lordly character to them.

Explained

We further suggest the following scriptural explanation to show the term "table of the Lord" is figurative language and means the elements of the Lord's Supper. The writer of Psalm 23 says, "Thou preparest a table before me in the presence of mine enemies". Surely he did not have in mind a piece of furniture, but rather the food God provided him in the face of danger.

In Psalm 78. 19, the question is asked, "Can God furnish

a table in the wilderness?" And from verse twenty of the same Psalm we learn it was bread and flesh Israel had in mind when they used the term "table".

In Malachi 1. 7, 12, the table of the Lord is identified with the altar of God because the sacrifices offered in association with it became God's bread—His table, and His priest's food—their table. See Leviticus 21. 17; 22. 7; Deut. 18. 1-3; 1 Cor. 9. 13; 10. 18; Hebrews 13. 10.

In the first epistle to the Corinthians we see the same thing in principle in respect to the sacrifices of the heathen. The things they offered to idols became the (bread) table of demons. And when they ate of these sacrifices, they became partakers (eaters) of the table of demons. Likewise, if a Christian, though he did not offer sacrifice to demons, ate of them that had been offered to idols, in fellowship with those who did so, he became a partaker of the table (bread) of demons.

Reviews

The Tyndale Press continues to add valuable contributions to the cause of conservative and scholarly interpretation of the Scriptures. *THE GOSPEL IN THE EPISTLE TO THE HEBREWS*, by R. G. V. Tasker, one of the latest monographs in their series, is a most helpful approach to the understanding that those early Christians had of the Gospel. In four chapters, each of which gives evidence of careful reading and patient study, the author deals with his subject under these heads—The Preparation, The Fulfilment, The Consequences, The Appeal—his main contention being, that the Epistle reveals the Gospel in the light of a Divine plan, conceived in eternity, foreshadowed in the O.T., and finally reaching its consummation in our Lord Jesus Christ. In his preface the writer states, "As part of the revealed Word of God, this Epistle has a Divine message for men and women in every age and in every circumstance. It may, however, be said to have a special message for our generation, in so far that the circumstances of the original readers of it seem strangely parallel to our own".

Another monograph in the same series is *THE AREOPAGUS ADDRESS*, by N. B. Stonehouse; a most able discussion of the problems associated with the record of the sermon delivered by Paul on Mars Hill, (Acts 17. 22-31). Professor Stonehouse has no doubt that Luke's record is historical and trustworthy.

The former monograph is 2/6, the latter, 2/-, published by *The Tyndale Press*, 39 Bedford Square, London W.C.1.

News from Other Lands

NORTHERN RHODESIA

Our work is in a prosperous condition these days. The Christians are keen, souls are being saved, and baptisms are taking place.

The Christians themselves arranged a conference in an assembly some miles off. Over 500 were present.

A backslider was restored last Sunday, and two women trusted Christ.

Some weeks ago a witch-doctor gave up her lucrative trade, sent in her charms and paraphernalia, saying she had now given up this Devil's work and was following her Saviour. For she realised what a great sinner she was in God's sight.

My husband sends his Christian greetings with mine.

—*Mary Lammond.*

BRAZIL

In this whole zone at the moment, there seems to be a wave of indifference and materialism, and it is increasingly difficult to interest people in the gospel. Few have been coming to the meetings of late, but by means of the radio and door to door visiting, each month many people are brought face to face with the truth of the gospel, and we rejoice to know that the gospel is still God's power unto salvation.

This is quite a growing town and district, and not by any means backward in most respects, and yet the superstition that exists, plus the ignorance of spiritual things, and the idolatry, makes one remember the "cities of the plains". We are "lad of the privilege of serving the Lord amidst it all, and we covet the continued prayers and interest of our brethren and sisters in the homeland.

Willie and Leila Maxwell.

BRITISH GUIANA

The Lord very graciously continues to bless His Word and the labours in His Name in this city, a city that seems to be given over to pleasure, indifference, and sin. We had the joy of baptising eight converts recently, and fifteen

others are coming along as inquirers, many of them witnessing a good confession of faith in our Lord Jesus. As we step out with vast possibilities of service for God, we, too, realise the imminent return of our beloved Lord, and as we view world conditions from the standpoint of the Sanctuary, the Word of God, and the abounding sin, so much in evidence around, we have organised a large band of native workers, to evangelise the villages around, and to strengthen the hands of roughly fifteen country assemblies that need spiritual help and fellowship.

The Lord appears to be blessing the efforts, and keenness to push forward the work prevails. May the Lord in His Divine purposes of grace grant us a rich ingathering of souls during the coming months. He alone is able. We would value your prayers on our behalf.

—*Albert Webster.*

INDIA—CALCUTTA

We welcomed a man, recently converted, who had sat for years under the ministry of Handley Bird. This man's father was a medical officer in a Leper Hospital years ago outside Mandalay in Burma and for years there was a breaking of bread (which I dare say was never heard of in any missionary magazine) in their jungle home. Only the father, mother, and his sister were in fellowship as the boy (40-50 years ago it was) sat Sunday after Sunday watching the "Holy Feast". He came to India for employment where, as I have indicated, he listened for years unconverted to the ministry and preaching of Mr. Handley Bird, and was well soaked in assembly beliefs. It is an encouragement to me to think that though Mr. Handley Bird never heard of fruit in the young man's life, yet years later (when the man was 59), he was converted (strange to say) in an emotional Faith Healing meeting. Undoubtedly the background of his conversion was the ministry Mr. Bird as well as the Breaking of Bread in his house long ago in far away Mandalay—to say nothing of the

years of prayer offered by his parents and sister. He shewed me a letter 50 years old, sent him by his sister appealing to him to give himself to the Lord. His wife is still unsaved and his family burden his heart. One daughter is married to an R.C. and one to a nominal Baptist. I had a meeting in his house recently (I hope to have more) and the R.C. son-in-law listened throughout while the nominal Baptist disappeared into a bed-room and only shewed face after I had finished.

—W. Campbell.

INDIA

The work in the Amalapuram area is very encouraging. Missionary workers number seven. Mr. and Mrs. W. A. Morrison at Ambajipeta; Miss H. Munro at Bendamurlanka (whose bungalow suffered damage as well as the meeting room there); and Mr. Roy German, my wife and I in Amalapuram, a town of perhaps 25 to 30 thousand people, right in the heart of the Amalapuram district. We are now living in the bungalow built some years ago by Mr. M'Crae. There is a large assembly with its own experienced and useful elders. There has been much to encourage us in the work, and of recent months a number of believers in a number of villages in this district have been baptised and received into assembly fellowship.

At Komirigripatnam, about 2 miles from Bendamurlanka where Miss Munro lives, in a colony of ex-service men who are engaged on land reclamation and cultivation, 19 men and women recently confessed their Saviour in baptism. It was a very happy occasion. After the baptism we had the table of the Lord set up for the first time in that village in the little meeting shed built by the people. The encouraging feature about this work is the fact that it has been largely the outcome of the work of younger brethren in the Bendamurlanka Assembly. There are one or two brethren in this Colony who can take the lead, but it is cheering to see that there is real fellowship between these two meetings. How delighted Miss Marshall and Miss Robertson would be could they see this fruit

for God in the locality where they laboured so many years for the Lord! They are still remembered in the district. Miss Munro now labours on alone. She is indefatigable in the work and has only recently returned from camp in the north part of this district, and reports good sales of Gospels. I think she plans to stay down on the plains this hot season.

—Jesse Webb.

THE MIDDLE EAST

News from Jordan is varied. On the one hand—to give the bad first—they have experienced the worst winter within living memory, snow having fallen at the Dead Sea, over 1,000 feet below sea level. After one blizzard the snow was thigh deep outside our old home, so the fall must have been very heavy and one shudders to think of the distress caused to the thousands of refugees, many still living in tents. We have rejoiced with brother *Whitman* who tells us that he has had the joy of meetings in Ramallah (near Jerusalem), where he has been able to give a few believers some guidance regarding the principles of gathering. Meetings have also been held in Jericho, and this truly is another step forward. We pray that a definite work will yet be established in that needy place. The believers in Amman are still faced with the problem of finding fresh accommodation in which to hold meetings. They are hoping to be able to buy a piece of land and build their own hall, and this would be the best solution, if possible. The meetings at Zerka are going on well, and Arab brethren are maintaining the Gospel testimony at Es Salt.

Brother *Touryan* recently visited Amman and the old city of Jerusalem again. In addition to witnessing to Armenians, we understand that he has been able to gather together a few believers in Arab Jerusalem and we trust that they will go on from strength to strength. Brother *Dodsworth* certainly needs our prayers for he says that the Adversary is working overtime in his area. He—that is, Brother *Dodsworth* and not the Adversary—is contemplating erecting a meeting place in Irbid and desires prayer that right decisions may be taken.

—Douglas and Marjorie Howell.

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"He that is True"

"I AM . . . THE TRUTH"

by H. E. MARSON

THE word truth, in its fullest meaning, implies, verity, sincerity, integrity, reality; accuracy in representation, the very opposite of any falsification or misrepresentation of a matter, a person, or a thing. It is the antithesis of error, and of all that is spurious and unreal. It is exact accordance with facts and realities, the correct description and exposition of such facts and realities. It is in perfect harmony with the revealed will and character of God.

"He that is True"

In John 7. 18, R.V., the LORD JESUS spoke of Himself as "He that seeketh the glory of Him that sent Him, *the Same is True*, and no unrighteousness is in Him"; and in Rev. 3. 7, among other titles there assumed, He calls Himself, "He that is True"; and in v. 14, "the Faithful and *True Witness*". Note also the ascription in Rev. 6. 10, "O LORD, Holy and *True*"; and again in Rev. 19. 11, He is "called Faithful and *True*". In John 17. 3 and 1 John 5. 20, He is most intimately associated with "the Only *True God*"; Who is Himself "Him that is *True*": for the FATHER and the SON are truly ONE (John 10. 30). The LORD JESUS is "The *True LIGHT*" Which coming into the world, lightens every man; "the *True BREAD* from Heaven"; and "the *True VINE*" (John 1. 9; 6. 32; 15. 1). He is the grand REALITY of which the vine, bread,

and light are typical symbols.

"JESUS saith . . .

I AM the TRUTH."

When He, Who in the beginning was with GOD, became flesh and dwelt among men; He then was indeed "full of Grace and TRUTH": so it came to pass that "Grace and TRUTH came by JESUS CHRIST" (John 1. 1, 14, 17). He spoke of Himself as "a MAN that hath told you the TRUTH, which I have heard of God"; but He did far more than merely speak the truth, for He truly *did the Truth*: and His deeds were made manifest, that they were wrought in GOD" (John 8. 40; 3. 21; and *cp.* 14. 10). He, and He alone could say, "I AM . . . the TRUTH"; He was the TRUTH embodied and exemplified. John the Baptist came for a witness, and he saw and bare witness of CHRIST so truly that, when some spoke to him about the LORD, they called Him "He . . . to Whom thou barest witness"; and many testified that all things that John spake of Him were true (John 1. 7, 15, 34; 3. 26; 10. 41): yet when the LORD Himself referred to that witness He said, "I know that the witness which he witnesseth of Me is true, Ye sent unto John, and he bear witness unto the TRUTH" (John 5. 32, 33). John's witness to CHRIST was witness to the TRUTH, because CHRIST was the TRUTH. The LORD Himself said, "I am He that beareth witness of Myself"

(John 8. 18, R.V.), but to Pilate He said, "For this cause came I into the world, that I should bear witness unto the TRUTH. Every one that is of the TRUTH heareth My voice" (John 18. 37). Pilate asked, "What is TRUTH?", but did not wait for the answer. The ONE Who stood there before him was Himself the TRUTH incarnate! We must also note the two statements which the LORD made in John 8. 32, 36. "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the TRUTH, and the TRUTH shall make you free. . . . If the SON therefore shall make you free, ye shall be free indeed." To know the TRUTH was to know the SON, for the SON was Himself the TRUTH: "the Mystery of God, even Christ, in Whom are all the treasures of wisdom and knowledge hidden" (Col. 2. 2, 3, R.V.).

"As TRUTH is in JESUS"

Those addressed in Eph. 4. 20, 21, R.V., had learned CHRIST, they had heard His voice; and "were taught in Him, even as TRUTH is in JESUS". They had not merely learned certain doctrines, but they had got to know with a personal knowledge ONE in Whom they saw exemplified the TRUTH He taught. They were not only taught by Him, but "in Him"; for their Teacher was Himself the TRUTH. As they saw TRUTH perfectly expressed, exemplified in CHRIST, they learnt the TRUTH: "as TRUTH is in JESUS". They learned the TRUTH, not from a caricature of it as might be seen in the life and teaching of false apostles; but as it was in all its pristine purity expounded in the perfect life and teaching of Him Who was Himself The TRUTH:

for they learned the TRUTH as TRUTH is in JESUS. He truly did the TRUTH, and so could say to His disciples, "I have given you an Example, that ye should *do as I have done*". He bade them "*Love . . . as I have loved*" (John 13. 15, 34). His disciples are to walk even as He walked", "Who suffered for us, leaving us an Example, that ye should follow His steps: Who did no sin" (1 John 2. 6; 1 Pet. 2. 21, 22): they learn the secret of true humility which does away with pride and strife as they let that mind be in them which was also in CHRIST JESUS; Who, being originally in the form of GOD, and on an equality with GOD; "made Himself of no reputation, and took upon Him the form of a Servant": for in that humbling of Himself they see the TRUTH as TRUTH is in JESUS (Phil. 2. 3-8).

And as we further learn TRUTH as TRUTH is in JESUS, we discover that He not only made propitiation; but that "*He is the PROPITIATION*" (Heb. 2. 17, R.V.; 1 John 2. 2). That He not only "made peace through the blood of His cross"; but that "*He is our PEACE*" (Col. 1. 20; Eph. 2. 14). That He not only gives unto His sheep Eternal Life; but that *He "is our LIFE"* (John 10. 27, 28; Col. 3. 4). That He not only brings hope to those who had "no hope" and who were without GOD in the world; but that He "*is our HOPE*" (Eph. 2. 12; 1 Tim. 1. 1). How truly excellent is this knowledge of CHRIST JESUS our LORD as we learn the TRUTH as TRUTH is in JESUS! How blessed it is to be able to say "*I know Him Whom I have believed*" (Phil. 3. 8; 2 Tim. 1. 12, R.V.), knowing that He can so truly say "*I AM . . . the TRUTH*" (John 14. 6).

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

Is the "fulness of the times" referred to in Eph. 1. 10 the same period as that spoken of in 1 Cor. 15 as "when He shall have subdued all things unto Him".

ANSWER A.

It is my view that these two periods are the same. The "fulness of the times" is when all times will have run their course, served their purpose and reached their end. Each of these periods of "times" was characterised by a peculiar thing, such as law, kings, prophets, grace, etc. The "millenium" is itself one period or "time"; that will be a great testing era, and therefore, until it is finished it would not be possible to bring in the "fulness of the times".

The passage in 1. Cor. 15 looks on to the end, when the Lord Jesus will have returned and set up His Kingdom, having put down every enemy, inclusive of the last enemy which is death. Now death will not finally be put out of action until immediately prior to the judgement of the great white throne. The resurrection of the unbeliever to judgement will be the final act of the abolishing of death, when this last great enemy will then be destroyed. Prior to that event the Lord will have reigned for a thousand years, as it is written: "He must reign until He has placed all His enemies beneath His feet." Thereafter He will hand the Kingdom to His Father in a fully subject condition.

The "fulness of the times" then comes after the end of the millenium: the subjection of "all things" comes after the end of the millenium also. Therefore, the two phrases seem to refer to the same period.

E.W.R.

QUESTION B.

If Romans 2, vv. 7 and 10 teaches that one stands a chance of getting to heaven on the ground of personal merit, what is the need of preaching the gospel?

ANSWER B.

Romans 2, vv. 1-16 teaches us among other things that God is just and fair: and that, provided man attains to the standard which He has set, He in turn

will give to Him eternal life (v. 7). This He will do without regard to national privilege: He will treat Jew and Gentile alike in this regard. The standard He sets is named in vv. 7 and 10 viz. "well doing" and "working good". The real problem is to find the man who complies with the requirement. There is none, for Romans 3. 23 says, "There is none that doeth good, no not one".

Romans 2 vv. 1-16 is part of a sustained argument which commences with ch. 1. v. 18 in which Paul shows conclusively that all men everywhere are sinners, and therefore, need the gospel with which he had been entrusted. He divides mankind into three classes, and the section under review deals with the second class, namely, the moralist, who boasts in his own respectability and condemns those who are otherwise. Paul shows that respectability is not sufficient to enable such an one to escape judgement. Nothing but coming up to God's standard will suffice. This none has done. Therefore, they as much as all others, need a Saviour.—E.W.R.

QUESTION C.

Are the two witnesses of Rev. 11 Jews or are they sent direct by God from Heaven.

ANSWER C.

While two is a number which indicates adequate legal witness, it is apparent that the numeral should not here be regarded symbolically, but literally, for the whole chapter speaks of two individuals who are slain and whose bodies lie in the street.

Who the individuals are is a matter of conjecture. The similarity of their activities with those of Moses and Elijah, and the records in the O.T. of these two men, would seem to encourage that belief that it may be that they are referred to here.

I think they must belong to Israel, for it is a testimony to that earthly people that is in view. "I will give unto my two witnesses" seems to indicate that God in an extraordinary manner raises them up. Possibly they have been on earth before and have passed away without experiencing death in the full normal way.

To speak positively in answering such a question is unwise. All will ultimately become plain and be seen to be an accurate forecast.—E.W.R.

The Lord's Work and Workers

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

ALDERSHOT: Park Hall, Lower Farnham Rd. June 3 at 3.30 and 6. Cissionary. D. Howell, E. G. Wheeler.

CADISHEAD: Lancashire Tent. June 3 at 3 and 6. A. J. Allen, F. Whitmore.

CAMBRIDGE: Panton Hall. Missionary. June 3 at 3.45 and 6. H. A. Coleman, A. Pulleng.

ISLE OF WIGHT: Summer season Gospel Tent and Bible Coach work will be engaged in by And. K. Philip and A. Johnson.

MORETON-IN-MARSH: Forse Way Hall. June 3 at 3 and 6. H. Evans, H. Steedman.

NEW MALDEN: Mount Pleasant Gospel Hall, Dickerage Lane. June 3 at 4 and 6.15. D. Gooding, P. T. Shorey, C. E. Stokes.

NUTLEY: Forest Hall. June 3 at 3 and 6. G. Gaunt, P. J. Poole, W. E. Reynolds.

PURLEY: Montpelier Hall, Biddalgh Rd. 21st Anniversary. June 3 at 3.30 and 6. Dr. L. Bier, G. E. Harpur, D. Morrison.

NORTH HARROW: Elmfield Hall, Imperial Drive. Sisters' Missionary. June 9 at 7. Miss G. Brayne, Mrs. A. G. Clarke.

STANMORE: Culver Grove Hall. June 10 at 3.45 and 6.15. Messrs Griffiths, H. P. Barker, S. V. Scott-Mitchell.

HOVE: Rutland Hall, Rutland Rd. June 10 at 3 and 6. Sisters' Missionary. Mrs. Biffen, Mrs. Dibble, Mrs. Suckling, Mrs. Wildish.

LEWISHAM: Loampit Gospel Hall. June 10 at 4 and 6. Missionary.

LIGHTWATER: June 10 at 3 and 6. J. H. Bathgate, T. Cartwright, R. G. Lord.

LINGFIELD: Mission Hall. June 10 at 3.30 and 6. J. B. Watson, H. F. Wildish.

LIVERPOOL: Tent, Lister Drive, L.13. June 10—July 8. W. Ainslie, D. R. Meadows, I. J. Ruddock.

SHEFFIELD: Cemetery Rd. Hall. June 10 at 3 and 6. A. J. Allen, E. Harrison.

SKELMANTHORPE: Saville Rd. Hall. June 10 at 3 and 5.45. H. Bell, G. E. Harpur.

SHILLINGSTONE: Gospel Hall. June 14 at 3 and 6. Open Meeting.

EXMOUTH: Gospel Hall. June 17-24. W. W. Campbell, E. W. Rogers, R. Scammell, (D. G. Govier, "Colinhurst", Halsdon Ave., Exmouth.)

HERTFORD: "Goldings" open-air convention, June 17 at 3.30 and 6. R. W. MacAdam, S. K. Hine, S. F. Olford.

HARROW: Belmont Hall, Pinner Rd. June 24 at 3.30 and 6. J. Jackson, F. McConnell.

HIGHAM FERRERS: Milton Hall, June 24 at 3 and 6. Dr. F. J. Harlow, S. D. Thomas.

NOTTINGHAM: Clumber Hall, High Cross St. June 24 at 5. Farewell to Mr. and Mrs. D. Howell.

RICHMOND: Clarence Hall. June 24 at 4 and 6.30. H. P. Barker, H. F. Wildish.

WEST MERSEA: Assembly Hall. June 24 at 3.15 and 6. H. J. Brearey, M. Kagan.

HOLBORN: Kingsway Hall, Kingsway. June 30 at 6. Missionary P.M.

SOUTHBOROUGH: Parochial Hall. Aug. 7 at 3 and 6. H. P. Barker, A. E. Brown.

NEQUAY: Marcus Hill Gospel Hall. Aug. 13-25. E. W. Rogers.

EASTBOURNE: Bible Readings, Oct. 7-14. A. J. Crick, H. Bell. (Correspondence: C. Goldfinch, 1 Douglas Rd., Tonbridge.)

DEVON & CORNWALL Evangelistic Unit: Copies of Report and Balance Sheet to be had from Norman M. Bond, "Westcroft", Whitchurch Road, Tavistock.

CUMBERLAND: Gospel Van is at present near Longtown, with Wm. Scott engaged in open-air and tract distribution work.

SCOTLAND: TENTS, CARRIAGES, ETC.

AYRSHIRE: Gospel Tent, With Mr. A. Greenwood, Southport, in charge, has been pitched in the Mainholm Housing Estate, near Ayr. Opening Conference on Sat. May 27.

LANARKSHIRE: Gospel Tent is at East Kilbride, with Mr. S. Thompson, Newtonards, in charge of the work. Mr. T. W. Hickling is visiting outlying districts with his Bible Van.

WIGTOWNSHIRE: Gospel Tent will be pitched at Sandmill farm, near Sandhead, from June 4, with Mr. Wm. McVey and Mr. J. Hutchinson in charge. Conference in Tent on June 21 at 12 o'clock, with W. Harrison, Wm. McVey, and J. Hutchinson.

ABERDEENSHIRE: at Kenmay: work in Gospel Tent will be commenced by H. Burness, with opening conference in Public Hall on June 10, when A. Craik, P. Murray, D. Walker and H. Burness will take part. Mr. Burness will be assisted by F. Haggerty, who is commended to the Lord's work in Bolivia. Prayer valued for this effort and the surrounding district.

GALLOWAY CALLING: Gospel Rally at Dalbeattie, July 1, from 3 till 7.30; tea at 5 p.m. Bus loads or parties would greatly assist by notifying Wm. Scott, Victoria Villa, Creetown. Other Rallies—Castle Douglas, July 8; Kirkcudbright, July 15; Newton Stewart, July 22.

INVERURIE: Conference has been fixed for Aug. 9. (Correspondence: Mr. R. Donald, "Manilla", Blackhall Road, Inverurie.

AYRSHIRE Missionary Homes. Received by W. R. Hood, 68 Irvine Road, Kilmarnock, from Feb. to Apr., 1950. Anon., Dunfermline, £2; Ardrossan A., £2; Wellmeadow, Paisley, £5; West Kilbride, £5; Glenbuck, £5; Crosshill, Ayrshire, £5; Central, Kilmarnock, £7; Elim, Kilmarnock, £5; Elim, Glasgow, £10; Waterside, Irvine, £7:10:6; Two Sisters, Prestwick, £5; A Sister, Pathead, £1; Annbank A., £10; North Shields, £2; Glenburn, £10.

IRELAND: REPORTS.

- H. PAISLEY continues at Armagh with interest.
 C. FLEMING encouraged in meetings at Dollingstown.
 A. COOKE is having well attended at Ballinaloob.
 T. McKELVEY & T. WALLACE at Castlemellon, Co. Tyrone.
 H. BAILLIE had a series of Bible Readings in Central Hall, Bangor.
 E. ALLEN & J. WELLS have had helpful Bible Readings at Ballykeel and Kilkeel.
 T. W. BALL & J. H. HOGG continue at Bessbrook with interest.
 FISHER HUNTER (U.S.A.) is having appreciated meetings for saints in different parts of the Province.
 R. HULL is at The Flush, Near Belfast.
 R. CRAIG & S. WISHART in a Portable Hall at Rallessy where interest continues.
 A. COOK & R. BEATTIE near Creduff.
 BELFAST: Albertbridge Rd. Assembly. Time of Breaking of Bread now 11 a.m. instead of 11.30 a.m.
 W. McVEY & H. SCOTT had some conversions in Dooran, Co. Donegal.
 ALFRED LENNOX (on furlough from Grenada, B.W.I.) has been ill with pleureisy for six weeks, but is now recovering and hopes (D.V.) to return in October.
 T. McCAUGHAN & J. MARTIN had 6 weeks' meetings at Stranocum, where the Lord richly blessed in the salvation of souls.
 R. PEACOCK: Finished at Ballymahinch. Large meetings, some conversions, and the Lord's people blessed. Commencing near Saintfield.
 S. W. LEWIS hopes to have new Portable Hall at Whitecross, near Raphoe, Co. Donegal.
FORTHCOMING TENT EFFORTS:
 S. JARDINE & S. ABERNETHY, near Ballycastle.
 F. BINGHAM at McAdam's Cross Rds., near Dromore.
 I. McMULLEN & H. PAISLEY at Carrickfergus.

"WITH CHRIST."

- Mrs. R. M'CARROL, Peterhead, on April 24, aged 81. Connected with assembly for many years, and known for her hospitality and love for the Lord's people.
 HUGH H. HYSLOP, Springhill, Nova Scotia, passed home on Dec. 24 last. Born in Ayrshire, and in early life

associated with assembly in Hamilton before going to Canada, he was highly esteemed by all who knew him for his generosity and hospitality.

GAVIN HENRY MOWAT, at Balovale, Central Africa, called home on May 12, after 39 years of service for the Lord in that Continent. Saved as a boy of 12 in Leith, Mr. Mowat was ever active in the gospel from the beginning. A talented brother, he acted as leader of praise in Picardy Assembly (now Bellevue Chapel), Edinburgh, where he was also superintendent of the S.S., and leader in Tract Band work. Failing health necessitated a change to Durban for a few years, where our brother and his wife were host and hostess in the Concord Missionary Home; but the work in the interior was ever heavy on his heart, and only a few months ago Mr. & Mrs. Mowat returned to the scene of their early labours. The state of his health, however, soon deteriorated, and he was advised to seek recuperation in the native air of the homeland. Passages were booked for August, but our brother passed suddenly into the presence of His Lord whom he so loved and served. Prayer is asked for his widow and six children.

Miss **ELIZABETH GRAHAM**, Carlisle, passed away suddenly on April 21. Saved in girlhood, our sister was in fellowship at Hebron Hall for 26 years. Engaged in Sunday School work, and ever bore a bright testimony. Her text—Eph. 4. 32.

JAMES E. JOHNSTON, missionary in India, passed to be with the Lord at R. V. Hospital, Belfast, on May 5, aged 74. Going out from Adams Street Assembly in 1904, our brother engaged in the Lord's work at Karmatar, Bihar district, until failing health determined his return for rest and change over 3 years ago. A large and representative company gathered for the funeral, conducted by Messrs George Watson, Samuel Gilpin, and Wesley Crawford, the latter having joined Mr. Johnston at Karmatar and recently home on furlough. Service at the grave was conducted by Messrs T. W. Ball and D. L. Craig.

Mrs. **ANNIE McKECHNIE**, Glasgow, on April 2, widow of Roderick McKechnie. Saved in early life, and in Hermon and Wellcroft Halls. Later in Knightswood and Burnside assemblies. A faithful sister, who bore a bright testimony and was given to hospitality.

Mrs. **ANDREW GREER**, Sheeptown, Newry, on April 29. Saved in early life, and in fellowship in Newry Assembly. Bore a quiet, consistent testimony. She will be missed.

Mrs. **CAMPBELL**, Kilmarnock, on May 10, aged 64. Saved in early life, and for a number of years in fellowship at Elim Hall. Ever bore a quiet and consistent testimony.

Mrs. **JAS. ROBERTSON**, Darvel, on April 28, aged 94. Widow of the late James Robertson, and in assembly fellowship at Darvel for 65 years. Her

home was ever open to the Lord's people, and she was given to hospitality. A true "mother in Israel".

JOHN CRAIG, Troon: for over 40 years associated with the assembly at Catrine, where our departed brother laboured fervently in the gospel and had a constant care for the assembly. A "brother beloved", he was highly esteemed.

Mrs. W. SHERRARD, Coleraine (suddenly). Saved 34 years. Given to hospitality. Husband and seven children left—all saved. She will be missed.

JASPER T. JEFFERS, of Bandon, Co. Cork, was called home on Lord's Day, April 16. Born in Bandon in 1878, our departed brother was led to know the Saviour at the age of 14, during meetings by J. J. Sims in Cork City. For over 50 years he led a devoted life of service to His Lord, while still engaged in business. His great concern for souls and the spread of the gospel in Southern Ireland found him travelling

over wide districts for regular cottage and gospel meetings, and through times of trouble he carried the major responsibility of the assembly in Bandon. Seldom has the community witnessed such a large gathering at the funeral of a man greatly beloved for his godly life and faithful testimony. The services were conducted by brethren George and Reginald Squire.

ADDRESSES, PERSONALIA, Etc.

KILBARCHAN: Correspondent: Mr. R. W. Meikle, 2/4 Ewing St., Kilbarchan, Renfrewshire.

ARBROATH: Gospel Hall, Park Street. Correspondent: Mr. Thos. McKnight, Elimelech, Hillend Rd., Arbroath.

HENGOED, Glam.: Gospel Hall. Correspondent: Mr. H. O. Lewis, 9 Dilwyn Ave., Hengoed, Glam.

S. JARDINE should now be addressed: 8 Ashton Park, Finaghy, Belfast.

LORD'S WORK FUND

FOR THE TRANSFER OF earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific direction in the forwarding of this practical fellowship, the distribution of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion. Facilities are available for remitting to non-sterling countries.

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April:					
24—J. McD.	15	10	—	
T.F.	1	—	—	
J. & M.B.	2	—	—	
Ballybollan A.	60	—	—	
25—J.A.	1	—	—	
May:					
1—A.T.S.	1	—	—	
J.A.W.	10	—	—	
E.T.	14	—	—	
Mrs. S.B.	30	—	—	
Bute Hall, Prestwick	.....	25	—	—	
2—Nemo	.....	10	—	—	
J.N., Coalhurst	.....	1	6	—	
3 John	.....	2	—	—	
Waterside A., Irvine	.....	8	10	6	
3—D.H.F.	.....	10	—	—	
8—T.McN.	.....	6	—	—	
T.B.	.....	10	5	—	
Miss R.E.T.	.....	25	—	—	
9—Whitburn A.	.....	14	—	—	
C.B.C.	.....	10	—	—	
12—S.B.G.	.....	1	—	—	
Bridge of Weir B.C.	.....	2	—	—	
W.McN.	.....	5	—	—	
C.C.	.....	10	—	—	
Bethany Hall, Stevenston	.....	14	—	—	
Albertbridge Hall, Belfast	.....	8	—	—	
18—Calderbank A.	.....	3	—	—	
Ballybollan A.	.....	25	—	—	
Ballykeel A.	.....	12	—	—	
Burnsfoothill A.	.....	5	—	—	
J.A.	.....	1	—	—	
R.A.J.	.....	5	—	—	

£347 11 6

Receipts, Payments, and Vouchers examined and found correct for period ending 18th May, 1950.

Office Expenses, Bank Charges, and other Incidentals in transferring Funds.

April:					
24—J. McD.	.....	10	—	—	
T.F.	.....	1	—	—	
Ballybollan A.	.....	10	—	—	
T.A.B.	.....	10	—	—	
May:					
1—A.T.S.	.....	1	—	—	
Mrs. S.B.	.....	10	—	—	
Bute Hall, Prestwick	.....	2	10	—	
2—Nemo	.....	10	—	—	
Westbank A., B.C.	.....	15	8	—	
Waterside A., Irvine	.....	4	—	—	
8—T.McN.	.....	5	—	—	
Miss R.E.T.	.....	1	—	—	
9—Whitburn A.	.....	7	6	—	
C.B.C.	.....	2	6	—	
12—L.A.P.	.....	10	—	—	
Bethany Hall, Stevenston	.....	5	—	—	
18—E.C.	.....	5	—	—	
Ballybollan A.	.....	5	—	—	
R.A.J.	.....	5	—	—	

£9 6 8

For Needy Saints and Relief in War-stricken Lands, through Elder Brethren and Labourers in the Field.

May:					
2—J.N., Coalhurst	.....	12	10	—	
R.K., Laxy	.....	10	—	—	
Westbank A., B.C.	18	—	—	
12—L.A.P.	3	10	—	

£22 12 10

Signed

W. WEIR
D. McKINNON

Hon. Joint Auditors.

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The Believer's MAGAZINE



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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THE LORD'S SUPPER

by THE EDITOR.

Communicants

ONE of the questions regarding the Lord's Supper which has agitated Christian communities from very early times is: Who should be permitted to celebrate? Who should "communicate"? That question still is asked, and still causes division of opinion.

AS early as the fourth century Priscillian, a converted Spanish gentleman of unusual culture, and with a conviction born of personal exercise, had to defend himself against detractors because he maintained that the celebration of the Lord's Supper should be confined to worthy believers, and because he objected to taking the Supper with "frivolous and worldly-minded persons". The very fact that he felt himself compelled to object is evidence that the practice of permitting undesirable persons to celebrate was becoming quite common.

AFTER the so-called "conversion" of Constantine, the amalgamation of Church and State hastened the development of a condition of church fellowship which called for protest by those who wished to preserve some semblance to the purity and simplicity of primitive Christian ways. The adoption of the name "Catholic" by those who acknowledged the primacy and example of Rome led to further complications and aggravated those differences which existed in many parts of the Empire. Gradually numerous practices not found in the New Testament were tolerated, and those who objected were ostracised and persecuted. Mr. E. H. Broadbent writes in 'The Pilgrim Church': "Whenever the Church had the power of the State at its command, it used it for the forcible suppression of any who dissented from its system, or in any way refused compliance with its demands, and great numbers through indifference, or interest, or fear, yielded at least an outward obedience. There were, however, always some who could not be induced to do this, but who still endeavoured to follow Christ and keep the teachings of His Word and the doctrine of the Apostles. Those were continually the objects of persecution."

AS there was a growing liberality of mind in the "Catholic" church regarding the people who should be permitted to celebrate the Lord's Supper, those who wished to follow the pattern of apostolic gatherings found themselves in opposition to a common practice. Even at the beginning of the second century, in writings outside the pale

of those books which later were to be accepted as canonical, is such a caution as the following taken from the Didache or 'Teaching of The Twelve': "And let no one eat or drink of your Eucharist, but they that are baptized into the Name of the Lord: for regarding this the Lord hath said: 'Give not that which is holy to the dogs,'" (i.e., to unbelievers).

JUSTIN MARTYR, who wrote about the middle of the second century, informs us that only those who are baptized and believe the Christian teaching to be true and live as Christ commanded are to be allowed to partake of the Lord's Supper.

SINCE the days of the union of Church and State so wholesale has been the departure from the simple ways and practices of first century Christians that those who have maintained that only baptized believers walking worthily of the confession of faith, adorning the doctrine of God our Saviour, should be permitted to celebrate the Supper, have suffered ecclesiastical excommunication by the "State Churches", and have often been silenced by violent death. Constant protest has been made against the practice of admitting all who have only submitted to the official mode of baptism, even although they do not give evidence of regeneration in a life that endeavours to please God.

THE degeneration of the Lord's Supper from an unpretentious gathering for remembrance and proclamation into the "Mass" of the "Catholic" church called forth vigorous protests, and numerous Christian communities endeavoured to maintain the primitive simplicity even when confronted with papal anathemas and cruel persecution. The Waldenses, the "Friends of God" in the fastnesses in the Swiss mountains, the Hussites and many others who were designated "heretics", kept the original tradition by admitting only believers. In the seventeenth century the saintly Goodwin in England was severely dealt with by ecclesiastical authority because he would not allow his people to attend the Lord's Supper unless they were really Christian in their walk and conversation.

THE more the human element enters into man's conception of the "Church", the more likely will there be a departure from the original pattern for practice as given in the New Testament records. Since the third or fourth century men have been acting on the "unproved assumption that the Church is an aggregate of visible and organised societies" (Dr. E. Hatch, in 'The Organisation of the Early Christian Churches'). Leaders, anxious to maintain control over a

well-defined system, have been compelled to safeguard their own positions by imposing upon others their ideas, and have done so by issuing decrees and formulating creeds and confessions which have created a sense of security. It is more important in their estimation, it would seem, to conform to the rules of men than to abide by the teaching of the Scriptures. The fact is obvious "that the vast majority who form the organised Systems . . . do not guide life by the principle of owning, by practical obedience to His precepts, that Jesus is the Son of God. The very systems themselves, in varying degrees, disregard His revealed will as to the nature and conduct of His house, the church of God".*

CONSEQUENTLY, it is not surprising to discover that much that passes for "Church order" in these systems can find no condonation in the New Testament, which ought to be the final court of appeal in all matters ecclesiastical. That departure is not only true of the great systems known as "The Roman Catholic Church" and "The Greek Catholic Church", but also of the various branches of the so-called "Reformed Churches". Their attitude to the question as to qualifications for admission to the Lord's Supper is an example of disregard for the original pattern.

"We look for the Saviour"

Philippians 3. 20, 21.

Saviour, Thy loved-ones are looking for Thee,
Our redemption is drawing near:
Long have we waited, how raptured to see,
Thy face when we meet in the air.

Changed in a moment Thy likeness to bear,
In glorious bodies to shine:
How rich is the grace which calls us to share,
The glory and bliss which is Thine.

The ages to come will tell of Thy love,
Its story will never grow old:
Those wounds in Thy hands we shall see above,
For ever that love will unfold.

Lord may this Hope in our hearts brightly burn,
From all earthly dross set us free:
Loving to serve Thee until Thy return,
Our lives consecrated to Thee.

—W. E. Earl.

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rotheday.

(vi) Christ and the Scriptures

[T] was a great moment when the Son, by Whom all things were created, condescended to come to earth in "the likeness of sinful flesh". His humanity was as real as His eternal Deity. He accepted all the conditions incidental to men (sin apart, Heb. 4. 15); He was thus responsible to be obedient to the One Who sent Him, and His obedience was perfect, His deep delight (Psa. 40. 8). He found in the hands of the Jewish people the Old Testament Scriptures—law, prophets, and psalms (Luke 24. 44)—just the books that we are familiar with to-day under the same title. Although the people and their religious leaders were by no means right with God, they regarded the sacred writings with respect, and they guarded them with jealous care.

What was the attitude of our Lord to these writings? The only perfect Man who ever trod the earth, our Exemplar—how did He regard the books of Moses, Isaiah, Daniel and others? The answer to this question is vital to us. Mark 7. 13 is decisive. When reproving hypocritical scribes and Pharisees He said, "making the Word of God of none effect through your tradition". **"The Word of God"**: let us not fear to speak of the Scriptures as He spoke of them. On another occasion He said, "the Scripture cannot be broken" (John 10. 35). In all His movements He was careful to fulfil every prediction concerning Himself. Thus He took up residence in Capernaum in order that Isaiah 9. 1 might be fulfilled (Matt. 4. 12-16); and even in the painful circumstances of Gethsemane and Calvary He remembered the Scriptures, and submitted to their accomplishment (Matt. 26. 54; John 19. 28).

When the tempter came to Him in the wilderness, He did not overwhelm him by His power, nor did He dismiss him with a sharp word, He met him with the Scriptures. Had He done otherwise the story of our Lord's temptation would not be helpful to us. In reply to all that the evil one said, with spiritual skill He drew shafts from the Divine armoury, and the quotations were so apt that the deceiver felt the force of them. The Lord's first reply made the whole position clear: "it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4. 4). **"Man"**—yes, He took that place, and

acted as man always should when tempted to move independent of his Creator. The lesson of dependence was never learned by Israel in the wilderness; God's blessed Son, the Second Man, needed no discipline in order that He might learn it (Deut. 8. 3). Three texts, well chosen, sufficed for the complete discomfiture of Satan. The success that he gained over the first man in a well-stocked garden was not repeated with the Second Man, although He had been foodless forty days in the wilderness. If we in our turn are to be able to beat off the enemy, we must seek to be fully acquainted with the Word of God. Only thus shall we be skilful in our use of Divine words suitable to the hour of need.

Not only with Satan, but with others also, the Lord appealed to the Scriptures. To the lawyer, who, tempting Him, asked, "Master, what shall I do to inherit eternal life?" He replied, "What is written in the law? how readest thou?" (Luke 10. 25, 26). To the faultfinding Pharisees in Matt. 12. 3 He said, "Have ye not read what David did?" To the Sadducees on another occasion He said, "Ye do err, not knowing the Scriptures, nor the power of God... have ye not read that which was spoken to you by God?" (Matt. 22. 29-32). His use of Psalm 110. 1 was baffling to His enemies. After a day of questions from several, our Lord turned abruptly upon the Pharisees, and demanded of them, "What think ye of the Christ? Whose son is he?" They professed to be waiting for a deliverer known as the Christ—Well—"Whose son is the expected One?" They answered—"the son of David". Our Lord instantly appealed to the words of Psalm 110: "How then doth David in Spirit call Him Lord, saying, Jehovah said unto my Lord, Sit on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" (Matt. 22. 41-46). The people were at that moment face to face with the promised One—David's Son (truly human), yet David's Lord (truly Divine). Sacred mystery! Oh, the sorrowful blindness of the most favoured nation on earth!

It is important to observe that in His handling of the Scriptures our Lord verified some of the very things which perverse critics question to-day. In Matt. 19. 4, He spoke of the creation of a single pair; in Matt. 24. 38, of the flood; in Luke 17. 29, of the destruction of Sodom; in John 6. 30-33, of the manna in the wilderness; and in Matt. 12. 40, of Jonah's three days' sojourn in the fish's belly. Whom shall we believe, Him Who is emphatically "the Truth" (John 14. 6), or men who give no clear evidence that they have any knowledge of God at all? Amongst other Old Testament

incidents verified by our Lord are Elijah's visit to the widow of Sarepta, and the healing of Naaman the Syrian in the days of Elisha (Luke 4. 25-27). If we would be Divinely wise, we shall say with Paul, "believing **all things** that are written in the law and the prophets" (Acts 24. 14).

What an interesting Bible talk the risen One had with two disciples on the road to Emmaus! Although they were familiar with the Scriptures they were perplexed concerning the things which had befallen the One in Whom they had put their trust. He called them foolish ones for not believing **all** that the prophets had spoken. The prophets had not only spoken of the promised Christ as the Deliverer of His people from all their foes, they had also spoken of His suffering and death. In the ways of God it behoved the Christ to suffer, and then enter into His glory. "Beginning at Moses and all the prophets, He expounded unto them in **all the Scriptures**, the things concerning Himself" (Luke 24). Dare we doubt any of the contents of the Old Testament with such a narrative before us? It is blasphemy to suggest that the Lord sanctioned popular errors when speaking to the people, and it is folly added to blasphemy to suggest that He erred when risen, for even we shall cease to make mistakes when we attain to the resurrection from amongst the dead.

As proof of our Lord's exactness in dealing with the written Word we draw attention to John 7. 22. Speaking of circumcision as part of the legal code given to Israel by Moses, he said, parenthetically, "not that it is of Moses, but of the fathers". Circumcision, as we know, was Divinely instituted in Abraham's day (Gen. 17. 10). In the eyes of the Son of God, walking here in manhood, the Holy Scriptures were absolutely correct and authoritative; for (although the writers were many) the whole group of writings originated in God.

(Next (D.V.), "The Gospel Writers")

PERSECUTION

Recently brethren in Shawinigan in Quebec experienced violence and abuse when a Hall, newly opened for the gospel, was destroyed. A brother writes: "It appears that now the Mayor of Shawinigan has been forced to admit liability for the damage, due to the protests from all over Canada and elsewhere. This is a resounding defeat for the RC's and will cause them to be more antagonistic to the believers, and thus we need to pray that the LORD will give them grace and protection."

REQUESTS

"DRAW ME" —(Song of Songs 1. 4).

"DRAW ME"! These words indicate a spiritual development: moreover, love cannot bear separation. True affection for any person creates intense desire to be in that one's company. Dr. Chalmers once spoke of the "expulsive power of a new affection"; this is true in spiritual things when the old desires are superseded by new ones. Perhaps we could add to this and refer to the "attractive power of a new affection". It is good to know that what once allured and attracted has no longer any appeal; the old loves have been dispelled, and there has been an inborn desire to become totally absorbed with the Lord Jesus Christ Who is the magnet of attraction for His people. We not only discover Him as our Saviour, but we experimentally get to know Him as the object for our heart's affection.

There was only one object filling the vision of the woman in S. of S. ch. 1, and that was her lover! The Holy Spirit, through the Word, brings Christ before us in such a way that "with His beauty occupied, we elsewhere none may see".

"Drawn by such cords we onward move,
Till round Thy throne we meet:
And captives in the chains of love
Embrace our Saviour's feet."

The disciples of our Lord were each loved. Peter, James, and John were specially selected to fill a place nearer than the others, particularly on the Mount of Transfiguration and in the Garden of Gethsemane; yet one man knew an attractive power that the others failed to apprehend or appreciate. An open bosom on which John's head was laid speaks volumes to all our hearts. John knew that attractive power: do we?

We may all be disciples; yea, some may get to that near place of privilege enjoyed by the three select ones. But how few of us ever get to the bosom of our Lord as did John? The bosom of the Lord was open to twelve disciples, yet only one put his head on it. What nearness! On the breast of the lover of our souls, conscious that His great heart palpitates in deepest affection for us!

In John 4 the woman of Samaria was drawn to Him through an empty, aching heart. We may, too, have been drawn in our misery for blessing; but we may continually be drawn to Him because of His matchless worth.

Mary of Bethany was drawn by the realisation of His love to her. There was no home on earth to which the Lord resorted with greater pleasure—each sought to be near Him. At the Lord's feet is the place chosen by Mary. She well knew the place of unlimited grace; for He drew her! Doubtless her unbreathed longing could be expressed in the words before us—"Draw me!"

If the individual knows the "attractive power of a new affection" it will influence others, then there will be the drawing of the aggregate. "Draw me, we will run after thee." It is first the power of affection

on the individual, then on the assembly. Thus we note progress—"We will run after thee".

What effect had this attractive power upon those who came under its spell? "Martha served", is one answer. In the case of Lazarus we are told, "Lazarus was one of them that sat at the table with Him", and this suggests sweet communion. Mary took that precious ointment and anointed the Lord's feet, and this betokens adoration and worship.

Some who are attracted to Christ Jesus the Lord feel they must serve, while others are led to worship. The fact is this that He is worthy of every activity of our renewed beings—service, communion, and worship: yea, He is worthy of our very best, though our very best is oft unworthy of Him.

—W. FRASER NAISMITH.

E.V.W. CAMEO

THE work in D. started in June, 1949. The corresponding brother of the Assembly invited me to go for a week-end for English Meetings. I wrote back, asking if there were any Camps in the district, and I explained that I could only go if there were E.V.W. Camps I could visit. He wrote back, saying, there was a Camp two miles outside the Town, so I decided to go. They gave me a great welcome, and in one meeting I spoke about their responsibilities to the "Strangers within our gates", with the result, the Elders remained after the meeting to discuss the ways and means of approach. In that meeting it was decided that two brethren should go with me on the Sunday afternoon to the Camp. We went, saw the Warden, who was exceedingly helpful, and offered us tea. He told us to go anywhere in the Camp and do our work, so I took them round different huts, and introduced them, also asking them to give their testimonies. All were interested and wanted us to visit them again. In the evening meeting at the Hall, I recounted what had happened in the Camp, and pleaded with all the assembly to back up the efforts of the two brethren, and invite the Slavs to their homes, etc. The whole assembly said Amen, and they went to it, with very good results. Later, I told them I was sending up our Polish brother Heit, and I sent notices in Polish to the Camp inviting them to the Hall, and announcing that he would speak in the Camp. Everything was arranged and brother Heit had a time of blessing. He went again, with grand results.

One of the two brethren referred to missed the presence of one of the men in the E.V.W. meetings for three times, so he thought it was time to make enquiries. He found his address and went there. It was the attic room in a building. The man was ill and no one to help him. Mr. X. told him to pack his things, while he rolled the mattress up and placed it on his own shoulders. People were amazed to see a well-dressed gentleman carrying a mattress and a bag, and a man with a few more bags. They arrived in Mr. X.'s home, the man was put to bed. Mrs. X. nursed him, and he was told he could be there

until he was quite well, and then could look for better lodgings. Practical religion like that will never be lost on these men, and the news will spread. Mr. and Mrs. X. have their home always full of these people, and they love to go to the Hall with them. Some six have been saved, and they are keen on bringing others now to the Saviour. It would be a good thing if brethren in other districts would get the Slav believers absorbed into their own English meetings. They would learn English quickly in this way and would observe scriptural truths and ways better.—*D. T. Griffiths.*

Now, how long is it since six have been converted in *your* assembly? Here is a work crying out to be done. If there is an E.V.W. Camp near you, we will gladly supply tracts and Scriptures in the languages required and will help you in every way possible. If desired, one of our brethren speaking the language will visit the Camp with brethren from your assembly, introduce them and make it easy for you to continue the work.

You will find, as many others have found, that there will be real blessing also in your own assembly. Hearts that are stirred up to take the Gospel to these needy souls become themselves warmed and encouraged.

Can you view with unconcern a Camp of these people in your neighbourhood, many of whom have never had in their hands any part of the Word of God? Ought you not to do something for them? Will you do what you can?

Time, how short! Eternity, how long!—*Ransome W. Cooper.*

Notes on the Epistle of James

by W. E. VINE, M.A.

Verse 10

And the rich, in that he is made low:—The word rendered "made low" is the noun *tapeinōsis*, which signifies "lowliness", lit, 'in his lowliness', i.e., in his low degree. The "rich" is as much a brother as the poor. His crown of glorying, or exultation, is after all that as a matter of fact he is spiritually in a lowly position. By a right use of his wealth he can make himself a servant of his brethren and thus fulfil the Lord's word in Matt. 6. 19.

because as the flower of the grass he shall pass away.—The rich brother needs to remember that his riches are merely temporary. They may vanish during his lifetime. He cannot carry anything away with him when he dies. This clause, which is a quotation from Isaiah 11. 6, is applicable to all, but the warning is likely to be forgotten especially by the rich person. If he has used his riches in recognition of his truly lowly position and on behalf of others, his passing from this life will mean an enjoyment of far greater riches than he ever had here.

Verse 11

For the sun ariseth with the scorching wind and withereth the grass:—The aorist tense of the verb rendered "ariseth" is here the gnomic aorist; that is, it expresses what always happens and vividly states what represents all cases. The east wind, blowing from the Syrian desert, was hot and parched the vegetation; it became specially injurious if it developed into a storm.

and the flower thereof falleth, and the grace of the fashion of it perisheth:—Literally, 'the grace of its countenance', that is, its outward appearance. The tenses are aorist as before.

so also shall the rich man fade away in his goings.—The verb rendered "fade away" is in the passive voice and might be rendered "be blighted". The corresponding adjective is found in 1 Pet. 5. 4, of the crown that fadeth not away, literally, 'the amaranthine crown'. The "goings" may refer to the ordinary circumstances of life, but the probability is that there is a direct reference to the journeyings of the merchants for money-making purposes. This is confirmed by 4. 13.

In verses 12 to 16 the subject passes to that of temptation. Some would connect this with verse 4, but there the subject is rather that of trials, here it is a matter of temptation to do wrong.

Verse 12

Blessed is the man that endureth temptation:—The introductory phrase is frequent in the Psalms and is used by the Lord in the Sermon on the Mount.

for when he has been approved,—The word *dokimos* means approved as the result of proving. The word is used in the Septuagint of coins and metals; e.g., in Gen. 23. 16, "four hundred didrachms of silver approved with merchants"; in Zech. 11. 13 in regard to the thirty pieces of silver, "cast them into a furnace and I will see if it is good (approved) (metal)".

SELFISH INTERESTS LAID ASIDE

The richest quality of love is sacrifice, and the noblest credential of any work is the spirit on the part of its members which has laid every selfish interest down at Jesus' feet, and counts all things loss for Christ; which holds its money, its friendships, its life, all subservient to the Master's claim, and, living a dying life, at last gives life itself as a willing offering to Him Who gave His life for us.

In this selfish and luxurious age, it is the rarest quality found, but it is the most needed, and as the end approaches and the last tribulation draws near, the age of martyrdom will reach the climax, and the tears of sorrow and the blood of sacrifice be transformed into the jewels of the coronation day.

It needs a greater sacrifice sometimes to live than to die, and the men who will be found some day ready to die for Christ are those whose lives are now laid down in ten thousand little tests that come to us from day to day.

THE LORD'S TABLE

by W. FISHER HUNTER, U.S.A.

Where is It and Who are Partakers?

WE shall let Scriptures be the deciding factor in answering the above question. First, it will be admitted by all that a revelation of the doctrine and practice of the Lord's Supper was given by the Lord Jesus to the Apostle Paul, who in turn delivered it to the local assembly (1 Cor. 11. 23-25). Second, it will be conceded that in apostolic days all God's people were in and part of a scripturally gathered and Divinely constituted assembly of saints. When we join these two related facts together, it surely is scriptural to conclude that the Lord's Table is associated with a local church, and that all saints were partakers of it in the beginning of the Church's history.

But at the present stage we have a condition that did not exist in apostolic days. Today, all God's people are not in assemblies seeking to follow the New Testament pattern. On the contrary, many of them are members of man-made and humanly-constituted religious organizations, with which the Lord's Table could not scripturally be associated. Since the Lord's Supper is related only to a Divinely constituted assembly, and Scripture never contemplates a Christian partaking of it apart from such a place, it is difficult not to conclude that all Christians who are not in, and of such an assembly, are not partakers of the Lord's Table, in the sense the New Testament implies.

"But," someone will ask, "if what these religious congregations have, and which they call the "sacrament" or "holy communion" is not the Lord's Table, then what is it?" We answer, "It may resemble the Lord's Table and His Supper, but it is simply their own supper, their own table." It corresponds exactly to what the Lord's Passover became in Judah—a feast of the Jews (John 6. 4). And it resembles the feast that King Jeroboam gave to the ten tribes who had broken away from God's one and only centre of gathering, the temple at Jerusalem. We read that Jeroboam ordained in Israel (the ten tribes who had false and rival centres of gathering at Dan and Bethel) a feast like unto the feast in Judah (1 Kings 12. 32, 33).

The fact that God put much stress on the place where and the manner how His people Israel should have kept His feasts would indicate the value He put upon those feasts. And His attitude towards and dealings in judgement with

Jeroboam and the false altar he set up at Bethel, as recorded in 1 Kings 13. 1-6, would demonstrate His thoughts concerning departure from His revealed will. Have we any reason to suppose that His attitude and mind have changed as to the manner how and the place where the Lord's Supper should be observed by His people to-day? Or that departure from His will as revealed in the Word of God is not just as grievous to Him as it was in the times of the Old Testament kings?

Assembly Attitude towards Christians not Scripturally Gathered.

To-day, existing along with God's scripturally gathered, Divinely constituted and apostolic ordered assemblies, are religious congregations (churches—so called) that have little or no regard for certain truths and church practices and which, as a result, are destitute of scriptural church order. From such places may come persons to the assembly desiring and expecting to eat the Lord's Supper. Such should be met kindly and treated with consideration, but faithfully and courageously dealt with for their own good, God's glory and the assembly's welfare.

The question of salvation should first of all be taken with them. Assuming that they are saved, it should be definitely ascertained whether or not they are or should be debarred from fellowship on account of doctrinal error or moral evil attached to themselves. If they need not thus be excluded, they should be shown God's Word, His order, which makes eating the Lord's Supper a privilege that follows being received into local assembly fellowship. Those who will not follow this order disqualify themselves from eating the Lord's Supper and have no one to blame but themselves when they are denied the privilege by the assembly.

JOHN WESLEY said:

"If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would set the world on fire."

"I must have a whole Christ for my salvation. I must have a whole Bible for my staff. I must have a whole Church for my fellowship. I must have a whole world for my parish."

Susannah Wesley, with seventeen children, spent one hour each day shut up with God alone in her room, praying for them—and her two sons, under God, brought revival to England while France weltered in the blood of a ghastly revolution.

Six Conditions of Prayer

THE Subject of Prayer is a large one. The Word of God contains so much material on this all important subject that one is deeply conscious of utter inability to deal satisfactorily with it. My earnest desire is to stimulate the longing to engage more in this holy exercise.

"The fervent supplication of the righteous (man) has much power" (James 5. 16, N.T.). To illustrate the power of prayer the case of Elijah is presented and lest we might think of him as an extraordinary man and become discouraged, we are assured that he was a man "subject to like passions as we are". "He prayed earnestly that it might rain" (1 Kings 18). This prayer of Elijah's:—

- (a) Was offered in full assurance of the efficacy of prayer, not as a mere experiment, not as a scheme that might succeed, not as a last resource, but as the right way of procuring the blessing required.
- (b) Was a prayer for a definite object, rain.
- (c) Was offered in expectation. He said to his servant, "Go up, look toward the sea" (1 Kings 18. 43).
- (d) His prayer was persevering. He said, "Go again seven times".
- (e) His prayer was effectual. "There was a great rain" (v. 45).

A devoted Christian said: "You know the value of prayer; it is precious beyond all price. Never, never neglect it." Richard Newton writes, "The principal cause of my leanness and unfaithfulness is an accountable backwardness to pray. I can write, read, converse or hear with a ready heart, but prayer is more spiritual and inward than any of these and the more spiritual my duty is, the more my carnal heart is apt to start from it. Prayer, patience and faith are never disappointed."

Let us consider together, six conditions of prayer

(1) Prayer must be in the Name of Christ

(John 14. 13, 16. 24).

"In my Name" expresses authority and character. Our blessed Lord had taught His disciples many lessons on prayer from the beginning of His ministry, but this lesson of praying "In His Name" was a new one and marked an advance on their former knowledge and experience. In these chapters we have six references to the Name of Christ in connection with prayer, proving that His Name is the key that opens the door to Heaven's resources.

It is the name signed on the bank cheque that gives it value, so the "Name" of Christ brings answer to our petitions. Think of the wealthiest man in your community placing in your hands a book of blank cheques signed by himself and telling you to fill them in as needed. This is just what Christ does when He says, "Whatsoever ye shall ask in My Name, that will I do." Bring your request to God and because of the honour of that Name God will grant your petitions.

(2) Prayer must be in the Spirit

(Jude 20; Eph. 6. 18).

Every believer is sealed with the Spirit and indwelt by the Spirit. (Eph. 1: 13, John 14: 17). We are reminded in 1 Cor. 6: 19 that our body is the Temple of the Holy Spirit, which is in you; and in other Scriptures we are taught that the Holy Spirit plays an active part in our prayer life. (Rom. 8. 26). The word "Advocate" as applied to our Lord, and the word used by our Lord of the Holy Spirit in John 14. 16 are the same and the meaning is "one called alongside to help." Christ as our Advocate pleads our cause before the Throne of God; and the Spirit within pleads in our hearts and prompts the petition; and Christ maketh intercession for us in the presence of God. How essential to guard against grieving the Holy Spirit lest our prayers be hindered! It has been illustrated by the two lawyers in partnership; the one remains in the office and prepares the case, while the other pleads the case in court.

(3) Prayer must be in Faith

(Mark 11. 24; James 1. 6).

Our requests must be based upon the promises given in His Word. A good practice is to find the promise and plead the same before the Throne of Grace. Jesus Himself gives us the charter of prayer at the beginning of His ministry, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7. 7). Also read Hebrews 11. 6, and note, "He that cometh to God (Prayer) must believe that He is (Faith), and that He is a Rewarder of them that diligently seek Him (Promise)". Our faith accepts the assurance that prayer will be heard and answered and pleads the fulfilment of Divine promises.

(4) Prayer must be from an Obedient Heart

(John 15. 7; 1 John 3. 22).

These Scriptures teach that in order to obtain the requests, His Word must abide in us and we must walk in obedience to His commandments. It is true, that God's mercy

and love are the only foundation of blessing, but only those who walk in obedience to His will can expect to enjoy the blessing. A life that is well pleasing to God means a life that is powerful in prayer.

(5) Prayer must be accompanied by an Upright Life

(Prov. 15. 8).

"The prayer of the upright is His delight." "No good thing will He withhold from them that walk uprightly" (Psa. 84. 11). A righteous God cannot tolerate sin, therefore, if iniquity is regarded in the heart our prayers will not be heard (Psa. 66. 18). God delights to answer the prayers of the upright, so it behoves us to act in a righteous way toward all men and especially toward them that believe.

(6) Prayer must be accompanied by a Forgiving Spirit

(Mark 11. 25).

Our blessed Lord said, "When ye stand praying, forgive, if ye have ought against any". The sin of an unforgiving spirit shuts up Heaven. Another has said, "An unworthy, unforgiving un-Christianlike attitude toward our fellows is a sure barrier to effective prayer".

Since God has forgiven us so much, it is a small apprehension of His grace on our part if we refuse to forgive others.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6. 15). Let us make no mistake that to harbour an unforgiving spirit is to render ourselves ineligible for His forgiveness and to forfeit, not our place in the family, but our fellowship with the Father, which fellowship embraces our peace, joy, power and blessing.

The Lord help us to fulfil the conditions necessary in order that our prayers may be effectual and bring blessing to others and to ourselves.—T.G.W.

TWO KINGDOMS

by W. HALSTED, London.

THE Christian in this world to-day has to recognise that he is in two kingdoms, in both of which he has to be subject to the powers that be. Now all authority and power belong to God. He alone is absolute and supreme in His reign, and government of the universe, but has entrusted to men the government of the nations of the earth.

From the captivity of Judah until the coming of Christ to restore Israel, set up His kingdom, and administer the

rule of God upon the earth, the government of the nations has been entrusted to men; the Gentile Nebuchadnezzar was given by God absolute rule over the nations: a "king of kings" (Dan. 2. 37).

Government is in itself good, when rightly administered, for nothing can be worse than a state of lawlessness and anarchy, when as in the days of the Judges, "every man did that which was right in his own eyes" (Judges 21. 25). The basis of all good government is perfect righteousness, by which alone can peace and prosperity be secured.

The first great king (as all world-rulers since his day) failed to glorify God in his rule. Lifted up with pride, he had to be abased, that he might know "that the heavens do rule". "The Most High ruleth in the kingdom of men" (Dan. 4). Since then many have found great difficulty in seeking, "to fear God and honour the king" (1 Peter 2. 7), because in man's kingdom the object is to provide that which is suitable, and pleasing to men, while in God's kingdom that which pleases and glorifies Him. The Lord, as Man in the world, when tested in this respect, said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22. 21). His answer was, as all that He said, perfect. He came to set up His kingdom on earth, but was, as King, rejected and slain. Now in heaven, crowned with glory and honour, all authority and power is given unto Him, in heaven and in earth (Matt. 28. 18).

He is not at present exercising His power to set up His kingdom manifestly on earth; but has introduced a spiritual kingdom, the entrance into which is by a spiritual birth (John 3. 3, 6). The moral characteristics of it are, "righteousness, peace, and joy in the Holy Ghost" (Rom. 14. 17). As these can only be known and enjoyed by faith, the natural man, who knows only the principles of man's kingdom, cannot understand them, and so, often opposes those that seek to do so.

When Paul and Silas proclaimed the kingdom of God to the Thessalonians, the rulers of the city cried, "These that have turned the world upside down are come hither also . . . saying that there is another King, one Jesus" (Acts 17. 6, 7). This produced hatred and persecution.

Satan is, as to its religion, "the god of this world" (2 Cor. 4. 4). He is also "the prince of this world" (John 12. 31), and with "the world rulers of this darkness" (Eph. 6. 12, N.T.), exercises an awful power over his subjects.

News from Other Lands

WEST INDIES

You will be interested to know that we have just returned from an intensive itinerary in Trinidad. I think I mentioned to you my burden to expound the Prophetic Word. It is alarming to see the Seventh Day Adventists and the Jehovah Witnesses coming into the Caribbean at flood-tide. I took my chart on "The Coming of the Lord and subsequent Events in Heaven and on Earth." In Arima I gave "Prophetic Periods": Moment, Hour, Weeks, Months, Years, Ever and Ever. In Sangre Grande, "The Animals of the Apocalypse": Lamb, Lion, Horses, Beast out of the sea, Beast out of the earth, Dragon, Serpent, Locusts, Frogs, Dogs. Then in the city of Port of Spain, the Lord gave much help to expound, "The Mysteries of the New Testament". In all three, the Lord gave evidence of His blessing. It filled one with joy to see the saints hungering for the truth, and souls professed the Lord Jesus as Saviour. It was also a joy to visit south Trinidad. We would crave your prayers as we have calls from other islands and British Guiana. We don't look to confused politics or anything earth born, but we feel the Lord's Coming is at hand. The baying of the war hounds can be heard. Oh, to be all out for the Lord as long as we have life and light!

In Barbados we seek to ring true to the commission of our Risen Lord, "Preach and Teach".
Wm. and J. Templeton.

INDIA.

We are encouraged to see the good hand of the Lord with us in establishing here and there little assemblies after the Scripture pattern. In the building of the Tabernacle Moses was warned over and over again, "Look that ye make them after their pattern, which was shewed thee in the mount" (Exod. 25. 20; Heb. 8. 5). It was God in the midst in His dwelling place. When building on the true Foundation, Paul warns the builders that the work would be tested by fire.

The Lord has raised up godly, well-educated brethren who are giving their whole time to the

work and are builders of Scriptural assemblies. The publishing of magazines for believers, and gospel literature for children and the unsaved is now in their hands. These native brethren are faithful and have been in the work for some years. God has spared me to see the desire of my heart. Books on Church doctrine which were absent in the languages of South India are now being printed and sold.

The eyes of many Christians who joined the great amalgamation of churches and missions into the church of South India are now being opened. Many thousands of them are withdrawing from it. May God bless every effort made to gather them together unto Him. Pray, brethren, pray!

I put the first Bible motor van on the roads of Mysore State 21 years ago. Now a number of native brethren have bought a bus to seat 16 at a cost of £500 and a number are out preaching in 3 different languages. My heart rejoices to see this. They trusted God for it all.

The gospel work in villages, markets, and Sunday schools continues. With the help of the loud speaker and over the radio the message is proclaimed. In Ghandi week the Chief Minister asked one of the godly evangelists to read portions of Scripture, but he was not allowed to preach. He so chose the portions of Scripture that the Gospel in all its fulness was proclaimed through the microphone. The Chief Minister said, "What a wonderful Bible the Christians have."
—James Stewart.

VENEZUELA.

At the moment I am about to start for Cabimas. This is a town in the Oil District, some 400 miles from us. A little assembly was formed 12 years ago with 7 in fellowship. It has always remained weak, to-day some 15 or 16 meet together, and as they meet in a small house with little light or ventilation, for which they pay a high rent, a Hall has become a necessity: so (D.V.) Mr. Saword and I hope to help them to build at this time.

These past few weeks Willie Kerr and I have prepared and made ready all the woodwork for framework, roof, beams, platform, seats, doors, etc. Windows were made some time ago, so we take all with us, and erect over there. We have done all we could in Valencia, so as to save time and money by being too long in Cabimas. A few Venezuelan brethren, including a mason, will go with us to help. These brethren are not well-off, but they give their services free in helping us. This means a sacrifice for them, but they consider it a privilege to do it to help in the Lord's work. They get their food only during the weeks they help.

We had a good Conference in Puerto Cabello at New Year, and we believe the Lord's people were helped and encouraged. The few weeks before the Conference I was up in Palo Negro, a small town about 45 miles from us, with Sr. Linares. We had an encouraging time with some professing faith in Christ. Ten were baptized, but these had been saved for some time. The Hall was filled with Roman Catholics the night of the baptism, and many standing outside, all listened well and we had perfect order throughout. There are several doors opening for the Gospel in various towns that hitherto have been closed.

BELGIAN CONGO.

Since the New Year we have had the joy of seeing some six children and several adults profess faith in the Lord Jesus here. One was a young girl in the maternity. She was very ill on admission and further complications arose during her confinement. For two days her life hung in the balance, but the Lord heard and answered prayer and she was restored to health. It was a real joy to hear her confess faith in the Saviour. On Sunday last, a man from the hospital compound professed at the Gospel Meeting.

Doctor recently visited one of the out-stations and during the Gospel Meeting four came out for the Lord. We do praise the Lord for these and take fresh courage to go on preaching the Word.

Miss Stirling keeps very well meantime. Schools are in session

so she is having a busy time. She has been able to visit quite a few of the surrounding out-schools. We do very much need a teacher to help in this work. As you have perhaps heard, Mr. and Mrs. Wales have gone to Chibambo to work and it does not seem at all likely that they will return here.

—*Mary Caskie.*

SOUTH AFRICA.

We have been doing personal work and holding weekly meetings among the three classes here—European, coloured, and natives, up to the end of the year. After spending a few weeks in Cape Town, Mr. Vos returned with us, and our purpose has been to have special meetings in each place where we were labouring last year.

We began in a Railway Camp about 30 miles north from here among Afrikaan people. We had 3 weeks in the Gospel, and while numbers were not large and there was some opposition, yet God worked in a way which gave us much encouragement, in that 5 souls professed faith in Christ during the last week. The Dutch Reformed people are very bigoted, and much in bondage to their religious leaders.

—*F. English.*

GUATEMALA.

Recently, Don José, one of the workers, while distributing tracts in a far off district, gave one to a man who told him that he had been converted years ago through reading a New Testament which we had given him while on a trip. It is encouraging to know "after many days" that God gave the increase.

A missionary, writing from Brazil says: "El Contendor Por La Fe" is an enormous help to us in the work; the periodical Bible studies which are so well outlined, are leading us deeper and deeper into the Holy Bible. We are sending copies to believers in Argentine, Paraguay, Uruguay and Chile. They are read in some of their Bible studies or prayer meetings." Nine thousand copies are sent out gratis.

—*C. W. Kramer.*

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"THE LIFE"

by H. E. MARSON

IN considering this title of the LORD, we must remember that GOD, the CREATOR, the Living GOD, the KING ETERNAL, Immortal; Who only hath immortality: Who Was, and Is, and Is to Come; He that Liveth for Ever and Ever; is "He that *giveth to all life, and breath*", for He is "GOD Who *quickeneth all things*" (Acts 17. 25; 1 Tim. 6. 13; cp. Gen. 2. 7; Job 33. 4); He is the great and grand original Cause and Source of life: yet the LORD JESUS could affirm that "*as the FATHER hath life in Himself; so hath He given to the SON to have life in Himself*" (John 5. 26): therefore we read in John 1. 4, "In Him was Life". He was truly "The PRINCE (AUTHOR, or ORIGINATOR) of Life" (Acts 3. 15). He was "He Which cometh down from Heaven, and giveth life unto the world"; He came that His sheep might have life abundantly; and He gives unto them Eternal life; and will raise them up at the last day: for He truly declared "I AM the Resurrection, and the Life": "for as the FATHER raiseth up the dead, and quickeneth them; even so the SON quickeneth whom He will" (John 6. 33; 10. 10, 28; 17. 2; 6. 40; 11. 25; 5. 21).

And so it was that in John 14. 6, the LORD could say to His disciples, "I AM... The LIFE": indeed He was "That Eternal LIFE, which was with the FATHER, and was manifested unto us"; when He, "the WORD of LIFE", Who was in the beginning with GOD, became flesh and dwelt

among us, full of grace and truth; then truly "The LIFE was manifested"; so actually that He was seen and looked upon, and handled by human eyes and hands (1 John 1. 1, 2). In the Person of the CHRIST of GOD we see the perfect manifestation and expression of LIFE, "the LIFE which is LIFE indeed" (1 Tim. 6. 19, R.V.), of the LIFE that is really LIFE: for this real LIFE, this Eternal LIFE, is inseparable from the person of CHRIST, the WORD of LIFE: for it is "LIFE which is in CHRIST JESUS" (2 Tim. 1. 1).. And we read in 1 John 5. 11, 12, R.V., "And the witness is this, that GOD gave unto us Eternal LIFE, and this LIFE is in His SON. He that hath the SON hath the LIFE, He that hath not the SON of GOD hath not the LIFE": for it is "CHRIST, Who is our LIFE" (Col. 3. 4). Let us notice, at this point, that the expression "he that hath the SON", explains that the "believing" spoken of in John 3. 16; 20. 31, is not believing something, but some *One*; as explained in John 1. 12: where we learn that to "believe on His Name", is to *receive Him*, a Living SAVIOUR; such believing implies a personal appropriation of the Sacrifice, and reception of the Person of the SAVIOUR as is further explained in John 6. 51-58. So real is this reception by faith of the Living SAVIOUR that the apostle Paul could testify, "CHRIST liveth in me: and that life which I now live in the flesh I live in faith,

the faith which is in the SON of GOD, Who loved me, and gave Himself up for me" (Gal. 2. 20, R.V.). And how truly was "the Life also of JESUS made manifest" in his body, in his mortal flesh! (2 Cor. 4. 10, 11). And do read his own testimony in Rom. 8. 2.

Let us also remember that "the free Gift of GOD is Eternal LIFE in CHRIST JESUS our LORD"; and that it is "through JESUS CHRIST our LORD" that grace now reigns "through righteousness unto Eternal LIFE (Rom. 6. 23; 5. 21, R.V.).

The LORD JESUS claimed that He was "the True BREAD from Heaven", that He was "the BREAD of GOD", Which came down from Heaven; that He was

"The BREAD of LIFE":

even "the Living Bread Which came down from Heaven" (John 6. 32, 33, 35, 48, 51). This figurative title "BREAD", speaks to us not so much of giving Life as of sustaining Life. Bread, that is food, is what sustains life. For an explanation of the figurative expressions "eat of this BREAD ... and the BREAD that I will give is My Flesh"; turn to the use of the same figure of speech in Eccl. 5. 18-6. 2; where the eating of riches and wealth obviously means the appropriating, and the enjoyment of these riches and that wealth: a personal appropriation, a personal enjoyment of them. So in the LORD's words in John 6. 50-58, He meant a personal appropriation and enjoyment of what He is in His Own Person as the Sacrifice for sin, as the Substitute for the sinner, as the SAVIOUR able to save to the uttermost. How solemn are the words, "Except ye eat the flesh of the SON of Man, and drink His blood, ye have no life in you" (John 6. 53): indeed,

"he that believeth not the SON shall not see Life" (John 3. 36). How sad that He, The LIFE, and the LIFE Giver, should have to say of some, "And ye will not come to Me, that ye might have LIFE" (John 5. 40). Yet He, as WISDOM, declares, "whoso findeth Me findeth LIFE" (Prov. 8. 35). Specially note that to really know Him is to trust Him, for "they that know Thy Name will put their trust in Thee" (Psa. 9. 10), that is, they will believe on His Name (John 1. 12); and it is Eternal Life to know Him (John 17. 3): for to know Him is to know the only True GOD, the FATHER. (cp. John 1. 18; Matt. 11. 27).

Let us also specially note that it was He

"The WORD of LIFE",

Who had "the Words of Eternal LIFE"; that He alone could say, "the Words that I speak unto you, they are Spirit, and they are Life" (John 6. 63, 68): for the Words He spoke were the Words and the Works of GOD (John 3. 34; 14 10. cp. 8. 47; 12. 49, 50; Deut. 18. 18). But He gave these "Words" unto His disciples (John 17. 8), who were charged in Acts 5. 20 to speak "to the people all the Words of This LIFE". As children of GOD we are exhorted to be "holding forth the Word of Life" (Phil. 2. 15, 16), and as that Word is the "Word of CHRIST" (Col. 3. 16), we remember that the hour "*now is*", when the dead shall hear the voice of the SON of GOD: and they that hear shall *live*" (John 5. 25). The LORD JESUS CHRIST, the PRINCE of LIFE, the WORD of LIFE, the LIGHT of LIFE, the BREAD of LIFE, that Eternal LIFE Which was with the FATHER, is He Who alone could say, "I AM ... The LIFE" (John 14. 6).

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

When will the Church appear before the Judgement Seat of Christ?

ANSWER A.

One does not wish to make a questioner an offender for a word, but it should be pointed out that the Scripture never says that the Church will appear at the judgement seat. In every instance where it is spoken of, the word "each" is used, showing it to be an individual matter. Every believer will put in an appearance there.

The saints will appear there in the "day of Christ" which commences with His descent into the air for them. Seeing that the rewards will have been allotted prior to His coming to earth (for it will be then that the saints will enter into the good of such rewards) it follows that the Judgement Seat examination will take place between the rapture and the Second advent of the Lord to earth.

It would unduly lengthen this answer if the matter were fully discussed, but the questioner should get clear in his mind the sundry judgements of Scripture: The Judgement of the saints in respect of their work takes place "at His coming" (parousia)—see 1 Thess. 2, 19, 20. The Judgement of the Nations takes place at His second Coming to earth. The Judgement of the Lost will take place after the Millennium. Paul looked forward with confidence to what he calls "that day", knowing that the Thessalonian saints were his hope, his joy, and would then prove to be his "victor's crown of boasting".—E.W.R.

QUESTION B.

Which of the two beasts of Revelation chap. 13 is the Antichrist?

ANSWER B.

In a matter such as this it is only proper that I should but express a judgement, seeing that esteemed fellow teachers differ from me.

However, I am of opinion that the second beast of Rev. 13 is the Antichrist spoken of by John. This second beast is plainly the Devil's counterfeit "lamb" and is his imitation of the true Lamb of God—the Lord Jesus. As the Lord Jesus informed the woman of Samaria that the Father was seeking worshippers and He encouraged her to become one such, so the false lamb—the second beast—makes the earth-dwellers worship the first beast. As the Lord Jesus was the "Prophet" foreshadowed by Moses who was raised up, so the second beast is the false prophet.

Here we have a trinity of evil. The first beast is the Devil's answer to God; the second to Christ: whilst he himself is the unseen sinister spirit behind the scenes co-operating with each.

The Man of Sin (2 Thess. 2. 3) is, I believe, the same as the first beast of Rev. 13. He sits as God setting himself forth as God, claiming to be an object of worship.

There is necessarily very much which is common to the two beasts, the Man of Sin and the Antichrist, and it is, I believe, these common features which account for the diversity of opinions in identifying one with the other.

One difficulty lies in the fact that the Man of Sin (2 Thess. 2) "sitteth in the temple of God". If by this expression is meant the "holy place" (Matt. 24. 15) and if it refers to the temple in Jerusalem, one possible explanation of the difficulty may be that the "image" of the beast may be set up there. Consequently the first beast would have, as rulers to-day, both a political headquarters and a religious headquarters, the one at Rome and the other at Jerusalem.

To sum up: I judge the Antichrist of 1 John is the second beast of Rev. 13; but that the Man of Sin of 2 Thess. 2 is the first beast of Rev. 13.

Doubtless we all shall have to await the fulfilment of the events in order to be able to speak positively.—E.W.R.

QUESTION C.

Do you think it scriptural for a Christian to be in a job where business is carried on by weekly instalments? If your answer is no, please quote scripture in support.

ANSWER C.

In the absence of a specific scripture I think I had better avoid saying No. I presume that the questioner has an employee in mind, not an employer. In that event it should be pointed out that the responsibilities of a servant are limited to obedience, which obedience is to be restricted by the commands of the Lord. "Owe no man anything" is a duty binding on the Christian purchaser, though if there is a mutual agreement of hire purchase the holding of goods before the completion of payment is no infringement of this precept. While it is most unwise and uneconomical to acquire by hire purchase, yet it is, as far as I can see, no disobedience to the Word. If, therefore, the policy of one's employer is to sell on those terms it is difficult to see how the Christian employee is doing wrong.—E.W.R.

The LORD'S WORK & WORKERS

ENGLAND & WALES FORTHCOMING (D.V.).

DENMARK HILL: Beresford Chapel, Windsor Walk. July 8 at 4 and 6. P. T. Shorey, J. M. Shaw.

WORTHING: Gospel Hall, Bedford Row. July 8 at 3.30 and 6.15. R. Guyatt, C. E. Stokes.

BUCKHURST HILL: Princes Hall. July 15 at 3.30 and 6. Missionary.

LEICESTER: July 15, 16. J. Postlethwaite.

NEW FERRY: Tent, Thorburn Rd. July 15-Aug. 7. W. Ainslie, W. McNeil, P. S. Mills.

CATFORD: Glenfarg Hall. July 22 at 4 and 6. W. W. Dolton, Dr. J. Goldstein, S. V. Scott-Mitchell.

ALDERSHOT: Park Hall. Aug. 5 at 6.45. A. Cheale.

WYLAM ON TYNE: Aug. 5 at 6, Aug. 7 at 2 and 6. J. B. Watson, H. Lacey.

CINDERFORD: Gospel Hall, Station St. Aug. 7 at 3 and 6. J. H. Edwards, J. Read.

TUNBRIDGE WELLS: Southborough Annual Conference in Parochial Hall. Aug. 7 at 3 and 6. H. P. Barker, A. E. Brown.

NEWQUAY: Marcus Hill, Gospel Hall. Aug. 13-25. E. W. Rogers.

HAYWARD'S HEATH: In Perrymount Methodist Church. Sept. 2 at 3 and 6. J. Harrad, D. G. Dean.

YEOVIL: Park School Hall. Sept. 5 at 7, until Sept 8 at 9.30. Correspondence: F. P. Sealy, 36 Crofton Park, Yeovil.

SWANSEA: Ebenezer Gospel Hall, Sept. 9 at 3 and 6. Sept. 10-21, Campaign, W. E. Davies.

EXETER: Mint Methodist Chapel, Fore St. Sept. 13 at 3 and 6. E. W. Rogers, E. Barker.

LEICESTER: York St. Hall. Sept. 30 and Oct. 2. United Missionary Conf.

WARRINGTON: Forster St. Gospel Hall. Oct. 7. H. St. John, E. Barker, S. Jardine. In Wycliffe Church, Bewsey Street.

EASTBOURNE: Bible Readings. Oct. 7-14. A. J. Crick, H. Bell. Particulars from C. Goldfinch, 1 Douglas Road, Tonbridge, Kent.

R.A.F. REST ROOM at PADGATE is still open, and run by the Warrington assemblies. Young men will be welcomed and cared for. Write: Mr. A. Thomson, 15 Dickenson St., or Mr. J. Britton, "Ebenezer," Grantham Ave., Lr. Walton, Warrington.

SCOTLAND: FORTHCOMING (D.V.).

GALLOWAY CALLING: Gospel Rally at Castle Douglas, July 8 from 3 to 7.30; tea at 5. Kirkcudbright, July 15; Newton Stewart, July 22.

LARGS: Open-air meetings will be conducted by Kilbirnie brethren on Largs shore, July 15 at 3 and 7.

CRAIGELLACHIE: July 19, annual Conference. Correspondence now to be addressed: Mr. Peter Murray, 'Engedi', James St., Lossiemouth.

INVERURIE: Annual Conference, Aug. 9. H. Lacey, K. G. Thomas, A. M. S. Gooding, D. Walker.

SHETTLESTON: Tabernacle Assembly. Sept. 2 at 3.30. A. P. Campbell, J. Hunter, J. Gilland.

LOANHEAD: in Town Hall, Sept. 2 at 3. T. W. Ball, H. Bell, A. Gooding.

KINROSS: Montgomery St. Hall. Sept. 2 at 3. J. Rollo and others.

DUMFRIES: Bethany Hall, Sept. 30 at 3. A. Borland, J. Lightbody, W. Beggs. **REPORTS.**

AYR: Bible Reading, May 8-12, were times of great encouragement, large numbers attending both morning and evening sessions. Next year's meetings fall due D.V., May 7-11.

LANARKSHIRE: Gospel Tent, had encouraging opening Conference at East Kilbride, and interest is increasing. Second pitch expected at Tannochside, with opening Conference, Aug. 5 at 3.30. Speakers: T. W. Hickley, S. Thompson, and others. Mr. Hickley continues visiting with Bible Van in outlying districts and having encouraging open-air meetings.

FIFESHIRE: Gospel Tent, at Kinross. Mr. Jas. Hughes is having good meetings, with some conversions, and saints refreshed and strengthened.

AYRSHIRE: Gospel Tent. Mr. Arthur Greenwood has had some large gatherings for young people in Mainholm, Ayr, with quite a number of children professing conversion. He intends concentrating on adult work during the last two weeks. It is expected the tent will be removed to Drongan for the second part of the season, with Mr. D. Cameron in charge.

A. PHILIP had a time of visitation in Orkney, where he found much indifference in the country parts. Three weeks at Stromness, was more encouraging by good numbers attending. He hopes to go on to Harray and St. Margaret's Hope, with the northern isles later in the summer.

IRELAND: REPORTS.

J. K. DUFF & J. FINEGAN have commenced at Drumnacansir.

I. McMULLEN & H. PAISLEY continue at Carrickfergus where God is working.

G. KNOWLES encouraged at Mallow St., Limerick, where a few have professed and others are interested.

C. FLEMING has commenced in the tent near Lurgan.

T. McKELVEY & T. WALLACE finished at Castlemellon where they saw the Lord's hand in saving souls.

J. WELLS & E. ALLEN are working the tent near Garvagh.

R. HULL has his tent at Milltown near Donacloney.

F. BINGHAM has commenced in the tent at McAdams crossroads near Dromore.

W. & J. JOHNSTON are having tent meetings at Lisdoonan near Lessans.

H. HOLMES in tent near Dromara with

some encouragement.

- S. HUGHAN & S. JOHNSTON** had good start in tent meetings at Duncairn Gardens, Belfast.
- S. B. PATTERSON** encouraged by interest and results at Old Holywood Road, Belfast.
- A. LENNOX** giving reports in various Belfast assemblies.
- W. F. HUNTER**, on visit from U.S.A., having ministry meetings at Portstewart and Bushmills.
- S. JARDINE & S. ABERNETHY** having tent meetings at Dry Arch, Ballycastle district. Signs encouraging.
- D. L. CRAIG** at Buckna with interest and attendance encouraging.
- T. GRAHAM & R. PEACOCK** having meetings at Ballynahinch Junction.
- S. W. LEWIS** pitching canvas tent near Derrylin, Co. Fermanagh.
- R. CRAIG & S. WISHART** have had a long spell of meetings at Ralessey, where a number have professed.

Conferences:

- DRUMLOUGH:** May 17. Brethren Curran, McMullen, Paisley, and Bunting shared the ministry.
- EDENDERRY:** May 20. Ministry by brethren Craig, Curran, Alexander, and Jones.
- AUGHAVEY:** May 24. W. Rodgers, R. Beattie, R. Love, S. Jardine, D. L. Craig, D. Craig, and W. Wills ministered the Word.
- OMAGH:** May 31. A large and helpful meeting. Brethren McKelvey, Curran, Jardine, Wills, and Wallace ministered.
- BALLYSHIEL:** June 7. Brethren Curran, Bunting, Ball, Jones, Wills, and McShane took part in the ministry of the Word.
- TEMPLETATE:** June 1. Good and profitable ministry by brethren Rodgers, Hogg, Wills, Craig, Allen, Duff, and McShane.
- BALLYMACASHON:** May. 27. Large gathering. Speakers, H. Bailie, Fisher, Hunter, R. Peacock, E. Allen, G. Alexander.
- GROWELL:** June 10. Large gathering. Speakers, J. Hutchinson, H. Bailie, T. Campbell, W. Abernethy, W. Wills, Mr. Jones.
- MAGHERAFELT:** June 13. Speakers, S. Jardine, E. W. Rogers, I. McMullen, T. W. Ball, and H. Paisley.
- BALLINALOOG:** June 14. A happy, searching meeting. Ministry by A. Buick, H. Bailie, E. W. Rogers, F. Hunter, T. McKelvey, and W. Bunting.
- LUNGS:** June 14. A good meeting. Speakers, W. Rodgers, A. Thompson (Uruguay), R. Love, T. W. Ball, G. Alexander, and others.

"WITH CHRIST."

- Mrs. JOHN STEVENSON**, Bessbrook, on Mar. 14, aged 82. Saved in 1880 under the preaching of Messrs Campbell and Matthews, and received into Kingsmills Assembly. For many years associated with Apsley St. and Ormeau Rd. assemblies, Belfast, and in recent years at Newcastle and Newry. Ever bore a quiet, consistent testimony.
- Mrs. JOHN MCINTYRE**, Oakland, U.S.A., on Mar. 30, aged 83. A native of London, she went to U.S.A. in 1887, and, with her husband, was among the

original members of what is now Bethany Hall Assembly, Oakland. Kept an open door for the Lord's people, and especially ministering brethren.

Miss MARGARET MILLAR, Greengairs, on Apr. 16, aged 28. Saved at 14, and in fellowship for the last 10 years. She had an interest in Sunday School work, and ever bore a quiet, consistent testimony.

THOS. WEST, Lisbellow, at the residence of his daughter in Newtonards, on Apr. 19, aged 86. Saved over 60 years, and saw the assembly established in his own home. A faithful witness and leader amongst God's people, he was highly esteemed locally, and will be greatly missed. Brethren T. Campbell and D. Craig conducted funeral services.

Mrs. ROBT. IRONS, Newton Stewart, was called home on May 4, after a long, trying illness. Saved over 40 years ago under the preaching of J. M. Hamilton, and for some years in Stranraer, Durham, and last 29 in Newton Stewart. A lover of hospitality, her home was ever open to the Lord's people; she bore a bright testimony, and was a true "mother in Israel". She will be greatly missed.

DANIEL McMILLAN, Greenock, on May 10, aged 81. In Cruden Hall Assembly for about 50 years, our departed brother maintained a consistent and faithful testimony amid times of trial. A faithful and regular supporter of assembly activities, his presence and counsel will be much missed.

Mrs. GEORGE IRVINE, of Irvine, on May 16, aged 58. Saved in Galston 48 years ago, and in Waterside Hall since 1928. Faithful in attendance at assembly gatherings, she will be much missed.

Mrs. MARTHA WALKER, Stoke on Trent, on May 22, aged 74. Widow of the late Robert Walker, and associated with the assembly at Swan Lane Gospel Hall, Trent Vale, Stoke on Trent, from the beginning. Ever bore a consistent and faithful testimony.

Miss MURIEL GORDON, Belfast, on May 28. Niece of the late G. Gould. Saved 30 years and in Ormeau Rd. assembly. In spite of much suffering, she ever bore a bright and devoted spirit.

Mrs. M. A. JEMPHREY, Bessbrook, Co. Armagh, on May 22. Widow of D. Jemphrey. Long associated with the assembly, and had the joy of seeing her seven sons saved.

Miss LILY WRIGHT, Belfast, on May 27. Although a life-long invalid and 40 years confined to bed, she was full of patient grace, and ever rejoiced in her Saviour.

JAMES F. SPINK, of U.S.A., on May 31, following operation for ruptured appendix. In recent years he suffered from diabetes and heart trouble, and was confined to his home, but kept active in his ministry through written and radio messages. Well known as evangelist and teacher in former years in Britain and U.S.A., and will be remembered for his literary work in connection with "Light and Liberty", "Faithful Words", and "Prophetic Digest".

TOM GOOD, on June 2, aged 65. Well known in Ayrshire and Lanarkshire assemblies as an able minister of the Word and acceptable gospel preacher. Associated with the saints in Kirkin-tilloch, he attended the prayer meeting on Thursday evening, and was suddenly called home on Friday morning. Will be greatly missed.

Mrs. FLORENCE SHELTON, on June 6, our sister had been in fellowship for several years at Milton Hall, Higham Ferrers.

EDWARD A. GRANT, Craigellachie, called home suddenly on June 8, aged 51. Saved in early teens, and for 36 years associated with Aberlour assembly. Correspondent for Craigellachie Conference for many years, he also carried on successful gospel meetings and Sunday School work in the village. A brother greatly beloved, whose kindness, testimony and influence will be greatly missed.

MARY JANE FUNSTON, aged 74. Saved for over 60 years, and a member of Pintonia assembly since its beginning. Ever had a large heart for the Lord's people and gladly received them into her home.

Mrs. CUNNINGHAM (Kenny) HUTCHISON, Motherwell, on June 12, aged 75. For many years in fellowship at Roman Road Hall and formerly in Loanhead assembly. Loved the Lord and known to many of His people, our sister was given to hospitality.

ROBERT PRENTICE, Glenboig, on May 31, aged 62; result of an accident

at work. Our brother will be long remembered as an able teacher and student of the Scriptures, whose ministry was in demand at conferences throughout Scotland.

Mrs. A. McCOMBE, Auchinleck, wife of the late John McCombe. Passed home on May 30, aged 78. In fellowship for over 50 years. Well known to many of the Lord's servants and a wide circle of His people to whom her home was ever open. In weakness of body she ever manifested much patient grace. Will be greatly missed.

CORRESPONDENCE, ETC.

BALLYCASTLE: Gospel Hall Assembly: Mr. McCracken, Cedar Avenue, Ballycastle, N.I.

THOS. CAMPBELL, evangelist, advises that, through re-numbering of streets, his address has been change to No. 61, Newtonards Road, Bangor, N.I.

MONEYDIG Assembly: Mr. John Wilson, Cabery, Moneydig, Garvagh.

GLENBUCK Assembly: Mr. Ronald Murdoch, 31 Colthart Drive, Smallburn, Muirkirk.

ARBROATH: Believers now meet in Green Street Hall. Correspondent: Mr. B. Keiller, 1 Walker Place, Arbroath. This step has been taken in fellowship with other Angus Assemblies.

ABERDEEN, Victoria Hall: Mr. James Cordner, Craigendarroch, Cults, Aberdeenshire.

D. L. CRAIG, evangelist, should now be addressed: "Richmond," Ballyrobert, Ballyclare, C. Antrim, N.I.

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The Believer's MAGAZINE



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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THE LORD'S SUPPER

by THE EDITOR.

Communicants

IN Romanist Communities all are admitted to the "sacrament of the Lord's Supper" who have expressed their desire to conform to and obey the teachings of the "Church".

DR. HODGE in his "Outlines of Theology" maintains that "only those who are truly regenerate by the Holy Ghost are qualified", yet he goes on to quote from the Directory for Worship among Reformed Churches, "Children born within the pale of the visible church, and dedicated to God in baptism, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper".

SUCH a statement obviously raises the question of the validity of Infant Baptism, a subject which need not be pursued at length now. Suffice it to remark that in various communities of recent years much dissent has been shown against the practice, of which, Kierkegaard, the outstanding Danish theologian of the nineteenth century, wrote, "I do not believe that the error of becoming a 'Christian' when fourteen days old can be shown more clearly than by remembering that by means of it we are brought to a position of finding 'Christians' who are not yet Christians." There is no Scriptural warrant for the "sprinkling of infants", it is a rite associated with a religious system which has its origin in departure from the original pattern preserved in apostolic writings.

PARTICIPATION in the Lord's Supper is properly reserved for those who have vital faith in Christ and who, in a greater or less degree, are aware of a personal interest in His redemptive work. "The act of reception (of the bread and wine) teaches the great lesson that Christ must be in us, if He is to do us any good. He is not 'for us' in any real sense, unless He be 'in us'." (Alexander Maclaren).

AN investigation of the relevant passages in the New Testament records will confirm the contention that believers, and believers only, should be admitted to the Lord's Supper. In the Upper Room, on the night of the institution of the Remembrance Meal, there were present only those who were disciples, those who had publicly identified themselves with the cause of their Master, and were ready to confess with the same vigour as Peter evinced, "Thou art

the Christ, the Son of the Living God". They were men whom Christ had chosen to be with Him, and of whom it is recorded that when they beheld His glory as revealed in the miracle at the wedding in Cana of Galilee, "His disciples believed on Him" (John 2. 11). The difficulty arising over the presence or absence of Judas Iscariot does not invalidate the contention.

THE earliest references to the Supper after the formation of the Church at Pentecost place emphasis on the same fact. The recurring word is "believed", i.e., those who heard the declarations of the apostles not only gave credence to the statement of facts, but acted in accordance with what that credence demanded. Belief was not nominal; it was energetic. The appeal of Peter, the apostolic spokesman, was based upon a series of declarations about the ministry and redemptive work of the Lord Jesus Christ, declarations so revolutionary in their implications that many who heard were "pricked in their heart and said . . . What shall we do?" Peter's reply is worthy of quotation in full, "**Repent and be baptised** every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2. 38). The actions demanded are those of a conscious response to the Divine message, and are possible only in intelligent agents.

THE first statement about the keeping of the Lord's Supper follows immediately, and is so worded as to suggest that it records the general practice from the very commencement: "And **they** continued stedfastly in . . . the breaking of bread". Who are '**they**'? The previous verse describes them in incontrovertible terms: "Then they that gladly received the word were baptised". Despite the clarity of the historical record churchmen make deductions which sane interpretation cannot endorse. Professor Stokes, commenting on the passage, remarks: "When we take the known practice of the Jews into consideration; when we remember that St. Peter was speaking to a congregation composed of Jews of the dispersion, accustomed, in their own missionary work among the heathen, to baptise children as well as adults, we must admit, that, in the absence of any prohibition to the contrary, the effect of the words of St. Peter upon his hearers must have been this; they would have acted as Christians as they had already done as Jews, and baptised proselytes of every age and condition on their admission to the Christian fold". Could an almost universal practice in Christendom be based upon a more precarious interpretation? To what shift departure from the pattern drives even scholars of repute!

Sophistry is not to be substituted for the plain declaration of the Scripture, for argument from silence is not commendable, neither does it carry conviction.

THE only other passage in The Acts directly bearing on this phase of our study is the record of the Apostle Paul's visit to Troas, in which it is stated that "the disciples came together to break bread" (20. 7). In New Testament parlance the word "disciple" is synonymous with "Christian", "believer", "saint", words which are applied not indiscriminately, but with a regularised and definite connotation. The disciples in Troas were the people who had abandoned their former ways of living and their previous systems of worship, Jewish and Pagan, for faith in the Lord Jesus Christ. There is nothing in the narrative to suggest otherwise than that all those who came to "break bread" were recognisable believers in the town. What a company honoured that ancient town on that memorable day! With Paul was the physician Luke, and awaiting his arrival were Sopater from Berea, Aristarchus and Secundus, from Salonika, Gaius from Derbe along with young Timothy, besides Tychicus and Trophimus from Asia Minor. Is it possible that one of the local disciples at the commencement of the gathering announced the names of these "visiting brethren"? How that company reflects the marvels that the grace of God can accomplish! for they had all one feature in common—they were believers in the Lord Jesus Christ.

Be Strong!

Thou only can'st the burdened spirit calm,
And bring the weary mind in Thee to rest.
Thy word of power can work out Thy behest—
Thy touch has still its gentle, soothing balm.

How marvellous Thy loving, tender care
Of Thine own tried and weary, way-worn sheep!
When Thou art in control, then they can sleep,
For Thou, our Shepherd, dost dispel all fear.

O Lord, help us to lay the burden down
At Thy blest feet, and let *Thee* take the helm
Of our frail barque, then steer it to Thy realm
Of peace and power omnipotent, unknown.

To doubting souls. Bid us be strong,
No matter how the battle goes—'tis Thine
To work salvation in Thy power Divine,
And give us vict'ry over every wrong.

—*Essie Bernstein.*

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(vii) The Gospel Writers

AFTER the Son of God returned to His glory many persons essayed to write the story of His life on earth (Luke 1. 1). Their motives and intentions were probably good, but frail flesh is ever liable to err. In a matter so important as a written record of the deeds and words of God manifested in flesh it is essential that we should have certainty. Accordingly four men were Divinely selected who, under the inspiration of the Holy Spirit, have given us the truth in forms suitable for the instruction of our souls.

The number four is suggestive. It is the world number, and it signifies universality. Although the Christ was born of Jewish stock, and never preached outside the land of Israel, He is a Saviour for all, and His Own lips declared that "God so loved the world that He gave His only begotten Son". He was Minister of the circumcision for the truth of God to confirm the promises made to the fathers; but not this only, He desired that the Gentiles might glorify God for mercy (Rom. 15. 8, 9). Therefore men everywhere have a definite interest in Him Who was born, Who died, and was raised again in Israel's land.

God has not been pleased to give us "a life of Christ". John, in his concluding verse tells us that if all the things which Jesus did were written, the world itself could not contain the books (John 21. 23). Therefore what we have in the writings of the Evangelists is just a selection of our Lord's doings and sayings. If any wonder why God has not told us all, the answer is that no creature mind could take in the fathomless theme. God in His perfect wisdom has told us as much as the most diligent saint is capable of apprehending. But who amongst us has plumbed the depths of the four Gospels? In Rev. 2. 17, the Lord promised the overcomer in Pergamos that He would give him to eat of the hidden manna. The reference is to the omer which was preserved by Aaron in the golden pot and laid up in the Sanctuary (Exod. 16. 33). The promise means that the Lord, when He gets us home, will have much to say concerning His path of humiliation on earth which we are not in a condition to take in now.

The fact that the four Gospels contain only a few selected incidents (leaving aside a great mass of matter

equally precious) makes every recorded incident of exceeding value to us, and it is important for the development of our spiritual life that we should seek to appropriate as far as possible the spiritual food which God has placed within our reach.

The Spirit's inspiration has made everything **sure**. The copyists of long ago erred in minor matters of detail, but God has so graciously watched over His Word that we may be confident that what we read to-day is substantially what our brethren read in the first Century. John 21. 21-23, shows where we should have been had God left matters to the memory of the writers. Five disciples were present when the Lord answered Peter's query concerning John's future, and yet the story that was circulated was quite different from what the Lord said. Thank God, we have no such uncertainty when we read what fallible men wrote when under the infallible Spirit of God.

Two of the writers of the Gospels—Matthew and John—were Apostles; the others—Mark and Luke—were not. Possibly we should reckon these latter amongst the “prophets” of Eph. 4. 11.

The Holy Spirit's use of **MATTHEW** (otherwise, Levi) is noteworthy. He was a collector of taxes for the oppressive Roman power when the Lord made Himself known to him (Matt. 9. 9). No Jew with any knowledge of God's thoughts, or with any sense of patriotism would have filled such an office, yet it became his privilege to portray the Lord as **King**, Son of David, and Son of Abraham! He evidently felt the grace of it, for in ch. 10. 3 he describes himself as “Matthew the publican”. **MARK** was the faulty servant who left Paul and Barnabas at Perga and returned to his mother's comfortable home in Jerusalem (Acts 13. 13), yet he was Divinely chosen to set forth our Lord in His **Servant** character. When He in condescending grace took servant's form He was faithful to the One Who sent Him, as no other has been before or since. **LUKE** was a physician (Col. 4. 14), for some years the associate of Paul in service. The fact that Luke was a medical man makes his testimony to the miraculous birth of John the Baptist, and to the immeasurably greater miracle of the virgin birth of the Lord Jesus the more forcible and valuable. It is pre-eminently in His human character that Luke presents Him to us, and the Gentile character of his work makes his Gospel a fitting introduction to the epistles of Paul. **JOHN** the fisherman emphasises the Deity our our blessed Lord. This fourfold

presentation of Jesus is Divinely complete, and the Holy Spirit directed it all, choosing His instrument, and assigning to each man his work.

The reality of the Spirit's inspiration alone explains the fact that neither Matthew nor John record our Lord's ascension. Both belonging to the favoured twelve, they were certainly with Him that day, and neither could have forgotten the remarkable parting, and the subsequent words of the men in white apparel (Luke 24. 50, 51; Acts 1. 10, 11). Yet it is from Mark and Luke, who, not being apostles, were probably not on the mount of Olives that day, that we have the record of our Lord's return to His glory. Matthew concludes his Gospel with singular abruptness, telling us of the Lord's charge to the disciples on a mountain in Galilee, adding no more. John concludes with our Lord conversing with several of His disciples near the Sea of Tiberias. John's omission of the story of the ascension is the more noticeable, because he alone amongst the Evangelists tells us of our Lord's threefold use of the word "ascend" (John 6. 62; 20. 17). The Spirit's inspiration accounts for everything. In Matthew we have the crucified King back amongst His own, telling them that all authority had been given Him in heaven and in earth (Matt. 28. 18). The Kingdom is therefore sure in God's time. In Mark we have the perfect Servant going up to His reward, yet still co-operating with His witnesses here below. In Luke we have the Man for Whom there was no room in the inn at His birth, going up in the clouds to where His worth is known, blessing His own in a priestly way as He left them. In John we have the Light Which was the light of men still shining upon earth, although men in their love of darkness had sought to extinguish it.

(Next (D.V.), "The Four Gospels")

PERSECUTION

"And have persecuted us"—1 Thess. 2. 15.

Through the ages, the Jewish people who have accepted Jesus Christ as their Messiah have suffered persecution. Paul endured persecution for the sake of preaching the Gospel, and many other believers have been persecuted for "righteousness sake". How many of us are willing to suffer for the One Who paid the penalty for our sins? Paul said, "I take pleasure in infirmities, in reproaches . . . in persecutions, in distresses for Christ's sake". There are modern persecutions for the Christian of to-day. Can we take pleasure in them for Christ's sake?

REQUESTS

"TELL ME"—Song of Songs 1. 7.

THERE is a line of sequence in this chapter commencing with Divine Affection—"Kiss me", and proceeding to Divine Attraction—"Draw me", the climax is reached in Divine Instruction—"Tell me". Maturity is attained through a process of forward movements, as a journey is composed of numerous forward steps. Our spiritual pilgrimage is made of small advances—here a little, there a little. Let us make sure that each step takes us nearer and nearer to the Lord Himself.

DIVINE INSTRUCTION

There is no doubt about our need for instruction—if left to our own mentality there could be no progress in spiritual matters: there is One, however, who delights to teach us, and it would be well if we could say like this party—"Tell me!"

The "Wonderful Counsellor" readily responds to such a request. When the disciples of the Lord were asked by Him—"Will ye also go away?" (some had already turned away from following Him) they replied: "To Whom can we go? Thou hast the words of eternal life". In Matt. 11. 29 He said: "Take My yoke upon you and learn of me". He is the great Instructor, and Exemplar; and His teaching is one hundred per cent efficient. Though He uses simple language the teaching is profound.

The two on the way to Emmaus had the Scriptures opened unto them by the Lord: "He expounded unto them in all the Scriptures things concernng Himself". It must have been a wonderful experience for the two travellers that day. He told them about Himself. God had assured His servant in Psalm 32. 8 thus: "I will instruct thee and teach thee in the way which thou shalt go". With such an assurance in mind Asaph could say in Psalm 73, "Thou shalt guide me with Thy counsel, and afterward receive me to glory". If in doubt—ask! "Ask and ye shall receive." So we address Him afresh and say—"Tell me!"

Though the Lord is not here physically to allow of us contacting Him personally, as the disciples did during the time of His public ministry, we nevertheless can hear His voice in the Holy Scriptures. Like the disciples in Matt. 13. 36, we can prayerfully say to Him: "Declare unto us..." He will, with delight, unfold Himself, and truth relating to Himself, to us to-day just as He did to the disciples in that far off day.

The sad thing, however, is that there seem to be those who do not wish to be taught. They have no appetite for truth and such a lack is a silent indication of the measure of their esteem for the Lord Who died that they might live. He has sent down the Holy Spirit, Who delights to unfold Christ to us and who leads us into all truth.

If we are to be good workmen rightly dividing the Word of Truth we must have that absorbing desire burning in the soul which is expressed in the two words—"Tell me!"

The family at Bethany came under the influence of this blessed Instructor—Martha did so in a special way. The Lord said: "Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her". How wisely and lovingly the Lord instructed Martha, and revealed wonderful things to her. Mary "sat at His feet and heard His word" (Luke 10. 39).

Are we willing students in His school? Are we desirous of learning of Him? The more we learn the more we silently will say—"Tell me!"



E.V.W. NEWS

THERE is a great need for a permanent meeting place in the West of London for the large numbers of Slavs who are resident there and for Slav believers known to us who wish to attend our quarterly Conference. While we are waiting prayerfully for the Lord to discover to us His mind we have accepted gratefully the offer of an assembly in the West of London to utilise their Hall for an evening week-night meeting. It was with joyful hearts that the first meeting was commenced on Tuesday, May 31st, when there were four unconverted foreigners and the same number of workers. This meant that each worker was able for about forty five minutes to explain the Way of Life from the Scriptures to a hungry unconverted soul. The meeting is near Earls Court Station and prayer will be valued for the continued blessing of the Lord upon this work.

From Australia comes encouraging news of five Balts who have just been truly converted. Directly E.V.W. began to arrive in Australia our brethren wrote us for tracts and we have sent out considerable quantities from time to time.

A big influx of E.V.W. is expected in September next, and large supplies of tracts are on the way, to arrive in good time.

Mr. C. O. Burt, who has been visiting regularly Polish and Lithuanian Camps near Reigate for the past year or more, reports that the Lithuanian interpreter and another member of his Camp have been truly converted. He also tells of three Poles who became anxious as they read Scriptures given to them, and attended meetings. One evening the three of them, unknown to each other, took their Bible out into the moonlight with torches to continue reading away from all the noise and disturbance of their huts. By no preconceived plan these three met at the same spot and continued reading the Scriptures until about four o'clock in the morning, when they joyfully found the Lord.

Home Call of Mr. Robert Prentice

WITH profound sorrow we received the distressing news that a friend and fellow-helper, Mr. Robert Prentice, was suddenly taken from us on Wednesday, May 31st. A volume of no mean size would be required to do anything like justice to such a long, active, and many-sided life. Meanwhile we supply a few notes.

Our brother, born fully sixty two years ago, was saved as a lad of fifteen while working in the coal mine, in the village of Coalburn, Lanarkshire. The first twenty six years of his Christian life were spent in Coalburn Assembly. Here he experienced the training that splendidly fitted him for his future service among the assemblies of the Lord's people. Here, too, was developed that evangelical spirit which was to mark his later ministry, for our brother was equally as happy preaching the Gospel as he was ministering the Word of the Lord to His saints.

Consequent upon his stay in Coalburn he removed to Uddingston, where he was connected with the Assembly for some seventeen years, years which found him giving of his best for the helping and edifying of the local company. Being essentially an assembly man, he was never more satisfied than when he saw the saints "walking in the truth".

The last four years of his life were spent in the Coatbridge district. He found a spiritual home in the little assembly at Annathill, and none, excepting the immediate family circle, so feel his loss as the few Christian friends with whom he was intimately associated in the little meeting.

He was a brother whose ability was outstanding. As a student of the Word of God he was most prayerfully diligent. As a result, his mind became saturated with the Scriptures, and he was held in reputation as one of the best instructed of our local ministering brethren and one whose ministry was most acceptable.

Like the preacher of Eccl. 12, he was "wise", being well acquainted with the oracles of God. His it was "to reason out of the Scriptures", and so to expound and apply the doctrines contained in the Word of God. Being wise, he saw to it that his knowledge was balanced, and so, by observation, conversation, and experience, he continually acquired that knowledge of men and things which he devoted to noble purposes.

Again, to use the language of the Old Testament passage, our brother "taught" the people. He did not merely "talk" to them, but he "taught" them. He did not parade his wisdom, but made it subserve the useful end of enhancing the knowledge of others.

As to his mode of teaching, two characteristics were in evidence :

1. Method, for "he set in order";
2. Attractiveness, for "he sought out acceptable words".

Perfectly natural, he possessed his own original way, and endeared himself to all who heard. Needless to say, his work had the desired effect, for the people felt his words—they were "as goads".

TWO KINGDOMS

(continued)

by W. HALSTED, London.

IN chapters 13 and 14 of the Epistle to the Romans, directions are given. It is worthy of notice that in chap. 13 the Spirit is not mentioned; and "the Lord" only once; but in chap. 14, "the Lord" occurs ten times. Man's kingdom is of, and in "the night", which is now "far spent". Christians, though at present living in the night, are "children of the day"; are to "put on the armour of light"; to manifest that they are "children of light" (1 Thess. 5. 5). "Shine ye as lights in the world" (Phil. 2. 15, 16). When Christ manifests His kingdom, and reigns in righteousness for a thousand years, it will be day for Israel and the nations. "Behold a King shall reign in righteousness". "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32. 1, 17).

There will not, cannot be, settled peace on the earth until then. Meanwhile, in the kingdom of the Father, and of the "Son of His love", Christians enjoy the blessings of that kingdom, in the Spirit, by faith. "Our citizenship is in heaven" (Phil. 3. 20). Therefore, as "strangers and pilgrims" in man's kingdom, we do not vote or take part in imperial, national, or local government. Our part is, like Abraham in Genesis 18, to intercede with God to save some out of this condemned world. To "pray for all men; for kings, and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2. 1, 2), looking for Christ as "the Morning Star" to come to gather His own to Himself out of the night, and with them to appear as "the Sun of Righteousness", to usher in the longed for "Day" (Isa. 60. 13; Malachi 4. 2).

In chapters thirteen and fourteen of the Epistle to the Romans, directions are given as to the Christian's conduct, both in man's and God's kingdoms. In chap. 13 we are to be subject "to the powers that be", because they are ordained of God. "For rulers are not a terror to good works, but to the evil" (v. 3). "Do that which is good, and thou shalt have praise of the same" (v. 3). "Render to all their dues: tribute (taxes on persons or property) to whom tribute is due; custom (taxes on merchandise) to whom custom" (vv. 6, 7). "Owe no man anything, but to love one another". "Thou shalt love thy neighbour as thyself" (vv. 8-10). Doing these

things should receive praise from the rulers. If they do not praise for doing good, but seek to compel Christians to do that which is evil (against their conscience before God), we must refuse, because the Lord alone has the right to judge the conscience. "For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's". "So then every one of us shall give account of himself to God" (chap. 14. 8-12).

All subject to Christ as Lord in His kingdom look to Him for direction as to what is good or evil in His sight, according to His Word, to act according to our measure of faith and conscience; and not to persuade others whose faith is weak, and fear to tread the same path, to follow us. "Whatsoever is not of faith is sin." In Romans 14, only meals and drinks are in question, but the principle applies to all things. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10. 31). "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14. 17).



REVIEWS

FIFTY-TWO BIBLE LESSONS (*Volumes II and III*), by Wm. Rodgers.

These two volumes provide lesson material for two years' work among children and adolescents. With volume one, which has had a widespread acceptance, they cover the main features of Bible teaching from Genesis to Revelation; and we bespeak for them a sympathetic use among the young. No teacher or class using these Notes over three years, but will be amply repaid for the study they entail.

Published by John Ritchie Ltd. Price 4/6 postage extra.

GRIEVE NOT THE SPIRIT, by K. Dawson. This valuable little book from New Zealand investigates the claims of Pentecostallists and others to gifts that are stated to accompany the "baptism of the Spirit". The patient scriptural exposure of the evils associated with such claims is a worthy contribution to a subject which agitates the minds of unstable believers.

From Wentworths, 490 Parnell Rd., Auckland, N.Z. Price 3/3, (by post, 3/5).

THE TABERNACLE IN THE WILDERNESS. Five copies of this useful volume by John Ritchie translated into Spanish by Miss Goff of Venezuela, have been received from Mr. S. Williams, Argentine. Any of the Lord's servants interested may procure a copy while they are available.

The Lord—A Winner of Souls

by JAMES W. KENNEDY.

A YOUNG boy carelessly kicking a small stone along the road one day, and seeing that it glittered in the sun, picked it up and put it in his pocket. The stone proved to be a large diamond and the finding of it, we understand, led to the discovery of a great diamond mine. Such careless treatment was shown to the souls of men until the Lord Jesus revealed their infinite worth. He lifted them out of the mire and placed upon them the right valuation.

To His disciples He said, "I have meat to eat that ye know not of". And what was that meat? Winning the soul of a harlot, thus doing the will of God.

On another occasion, He put forth in a little ship and ran into a raging storm, why? To save the soul of a maniac. In His eyes the greatest fool was a successful farmer, who forgot his soul for the paltry things of the world. One of His most challenging questions was expressed in these words: "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

The Lord Jesus could view the soul of man from the vantage point of eternity. He could see it not only in actuality, but in potentiality. He could understand not only the depth to which it fell, but also the height to which it could climb. His estimate of the value of the individual soul was the basic factor of His work as a Winner of souls. He is pictured in the Scriptures as a man seeking goodly pearls and the earnestness of His search has its incentive in the value He placed on them.

Christ exemplified the fact that soul-winning was a difficult work. It requires qualities of delicacy and skill and tact above the ordinary. It demands an alert Divinely guided mind, a loving heart and a persevering will. The Lord brought every necessary quality to the work and withheld nothing.

The Lord Jesus knew the necessity and value of personal contact. The third and fourth chapters of John's Gospel are examples of soul-winning conversations. Tenderly He pierced the conscience. He so spoke and lived that people came to Him. He was the magnet. They felt He knew and understood and cared. All real soul-winners have emulated the Lord in this way. Their lives and ministry have been such that people have been drawn to them when in deep trouble.

THE LORD'S TABLE

W. FISHER HUNTER, U.S.A.

Unscriptural Expressions and Abuses

MUCH could be written about and against the unscriptural expressions and false impressions that the denominational churches of Christendom have attached to the Lord's Table—the Lord's Supper, but nothing would be gained by doing so. Nevertheless, we believe it to be a duty and our responsibility to speak of and deal with some of the false or unscriptural expressions and abuses that are becoming more or less prevalent among God's scripturally gathered assemblies.

Setting Up a Temporary Table

This means that Christians, few or many, anywhere, and without professing to be an assembly or assuming its responsibilities, may meet together to eat the Lord's Supper. This disorder and abuse of privilege is usually carried on by brethren who are on a journey or a vacation and, we understand, some have even gone as far as to sanction the carrying of the emblems to the bedside of the sick or infirm. They defend themselves for this entirely unscriptural practice with the excuse that because of distance or inconvenience it is impossible to break bread with an assembly. We suppose no one ever spent so great a part of his time in travels in the work of the Lord as did the Apostle Paul. He was, for extended periods of time, in ships on the sea, in prisons, in hired houses, on long journeys by foot, sometimes alone and sometimes with fellow-believers. Only once is it recorded of him that he broke bread under these adverse and inconvenient circumstances and, to do it in an orderly, scriptural way; that is, on the first day of the week with a constituted assembly, he tarried for seven days at Troas (Acts 20. 6, 7). There is, therefore, no scriptural warrant or apostolic precedent for any one eating the Lord's Supper in any way whatsoever apart from an assembly. Nor does God require, expect, or put such an obligation upon His saints. If this abuse of privilege and unnecessary practice of making a convenience out of the Lord's Table is not checked or discontinued there is no telling whereunto it may grow nor the detrimental effects it will have on the corporate assembly testimony.

Open Table

This conveys the idea that any person regardless of his religious affiliation, beliefs, or moral practices in life may, without being questioned, examined, or commended eat the

Lord's Supper. The responsibility for eating is thus put upon him. Such a thought is so contrary to Scripture that, to say the least, it is a most God-dishonouring abuse. It surely reveals spiritual ignorance on the part of the partaker, and in some cases it may be a snare in deceiving him. It certainly does manifest on the part of the assembly that allows it, a total disregard for its responsibility in connection with the Lord's Table.

Receiving To The Lord's Table

We are led to believe this means that one known to be a true Christian may be allowed occasionally to eat the Lord's Supper without coming into or sharing the responsibilities of the local assembly fellowship, and at the same time maintaining his partnership with an unscriptural religious organisation. This is a church disorder and when allowed it has a harmful and breaking-down effect on the local assembly testimony. It is through receiving saints into the local church fellowship that God's assembly is built up "a spiritual house", and eating the Lord's Supper is only one of its many privileges.

It's The Lord's Table

Though this is a scriptural expression, nevertheless, in many cases an improper implication is made from it, and it is very often wrongly applied. It is used to convey the idea that, as it is the Lord's Table, no person or assembly has the right or authority to hinder or forbid any professing Christian from partaking of it, regardless of what his religious associations are. The practice of such an idea must be wrong for it ignores and sets aside the authority and responsibility that God has invested in the local assembly and attached to the Lord's Table. Furthermore, the title "Lord's" was not prefixed with the purpose of conveying the idea that every professing Christian, providing he is not a wicked person, should be allowed to eat the Lord's Supper. Indeed, the very opposite of this is supposed in the passage where the expression is found (1 Cor. 10). Some in the church at Corinth were fellowshiping with demons and, although ignorantly, by so doing were compromising the Lord's Name and the church with idolatry. It was on account of this that the apostle introduced and prefixed the title "Lord's" to the word, "table". In so doing he associated and attached Divine authority, dignity, judgement, and Lordly character to it. In other words, the use of the title "Lord's" was meant to have a corrective effect on the conduct of the church at Corinth, as it pertained to the Lord's Table and the table of demons. See also 1 Cor. 11. 22.

When the apostle said, "Ye cannot be partakers of the Lord's Table and the table of demons", he was in effect saying that certain persons in the church were disqualifying themselves from eating the Lord's Supper on account of their fellowshiping with demons. If any persisted in this practice they were to be excommunicated from the assembly. 1 Cor. 5. 11—the idolater.

OUR PLACE AS SONS

by Dr. R. C. EDWARD, Australia.

(Read Galatians 3. 23 to 4. 7)

IN this passage Paul seems to reach the highest peak of the whole epistle. When the fulness of the time came, God sent forth His Son to give believers the place of sons (Gal. 4. 4, 5). Sonship is found elsewhere, but not elsewhere is that teaching given which is brought out here. The passage is unique. It should not be confused with others, where the teaching on sonship is different.

The back-ground is one of Roman custom, well understood by people of the first century A.D., but unfamiliar to us. The Roman boy in a free citizen's family was taken to school by a "paedagogos", who was responsible for his welfare on the way, but whose responsibility ceased when school was reached. He was a slave, hence of inferior status. This is the word rendered "schoolmaster" in 3. 24, 25. It is a mistranslation. Among English-speaking people we have no such person, but the term "child-escort" is better than "schoolmaster" or "tutor". Of course, when schooldays were past there was no need of such a child-escort. Soon after the boy left school, the father would choose a time for the conferment on him of adult status. Introduced to other citizens as son (not child any longer, though birth-relationship of course was the same) he was now to act as an adult, no longer under household slaves, but able to serve in the army and to vote for the senate. An outward indication of this adulthood was that he now wore the man's "toga virilis", an all-white woollen garment, doffing for life the toga edged with purple which he had worn as a minor. Paul's teaching is that all believers to-day (without exception or distinction) are viewed by God as adults. Let us follow the argument, for argument it is, studded with connecting words like "but", "for", "wherefore", "and".

Gal. 3. 23 tells us that the law of Moses shut up the Jews. While they kept it, it kept them from idolatry and associated vices, such as sexual immorality. It was their warder. But it was transitory, given in anticipation of God's final revelation, which centred on a coming Messiah. Hence (v. 24) its anticipatory function made it like a child-escort. But Christ, the Object of faith, having come, in Whom God's final revelation is made known, school-days are over, for (v. 27) the believer is now a son, having, like the newly-made Roman adult, put on a new garment. Believers (they were all baptised to own Christ, not Moses—see 1 Cor. 10. 2—as leader) put on Christ. All have done this (v. 28) and we are all "one man in Christ Jesus". Men and women both sons? Certainly! In illustration see Luke 20. 34 where both men and women are called "sons of this age". And in Matt. 9. 15 the "sons of the bridechamber" are wedding guests. There is no thought either of generation or of sex in these usages.

It is of the utmost importance to appreciate (for confusion as to it is extraordinarily widespread and detrimental to Christian testimony) that it is not the practice of the believer which is in view, not his walk, but his standing, his place. To say that in walk and testimony "there cannot be male and female" would be outrageous: keep this statement in its place and it is beautifully true. Again to say that in personal godliness Daniel was an infant in comparison with us would be sheer folly: to recognise his standing (before God's full revelation in Christ) as inferior to ours is illuminating and true.

God sent forth His Son, not to be Son. **He was Son before being sent.** The statement implies His pre-existence, His Eternal Sonship, His essential Deity.

He was "of a woman", and "under law". The former links Him with all mankind, the latter with the Jew particularly. Since man universally is born of woman, the statement has no point if the Lord is not more than man. And though His birth of the virgin is not stated specifically here, the form of the statement fits in with that fact, referring as it does not to a man, but to a woman. It is thus a part of the evidence given in the New Testament that the virgin birth of Christ is included in "the faith once for all delivered to the saints".

"To redeem them which were under the law", refers to Jews, such being done in order that we (both Jewish and Gentile believers, with all our personal deficiencies and limitations) might be given the place of sons. The context shows it is not so much a family matter as one of public standing.

News from Other Lands

DOMINICAN REPUBLIC

There is much to encourage in the work all over this country and here in Puerto Plata there is very marked interest in the meetings. A week ago we had Mother's Day in the Dominican Republic and we had the usual special services. At night the hall was filled and as it is quite a large building it is a sight to see it filled as well as being a great inspiration to the preacher. One of our young native brethren, who is a doctor, gave a very interesting message which was listened to with great interest, and, if we may judge from the remarks heard as people were leaving the building after the service, all seemed to enjoy the message immensely.

Our young people's meetings keep up and we are having around 170 at each session. It is good to see their enthusiasm and their interest in spiritual things. The children's work continues to grow and to encourage. All this year we have not had less than a thousand children weekly in our Sunday schools and classes here in Puerto Plata. Three weeks ago we had a total attendance for the week of 1,378, and last week it was just over the 1,300 mark. What marvellous possibilities lie in this work and we are hoping that a large number of these children will be saved in early years. It will soon be time for the school holidays and time too for the Daily Vacation Bible School, so we are busy getting the materials ready. It is a lot of work, but the children like it, and last year we had about six hundred children attend these daily Bible classes.

—D. and M. Reid.

WEST INDIES

The work around the Island of St. Kitts keeps us all busy, for as you know, it is work of a pioneering character. When we start work in any locality, we are at once faced with the problem of erecting suitable meeting places. However, the Lord has signally

blessed our labours and to-day in St. Kitts are to be found six assemblies, and some ten preaching centres, six of these being very nice halls. One seats seven hundred, another five hundred, and still another four hundred, all registered as the property of the assemblies at Home. All this in a place where fourteen years ago the assemblies had no work of any kind.

By-monthly we hold all island Conferences in various centres, and it is a real thrill to attend these gatherings, for we get many hundreds of people listening for two to three hours to the Word of God.

Our latest work here around Cayon gives us much joy. We are seeking to establish work in three villages, and thus far we have built a fine hall seating over five hundred, wherein meets a nice little assembly of thirty believers. We have a fine Sunday school, and two others in the other villages. The largest of these is at Tabernacle, a big village up in the hills. Here we have obtained an old broken down shack, where meet some two hundred scholars, and it is our desire to buy land and erect a suitable hall to house this work in a decent manner. Next week I purpose, D.V., to commence a series of Chart meetings using Mr. J. Ritchie's chart, "Egypt to Canaan".

—Charles F. Brown.

NATAL

We have settled again into all the features of the work since our return from furlough. In certain of the outstation districts, we have had brief Gospel treks among the heathen kraals. Some of the kraals are most unkempt and dirty, and the heathen people themselves so seemingly dark and unattractive. Yet Christ has died for them, and to them also the Gospel must be preached. "Faith cometh by hearing, and hearing by the Word of God", and as the Gospel is preached to them, God is pleased to save some. We usually end the day among the kraals

with a lantern Gospel meeting in the hall. Great crowds come to listen to the message and to see the slides. When the heathen are saved, they attend a special class to learn to read so that they may read their New Testament. One of the main evidences of conversion is the purchase of a Spelling Book!

We experienced a week-end of excitement recently. Faction fights between two tribes broke out near the mission station. Many of the women and children fled from their homes in terror, fearing their huts would be burned. We sheltered about a hundred women and children in the Hall at Elim, while others, guarding their cattle, sought refuge in nearby farms owned by white people. The police disarmed the fighters of their crude spears, and roped in the main culprits.

The children's work is encouraging, with good attendances at both Day schools and Sunday schools. Good crowds come to the Dispensary daily seeking help; we shall be glad when the new building is erected and better facilities provided for the sick folks. Our recent three-day Conference proved a season of blessing in the ministry of the Word. Ten believers were baptised and brought into fellowship.

—A. N. Ferguson.

CHILE

The work here continues with blessing and interest, and from time to time, we have the great joy of seeing souls turn to the Lord. This is the warmest month of the year in Santiago and all who are able to do so go to one of the many beaches along the coast. A good number of the believers are away in the country or at the coast, and we are holding the fort in their absence. The meetings are smaller than usual, but on Sunday evening we were happy to see a full hall, seventy to eighty being present, and at the close a respectable couple waited behind and asked us to visit them in their home. They had come into town to visit the cemetery and in passing the hall came into the meeting. We have already been to their

home in Penaflor, a village about an hour's bus run from the city. The man is deeply interested and the woman, who is a believer, is concerned about her husband's salvation. We expect to go again.

I continue my visits to two towns where there is no resident worker, and although growth is small and slow, the believers are encouraged and helped.

Unlike conditions in neighbouring countries, here, in Chile, we enjoy fullest liberty in making known the Gospel. Our regret is that there are so few of us to take advantage of the many opportunities; the labourers are indeed *few*. On the other hand, we seem to see more "Jehovah's Witnesses" than ever before, and it was stated in one of their meetings that they expect to bring their number of workers in this country up to *two hundred*! They are mainly from the United States. Brethren, pray for us!

—Chas. C. McKinnie.

JAPAN

I have been out in Japan for ten months, and the Lord has blessed abundantly; I'm sure if I did not praise Him the very stones would cry out. Truly we here can say, "The Lord has done great things for us, whereof we are glad". The language, of course, is very difficult, and it takes about two years before you really feel you are getting anywhere with it, but the Lord continues to give us the needed patience, for we need lots of that!! Recently just here where we live, the Lord has been pleased to save three souls, who have been coming to the meetings regularly, and last week we witnessed the baptism of six who have been waiting a little while. Although snow had fallen during the night, quite a goodly number came along to the baptism, which was in the river. I'm sure the water must have been cold, but that did not deter these young people from taking this step of obedience. We shall value your prayers that these young souls might continue steadfastly. How much we have to praise the Lord for saving these souls who are so steeped in heathen religions!

—Esther W. Curtis.

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ
"JESUS said unto them, "Verily, verily, I say unto you,
before Abraham was, I AM."

by H. E. MARSON

IT was at one of the great crises in the public ministry of the LORD, when the enmity of the Jews manifested itself to a very terrible degree, that He made this solemn attestation and assumed this sublime Divine title (John 8. 58, 59). But do notice also the R.V. mrg. of John 8. 24, 28; 13. 19. There is no doubt that the Jews understood this assertion by the LORD to be a definite claim to Deity, as they did in the next similar crisis a little later in the same place, as recorded in John 10. 31-33. They would be familiar with the historic incident when Moses, enquiring as to the Name of GOD, was told by GOD, "I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . JEHOVAH, the GOD of your fathers, . . . hath sent me unto you: This is My Name for ever, and this is My Memorial unto all generations" (Exod. 3. 13-15). This deeply important Divine statement has been variously translated, "I will be that I will be: . . . I will be" (R.V. mrg.). "I AM THAT WHICH I AM: . . . I AM" (Young). "I continue to be and will be, what I continue to be and will be: . . . I that ever will be" (Newberry). "I AM I WHO AM; . . . I AM" (F. W. Grant). "I am THE BEING: . . . THE BEING" (LXX.). "I (ever) shall be (the same) that I am (to-day)" (A. Jones, in Proper Names of the O.T. Scriptures). We must notice how very definitely this title is associated with the sacred Name

JEHOVAH in this passage in Exod. 3, we must therefore consider them together. As a word it is derived from the verb "to be", and it speaks of continuous self-existence in the past, present, and future; and of causing it to be, or to come to pass: cf. Isa. 14. 24; 46. 11; and contains thoughts enshrined in such words as "being" (Phil. 2. 6; Heb. 1. 3); "was" (Prov. 8. 30; John 1. 1; 6. 62); "wast" (Rev. 11. 17); "am" (Exod. 3. 14; John 8. 58); "art" (Rev. 11. 17; 16. 5); "is" (Heb. 11. 6; Dan. 2. 28); "will be" (Exod. 6. 7; 2 Cor. 6. 18). Certain passages are very explanatory of this sacred Name, in Gen. 21. 33, we have "The Name of JEHOVAH, The EVERLASTING GOD"; in Isa. 40. 28, "The EVERLASTING GOD", is "JEHOVAH, The CREATOR": He Who is GOD from Eternity to Eternity, Psal. 41. 13; 90. 2; 106. 48. JEHOVAH is The ETERNAL GOD.

Further in the significant phrase title used in Rev. 1. 4, 8; 4. 8, "HIM Which IS, and Which WAS, and Which IS TO COME", we really have an interpretation of this sacred Name; and its reference to the past, the present and the future must remind us of the precious statement in Heb. 13. 8, R.V.: "*JESUS CHRIST is The SAME yesterday, and to-day, and for ever*", a statement which we must connect with the previous one in Heb. 1. 12,

"*THOU ART THE SAME*";

which is a quotation from Psal. 102.

27: for JEHOVAH is not only "The ETERNAL", but also The IMMUTABLE; He declares, "for I JEHOVAH change not" (Mal. 3. 6, R.V.). With Him there can be no variation (Jas. 1. 17, R.V.). It is deeply interesting to note that the dignified appellation assumed by GOD in Deut. 32. 39; Isa. 41. 4; 43. 10, 13; 48. 12, "I AM HE", might be translated "I AM THE SAME"; and 2 Sam. 7. 28; 2 Kings 19. 15; Neh. 9. 6; Psal. 44. 4, might be translated as in Psal. 102. 27, "Thou art THE SAME", or "Thou THE SAME"; as is clearly shewn in the J.N.D. translation. Let us remember that it is "This SAME JESUS", that shall come again in like manner as He was seen to go into Heaven.

There is a depth of precious meaning for us in the Name I AM—JEHOVAH—THE SAME. Let me quote from C. H. Mackintosh's "Notes on Exodus". "JEHOVAH in taking this title, (I AM), was furnishing His people with a blank cheque to be filled up to any amount. He calls Himself "I AM", and faith has but to write over against that ineffably precious Name whatever we want. GOD is the only significant figure and human need may add the ciphers. If we want life, CHRIST says, "I AM the Life"; if we want righteousness, He is "The LORD our Righteousness". If we want peace, "He is our Peace". If we want "wisdom, sanctification, and redemption", He "is made" all these "unto us". In a word we may travel through the wide range of human necessity, in order to have a just conception of the amazing depth and fulness of this profound and adorable Name, "I AM"...

"When GOD would teach mankind His Name,

He calls Himself the Great 'I AM',
And leaves a blank—believers may
Supply those things for which they
pray."

The LORD JESUS in Divine right asserted "I AM", and we may reverently respond and say, "THOU ART THE SAME" yesterday, and to-day, and for ever"; and joyfully testify "HE IS become my salvation" (Exod. 15. 2; Isa. 12. 2; Luke 2. 30). Note also the words "I AM", "THOU ART", and "HE IS", in Isa. 45. 22; 46. 9; Psal. 90. 2; 1 Kings 18. 39.

It is very beautiful that we have the assurance that those of the very nation that once took up stones to cast at Him, because He said, "Before Abraham was, I AM", will one day hail that "SAME JESUS" with the words, 'Lo. This is our GOD, we have waited for Him, and He will save us; This is JEHOVAH; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25. 9). Then will Jacob's prophecy of Gen. 49. 18 be fulfilled.

We should also note that the words in Isa. 40. 3, "Prepare ye the way of JEHOVAH", are in Matt. 3. 3, quoted in reference to John Baptist's preparatory mission before the ministry of the LORD (Luke 1. 76). In Isa. 6. 5, Isaiah declares, "Mine eyes have seen the King, JEHOVAH of Hosts"; but in John 12. 41, we are told that it was CHRIST of Whom he then spoke and Whose glory he then saw. These, and other passages, where the Name JEHOVAH in the Old Testament, is applied to the LORD JESUS in the New Testament, shew how "GOD hath made that same JESUS... both LORD and CHRIST: giving Him that Name which is above every name (Acts 2. 36; Eph. 1. 21; Phil. 2. 9).

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

Is it right to say that the Lord Jesus was forsaken of His Father?

ANSWER A.

Seeing that the Scripture never says that the Lord Jesus was forsaken by His Father it would be entirely incorrect for us to say so. We do well in such a holy matter to adhere fast to the words of Scripture.

It was the God Who hated sin and must, by reason of His nature, deal with it judicially, Who forsook the Sinbearer. But the Lord Jesus never lost the consciousness of His Father's love or presence. Three times in His intercessory prayer does He say to His Father, "Thou hast loved Me": in the garden He could say, "Oh My Father". To Peter He could speak of His Father's readiness to respond to His prayer. On the cross He could address His Father pleading for forgiveness of His enemies, and later committing His Spirit into the keeping of His Father. There is not the slightest hint that the Son was forsaken of the Father, though there is the plainest evidence that Jesus was forsaken of His God. I know some regard this as splitting hairs, but surely the words of Scripture are not without significance. Let us keep closely to them.—E.W.R.

QUESTION B.

A recent book has for its theme that preachers have tended to overemphasise the heinousness of sin and to neglect the message of the love of God. Is that so?

ANSWER B.

I have not seen the book referred to, but quite recently I read a remark by someone that the present tendency of preachers is to emphasise the love of God and to omit to impress on their audiences the heinousness of sin and the awfulness of its consequences. Who then is right? I do know that it is not an easy thing for us poor creatures to keep an even keel and to be well balanced. I know, too, that the Lord Jesus did not deal with everyone alike. He adapted His remarks to the case in hand. Some need to be told what a dreadful thing sin is. Others know it only too well; what they need is to be told of the love of God. Sometimes we think too much of the message and too little of the audience. It is true that we cannot know everyone in the company and, therefore, we should be all the more cast on God as to the message that we give. He knows the hearts of all men and, if His servant is

passive in His hands, He can make him His mouthpiece to pass on the right message, be it one of warning and sternness, or be it one of grace and mercy.

An artist throws into relief the bright colours of his picture by superimposing them on a dark background. This is a good thing to do in preaching the Gospel: the dark background of sin and coming judgement will throw into relief that mercy and compassion of God, as shown in the death of His Son, by which sinners may be freed from sin and escape the judgement.—E.W.R.

QUESTION C.

The R.V. of Psalm 68. 11, "The women that publish the tidings are a great host" has been used in favour of public preaching of the Gospel by women. What is its real meaning?

ANSWER C.

Psalm 68 is primarily connected with the bringing up of the Ark by David to the "resting place" (Psa. 132. 8, R.V.) which he had, in accordance with his boyhood's vow, prepared for it; though of course prophetically it looks forward to events far beyond that. It begins in v. 1 with the words uttered by Moses on the occasions when the Ark was being taken up to move onward through the wilderness (Num. 10. 35); and in its earlier verses it recounts in few words the bright side of Israel's past history, as connected with what the Ark symbolised—the presence and power of God with His people. Their march through the desert; their arrival in the promised inheritance; and their victories over the nations that dwelt there, and those others that surrounded it: are pictured as won by the Presence of God with them. On various occasions these were celebrated in song, especially by their women-folk; and it is to such celebrations that the words quoted in the question refer. See examples of them, in Exod. 15. 20, 21, after the Red Sea crossing; in Judges 5. 1-31, after Barak's defeat of the host of Sisera; and in 1 Sam. 18. 6, 7, after David's own victory over Goliath. Also compare the rejoicing on this occasion of the bringing up of the Ark as described in 2 Sam. 6. 15-22. It is worthy of note that in many respects our psalm may be compared with the above-mentioned Song of Deborah.

Those who advocate that women should do what in the New Testament they are forbidden to do, must be hard beset for proof, if they have to come to Psalm 68. 11 for it.—W.R.

The Lord's Work and Workers

ENGLAND & WALES:

FORTHCOMING (D.V.).

ALDRESHOT: Park Hall, Aug. 5 at 6.45. A. Cheale; Sept. 2, at 3.30 and 6. Messrs Little, & E. Barker.

WYLAM ON TYNE: Aug. 5 at 6. Aug. 7 at 2 and 6. J. B. Watson, H. Lacey.

CINDERFORD: Gospel Hall, Station St. Aug. 7 at 3 and 6. J. H. Edwards, J. Read.

STANMORE: Culver Grove Hall, Aug. 26 at 6.30. Missionary. J. E. C. Bridge, E. H. Trenchard.

BIRMINGHAM: Gospel Hall, Glastonbury Rd., Sept. 2 at 3 and 6. H. E. Bedford, P. Charming.

LLANFAIRFECHAN: Sept. 29. M.S.C. Conference. A. Pulleng, A. Greenwood. Sept. 23-30. Bible Readings. H. St. John, Prof. Rendle Short.

NORTH-EAST ENGLAND Missionary "Weekend": Sept. 15-18. W. D. Bell, W. Crawford, S. K. Hine, D. T. Morris, J. Noble, E. J. Spargo, W. T. Stunt.

WIMBORNE: Eastbrook Gospel Hall, Sept. 13 at 3 and 6. H. Steedman, R. Mountford.

BOLTON: Lancashire Missionary. Sept. 16-18 at 3 and 6.30. Messrs. Anton, Trenchard, G. Hill, Jordan, McCulloch, J. Murray.

MALDON: Fulbridge Gospel Hall, Sept. 16 at 3.15 and 6. E. W. Rogers, H. Lacey.

NUNEATON: Manor Court Rooms. Sept. 23 at 6. A. J. Townsend, L. G. Wareham.

CARDIFF: Oct. 4, 5, in Bethany Church. G. Harpur, S. V. Scott-Mitchell, E. W. Rogers, J. M. Shaw.

TUNBRIDGE WELLS: Southborough Annual Conference in Parochial Hall. Aug. 7 at 3 and 6. H. P. Barker, A. E. Brown.

NEWQUAY: Marcus Hill, Gospel Hall. Aug. 13-25. E. W. Rogers.

HAYWARDS HEATH: In Perrymount Methodist Church. Sept. 2 at 3 and 6. J. Harrad, D. G. Dean.

YEOVIL: Park School Hall. Sept. 5 at 7, until Sept. 8 at 9.30. Correspondence: F. P. Sealy, 36 Crofton Park, Yeovil.

SWANSEA: Ebenezer Gospel Hall, Sept. 9 at 3 and 6. Sept. 10-21. Campaign. W. E. Davies.

EXETER: Mint Methodist Chapel. Fore St. Sept. 13 at 3 and 6. E. W. Rogers, E. Barker.

LEICESTER: York St. Hall. Sept. 30 and Oct. 2. United Missionary Conf.

WARRINGTON: Forster St. Gospel Hall. Oct. 7. H. St. John, E. Barker, S. Jardine. In Wycliffe Church, Bewsey Street.

EASTBOURNE: Bible Readings. Oct. 7-14. A. J. Crick, H. Bell. Particulars from C. Goldfinch, 1 Douglas Road, Tonbridge, Kent.

R.A.F. REST ROOM at PADGATE is still open, and run by the Warrington assemblies. Young men will be welcomed and cared for. Write: Mr. A.

Thomson, 15 Dickenson St., or Mr. J. Britton, "Ebenezer," Grantham Ave., Lr. Walton, Warrington.

SCOTLAND:

FORTHCOMING (D.V.).

INVERURIE: Aug. 9. H. Lacey, K. G. Thomas, A. M. S. Gooding, D. Walker.

IRVINE: Waterside Hall. Aug. 25 at 7, 26 at 3, 27 at 2.30, 28 at 7.30. W. J. Brown, W. Harrison, J. H. Hutchison, D. McKinnon, W. F. Naismith, and other.

FORTH, LANARK: Gospel Hall. Aug. 26. J. Campbell, J. Lightbody, W. F. Naismith, W. Prentice.

MACDUFF: Doune Church Hall, Market St., Aug. 26 at 3.30. A. Fellase, J. Oldfield, E. Rannie, W. T. Wright.

DALMELLINGTON: Aug. 26 at 3.30. H. Bell, W. McAlonan, H. Scott.

ANNBANK: Sept. 2 at 3. W. P. Foster, Dr. W. Lindsay, J. Hutchison.

FRASERBURGH: Sept. 2 at 3, in South Free Church. M. H. Grant, A. Leckie, R. Lightbody, A. Balfour, T. Stephen.

SHETTLESTON: Tabernacle Assembly, Sept. 2 at 3.30. A. P. Campbell, J. Hunter, J. Gilland.

LOANHEAD: in Town Hall, Sept. 2 at 3. T. W. Ball, H. Bell, A. Gooding.

KINROSS: in Town Hall, Sept. 2 at 3. J. Rollo, J. Hughes, J. Lightbody.

MOTHERWELL: Ebenezer Hall, Camp St. Sept. 9. H. Bell, J. Lightbody, W. Prentice, D. Hynd.

COCKENZIE: Viewforth Gospel Hall, Sept. 16 at 3.30. H. Bell, R. Hopkins, Dr. Duncan, Dr. Lindsay.

AYR: Ayrshire Missionary Conference, in River St. Hall, Sept. 16 at 3.

DUMFRIES: Bethany Hall, Sept. 30 at 3. A. Borland, J. Lightbody, W. Beggs.

IRELAND: REPORTS.

J. WELLS and **E. ALLEN** had their tent burned near Garvagh.

R. LOVE hopes to commence at Ballylesson.

H. PAISLEY & **I. McMULLAN** saw a good number profess at Carrickfergus.

S. B. PATTERSON and fellow-workers saw a few saved in Old Hollywood Rd., Belfast. Hope to commence on new estate.

C. FLEMING continues with interest at Lurgan.

S. JOHNSTON & **S. HUGHAN** continued in Duncairn Area.

J. A. McNEILL & **A. BOYLE** had some blessing at Cupar Street.

JOHN HUTCHINSON and fellow-helpers Bangor, Co. Down.

W. P. McVEY & **J. G. HUTCHINSON** saw some saved at Sandhead Wigtownshire.

D. CRAIG & **W. McVEY** hope to pitch tent near Ballywatermoy.

J. G. HUTCHINSON to have tent in Enniskillen.

T. GRAHAM & **R. PEACOCK** continue at Ballynahinch Junction, with some

interest.

S. W. LEWIS & J. FLANIGAN with tent near Derrylin and visiting a number of fairs in towns of Fermanagh, with good hearing.

J. R. DIACK has undergone an operation. Somewhat improved, he would still value the prayers of the Lord's people in view of further treatment.

Conferences:

DUNGANNON: June 13. Speakers: W. Rodgers, T. W. Ball, T. Campbell, S. Jardine, and A. Lennox.

TASSAGH: June 28. Speakers: R. Curran, H. Bailie, I. McMullen, A. McShane, and J. K. Duff. The Word was in freshness and power.

BALLYKEEL: June 29. Speakers: W. McCracken, R. Curran, W. Bunting, A. McShane, and W. Johnston. Many spoke of being helped.

July 12:

AHOREY: Meetings large. Speakers: H. Bailie, A. Gibbs (U.S.A.), J. Noble, W. McCartney (U.S.A.), and F. Hunter (U.S.A.). A happy spirit throughout. Variety in the ministry.

BALLYHOLLAN: Speakers: W. Gilmore, T. Campbell, T. H. Lyttle, R. Curran, T. McKelvey, and E. Allen.

DUNMULLEN: Speakers: W. Rodgers, R. Love, W. Abernethy, T. W. Ball, and Geo. Alexander. Good meetings.

BALLYHAL: Speakers: A. McShane, S. Whitten, J. Norris, and others.

July 13:

BANGOR: Speakers: W. Gilmore, A. Gibbs, F. Hunter, A. McShane, H. Paisley, I. McMullen, and T. W. Ball.

BLEARY: Speakers: W. Rodgers, A. Cooke, T. McKelvey, R. Beattie, E. Allen, J. Geddis, and brother Burnett. Ministry good.

BALLYMAGARRICK: Speakers: R. Curran, H. Bailie, G. Alexander, and T. H. Lyttle. On the whole, searching and Christ exalting messages.

"WITH CHRIST."

K. A. JOHNSON, Lannion, France, on June 9. Our brother was engaged in the Orphanage work at Coatilliau, Lannion, which commenced in 1931, and has proved a fruitful field of service. Greatly beloved by all with whom he came into contact, Mr. Johnson's passing came as a great shock to the whole neighbourhood. Large numbers attended the funeral on June 12, and gave great attention to the gospel message delivered. Prayer will be valued for Mrs. Johnson, that she may be strengthened and guided regarding the work of the Orphanage.

Mrs. SPENCER, from East Kew, Victoria, Australia, on May 2, aged 81; wife of Thomas Spencer, formerly of Irvine, Scotland, where she was one of the first to break bread in Waterside Street Hall, and, with her husband, was for 20 years in fellowship there. Leaving for Australia in 1911, they associated with the Kew Assembly in Victoria, and for now almost 40 years served the Lord in that locality. Mr. T. Spencer at 84 remains active in his

evangelistic work, but is feeling heavily the loss of his faithful life-partner. Remember him in prayer.

ALEX. MCINTOSH DAVIDSON, Glasgow, on May 12, aged 63. Saved as a lad, and in Wolseley Hall assembly for close on 50 years, where he led the praise. Will be greatly missed.

Mrs. ARTHUR BUCHAN, Peterhead, aged 62. In fellowship for many years and bore a quiet, consistent testimony. A lover of hospitality, she will be greatly missed.

Miss NAN ROBERTSON, Darvel, aged 66. Daughter of the late Mr. and Mrs. James Robertson. Saved for over 50 years, and bore a quiet, consistent testimony.

Miss ELLA MINNIS, Shanaghan, Co. Down, on June 4. Saved over 50 years ago, when Mr. W. McCracken commenced his gospel work, she continued a consistent helper in the Shanaghan assembly for 50 years. A godly sister, whose home sheltered the saints throughout her life-time. Last 30 years an invalid, she showed much grace in suffering without a murmur. Brethren W. McCracken and W. Bunting conducted funeral services.

SAMUEL MCKEE, Belfast, on June 14, aged 45. Called home suddenly. Saved in his early teens, he ever manifested a keen interest in the Lord's work. Formerly with Adam Street assembly, but for the past 9 years with King's Moss assembly, where he was Superintendent of the Sunday School. An interested and consistent helper in the Village Workers, he was widely known and highly esteemed. Leaves a widow and son for whom prayer is asked.

Miss ELIZABETH ENGLAND, Motherwell, on June 15, aged 76. A true mother in Israel, who was saved about 50 years ago and in fellowship in Shields Road Hall for the past 36 years; she will be greatly missed.

Mrs. G. F. BROOKS, Gloucester, on June 17. Wife of Mr. L. L. Brooks of Ebenezer Gospel Hall, where for 20 years she has been a sincere and ardent worker amongst women and children. Greatly beloved by all who knew her, she will be greatly missed.

Mrs. ANNIE HARWOOD, widow of Richard Harwood, passed home on June 17, aged 78. For 70 years in assembly fellowship, the last 37 of these in Morecombe and Clitheroe. Devoted to the Lord and His people, and given to hospitality, she refreshed many. Of her it can be said, she "followed fully". Will be greatly missed in the local gatherings.

Mrs. A. BICKET, Bo'ness, on June 21; in assembly for many years; a sister beloved, much given to hospitality, she will be greatly missed.

ROBERT ALGIE, Middlesborough, on June 22, aged 66. Saved nearly 50 years ago in West Hartlepool, and for the last 40 years in Middlesborough. His life was marked by steadfastness, straightness, and kindness.

HENRY TOLAND, Lisburn, on June 21, called home somewhat suddenly. Taken ill in assembly Bible Reading, he passed into the Lord's presence in a short time. A good man, who oft refreshed the saints and had a real interest in souls. Remember Mrs. Toland, who is very ill.

ERIC MOORE, on June 16, aged 12; only surviving child of Mr. and Mrs. Moore, Gransha assembly. The prayers of God's people are asked for our brother and sister, who are deeply distressed.

Mrs. KATHLEEN GRANT, Surbiton, on June 22, aged 74. Wife of Mr. Grant, for many years connected with the Counties Evangelistic Work. Led as a young girl to know the Lord, and through personal contact with the late Mr. George Cutting, author of "Safety, Certainty, and Enjoyment", our departed sister had deepened desires for a life of devotion in the service of her Lord. By her testimony and godly life she was the means of leading many to know the Saviour, and despite

much weakness of body, with attendant suffering, she ever manifested that cheerful spirit and patience which rendered her a true comfort to others. Remember our brother in prayer in his sore bereavement.

Mr. L. McNEILL, Belfast, on July 7. Saved over 22 years and associated with Matchett Street and Oldpark assemblies. Leaves seven daughters, for whom prayer is requested.

Mr. JOHN MONYPENNY, evangelist and teacher, called home from Belfast on July 7, after a long life-time of faithful service for his Lord. Well known throughout the British Isles, but especially in N. Ireland, where he preached and ministered the Word, in fellowship with his brethren, for many years. Visited the Far East, and for a number of years gave help in the assemblies of Egypt and Middle East countries. Although weak in body, he was steadfast in purpose and ever loyal to the Lord and His people. Now at rest.

LORD'S WORK FUND

FOR THE TRANSFER of earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific directions in the forwarding of this practical fellowship, the distribution of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion.

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June:		
22—R.A.I.	15	—
24—Mr. & Mrs. G. S.	12	—
26—M.H.	16	1 0—
S.G.	5	—
W.T.	60	—
Mr. H.	6	1 10
27—Kilbarchan Sister	1	—
28—Inasmuch	—	1 0—
July:		
1—W.E.	15	—
2—Bute Hall, Prestwick	20	—
4—G.S.	2	—
7—Mr. M.	99	1 5—
D.F.C.	2	10 —
So. Wales Believer	25	—
Mr. & Mrs. E.A.	5	—
10—A.H.	3	—
Ballymena A.	25	—
Annbank A.	20	—
11—Ballykeel A.	9	—
N. Ireland Sister	2	—
Plantation A., Glasgow	1	0—
J.N., Coalhurst	1	6 —
13—J.H.	5	—
M.K.	15	—
J.B.	7	10 —
Shapinsay A.	6	—
Mrs. McC.	10	—
14—H.P.B.	5	—
	£404	2 10

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June:		
22—R.A.I.	£	— 10 —
26—S.G.	—	5 —
27—Kilbarchan Sister	—	2 —
July:		
1—W.E.	—	10 —
Highway Hall, Westbank	—	5 3
2—Bute Hall, Prestwick	1	—
3—H.G.	—	7 —
7—D.F.C.	—	5 —
So. Wales Believer	1	—
Ballymena A.	—	10 —
11—Ballykeel A.	—	10 —
N. Ireland Sister	—	2 6
Plantation A., Glasgow	—	2 6
10—Annbank A.	—	10 —
13—J.H.	—	5 —
J.R.	—	10 —
Mrs. McC.	—	10 —
R.L.	—	3 —
14—H.P.B.	—	1 —
17—M.McD.	—	6 —
	£8	1 9

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July:		
1—R.McC.	6	15 —
Highway Hall, Westbank	25	—
11—J.N., Coalhurst	—	12 10
	£32	7 10

EXTRACT—Your gift came timed to meet a need and to encourage faith. We could only bow, worship, and give thanks. Psalm 119. 65. (14/7/50).

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The Believer's MAGAZINE



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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Each calendar is fitted with our Daily Text and Meditation Block, which is printed in Brown Ink on Buff Paper. The actual size of the block can be seen on page 3 of the Cover. It contains a text and quotation every day, written by accredited devotional teachers of the present and the past.

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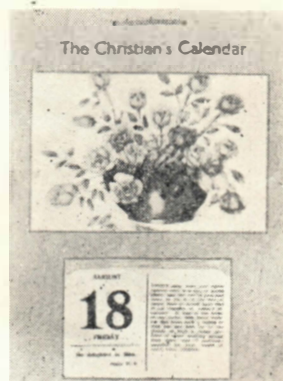
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THE LORD'S SUPPER

by THE EDITOR.

The Communicants

A STUDY of the records touching on the practice at Corinth confirms our contention that only believers were admitted to the Lord's Supper. The historical statement in Acts 18. 8 is, "And Crispus, the chief ruler of the synagogue, **believed** and his house; and many of the Corinthians hearing **believed** and were baptised". It is, however, a gratuitous assumption that the "house" of Crispus contained young and irresponsible persons, and the more so when the true sense of the account associates the "house" with the act of believing. Nor can it be concluded from this, and allied statements, that the inclusion of the "house" involves a correspondence between "infant sprinkling" and the ancient Jewish rite of circumcision. The symbolism of circumcision as applied to the Christian Faith does not find its significance in "infant sprinkling" as the door of admission into the "visible church", but in the doctrine of the believer's identification with Christ in His crucifixion. That "circumcision" is closely related to believer's baptism, to which Paul referred in words which could not be applied to the irresponsible child, "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2. 20).

MOREOVER all the evidence gathered from the epistle to the Corinthians points in the same direction. The letter is addressed to "them that are sanctified in Christ Jesus, called saints", and these are associated with those in other places who "call upon the name of Jesus Christ our Lord" (1 Cor. 1. 2). That latter designation should be interpreted in the light of the declaration in a subsequent chapter, "No man can say that Jesus is Lord, but by the Holy Spirit" (12. 3), and is closely allied to the words of Romans 10. 13: "Whosoever shall call upon the name of the Lord shall be saved".

THIS being "saved" is contingent upon conscious belief.

Re-affirming his method when he first preached to the Corinthians, Paul wrote, "I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand, by which also ye are **saved**" (15. 1, 2). Some of those who believed had been rescued from lives of unmentionable wickedness, yet of all of them it was stated, "ye are washed, but ye are sanctified, but ye are justified" (6. 11).

IT was to people with experiences such as these that Paul wrote when he discussed the conduct of the gathering to celebrate the Lord's Supper; from which fact, considered in conjunction with what has been observed above, it is patent that the Memorial Meal was confined to "believers" in our Lord Jesus Christ.

MOREOVER, it was confined to believers who had been baptised. This is not the place to digress into a discussion of all that is involved in the New Testament doctrine of baptism—a subject that requires solemn emphasis in light of the fact that much of its significance is being carelessly glossed over—, but it cannot be harmful to draw the reader's attention to the quotation already made from the Didache. "Let no one eat or drink of your Eucharist **except those baptised** into the name of the Lord", from which quotation it can be gathered that at first, in conformity with apostolic practice, the churches insisted upon a public confession of faith in Christ by baptism. There is no reason why local churches to-day, endeavouring amidst ecclesiastical confusion to follow the original pattern, should depart from the example preserved in the New Testament. Departure slips in insidiously, and is sometimes condoned on the ground of graciousness and courtesy. Let us beware lest a singular precedent develops into a regular practice. The danger is by no means absent from gatherings known as "Assemblies".



Slav House

Brethren in the London area have become concerned about a suitable meeting place for "the strangers within our gates". Increasing interest in the Gospel among these people from abroad encourages them to make an endeavour to procure premises where work could be on a more permanent basis, and from which literature in a number of languages could be sent out. A suitable building has been under consideration. Those interested in this work can have further information from Mr. Ransome W. Cooper, 20 Arundel Avenue, Sanderstead, Surrey.

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(viii) The Four Gospels

OUR great point in these papers is the absolute inspiration of the Holy Scriptures. This profound fact precludes the possibility of error in any part of the sacred writings. There may be many things beyond our present understanding, but they are nevertheless beyond challenge. The four Gospels are before our minds at this moment. If we could regard them as mere literature they are incomprehensible, and we might be disposed to regard the writers as very incompetent persons. **Matthew** tells us of our Lord's birth (carefully recording His royal genealogy), and the visit of the wise men, probably some months later, and then tells us no more about Him until His thirtieth year. Yet our Lord's whole sojourn upon earth was only about $33\frac{1}{2}$ years! Glancing at the resurrection and the commission, he does not mention the ascension, although the writer almost certainly witnessed it! All very strange to men disposed to judge from a human standpoint. **Mark** is wholly silent about the greater part of our Lord's earthly life, beginning almost at once with His ministry. Although his Gospel is the briefest of all, Mark's notice of details, which others have passed by, is very observable, and his frequent use of a word which means "immediately" suggests to us our Lord's alertness when serving here amongst men. **Luke** gives us the fullest account of "the man Christ Jesus". Writing to a Gentile friend (whose title "most excellent" suggests that he was a Government official) of the One they both loved, Luke commences with the birth of the Forerunner. His two opening chapters are charming in their sweet simplicity. From him we learn of our Lord's visit to Jerusalem when twelve years old (Luke 2. 41-50). Luke's arrangement of his materials has a moral object in view, in contrast with Matthew whose teaching throughout is dispensational. **John** wrote late in the first century when many speculations were current concerning our Lord's person. Minds untutored by the Holy Spirit found it hard to believe that the same One could be both God and man. John therefore stresses His deity—He is the Word, the Life, the Light, the Son. The reality of His humanity is expressed in John 1. 14: "the Word became flesh, and dwelt among us . . . full of grace and truth". In chap. 8. 40 John records the Lord saying of Himself, "a man that hath told you the truth". This statement is unique in the Gospels. John's omission of the Transfiguration is noteworthy. His

three predecessors all describe it although none of them were present on the holy mount. The explanation is that it was Kingdom-glory which was displayed there, and John's theme is our Lord's higher glories (2 Pet. 1. 16). This will account for his silence concerning the Olivet prophecy, of which the other Evangelists write so fully. John was one of the four men whose enquiries drew forth our Lord's great unfolding (Mark 13. 3); but as its theme is the introduction in power of the earthly Kingdom John did not include it in his Gospel. He alone of the Evangelists omits the raising of Jairus' daughter, and our Lord's distress in the garden, yet he was one of the favoured three who were near Him on those occasions. But John tells us of His dignity in the garden, which all others pass by (ch. 18. 4-8). Remarkably, he dwells at length upon the feeding of the five thousand and the Lord's walk on the sea, although these marvels had been told three times already (John 6). Nothing will account for these things but the inspiration and control of the Holy Spirit.

Chapters thirteen to seventeen constitute a special gem in the Gospel of John. He omits most of what others record concerning the Lord's last evening with His disciples, including His institution of the Lord's Supper, and gives us instead His washing the disciples' feet, the discourse concerning His return, the ministry of the Comforter, and the Lord's prayer to the Father. All this befits John's line. The earthly kingdom, so prominent with the other writers, lay outside the scope of John's commission. The differences in the Gospels are so many and so remarkable that the writers cannot be charged with acting in collusion. Each wrote independently, but all were in the hands of the Holy Spirit, Who designed to give us by their means a fourfold picture of Him to Whose great work we owe our every blessing.

Not one of the Evangelists omits our Lord's death and resurrection, the great basic facts upon which our faith rests. Paul reminded the Corinthians that he preached to them "that Christ died for our sins according to the Scriptures, that He was buried, and that He was raised the third day according to the Scriptures" (1 Cor. 15. 3, 4). Apart from these facts there is no Gospel to proclaim to men. Observe that Paul, himself an inspired writer, casts his readers back upon the Old Testament. Whether it be Old Testament or New, it is one Divine revelation, with every detail perfect and coherent.

"When I survey the wondrous cross on which the Lord of glory died!" Each Evangelist surveys it from a different

standpoint; using terms of the actual death suited to the subject-matter of his Gospel. In Matthew we have the **King**: "He gave up the ghost", His very death an act of authority. Both Mark and Luke use the simple word "expired". God's **Servant**, the perfect **Man**, thus experienced a very real death. John, whose theme is the Son in manhood, says, "He delivered up His Spirit"—a voluntary act of Divine competency. Compare John 10. 18: "No one taketh My life from Me, but I lay it down of Myself. I have power (authority) to lay it down, and I have power to take it again. This commandment have I received of My Father".

The Levitical offerings all found their fulfilment at Calvary's tree. The bloody sacrifices of chapters one to five were fulfilled thus:—

Matthew 27.—Trespass offering

Mark 15.—Sin offering

Luke 23.—Peace offering

John 19.—Burnt offering

The resurrection of our Lord need not be discussed here. He who can read the four accounts of it in the Gospels, and the facts of His appearances to many persons during forty days as noted in 1 Cor. 15. 5-8, and yet doubt that He is risen must be left to the judgement of God. No fact in the world's history is so well attested, and no fact has yielded such mighty results throughout the earth, and for so long. Everything depends upon it; indeed salvation is impossible apart from it. But God be praised, He Who was delivered for our offences has been raised again for our justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 4. 25; 5. 1).

(Next, (D.V.), "the Apostolical Epistles")

NOTES ON NUMBERS

by MARK H. PRIOR, Chichester.

Chapters Nine and Ten.

AT the opening of the second New Year, God calls on the children of Israel to celebrate the Passover (v. 1), according to all the ceremonies thereof. This great feast was to be kept with a view to the journey (journeys and journeyings being mentioned eighteen times in this section). Were

there those in a journey "afar off", or those who were unclean? Yes—experience tells us that there are—far too many of us indeed. But grace has its own provision, not only for the Israelite, but for the stranger also (the stranger is mentioned often in this book).

The events of the first month of the second year were over—those halcyon days of special meetings, those glorious moments of dedication, that wonderful second Passover. The silvery notes of the trumpets were heard on the twentieth day of the second month, for was not the Cloudy Pillar moving? The week, provided in grace, for the celebration of the Passover in the second month (v. 11) was nearly over. The dawn of its seventh day was almost upon them. Soon the trumpets would sound the holy convocation (see Lev. 23. 8). Now the trumpets sound the note to advance. Camp is struck; the Ark sets forward; Moses cries, "Rise up, Lord, and let Thine enemies be scattered and let them that hate Thee flee before Thee" (For the significance of this see Psa. 68). Israel is in motion. Long years after, the prophet Habakkuk, meditating on this lovely scene, exclaims, "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise". They are on the march to a City of Habitation, Whose Builder and Architect is God.

The Lord goes forth to meet His foes, for at His first coming this was one of His objects, and having won the great victory He returned to His rest. Now Moses' second cry (quoted again in Psa. 90, that striking prayer of Moses the man of God—an earnest prayer this for His second coming): "Return, O Lord, unto the many thousands of Israel".

Chapter Eleven.

God's abundant provision is next brought to our notice. Already, day by day, the manna fell from heaven's larder to provide "angel's food" for six hundred thousand warriors and their families; an omer each was their daily ration, but, apparently, they had grown tired of this. Meat they must have, and it is given them to the full. The quails fell by the camp in enormous quantities. He that gathered least, gathered ten omers—to consume on their lusts. Solemn warning to us!



"I am trying to get low enough to receive the blessing, and not get proud about it." (A missionary in India).

REQUESTS

"HIDE ME"—*Psalm 17. 8.*

ON more than one occasion this request was made by David, and doubtless when hidden from view he experienced much of the presence and power of his God.

It is possible that when he uttered these words found in Psalm 17. 8 he had in mind the Exodus from Egypt. Israel had duly selected the lamb and it had been killed, its blood was sprinkled on the doorposts and lintels of the houses in which they dwelt. Inside the house the inmates ate of the lamb roast with fire. God had said: "When I see the blood I will pass over you". Like a bird that stretches out its wings to protect the young in the nest when danger is near, so Jehovah stretched His wings around and over His own who were sheltering under the blood. Security was thus afforded to all who obeyed the command of God. No doubt David felt there could be no more safe retreat than to shelter under the wings of an Almighty God. To reach him there it was necessary for the enemy to get through the passover, and such was impossible.

The Lord Jesus at a later date indicated the significance of such an observation when He addressed the Jewish people—represented in "Jerusalem"—saying: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23. 27). Christ came unto His own, and would have afforded shelter and security from the Roman yoke under which they smarted, but they refused His gracious offer.

The Psalmist knew of only one safe retreat, viz., the wings of Jehovah. It would have been impossible for any enemy to reach Israel nestling under the outstretched wings of Jehovah on that memorable night in Egypt; so, if the Psalmist can reach the covert of Jehovah's wings then he will be safe, and no enemy intruder can touch him there.

When Moses sought to behold the glory of the Lord on the mount, God said to him—"there shall no man see Me and live". But He said, "I will put thee in the cleft of the rock, and will cover thee with My hand while I pass by" (Exod. 33. 18-23). Hidden by the hand of Jehovah gave Moses that measure of security that he required in the solitude of that moment.

Isaiah in his interesting prophecy speaking of Israel, but prophetically of the Son of God, stated in ch. 49. 2, "In the shadow of His hand hath He hid me and made me a polished shaft". No doubt the thirty years at Nazareth would answer to the time when He was hidden in the shadow of His hand. The security and shelter of that sphere were enjoyed by the Carpenter as He went about His daily task. Hidden in God's quiver until the day when "thine arrows are sharp in the heart of the king's enemies whereby the people fall under thee" (Psalm 45. 5), the polished shaft which is to-day out of sight—hidden in the shadow of God's hand—shall one day pierce through all His enemies as He makes His foes the footstool of His feet.

When dangers are near, or enemies are lurking around, it is good to remember that we are not sufficient of ourselves, and to know true

security we should seek to be hidden under the shadow of His wings. We may not all be able to say like Isaiah in ch. 12. 2, "I will trust and not be afraid"; but surely when we cannot say that we can use the language of David in Psalm 56. 3 and say: "What time I am afraid I will trust in Thee".

The public life of any saint of God should never be in excess of the hidden life. It is good for us that the Lord sometimes puts us out of sight for a bit; but when hidden from view we may learn some of the secrets of His love and power which hitherto have been unknown.

Paul reminded the Colossians—"Your life is hid with Christ in God". "Your life"—the Treasure: "is hid with Christ"—the Treasurer: "in God"—the Treasury. Hidden to be brought to light one day and manifested with Christ in glory. What a prospect!

—W. FRASER NAISMITH.

continued from page 208.

When writing to the Colossians (ch. 3. 1), the Holy Spirit indicates the position of the child of God as risen with Christ, Who sitteth on the right hand of God. Upon this basis, many appeals to godly living are made in the succeeding verses. One of these in verse fifteen is to—

"Let the peace of God rule in your hearts".

We would see, therefore, that the more real our sitting in the heavenlies with Christ, the more real will be our experience of the calm, settled peace of God. Amidst the darkest circumstances it is yet true, that "he that sitteth in the Heavens shall laugh".

With no certainty of a miraculous release, and not knowing what the morrow would bring, Peter is in prison in Acts 12. James has indeed been killed with the sword, and a like fate may await Peter. How does he react to his circumstances? Does he spend the night sleepless and anxious, plotting how he might overcome his keepers, or otherwise effect an escape? His fate of the morrow, whether to live or die, he has left in God's hands, and peacefully he sleeps.

Such composure and peace have been the experience of the saints of God throughout the centuries, when faced with, what to them, must have been worse perils than prevail to-day, as then they were the special target of unmitigated persecution. But in these trying days of uncertainty, it is still true, that if sitting in the heavenlies in Christ, both in position and practice, we can have the same freedom from fretfulness and anxiety; the same inward peace and calm. "He that sitteth in the Heavens shall laugh."

Sitting Down Together

by E. W. ROGERS, Wallington.

A FASCINATING Bible study is the comparison of circumstances in which a word is used only once, twice, or three times. For example, in 2 Thess. 2. 1, "gathering together" is the same word as in Heb. 10. 25 translated "assembling together": it is its only other occurrence. The latter refers to our meeting the Lord on earth now, and the former to our meeting the Lord in the air later.

The Greek word translated "sit down together" is another which occurs only twice in Scripture, viz., in Luke 22. 54 and Eph. 2. 6. But how different the circumstances in each case are!

Consider Luke 22. 54, 55.

Peter followed "afar off" because the love that he had for Christ was mixed with fear. "Perfect love casteth out fear." Peter did not prove as strong as his boast had claimed him to be. That he loved Christ was undoubted, but his readiness to "go to prison or death" for Christ, through fear was not then existent. Instead of "cleaving to the Lord with purpose of heart" he "followed afar off". His love was not pure metal: it was an alloy, which rendered it weak.

It was this weakness which resulted in Peter's being found in the courtyard which was both cold and dark, an apt picture of this world. The fire, around which were seated those to whom the "sufferings of Christ" were "as nothing" (Lam. 1. 12) served to furnish warmth and light (cf. Isa. 50. 11). This lured Peter away from, even, distantly following the Lord, and he "sat down together" with them, sharing the warmth which was so soon to pass away, and being discovered by the light through which the maid recognised him. She knew he had been "with Him": how then was it that he should be "with them"? What inconsistency!

How many a child of God in this dark and cold world has been turned away from following Christ wholly, by the transient cheer that it has to offer! How sad when the disciple of Christ loses his "happiness" by "sitting down" with the "scornful" (Psa. 1. 1)! It results, at least, in the loss of opportunities being grasped to speak for Christ.

When the maid recognised Peter, and the attention of the others was drawn to him, an excellent opportunity was furnished for Peter to have admitted his association

with the One Whom he truly loved, and to have told that gathered throng, around the fire, of His glories and the meaning of His sufferings. Instead, however, of confessing, he denied Him, to his ultimate grief. Thus will it ever be with those who "sit down" at the world's fire, as it was with Lot, (see Gen. 19. 1) and the "old prophet" (see 1 Kings 13. 11).

In contrast with this consider Ephesians 2.

There, perfect love becomes the spring of "every spiritual blessing in Christ". "Great love" conferring on the believer things he did not deserve: and resulting in "mercy" which spared him from receiving things he did deserve (v. 4). How different from Peter's love and fear! this is love and mercy. This is the source of the stream of blessing which links the believer with Christ in His death, resurrection and glorification.

"So closely are we linked in love,
So wholly One with Thee',

that the Greek word translated "sit together" is but one word, not even two. One word alone will suffice to denote the present indissoluble intimate association of the believer with Christ. "Co-seated" would do well: it is a life link, with the risen Man in heaven, and therefore inseparable.

"In the heavenlies". What a different place from this world's courtyard! We belong to heaven, not earth, and if by faith we live accordingly we shall be saved from Satan's snares.

Instead of inconsistency, there will be "walking worthily of the calling": instead of losing opportunities, we shall "buy up the opportunities", or as in the A.V., "redeem the time": instead of denying our Lord our feet "will be shod with the preparation of the gospel of peace", providing a readiness to witness for our absent Saviour whilst we are left so far as the body is concerned, for a little while in this cold, dark, indifferent world.

Brethren, what company are we keeping? Are we "sitting down with them" among the ungodly, or, are we by faith "sitting down with Him" at the right hand of God?



CHECK UP!

It's good to have money, and the things that money can buy; but it's good, too, to check up once in a while to make sure you haven't lost the things that money can't buy.—Geo. H. Lorimer.

SANCTIFICATION

as taught by our Lord Jesus Christ.

by J. C. JEFFERS, Natal.

Matthew 11. 28, 29.

RINGING down the ages have come these golden words: "Come unto Me... and I will give you rest"; and whether in the glorious dawn of the era, in the gloom of the Dark and Middle Ages, or in the light of our own times, weary souls have responded to the matchless and magic charm of that invitation, and in coming have received the promised gift of rest. Further, in that supreme moment of response to and trust in Christ's call, they stood pardoned, justified, regenerated and endowed with the Holy Spirit. Some may have been very ignorant of all the implicates of that promise, but they were, none the less, recipients of its blessings.

But our Lord has more to reveal in the next verse, where He speaks of **another** rest—not a gift, but one to be **found** by obedience and learning. This is not what we understand as a **gospel** text—indeed, no true evangelist could preach the Gospel from verse 29: otherwise grace would be no more grace. The distinction in principle between the two verses is remarkable, and v. 29 clearly indicates a blessing to be received **after** conversion. Do I hear someone objecting that this savours of "the second blessing"? It certainly is a second blessing, though probably not at all what the anticipated objector has in mind, and it leads to the **finding** of the promised rest.

Just as there was a definite response to the "come" of v. 28, so must there be a definite act of obedience to the gentle command "take" of v. 29. This may be realised by some almost immediately, and certainly it should be made clear to every new professing convert. To others the matter may not be brought home until later. But whenever it happens, this definite taking of the "yoke" is the **crisis** of sanctification in the life of the believer. The "yoke" implies close fellowship with Christ in love, labour, and lowliness; and this, as the **process** of sanctification, goes on through life.

Whither will the yoke lead? Sometimes, indeed, over rough and unpleasant ground, for our blessed Lord never minimised the hardness of the Christian life, and as His doctrine unfolds we see to what depths the servant may be required to go with his Master. There were "many things"

which He had to say to His disciples before He left them, but they could not "bear them"—could not comprehend them—**then**. He had, however, taught them many deep truths, amongst them those relating to the Person and work of the Holy Spirit, as in John 7. 37-39; 16. "He will guide you into all truth; He shall glorify Me," said the Master. Why, then, we may enquire, are so many Christians seemingly destitute of the "rest" on the one hand, and of the outflowing of blessing on the other? May it not be "because that Jesus was (is) not yet glorified" in their lives? It certainly does not glorify Him to refrain from a full surrender in taking His yoke. The Holy Spirit is cramped in an unsundered life.

In another article in this magazine ("A Walk with God") we told how, many years ago, we rented a cottage, and how, through a mistake, the door of one room was locked and no key supplied to us; and how we could not be satisfied until we had gained legal possession of that room and filled the whole house with our spirit. In conversation with a dear brother some time back, we related this little incident. Some days later we received a letter overflowing with joy and praise, telling how he had discovered that, although he had received the Holy Spirit at conversion, he had never before opened up his whole being to Him, but that now the Holy Spirit had possession of all.

"Ye in Me, and I in you" (John 14. 20). In this the Lord teaches the twin truths of justification and sanctification. If we are in Him, the Rock of Ages, we are justified and eternally safe; while to have Him abiding in us by His Spirit—"unhindered and ungrieved"—means our sanctification. The same dual truth is taught in John 10. 10—"I am come that (1) they might have life, and that (2) they might have it more abundantly". It is not sufficient merely to have life, even though it is the very life of God, and our Lord holds out something more.

Long ago, in our home village lived a young couple. What joy it must have been when a tiny visitor arrived; and day after day that little baby was tended with all a mother's love! But presently a dull sadness began to creep into the parents' hearts, for there was no smile or cry of recognition from the child. Months began to grow into years, while with aching and breaking heart the mother fondled her treasure; but still, although the child had life, it never had it more "abundantly", and consequently no winsome smile, no pretty baby lisping ever gladdened that sad heart. Eventually, the child died, and the broken-hearted parents sold out and went to a far country.

"What a tragedy!" you say. Yes, indeed, but can you not see, dear reader, the analogy in the spiritual life? God has children. Is it nothing to Him that some do not develop into healthy, robust, smiling sons and daughters? The more abundant is the sanctified life to which Christ beckons us on.

In John 12. 24, our Lord leads us into profound depths. He Himself was the true corn of wheat. Was He thinking merely of His physical death and of the material tomb? Nay! we can easily see that what was uppermost in His mind was all that the cross was to mean to Him. His had been a life of absolute submission to God, and soon was to come the final, awful plunge. But as He had already taught that "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it" (Matt. 10. 39), so now He reiterated the same truth in connection with the corn of wheat. Every Christian is a corn of wheat, and only in proportion as we die to the old self-life shall we be fruitful; for He says, "If it die, it bringeth forth much fruit. If any man serve Me, let him follow Me". This will involve suffering, as He suffered, and as He has foretold for His followers. Yea, such may be the possibilities that will rise into view, that even an ambitious son of Zebedee might stagger at the intensity of the cup, at the immensity of the baptismal wave. What then? "What shall I say? 'Father, save Me from this hour'?" Nay, the truly submissive soul cries out, "For this cause came I unto this hour. Father, glorify Thy Name". Because, for some inscrutable reason, it is necessary for me to pass through this overwhelming sorrow, this avalanche of woe; that I may be made "perfect through suffering", or that God may work out His Own purposes of grace, it may be in the salvation of sinners or in blessing to saints. It is all part of the great work of sanctification, as taught by our Lord Jesus Christ. "Sanctify them through Thy truth: Thy word is truth" (John 17. 17).

THE WORLD'S RELIGIONS. Under the editorship of *J. N. D. Anderson*, a number of specialist writers pass under review the great religions against which Christianity has had to battle its way. Animism, Judaism, Islam, Hinduism, Buddhism, Shintoism, and Confucianism are dealt with as to origin, history, and content. The general reader, unversed in the study of Comparative Religion, will find in the volume a wealth of instruction which will enable him to appreciate the admirable Epilogue which presents the claims of Christianity as the revelation from God which satisfies. 7/6. Inter-Varsity Fellowship, 39 Bedford Square, London, W.C.1.

"The Truth of the Gospel"

as practically applied in Galatians.

by W. BUNTING, Dromore.

PAUL'S epistles are characterised by orderliness. In them, generally speaking, the passages which deal with doctrine and those relating to conduct are not intermingled, but are found in separate and clearly-defined sections. The epistle to the Romans is a notable example of this, chapters 1—8 being concerned with the doctrine of the Gospel, chapters 9—11 with the doctrine of the dispensation, and chapters 12—16 with practical exhortations based on all that has gone before. Ephesians, which falls into two principal parts of three chapters each, the former doctrinal, and the latter practical, is another example; and so is Colossians, where two chapters of each kind are found.

The letter to the Galatians is no exception, so far as orderliness is concerned, for it contains three distinct sections. Chapters 1 and 2 are mainly personal, the Apostle indicating his own position by an outline of his history. From chapter 3 to chapter 5. 12 is doctrinal; and the remainder of the epistle is, for the most part, practical exhortation. But when we examine the second or doctrinal section more closely, we find that it may be sub-divided into two parts at chap. 4. 7; of which the former states "**the Truth of the Gospel**" (as the writer terms it, ch. 2. 5, 14) in a general way; while the latter applies it more particularly to the doctrinal errors that had just then been introduced in the Galatian churches. Thus, chap. 4. 8 to chap. 5. 12 may also be called practical, though in a different sense from the remainder of the epistle.

Our present purpose is to consider both of these "practical" sections. But it will facilitate our study of them if we keep in mind the earlier chapters, and also the special circumstances which in the first instance called forth the epistle. "The churches of Galatia" (1. 2) had been founded by Paul (4. 11-13), and for a time they had made spiritual progress (5. 7), and had even suffered for the cause of Christ (3. 4). Then emissaries of Judaism had come amongst them, men who denied Paul's apostleship; who taught that one had to be circumcised to be saved (compare Acts 15. 1), and that by law-keeping a higher degree of Christian perfection could be attained. To these teachers the Galatians had given ear, and had become so fascinated (3. 1) by their

flattering sophistry that they now stood in grave danger of apostatising from the faith.

Hearing of these things, and knowing how fatal their consequences might be to the work which was dear to his heart, Paul writes this letter to the wavering saints, to win them back to Christ and His cross. In chap. 1 and 2 he defends his Apostleship and the Gospel which had been divinely committed to his trust. In chap. 3 and in the first paragraph of chap. 4 he shows the true use of the Law and the Christian's freedom therefrom, concluding with that grand statement on our sonship at v. 7, which is the apex of the teaching of the Epistle.

Then follows the practical application of all this, which will be the subject of our consideration. In it the writer warns of the morass into which the slippery slope of Judaism was leading. Far from attaining to a higher spiritual life, the Galatians had everything to lose by following the new teachers. These men were seducers. Their attentions were insincere. For them Paul had no respect, and apparently no hope that they could be recovered. But, being confident that the Lord would discriminate between them and those duped by them, he pleads with the saints not to be "entangled again with the yoke of bondage". It must have been under great stress of feeling that these chapters were penned; for the Apostle's fervid language at times becomes so abrupt and broken that it is difficult to follow the continuity of his thought. Sometimes his tone is extremely severe, while at other times his words are expressive of great tenderness of heart—"he travails in birth again until Christ be formed in them".

The passage from Galatians 4. 8 to 5. 1 falls into three sections. The Galatians were giving up:—

- (1) The Privileges of Sonship, to return to Bondage (chap. 4. 8-11);
- (2) The Apostle himself, to whom they owed so much, for teachers who were undermining his work and had no love for their souls (chap. 4. 12-20);
- (3) The Dignity of "the Children of Promise" to become spiritual Ishmaelites (chap. 4. 21—5. 1).

SUBJECT UNTO CHRIST by *K. Dawson*, is a pamphlet on Bible teaching about women and their sphere in the Christian Church. The closing words indicate the attitude, "each Christian woman individual can honour God in obedience to His Word, whatever may be the custom of others".

9d. (by post, 10). Wentforth's, 490 Parnell Rd., Auckland, C.4., N.Z.

"He that sitteth in the Heavens shall laugh."

by Wm. MALLAN, Durham.

THESE words in verse four of Psalm two, describe the attitude of God in the day yet future, when His enemies shall have united themselves against Him. The military and economic strength of the world to-day is practically divided into two opposing camps of more or less equal strength. But this psalm presents the world's forces united against God and His Christ. Except for a small remnant, who in those days remain faithful to God, the world will have joined forces and pooled all their resources to do war against God. Here, surely we have

The Greatest Army the World has ever yet seen;

the greatest display of military might ever yet beheld. They advance in their aggressive intentions towards God Himself, determined to be rid of His Divine restraint upon their wickedness, and to obtain the supposed right to live without Him—without either His aid or His reproof.

Their threats reach to Heaven, and yet in face of their might, how calm and composed is the Divine attitude. "He that sitteth in the Heavens shall laugh." We speak reverently, when we say that there is no panic, no distraction, no anxiety, no uneasiness, no disquietude seen in the Heavenly attitude. The composure of Heaven cannot be disturbed by the tumult or threats of earth, even when directed against Heaven itself.

We know, of course, that nothing that men can do, even when controlled and aided by Hell itself, can frustrate the purposes of God, and the foolhardiness of the venture is so apparent in imagining that they could actually defeat and overcome God. To such lengths however, wickedness can and will go. How weak, however, do they appear in God's eyes—so weak that in verse ten He most considerately and tenderly would appeal to them to desist from their arrant madness. The outcome is so assured to Him, that leisurely and in His Own time, He proceeds to deal with them. He manifests no haste—He continues to sit. How calm, unmoved, and composed in His attitude,—an attitude that befits Him as Who He is and where He is. "He that sitteth in the Heavens shall laugh."

In these grim days, when we may be beset with perils and faced with dangers, and when the future may appear dark and uncertain, can we maintain a similar attitude?

continued on page 200.

News from Other Lands

EIRE

Mr. Knowles, of Palestine, has had encouragement in his efforts in Mallow Street Hall, Limerick. His lectures on The Tabernacle have been well attended, and the abandoned testimony in the Hall has been re-commenced. A number have professed conversion, a few have been baptised and added, while others are showing interest and concern.

CHILE

The work here continues with interest and some blessing. From time-to-time we have the joy of seeing some one turn to the Lord. A godly couple who live in a fast-growing district just outside of the city, have opened their homes for meetings, and we have made an encouraging start. A number of high-school girls attend, a few adults, and one or two children. One of the girls who is just in her teens was crazy about dancing, and with her mother frequented local dancing saloons, is the most interested of the little group. The other evening she told our friend that she was praying for her father, who is a drunkard, and had already noticed a difference in him! We are thankful for these signs of the Holy Spirit's work and continue to pray for definite conversions. It is very easy in this country to obtain mere "professions", but the matter is too solemn to admit the use of such methods. Another girl says she has ceased to pray to the "saints" who she knows cannot help her, and she even persuaded her grandmother to come to a meeting. We don't make reference to the uselessness of such practices, but rather seek to present the Gospel in the simplest possible way.

My wife and I have been going to busy thoroughfares in this big city on Saturday evenings to give away tracts to the passers-by and we can distribute five hundred or so in half-an-hour. The tracts have a printed notice of the weekly radio message, and an offer of a Gospel gratis, to those who care to write for it, and this with the

clear message of the tract certainly gives any one interested the opportunity to know more. The general attitude is one of complete indifference, but few tracts are destroyed or thrown away, and we are confident that the Lord is blessing the message to somebody.

—C. C. McKinnic.

BELGIAN CONGO

The God of all grace is still calling out a people for His Son even from the degraded tribes of these forests. In April we witnessed the baptism of five believers here at Masamba. Two of the four men baptised are the sons of Christian fathers. Remembering that when my wife and I arrived here eighteen years ago there was not a believer all through the country save one old man who heard the Gospel from the only missionary who ever passed through before we arrived. We are very grateful to the Lord for permitting us to see the second generation of believers. Then last month in the hospital four men openly confessed their acceptance of Christ as their Saviour. One of these walked almost one hundred miles bent double with an internal complaint. He became seriously ill and I had to operate and open his abdomen. By God's grace he recovered and ten days later made his profession of faith.

God has graciously opened a door for the Gospel into the great Manuema which has lain untouched by the Gospel since Livingstone entered it so long ago and drove out the Arab slavers. We have to travel two hundred and fifty miles through very difficult country to reach the place where souls have been saved. This year our hearts were thrilled as we sat on a small wooden bridge over a mountain torrent and watched six young believers pass through the waters of baptism.

—G. McDonald.

SOUTH AFRICA

The printing work grows, and in the first six months of this year over four hundred thousand tracts have been printed in the following languages: Afrikaans, English, Bemba, Lwena, Kituba,

Luba-Katanga, Xosa, Zulu, Sesotho, and Luba-Sanga. This is the greatest number we have ever printed in a similar period. The chief reason for this large output is that last year (1919) the Lord's people gave very generously in support of the work, and with their help a large reserve of paper was built up. This year such support has been very much less, but by drawing heavily from this reserve stock it has been possible to keep going. I have had no help of any kind in the printing work, but some help in the tract-room and office on certain days, has eased the burden a little and enabled me to give more time to the much needed printing.

Letters of appreciation continue to come from Missionaries in Belgian Congo, Rhodesia, and other parts of Africa, who find the tracts very helpful in their work, and a blessing to the Africans who read them.

In addition to printing, it has been possible to give series of talks on the Inspiration of Scripture, and on the Tabernacle (illustrated with model and pictures), in various places in this corner of Africa, as well as to the preach the Gospel to people of different races; for these opportunities we thank God.

—W. J. Coleridge.

MEXICO

I was in Orizaba in May for baptism service, when fourteen from six different places (including one young man from here) obeyed the Lord's command. There were about one thousand present. It was a most inspiring experience. The next day several more asked for baptism and two applied for fellowship. They have never seen a greater interest in the Gospel in Orizaba as they have seen since the beginning of this year, and God is blessing.

This is the town where we started life together over thirty eight years ago. Then we did not know of a witness for Christ in this great valley; to-day, there are sixteen centres from which the Word of Life is sounded forth. The Christians have need of a shepherd's care; this I hope to do as the Great Shepherd enables.

—G. A. Wightman.

JAPAN

The work continues to grow in this corner of His vineyard. Last month we had the joy of seeing nineteen people follow their Saviour in the waters of baptism. What prospects we see in these young people if they continue to grow! We were able to have a gathering of believers here on Easter Sunday and over one hundred and twenty five were present to remember their Lord in the breaking of bread. Surely this calls forth for praise, when we think of how few have done this in years prior to the war.

We do value your prayers for us as we continue to study this difficult language, that soon we may be able to tell forth the Wondrous Story in Japanese to these people. —Bessie Trotter.

INDIA

You will be glad to know that the gift sent for cyclone relief has been passed on to help needy families who have suffered and to help rebuild ruined meeting rooms. Those helped in this way have expressed their appreciation and gratitude for the help so generously and kindly given.

It is hoped to have the meeting rooms rebuilt and in use before the next rains come.

We are living at Amalapuram, a town of about twenty to twenty five thousand people. There is a large assembly there, and abundant opportunities for Gospel work and ministry to the Lord's people. It is reaping time all over the Godavari. God is indeed visiting the land.

—Jesse O. Webb.

SPAIN

We very much enjoy *The Believer's Magazine* from month to month and are very glad to have it.

Here the Lord is greatly blessing and souls are being saved. We had the joy in the mountains of seeing a young man come out for the Lord only a fortnight ago, and here we have seen quite a few young boys and girls trusting the Lord Jesus. This has been a great cheer, and some of the lads converted some time ago are taking part in prayer very nicely.

—A. Ginnings.

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

The LORD JESUS said,
"I AM THE TRUE VINE."

by H. E. MARSON

WE must read this claim of the LORD JESUS to be the TRUE VINE in the light of, and in contrast to, several passages in the Old Testament where the nation of Israel is spoken of under the figure of a vine: for that figure seems to be specially connected with Israel's failure to produce fruit pleasing to GOD. Israel was "a vine out of Egypt", which GOD's right hand had planted in a prepared place; but it was plucked, wasted, devoured, cut down, and burnt (Psa. 80. 8-17). At Whose rebuke did this judgement come upon it? See verse 16. Israel was "the choicest vine", planted and protected, and cared for in every possible way; yet when GOD looked that it should bring forth grapes, then "it brought forth wild grapes" (Isa. 5. 1-7). What retribution did those wild grapes call for? See verses 5-7. Israel had been planted by GOD "a noble Vine", yet it "turned into the degenerate plant of a strange vine" unto God (Jer. 2. 21). Israel was "like a vine... planted by the waters;... but she was plucked up in fury, she was cast down to to ground, and the east wind dried up her fruit" (Ezek. 19. 10-14). "Israel is an empty vine, he bringeth forth fruit unto himself", said Hosea, there was a multitude of fruit, but nothing acceptable to GOD (Hosea 10. 1). Thus Israel had proved to be false, but in striking contrast to this we are turned in Psa. 80. 14-17 from this false vine which GOD had to rebuke, to the MAN of GOD's right

hand, even the SON of MAN; Whom GOD made strong for Himself; and Who in John 15. 7, rightfully declared, "I AM the TRUE VINE": Israel had proved to be false, CHRIST proved to be true—to be the TRUE VINE: that grew up before JEHOVAH as a Tender Plant, Isa. 53. 2, the truly Blessed MAN; that brought forth fruit in its season, whose leaf did not wither (Psalm 1. 1-3).

Vines grow in vineyards, and in Isa. 5. 7, we read, "For the vineyard of the LORD of Hosts is the house of Israel"; and we know from Rom. 9. 4, 5, that it was from "Israelites... of whom, as concerning the flesh, CHRIST came". He was indeed "as a Root out of a dry ground", even the dry ground of the Israelite vineyard which had been laid waste by the drought of Divine judgement (Isa. 53. 2; 5. 5, 6).

From 1 Kings 4. 25; Micah 4. 4; Zech. 3. 10, we learn that to sit under the shadow of your own vine, (and fig tree), was emblematic of the very acme of peace and safety; prosperity and plenty. He Who is the TRUE VINE has made peace through the blood of His cross. His sheep are so secure and safe that none can pluck them out of His hand. He has procured for them all things that pertain to life and godliness, so as to ensure for them soul prosperity. (Col. 1. 20; John 10. 27, 28; 2 Pet. 1. 3; 3 John 2.).

The Fruit of the VINE.

The outstanding feature of the vine in Holy Scripture is its fruit.

It is emphasised in Ezek. 15. 2-6, that the wood of the vine was "meet for no work": not even to make a pin of it to hang any vessel thereon. Its one mission in life is to produce fruit. The first mention of the vine in Holy Scripture is in connection with its "ripe grapes" (Gen. 40. 9-11). What a wonderful "cluster of Grapes", was cut down by the brook of Eschol! (Num. 13. 23. cp. Judges 9. 13; Psa. 104. 14-16). Dried grapes, (Num. 6. 3), or raisins were an important and refreshing article of food, as we see from 1 Sam. 25. 18; 30. 12; 2 Sam. 16. 1; 1 Chron. 12. 40. Note also the R.V. of 2 Sam. 6. 19; Song 2. 5; Hos. 3. 1; 1 Chr. 16. 3. The LORD JESUS is indeed the TRUE VINE that bringeth forth much fruit.

*"I AM the VINE,
ye are the branches."*

A leading thought in John 15. 1-8, is that CHRIST, as the TRUE VINE, is the very Life and Support of the branches through whom "much fruit" would be borne to the glory of GOD. As the branches of a vine are only part of one complete organism, and are en-

tirely dependent upon the stem and root, the source of their life; so CHRIST and "His Own that are in the world", are united to Him in one living Body: entirely dependent upon Him Who said, "without Me ye can do nothing"; but through that union with Him the life also of JESUS is made manifest in them; and the fruit of the HOLY SPIRIT is borne upon these "branches" (2 Cor. 4. 10, 11; Gal. 5. 22, 23). And in such fruit-bearing the FATHER, Who is the Husbandman, is glorified (v. 8).

Let us carefully note that when the LORD said in v. 8, "*ye* are the branches", He was then speaking to the eleven true disciples *after* Judas had gone out: to these he says, "Now *ye* are clean" (v. 3); but contrast this with what He had said earlier that same evening *before* Judas went out, "*ye* are clean, but *not all*" (John 13. 10, 11: so in speaking of those who have to be cast forth withered, He did not then say "*ye*", but "if a man...and men gather them": evidently referring to such as those mentioned in John 2. 23-25; 6. 60-66.



A DYING EMBER

A story is told of a pastor who was concerned over a backslider in his congregation, once a regular attendant at the prayer service, who for months had not been there. One day the minister went to the man's home and found him sitting before the open fire. The absentee, somewhat startled, hastily placed another chair for this visitor and then waited for the expected words of rebuke.

But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifted a glowing coal from the midst of its fellows, laid it by itself on the hearth-stone. Remaining painfully silent, he watched *the blaze die out*. Then the truant opened his lips to say: "You needn't say a single word, pastor; I'll be there next Wednesday night."—*Selected*.

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

Please explain Matthew 5. 16.

ANSWER A.

When folk put a question such as this it would be most helpful if they would state what particular part of the verse constitutes a difficulty. In the absence thereof, the writer may not deal with the point required. In verse 15 the Lord has stated that a light is not concealed but is put in a place of prominence so that it may be seen by all in the house. In verse sixteen He states that our shining should be by the performance of good works: not good works for salvation, but good works which follow it. Be it observed that the Lord is addressing disciples, the salt of the earth, the light of the world, and the Father's children. As in an earthly family so in the heavenly: if the children are good, kind, generous and well-behaved, the parents are given praise for having trained them so well. Thus will it be if, by the performance of good works, our light so shines that others see them: they will give the credit thereof to our Father—His will be the glory.—E.W.R.

QUESTION B.

Is Matt. 24. vv. 1-44 Jewish, ch. 24. vv. 45 to 25. 30 Christian, and the remainder of ch. 25 to do with the nations?

ANSWER B.

The phrase "the one shall be taken and the other left" (24. 40) has often-times been misunderstood. It has nothing to do with the rapture, inasmuch as the rapture was not officially disclosed until it was revealed to Paul. It, therefore, is not spoken of in the synoptic Gospels.

At the rapture the saints will be taken for blessing and the rest left for judgement. But, thereafter, God will have His witness on the earth in the form of a godly remnant. Just prior to the advent to earth of the Son of Man judgements will fall from heaven, and by them and also by the judgements which accompany His return sinners will be taken away, whilst the godly will be left for millennial blessing. It is thus the reverse of the rapture.

The first section, therefore, as named in the question, has not to do with the Church, nor does it cover the Church period, nor does it refer to the rapture. It refers to that time when God will have resumed His activities in the earth, and when His earthly people, the Jew, are about to become once more "Ammi", that is, 'My people'.

The second section named by the questioner is not, strictly speaking, Christian. Of course, all Scripture is

profitable and it contains salutary instruction for us. But the following points should be noted:—

(a) It flows out of the evil remark of the wicked servant "My Lord delayeth His coming". This same Greek word translated "delayeth" (24. 48) is found in 25. 5 translated "tarried" and is implied in 25. 19, "a long time". Thus the section has to do with perils consequent upon the seemingly long time of absence of the Lord.

(b) It has to do with the "kingdom of the heavens" which commenced prior to the Church period, includes the Church period, and goes on after it: it is terminated when the King has arrived. Therefore, the principles that are set out in this section must, if they are to be applied to the Church which is the Body of Christ, be modified to accord with the truths later revealed through the Apostle Paul. The great principles should be grasped: the working out of those principles must be in accordance with the doctrine of Scripture either as to the remnant, or as to the Church.

(c) The time marks should be noted: 24. 44, "hour": 24. 40, "then": 24. 50, "day" and "hour": 25. 1, "Then": and the logical connection should be observed in the word "for" of 25. 14. This should be carefully noted because it all tends to show that the complete fulfilment of the section is when the Son of Man returns to earth.

(d) Nothing is said about the "bride": there are the "friends of the bridegroom", i.e., the virgins, but the absence of reference to the "bride" surely denotes that room is left for further revelation.

(e) Because the phrase "to meet Him" (25. 6) occurs here and is similar to 1 Thess. 4. 17 it must not be presumed that, therefore, it refers to the same thing. The same words are often employed in Scripture and elsewhere to denote different things.

The remainder of the question needs but little comment. Chap. 25. 31-46 have to do with the Lord's judging the nations when He returns to earth and has set up His righteous government. Verse 31 is clear as to the time and the conditions contemplated when the division of sheep and goats is made.

To sum up, ch. 24 has to do with the Jew, the land of Palestine, and the judgements that precede their deliverance.

The later part of ch. 25 has to do with the nations and the time when Christ will have returned to earth: while the middle part has to do with principles which should affect all the Lord's people in the whole of the period between.

—E.W.R.

The Lord's Work and Workers

ENGLAND & WALES:

FORTHCOMING (D.V.).

BIRMINGHAM: Gospel Hall, Glastonbury Rd., Yardley Wood, Sept. 2. H. Bedford, P. Charring.

EAST HAM: Latimer Hall, Boleyn Rd. Sept. 2 at 6.30. G. Franklin, W. G. Hales, T. J. Smith; Sept. 9, R. E. Pettifer.

HAYWARDS HEATH: Perrymount Methodist Church, Sept. 2 at 3 and 6. D. G. Dean, J. Harrad.

LEEDS: Gospel Hall, Joseph St. Open air workers, Sept. 2 at 3 and 6. C. H. Darch.

PENDLEBURY: Gospel Hall, Sept. 2. H. Scott, G. K. Lowther.

STAINES: Hale St. Hall, Sept. 2 at 6.45. A. Pickering, Sept. 9 at 3.15 and 6. E. G. Ashby, J. Harrad, R. Scammell.

YEOVIL: Park School Hall, Sept. 5-8. (F. P. Sealy, 36 Crofton Park.).

BRIDGWATER: Friam Hall, Friam St. Sept. 7 at 3 and 6. P. L. Gould, F. W. James.

DENMARK HILL: Beresford Chapel, Windsor Walk, Sept. 9 at 4 and 6. L. E. Jordan, J. Thomson.

EAST SHEEN: Sheen Hall, Upper Richmond Rd. Missionary, Sept. 9 at 3.30 and 6. F. W. James, C. G. Smith.

HORNSEY: Alexandra Hall, Alexandra Rd. Sept. 9 at 4 and 6. H. Brearey, F. N. Martin.

SAWBRIDGEWORTH: Ebenezer Hall, Sept. 9 at 3.30 and 5.45. H. P. Barker, P. F. W. Parsons.

EXETER: Mint Methodist Chapel, Sept. 13 at 3 and 6. E. Barker, F. W. Rogers.

N.E. ENGLAND: Missionary, Sept. 15-18. W. D. Bell, W. Crawford, S. K. Hine, D. T. Morris, J. Noble, E. J. Spargo, W. T. Stunt, (J. H. Hall, 12 Borough Rd., Giffard).

GORTON: Chapman Hall, Sept. 16. J. Hunter, G. K. Lowther.

BOLTON: Hebron Hall, Mayor St. Missionary, Sept. 16-18 at 3 and 6.30. J. Anton, G. Hill, L. E. Jordan, G. R. McCulloch, J. Murray, E. H. Trenchard.

GREENFORD: Gospel Hall, Oldfield Lane, Sept. 16 at 3.30 and 6. E. Barker.

HACKNEY: Paragon Hall, 235-241 Glyn Rd. Sept. 16 at 4 and 6. C. E. Stokes, J. E. Watson.

WALTHAMSTOW: Wadham Hall, Wadham Rd. Sept. 16 at 3.45 and 6. R. S. Code, A. Pallatze, W. Wynne.

DEVIZES: Salem Chapel, Sept. 20 at 3 and 6. G. E. Hayner, W. A. Norris.

NORWICH: St. Peter's Hall at 7.30. Sept. 22, E. W. Rogers; 29, A. E. Brown; Oct. 13, J. B. Watow; 20, E. S. Curzon; 27, F. A. Tatford; Nov. 3, R. C. Thomson.

BRISTOL: Alma Rd. Chapel, Home workers, Sept. 23-25. A. Pickering, A. Burr.

EALING: Haven Green Church Hall, Sept. 23 at 3.30 and 6. D. W. Bresley, Dr. A. Harlow, G. E. Harpur.

NUNEATON: Manor Court Rooms, Sept. 23 at 3 and 6. A. J. Townsend, L. G. Wareham.

DONCASTER: Gospel Hall, Carrhouse Rd. Sept. 30 at 3 and 6. S. R. Hopkins, G. Knowles.

HOVE: Rutland Hall, Rutland Rd. Sept. 30 at 3.30 and 6. G. B. Fyle, H. Lacey.

ILFORD: Ley St. Hall, Sept. 30 at 3.45 and 6. Sisters' Missionary, Miss E. L. Biffen, Mrs. J. B. Childs, Mrs. H. Wildish.

LEICESTER: York St. Hall, Missionary, Sept. 30-Oct. 2. J. Anton, W. Crawford, G. Gawn, F. W. James, C. G. Smith, Mrs. Anton, Mrs. James, Mrs. Smith.

ROTTINGDEAN: Public Hall, Sept. 30 at 3.30 and 6. F. N. Martin, H. Mitchley.

ILKESTON: Assembly Hall, Adam St. Sept. 9 at 3.5. Mills, A. McDowell.

SWANSEA: Half-Yearly Meetings in Mount Pleasant Baptist Church, Sept. 16. Scott Mitchell, W. F. Naismith.

HUYTON: Bethany Hall, Dinas Lane, Sept. 23 at 3 and 6. D. Barnes, D. Williams, Sept. 30 at 3 & 6. D. Barnes.

SHEFFIELD: Missionary in Cemetery Road Hall, Sept. 23 at 3 and 6. G. Hill, R. M. Ingleby, C. G. Smith, G. Knowles.

HILDENBOROUGH: Gospel Hall, Sept. 30. A. J. Last, O. Spere.

TORQUAY: Torre Hill Gospel Hall, Oct. 1-5. H. Steedman.

SCOTLAND:

FORTHCOMING (D.V.).

ANNBANK: Sept. 2 at 3. W. P. Foster, Dr. W. Lindsay, J. Hutchison.

FRASERBURGH: in South Free Church, Sept. 2 at 3 M. H. Grant, A. Leckie, R. Lightbody, A. Balfour, T. Stephen.

SHEFFIELD: Tabernacle assembly, Sept. 2 at 3.30. A. P. Campbell, J. Hunter, J. Gilland.

LOANHEAD: in Town Hall, Sept. 2 at 3. T. W. Ball, H. Bell, A. Gooding.

KINROSS: in Town Hall, Sept. 2 at 3. J. Rolfo, J. Hughes, J. Lightbody.

MOTHERWELL: Ebenezer Hall, Camp St. Sept. 9 at 3.45. H. Bell, D. Hynd, J. Lightbody, Wm. Prentice, Oct. 7 at 3.30. Sisters' Missionary Conference, Mrs. Black and others.

KILMARNOCK: Elin Hall, Sept. 9 at 3. Tract Band conference, H. Scott, J. Hutchison, E. Spargo.

AYR: James St. Hall, Sept. 9 at 2.30. R. Cuning, E. H. Grant, J. Hunter.

LOSSIEMOUTH: in Town Hall, Sept. 9 at 3. J. Feely, J. Paton, J. Oddie, Wm. Currie.

COCKENZIE: Viewforth Gospel Hall, Sept. 16 at 3.30. H. Bell, R. Hopkins, Dr. Duncan, Dr. Lindsay.

AYR: Ayrshire Missionary Conference, in River St. Hall, Sept. 16 at 3. J. Elislop, D. Cameron.

HAMILTON: Baillie's Cateway Hall, Sept. 16 at 3.30. J. MacCallan, A. Borland, D. Hanton, D. McKinnon.

DALRY: North St. Gospel Hall, Sisters' Missionary, Sept. 23 at 3. Miss J. Thomson, Mrs. D. T. Morris, Mrs. W. D. Bell, Mrs. Y. A. Black.

DUMPKIES: Bethany Hall, Sept. 30 at 3. A. Borland, J. Lightbody, W. Beggs.

MOTHERWELL: Roman Rd. Hall, in

Town Hall. Missionary. Sept. 30 at 3.30. H. MacKinnon, E. H. Trenchard, E. J. Spargo, D. Hynd, G. Hill.
AUCHINLECK: Gospel Hall. Oct. 7. J. Hutchison, D. Haxton, and others.
BAILLIESTON: Oct. 7 at 3.30. A. H. Abrahams, G. Murray, H. Scott.
LINTHOUSE: Bethesda Hall, Oct. 14 at 3. R. Price, R. McMillan, and others.
ABERDEEN: Torry Conference. Oct. 14 at 3. Bible Readings in Hebron Hall, Oct. 16-20. H. St. John, G. C. D. Howley, G. Harpur. Particulars from W. D. Morrow, 14 Coltswood Road, Coatbridge.
BURNBANK: Ebenezer Hall, Oct. 14 at 3.30. W. Brown, J. Cuthbertson, J. Peebles.
COATBRIDGE: Shiloh Hall, in Hebron Halls, Church St. Oct. 28 at 3.30. A. Borland, E. H. Grant, J. Lightbody, R. McPike.

IRELAND: REPORTS.

Conferences—

CLONES: Aug. 7. Speakers: E. Allen, H. Bailie, T. W. Ball, J. Elliott, W. Abernethy, W. McCracken.
FINTONA: Aug. 16. Ministry by J. Hutchinson, W. McCracken, A. Thompson, W. Bunting, Mr. Elliott (U.S.A.), and J. Alexander.
BALLYMONEY: ministry by W. Gilmore, W. Wills, J. McCabe, S. Jardine, A. Lennox, and A. Thompson.
COLERAINE: ministry by W. Gilmore, R. Curran, H. Bailie, D. Craig, I. McMullen, and A. McShane.

R. HULL had a number of weeks with blessing at Milltown, and is now at Blackscull.

J. G. HUTCHINSON & S. W. LEWIS continue at Enniskillen, with fair interest.

J. ELLIOTT had some blessing in meetings at Lisbellaw.

R. LOVE continues at Ballylesson.

J. WELLS & T. WALLACE are in tent at Ballybollan district.

W. MCCRACKEN & A. MCSHANE have commenced at Clare, nr. Waringstown.

A. LENNOX & S. JARDINE having good meetings at Aughrim.

R. DUFF & J. PINEGAN near Ballintoy. W. WILLS at Ballynashee.

T. W. BALL and others having tent meetings at Crumlin.

W. RODGERS, R. BEATTIE, & J. ALEXANDER at Gortin.

R. CRAIG had some blessing in tent at Mullans.

H. PAISLEY & R. PEACOCK hoped to have a series of open-air meetings in Ballyhackamore district of Belfast.

T. GRAHAM & R. PEACOCK at Drumanness.

S. JOHNSTON continues in tent at Duncrain district, Belfast, with blessing.

J. HUTCHINSON had open-air meetings during July at Bangor, and greatly appreciated the fellowship of believers—both resident and visitors.

LURGAN: conference, (D.V.), Oct. 15-18. (Correspondence: W. D. H. Mahon, "Windyridge", Avenue Rd., Lurgan, Northern Ireland.).

"WITH CHRIST."

GEORGE GOULD, of St. Catherines, Canada, was suddenly called home on

April 8 last, while attending Easter gatherings at Toronto. Born in Edenderry, N. Ireland, in 1891, of Christian parents, he was led early to the Lord and devoted himself to His service for the last 44 years. Associated with assemblies in Belfast, and later in U.S.A. and Canada. His ministry, both among the Lord's people and in the gospel was highly appreciated and fruitful throughout the intervening years. Funeral services in Toronto and St. Catherines were attended by believers from far and near, giving evidence of the large place he had in the affections of the saints.

ALLAN MILLER, Dykehead, Shotts, on June 6, aged 70. Had a heart seizure on his way home from work, hastening to attend the funeral of Robt. Prentice. Ever ready to serve the Lord in ministry and in the Gospel, his loss will be much felt by the small assembly at Eastfield. His home was "given to hospitality". Services in the house and at the graveside were conducted by his friend, Mr. W. Steadman.

DAVID PRYDE, aged 46, called home suddenly on June 9 at Abermain, N.S.W., Australia. Saved at 14; received into fellowship at Union Hall, Cowdenbeath, Fife; emigrated to Australia in 1925; a faithful and steadfast brother in Abermain assembly; generous in hospitality. A brother beloved, who will be greatly missed.

Mrs. **JESSIE ANN SHARP**, Rondebosch, C.P., on June 22 (wife of the late Robert Sharp of Edinburgh and Capetown). She lived a quiet, consistent life, beloved by all, her home being always open to the Lord's servants from all parts of the world. Will be much missed.

FRANK JOHNSTON, Cleveland, Ohio, on June 30. Born in Kilmarnock, in 1880, he worked for John Ritchie, and was saved at 14, and later gathered to the Name of the Lord. Going to Durban, S. Africa, he became active in Sunday School and open air work. He returned to Scotland in 1905, and in a short time sailed for America, where, with his wife, formerly Abigail Wilson, he gathered with saints in Addison Rd. Gospel Hall, Cleveland. His consistent life witnessed alike to saved and unsaved, and his labours in the Gospel resulted in souls being won for Christ. Given to hospitality, he will be missed by many of the Lord's servants. Of our beloved brother it can be said "he being dead yet speaketh", for he lived Christ.

ROBERT ALGIE, (of Cargo Fleet), Middlesborough, after a long illness, borne with fortitude. Known to a large circle, our brother's spirit of hospitality endeared him to many.

J. THOMSON, Rutherglen, on July 10, aged 42. Saved 29 years ago, most of that time being identified with Springburn assembly; last few years in Hebron Hall, Rutherglen. A willing worker, loved by all, he will be missed.

SAMUEL BURNS, Lurgan, suddenly on July 10. Saved 61 years ago under preaching of Jas. Heharg, and for over 50 years associated with Waringstown

assembly, in which he always had an interest. Brethren F. Bingham, D. L. Craig, and W. Mahon conducted funeral service.

Mrs. ANNA. M. WRIGHT, Omagh, on July 12. For the last 45 years a member of the assembly at Omagh. Well known to many of the Lord's people in N. Ireland. A large company listened, in the home and at the graveside, to gospel messages spoken by R. Beattie and Wm. Rodgers.

Wm. HAMILTON, Barrmill, (formerly of Rankinston), on July 15, aged 69. In Barrmill assembly for 36 years, where he was a faithful and beloved brother, interested in all assembly activities. Suffered much at the end. Will be greatly missed in the small assembly.

J. SHARP, Newmarket, on July 16, aged 59. For several years in the Newmarket assembly. Especially interested in the work of the Lord amongst young people, he bore a bright testimony, and will be greatly missed.

HARRY BARHAM, Bognor Regis, on July 18, aged 83. Converted as a young man in the Church of England, he learned the truth of believer's baptism and of gathering to the Lord's Name, and was associated with the Welbeck Hall assembly at the time of Lord Congleton, where he received a thorough grounding in the truth. Afterwards at Gothic Hall, Stockwell, Mayo Hall, Sydenham, and Eltham Hall, Elibank

Park—for over twenty years, where, through his ministry and labour of love a large gathering was built up. Last 12 years in Bognor Regis, where he was much beloved and will be greatly missed.

Mrs. BROWNLIE, Hamilton, on July 20, aged 77. Over 30 years in Low Waters assembly. Her last audible words were, "The Lord is my Shepherd".

Mrs. LOGAN, Motherwell, on July 18, aged 56. Saved in early life, and associated with Shields Road and New Stevenson assemblies; for the last 20 years in Ebenezer Hall, A patient sufferer, who is now at rest.

ROGER C. GRAY, Winchester, on July 25, aged 74. Saved as a young man in the Bible Class, he later went to Portsmouth and was associated for many years with the assembly at Ebenezer Hall, Southsea. Was for over 20 years leader of an open-air band, and was also a Bible Class leader for several years. Returned later to Winchester, until his breakdown in health, he was zealous in work for the Lord. A loyal and faithful servant of Christ.

ALEXANDER PATERSON, Kilmarnock, on July 4, aged 69. In fellowship over 41 years; first in Steanhead and Wellington Hall, Kilmarnock; then in Barrhead and Dregghqm; in later years at Central Hall, Kilmarnock, where his ministry and shepherd care will be greatly missed.

LORD'S WORK FUND

FOR THE TRANSFER of earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific directions in the forwarding of this practical fellowship, the distribution of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion.

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

July:			
17—E.S.M.	20	—	—
R.J.	5	—	—
In His Name	3	—	—
Ebenezer, Paisley	9	—	—
20—M.T.	3	—	—
M.A.	5	—	—
Rasharkin A.	8	10	—
26—G.K.	5	—	—
29—E.S.	5	—	—
31—Bute Hall A., Prestwick	20	—	—
August:			
3—M.C.	2	—	—
J.N., Coalhurst	1	8	—
A.G.C.	2	—	—
8—J.B.S.	5	—	—
12—Cregagh St. A. Belfast	100	—	—
Ballykeel A.	9	—	—
14—W.G.	6	—	—
15—E.T.	10	—	—
17—Wylam A.	5	—	—
J.N., Coalhurst	1	6	—
Donegall Rd. A., Belfast	6	—	—
M.C.	2	—	—
19—Mr. & Mrs. R.R.	3	—	—
E.C.	18	—	—
21—Anon. (Bristol)	—	8	—
22—Bute Hall Sisters Prestwick	5	—	—
R.D.	12	—	—
23—Girvan A.	5	—	—
E.W.S.	5	—	—
	£281	12	—

Office Expenses, Bank Charges, and other Incidentals in transferring Funds.

July:			
17—Ebenezer, Paisley.	1	—	—
20—T.A.B.	—	10	—
M.A.	—	2	6
Rasharkin A.	—	5	—
29—E.S.	—	5	—
31—Bute Hall, Prestwick	1	—	—
August:			
1—Highway Gospel Hall			
Westbank	1	—	10
3—Miss M.C.	—	3	—
12—Cregagh St. A. Belfast	—	2	10
17—Donegall Rd. A. Belfast	1	—	—
M.C.	—	3	—
19—Mr. & Mrs. R.R.	—	2	6
22—R.D.	—	10	—
23—E.W.S.	—	5	—
	£8	16	10

For Needy Saints and Relief in War-stricken Lands, through Elder Brethren and Labourers in the Field.

August:			
1—Highway G.H. Westbank	26	—	—
3—J.N., Coalhurst	—	10	—
16—R.K.	—	10	—
17—J.N., Coalhurst	—	12	10
	£27	12	10

The Believer's MAGAZINE



FOR MINISTRY OF THE WORD AND *News* TIDINGS OF THE WORK OF THE LORD

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DAILY TEXT & MEDITATION BLOCK CALENDARS for 1951

Each calendar is fitted with our Daily Text and Meditation Block, which is printed in Brown Ink on Buff Paper. The actual size of the block can be seen on page 3 of the Cover. It contains a text and quotation every day, written by accredited devotional teachers of the present and the past.

DIAMOND POCKET CALENDARS

Three different numbers in this popular style. Size 10 in. x 10 in, with Pocket bearing colourful Print.

5/10 (including Purchase Tax).

ON LIFE'S WAY

Pale Pink Pearlesque Boards with pleasing print, "Red Sails", on front of pocket.

OUT OF HIS TREASURE

Artistic Mottled Boards with pleasing interior scene entitled: "Reflections."

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Pale Green Pearlesque Boards, with pleasing print.



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Oiled Parchment Boards with print: "Birds and Blossoms"—a very dainty production.

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Pale Yellow Pearlesque Boards with colourful print depicting scene with stepping stones across the loch.

PLEASANT WAYS

Blue Marled Boards with a very pleasing print: "Pussies."

GRACE AND GLORY

Pale Green Pearlesque Boards mounted with colourful embossed print: Anemones in ornamental bowl.



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Size 12½ in. x 6½ in. Corded to hang. This range has proved to be a very popular shape. Three kinds.

4/2 (including Purchase Tax).

HIS TENDER CARE

Pale Green Pearlesque Boards with print depicting an "Ewe with three lambs."

HE NEVER FAILETH

Pale Blue Chalk Lined Boards with Waterfall and Autumn Tints.

TRIED AND TRUE

Pale Bluff Chalk Lined Boards with embossed print of Chrysanthemums in blue vase.



THE LORD'S SUPPER

by THE EDITOR.

Communicants (continued).

A SUBJECT closely related to that of admission to the Lord's Supper is that of discipline of those who attend. The epistle to the Corinthians deals with the subject. Before commenting upon what the epistle contains, a quotation may serve as introduction.

"Not only at the beginning of his life did the church impose a stern discipline upon the convert; through all his subsequent years he was under rules of greater or less severity, governing his general conduct, and aiming at the highest standard of morality and spiritual attainment.

"Every society has the right to punish those of its members who break its laws, and to expel recalcitrants from its fellowship if they remain obstinate. Thus punishment had to be devised for those who broke their baptismal promises. The apostles did not hesitate to use startlingly severe methods of correction; nothing could be more stern than St. Paul's language about the unrepentant sinner at Corinth, and all we know of the discipline of the earliest days leads us to suppose that offences against the Christian standard were punished by very great severity"

(Armitage, *Christianity in the Roman World*).

OF such as had the presumption to gather with the Lord's people, pretending to be genuine believers, but being really ungodly men, the Apostle Jude wrote, "Woe unto them! . . . these are spots in your feasts of charity, when they feast with you feeding themselves without fear" (vv. 11-12). Before he closes his short epistle, however, Jude hastens to draw an interesting distinction, remarking, "And of some have compassion, making a difference" (v. 22), for some who are weak in the faith may be overtaken in a fault or may be led into grievous sin. In that case assembly discipline has in view the restoration of the offender, and the maintaining of godly order in the spiritual community.

THE guidance for an act of discipline of that kind is given in the record of the case which occurred at Corinth. In chapter eleven of 1 Corinthians each participant is exhorted to "judge himself", to discover whether he partakes of the Supper in an exercise of spirit which "discerns the Lord's body", and he so judges himself, not that he may abstain, but that he may eat worthily, that is, in a manner befitting the solemnity of the occasion. In chapter five, however, the church, being gathered together, exercises its power of

discipline to put away from fellowship, temporarily at least, a man who, despite his grievous sin, evidently persisted in meeting with the church to celebrate the Lord's Supper. His so doing was creating a scandal in the city, for it was commonly reported, that is, it was publicised until it was common talk, that a community of people designated the "temple of God" were condoning a sin that even the heathen condemned.

BESIDES, the members of the church in Corinth had evidently forgotten that evil, permitted to continue unchecked, is never quiescent. It works like leaven, affecting the entire community, until the conscience, accustomed to the acknowledgment of the evil, develops an attitude of indifference, and the sin, thus condoned, ceases to appear in its hideous character. That God is interested in the purity of those who meet to "proclaim the Lord's death" is evidenced in the words of the rebuke administered thus, "ye are puffed up, and have not rather mourned, that he that hath done this deed **might be taken away from among you**" (5. 2). Do these words not suggest the possibility of direct Divine interference to save an ugly situation, consequent upon the manifestation of desire in the community that the presence of the offender was causing deep concern of heart? There are instances in the Old and New Testaments of God's disapproval of the conduct of wicked men who were bringing dishonour on His name. Such was Achan; such, too, were Ananias and Sapphira.

WHAT action then, was advised? Various expressions suggest the gravity of the assembly discipline. "In the name of our Lord Jesus Christ, when ye are gathered together, . . . with the power of our Lord Jesus Christ, **to deliver such an one unto Satan** for the destruction of the flesh", is one statement of the action. "**Purge out** the old leaven", is another statement, while a third advises, "**Put away from among you that wicked person**". Even social intercourse with the offending member is forbidden; "with such an one no not to eat" (v. 11).

SUFFICIENT has been written to indicate the solemn moral responsibility which rests upon each member of the Christian community to maintain a standard of public conduct which will avoid reproach and condemnation, and also to point out the grave duty of the assembled church to deal with unrepentant offenders, first by seeking Divine aid in the difficulty, and, then, if occasion should demand it, by excommunicating from church and social fellowship one whose behaviour is not commendable, but whose restoration is sought through the door of repentance.

SOMETIMES the act of discipline comes from a higher source. Of some who "broke bread" in Corinth it is stated; "many are weak and sickly among you, and many sleep" (1 Cor. 11. 30). Bodily ill-health and even death were permitted of God to visit some who ate and drank unworthily. Solemn indeed! Truly "it is a fearful thing to fall into the hands of the living God"!

Another has written strong words on this matter.

"The church has no right to tolerate evil on the ground of broadmindedness. If there is a definite evil within the church, the church is called upon to exercise discipline, and put outside her fellowship those guilty of the sin. The history of the Church pure is the Church powerful; and the Church patronised and tolerant of evil is the Church puerile and paralysed. There is great necessity for the exercise of discipline". (Dr. Campbell Morgan in *"The Corinthian Letters"*.)

"Remember Me"

IN holy contemplation,
O Lord, Thyself, we view,
With heartfelt adoration
We turn to Thee anew;
In spite of limitation,
We hear, "Remember Me,"
Love's yearning disposition
Now draws us, Lord, to Thee.

Thus severed from distraction
And drawn by Love's strong bands,
We seek with true affection
To uplift holy hands;
Oh sweet yet solemn favour
To touch the emblems seen,
To render a sweet savour,
While on our staffs we lean!

—N. Short.



"Carry an appetite to God's house and you will be fed." A notable preacher said: "The hearer sometimes complains, 'there was no food for my soul,' when the truth is, there was no soul for the food."

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(ix) The Apostolical Epistles

ENTIRELY new fields of thought are opened out to us in the Epistles of the New Testament. The One Who was predicted in the Old Testament, and Who is seen on earth in the Gospels, is now shown to us glorified in heaven. All the fruits of His death and resurrection are now declared. The prophets of old wrote of a suffering Redeemer, ultimately enthroned in Zion, filling the earth with peace and blessing. The long interval between the cross and the throne was not known to them. Beyond the earthly kingdom their teaching did not go. Heaven is now open to us, and we see (by faith) earth's rejected One seated there, crowned with glory and honour, and in a waiting attitude. During His session in heaven the Holy Spirit is upon earth accomplishing a great work for the glory of God, and that in pursuance of counsels which were Divinely settled before the world began. Accordingly we have new revelations in the Epistles, in no wise contradictory of things revealed before; but far more advanced, giving us a knowledge of God exceeding anything experienced by Abraham, Moses, Isaiah, and all other saints in Old Testament dispensations.

The present ministry of the Spirit is the richest of the ages, and he who receives it finds his affections drawn away from earth to heaven, and he walks here in moral dignity as one who himself belongs to heaven (being in union with Christ glorified) and for this world's honours and joys he cares nothing. Instead, he stands in separation from the whole order of things around him; he testifies to the world that its works are evil (John 7. 7), and is hated by it in consequence (John 17. 14).

The Epistles of Paul occupy by far the largest place amongst the Spirit's later writings. This remarkable man commenced his spiritual life with a vision of Christ in glory, and it affected his whole after-ministry, even more than Isaiah's vision of the Lord high and lifted up (ch. 6), affected all his subsequent prophecies. "The Gospel of the glory of Christ" is an expression peculiar to Paul (2 Cor. 4. 4). He certainly preached Christ crucified, but he also preached Christ glorified.

Paul's fourteen epistles cover a wide range of truth. **Romans** lays the foundations of our relationship with God; our sins and the nature which produced them both dealt

with in the work of Christ. We are now children, sons and heirs and can never be separated from the love of God. The indiscriminate grace of God revealed in the Gospel is reconciled with His special promises to Israel in chapters 9-11.

First and Second Corinthians deal with Assembly matters; the disorder at Corinth caused these letters to be written.

Galatians rebukes the folly of some who were turning from grace to law. The contrasts in this epistle are instructive: law, grace; works, faith; bondage, liberty; curse, blessing.

Ephesians shows the saints as even now in the heavens in virtue of their union with Christ. Our blessings individual and collective are unfolded.

Philippians is a wilderness epistle, with the power of Christ carrying us through. The figure of a race-course is used in chapter three.

Colossians dwells upon the glories of the risen Head, and His sufficiency to meet all the need of those viewed as dead and risen with Him.

First and Second Thessalonians correct errors concerning the coming and day of the Lord. (The earliest of the Epistles.)

First and Second Timothy furnish counsel for one left in responsibility at Ephesus by the Apostle.

Titus, counsel for one left in responsibility in Crete.

Philemon, a short, but sweet note, appealing for grace to a renegade slave.

Hebrews teaches the superiority of Christianity to Judaism. The God Who spoke of old in the prophets has now spoken in His Son. This accounts for the writer withholding his own name. Each epistolary writer had a special subject assigned to him by the Spirit. With **Paul** it is Christ and the Church; with **John** it is Eternal Life, manifested in the Son, and communicated to all who believe in His name, with warnings against false teachers; with **Peter** it is the government of God, exercised towards the saints now, and later towards the world; **James** stresses practical righteousness; and **Jude** traces the apostate history of Christendom. The writers of the Epistles make the loftiest claims for their writings. Who more lowly in mind than Paul ("I am nothing")? Yet he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14. 37). Hear

John also: "We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John 4. 6). These servants of Christ were deeply convinced that what they wrote were the very words of God, an unerring standard by which all teaching should be tested until the end of the age. Paul usually dictated his letters to an amanuensis (Rom. 16. 22); but knowing the Divine value of them it was his custom to write the salutation with his own hand (2 Thess. 3. 17). Thus he verified them. Peter put his own writings and those of other apostles on a level with the writings of the O.T. prophets in 2 Pet. 3. 2. The Lord Jesus put inspired writings above spoken words (even His Own words) in John 5. 46, 47. Our Lord's words in John 14. 26 cover the Gospels, and His words in John 16. 13, 14 cover the Epistles and the Revelation. Thus He bore testimony to the work of the Holy Spirit after His Own departure. "All the truth" is now declared, and "things to come" are now fully revealed.

The unity of Scripture is beautifully illustrated in the New Testament use of Habakkuk 2. 4, "The just shall live by faith". In Rom. 1. 17, Paul the Apostle quotes the prophet's words with emphasis on the word **just**; in Gal. 3. 11, he quotes them again, with emphasis on the word **faith**; and a third time he quotes them in Heb. 10. 38, stressing the word **live**. These facts go to prove that the writer of the Epistle to the Hebrews is the same as the writer to the Romans and the Galatians. The Holy Spirit guided him thus skilfully to make use of an ancient oracle. The same words that cheered men of faith in the troublous times of Habakkuk, in later centuries instructed believers in Rome, warned others in Galatia, and encouraged suffering saints in Palestine. The words are full of power for us to-day. What a wonderful book is the Bible!

Next (D.V.), "The Apocalypse".

Suggestion.

A reader, a leading brother in a well-known assembly, writes as follows: "Could you give a little help to correspondents in assemblies *re* letter writing? Evangelists, missionaries, and business men frequently correspond in such illegible handwriting that valuable time is often wasted trying to decipher what is written." Clear, legible handwriting is merely a courtesy that no correspondent should be denied, and none should withhold it.

REQUESTS

"SEARCH ME"—*Psalm 139. 23.*

THE writer of this psalm acknowledges the fact that God has searched him and that he is known of God. Such knowledge overwhelms the soul of the one convicted of guilt. His soul is ill at ease until the twelfth verse. It is obvious that the Psalmist's thoughts about God do not bring the comfort for which he yearns. Relief, however, is found in the verses that follow (13-16), and there he remembers that God thought of him ere he had a being. The groan is displaced by a song—"I will praise Thee," he says, "for I am fearfully and wonderfully made." There may be a passing allusion to the deep sleep which God made to fall on Adam and from his side a rib was taken and Eve formed from it. The new creation is the product of the death of Christ—born out of death—see Eph. 2: "we are His workmanship"—and are undoubtedly "fearfully and wonderfully made". The "one new man" is the secret of the heart of God: for this mystery was "hid from ages and from generations"; "hid in God", but now is made manifest to His saints. "God's almighty love hid the Church in the womb of time, and in His Book of Life every member, every name, was written, while as yet there was none of them."

With praise surging in the writer's soul, and a true desire to be purified expressed, he reverently asks his God to search him. "The Word of God... is a discernor of the thoughts and intents of the heart" (Heb. 4. 12).

"Search me!" Such words ought continually to be on our lips as we enter the presence of our God. Do we ever make such a request when addressing God? I fear we rarely do so. Why then do we not? The answer is not far to seek. If we do not live transparent lives we would dread asking God to search us. What an exposure there would be and what a remorse would lay hold of us! It has been said that "the last thing God does is to expose a person"; but if we continue to act with duplicity, bear in mind that "all things are naked and opened unto the eyes of him with Whom we have to do". It is better to have the searching done now than require it to be done at the Great Review.

The request for a thorough searching by our God is prompted by a desire for the eradication of the evil which one so much hates, and which we know displeases God. True integrity does not merely desire a conscience to guide, but a conscience intelligently operative under the light of Divine truth. The wisest thing to do, then, is to allow God to do the searching. Let us ask, like the Psalmist, "Search me!"

In a future day when Jehovah begins the purging process He declares—"I will search Jerusalem with candles" (Zeph. 1. 12). The meaning is obvious, for God shall begin His strange work of judgement and with meticulous care search into every corner and bring to light the hidden things of darkness.

Proceeding the Psalmist says, "Know my heart". The wise man said—"Keep thy heart with all diligence; for out of it are the issues of life". Make sure that what the onlooker sees of your life is a true

transcript of the inner emotions of the heart. Avoid the camouflaged exterior, which may deceive the observer for a time, but which will be brought to light eventually. Guard the affections—and let God know your heart!

"Try me" suggests the testing process through which God will bring us. "No chastening for the present seemeth to be joyous, but grievous, but afterward it yeldeth the peaceable fruit of righteousness unto them which are exercised thereby." Job passed through such an experience and his observations are worthy of note. He said: "He knoweth the way that I take, when He that tried me I shall come forth as gold". "He knoweth"—said Job: the Psalmist said—"Know my thoughts", "Know my heart". Job said: "When He hath tried me"; the Psalmist said: "Try me". Have you experienced the operation of being placed in the crucible and thrust into the flame? This is the idea conveyed here—it is the trying as the goldsmith would test the gold. Remember—"Our God is a consuming fire". He will never consume His own—but labours so that all the dross may be removed and nothing but pure gold may remain.

"Know my thoughts"—for, "as a man thinketh in his heart so is he". Already the writer had stated, "Thou understandest my thoughts afar off"; but now he requests that God should know these thoughts of his. Can we always let God into the secrets of our hearts? May we be transformed by the renewing of the mind to prove what is that good, and acceptable, and perfect will of God!

W. FRASER NAISMITH.



The PEN and the SPADE

by NEIL M. FRASER, U.S.A.

ARCHEOLOGY is the modern making of ancient history. It delves into the forgotten past and brings to light the daily lives, customs, and beliefs of the ancients. From pillars and tombs, from clay tablets and papyri, from weapons and implements of agriculture, and from pottery, the archeologist reconstructs in an amazingly accurate manner, the history of long-forgotten peoples.

Archeology is the David that rose to smite the giant of rationalism a decisive blow. The objections of the critics of the Bible against its historicity, accuracy, authenticity, and inspiration, have been met and removed. The spade of the excavator has abundantly demonstrated the **historical accuracy** of the Scriptures, bringing to light the forty-seven

kings mentioned, aside from the rulers of Israel and Judah, in those historical sections of the Book.

The accuracy of its **descriptions of the daily lives** of the various people and countries, even to the smallest detail, is everywhere manifest. The sacred records are seen to be **authentic** in that they were written at the time and by the men whose names they bear. The **prophecies** against mighty cities and people are seen to have been fulfilled to the letter, as e.g., the desolations of Edom and Egypt. Archeology disproves the **theory of evolution**, for it unearths the bones of men who lived five thousand years ago and shows them exactly the same as they are to-day. It is only in modern text books that they are different. The same types as are seen to-day, were seen five millenniums ago.

Archeology demonstrates the **miracles** of the Bible. The story of the Flood is seen in ancient Babylonian records and in the heart of the earth itself; the destruction of Sodom and Gomorrah, the falling of the walls of Jericho, the Divine destruction upon Zera the Ethiopian, the Sun standing still, are all mighty miracles substantiated by the pains-taking efforts of the excavator. Lastly, archeology shows the marvelous **preservation of the text** of Scripture, and throws light on the meaning of many of the words, hitherto obscure. These seven considerations show the value of this modern science, showing the pen of inspiration and the spade of excavation to be in mutual agreement. Many spiritual lessons are to be drawn from these remarkable concurrences which we would pass on.

The Finding of the Alphabet

It is an interesting story how the literary treasures of ancient Egypt and Babylon were unlocked for us. The secret of reading Egyptian hieroglyphics became known through the discovery of the Rosetta Stone. A French sapper unearthed this curious stone over a hundred years ago. It proved to be a message written in three languages, one being Greek (which was quickly deciphered), one in the demotic characters of Egypt, and the last in the picture-writing, the hieroglyphics of the ancient Egyptians. The first two writings, gave them the clue to the discovery of the equivalents in the other, and after years of study, the alphabet was established.

In the same manner, the Babylonian cuneiform or wedge-shaped writing was translated after twenty years of patient labour. From a remote part of Persia, an ancient inscription, also in three languages, of the conquests of Darius, was

discovered, and opened the treasures of Babylonian literature. It was the discovery of the alphabet that did it.

We are reminded of Him Who called Himself the Alpha and Omega, the Beginning and the End. These are the first A to Z, the One Who opens up the treasures of the Divine Word to us.

The alphabet is an **Essential Thing**. The libraries of earth would be of no use to us if we did not know the alphabet. We can only enter into their fulness by knowing the A to Z. Even so we can only interpret the Bible, and life itself, if and as we know Him Who is the Alpha and Omega. He opens the Scriptures. They are written concerning Him. He it was Who gave a new direction to history two thousand years ago, Who only can explain the present complex state of things, and can properly interpret the future for us. Everything is hopelessly entangled if we know not Christ.

The alphabet is an **Exhaustless Thing**. All books in all libraries are simply an endless variety of the use of the alphabet. All the books that have been written, all that shall be written, show the inexhaustible character of the alphabet. How infinite our resources in the First and the Last. How sure we are of ultimate victory and accomplishment in Him Who is not only the Author, but the Finisher of faith. He will see things through. He is not the A to F (whether that F stands for the failure or the faithlessness of His people), or the A to U, but the A to Z, the Alpha and Omega, the Beginning and the End, the First and the Last. He will see the thing through which He has begun. "He will not be in rest until He hath finished the thing this day" (Ruth 3. 18).

How blessed to be linked with Him! What treasures are opened to us by the knowledge of the Divine Alphabet, our Lord Jesus Christ!



HAYMARKET BIBLE SCHOOL.

It has now been possible to issue a properly printed edition of "The Student's Guide to Versions", and to it has been appended a note on Concordances, with a view to explaining to the inexperienced how to use such volumes. This guide should prove useful to many who undertake to follow the suggestions. The School has opened again and the subjects for the present session may be obtained from H. Dennet, Mahanaim, Rucklers Lane, Kings Langley, Herts. Price of the Guide is 1/7, post free.

THE BELIEVER'S BODY

by the late W. E. VINE, M.A.

THE body is the medium of communication between the soul and the world. Before man fell his body was the perfect instrument of the fulfilment of God through him. The moment the human will set itself against that of God, the body became the instrument of self-gratification. Sin, which brought spiritual death with it, likewise brought in its train the death of the body. Only the regenerating power of the Spirit of God, restoring the broken communion, could render the body again the instrument of the Divine will. Only by the dominating power of the Spirit of God can the human will, responding thereto, use the body as the medium of accomplishing it.

Hence we are exhorted, "by the mercies of God", to present our bodies "a living sacrifice, holy, acceptable to God", as our "reasonable (intelligent) service". Our Lord Jesus Christ set us an example in this: "I come," He said, "not to do Mine Own will, but the will of Him that sent Me," and again, "When He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for Me... Lo I come... to do Thy will, O God" (Heb. 10. 5-7, R.V.). This it is which imparts the highest dignity to the body of the believer.

The body, instead of being, as the Manichæan theory taught of old, and as some modern cults have advocated, a seat and centre of evil together with the material system, is an implement which can be put at God's disposal. Our bodies are not in themselves vile in the moral sense, they are "bodies of humiliation" on account of sin and death. Instead of being the seat of moral corruption, our body is the means, during our brief sojourn here, of fulfilling the highest and noblest possible ends. How important are our present opportunities! Just according as our mortal bodies are used for the service of the Lord will be the reward we receive hereafter for service in our glorified bodies.

The Body—A Temple

The dignity to which we have referred consists especially in this, that our body is a temple of the Holy Spirit, Who is in us and Whom we have from God. We are not our own; we are bought with a price. Therefore we are to glorify God in our body (1 Cor. 6. 19). Accordingly our body is to be a place of holiness and of worship. It was the Apostle's

"earnest expectation and hope" that Christ might be magnified in his body, and this should no less be our aim.

If, then, the Holy Spirit fills these temples (and this is the will of God concerning us), all our problems as to the use of our body will be settled. The question will not be as to the right or wrong of a thing, but whether it is consistent with the indwelling of the Holy Spirit, whether it will hinder the fulfilment of the will of God through us, and His gracious design that Christ shall be magnified in our body. If I am filled with the Spirit, the presentation of my body, as the instrument of my Lord's will, will be the highest possible enjoyment. The service will not be reluctant but gladsome, not mechanical but intelligent. By the aid of the Holy Spirit we shall overcome all those inclinations of the flesh which would constrain us to merely sensuous enjoyment; that is to say, the enjoyment of our natural sense simply for their own ends instead of for the ends for which we have been bought by the precious blood of Christ.

Disciplining the Body

In one of those passages in which the Apostle recounts his service for the Lord, he makes use of a striking metaphor with regard to the body. He is speaking of the incorruptible crown as the reward hereafter for wholeheartedness and fidelity, in contrast to the corruptible crown which those who strive in the games obtain, and says, "I buffet my body and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected" (1 Cor. 9. 27). The word rendered "buffet" literally means "to smite under the eyes" and so to bruise the cheeks. The metaphor, however, signifies the disciplining of the body by hardships. It points to a treatment the very opposite to that of self-indulgence and sensuality. Merely ascetic severity to the body is "not of any value against the indulgence of the flesh" (Col. 2. 23, R.V.).

Such discipline involves two things especially. Firstly, that we "mortify the deeds of the body". That means the complete subjection of all evil tendencies within us. Our own energy is unavailing for it. We can put to death the deeds of the body only by an ever ready response to the will and power of the Holy Spirit. Secondly, it involves that spirit of self-denial by which we refuse things, which, judged simply by a moral standard, might be regarded as legitimate. We shall abstain, for the sake of maintaining our fellowship with God and our spiritual power in His service. The love of Christ constrains us. How can it be otherwise?

Physical Exercise for the Body

The body requires physical exercise in order to be kept in a condition of fitness for God. Writing to his younger fellow-worker, Timothy, the Apostle reminds him that bodily exercise does profit "for a little time", that is, as long as this life lasts (1 Tim. 4. 8). He is drawing a contrast between the life that now is and that which is to come. Physical exercise is advantageous for the former, godliness for both. To engage in such exercise in various ways is not wrong. What is wrong is the pursuit of such things in any way other than as a means of the maintenance of mind and body in a healthy state for the Lord's purposes.

We need to regulate matters of relaxation, so that the refreshment of our mental faculties and bodily vigour may be devoted wholeheartedly and undeviatingly to the service of Him who has brought us into fellowship with Himself, that we may spend and be spent for Him. Engaging in our exercises in this way, we are able to enjoy the presence of the Lord and delight ourselves in Him. That means both peace and power.

The story goes that the Apostle John was once discovered by a young hunter, on his return from the chase, playing with a tame dove. He expressed astonishment that the man of God should be thus occupied. The Apostle, noticing that his visitor was carrying a bow unstrung, asked him the reason for this, and received the answer that only so would the bow retain its elasticity. "Precisely so," said the Apostle, "mind and body will not retain their elasticity to be useful without being sometimes unstrung; prolonged tension destroys their powers."

THE DAWN OF CHRISTIANITY, by F. F. Bruce. Every now and again there appears from the pen of some enidite critic an attack upon the gospel story, often with a view to eliminate from it every semblance of the supernatural. Recently there appeared *The Life of Jesus*, by C. J. Cadoux, from the reading of which one rises with a sense of wonderment as to whether, after all, the story of the Gospels is true, or whether Jesus was not just a shadowy figure more mythical than historical. Mr. Bruce's volume is an admirable antidote to such a feeling. Here the origins of the Christian faith are shown to rest on solid historical fact, and the progress of the gospel of Jesus Christ to be accounted for by the supernatural events associated with His life. The beginnings of the Christian Church are traced with remarkable lucidity and with a conviction that here is truth and not fiction. A book to be read.

6/- net. Paternoster Press, Fleet Street, London, E.C.4.

GLEANINGS FROM THE VINEYARDS OF ESCHOL

by MARK H. PRIOR, Chichester.

Numbers: Chapters Thirteen to Fifteen.

THE spies were sent to spy the land—they returned with the fruits of that Land and two of them bore back the famous cluster of grapes from Eschol, but ten of them brought up an evil report so that the people were not only discouraged, but actually despised the promised Land. Therefore that generation did not enter into His rest. They wandered in the wilderness until all were dead save Joshua and Caleb. Forty years must elapse ere their children entered the Land, but I have often been greatly impressed by the opening verses of chapter fifteen. "Speak unto the Children of Israel . . . When ye be come into the Land of your habitations which I will give you . . ." What grace is this! The blessed hope was never to grow dim and God encouraged them thus graciously. In the same way God desires that the Christian hope shall never grow dim in our hearts. It should burn more brightly as the days go by; for "now is our Salvation nearer than when we believed".

Thereupon He opened up to them another cluster of precious things. Already He had shewn them the great basic truths of the Passover, and of the sacrifices, but now He unfolded the truth of the meat offerings and drink offerings connected with those sacrifices, and this in view of their entering into the Promised Land. This was to teach in figure that not only was the death of Christ to be valued, but that we must learn also the great value of the Person of Christ, His walk and His ways, so that the Holy Ghost could make us rejoice in Christ with an exceeding great and abundant joy, entering into God's joy in Christ. A further lesson would be that we, too, should present our bodies a **living** sacrifice, holy and acceptable to God—our reasonable service; that we, too, should pour out our lives, as the apostle suggests, as a drink offering to God.

Again the stranger is introduced. This chapter, too, harks back to chapter four, for if the holy things were covered with blue (or heavenly) clothing, so the pilgrim and strangers in the wilderness should be marked with the same character. He should have a ribband of blue on the fringe of his garment. Was it this heavenly blue fringe that needy ones touched in gospel days?

Chapters Sixteen to Eighteen.

These chapters are closely connected one with the other. The company of Korah, Dathan, and Abiram gathered against Moses and Aaron. Their cry is not unfamiliar to-day. "Ye take too much upon you..." Yet such is the perversity of nature that the same people may accuse others of doing too little!

The trouble seems to have emanated from the sons of Levi—particularly the children of Kohath who had the high honour of being bearers of the Holy Ark, and heavy, and well deserved judgement fell on them, but in spite of all that rebellion, Aaron's rod was fruitful. It bore buds, blossoms and fruits at the same time. Is not this a lovely picture of the precious ministry of our great High Priest? The buds give us prospect of future fruit, the flowers are beautiful and fragrant all the time, and there are fully ripe almonds for present needs.

Did Korah covet the Priesthood? It was Aaron's. It is Christ's. But God now, in grace, explained to those rebellious Levites what their portion was in a chapter of surpassing beauty and graciousness. Great clusters of blessings for them. "**All**" and "**everything**" was their portion.

They were the **dearest** (v. 2), as the touching words, "the tribe of the father", denotes. They were the **nearest**, for they were joined to the High Priest (see also that most striking verse 10—is this anticipatory of our privileges, or what does it import?). They dealt with things that were the **Holiest**. They fed upon "**all the best**", and a few simple calculations would shew that with the tithes, freewill offerings and sacrifices they were the **richest** tribe in Israel. But most blessed of all, the Lord said, "I am thy part and thine inheritance".

S E R V I C E .

We must work while it is day; but not for life; that is too hard for us; it is impossible; but from life we shall work, and then it will not be in vain in the Lord.

A true faith in Christ Jesus will not suffer us to be idle. No; it is an active, lively, energetic principle; it fills the heart, so that it cannot be easy till it is doing something for Him.

The world is nothing less than a great wreck; men are perishing; and the great duty of the Christian is to seek to snatch men from going down to death; see in every unsaved soul an object of pity, and a subject for earnest work. By all means and every means rest not till they are saved.

GALATIANS

by W. BUNTING, Dromore.

Chapter 4. 8-11.

THESE four verses are quite evidently addressed to saints who formerly were Gentiles. In them the Apostle first contrasts their past and present states, as is indicated by the "then" of v. 8 and the "now" of v. 9. Two things are said of their past: (1) They "knew not God", a term which, like the expression, "sinners of the Gentiles" (ch. 2. 15), was used characteristically of the heathen. Compare 1 Thess. 4. 5; 2 Thess. 1. 8. (2) In their ignorance of the true God, they were "in bondage to them which by nature are no gods" (R.V.). That is to say, they were idolaters, and the objects of their worship had essentially no valid claim to deity. The whole system of pagan rites and ceremonies was characterised by bondage and deception.

Two things are also said of their present state: (1) "They had come to know God" (R.V.); (2) "Rather, they were known of God". In other words, not only had they now the knowledge of God, but they were acknowledged by God, which is the meaning of similar expressions in Nahum 1. 7; John 10. 14; 2 Tim. 2. 19. Indeed, any knowledge they had of God was due to His grace in recognising them. And what a favour it is to be one whom the Lord recognises as His own! The verse in John 10 just referred to should be particularly noted, since its double statement, "I know My sheep, and am known of Mine", sets forth the same two aspects of knowledge as we are considering. There the Good Shepherd owns the saints as His sheep; here God owns them as His sons and heirs (5. 7).

As the Apostle contemplates the dignity and wealth to which God had exalted these Gentiles, he exclaims, "How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?" (v. 9, R.V.). The word here rendered, "rudiments", occurs elsewhere in the New Testament in Col. 2. 8, 20; Heb. 5. 12 ("principles"); 2 Pet. 3. 10, 12; and in v. 3 of our chapter, where, as here, it denotes the "elements" (A.V.), or first principles, of Judaism. Having noticed the two points mentioned by him as to their past and present states respectively, let us now consider the twofold description of these "rudiments" to which the Galatians were tempted to return. They were: (1) "Weak", and therefore unable to justify or save the soul; (2) "Beggarly" (same word as is translated "poor"

(ch. 2. 10)), and therefore unable to enrich the soul. In a word, they were the very antithesis of the glorious position of Sonship to which God has called His children (v. 7).

That the Galatians had not yet completely gone over to these "rudiments" is indicated by the present tense of the verb ("turn"). But they had reached a spiritual crisis and were in the act of turning. (Compare ch. 1. 6, "so quickly removing", R.V.). As might be expected, Paul was surprised that the sons and heirs of God (v. 7) should feel any temptation to turn aside to things so mean and worthless. Hence he remonstrates with them, hoping that even yet they may be preserved. "How turn ye again?" he asks. Could they think of doing such a thing? What was the inducement to take such a step? Did Christ not satisfy? Did they not perceive the bondage to which they were reverting? There is always a deep seriousness about standing at a crossroads in life. A wrong move then may mar our whole future. How important it is, therefore, that in a time of crisis we should pause and prayerfully ponder such questions as these!

MELCHISEDEK

by H. K. DOWNIE, Toronto.

THE mystery surrounding this strange Old Testament character is not lessened by the questions that have arisen with regard to his real personality and his possible identification with the Son of God. Although there seems to be no ground in Scripture for supposing that Melchisedek was not an actual King reigning in Jerusalem and also a priest of the Most High God, there are many thoughtful people who incline to the view he was just the Son of God Who appeared to Abraham in human form.

The argument in favour of the real humanity of Melchisedek is considerably strengthened by the discovery of the Tel-el-Amarna tablets in Egypt in 1892. There, Ebeeb-Tob the Governor says of himself to his liege lord, "I am a prince, I am a deputy of my lord the king. Neither my father or my mother, but the strong hand of the king established me over my father's territory." The name Ura-Salem in the tablets speaks of "the city of peace" and proves that Jerusalem, long before the days of David and Joshua and as far back as Abraham, had established itself among the hills as a city of strength and importance. If the Salem of Gen. 13. 18 was a real place, there is little reason to suppose that the Melchisedek of the same verse is not an actual person.

That Melchisedek was a real person, and not the Son

of God in human form, is proved by the use of the personal name and the giving of bread and wine to Abraham.

The name of the visitant is deliberately withheld in all the recorded appearances of "the angel of the Lord" in the Old Testament. Jacob was very anxious to know the name of the one who wrestled with him, but his curiosity is not gratified (Gen. 32. 29).

Manoah also asks the name of the one who appeared to himself and his wife with the glad promise of a son, but is reminded, ever so gently, that the name is secret (Judges 13. 18).

Such secrecy, with regard to the real identity of "the angel of the Lord", is reasonable because of the heavenly origin of the visitor and the difficulty of assuming a purely human name to cover purely temporary visits to earth. The same difficulty, with regard to a proper name, would not arise in the case of a real man like Melchisedek.

Melchisedek also provided Abraham with bread and wine, which is a complete reversal of what we find in the recorded Theophanies. Abraham provided food for the three strangers who appeared to him, one of whom was unquestionably the Lord Himself (Gen. 18. 1, 18). Lot also provided food for the two visitors who appeared to him (Gen. 19. 3). Manoah also offered food to the stranger who appeared to him, an offer that was politely declined (Judges 13. 15, 16). Melchisedek acts the part of a host to Abraham. On the other hand Abraham, Lot, and Manoah are hosts to their visitors because they have just come from heaven to earth for a special purpose.

The lack of detail, with regard to the person of Melchisedek, was not intended to provoke endless discussion about his personality and identity, but to perfect the type of the unchangeable and eternal kingly priesthood of Christ. As far as the record goes, Melchisedek had neither beginning of days or end of life: no human origin, and a priesthood that was underived from a predecessor and untransmitted to a successor. He was also a King-Priest. None of the members of the Aaronic priesthood had these qualifications. They were born and died. They received their priesthood at the death of a pre-decessor and at their death it passed to their successor. They were only priests and not kings, because the very thing that qualified them to be priests, membership of the tribe of Levi, disqualified them to be a king.

Therefore the eternal and kingly priesthood of our Lord must have its type outside the Aaronic priesthood and it is found in Melchisedek who, for typical purposes only, was "made like unto the Son of God" (Heb. 7. 30).

Our
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Names and Titles of the Lord Jesus Christ
"Who is the BEGINNING"

"The BEGINNING of the Creation of GOD"
by H. E. MARSON

THE word which is here translated "beginning" is also rendered first, principality, power, rule, and magistrates; but when used as a title of our LORD it speaks of the priority, pre-eminence, and authoritative dignity of the ONE Who is "before all things" (Col. 1. 17), by Whom "were all things created" (Col. 1. 16; John 1. 3); and "through Whom are all things" (1 Cor. 8. 6, R.V.). It speaks of Him Who is "the ORIGINATOR of life" (Acts 3. 15, J.N.D. trans.). Who is "the AUTHOR" of our salvation (Heb. 2. 10, R.V.). Who, as the HEAD, is the Divine SOURCE from Whom the whole Body, the Church, has nourishment ministered to every part: so that it increases with the increase of GOD (Eph. 4. 16; Col. 1. 18; 2. 19): and Who is also the primal FUNDAMENTAL of all true Christian doctrine (Heb. 6. 1; John 14. 6; Eph. 4. 20, 21). Yes, the ETERNAL ONE, Who, in the Beginning was "with GOD", and Who in that past Eternity, "*was GOD*"; was Himself "The BEGINNING", as is stated in Col. 1. 18! *cp.* Prov. 8. 22, 23; John 1. 1, 2. All true science, all true wisdom, must have for its foundation this great primal truth, which is the first utterance of Holy Scripture; "In the Beginning—GOD". *cp.* Prov. 9. 10. We must understand this sublime statement that CHRIST "*is The BEGINNING*", as giving Him a Divine title expressive of primordial and incomparable dignity and majesty.

"The BEGINNING of the Creation of GOD."

Let us link this more expanded kindred title with those given in Col. 1. 15; Heb. 1. 2; Ezek. 21. 27: "The FIRSTBORN of all Creation" R.V. "HEIR of All Things". "He.. Whose right it is". The title "first-born", is expressive of might and strength; and of "the excellency of dignity, and the excellency of power". *cp.* Gen. 49. 3. "The right of the firstborn" constituted him the heir entitled to claim the inheritance. *cp.* Deut. 21. 17. To be installed as "FIRSTBORN"—to be "made" this by GOD; conferred a dignity "higher than the kings of the earth" (Psa. 89. 27. CHRIST is "The FIRSTBORN" Whom all the angels of GOD are called upon to worship (Heb. 1. 6). Because CHRIST is "The FIRSTBORN", He has been by God "appointed HEIR of All Things" (Heb. 1. 2); and therefore He alone is the ONE "Whose right it is" to claim All; and GOD assuredly "will give it Him (Ezek. 21. 27; Psa. 2. 8; Dan. 7. 14): therefore CHRIST alone stands in that unique relationship to the whole Creation of GOD: He is "The FIRSTBORN of all Creation", He is "The BEGINNING of the Creation of GOD" (Col. 1. 15, R.V.; Rev. 3. 14). But He, the uncreated Eternal SON, was in no sense whatever part of that Creation; "for by Him were all things created" (Col. 1. 16): He was not a Creature: for He was the CREATOR. All these titles emphasise the superiority, supremacy, and priority of the LORD, as the great ANTECEDENT in relation to all Creation. He is truly the "HEIR of All Things", for "all things were

created...for Him" (Col. 1. 16). He is truly "The FIRSTBORN of all Creation", for He it is "Whose right it is" to have all *given Him*. He is truly "The Beginning of the Creation of GOD", for He is that "One LORD—JESUS CHRIST through Whom are all things" (1 Cor. 8. 6, R.V.).

*"I AM...The BEGINNING
and the END."*

These words in Rev. 22. 13, are spoken by the LORD, (Who in this connection speaks of Himself as "I JESUS", v. 16), but do note the same words in Rev. 21. 5, 6, used by "He that sat upon the throne": shewing how truly the FATHER and the SON are One (John 10. 30). It will help us to understand the purport of this word "end" if we consider how it is used in certain Scriptures. *Cp.* the A.V. and R.V. of Luke 22. 37, where it has the meaning of fulfilment. The R.V. margin of John 13. 1, renders it "uttermost". In Jas. 5. 11, "the end of the LORD" is very obviously Job's realisation of all the blessings designed for him in the objective purpose of GOD in allowing him to pass through the trial: it was the peaceable fruit of righteousness which that grievous trial yielded which is recorded in Job 42. 10-17. *Cp.* Heb. 12. 11. In 1 Pet. 1. 9, "the end of your faith", is clearly that salvation which faith led them into. In Rom. 6. 22, "the end...everlasting life", is the consummation of that salvation. In 1 Tim. 1. 5, "the end of

the commandment, (or charge, R.V.), means the objective aim, the purpose in view of that charge was to inculcate "love out of a pure heart and a good conscience and faith unfeigned". In Rom. 10. 4, which is better rendered "For the end of the Law is—CHRIST, unto righteousness, to every one that believeth". CHRIST is the grand OBJECT to Whom the types of the Law all point (Luke 22. 37, R.V.), and to Whom its precepts and prophecies should lead us. "Wherefore the Law was our schoolmaster to bring us unto CHRIST, that we might be justified by faith" (Gal. 3. 24). Thus we see that CHRIST is the END, the GOAL, the absolutely trustworthy OBJECT to Whom we are led for our faith to rely upon: for in regard to faith the all important thing is the Object upon which our faith rests.

The word "end" speaks also of a termination, a destination; and the eternal destiny of the believer is to be "*with CHRIST*" (Phil. 1. 23). The one expression of His Own will was, "FATHER, I will that they also, whom Thou hast given Me, be *with Me* where I am"; and He promised them, "I will come again, and receive you *unto Myself*; that *where I am, there ye may be also*" (John 17. 24; 14. 3). "So shall we ever be *with the LORD*" (1 Thess. 4. 17). CHRIST is truly the "END" of the Christian's pilgrimage, then we shall be "at Home with the LORD", in the place He has prepared for us in His FATHER'S house (2 Cor. 5. 8, R.V.).



Whatever you do for Christ, put your whole soul into it. Whole-hearted service is that which pleases Him.

If we are willing to shine, God will find the candlestick; if we are willing to work, God will find us something to do. Only let us be ready to do His bidding in anything.

The . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

What is meant by, "Be filled in spirit", in Ephesians 5. 18, R.V. mrg.?

ANSWER A.

The margin of the R.V. is undoubtedly correct. I do not suppose the Holy Spirit is here referred to, but the believer's human spirit. Instead of having his body filled with wine, he should have his spirit filled with the Word of Christ (see parallel passage in Col. 3. 16). As there are the "songs of the drunkard", so conversely there will be the songs of such as are thus filled (Eph. 5. 19). Such reveal respectively the state of body and of spirit. The former songs are discreditable to a child of God: the latter are altogether becoming.

"Be filled in spirit" is to be differentiated from "full of the Holy Spirit" (see Acts 6. 3, 5). This latter is open to all believers and is attained by a complete surrender of self to God.

The questioner in his letter asks if "being filled with the Spirit" is the same as speaking with tongues, to which a negative reply must be given. "The gift of tongues" no longer exists to-day, but men filled with the Holy Spirit may be found.—E.W.R.

QUESTION B.

Who is the "bride". Is it the "Church" or "Israel"?

ANSWER B.

Seeing that the Church did not exist in Old Testament times any references in the prophetic O.T. Scriptures to the "Bride" must relate to Israel. The Canticles, strictly interpreted, has to do with Israel and not the Church. Any application of it to the Church is by way of legitimate adaptation of principles.

Ruth was the bride of Boaz, and she is a type of restored Israel. Naomi depicts Israel in her distance from God in a strange land, but Ruth depicts the same people restored to the land and made fruitful and a channel of blessing to others.

Rebekah depicts the Church, called out of a distant land, by the servant, as a bride for the son. This is the present work of the Holy Spirit.

It will, therefore, be plain that the word "bride" is applicable both to Israel and the Church, and that the context must determine which is referred to.

John Baptist speaks of "the Church" in John 3. 29. He stood in the position of the "friend of the Bridegroom", but that which was to follow him was the "bride",

"the Church", John the Apostle, who wrote this passage, speaks also of the "bride" in Rev. 21. 2, 9, and 22. 17 and, provided all other considerations will support it, it may be presumed that the same writer refers to the same thing in these two passages. He there calls it also "the new Jerusalem", which should be put side by side with Gal. 4. 26 and Heb. 12. 22.

But the word "church" is used in the New Testament in various senses. In this answer we need not discuss all the senses, but it is used as designating the "Church, the body of Christ", and the "church of the firstborn ones, whose names are written in heaven". This latter is wider than the former.

Which of these is the bride? The answer to the question would appear to be as follows:—

- (a) Israel is sometimes regarded as the bride in the O.T.
- (b) The Church, which is the body of Christ, is regarded as the bride, possibly in John 3. 29 and certainly in Ephesians 5. 25-33.
- (c) The redeemed, as a whole, who have been raptured when the Lord comes to the air, and who return with Him in glory, are called the bride in Rev. 21. 2, 9.

The fact that John speaks of himself as the "friend of the Bridegroom", and not as part of the "bride" leads me to think that there is a reference to the "Church which is the body of Christ" in John 3. 29. But it is a passage not free from difficulties.—E.W.R.

QUESTION C.

Can it be said that Sectarianism and Baptismal Regeneration are "minor matters" which admit of diversity of judgement?

ANSWER C.

Certainly not. All the saints should be clear that the two things named in the question, and Clerisy itself, are anti-scriptural and hateful to the Lord. But ensnared saints must be treated differently from propagandists. "Of some make a difference" should ever be borne in mind, and "in meekness" we should instruct them so that they may be recovered from the errors into which they have been ensnared. Saints do not see all the truth at once: they see line upon line, precept upon precept, here a little and there a little; and we must be patient. Let us exercise as much care lest we keep true sheep outside as we do in our zeal to see that no error is allowed inside.

—E.W.R.

The Lord's Work and Workers

ENGLAND & WALES:

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READING: Bridge Hall, Oxford Road. Oct. 4, 5 at 3 and 6. A. J. Crick, F. W. James, H. Lacey, Dr. L. J. Short.

ACCRINGTON: Oct. 7 at 3 and 6. G. K. Lowther.

CAMBRIDGE: Pantton Hall. Oct. 7 at 3.45 and 6. G. H. German, P. O. Ruoff, H. Steedman.

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KINGSBURY: Roe Green Hall, Princes Ave. Oct. 7 at 4 and 6. A. E. Brown, W. McAlonan, C. H. Stacey.

LEEDS: Missionary. Oct. 7-9. H. Kelly, G. Knowles, A. Lodge, L. K. Nye, J. Shneidrook, C. E. Stokes. (J. T. Fewings, 31 King's Mount.).

MERSEYSIDE: Missionary. Oct. 7-9. H. A. Coleman, F. H. Gray, J. Murray, E. G. Wheeler. (J. D. Richards, 57 Forest Rd., Meols, Cheshire.).

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WARRINGTON: Wycliffe Church, Bewsey St. Oct. 7. E. Barker, S. Jardine.

EASTBOURNE: Marine Hall, Longstone Rd. Oct. 11 at 6.30. H. Bell, A. J. Crick.

NORWICH: Stuart Hall at 7.30. Oct. 13, J. B. Watson; 20, E. S. Curzon; 27, F. A. Tatford; Nov. 3, R. C. Thomson.

ADDISCOMBE: Addiscombe Hall, Bingham Rd. Oct. 14 at 4 and 6.15. H. P. Barker, D. W. Gooding, L. E. Jordan.

BLOOMSBURY: in Central Church, Shaftesbury Ave. Oct. 14 at 3 and 6. Counties' Evangelistic Work. D. C. Tonpe.

LIVERPOOL: Picton Hall at 7.30. Oct. 14, H. Bedford; 21, W. Macmillan; 28, D. Craig.

NEW FERRY: Trinity Methodist Church, Rock Ferry. Oct. 14. A. M. S. Gooding, W. McNeil, R. E. Pettifer.

WELWYN: Gospel Room, Community Centre. Oct. 14 at 3.15 and 6. G. B. Fyfe, P. F. W. Parsons, E. Tipson.

BIRMINGHAM: Digbeth Institute. Oct. 21, 23. D. W. Brealey, G. E. Harpur, H. Lacey, A. C. Payne.

NORTH KENSINGTON: Bethany Hall, Barlby Rd. Oct. 24 at 4 and 6.30. P. G. Evers, F. N. Martin.

UXBRIDGE: Gospel Hall, Cowley Rd. Oct. 21 at 3.30 and 6. H. L. Ellison, E. W. Rogers, S. H. Sayers.

UPPER HOLLOWAY: Hargrave Hall, Hargrave Rd. Oct. 21 at 3.30 and 6.15. F. W. Challis, Metcalfe Collier, O. C. Hartridge.

SWINDON: Secondary Modern School. Oct. 21 at 3 and 6. W. McNeil, J. Welch.

WATFORD: Central Hall, Loates Lane. Oct. 21 at 3.30 and 6. E. W. Humphreys, E. Tipson.

WESTMINSTER: Central Hall. Oct. 26, 27. Missionary. (W. W. Allen, 12 Court Ave., Old Coulsdon, Surrey.).

SWANSEA: Ebenezer Gospel Hall, Gors Rd. Oct. 7 at 7. R. E. Pettifer, George St. Hall. Oct. 14 at 7.30. J. Wilson.

CARDIFF: Rallies at 7. Oct. 14, T. Richardson; 21, J. Rose; 28, G. B. Fyfe.

SCOTLAND:

FORTHCOMING (D.V.).

AUCHINLECK: Gospel Hall. Oct. 7. I. Hutchison, D. Haxton, and others.

BAILLIESTON: Oct. 7 at 3.30. A. H. Abrahams, G. Murray, H. Scott.

ARDROSSAN: in St. John's Church Hall, Barr St. (off Glasgow St.). Oct. 7 at 3.30. Farewell Meeting for Mr. and Mrs. A. Shedden, W. Whitelaw, R. Price, A. Prentice, W. Hood.

LINTHOUSE: Bethesda Hall. Oct. 14 at 3. R. Price, R. McMillan, A. McNeish.

ABERDEEN: Torry Conference. Oct. 14 at 3. Bible Readings in Hebron Hall. Oct. 16-20. H. St. John, G. C. D. Howley, G. Harpur. Particulars: W. D. Morrow, 14 Coltswood Rd., Coatbridge.

BURNBANK: Ebenezer Hall. Oct. 14 at 3.30. W. Brown, J. Cuthbertson, J. Peebles.

KILBARCHAN: Memorial Hall. Oct. 14 at 3.30. S.S. Teachers' Conference. D. Cormack, J. Currie, and another.

STEVENSTON: Oct. 21 at 3. W. J. Brown, H. Scott, G. Murray, J. Lightbody.

COATBRIDGE: Shiloh Hall, in Hebron Halls, Church St. Oct. 28 at 3.30. A. Rorland, E. H. Grant, J. Lightbody, R. McPike.

WISHAW: Ebenezer Hall. Oct. 28 at 3.30. D. Hynd, I. R. Rollo, A. M. S. Gooding, J. Cuthbertson.

HAMILTON: Low Waters Gospel Hall. Nov. 4. T. Landles, R. Price, and others.

DUMBARTON: Gospel Hall, Bridge St. Nov. 4 at 3. W. P. Foster, S. A. Hill, W. B. Farmer.

GLASGOW: Knightswood Gospel Hall. Nov. 11. W. F. Naismith, J. R. Rollo, R. Hopkins, W. G. Ainslie.

IRELAND: REPORTS.

S. JARDINE & A. LENNOX were encouraged by seeing some gaved at Aughrim, Co. Antrim.

R. LOVE had good tent meetings near Edenderry.

J. J. NORRIS has laboured faithfully in east Co. Down. Saw the Lord's hand in salvation latterly at Tullcavey, near Ballywalter, using portable hall.

Bre. JOHNSTON, HUGHAN & WISHART have concluded 15 week's tent meetings in Duncairn area of Belfast. The Lord blessed their effort in saving souls.

EIRE: Please pray earnestly for blessing on open air work which is conducted weekly by Dr. T. Hagan of Newry and others; mainly in the border counties. There is an ear and interest from the listeners, the majority of whom are Roman Catholics.

R. HULL continues to have well attended meetings at Blackscull.

J. & J. G. HUTCHINSON hope to commence in Newry.

T. McKELVEY & T. WALLACE expect to have meetings at Bleary.

H. PAISLEY has commenced at Glen-gormly, Belfast.

S. W. LEWIS hopes to start soon in new portable hall for Donegall.

R. CRAIG is getting good numbers in a portable hall near Fintona.

W. McCracken & A. McSHANE hope to start in a small hall near Lough-brickland.

W. BUNTING at Kilkeel.

ROBT. McCracken, Jr., Moncton, Canada, has had a serious operation, and prayer is requested for his recovery.

JOHN SCOTT, of Cork, is in a Dublin hospital seriously ill. Prayer is requested for his recovery and for his wife and family.

J. K. DUFF, Belfast, who had an operation is still in hospital and very weak. Prayer is requested for his recovery.

"WITH CHRIST."

Mrs. A. CRAWFORD, Wigan, on Aug. 1, aged 69. Greatly interested in missionary and women's work; also other activities for the distressed. Showed hospitality to the Lord's servants, and was a pattern of "good works" to younger sisters. Her loss is great to the assembly, but her example will remain.

ALEX. SCOTT, Whitburn, on Aug. 13, aged 68. Saved about 50 years. Connected with assemblies in Newmains, Shotts, and for the last 20 years at Whitburn. Widely known as an able and helpful minister of the Word. A much esteemed guide in his home assembly, where his loss is deeply felt.

SAMUEL TUGHAN, Belfast, on Aug. 16, aged 62. Saved over 40 years. For years connected with Donegall Road Hall, where he took an active interest in all assembly work. A consistent brother, a wise counsellor, who will be greatly missed.

SAMUEL McCONNELL, Belfast, on July 26, aged 73 years, and for many years in fellowship in Donegall Road Assembly. A quiet reserved brother.

DONALD MACKENZIE, Stornoway, on Aug. 8, aged 75; passed suddenly. Many years in fellowship, but unable to attend the meetings recently owing to ill health. A quiet and consistent brother.

MARGARET ALLAN SNADDEN, Tillycultry, on Aug. 9, aged 92 years. Saved over 77 years and associated with Tillycultry assembly from its beginning. Mother-in-law of the late Wm. Duncan, evangelist, she was a devoted Christian and given to hospitality. Entertained many of the Lord's servants: a real "mother in Israel".

FRANK HALLETT, at Camberley, Surrey, on Aug. 10, aged 63. For many years an active worker in the assembly at Lyme Regis, Dorset. Will be remembered for his intense love of the Scriptures. An able teacher and wise counsellor, whose edifying ministry will be missed by believers in many parts of the country.

NURSE MARIA HARRIS, on Aug. 14, in her 95th year. Known as the "Florence Nightingale of St. Jude's Bristol". Saved at the age of 15, and in fellowship with the Lord's people for nearly 80 years. Devoted over 70 years to the noble work of Bristol Medical Missionary Society, her familiar figure in nurse's uniform was daily recognised in her visitations. For over 60 years she conducted a Women's Bible Class, first in her own home and latterly at Barnes Street and Milton Park Assemblies. Hundreds lined the route of funeral, which was conducted by Dr. Rendle Short. A true "mother in Israel", who will be greatly missed.

ROBERT YOUNG, Kilmarnock, on Aug. 18. Converted in early life in Plann Hall, Crosshouse, he came to Kilmarnock about 38 years ago and associated with saints meeting in Central Hall. For almost 30 years a regular visitor and gospeller with the Kilmarnock Infirmary Party. A consistent brother, much appreciated for his sincerity.

FRED POTTS, Drum, Co. Monaghan, on Sept. 2. Saved 55 years ago, and received into Drum assembly soon after, where he continued—except for a short time in New Zealand—until his home-call. A humble and unassuming brother, with an open heart and home for all who loved the Lord, he proved himself a faithful guide and true shepherd. Loved by all who knew him. The funeral was largely attended, with brethren Beattie, Kells, and Bailie conducting the service.

Mrs. THOS. LEIGHTON, Kilmarnock, on Sept. 2, in her 85th year. Converted 69 years ago, and since then associated with the assembly, latterly meeting in Central Hall. Known to a world-wide circle of the Lord's missionary servants for her kindness and hospitality.

A. E. PRATT, Chesham, on Aug. 22, aged 78. For 56 years in assembly fellowship, where, as an overseer, gospel preacher, and Sunday School teacher, his faithful services were greatly valued. A beloved brother, who will be greatly missed.

Mrs. JOHN SMITH, Shotts, on Aug. 24, aged 80. Widow of the late John Smith. One who bore a very quiet and consistent testimony, and loved by all in the assembly.

Mrs. BELL, beloved wife of Isaac Bell. Was in fellowship at Clonkeen and later at Bellaghy. Called home suddenly on Aug. 29. Saved over 40 years, our sister bore a bright testimony and will be much missed.

ISAAC McMULLAN, of Moncton, Canada, was called away with tragic suddenness from his brother's home in Co. Armagh, on Sept. 5. For over 35 years he had devoted his life to the gospel

in maritime provinces of Canada, where he saw souls saved and assemblies planted. During a visit to his native Ulster, he engaged in gospel work, and the night before his homecall preached a solemn message on Jer. 8. 20. The interment took place in Canada, but short services were conducted in the home and at Belfast, where brethren Logan, McCracken, Lennox, and Paisley took part. Prayer is requested for the sorrowing widow and his three children.

SAMUEL BEATTIE, Belfast; saved over 54 years. A godly, consistent brother, with a profound knowledge of the Scriptures, which profited many Bible Readings. Suffered, but never murmured. Brethren S. McCune and H. Bailie conducted funeral services.

Mrs. E. J. ANGUS, formerly of Malaya, has been called to her rest from Glasgow on Sept. 6. Interment took place in Glasgow and funeral services were conducted by Messrs A. H. Miller and Wm. Macaulay.

THOS. J. GLOVER, Dundonald, Belfast, on Sept. 7. Saved for 67 years and in fellowship at Ballyhackamore and Dundonald assemblies. He gave much help in the latter and will be greatly missed. A faithful business man, he devoted much time to preaching and saw souls saved. A large funeral, conducted by Mr. T. Robinson and Dr. J. G. Wilson.

Mrs. ANNIE RANKIN, Leswalt, Stranraer, passed home on Sept. 9, aged 88. Saved when 20 at Sandhead, and in fellowship at Leswalt for over 40 years. Her home at Cairnbrock farm was ever open to the Lord's servants, and she

was much given to hospitality. Sunday school work and gospel meetings were held regularly at her home, and it was not unusual for 100 people to gather nightly in the farm kitchen during special meetings. Will be greatly missed.

SAMUEL DUNBAR, Port Glasgow, on Sept. 13, aged 69. Suddenly, result of car accident. For 40 years in Port Glasgow assembly, our brother was actively interested in open air and missionary work, and will be greatly missed.

CORRESPONDENCE, Etc.

DOUGLAS, I.O.M.: Believers formerly meeting in the Tabernacle, Castle Mona Ave., now meet in the Oddfellows Hall, Main Rd., Oucham, Nr. Douglas. Breaking of Bread, 11 a.m.; Gospel, 6.45 p.m.

GOUROCK: Assembly now meets in Bethany Hall, 6 Broomberry Drive. Correspondence to Mr. J. H. Foulds, 5 Royal Street, Gourrock.

HAMILTON: Low Waters Assembly: Mr. T. Rogerson, 18 Kemp St., Hamilton, Lanarkshire.

MUSSELBURGH: Gospel Hall, New St.: Mr. James Gibson, 1 Pinkie Terrace. "THE EVANGELISTS" by J. G. Bellett. A good second-hand copy of this work wanted by Mr. J. Bellow, 1 Ashfield Ave., Kings Heath, Birmingham, 14.

J. M. DAVIES & E. W. ROGERS purpose visiting India, leaving England on Nov. 22 next. They expect to be away for about six months, serving the Lord among the saints in that country. They will appreciate a place in the prayers of God's people.

LORD'S WORK FUND

EXTRACT.—4th July 1950... Just before your gift came our funds were running very low. — As in every other case of need the matter was brought before the Lord — Imagine our joy when two days later your letter came — and what is more wonderful the money was already changed into foreign currency — This more than supplied our immediate needs and filled our hearts with praise.

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other Incidentals in transferring Funds who look to the Lord alone for Support
September:

2—Ballymena A.	10	—
Dursley A.	7	6
4—J.C.	5	—
11—Highway A., Westbank, B.C.	1	16 6
12—Bethany Hall, Stevenston	5	—
15—Plann A., Crosshouse	5	—
J. & E.P.	5	—
18—J.R.	2	6
R.A.M.	2	6
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September:	
11—Highway A., Westbank, B.C.	£33 — —

August:

24—Lurgan A.	50 — —
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September:

2—Ballymena A.	31	—
Dursley A.	18	—
4—I.C.	5	—
12—Bethany A., Stevenston	11	—
15—Plann A., Crosshouse	30	—
B.B.T.	5	5
J. & E.P.	2	—
18—Ballykeel A.	12	—
J.R.	9	17 6
R.A.M.	5	—
R.A.	1	10 —
20—Bridgend A., Kilwinning	5	—
Gorgie A., Edinburgh	15	—

£201 12 6

Will E. S. Moore, who communicated with this Fund middle of July kindly favour with address.

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The Believer's Magazine



FOR THE PRESENT OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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GOD'S PEOPLE AND GOD'S PURPOSE

OR
THE HOPE OF ISRAEL AND THE CHURCH

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AND
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Mr. Harold St. John in his Foreword commends the writers and their work.

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THE LORD'S SUPPER

by THE EDITOR.

The Attitudes of Communicants.

THERE is a fundamental connection between belief and behaviour. That is particularly true in the sphere of Christian conduct. As Christians we are what we believe. Sincerity must be controlled by reliable knowledge, for it is possible to be sincere and to be wrong. Consequently the attitude adopted towards participating in the Lord's Supper is determined by what we believe about it. The act may thus become one of the deepest exercises of the entire personality or only a mechanical performance without much moral significance. A number of different attitudes may be discerned.

IN some circles participation becomes, more or less, an act of magical ritual. The elements are "transubstantiated", and an elaborate religious ceremonial tends to develop in the direction of gross superstition. Appeal is made to the imagination and "communal acts of worship", whatever these may be! are æsthetical and not moral. "That atmosphere," writes Principal Forsyth, "makes the Mass the loveliest of all errors, the most wonderful of all the forms of imaginative worship." But worship is not imaginative: it is personal reaction to the recognition of the grandeur and holiness of the God Who reveals Himself in the redemptive work of His Son, our Lord. The power of such a ceremonial is not in the faith of the individual who partakes, but in the fact that it is a church ordinance performed in accordance with ecclesiastical procedure by an ordained official of that church. That is true of the "communicants" who participate according to the ritual of the Roman Catholic "Church", The Greek Orthodox "Church", and, more or less, of the High Anglican "Church".

IT is no new attitude. The danger of such an approach is evident even in New Testament times. The tenth chapter of 1 Corinthians deals with that very problem. "The Apostle evidently has in view Hellenist Christians, newly converted to the faith, who were still clinging to the belief in the magical efficacy of religious rites and who therefore looked on Baptism and the Lord's Supper as in themselves effective apart from the moral condition of the individual participating in the rite." Incidents from Old Testament history are taken to illustrate his important lesson that participation in the Lord's Supper is no guarantee of enjoy-

ment of the Divine favour, for while "all the fathers were under the cloud and all passed through the sea . . . and all did eat the same spiritual food", yet "with many of them God was not well pleased, for they were overthrown in the wilderness" (10. 1-5). Despite the fact that not one of them but enjoyed the privileges provided by Divine intervention, "yet the Divine judgement was executed all the same".

SOME who adopt this approach to the Lord's Supper actually endeavour to convince themselves that by their "sacramental eating" (a phrase of very elastic interpretation) there is a transference of the substance of Christ to the life of the participant. That is the meaning attached by some to the use of the word "communion" in 1 Corinthians 10—"the communion of (sharing in) the blood of Christ"; "the communion of the body of Christ" (v. 16). But such an idea is quite unnecessary to explain Paul's reference to the Jewish altar and the pagan sacrifices. "It is impossible to associate with the eating of the sacrifices in Israel the notion of partaking of the deity. Such an idea is foreign to Jewish thought" (Dr. H. A. A. Kennedy). Yet an interpretation bordering very closely on that idea has been given in Dr. Wand's recent book on the Church: "Christ's work of redemption is paralleled in the function of the Church by the ministry of sacraments . . . Our relation to Christ is not one of mental acceptance and allegiance only, but also a quasi-physical sharing in His life."

WHILE the majority of Evangelical Christians would repudiate such an interpretation, and simple believers meeting without pretension to ecclesiastical order other than that recognised in the New Testament would reject it entirely, the danger lies in the insidious infiltration of such ideas into the minds of unwary young believers who may be finding their social contacts in religious organisations sponsored by clergymen who cultivate that habit of approach and put store by the ornate service and the æsthetic appeal. Leaders in assemblies, desirous of preserving a testimony "most conformable to the New Testament", should exercise a judicious care over the immature, and warn them of the possible harm that might be derived from an indiscriminating fellowship with such movements as are designed to capture the young for the "Church", without concern for New Testament principles.

OTHERS attend and participate in the Lord's Supper in a traditional way. They follow the example of their fathers, and respect and revere a time-honoured custom of the family.

At one time there may have been in the hearts of forebears a lively faith in Christ, a faith such as made the reception of the grace of God into the life a genuine experience. But experience of that kind can not be transmitted from parent to child, so that practices which to the one were spontaneous expressions of deep spiritual exercise, have become to the other merely religious habits worthy of regular performance. Conditions of that kind often prevail in communities which have passed through times of Divine visitation under the ministry of a godly, evangelical clergyman, whose successors have been moralists rather than evangelists. They have had no message from God, and "where there is no vision, the people perish".

ATTENDANCE at "communion" or "sacrament" at the times specified in the church system becomes to such an act of religious respectability. It is the proper procedure for a member of the "church"; and, doubtless, many are prompted by high ideals and sincere enough desires. Yet, if there is not that living knowledge of Christ, that vital fellowship which has its roots in personal faith in an exalted Redeemer, there is no depth of reality to prevent the partaking of the Lord's Supper from degenerating into a performance that is simply perfunctory and devoid of true moral response to all that is involved therein. The element of magic may not be present at such gatherings, but there has been substituted for it a merely legal act, which satisfies the unawakened conscience, and lulls the undiscerning into a dangerous spiritual slumber. Believers' children in assemblies of the Lord's people who seek to gather simply in accordance with New Testament examples and who protest their sincerity to preserve the true spirit of the original intention of the Lord, may sometimes be included in this category, to their own deception and to the spiritual detriment of the community. Let parents beware of fostering false pretences.



TRIUMPHS OF FAITH IN FRANCE, by *Clarice Taylor*. This is the story of the experiences of Mrs. Taylor and her husband as they have sought to spread the gospel in France. Many a more pretentious book contains much less to encourage the servants of our Lord to have confidence in the message. Without attempt at writing for effect, Mrs. Taylor has produced a book that arrests attention from beginning to end.

Mr. F. Buckeridge, 54 Oakwood Road, North End, Portsmouth, has undertaken the sale of the book. 2/6, post free.

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(x) The Apocalypse

THE dates of John's various writings have been discussed by many, but it seems certain that the book so wrongly described as "the Revelation of St. John the Divine" is God's last message to men. The character of the book makes it unthinkable that any other inspired writings followed it.

God's title for the book is "the Revelation of Jesus Christ, which God gave unto Him". It is thus an unveiling, for God would have His servants know "the things which must shortly come to pass". It is the servant character which marks the book. Christ as Servant receives it from God (Mark 13. 32), and He communicates it to all who are serving and witnessing on earth. No one who seeks to serve in any capacity is fully equipped for his work if he does not endeavour to grasp the great principles of this remarkable book. All the things that John saw are: (1) the word of God, and (2) the testimony of Jesus Christ. This is how we should understand verse two. It is thus not a book of fancies and fables, but a solemn unfolding of the mind of God, particularly concerning His judgements at the time of the end. A special blessing is promised in verse three to all who are willing to read, hear, and "keep the things which are written therein, for the time is at hand".

The Lord Himself divides the book into three parts in ch. 1. 19: "the things which thou hast seen, the things which are, and the things which shall be after these." The first part is contained in ch. 1. John saw seven golden lamps, and the Son of Man walking amongst them; the second part gives the Lord's messages to the seven Assemblies in Asia; the third part covers the remainder of the book from ch. 4. 1.

The messages to the Assemblies were doubtless what were necessary in the places named at the time they were uttered, and we are responsible to take note of what the Lord commanded, and also of what He disapproved in each case. But the teaching goes much further. The messages form part of a prophetic book; and they are included in the "words of this prophecy" (ch. 1. 3), and we must therefore take an extended view of them. The number seven suggests completeness. From amongst many Assemblies in Asia the Lord selected those whose condition would furnish a complete picture of the course of the professing Church (viewed as a

whole) from the days of the Apostles downward. The book of Acts gives us thirty years of Church history; Revelation 2 and 3 gives us in a prophetic form Church history unto the end. Prophecy is history written beforehand by the finger of God. This was the Lord's gracious provision for pious ones in days later than those of John who would desire to understand the position, and to discern the path proper for them to tread. In the last four messages the coming of the Lord is introduced. The teaching contained in Rev. 2 and 3, was never more needed than in our time.

Churches disappear after ch. 3, and chs. 4 and 5 show us Heaven preparing itself for the judgements now to be poured out upon the earth. John was called up in order to behold these things. The central figure in ch. 4 is the Creator seated upon His throne. Round about the throne John saw twenty four other thrones, occupied by men in priestly garb. This number seems borrowed from 1 Chron. 24; twenty four chief priests represented the whole Aaronic priesthood. The twenty four throned elders in Rev. 4 represent myriads of heavenly saints. Four living creatures are also seen, partly resembling the cherubim of Ezekiel 1, and partly resembling the seraphim of Isaiah 6. These beings may be described as God's judicial executive. The central figure in ch. 5 is the Lamb, to Whom is committed the seven-sealed roll. The sight of Him causes the whole ransomed host to burst forth into song.

In ch. 6 the Lamb breaks the seals one by one, and various judgements fall upon men. After the sixth seal there is a parenthesis of mercy. In ch. 7 we have 144,000 sealed Israelites and a great host of Gentiles reserved for blessing. (No rejectors of the present Gospel of grace have part in this.) When the seventh seal is broken, seven angels are seen with trumpets. Yet another parenthesis—ch. 8. 3-5. An angel-priest stands at the altar of incense. This is Christ, Who as the Lamb, does not appear in connection with the trumpets. After the fourth trumpet, an eagle flying in mid-heaven pronounces "Woe, woe, woe". Under the fifth and sixth trumpets (ch. 9), we have special judgements upon Israel and the Western nations; in the one case it is the diabolical activities of the Antichrist, and in the other an overwhelming invasion from the East for the destruction of the West. Another parenthesis follows, for the seventh trumpet is not blown until ch. 11. 15. The angel clothed with a cloud, and holding a little book, is Christ, who now claims everything for God, declaring that there shall be "delay (not time) no longer". The mystery of God's toleration of evil will be cleared up in His public actings (ch. 10).

In ch. 11 Jerusalem is shown to us, with a temple and worshippers therein owned by God. In the very citadel of the Antichrist two witnesses testify with miracles accompanying. After their murder a rejoicing world will be startled by their resurrection and ascension. The blowing of the seventh trumpet brings in the world-kingdom of our Lord and His Christ. This concludes a section of the book. We reach the same point again in ch. 19. 11, but there the King is prominent rather than the kingdom. From ch. 11. 19 until ch. 19. 10, we have details of doings both in heaven and upon earth. Ch. 12 presents symbolically God's purposes concerning Israel. All the symbols of authority are with the woman who brought forth the Man-child, ruler of the nations. The Dragon's hostility is seen. Verses 7-12 shew parenthetically the reason of his special activity at the end-time. He and his hosts will be cast out of heaven into the earth, and he wishes to destroy the woman and her seed.

In ch. 13, Satan's two chief instruments come into view. The Beast out of the sea is the revived Roman Empire, and the Beast out of the earth is the Antichrist. The connection between the Dragon and the first Beast is seen in that both have seven heads and ten horns (12. 3; 13. 1). Ch. 14 stands by itself. Its seven parts show Divine activities in grace and judgement in the last crisis. Mount Zion, on which the Lamb stands with the spared remnant of Judah, is God's earthly administrative centre. Fresh and more severe judgements are noted in chs. 15 and 16. The harpers seen in the parenthetic verses (ch. 15. 2-4) are the **martyred** Jewish remnant. Chs. 17 and 18 describe the destruction of the harlot (the false Church). The Beast and his ten kings revenge themselves upon her, and she experiences the wrath of God also. In ch. 19, Heaven rejoices over her downfall, and the marriage of the Lamb takes place, followed by the coming forth in power of the King of kings and His armies. Satan's chief instruments are cast alive into the lake of fire.

Seven stupendous events are noted in ch. 20: the binding of Satan; the enthronement of the saints; the completion of the first resurrection; the Millennial kingdom; the last revolt; the great white throne judgement; and the dissolution of all things. Ch. 21. 1-8 speaks of the new heavens and the new earth. This is Eternity. In v. 9 we are carried back into time, and we are shown the Bride, the Lamb's wife, in her kingdom splendour. V. 9, compared with ch. 17. 1, expressly contrasts the Bride, the true Church, with the harlot-counterfeit. The adornments of the Bride are the loving gifts of the Bridegroom; the adornments of the harlot are the reward of her

guilty intercourse with the Kings. The Bride receives the homage of the Kings in v. 24. From the holy bride-city will flow forth blessing and healing for the nations. The description ends in ch. 22. 5. In the concluding verses of the book we hear our Lord's threefold, "I come quickly". "And the Spirit and the Bride say, Come." The saints are sustained by His grace while waiting for Him (v. 21).

Daniel and John, the one in captivity under the first of the Gentile Powers and the other a captive under the fourth, both received Divine revelations concerning the last things. These pious men were morally suitable for this great distinction. Obedience and separation from evil marked both of them: by grace of course!

Next (D.V.), "Revelation and Inspiration".

WELL WORTH WHILE

A POLE, working on a Ukrainian farm near Guildford, Surrey, was given by someone a Polish tract, "A Ruse of the Enemy" at the end of which was an invitation to write to Mr. A. C. McGregor for further spiritual help. The Pole felt it would be more helpful to him to talk these matters over personally than merely to write; and in spite of the expense, he took a ticket to Scotland and duly presented himself at Mr. McGregor's house.

It so happened, however, that our brother had left that morning for London, en route for the Continent to visit camps of Displaced Persons. Mrs. McGregor put the man back on the train for London and telephoned Mr. Hine, where her husband was staying for the night. The man was met at 10.9 p.m. and taken to Mr. Shneidrook's flat near by, where he and two other Slav brethren conversed with the Pole until 4.15 in the morning. The man took part in prayer and appears to be converted, though he does not see everything clearly yet.

A somewhat similar case occurred last year. Two Poles living in Scotland, hearing that there was to be a conference of Slav Christians in London, determined to attend. In their ignorance they took single tickets and the cost of their week-end amounted to approximately £10 each; yet they considered it money well spent in order to have fellowship with their brethren and to learn more of the Lord Jesus.

Are we as anxious to learn of Him? Are we as willing to spend our money for Him?—*Ransome W. Cooper.*

THE EVIDENCE FOR THE RESURRECTION, by J. N. D. Anderson, O.B.E., M.A., LL.B. Easter is "either infinitely more than a beautiful story, or else infinitely less". The writer sets out to prove that the Resurrection is the supreme fact of history, adducing evidence to show that none of the critical theories can stand investigation and that the only reasonable explanation of Christianity is, "Christ is risen!"

6d. Inter-Varsity Fellowship, 39 Bedford Square, London, W.C.1.

REQUESTS

"LEAD ME"—*Psalm 139. 24.*

LEAD ME"—such words express the need of guidance, for none can make his way through the tangled labyrinth of this scene without a competent guide.

In Deut. 8, God challenges His people with these words: "Who led thee through that great and terrible wilderness?" Israel could never have found a way through that waste had God not mapped out a pathway for them. Yet despite this, they were often rebellious and refused His guidance. The God Who delivered them from the slavery of Egypt continued to demonstrate His interest in them and His care for them by leading them step by step through the great and terrible wilderness. Reviewing the pathway along which He led them, we are assured that He never led them wrongly.

When a soul has been under the exposing light of the throne of God, as the Psalmist was, and been thoroughly searched and tried by its rays, then such a person can request in all sincerity what the Psalmist desired here: "Lead me in the way everlasting".

There is a marked contrast between "all my ways" of verse 3 and "the way everlasting" of verse 24. The wise man said: "There is a way that seemeth right unto a man, but the end thereof are the ways of death". Man's ways and God's ways are altogether different.

"Lead me in a way age-during" is a literal translation of this sentence. The path of the just is as a shining light that shineth more and more unto the perfect day. This path is age-during and it terminates in the full blaze of glory—the eternal day.

It is a blessed experience to be exposed to ourselves by the light of God's throne as Isalah was: this produces contrition of heart and spirit, and is the precursor of the blessing of true conversion. When we have gained such an experience we have no longer a dread of God, but delighting in the fact that He knows all our ways and wanderings we can with confidence entrust ourselves to Him.

He has a path outlined for the believer and He desires that we should tread that way that is "the way everlasting". New desires motivate one who has passed through experiences akin to the Psalmist; and, with a clearer vision, and a blessed hope presented to us, may we ask Him to lead us in the way everlasting.

The *way everlasting* may be one where you may be altogether obscure and unknown; where, engaged in unostentatious service, nobody seems to take any notice of you or your labour of love. Do not feel discouraged about such things as these; there is an unseen On-looker Who takes cognizance of all your activities and the motives which actuate you in your service; and what you are now doing in singleness of heart is leaving its impression and diffusing some of the rays of the coming glory where that pathway terminates. What you do now will be duly recognised in the Day of Review and you will be rewarded commensurate with the fidelity displayed as you trod the pathway below. "Your life is hid with Christ in God," Paul reminded the saints at Colosse, and "when Christ, Who is our life, shall appear, then shall ye also appear with Him in glory."

"The way everlasting" is the way in which Christ is honoured—a way along which the unerring Guide leads past all the pit-falls set for the feet, and where one is engaged with the interests of the realms of bliss: for "every setting sun brings us nearer and nearer to a world where suns will never set."

Paul knew this way, for, addressing the Philipplians, he said—"I follow after", and again, "I press towards the mark". To "follow after" suggests to us that someone is before as the pioneer making such a pathway possible for those who would follow after. Peter knew about this way too, for he reminds us that "He left us the example that we should follow His steps".

*The path where my Saviour is gone,
Has led up to His Father and God—
To the place where He's now on the throne,
And His strength shall be mine on the road.*

—W. FRASER NAISMITH.

GLEANINGS FROM THE VINEYARDS OF ESCHOL

by MARK H. PRIOR, Chichester.

Numbers: Chapter Nineteen.

ALAS! defilements are all too common along the wilderness way, and in this chapter we are given another example of a solitary type—the Red Heifer. The water of separation vividly portrays the Word of God, by which the Holy Spirit applies the death of Christ (He Who had never been under sin's yoke and in Whom was no blemish) in such a manner as to cleanse us in order that Christ may present us unto Himself without spot or wrinkle or any such thing. The Word of God has justly a unique place in our lives.

Chapter Twenty One

affords us another beautiful example of the same sort—the story of the Brazen Serpent and the Springing Well—for the interpretation of which we may turn to John 3 and 4. Against the background of great groupings these well-known types stand out in high relief, but we must pass quickly on.

Chapters Twenty Two to Twenty Seven.

These chapters tell us the story of Balaam—that prophet whose madness was rebuked by the dumb ass speaking. God was for Israel and who could be against them? The only thing that I wish to notice just now is that Balaam, too, offers up sacrifices. He builds seven altars, and offers seven bullocks and seven rams, three times over. We have noted that for the most part in this book, the predominant figure

is SIX—this leaving room for the seventh. This significant number is so well known in Scripture as being of Divine importance that I need not go further into it except to say that in the covetous prophet Balaam's scheme of things there is no room for Christ. Most presumptuously he offers seven, as if he himself were able fully to satisfy God's claims.

God was for Israel and evil men could do nothing against them. They might, and did, bring discipline on themselves by their folly, but their journey is now well-nigh over, and they are again numbered. All of those previously numbered were dead, save two, but all these are numbered for life and for entry into the promised land. If faith made some seek for a special inheritance, this was something that was well pleasing to God, and they got it—the greater their faith and desire, the richer was their reward. As it was then, so it is now. God loves to reward faith. We may remind ourselves of Caleb, Achsah, Zelophehad's daughters, Jabez, etc., who sought and found.

Chapters Twenty Eight and Twenty Nine

are amongst some of the most remarkable chapters of the book. If we have already seen great clusters of fresh picked fruit from the Vines of Eschol, have we yet discovered any to equal this great grouping together of things that were the delight of God's heart. He speaks of them as "My offering, My bread, My sacrifices, a sweet savour unto Me".

In this section we have described to us 1,274 sacrifices through the course of the year. Besides these, each individual offering had its own full quota of meat offerings and drink offerings. As these are reviewed we read the word "beside", no less than fifteen times. Six times we are told of occasions on which "No servile work" was to be done (28. 18, 25, 26; 29. 1, 12, 35). But there was one occasion—a most important one in which "ye shall not do ANY work". This was on the great day of Atonement. A day in which men were to do ABSOLUTELY NOTHING. (see also Lev. 23. 28-32.) What a significant difference! It is interesting to note that long before Numbers ch. 28 was written, the spiritually-minded Abraham knew intuitively the right measure of fine flour to offer with his fatted calf which he provided for his heavenly visitants (Gen. 18. 6).

WHO ARE THEY? THE BRETHREN. Mr. H. Baillie, Belfast, has replied to the badly informed and almost scurrilous attack upon "*The Brethren*" which appeared some time ago. He does not vindicate any company. He answers by appealing to the Scriptures for our warrant for faith and practice. Good for young believers.

3d. Northern Publishing Office, 29 Ann Street, Belfast.

GALATIANS

by W. BUNTING, Dromore.

Chapter 4. 8-11.

THE expression, "to be in bondage" (v. 9), represents the same Greek word as "were in bondage" (v. 8, R.V.). After being delivered from one form of slavery, the Galatians were about to relapse into another, as we have previously seen. Further, the question, "How turn ye again . . . over again?", in the case of Gentiles, suggests that these forms of bondage had much in common and that the idolatrous service of v. 8 was to some extent reckoned among the "rudiments" of v. 9. How unthinkable such a reversion should have been! But that which is most likely to ensnare us, if we depart from God, is something similar to what formerly held us in bondage. Let us then be on our guard, because the other side of this truth is that once we have seen the evil of any course, there can be no excuse for our embarking upon a like course "again". A burnt child should dread the fire. This word, "again", occurs nine times in Galatians, and some of its occurrences are worthy of notice. In ch. 4. 19, and ch. 5. 3, it is used in a good sense. But while it is commendable to do a noble deed "again", let us beware lest we:—

- (1) "Build again the things which we destroyed" (2. 18);
- (2) "Turn again to weak and beggarly elements" (4. 9);
- (3) "Be in bondage over again" to these (4. 9, R.V.);
- (4) "Be entangled again in a yoke of bondage" (5. 9).

In v. 10 we are furnished with a sample of these "rudiments" which were attracting the Galatians. They consisted of Jewish holy seasons, here named in a widening circle. The "days" would chiefly be Sabbaths; the "months", new moons (1 Chron. 23. 31; Isa. 66. 23); the "seasons", Annual Feasts (Lev. 23); and the "years", Sabbatic Years and the Year of Jubilee (Lev. 25).

If, as we have seen, the Galatians had not yet gone over completely to legalism, the fact that they were already observing these "seasons" was a clear indication of how grave their danger of doing so had become. Recalling, therefore, how much it had cost him to win them for Christ, the Apostle's heart was burdened with anxiety about their state. "I am afraid of you," he says, "lest I have bestowed upon you labour in vain" (v. 11). The use of the word rendered, "have-bestowed-labour", casts an interesting light upon the personal work to which Paul here refers. It is the same word as occurs in Luke 5. 5, where Simon said, "we

HAVE TOILED all night", and as in John 4. 6, where we read of "Jesus BEING WEARIED with his journey". Its meaning is, "to toil", "to labour hard", "to work till weary". It was thus that Paul had prayed and preached in Galatia; and at a time, too, when on account of poor health (v. 13), he might have been excused for taking things more easily. But though suffering physically, he wasted not the precious hours. Like his Master, he was ever "about his Father's business"—an example for every servant of Christ.

The fear that his labour had been "in vain", does not for a moment mean that the Apostle entertained any doubt as to the actual soundness of his Gospel, or any apprehension that his service would ultimately be disapproved of God. What Paul feared was that his labour to form assemblies which would "stand fast" in Christian freedom (ch. 5. 1), had been to no purpose since the saints seemed about to turn back to Judaistic bondage. It was to avert a similar danger that the visit to Jerusalem, mentioned in ch. 2. 1, 2, had been made—"lest by any means I should run, or had run, in vain". This could have been the case, if the leaders there had taken the view that his doctrine was wrong; since the strife and schism arising from their disagreement with him might have marred the fruit of his work.

With Paul's fear "lest... he had run in vain" (2. 2), and "lest he had bestowed labour in vain" (4. 11), may be compared his question to the Galatians themselves in ch. 3. 4, which reveals his further fear that they had "suffered... in vain".

The phrase, "in vain", occurs again in this Epistle, in ch. 2. 21. The word there used, however, means, "without cause", "for nothing", and the Apostle's argument is that if righteousness can be obtained by law-keeping, there was no need for Christ to die—He would have died "for nought".

Reading Churches

"Within the vast scope of the Christian enterprise in the world the Bible Society has a very simple, even a humble role, yet one that is essential to the whole: to make the Bible available to all men in the languages they speak. The Churches which have proved durable amid the pressure of life have been the "reading Churches", whatever their particular churchmanship might be. That is not to say that there are not other "means of grace" to nourish the human soul, yet they are all means by which we return to the God whose lineaments are disclosed to our wondering eyes in the pages of the Bible and grow clearer and more compelling as we let its words sink into our minds."

From *Make The Tree Good*, the B. & F. Bible Society Annual Report. 6d. 146, Queen Victoria Street, London, E.C.4.

The Revelation of Himself

by FRANKLIN FERGUSON, New Zealand.

THE Lord's beloved people are found in various conditions and experiences. The state of not a few may be truly described by the lines—

*For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.*

There is a cause for every condition. It is not our purpose to deal with that, but rather to present what will put us right again and fill our souls with spiritual joy. No effort of self will avail. Just one thing, and one thing only, will transform us, namely, "Jesus shewed Himself again to the disciples" (John 21. 1).

Let us look at four instances in the last two chapters of the Gospel by John.

The Grief-Stricken.

There is Mary Magdalene at the sepulchre weeping with an overwhelming grief. Why is she weeping so? She has come early to the tomb, while it was yet dark, and had found the stone rolled away and to all appearance the body of her beloved Lord had been taken away. To Him she owed her all, for He had cast seven demons out of her. But as yet she knew not the Scripture that He must rise again. Turning herself, she saw a Man standing by Whom she supposed to be the gardener. He spoke to her, saying, "Woman, why weepest thou? Whom seekest thou?" Eagerly she replied through her tears, "Tell me where thou hast laid Him, and I will take Him away" (John 20. 15). One word from His lips, "Mary", and she knew Him! The spell was broken, the grief was banished, her joy was full! How changed is she! And what has made so great a transformation? Just this—Jesus had shewn Himself to her!

The Fearful.

Ten disciples of Christ were assembled in an upper room, the doors being shut for fear of the Jews. It was the evening of the first day of the week. Deep sadness, linked with fear, possessed their hearts. Their beloved Master had been taken by wicked hands and crucified, and three days ago His body had been laid in Joseph's new tomb. What might they not expect at the hands of His murderers? Is it any wonder they are afraid and so dejected? Suddenly, without the open-

ing of the door, "came Jesus, and stood in their midst, and saith unto them, Peace be unto you!" (John 20. 19). See the bewilderment, mingled with joy, as He shewed them His pierced hands and His side, assuring their hearts that it was indeed Himself! Now are they glad, and every particle of fear is gone. They seem not the same men at all! What has made so complete and rapid a change? Just this only—Jesus had shewn Himself to them!

The Doubting.

A week has now passed by. The same disciples are within the room again. Thomas, who was absent the other time, is there. He had refused the testimony of the ten that the Lord was risen and had appeared unto them. He would not believe it, unless he saw the print of the nails and put his finger in them. Oh, doubting Thomas, what a state of mind is this! Again, in the manner as before, came Jesus, using the self-same salutation. "Then saith He to Thomas, Reach hither thy finger . . . be not faithless, but believing" (John 20. 27). A remarkable change now came over Thomas. His doubts are dispelled, his whole attitude is changed, as in deep emotion he exclaims, "My Lord and my God!" What has produced it all, and what has so altered this disciple? Just this only—Jesus had shewn Himself to him!

The Wandering.

The previous events have passed. The same disciples are together again by themselves. They have seen no more of their Lord. Peter proposes they go a-fishing, albeit they had been called to forsake their nets to be fishers of men. The others fell in with the proposal. They were experienced fishermen, but that night they caught nothing. In the early morning a Stranger hailed them from the shore, "Children, have ye any meat?" They replied, "No." "Cast the net on the right side of the ship, and ye shall find." They did as they were bid, and now they were not able to draw it for the multitude of fishes. John said to Peter, "It is the Lord!" (John 21. 7). They dined with Him that morning on the shore of the lake. Never again went they to fish as of old, but from thence they fished for men. What changed the wandering course of these fishermen and taught them so blessed and lasting a lesson? Just this only—Jesus had shewn Himself to them!

Do we perceive our own selves in these instances? Are we grief-stricken, fearful, doubting, or wandering? What will set us right again? Just this only—Jesus to show Himself to us!

SELF-CONTROL

by JOHN COWAN, Motherwell.

IN these days of hurry and bustle, the spirit of it is manifesting itself amongst the Lord's people, and sad to say, is becoming very pronounced in our gatherings together.

One of the most manifest exhibitions of it is seen at our morning meetings, where, instead of "waiting patiently on the Lord" (Psalm 40. 1), it seems to be, "The King's business requireth haste" (1 Sam. 21. 8). To the spiritual mind, conduct such as this has a most saddening effect; that which ought to be the most precious period of our Christian experience, where it is our privilege to meet our precious Lord and to breathe the fragrance of His presence, has become the scene of distressing creature haste and discordant monopolising vainglory. The spirit that possessed Saul so early in his career seems to mark many of the Lord's people to-day. Instead of patiently waiting the skilful touch of God's Spirit from within, we are governed by the state of things without, and we "force ourselves" (1 Sam. 13. 12). This state of self would bear a little looking into; "the spirit of the prophet is subject to the prophet" (1 Cor. 14. 22), and the prophet is subject to the Spirit of God (2 Pet. 1. 21). Self has always had the tendency to be assertive and we need the grace of self-control. The word that is used of Saul "forcing himself" (1 Sam. 13. 12) is the same word that is used of Joseph "refraining himself" (Gen. 43. 31).

It is fitting to notice the evidence of Divine progress as presented by Peter in his second epistle. Ch. 1, vv. 5-7, the evidence of knowledge is not to be continually airing it, but to be adding to it self-control. When we come together, if our being so is to be pleasurable to God, or profitable to ourselves, it will only be so in the measure that we come with exercised hearts, each heart a well tuned string, awaiting only the touch of the skilful hand, and as each string touched responds, there will be produced a melody of holy harmony expressing our affections for Him, as the Spirit giveth utterance.

The Psalmist speaks of an instrument of ten strings; to express the range of harmony, it would be necessary to touch all the strings. To-day, in most of the gatherings of the Lord's people there are many silent strings, possessing the qualities of producing the melody of heaven, but denied

the privilege because of a quenched Spirit brought about by the selfish monopoly of one or two strings who seem to think that every opportunity presented is to be seized by themselves, and in their musical compositions there are no "Selahs".

The Hand of The Lord

A BIBLE STUDY by R. G. LORD, Guildford.

"The hand of the Lord" is a figurative expression used mainly in the Old Testament, and only three times in the New, to denote *Divine intervention* on the part of the Lord in the doings and affairs of men.

(a) AS REGARDS HIS PEOPLE.

- (i) *In blessing—individually.* Elijah, 1 Kings 18. 46; Elisha, 2 Kings 3. 15; Ezra 7. 6; Ezekiel 1. 3; 3. 14, 22; 8. 1; 37. 1; 40. 1. Luke 1. 66. *Power and encouragement* are the result. Ezek. 33. 22—*restraint*.
- (ii) *In blessing—collectively.* Israel, Joshua 4. 24; Isa. 25. 10; 62. 3; 66. 14. Christian disciples, Acts 11. 21.
- (iii) *In chastening—individually.* Naomi, Ruth 1. 3; Job, ch. 12. 9.
- (iv) *In chastening—collectively.* Israel, Deut. 2. 15 (*cf.* 1 Cor. 11. 30-32, solemn thought); Joshua 22. 31; Judges 2. 15; 1 Sam. 12. 15; 2 Sam. 24. 14; Isa. 51. 17.

(b) AS REGARDS THE UNGODLY.

- (i) *In judgement—individually.* Pharaoh, Exod. 9. 3; Elymas, the Sorcerer, Acts 13. 11.
- (ii) *In judgement—collectively.* The Phillistines, 1 Sam. 5. 6, 9; 7. 13. Egypt, Isa. 19. 16. The wicked at the Lord's return, Psa. 75. 8.

Lord, Undertake

Lord, undertake for those who are oppressed,
When thronging duties overwhelm the soul;
Seem circumstances out of all control,
When heart and mind and nerves are sore distressed.

When people fall and help is nowhere near,
When every avenue of life is blocked—
And every door they wish to enter locked,
Frustrated, balked, the heart's inclined to fear.

When pressure comes on pressure, reason dumb,
The worn-out mind too tired to think or pray;
When things go wrong, do with them what they may,
And when they would ask for succour, they are dumb.

News from Other Lands

N. RHODESIA.

Some months ago, our oldest believer who had been in fellowship for over forty years and was the first to believe in this part, died. A great number of people attended the funeral. Being a Christian, no wailing was heard, but just as Mr. Lammond was concluding the service at the graveside, a man rushed through the crowd and threw himself face down upon the earth, crying and wailing. It was sad to see his grief.

The crowd who came to pay their last respects was a testimony to this quiet and consistent brother. We all felt we had lost a friend. To have continued all these years without turning aside was remarkable when one knows what they experience of temptation. He was being trained as a witch-doctor when he was converted.

We have seventeen assemblies in connection with the work here, and they all need visiting and instructing. It is a great cause for thanksgiving that despite opposing influences souls are being saved and the work advances.

—Norman Budge.

BOLIVIA.

We had an exceptional experience the other day. Seventeen savages from the forests of Robore pulled into Santa Cruz, and we had the pleasure of having them with us in the home for ten days. When it is remembered that their salvation from the forests cost the lives of five young Americans, we felt the obligation to act in their interests. News was brought to us of their arrival in the city, and immediately we set ourselves to make contact. The man who made contact with them in Cotoca wished to claim them as slaves, but the law claims them as the property of the State. Consequently the Police authorities have the disposing of them. We

set out for the Police Office possessed of several photographs of Tobite, and a dictionary of their native tongue. The showing of the photographs to the Indians cleared their identity, for they immediately recognised the various persons in the photo. My wife approached them with the word, "I am your friend," to which they immediately responded, "we are your friends." The authorities were very considerate and acted with great discretion. They recognised the claim of the missionaries to the wellbeing of the Indians, and consequently handed them over. Several of the younger members were in the power of white people and it was a more difficult job to free them from their grip. But again the word of the authority was supreme.

One afternoon we decided to sing some choruses with the savages. The chief stood near me, and during the singing he pointed his finger towards the heavens and said, "God there." Then pointing to his heart he also said, "God in my heart." We thought of the scene some seven years previous when some sixteen missionaries from the States occupied these very places on their way to Robore. This was the result—seventeen savages redeemed from the forest with a knowledge of the gospel in their hearts.

—Peter J. Horne.

URUGUAY.

In Rocha where I live the attendance of unsaved at the meetings has reached a low level. For years we had good numbers and the decline has caused exercise of heart and prayer in the assembly. Three times this year we have had a week of prayer and we are considering another. One result of the prayer has been that the assembly meetings are better attended and there is a very good spirit among the believers.

There has been encouragement

as a result of the weekly broadcast of the Gospel from Montevideo. Every Saturday afternoon at 5.30 the Word of Life sounds forth for fifteen minutes over all Uruguay and a good part of Argentina. Some have been saved as a result, in Argentina; and a good number from both countries have asked for a copy of the New Testament, which we offer free in each broadcast. This is a way of finding out if and where people are listening. Two seven-minute messages go out each week. First, I am giving a series of messages on fundamental truths, and then a more directly evangelistic message follows. It is a great opportunity and privilege to reach so many unsaved in so many places with the Gospel. We feel that the expense and the travelling involved are well worth it.

—H. W. Graham.

PALESTINE.

I am back from an evangelical tour, across Palestine and Syria.

The Lord enabled me to stay six weeks in each country, and serve Him. We were enabled to bring together the scattered ones and start the assembly in the old city of Jerusalem. Once again the table of the Lord was set up, for the first time since the start of war in Palestine, 1948. We were about seventeen believers, composed of Arabs and Armenians.

A recent letter says the Lord is working and five more Armenians are converted.

The Lord blessed His Word, and souls were saved, backsliders restored, and many revived in various cities of Palestine, Transjordan, and Syria.

The work of the Lord is going on steadily in Beirut. The meetings are well attended and the classroom we use for our meetings is getting smaller. We hope to have a baptism soon.

—V. S. Touryan.

CHINA.

During the last few weeks we have felt that the door is closing around us. Numerous people have been sent to our meetings in plain clothes to watch our move-

ments and take stock of our preaching. Without fear we have carried on, for we preach nothing which is against the state. Some of the believers have been persecuted at their work, and almost all have been interrogated. So far, we have had no further trouble than this, but in some other places, meetings have been prohibited and the believers scattered.

In spite of all these difficulties, the Word of God is not bound, and in the last year we have seen six turn to Christ, and what is more, last week we had the joy of baptising four men who have openly confessed Him in spite of all difficulties. All these have come to Christ in the last year. Our earnest prayer now is for the building up of the saints that their faith may stand in the wisdom of God and not on the practices of men. Please pray that this may be effected by the work of the Holy Spirit in our midst.

—George and Phyllis Hanion.

CORRESPONDENCE.

Dear Editor,

It is not uncommon to hear discussions and read articles about the qualifications and fitness to be desired in those who are commended to the Lord's work. Frequently there is mention of the responsibility and of the needs of missionary knowledge on the part of the assemblies commending.

There is, however, a point to which prominence is not given, and which needs to be ventilated. What is the obligation or responsibility of assemblies to which a worker is commended? When he arrives in the new country and presents his letter, must he be recognised as a worker without their having a chance to observe his capabilities? If, after knowing him for a time, he is considered unsuitable, what should the assemblies do?

Sometimes an assembly has more knowledge of missionaries in general, and more knowledge of the class of missionary needed in their country than the assemblies who commend a worker to them.

—H. W. Graham.

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"I AM the ALPHA and the OMEGA."

by H. E. MARSON

THIS very remarkable title of the LORD is so definitely connected with, and related to the titles "The FIRST and The LAST", "The BEGINNING and The END", in Rev. 22. 13; and *cp.* 21. 6, that they may be said in a measure to explain it; for "alpha" is the first letter, the beginning of the Greek alphabet, and "omega" is the last "from A to Z" is used to express the fullest possible description and information, the most complete explanation, the most inclusive, comprehensive, and exhaustive declaration; and we are told that Jewish writers used the expression "from aleph to tau", (the first and last letters of the Hebrew alphabet, as shewn over verses 1 and 169 in *Psa.* 119), to express the thought of "completely" or "entirely"; so that while this title "The ALPHA and The OMEGA" will include what we saw in our last study was implied in the title "The BEGINNING and The END", there will also surely be in this allusion to those first and last letters, not the thought of exclusion of the intervening letters; but rather the inclusion of the *whole alphabet*: giving the thought of a *complete revelation*. Words are built up of various letters in the alphabet, the whole alphabet is capable of expressing the entire language latent in it; and it is by means of the whole alphabet that spoken words can be written and so preserved in permanent form. When the LORD in Rev. 22. 13 appropriated to Himself the Divine title, "The ALPHA and The OMEGA", used in Rev. 1. 8; 21. 6, was He not claim-

ing to be the Whole ALPHABET needed to express the WORD of GOD; and to give the complete revelation of the character and will of GOD: for He alone could manifest and declare the Name of the FATHER, it was He Who dwelt in the bosom of the FATHER Who alone could tell Him out! (*John* 1. 18; 17. 6, 26). None other than He could affirm that He had "seen the FATHER". None other than He could declare, "I know HIM": for none other than He had full and perfect knowledge of the FATHER (*John* 6. 46; 7. 29; *Matt.* 11. 27). He Who is the Express Image of GOD's Person, came with the Words of GOD in His mouth (*Deut.* 18. 18, 19), The Word that was in the beginning with GOD, and that was GOD, uttered the very "Words of GOD" (*John* 3. 34): He was truly "The ALPHA and The OMEGA" giving the final and complete revelation from GOD and of GOD. (*John* 12. 49; 17. 8; 15. 15; 8. 26).

"The FIRST and The LAST."

Three times the LORD JESUS assumes this title: Rev. 1. 17, 18, R.V., "Fear not; I AM The FIRST and The LAST, and The LIVING ONE". Rev. 2. 8, "These things saith The FIRST and The LAST, which was dead, and is alive"; and in Rev. 22. 13. It is obviously an assumption of the Divine title taken in *Isa.* 41. 4, "I The LORD, The FIRST, and with The LAST; I AM HE"; and in *Isa.* 48. 12, "I AM HE; I AM The FIRST, I also am The LAST". In an earlier study, (*pg.* 188, Aug. 1950), we saw that the words "I AM HE", in these

verses might be translated, "I AM The SAME", as they are in Psa. 102. 27: the ever existing ONE, The ETERNAL, The Immutable, the GOD that changes not. (cp. Mal. 3. 6). Note how in Isa. 44. 6, this title, "I AM The First, and I AM The LAST", is used to emphasise the absolutely *unique* personality and character of GOD: Who can have no compeer: for "there is none like unto the LORD our GOD" (Exod. 8. 10; 9. 14; Deut. 33. 26; 2 Sam. 7. 22). "The FIRST and The LAST" is *Incomparable*, beside HIM there is no GOD. This Divine title thus three times assumed by the LORD JESUS should teach us something of His Unique and Incomparable glories and that He, "The FIRST and The LAST" is truly "from Everlasting to Everlasting", that is from Eternity past to an Eternity to come (Psa. 90. 2; Prov. 8. 23; Micah 5. 2; Luke 1. 33). He is indeed "The High and Lofty ONE that inhabiteth Eternity, Whose Name is Holy"; Who dwells in the high and holy place; yet condescends to dwell in the heart of him that is of a contrite and humble spirit, "to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57. 15), cp. with this the wonderful promise in John 14. 23. And so the Apostle prayed, "That CHRIST may dwell in your hearts by faith" (Eph. 3. 17). This title "The FIRST and The LAST", should remind us of the fact that our Melchizedek High Priest is "without genealogy, having neither beginning of days

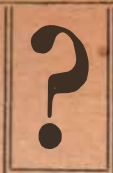
nor end of life, . . . abideth a priest continually" (Heb. 7. 3, R.V.). We can think of the material universe around us waxing old as doth a garment, of it being folded up and changed; and yet with holy confidence say with the Psalmist, "But THOU, (THOU Who art The FIRST and The LAST) art the SAME, and Thy years shall not fail" (Heb. 1. 10-12; Psa. 102. 24-28).

We should note the R.V. mrg. of John 1. 15, 30, John Baptist's testimony, "After me cometh a Man Which is become before me: for He was FIRST in regard of me." Yes, He was indeed FIRST, not only in regard to John Baptist, but the words in Col. 1. 18, "Who is The BEGINNING, The FIRSTBORN from the dead; that in all things He might have the preeminence": are rendered in Young's translation, "that He might become in all things—Himself—first"; and in Darby's translation, "that He might have the first place in all things". We see this in His resurrection, He is "The FIRSTBORN from the dead" (Col. 1. 18; Rev. 1. 5, R.V.). In His resurrection He became "The FIRSTFRUITS of them that slept", becoming thus "CHRIST the FIRSTFRUITS": the Guarantee of the resurrection afterwards of those "that are CHRIST's at His coming" (1 Cor. 15. 20-23). Then again He so rightly takes the first place, among those "many brethren" whom He is not ashamed to own as such" (Heb. 2. 11; Rom. 8. 29; John 20. 17). In all things He, the Preeminent ONE, is truly FIRST.



The Lord Jesus when here below, was a most unworldly Man, and the world hated Him for His unworldliness. The reason why God's children should be unworldly, is that He was unworldly.

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

QUESTION A.

Should Christians celebrate Christmas?

ANSWER A.

There are two words in this question which are of uncertain meaning. Does the questioner mean by "Christian", real or nominal believers? Does he mean by "celebrate", a religious observance or mere enjoyment.

Reading the question in the sense of "Should a real believer religiously celebrate Christmas?", the answer to be given is a decisive "No". An intelligent believer will be aware that the observation of days and months and times and seasons is not obligatory upon him. Jewish legislation in this regard is now obsolete. Moreover, it is a matter of common knowledge that December 25 is not the correct date. Furthermore, the word "Christmas" has an unpleasant flavour of Romanism: indeed, if the reader will peruse Hyslop's *Two Babylons* under this heading he will be, perhaps, surprised as to its real origin.

If, however, the question is read, "May a real believer joyfully celebrate Christmas?", the answer is different. Those of us who have children know how much they look forward to the fun and presents current at that time of the year. We know, too, that entering with them into all the excitement of that period has done them spiritually no harm and has not in any wise taught them religiously to observe days, or to forfeit true Christian liberty. While explaining to them that it is not the "real date of the Lord's birth", the singing of appropriate hymns pertaining to the First Advent of the Lord at that time of the year can do no harm. E.W.R.

QUESTION B.

Are we to understand the "for" of Heb. 12. 2 in the sense of "having regard to", or does "anti" here have its usual meaning of "instead of"—the joy not being the post-resurrection triumph, but that which might have been His in undisturbed eternity, had He remained in the Father's home?

ANSWER B.

The view expressed in the question is that propounded in Atkinson's "The Theology of Prepositions", but it may

be remarked that it is never safe to interpret a preposition irrespective of its use and context. Here the context helps to decide the force of "anti". A joy was "set before" the Lord. It is difficult not to see how something which is "set before" is a thing to be obtained in the future, and how it could relate to things then existent and enjoyed already. The word "set before" is used in v. 1 of this chapter, where the "contest" is obviously ahead of the runner.

An exactly parallel expression with the same preposition "anti" is in v. 16: "who for one mess of meat sold his own birthright". That is to say, in order to get something Esau did something. So, too, the Lord in order to get something (the joy) did something (endured the cross).—E.W.R.

QUESTION C.

Is it right to say that Saul was a usurper on the throne, seeing he was anointed by Samuel and by the Lord (1 Sam. 10. 1; 15. 17)?

ANSWER C.

It is evident that David did not recognise Saul to be a usurper, although David was well aware of his own anointing. He refused to take a step to remove Saul and waited for God to remove him (Acts 13. 22). Saul reigned for forty years, being the period that denotes God testing man. Israel were in the wilderness for forty years—they were thereby tested, and all save two died. So God tested Israel with a king of their own choice, and it having proved a disastrous failure (as must anything prove which man apart from God chooses), He raised up to them David, a man after His Own heart.

Saul was rejected by God (1 Sam. 15. 26), and he would have been well advised to have vacated the throne there and then. But to have done so would have revealed Saul to have a heart different from that which was really his: he was wilful, proud, and jealous. He could see the public favour in which David was increasingly growing, and sought to kill him.

In the history of Saul we see distinctly that God is over all, and that He allows His people to work out their own will that, by bitter experience, they might learn that God's way is best.—E.W.R.

The Lord's Work and Workers

ENGLAND & WALES FORTHCOMING (D.V.)

EASTBOURNE: Edmond Hall, Church St. Nov. 1 at 3.15 and 6. R. Guyatt, G. C. D. Howley.

LITTLEHAMPTON: Argyll Hall, Surrey St. Nov. 1 at 7.15. H. F. Wildish; Nov. 4 at 7. J. H. Large.

BLOOMSBURY: Central Church, Shaftesbury Ave., at 6.30. Nov. 4, D. W. Breasley, J. B. Watson; 11, J. H. Large, A. Burr; 18, E. W. Rogers, H. Lacey; 25, J. M. Shaw, H. St. John. Bible Readings, Nov. 18, 25 at 5.30.

LEEDS: Joseph St. Hall, Nov. 4 at 4.30. H. A. Coleman, Fenton St. Hall at 7.30. Nov. 11, L. Bell; 18, J. E. Bennett; 25, E. F. Bruce.

LIVERPOOL: Picton Hall, Nov. 4, F. A. Telford; 11, Police Team; 18, J. Brown; 25, J. Hutchinson.

NOTTINGHAM: Clumber Hall, High Cross St., at 6.30. Nov. 4, A. Pullen; 18, E. W. Challis; Dec. 2, V. Ciri.

STAINES: Hale St. Hall, Nov. 4 at 6.45. F. Elliott.

WIMBLEDON: Central Hall, Worple Rd. Nov. 4 at 5.30 and 6. F. W. James, J. Shneidrock, O. Speare.

BRIGHTON: Gordon Hall, High St. Nov. 11 at 5.45 and 6. H. Mitchley, E. L. H. Ogden.

EAST SHEEN: Sheen Hall, Upper Richmond Rd. Nov. 11 at 6.30. S. Garrett.

BRIERFIELD, Lancs.: Gospel Hall, Halifax Rd., first conference to be held in Baptist Chapel, Colne Road, Nov. 11 at 3 and 6. J. Alcock, R. Darnell.

LEICESTER: York St. Hall, at 6.45. Nov. 11, F. O. Mullinder; 25, P. S. Mills.

ROMFORD: Evangelical Church, Brentwood Rd. Missionary, Nov. 11 at 5.40 and 6. H. Faulkner, G. Hill, R. M. Ingley, C. Pritchard, W. J. Wiseman.

SWINDON: Regent Hall, Nov. 11 at 7.40. J. H. Large.

WALLINGTON: Ross Rd. Hall, Nov. 18 at 6.30. D. J. Wiseman.

CATFORD: Glenfarg Hall, Nov. 18 at 6.45. J. S. St. Clair.

SOUTH SHIELDS: Maxwell Hall, John Clay St. Nov. 18 at 2.45 and 6. C. S. Gill, G. K. Lowther, J. McCoway.

SUTTON: Chiterra Hall, Chiterra Rd. Nov. 18 at 6.30. J. R. Hill.

WINDSOR: Gospel Hall, Garfield Place. Nov. 18 at 6.30. S. H. Sayes.

NEW BARNET: Gospel Hall 82nd Anniversary, Nov. 18 at 4 and 6. Dr. J. Goldstein, A. Falkner, A. G. Clarke.

HOLBORN: Kingsway Hall, Kingsway. Nov. 24 at 6. Missionary P.M.

WALTHAMSTOW: Folkestone Rd. Hall. Nov. 25 at 6.30. Missionary.

BIRKENHEAD: Park Hall, High Tramere, Dec. 2. S.S. Workers. F. F. Bruce, E. W. Crabb.

WELLING: Gospel Hall, Station Approach, Dec. 2 at 3.30 and 6. G. E. Hapoy, F. M. Martin, F. A. Tatford.

MANCHESTER: Hope Hall, Ardwick Green, Dec. 30 at 7.30. Jan. 1 at 10.30

brethren only), 2.30 and 6. C. H. Darch, A. Fallaize, H. Steedman.

HIGHGATE: Cholmeley Hall, Jan. 13 at 4 and 6.30. M. Goodman, H. Lacey.

BURNT OAK: Woodcroft Hall, Jan. 20 at 3.30 and 5.45. F. F. Bruce, C. G. Smith, M. Goodman.

CARDIFF: at 7. Nov. 4, S. K. Hine; 11, G. E. Harpur; 18, W. Ward.

SWANSEA: George St. Gospel Hall, Nov. at 7.30. H. Lacey. Ebenezer Gospel Hall, Gors Rd. Nov. 11 at 7. J. O. Jones.

MERSEYSIDE: An inspiring missionary conference was held in Liverpool, Oct. 7-9. H. A. Coleman, W. Crawford, F. H. Gray, J. Murray, W. D. Seaby, and Dr. Gordon Smith spoke. Sisters were addressed by Mrs. Seaby, Mrs. Arnot, and Miss Lowden.

Recent visitors in the area have been McKenzie Miller, W. H. Clare, D. Craig, W. F. Naismith, H. Bedford, and G. Grant.

Harold St. John to give Bible Studies in the Y.M.C.A. Hall in the Friday evenings of November.

NUNEATON: Manor Court Rooms; Assembly testimony commenced in Nuneaton 72 years ago in a cottage. In 1820, the first Manor Court Rooms were opened, but in 1942 the building was destroyed by enemy action. The new hall was opened on Sept. 22, by Mr. E. Sidwell, who has been in fellowship here for 56 years. Thanksgiving meetings followed, at which A. J. Townsend and L. S. Warcham were the speakers.

SCOTLAND: FORTHCOMING (D.V.)

HAMILTON: Low Waters Gospel Hall. Nov. 4. T. Landles, R. Price, and others.

DUMBARTON: Gospel Hall, Bridge St. Nov. 4 at 3. W. P. Foster, S. A. Hill, W. B. Farmer.

GLASGOW: Knightswood Gospel Hall. Nov. 11. W. P. Naismith, J. R. Rollo, R. Hopkins, W. J. Ainsley.

MAYBOLE: Gospel Hall, at 2 p.m. Prophetic Subjects. Nov. 4, R. McPike; 11, W. Brown; 18, J. Anderson; 25, W. K. Morrison.

GALSTON: Nov. 25 at 3. J. Hinchison, H. Scott, J. Forrest.

COATBRIDGE: Hebron Halls, Church St. Dec. 9 at 3.30. A. P. Campbell, J. Peebles, J. Currie, A. McNeish.

AIRDRIE: Hebron Hall, Annual in large Town Hall, Jan. 1, 11-4. J. Douglas, J. Lightbody, J. Currie, H. Scott.

DUMFRIES: Bethany Hall, Buccleuch St. Jan. 1 at 11.30. W. Gaw, Wallace Lee, T. Landles.

GLASGOW: Plantation Assembly, Annual, in White Memorial Hall, 7 Portman St., Paisley Rd. Toll. Jan. 1, 11-5. Ministering brethren expected.

FUTHERGLEN: Hebron Hall, Annual Conference changed from first to last Saturday of Jan. Particulars later.

DAILLY, Ayrshire: the annual assembly in deeply exercised regarding a sustained door-to-door visitation during 1951, and would be glad to hear from any evan-

gelists willing to devote short periods with them at different times throughout the year. Hospitality offered. Correspondent: Mr. R. McKinstry, Main Street, Dailly, Ayrshire.

IRELAND: REPORTS.

W. McCracken & A. McShane continue with good attendances and interest near Loughbrickland.

H. Paisley has had a number of conversions at Glengormley. Hopes to commence at Ebenezer Hall, Bangor.

S. Thompson has had blessing at Kingsbridge, Belfast.

T. McKelvey & T. Wallace are making an early start at Bleary.

F. Bingham has commenced at Ahorey.

J. & J. Hutchinson have commenced in Newry.

R. Curran expected at Annsborough.

H. Bailie & W. Bunting hope to try Cregagh, Belfast.

R. Peacock & T. Graham have made a start in Board Mills Orange Hall.

T. W. Ball has had a good start in Cookstown.

R. Hull expected to commence at Ashfield.

E. Hill hopes to be in Limerick during November.

R. Craig having good numbers unsaved at Fintona.

J. Flanagan & S. W. Lewis have made a start in new portable hall at Whitecross, Co. Donegal.

D. L. Craig had encouraging meetings in Portrush and Portstewart; now with R. J. Craig at Ballybeg, near Ahoghill.

Conferences:

SHANAGHAN: Oct. 12. A large attendance of saints. Ministry by T. Campbell, J. Hutchinson, S. Whitten, H. Bailie, R. Beattie, D. L. Craig, W. Bunting. A good meeting.

LURGAN: Oct. 15-18. Bible Readings on 16th, 17th, were well attended and most helpful. Subject: Rom. 7-13. Introductory Addresses by T. Campbell (ch. 7); H. Bailie (ch. 8); E. W. Rogers (chs. 8-11); W. Rodgers (chs. 12, 13). Public Gospel meetings in Town Hall on the evenings of Lord's Day 15th, and Wed. 18th, were addressed by T. W. Ball and H. Paisley respectively. Missionary Meeting on 18th was interesting, reports and exhortations by J. M. Davies (India), W. D. Bell (Trinidad), and J. Geddis (N. Rhodesia). The meetings for ministry of the Word were addressed by brethren E. W. Rogers, J. M. Davies, W. Rodgers, W. Gilmore, A. McShane, W. Bunting, and S. Jardine.

Throughout all these meetings there was perfect harmony and help from God. The Wed. afternoon session was so overcrowded that many had to be accommodated in the Minor Hall, to which the messages were relayed.

"WITH CHRIST."

ALEX. WREN, on Sept. 8, aged 46. For 17 years in fellowship with assemblies at Burnley and Haslingden. A keen student and minister of the Word, he will be greatly missed throughout the Lancashire assemblies.

ANDREW BORLAND, Kilmarnock, on Sept. 9, aged 78. A native of Galston, he was saved in his youth, and in assembly fellowship for 58 years. A faithful brother, who lived a quiet, godly, and consistent life.

Mrs. JAS. WISHART, Clarkston, Glasgow, on Sept. 11, in her 80th year. Saved 45 years ago, and in fellowship in Elim Hall and Busby assemblies. A godly and consistent sister.

DAVID McWEE DARROCH, Busby, on Sept. 2 (result of a motoring accident), aged 24. Saved when 8 years old, and associated with believers in Busby and later in York Street Assembly, Leicester. He bore a fine testimony, and was an enthusiastic worker amongst young people in both assemblies.

WALTER J. PARKER, of Penrith, on Sept. 16, aged 69. Bore a consistent testimony for 50 years, and for 47 years in Penrith assembly. He took a leading part in Sunday School and all assembly activities. His place will be hard to fill.

Mrs. SLEIGH, Gateshead, on Sept. 21, aged 72. Widow of the late Geo. Sleigh. Saved in early life, and met with saints at Bewick Hall Assembly for 58 years. Given to hospitality.

HAROLD TAYLOR, Warrington, on Sept. 24, aged 43. Saved in Forster Street Hall at 17, and correspondent for Latchford assembly from its commencement in 1934. A faithful brother, he was highly esteemed, and will be greatly missed in the Warrington district.

Mrs. A. M. McEWEN, widow of John Knox McEwen, Exeter, on Sept. 30, in her 86th year. Greatly beloved by all. Elder son John called home on May 12, 1950, leaving younger son Charles.

Wm. WALTON, Derby, called home on Sept. 29, aged 71, after a long and trying illness. Formerly in Conssett, and in later years at Sheffield, where he acted as correspondent of Cemetery Road Assembly for some time. Much loved for his kindly Christian character and earnest endeavours to reach the unsaved, he was greatly used in individual contacts. Last four years in retirement in Derby. Leaves a widow, son, and daughter to mourn his loss.

ARTHUR RICHMOND, Hastings, on Oct. 3, aged 68. For many years a loved evangelist, pastor, and teacher in Clumber Hall Assembly, Nottingham. About a year ago, he moved to Bexhill-on-Sea, where he was greatly respected, and gave helpful service. His work in assemblies near Nottingham and latterly in Sussex was much blessed and greatly valued.

Miss E. WATSON, Dumbarton, on Oct. 4. Saved in early life, and associated with the assembly in Dumbarton for 38 years. Bore a quiet and consistent testimony.

Mrs. Jas. DUNCAN, Peterhead, on Oct. 7, aged 67; after a long illness. In fellowship for 26 years, our sister maintained a consistent testimony, having "the ornament of a meek and quiet spirit". Beloved by all.

Mrs. A. MAIN, Peterhead, on Sept. 30, aged 67. In assembly fellowship for many years; suffered much with

Christian patience; she will be greatly missed.

Miss ISABELLA C. DICK, New Cumnock, on Oct. 10, in her 66th year. Associated with Pathhead Assembly for 50 years. Given to hospitality.

ADDRESSES, PERSONALIA, Etc.

STORNOWAY: Assembly meets in Masonic Hall, Kenneth Street. Correspondence to W. Macdonald, 19 Bayhead Street, Stornoway.

JOHN MacCALMAN, correspondent for Bellshill assembly, should now be addressed at 1 Community Avenue, Orbiston, Bellshill.

ANNATHILL: Gospel Hall, correspondent, Mr. S. Hawthorn, 133 Annathill Row, Annathill, by Coatbridge.

ASHTON-U-LYNE: Gospel Hall, correspondent, Mr. L. Briggs, 24 Palace Rd., Ashton-u-Lyne.

RASHARKIN: correspondent: Mr. Thos. McCaughey, Ballydonnelly, Rasharkin, Co. Antrim.

Mrs. GILLAN (of China), formerly at Bangor, Co. Down, should now be addressed at 12 Morven Drive, Troon, Ayrshire.

ALEX. PHILIP has again suffered from heart trouble and is compelled to give up meetings in the Orkney Isles. Will value prayer.

W. TEMPLETON should now be addressed at Anglesea, 9th Ave., Belleville, Barbados, B.W.I.

A. C. MCGREGOR hoped to return early

Sept. to the D.P. Camps of Germany for gospel work among the tens of thousands of displaced persons there, and asks for prayer. Would like to enter Poland, and awaits reply to application.

WANTED: Hebrew Lexicon by Brown. Driver, and Briggs. Reply to Box No. A3921, B.M. Office, Kilmarnock.

COMMENDATION: The assembly at Albert Hall, Cambuslang heartily commend Mr. John Symons, Jr., to the work of an evangelist. Our young brother hoped to conduct a gospel campaign in his home assembly during the first two weeks of October. Home address: 7 Gardenside Avenue, Carmyle, Glasgow.

PRAYER REQUEST: Permission to broadcast the gospel has been granted by the B.B.C. on the Scottish Home Service, and the first broadcast will take place on Sunday, Nov. 26, by Mr. T. J. Smith, from Ebenezer Hall, Coatdyke. Our brother desires the prayers of God's people for guidance and blessing on this effort to reach the people with the gospel of Christ.

AYRSHIRE: Missionary Homes. Received by W. R. Hood, 68 Irvine Road, Kilmarnock, for May to September, 1950: Bute, Prestwick, £14 3s.; James St. Ayr, £5; M.C., £1; Ebenezer, Dregghorn, £6; Sisters, Bethany, Blantyre, £5; Hermon, Dundee, £10; Girvan, £5; Bethany, Troon, £9 12s.; River St. Ayr, £16 14s.; Plann, Crosshouse, £5.

LORD'S WORK FUND

Knockshinnoch Colliery Assemblies & other gifts, Sept. 23—Oct. For Labourers at Home and Abroad who look to the Lord alone for Support in His Work.

September:		
25—W.T.	12	—
Mr. & Mrs. W.P.	1	10
R.E.T.	17	—
26—Barrmill A.	2	10
Laurieston Sisters	1	—
28—J.N., Coalhurst	1	8
Bloomfield A. Belfast	25	—

October:		
2—Drumlough A.	40	—
Bellshill A.	10	—
H.H.	10	—
A.T.S.	2	—
10—Stevenson, Bethany A.	20	—
Newton Mearns A.	20	—
Ballykeel A.	10	10
11—C.G.	3	—
12—Matthew 6. 6.	10	—
Mrs. McD.	5	—
Glengarnock, Hebron Hall	48	—
Dalmellington Hall Cleaners	6	10
Mrs. McK.	5	—
W. & O. L.	2	—
16—R. & E.W.	10	—
Annbank A.	20	—
18—Loanhead A.	6	—
23—Mrs. McN.	4	—
Mrs. S.	5	—
Darvel Sisters	3	—
J.N., Coalhurst	1	8

£292 6 —

Disaster Relief Fund. 19 (Receipts 1300 to 1384) £778 12 10. For Needy Saints and Relief in War-stricken Lands, through Elder Brethren and Labourers in the Field.

September:		
28—J.N., Coalhurst	10	10
October:		
3—R.K.	10	—
11—Westbank A., Canada	30	—
23—J.N., Coalhurst	12	—

£31 12 10

Office Expenses, Bank Charges, and other Incidentals in transferring Funds.

September:		
25—Grateful Believer	2	—
R.E.T.	1	—
28—Bloomfield Assembly	1	5
October:		
2—Drumlough A.	2	10
Bellshill A.	10	—
10—Stevenson, Bethany A.	5	—
Newton Mearns A.	10	—
Ballykeel A.	10	—
11—Westbank A. Canada	14	9
12—Matthew 6. 6.	10	—
Glengarnock Hebron Hall	5	—
Dalmellington Hall Cleaners	5	—
Mrs. M.K.	2	—
W. & O.L.	5	—
18—Loanhead A.	6	—
23—Mrs. S.	10	—
Darvel Sisters	3	—

£9 12 9

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The Believer's magazine



FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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The Ideal Christmas Gift

GOD'S PEOPLE AND GOD'S PURPOSE

OR

THE HOPE OF ISRAEL AND THE CHURCH

BY

ARCHIE NAISMITH, M.A.,

AND

W. FRASER NAISMITH.

In this comprehensive volume the joint authors have divided their subject into three parts. In the first division, they present sixteen chapters dealing with The Twelve Tribes of Israel, based upon Jacob's remarkable prophecy in Genesis 49, and developed in the light of the complete revelation of God's Word.

Part II follows with an exhaustive study of the Twelve Apostles, forming a natural link between part I and part III of the subject. Here are twelve character studies with a chapter devoted to each, conveying much spiritual light and teaching from which the reader must profit.

The Church is the subject of the third division of the book, presenting an historical outline, past, present, and future, with practical lessons so necessary for days of declension and departure from truth. A final chapter fittingly deals with "The Supremacy of Christ".

In all, a truly outstanding presentation of "the purpose of Him, Who worketh all things after the counsel of His Own will".

Mr. Harold St. John in his Foreword commends the writers and their work.

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THE LORD'S SUPPER

by THE EDITOR.

The Attitudes of Communicants.

ANOTHER type of communicant is the one who participates in a cold, formal way, without any volitional or emotional reaction to the rich spiritual truths conveyed in the symbolism of the Supper. Such a person is often enough evangelically sound, doctrinally correct, and even morally exemplary. Perhaps he is a carnal Christian, who, while maintaining outwardly the semblance of reality, inwardly is dominated by a materialistic outlook on life. He has substituted advancement in the world for progress in spiritual matters, and has been unable to maintain a vigorous healthy interest in Divine concerns.

HIS place at the Lord's Supper may be rarely vacant. He may join in the singing of the hymns with seeming lustiness, and in those gatherings of believers where opportunity is given, he may actually engage in a formal act of public thanksgiving. And yet those with spiritual discernment realise that the talk of the lips tends only to penury. The weekly repetition of the celebration of the Lord's Supper has, for him, imperceptibly robbed it of its richness and spoiled it of its significance. He cannot sing with unchallengeable conviction, as he may sing with his lips,

*Here we, O Lord, would see Thee face to face,
Here would we touch and handle things unseen.*

FAMILIARITY can breed contempt even in the spiritual realm. The weekly Memorial Meal may have its many advantages, as it points its numerous lessons in the simplicity of its symbolism, but the danger of developing formalism has to be guarded against. Not one of us who protest against the legalism that characterises so much of the religious profession around us, but may become a prey to the dead hand of a formal participation in the Lord's Supper, and, as a result, give evidence of the fact that the warm glow of affection for the Lord of the Supper has been quenched by occupation with less worthy pursuits. Perhaps therein lies much of the weakness of some assemblies of the Lord's people. Many may have unconsciously become obsessed with the notion that all is well when the weekly gathering has been "patronised", even although the other activities of the assembly languish for the lack of enthusiastic support. Perhaps, invisible but none the less real, may be written above the entrance of many a gathering place of the Lord's people, "Ichabod, Ichabod"!—and mainly because familiarity has

engendered contempt, contempt has produced cold formality, and cold formality has issued in "death". Is the time not long overdue for us to examine ourselves, confess our shortcomings in this direction, and, by repentance and faith, recapture the lost power of affection and revitalise the waning spirit of devotion?

MANY years ago Edward Bickersteth wrote in "A Treatise on The Lord's Supper", "It is very desirable not to enter on any spiritual service with a careless and heedless mind: and the more solemn the duty is, the more needful and desirable is the due preparation for it. The common decencies of life teach men that, when invited to the table of a monarch... they should appear with suitable marks of respect, and so behave as may best please and honour those who have invited them. Much more when invited to the nearest communion with the King of kings, should Christians seek so to act as may please Him." In such a manner will the communicant approach the Lord's Supper who is actuated by strong spiritual impulses.

THE spiritually-minded participant will undertake to observe the ordinance in a manner worthy of the Lord, coming thereto in a spirit of deep personal exercise and with a befitting preparation of mind and heart. For him the observance will be no perfunctory act, no formal celebration. His whole personality will be provoked to affectionate remembrance of his Lord, and, whether he participates audibly or inaudibly, his entire being will engage in interpreting, by the aid of the indwelling Holy Spirit, the many-sided wonder of the truths behind the symbols on the table. When such a one "communicates" he spiritually feeds on Christ and realises that He is indeed a Saviour, all sufficient and all-satisfying. In the symbols he finds a "lively exhibition of the Gospel", and, as he meditates upon all that these symbols convey, his spirit rises in a genuine act of worship ascending to God like a cloud of sweet incense.

THAT spiritually-mindedness is not the product of the moment. It has its roots deep in the soil of experience and preparation. It has grown through days and months of fellowship with God, and is evidenced in the fruit of a reverent intimacy with Christ the Lord. It is not acquired on the mart, where men barter and bargain, but in the secret place of prayer and contemplation. It is not communicated through the eloquence of men, but is attained through obedience to the Holy Spirit as He interprets the mind of God as revealed in the Word of God.

The EPISTLE to the COLOSSIANS.

The Character and Purpose of the Christian Ministry (Col. 1. 24-28)

AS an exponent of the Gospel and the Christian faith Paul had no equal. Very impressive is his presentation of Christ in the Epistle to the Colossians. Let us glance briefly through the Epistle and observe how the Lord Jesus is set forth therein, observing at the same time how completely this presentation of Christ refutes the Gnostic theories concerning the Son of God.

Chapter 1. The Pre-eminence of Christ (1. 15-23)

- (a) **Before Creation** (1. 1-15—"The Image of God", "before all things").
- (b) **In Creation** (1. 16, 17—"All things created through Him").
- (c) **In the Church** (1. 18-23—"He is the Head of the Body, the Church").

Chapter 2: The Plentitude of Christ (2. 1-10)

- (a) **Divine Treasury of wisdom and knowledge** (2. 1-3).
- (b) **The Embodiment of the Divine Fulness** (2. 9).
- (c) **The Source of Abundant Life in the Believer** (2. 10).
"In Him ye are made full, Who is the Head of all principality and power."

Chapter 3: The Preciousness of Christ (3. 1-17)

- (a) **Christ as the believer's life for daily life** (3. 1-11).
"Christ our life"—"Christ all in all" (vv. 4, 11).
- (b) **The Peace of Christ—the arbiter of the heart** (3. 15).
- (c) **The Word of Christ—the means of enriching, ennobling, and instruction** (3. 16).
- (d) **The Name of the Lord Jesus—the standard and motive of Christian living**—"Do all in the Name of the Lord Jesus."

Chapter 4: The Preaching of the Mystery of Christ (4. 2-4)

"Praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds" (4. 2-4).

It may be said that the key to the right understanding of the Epistles is to observe how the Lord Jesus Christ is presented therein. This is certainly the key that unlocks the treasures of this wonderful Colossian Epistle. The preaching of the "mystery of Christ" was that for which the Apostle was specially set apart. How God-glorifying was Paul's conception of the Lord Jesus, and how satisfying to the heart of both sinner and saint!

GOD'S WRITTEN WORD

by W. W. FEREDAY, Rothesay.

(xi) Revelation and Inspiration.

THE Holy Scriptures are one great whole. Many writers were employed, differing remarkably in circumstances—kings, fishermen, a herdman, etc. The books were written in places far apart during sixteen centuries, yet the harmony is perfect. The last book is linked with the first by the reference in Rev. 22 to the river and the tree of life. The last book is also linked with Daniel's prophecy by the reference to the Beast rising up out of the sea (Comp. Rev. 13. 1 with Dan. 7). The explanation of the harmony of the Scriptures is that one mind produced them, and one hand controlled the writers. The Scriptures from beginning to end are the work of the Holy Spirit of God. The knowledge of this gives us confidence. There is certainty in God's Word, but nowhere else. It is the sure resting-place of faith.

The Bible is a great historical book. The affairs of various Powers come before us, all correctly stated (not always so with men's historical works), and all so Divinely arranged that valuable moral lessons may be learned by devout readers. Now history can never go beyond what has already taken place, but the contents of the Bible go far beyond this. God's book deals largely with events which were distant when the writers wrote, and there is abundance of prophetic matter which has not been fulfilled to this hour, although the sacred canon was completed nearly two thousand years ago. For the prophetic word in general points to the great day of the Lord. Whence did the many writers get all this instruction for us? Only by Divine revelation could they possibly get it. Then the Bible, beyond all controversy, contains Divine revelations.

What shall we say of its opening two chapters? How did Moses learn that "God created the heaven and the earth"? The wise men of our time, with all their research, have not yet discovered to their satisfaction who brought the universe into being. Moses, in contrast with such persons, had dealings with God Himself, thus he learned the truth. During the six days—restorative days shall we call them? (for God was recovering the earth from a condition of ruin), we read of what the Creator said and did day by day. Certainly no scribe was standing by to record these things for us; how then did Moses get them, if not by Divine revelation? It is touching to read, "it is not good that the man should be

alone", but who told Moses that the words were ever uttered?

Passing to the New Testament, Paul affirms that it was by revelation he received the knowledge of "the mystery of Christ" (Eph. 3. 3-4). Truths which were unknown before were thus imparted to Paul and his fellow-apostles. But of this more presently. We will first glance at 1 Cor. 2, a chapter as full of the Holy Spirit and His work as ch. 1 is of Christ. Paul had deep things to communicate, but he was restrained from doing so at Corinth by the carnal condition of the saints there. In some places he spoke "the wisdom of God in a mystery, the hidden mystery" (1 Cor. 2. 7), but not at Corinth. The wonderfulness of the present position, with the deep things of God available for faith to enjoy is shown in the Apostle's use of Isaiah 64. 4: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Here the Spirit changes a word: "that *waiteth* for Him," says Isaiah; that *love* Him," says Paul. In the prophet's days Christ was an object of expectation; but in Paul's day He had come, hence it was no longer a matter of waiting for Him, but as loving Him as the unspeakable Gift of God. Note carefully how the Apostle continues beyond the words of the prophet, "but God hath revealed them unto us by His Spirit". Only carelessness would quote Isaiah's words as true of Christianity when in reality he is contrasting conditions prevailing in Isaiah's day with the exceeding grace of this day.

Thus there are revelations of wonderful Divine purposes which go far beyond anything known before redemption was accomplished, and Christ went on high. The Apostle goes on to say that the Spirit searches all things, yea, the deep things of God; and that, just as no one knows the mind of a man unless he is pleased to reveal it, so no one can know God's thoughts but His Own Divine Spirit. The greatest of the Spirit's new revelations is "the mystery of the Christ" (Eph. 3). Psalm 2 speaks of God's Anointed as destined for the throne in Zion, and Psalm 110 tells us of His session at Jehovah's right hand in heaven until His enemies are made His footstool; but no Old Testament Scripture tells us that back in the counsels of Eternity the Father purposed that multitudes of Jews and Gentiles should be called by His grace and united to the glorified Christ in one body—"the fulness of Him that filleth all in all" (Eph. 1. 23). This great secret God reserved until Paul's day, to the confusion of His foes (who sought to deprive His Son of His rights by nailing Him to a tree), and to the admiration of the principalities and

powers in the heavenlies, to whom is made known "through the Church the manifold wisdom of God" (Eph. 3. 10).

There are three things in 1 Cor. 2 important for us to understand: Revelation, Inspiration, and Reception. All are Divine. Revelation can only be by the Spirit, inspiration is also by the Spirit, and all who receive the words of God in truth do so by the Spirit's power. Revelation does not go beyond the person who receives it; by the Spirit's inspiration he passes it on to others, to us in a written form. This inspiration is very precise, for God wishes His saints to have certainty. The writers were not allowed to put the truth into words of their own choosing; the Spirit supplied the words as well as the truths themselves. The word "Scripture" implies this; that which is actually **written** is God-breathed. "Which things we speak (says the Apostle), not in words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2. 13). This is rightly called "verbal inspiration". Here faith anchors itself, for if the mind of man (whether in prophet or apostle) had been allowed to work in the smallest degree, all would be confusion in the Scriptures which are so necessary for our salvation and blessing. But everything is wasted on flesh. "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." Here the disease which afflicts all critics is laid bare. They know not God; much learning has made them mad, with the result that in reading the Scriptures they see blemishes where humble souls taught of the Spirit see beauties.

The question of ancient manuscripts, uncials, cursives, etc.—lies outside the scope of these pages; but we may well be grateful to those who have wrought upon them, and done their best to tell us what inspired men wrote at the beginning, and it is this latter which is the Word of God. The notion of some that "the Church" gives authority to the Scriptures is absurd. If God gave them, they have authority in themselves, Church or no Church; and it is a sorrowful fact that that which arrogantly calls itself "the Church" has been the greatest enemy of God's truth through the centuries.

For 1951.

We have a large variety of original papers on hand from old and new writers. W. W. Fereday will contribute an original series on John chapter four. E. W. Rogers sends chapters on Church practice and order as seen in Acts. The Editor continues on The Lord's Supper. We welcome *short papers* from new writers. Encourage younger believers to read the Magazine.

YOUNG BELIEVER'S PAGE

REQUESTS

"JUDGE ME"—*Psalm 26. 1.*

IT is good to take a periodic stock of ourselves and especially as the year draws to its close. Self-examination is a healthy exercise; but it is possible for us to examine ourselves and pass lightly over certain things which ought to be judged. To obviate such a mistake the Psalmist calls upon the Lord to do the examining (v. 2) and judge accordingly (v. 1). It is only a person who lives in fellowship with the Lord who dares to ask Him to examine him and judge him in motive and action.

The Psalmist is so confident in his piety that he can say—"I have walked in mine integrity" (v. 1); and "I have walked in Thy truth" (v. 3). It could not be otherwise in the experience of a soul—to walk in Divine truth would ever be demonstrated by walking in integrity. John, the beloved, writing in his third epistle assures us—"I have no greater joy than to hear that my children walk in truth". One cannot walk in Divine truth and live in error. One cannot walk in Divine truth and be a hypocrite. A transparency accompanies walking in truth—the truth of God.

The Psalmist is prepared to allow Jehovah to examine him in connection with both his acts and the motives which governed such acts. Are we? "Try my reins and my heart," said the Psalmist in v. 2. He virtually asks the Lord to put his innermost desires and emotions to the acid test of Divine truth. To many of us the testing process may mean much dross will be removed, as in the case of Job, who said, "when He hath tried me, I shall come forth as gold."

The writer of this Psalm has a marked antipathy to the congregation of evil doers; yea, he would scorn the idea of sitting with lawless people. He expresses some positive objectives which he has before his heart, saying, "I will compass Thine altars": and "I will tell of all Thy wondrous works". "I have loved the habitation of Thy house, and the place where Thine honour dwelleth" is a clear indication that the things of the Lord took paramount place in the life of the writer. Is it so in your life and mine?

If the believer has the Lord and His things as his all-important exercise then there will never be any attempt to bring the unholy into that which is of God and is holy. Pure thoughts will produce pure actions—and "whatsoever things are . . . pure . . . think on these things!"

The Psalmist, though asking the Lord to examine him and pass His judgement, does not forget that redemption is the joyous portion of the man of faith; so in v. 11 he says—"Redeem me". (The initial act relates to the redemption of the soul. "The redemption of the soul is precious." There is ever the progressive act—"Who redeemeth thy life from destruction"; and "the angel that redeemed me from all evil"—having in view the day by day experience of the soul. Then there is the consummating act—"we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." What a moment when our redemption shall be complete!)

The writer realises that throughout his life one great essential is to know the mercy of God; and for this he makes request.

No matter how saintly one may live there never is a moment when such a person can be independent of the mercy of our God.

Shall we not so adjust our lives in the presence of God that we may be in such a condition to ask that the Lord may judge us? Oh! for more self-examination; but better still, more scrutiny under the all-seeing eye of God. This will be a deterrent to the believer indulging in things which are not approved by the Lord.

—W. FRASER NAISMITH.

The Cross was His Own.

They borrowed a bed to lay His head,
 When Christ the Lord came down;
 They borrowed the ass on the mountain pass
 For Him to ride to town;
 But the crown that He wore and the Cross that
 He bore
 Were His own—the Cross was His own.

He borrowed the bread when the crowd he fed
 On the grassy mountainside;
 He borrowed the dish of broken fish
 With which He satisfied.
 But the crown that He wore and the Cross that
 He bore
 Were His own—the Cross was His own.

He borrowed a ship in which to sit
 To teach the multitude,
 He borrowed a nest in which to rest,
 He had never a home so rude.
 But the crown that He wore and the Cross that
 He bore
 Were His own—the Cross was His own.

He borrowed a room on the way to the tomb
 The Passover lamb to eat;
 They borrowed a cave, for Him a grave;
 They borrowed a winding sheet.
 But the crown that He wore and the Cross that
 He bore
 Were His own—the Cross was His own.

GLEANINGS FROM THE VINEYARDS OF ESCHOL

by MARK H. PRIOR, Chichester.

Numbers: Chapter Thirty One.

IN this chapter Joshua leads them to war against the Midianites; with him is Eleazer with "the holy instruments, and the trumpets to blow in his hand". The result was a very great victory, and much spoil without a single casualty (v. 49). We cannot now develop the wars of the Lord in which the Holy Instruments, and the Trumpets were used, but some may like to study this for themselves. In passing, however, it may suffice to say that many a battle would have been won had Christians had recourse to the Holy Instruments instead of to the unhallowed instruments so often used to-day. The card parties, the concerts, and the worldly and fleshly amusements of to-day are responsible for many a set-back in the wars of the Lord.

Chapter thirty three tells us of the journeys—two and forty in all. Just a list of camping places, but how much they meant in spiritual lessons to the campers! They are now nearing the Promised Land; there are anticipations of what lies just ahead and then this book ends in a most delightful manner—the Cities of Refuge, and the marriage of five wise virgins, and that in view of the Jubilee. Let us develop this a little more in detail.

The Cities of Refuge.

The Levites were given cities to dwell in, and amongst them six cities were appointed as Cities of Refuge for the manslayer.

We first hear of these cities in Exodus 21. In Exodus 20 God gave the law—those ten commandments. At first sight it may have appeared to the Israelites to be fairly easy to conform to this code. Who, they might argue, would want any God but Jehovah? We do not want images, nor do we wish to break the Sabbath. Certainly we will honour our parents. To kill our neighbours is far from our minds. Adultery is repugnant to us, and we are far too honest to steal, bear false witness, or covet the things that are our neighbours'. No, indeed! So they bound themselves with a most solemn oath to keep the Law.

They were, however, utterly unable to keep it, and in every point they broke down, both in their duty towards

God and also in their duty towards their neighbour. Their iniquity arose to its greatest heights when men actually lifted up their hands against the very Lawgiver Himself, bearing false witness against Him, and saying, "This is the Heir, come let us kill Him and the inheritance shall be ours".

Thus the Israelites forfeited everything and every privilege including the very right to live. They were utterly guilty before God. What would God do about it? The answer is in Exodus 21. 13—"I will appoint thee a place whither he shall flee"—this for the contrite in spirit, but not for the presumptuous—as Joab) "thou shalt take him from My altar that he may die".

Next we read in Deut. 4. 41-42 that Moses severed **three** cities... towards the sunrising that the slayer might flee thither which should kill his neighbour unawares. This is recorded in an interesting chapter in which God spoke to them as they stood under the Mount and "the mountain burned with fire in the midst (margin—heart) of heaven"—one might say, out of the unquenchable flame of holy love. We have both the spoken word and the written word in v. 13.

BOOK REVIEWS.

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Nothing will add more to your own happiness and usefulness than more time for prayer. Men starve their souls, and then wonder why they are full of all spiritual maladies! How little we cherish in us the Spirit of grace! Our prayers, how short and few; our Bible-reading, how scant and hurried; our communion, how little and at what wide intervals of time! Oh, for greater diligence in the things of God!

GALATIANS

by W. BUNTING, Dromore.

Chapter 4. 12-20.

THE Apostle introduces this paragraph by entreating the saints as "brethren", not a merely conventional term, but one expressive of relationship and affection, the use of which may well have touched the hearts of the Galatians. "A whole argument," says Bengel, "lies hidden under this one word." Nine times in all, the Galatians are thus addressed in our epistle, and it is with this word that the writer takes his leave of them at its close (ch. 1. 11; 3. 15; 4. 12, 28, 31; 5. 11, 13; 6. 1, 18).

The exhortation of v. 12 must be understood in light of the context. Paul here, and in the verses which immediately follow, has in mind his original visit to the Galatians. It may help us to see this more clearly if we notice that the verbs used, "did wrong", "preached", "despised", "rejected", "received", are in the past tense. They all look back to "the first time" (v. 13, R.V.) that Paul had been amongst these people. By the injunction, "Be as I am," he means, "Be free from 'the weak and beggarly elements' of Judaism (v. 9) as I am." When he adds, "For I am as ye are," he alludes to the fact that he had laid aside Jewish customs, habits, modes of speech, etc., and had adapted himself and his message to them, in order to win their souls for Christ. Such procedure would be in accordance with the principle of 1 Cor. 9. 22; "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." This does not mean that the Apostle felt at liberty to sanction wrong, to conform to the world's ways, or to have fellowship with evil, for the sake of gaining a hearing. Such a practice would be an abuse of the principle enunciated, one against which the parenthetic words, "being not without law to God, but under the law to Christ" (1 Cor. 9. 21), carefully guard us.

The statement, "Ye did me no wrong" (R.V.), was to assure the Galatians that he was not writing to them out of any feeling of resentment, caused by their having slighted him. If he speaks plainly in this letter, it is because love to them compels him to do so.

In vv. 13-15 the Apostle reminds his readers that when he first brought them the Gospel, far from wronging him, they had shown him every token of esteem. They had done

this when he was suffering from an "infirmity of the flesh" which must have rendered him unsightly and even repulsive to them. What his malady was, we cannot be certain. There does not seem to be conclusive proof that it was an eye disease. It was probably the same infirmity that he speaks of in 2 Cor. 12. 7, and Sir Wm. Ramsay suggests that it was an "intermittent fever". In any case, Paul's illness had so affected his body that his appearance was repulsive. The word, "rejected" (v. 14), which occurs here only in the New Testament, is rendered "spat out" in the R.V. Marg., and is expressive of utter disgust. In these circumstances, it would have been natural for the Galatians to turn away from Paul, but they had overcome the "temptation" to do so ("that which was a temptation to you" v. 14, R.V.), and had received him "as an angel of God, even as Christ Jesus" (v. 14). Indeed, such was their appreciation of his ministry that they would have given him their most treasured possessions, their very eyes, had that been possible (v. 15).

The Apostle had not forgotten the first love of his Galatian converts. The memory of their attachment to his person still lived with him. But how fickle time had proved them to be! In their early Christian days they had "congratulated themselves" (v. 15, R.V.) at having him in their midst. Now they view him with such suspicion that he has to ask, "Am I become your enemy?" (v. 16). Here, surely, is an example of how inconstant the favour and affection of friends may prove to be. We may thank God that there is a love which never varies. But what pain an experience such as this may occasion one who has laboured for souls! As the Apostle reflects upon this changed attitude towards him, he not unnaturally asks, "Is it because I tell you the truth?" Had they ceased to regard him as a friend just because of his straightforward dealing with them? How differently Peter reacted to Paul's rebuke of ch. 2. 14, 15, we see in 2 Pet. 3. 15, where, in the most glowing terms, he speaks of the writings of "our beloved brother Paul". The expression, "I-tell-the-truth", here represents a word found elsewhere in the New Testament only in Eph. 4. 15, where it is translated, "speaking-the-truth", which, the writer adds, is to be done "in love". We may be certain that it was "in love" that Paul had dealt with these saints, but even so, as is so often the case to-day, his plain speaking was resented. Yet let not the servant of God hold his peace on this account. Christ Himself said, "But now ye seek to kill Me, a man that hath TOLD YOU THE TRUTH" (John 8. 40); and "The disciple is not above his master, nor the servant above his lord" (Matt. 10. 24).

The NAIL in a SURE PLACE.

by JOHN R. STEPHEN, Aberdeen.

"I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house."

—Isaiah 22. 23-24.

HOWEVER far this worthy courtier answered to the dignity of his calling, these words are descriptive of a greater than he. It is outwith the mission of the Spirit of God to excite the curious in man with biblical lore. Save as it appertains to the glory of Christ, it may be nothing more than "a very lovely song of one that hath a pleasant voice and can play well on an instrument" (Ezekiel 33. 32).

Even the saintly McCheyne confesses that in his unregenerate days he exemplified this type of mind:—

*I oft read with pleasure, to soothe or engage,
Isaiah's wild measure and John's simple page;
But e'en where they pictured the blood-sprinkled tree,
"Jehovah Tsidkenu" seemed nothing to me.*

But linked with the glory of His Person, separated from mere poetic fancy, it became the lively oracle of God in the soul. To be sure when God speaks, as He does in the Book of Isaiah, He can attune the heart of the prophet to clothe His deepest thoughts in the euphonious language of heaven.

Two men appear upon the stage in Isaiah 22. 15-25. They were contemporaries in the reign of Hezekiah, king of Judah. When the Assyrian monarch, Sennacherib, threatened Jerusalem, they were the chief envoys of Judah in the palaver at the conduit of the upper pool. Into their ears the flamboyant speech of Rab-Shakeh was poured. Similar speeches, couched in no less lurid terms—the familiar stock in trade of aspiring conquerors—have deluged the ages. The eclipse of Shebna, and the enthronement of Eliakim, is due more than passing notice.

It is beyond the scope of our present enquiry, however, to examine in detail the immense field where patient exploration would find ample reward were full consideration given to their activities. Both Shebna and Eliakim are representative men. Shebna was unable to sustain the glory in consonance with the position his standing in the nation entailed. Jehovah, through the prophet, reviews his failure in the trusteeship imposed upon him. His final word is crushing: "I will drive thee from thy station and from thy state shall He pull thee down" (Isaiah 22. 19). Thereafter, government

and glory are committed to the hand of Eliakim.

We are left in no doubt as to the prophetic outlook implied in all this. A greater than Eliakim, we repeat, is envisaged here. In the letter to Philadelphia, the true Eliakim speaks. (Rev. 3. 7). He answers to the meanings of the name—God is setting up. It is upon His shoulder that the Key of the House of David is laid. There can be no failure in Him. The Nail is now fastened in the Sure Place. Hallelujah!

It appears that the nail in the house of an Israelite was set in a prominent place. Evidently it was a leading feature in the establishment. On it was hung their precious things. It was for every eye to see. The admiring gaze of the visitor rested upon the nail. There was to be suspended all the glory of His Father's house on the Nail of which we speak. "It is evident that our Lord sprang out of Judah" (Heb. 7. 14). And again—"Out of him (Judah) came forth...the Nail" (Zech. 10. 4).

Many and varied are the offices He fills. "The Man Whose name is The BRANCH...shall bear the glory and shall sit and rule upon His throne; and shall be a priest upon His throne" (Zech. 6. 12-13). The altar and the throne are linked together in one glorious Person. Psalm 110 tells the same story. Rule and priestly service shine out in Melchizedek. These and other scriptures, such as Psalm 2, where Jehovah sets His King upon His holy hill of Zion—Messianic in character—cannot be divorced from His wider glories. In Psalm 8 the Kingdom of the Son of Man anticipates a glory not limited to Zion. "O Lord our Lord, how excellent is Thy Name in all the earth! who hast set Thy glory above the heavens" (v. 1).

He will not be alone in the glory. His associates are being gathered out to-day. The Nail fastened in the sure place has vessels both of dignity and capacity hung upon it. The believer's ornaments are too precious to bring under the exposure of this world: they stand in reserve for the world to come. They will share in the glory of that great display "when He comes to be glorified in His saints, and to be admired in all them that believe" (2 Thess. 1. 10).

Meanwhile who can read the epistle to the Ephesians without being deeply stirred? The highest point in the universe is there, and Christ is supreme. God has raised Him from the dead and set Him at His own right hand in the heavenlies: saints also quickened together with Christ, raised up together, and made to sit together in the heavenlies in

Christ Jesus. Truly the Nail has been fastened in the Sure Place, and all the glory of His Father's house thrown open for the intelligence of faith. For universal display beyond the kingdom glories? Yes! "that He might display in the coming ages, the surpassing riches of His grace in kindness towards us in Christ Jesus" (Ephesians 2. 7, J.N.D.).

Where is the mind that can scrutinise the mysteries of His Person? He is "Alpha and Omega, the Beginning and the End, the First and the Last" (Rev. 22. 13). The "Child born and yet the Son given" (Isa. 9. 6). He is "the Ancient of Days" (Daniel 7. 9) before He became a Child of days in Luke 2. 21. He is the One "Whose goings forth have been from of old, from everlasting" (Micah 5. 2), still, Jehovah's words to Him in Psalm 110. 3 are, "Thou hast the dew of Thy youth". He had "neither beginning of days nor end of life" (Heb. 7. 3), notwithstanding this, He was born in Bethlehem, and died outside the city wall of Jerusalem. Profound mystery all—"Come let us adore Him, Christ the Lord!"

From the dawn of creation the resources of the God-head have been employed toward bringing into full fruition that which relates to eternal purpose. Every moment speeds us on to its glorious realisation. In conception and ability to perform, every movement awaits "the fulness of time". Taught of God the believer need not be apprehensive as to the final issue. Impatience on the part of the creature denotes his limitations. But to recline on the sure word of our God is the secret of perfect peace: the product of a tranquil mind stayed upon omnipotent power.

*Say not my soul, "From whence can God relieve my care?"
Remember that Omnipotence hath servants everywhere.
His methods are sublime, His heart profoundly kind;
God never is before His time, and never is behind.*

By direct teaching, through the instrumentality of prophet, evangelist, apostle, the grand story of redemption has been told. Men, things animate and inanimate, type, shadow, parable have been drawn upon to illustrate the theme, and to enlighten our understanding. Even then there is something beyond. For,

*All are too mean to speak His worth,
Too mean to set the Saviour forth.*

Yet we venture to suggest that the Nail fastened in the Sure Place has its own niche to fill in the line of "things concerning Himself" (Luke 24. 27).

LIGHT IN DARKNESS.

"The sure word of prophecy" (2 Pet. 1. 19) is called "a light in a dark place". A marginal reference on the word translated "dark" gives one meaning as "squalid". Dr. Wilbur Smith says the Greek word means "something very dry, a drought, and the effects of a drought, as a terrible thirst". The word also suggests dirt and squalor. Some authorities say the word is akin to another word meaning "withered, exhausted, trembling". Such is the condition of the whole world in the last days—in a spiritual drought, increasingly squalid because of sin, weary and exhausted with all its struggles, trembling for fear of the future. In that state of things there is one clear and steady light for the people of God—"the prophetic word made sure". Yet how many know nothing of it!

THE BIBLE.

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand subject, our good its design, and the glory of God its end."

CHRISTIAN EDUCATION.

"Christianity has to do with redemption by Divine grace rather than with achievement by human virtue. The Christian gospel is primarily about what God does, not what we do. If the perfect world were within reach of man's own powers, it would be remarkable that he should have taken so many thousands of years about achieving it, and even now be so far from it. Christianity begins with the fact of man's inability to save himself, and the fact of what God has done about it. Christianity is therefore incompatible with the views of life which, however noble or enlightened, are in the last resort man-centred rather than God-centred. Christian education stands no chance unless Christians refuse to compromise with secular humanism in the matter of ultimate values. So long as we are content to regard the language of human aspirations as equivalent to the language of Christian discipleship, we might as well give up talking about Christian education." M. V. C. Jeffreys in *Education—Christian or Pagan*.

REALITY.

Lord Jesus, make Thyself to me
A living, bright Reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

News from Other Lands

PARAGUAY

Our children's class is quite cheering. We have from 25 to 29 present. The class has been divided, and a Paraguayan sister takes the little ones with Flannel-graph lessons, while my wife takes the older ones for a more extensive Bible Study. They also get a set of seven questions to look up and answer each week. Some answer very well, but the mentality of others is so low that they haven't the slightest idea of what is required. Only by the Spirit of God can a work be done for eternity.

Our usual meetings go on without any new faces, in spite of systematic tract work. One feels so helpless at times. However, we may now be able to reach more with the loud speaker we have acquired.

We see some progress in those who do come and we take courage and plod on.

—*John and Annie McAllister.*

N. RHODESIA

I have just returned after spending seven weeks in a populous district some thirty miles away, during which time we were enabled to build a hall capable of seating well over one hundred people. With the help of some of our African brethren we are seeking to maintain a Gospel meeting each Lord's Day, and we shall value remembrance in prayer in connection with this new effort.

—*J. C. Finegan.*

JAPAN

My friend and I are now in our second year at language school, and we do indeed ask for your prayers in this connection, we are still far from proficient, but we

do indeed praise the Lord for help given to us in the past year. The work continues to grow here in Tokyo. Souls are being saved, baptised, and added to the assembly, but how we do need those who will teach the new converts the truths which are found in the Word of God, that they may be established and strengthened.

—*E. W. Curtin.*

BELGIAN CONGO

Mr. and Mrs. G. M. Lammond are both over 70 now: Mr. Lammond suffers constant pain and has very little sight due to Glaucoma, and Mrs. Lammond also is far from well; but both are so bright and so full of faith and courage that one cannot but thank our God for His grace in them. They have been much used and blessed in their work for the Lord. There are now fourteen assemblies in this big, populous district. Their colleagues, Mr. and Mrs. W. D. Beattie, have not been at all well recently and are having a little holiday on the Copperbelt now.

—*Mary A. L. Stirling.*

PORTUGAL

Europe's great spiritual need cries out for remembrance before the Throne of Grace. Nevertheless, prayer for Christian workers and their work on the Continent is rendered difficult because it is hard to obtain a clear picture of what is going on. We long to see a great revival break out, and reports such as those of the great Evangelistic campaigns in Essen and elsewhere, the sudden pouring out of blessing on Baptist work, opened recently in *Marinha Grande* in Portugal, provide a strong stimulus to our hopes. But are these local victories a sign of a great advance all along the line? It is quite

possible that they are auguries of a mighty movement of the Spirit of God, and Christians all over the world praying for Europe can help to bring this about. A defeatist attitude is sheer unbelief. There was once an evangelist, who in his younger days had seen a wonderful outpouring of blessing, and who was asked by the writer whether he ever looked for those days to return. His reply was: "No I do not. I believe that the harvest is past, and that all we can do now is to glean." May God save us from such pessimism in this day of glorious opportunity.

—*R. Ingleby.*

SPAIN

Am thankful to say that we continue to be encouraged in the work here by being allowed to see the hand of God working in our midst. If the Lord will, we hope to have the joy of baptising a middle aged woman who was brought to the Lord in some special meetings held in Marin—a league from here—some time ago. She has been most assiduous in attending the meetings and manifests an earnest desire to be a true disciple and learn. We believe there are others also truly converted to God who will, in due course, ask for baptism. Our last baptisms were at the beginning of July. In other parts, too, the Lord is working, and men and women are being brought to Christ.

—*G. Condé.*

PALESTINE

There is a great demand for Bibles. Two or three weeks ago, I was sitting in the only Bible Shop we have in Jerusalem now, and was interested to see quite a number coming in for them, mostly in Hebrew. One customer bought twenty five complete Hebrew Bibles for one kibbutz (co-op-

erative colony) alone. This is encouraging.

The Rabbi held a meeting in Tel Aviv on the Day of Atonement, to which 200 came. He seems fearless, but pray that he may be kept in the narrow way, and not be sidetracked.

The prayer meeting held in my home coincided with the last day of the Feast of Tabernacles. There were consequently no buses, so I only expected half the usual number, but, to my amazement, almost the full number came, in spite of long walks. A missionary spoke, followed by a volume of prayer that made us all conscious of the presence of God in our midst.

—*E. Berstein.*

TRANSJORDAN

After much prayer we feel that we should move to the north of the country and help in the work already commenced there. I have been spending most of my time in that area with Mr. Dodsworth, and it is apparent that, not only is there a tremendous need, but also an open door for the Gospel in many villages. The town of Irbid is the centre for work in the north and our prayer is that if the Lord would have us reside there, then He will make a suitable house available for us. Rents have increased somewhat during the past year and most landlords are demanding a year's rent in advance, and, in any case, houses containing a room large enough for meetings are scarce. For these reasons it has not been possible to find a place. We are confident that the Lord is absolutely in control and we are fully aware that at the right time the place of His choice will be indicated to us. Please pray that we may be preserved from making any mistakes and that in all our ways our Lord will be honoured and glorified.

—*D. and M. Howell.*

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ—

"The Last Adam... a Quickening SPIRIT." The Second MAN... the LORD from Heaven." "The HEAVENLY (ONE)." (1 Cor. 15. 45-49).

by H. E. MARSOM, Bristol.

"In Adam" or "In CHRIST."

WE read in 1 Cor. 15. 22, "For as in Adam all die, even so in CHRIST shall all be made alive." This reveals the two totally different conditions in which men stand before GOD. We enter into the great family of the human race by natural birth. By this we are all brought into the same relationship with our mutual fore-father Adam, the head of the human race; like Seth of old we are all born "in his (Adam's) own likeness, after his image": that is the likeness and image of fallen Man. (Gen. 5. 3). We cannot possibly deny this relationship, we are all "by nature the children of wrath, even as others" (Eph. 2. 3). This inescapable relationship to the first man Adam, causes us to all stand before GOD "in Adam". But when, by sovereign grace we are born of GOD, we are then brought into such vital relationship to, and union with CHRIST that we actually become "members of His Body": we are "in CHRIST"! Now "if any man be in CHRIST, he is a new creature, (or creation)" (Eph. 5. 30; 2 Cor. 5. 17). The new birth brings the person into relationship with "the Last Adam", the Head of the New Creation; the Second MAN, even the LORD from Heaven: so that GOD sees them no longer as "in Adam"; but as "in CHRIST".

Adam a type of CHRIST.

In Rom. 5. 14, we are told that the first man Adam "was a figure of Him that was to come"; that is, of the Second MAN, CHRIST, the

Last Adam. In the following verses, Rom. 5. 15-19, R.V., this "figure" is shown to be expressed in the wonderful way in which one act of the first Adam affected the whole race of men springing from him the head of the human family; while in like manner, the whole family of the redeemed, are affected by one act of the Last Adam, the Head of the New Creation. The whole passage shows that this was not so much so by comparison as by contrast, inasmuch as the one act of Adam brought in condemnation, and death; while the one act of CHRIST brings in justification and life. In the case of Adam, "through the one Man's disobedience, the many were made sinners"; and "the judgement came of one unto condemnation". For "by the trespass of the one the many died", as "through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned": for "by the trespass of the one, death reigned through the one"; and "through one trespass the judgement came unto all men to condemnation." Consequently, as stated in 1 Cor. 15. 22, "In Adam all die". But in the case of CHRIST, the Last Adam, in most striking comparison, and yet glorious contrast we learn that "through the obedience of the ONE", (when He was obedient unto death, even the death of the cross; cp. Phil. 2. 8 with John 10. 17, 18; 14. 31), shall "the many be made righteous"; as "the grace of GOD, and the Gift by the grace of the ONE MAN,

JESUS CHRIST, abounds unto the many": for "through one act of righteousness the free Gift came unto all men to justification of life". "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the Gift of righteousness reign in life through the ONE, even JESUS CHRIST." Consequently, as stated in 1 Cor. 15. 22, "For as in Adam all die, even so in CHRIST shall all be made alive." Yes, the first Adam was a figure of the Last Adam; but how incomparably does the Last Adam transcend the first in glory! We should connect the first "all" in 1 Cor. 15. 22, with the whole human family related to the first man Adam; but the second "all" with the whole redeemed family of GOD, with those related to the Second MAN, the Last Adam; Who is the Head of the New Creation: those mentioned in Heb. 2. 13; John 17. 2, 6; 2 Cor. 5. 17.

The first Adam only became "a living soul", and, alas, it was true of him, "the soul that sinneth it shall die"; and not only did *he* die, but through him sin entered into the world and death by sin; but how glorious is the contrast in the Last Adam, Who became a Life-Giving SPIRIT! We must connect this statement with John 5. 21; 6. 33, 57, 63, 68; 10. 28; 20. 22; Rom. 8. 2, 10, 11. And this Last Adam is the Second MAN, the LORD from Heaven, the HEAVENLY (ONE) (1 Cor. 15. 45-49). We must understand this word "second" here in the light of its use in Heb. 8. 7 and 10. 9, where it definitely implies that which is *better* than,

and which *supersedes* the first. The Second MAN is incomparably better than, and He supersedes the first man who so sadly failed to fulfil the responsibilities and privileges conferred upon him by GOD as recorded in Psa. 8. 4-8; but which will be perfectly fulfilled in the Second MAN (Heb. 2. 6-10; Isa. 11. 4-9; 1 Cor. 15. 25-27).

"The Second MAN is the LORD *from Heaven*" (1 Cor. 15. 47), in striking contrast to Adam, the first man who was "*of the earth, earthy*": for his name, Adam, is a Hebrew word very frequently translated "man" or "men", and has evidently a special reference to the fact that man—Adam, was formed "*of the dust of the ground*" (Gen. 2. 7; 3. 19, 23), consequently "the first man is *of the earth, earthy*": while just as truly the Second MAN, the LORD from Heaven is *Heavenly*. Therefore, "as is the earthy, (Adam the first), such are they also who are earthy (all who are still "in Adam"): and as is the HEAVENLY (the Second MAN, the LORD from Heaven), such are they also that are heavenly (all who are now "in CHRIST"). "And as we have borne the image of the earthy, (being born after the image of the first man, earthy—Gen. 5. 3), we shall also bear the image of the HEAVENLY (the LORD from Heaven—1 Cor. 15. 49)) This will take place when "we shall all be changed. . . and the dead shall be raised incorruptible"; when that which was sown a natural body, is raised a spiritual body; conformed to the image of GOD'S SON: made to be "like Him, for we shall see Him as He is." 1 Cor. 15. 44-53; Rom. 8. 29; 1 John 3. 2.

ERRATUM—In November issue a line was omitted after line ten in the first paragraph:—"letter, the end of that alphabet. We know how the expression".

The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr Andrew Borland M.A., 1 Muir Drive, Irvine.

Questions may be sent to Mr W. Rodgers, 17 Market Street, Omagh, Co. Tyrone, N. Ireland. Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington Surrey, or direct to the publishers.

QUESTION A.

Will our church testimony to-day determine our sphere and ministry in the Church which is His Body later?

ANSWER A.

The Church, which is the body of Christ, is a unique thing, and those who are in it have the highest privilege of all of God's people throughout the ages. But "sphere and ministry . . . later" is a matter of reward and is contingent, not on our church position, but on our personal faithfulness to the Word of God and loyalty to the Person of Christ. We cannot lose our position in the body, but we may lose our reward in the Kingdom. Faithfulness in the present time would embody the holding fast of those principles which are distinctive to the present dispensation, and adherence to those ways relative to local assemblies which are set out in the Scriptures. Doing this will result in the believer being rewarded in the Kingdom.

The questioner asks, in his letter to me, "Would not the reward of such ministry (i.e., keeping to the pattern for churches) be known by the place filled in that permanent Church, built by the Lord?" To this the answer is negative: our place in the Church, now or later, is all of grace and not of reward. Our position of responsibility, however, in the Kingdom is a matter of reward. It will help if we remember that the Church is in the Kingdom, but the Kingdom is a wider thing than the Church.—E.W.R.

QUESTION B.

Does Satan accuse the believers before God to-day?

ANSWER B.

In the absence of a specific scripture making the assertion that the Devil in the present day accuses the saints before God it is not possible to say that he does. But other scriptures shed some light on the matter.

In Rev. 12. 10 he is described as "the accuser of our brethren", and though these are undoubtedly saints of a period subsequent to the Rapture of the Church, the principle involved is the same. If Satan can accuse them he can accuse us. The success of the accusation is altogether another matter. These saints overcome him in exactly the same way as we could, viz, by the blood of the Lamb which is the valid answer to any such charge.

Romans 8. 33 which the questioner cites does not help in this matter. It is a question raised in order to show the secure legal position in which the believer now stands: no effective charge can be brought. This passage does not assert

that none will be brought, but it affirms the fact that none could be brought successfully.

Job was the victim of an accusation before God by Satan: he attributed evil motives to him, asserting that he did not serve God for nought. His material advantages received from God were, it was alleged, the cause of his serving God: if they were withdrawn Job would soon be seen in his true colours. The truth or otherwise of that accusation is revealed by the rest of that book that goes under his name.

Zechariah chapter three shows Satanic accusation against Joshua the high priest.

Thus it is seen that in Old Testament times Satan accused the saints: and that later on he will do the same. All that can be said as to the present time is that no specific scripture affirms that he accuses present-day believers, though there would appear to be no reason to believe that he does not.

The questioner suggests that the triumph of the cross makes all the difference to the saints to-day, but this triumph affects all saints: it is not a benefit restricted to the Church alone.

To sum up: Satan is described as "the accuser of our brethren": it is a participial name: it describes what he is. Thank God, no success can attend his accusations of any of God's people. The blood is their effective plea.—E.W.R.

QUESTION C.

Will you kindly give the Scriptural authority for denouncing the art of "magic" as is called "conjuring"? Is it right for a Christian to practice this?

ANSWER C.

The very insertion of the words "is it right?" indicates the questioner has a doubt. Romans 14. 23 will help him as to doubtful things: they should be left alone.

"Magic" is explained in the dictionary as being "the art of producing effects by superhuman means, as by spiritual beings or the occult powers of nature: sorcery: enchantment: necromancy". This is, of course, its extreme form and the questioner surely can have no doubt whatsoever that the scriptures forbid these things with severe penalties.

If he alludes to legerdemain (that is, tricks by sleight of hand) then it becomes a question of spiritual sense. If he feels that this, in the simplest forms, is apt to encourage observers into the deeper forms and lead on to forbidden ground, then he is best advised to leave it alone. Simple harmless tricks cause fun and perhaps do little harm: but if they are springs from which sore evils may arise they are best eschewed.—E.W.R.

The Lord's Work and Workers

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

ABINGER: Village Hall. Dec. 2 at 6.15. J. H. Stringer.

ALDERSHOT: Park Hall, Lower Farnham Rd. Dec. 2 at 6.45. R. Scammell.

BIRKENHEAD: Park Hall, High Transmere. Dec. 2. S.S. Workers, F. F. Bruce, E. W. Crabb.

BOURNEMOUTH: Norwich Ave. Hall. Dec. 2 at 7. J. Weston.

BURNT OAK: Woodcroft Hall. Dec. 2 at 7. N. R. Doling.

FAREHAM: Church House, West St. Dec. 2. J. H. Large.

LEEDS: Gospel Hall, Fenton St. Dec. 2 at 7.30. E. W. Jones.

LITTLEHAMPTON: Argyll Hall, Surrey St. Dec. 2 at 7. F. Ellicott.

LIVERPOOL: Picton Hall, at 7. Dec. 2. A. Hale; 9, J. Alcock; 16, W. Ainslie; 23, W. McNeil; 30, G. E. Harpur.

NOTTINGHAM: Clumber Hall, High Cross St. Dec. 2 at 6.30. V. Cirel. Dec. 26 at 3 and 6, H. St. John and others.

STAINES: Hale St. Hall. Dec. 2 at 6.45. A. L. Lake.

TRENT VALE: Dec. 2 at 6.45. E. Turner.

WELLING: Gospel Hall, Station Approach. Dec. 2 at 3.30 and 6. G. E. Harpur, F. N. Martin, F. A. Tatford.

EAST SHEEN: Sheen Hall, Upper Richmond Rd. Dec. 9 at 6.30. H. Lowman.

GREENWICH: King George St. Hall. Dec. 9 at 3.45 and 6.15. W. Crawford, A. Fallaize, W. W. Vellacott.

HOVE: Rutland Hall, Rutland Rd. Dec. 9 at 3.45 and 6. F. W. Bradbury, R. S. Code.

LEICESTER: York St. Hall. Dec. 9 at 6.45. G. Gaunt.

NEWTON ABBOT: Prospect Hall, Torquay Rd. Dec. 9 at 7. F. A. Tatford.

SWINDON: Regent Hall. Dec. 9 at 7. R. Scammell.

WALLINGTON: Ross Rd. Hall. Dec. 9 at 6.30. F. McConnell.

BURTON: Wooden Room, Watmore Rd. Dec. 16.

CARSHALTON BEECHES: Chiltern Hall, Chiltern Rd. Dec. 16 at 6.30. E. W. Gosden.

CATFORD: Glenfarg Hall. Dec. 16 at 6.30. F. W. Challis.

NORTH HARROW: Elmfield Hall, Imperial Drive. Dec. 16 at 6.30. G. C. D. Howley.

PORTSMOUTH: Gospel Hall, Copnor Rd. Dec. 16 at 6.30. T. G. Moore.

WINDSOR: Gospel Hall, Garfield Place. Dec. 16 at 6.30. J. Clare.

HOLBORN: Kingsway Hall, Kingsway. Dec. 29 at 6. Missionary P.M.

MANCHESTER: Hope Hall, Ardwick Green. Dec. 20 at 7.30. Jan. 1 at 10.30 (brethren only), 2.30 and 6. C. H. Darch, A. Fallaize, H. Steedman.

CARDIFF: Adamsdown Gospel Hall. Jan. 6 at 3 and 6.15. J. Dagleish, E. H. Grant, W. A. Norris.

HIGHGATE: Cholmeley Hall Diamond Jubilee. Jan. 13 at 4 and 6.30. M. Goodman, H. Lacey, and others connected with assembly in earlier years.

BURNT OAK: Woodcroft Hall. Jan. 20 at 3.30 and 5.45. F. F. Bruce, M. Goodman, C. G. Smith.

CARDIFF: at 7. Dec. 2, A. Pickering; 9, G. Brealey; 16, Dr. S. Short.

SWANSEA: Ebenezer Gospel Hall, Gors Rd. Dec. 2 at 7. W. Ward. Gospel St. Hall, Dec. 9 at 7.30. C. G. Smith.

NORTH SHIELDS: Gospel Hall, Waterville Rd. Jan. 1 at 3 and 6. S. Capie, R. Scott.

CARLISLE: Hebron Hall, Jan. 1 at 2.30. A. M. S. Gooding, R. D. Johnston, J. M. Shaw.

SCOTLAND: FORTHCOMING (D.V.).

MAYBOLE: Gospel Hall, 7 p.m. Dec. 2, W. D. Whitelaw; 9, W. B. Beggs; 16, A. M. S. Gooding; 23, J. Campbell.

GLASGOW: St. George's Tron Church, Buchanan St., at 7. Dec. 2, Dr. J. & Dr. W. Naismith; Dec. 9, D. Craig; Dec. 16, J. Ellison; 23, T. J. Smith; Jan. 6, G. C. D. Howley; 13, G. Harpur; 27, E. Barker.

New Year Conferences.

ABERDEEN: in Gilcomston Church, Jan. 1 and 2, at 11, 3, and 7; Jan. 3 in Hebron Hall at 7. A. H. Abrahams, E. Barker, S. Jardine, F. Tatford, F. Butcher, C. E. Stokes.

AIRDRIE: in Town Hall, Jan. 1 from 11 till 4. J. Lightbody, J. Currie, H. Scott, P. Murray.

AYR: in Town Hall, Jan. 1 from 2 till 6.30. A. Greenwood, E. Lewis, G. Harpur, J. McCalman.

BLANTYRE: Bethany Hall, Jan. 1 at 11. H. Bell, D. Cargill, D. Haxton.

DUMFRIES: Bethany Hall, Buccleuch St., Jan. 1 at 11.30. W. Gaw, Wallace Lee, T. Landles.

DUNDEE: Hermon Hall, Jan. 1 at 11. E. Barker, S. V. Scott-Mitchell, J. Cuthbertson.

EDINBURGH: in Highland Church, Cambridge St. (next Usher Hall), Jan. 1 at 11. Dr. A. T. Duncan, H. Lacey, J. R. Rollo, Dr. Latimer Short.

GLASGOW: Plantation Assembly, Annual, in White Memorial Hall, 7 Portman St., Paisley Rd. Toll. Jan. 1, 11—5. Ministering brethren expected.

GRANGEMOUTH: in Town Hall, Jan. 1 at 2. W. J. Brown, Jas. Malcolm, W. D. Whitelaw, A. C. McGregor.

KILMARNOCK: Central Hall, Jan. 1 at 12 noon. G. C. D. Howley, G. Harpur, J. Hislop, D. Haxton.

KIRKCALDY: in Beveridge Hall, Jan. 1 at 2. Spencer Thomas, Dr. W. Lindsay, H. Lacey, R. Cumming.

MOTHERWELL: in Town Hall, Jan. 1 at 11. G. C. D. Howley, D. McKinnon, H. P. Barker, D. Hynd.

STRANRAER: Jan. 1 at 12 noon, in Town Hall. J. Phillips, J. Anderson, Mr. Bathgate.

AUCHINLECK: Jan. 2 at 11. G. C. D. Howley, R. Scott, C. McMillan, J. Currie.

GLASGOW: Elim Hall; Postal Workers. Jan. 2 at 6.45. G. C. D. Howley.

KILBIRNIE: in Walker Memorial Hall, Jan. 2 at 12.30. A. Greenwood, G. Harpur, J. Lightbody, J. R. Rollo.

LARKHALL: in Hebron Hall and overflow in Congregational Church, on Jan. 2 at 11. J. M. Shaw, H. Bell, W. F. Naismith, Dr. Lindsay, W. Prentice.

PRESTWICK: in Town Hall, Jan. 2 at 2. P. Ruoff, G. Harpur, R. Scott, J. Hunter.

WHITBURN: in Welfare Hall, Jan. 2 at 11.30. D. Haxton, D. Craig, W. Norris, R. McPike.

NEWMILNS: in Morton Mall, Jan. 3 at 2.45. J. M. Shaw, E. Lewis, R. Scott, J. Campbell.

ARMADALE: in Gospel Hall, Jan. 6 at 3. J. Feely, J. Barker, R. Burt, W. P. Foster.

RUTHERGLEN: in Baptist Church Hall, Jan. 27 at 3.15. J. Cuthbertson, A. P. Campbell, J. Currie, W. Prentice.

IRELAND: REPORTS.

A. E. WARD in Apsley Hall, Belfast, with blessing.

S. JARDINE in Finaghy Hall, Belfast, has also had blessing.

H. BAILIE & W. BUNTING continue in Cragagh Hall, Belfast, with interest.

H. PAISLEY is finding encouragement in Ebenezer Hall, Bangor.

T. H. LYTTLE had well attended Bible Readings at Glengormley.

D. WALKER has made a start in Lisburn.

C. D. FLEMING has commenced meetings in Edenderry, near Belfast.

J. & J. G. HUTCHINSON have had conversions at Newry.

F. BINGHAM had blessing at Ahorey. Has now opened up at Lessans.

A. COOKE has gone to Limavady for special effort.

J. WELLS having good meetings at Ballymacashon.

T. W. BALL getting the people in Cookstown.

E. ALLEN at Clones—no easy spot.

R. CURRAN is being helped of God at Annaborough in spite of opposition.

R. BEATTIE near Dromore, Co. Tyrone.

R. HULL continues at Ashfield.

W. JOHNSTON has had conversions at Lisnaget.

E. HILL in Bandon and Cork during December.

W. MCCracken & A. McSHANE at Granshaw.

T. AYRE and others having some interest at Greyabbey.

T. WALLACE & T. McKELVEY are having good meetings with conversions at Bleary.

R. CRAIG & S. WISHART have finished cottage meetings near Ballinamallard, now in Portable Hall in Clogher Valley District, with good interest.

J. FLANIGAN & S. W. LEWIS continuing with blessing in portable hall pitched at Whitecross, Co. Donegal.

T. GRAHAM & R. PEACOCK having large meetings in the Broadmills Orange Hall, with blessing to both saint and sinner.

Conferences:

DUNDESSERT: Oct. 21. Not large; helpful ministry by brethren Bunting, McCracken, Duff, Hill, Bailie, and Wells.

BALLYMACASHON: Oct. 28. Searching messages from H. Bailie, W. Bunting, and E. Allen.

GLENANNE: Nov. 8. Smaller than usual, ministry by W. McCracken, E. Allen, J. Hutchinson, J. Geddis, and W. Johnston. A good meeting.

TULLYLAGAN: Nov. 8. A helpful meeting. Brethren Rodgers, (D. L.) Craig, (D.) Craig, Wills, Alexander, Cooke, and McShane shared the ministry.

"WITH CHRIST."

JAMES R. DIACK passed to be "with Christ" on Nov. 11, aged 82, at Belfast. He was saved at Glasgow Green almost 60 years ago and then dedicated his life to the ministry of the Word and Gospel, which was ever with rare ability, sincerity, and the power of the Spirit. He arrived in Ulster about 55 years ago, and many thank God for salvation and blessing through him. He had a profound knowledge of the Scriptures, but was of a humble and retiring disposition and often preferred the unseen manual service at conferences. He was in great demand in times of bereavement, his great heart of sympathy brought comfort and consolation to all. "A prince and a great man has fallen"—"whose faith follow".

Large funeral at Dundonald Cemetery, Belfast. Services conducted by brethren Campbell and Bailie.

Mrs. DAVID SMART, Burnbank, on Oct. 23, aged 80. For many years in assembly. Bore a bright testimony.

DAVID MALCOLM, Loanhead, on Oct. 25, aged 78. Saved 61 years. For over 50 years, as an inspiring leader and an enthusiastic worker, he served the Lord and the local assembly. Esteemed by saints and sinners for his uprightness of character, and consistent testimony. His wise counsel will be greatly missed.

JAMES HAY, on Oct. 16, aged 82. Saved 62 years ago. Formerly of Greenock and Port Glasgow, and for 30 years in Gourrock until 8 months ago when he retired to Johnshaven. Helped in building at Greenock the boat used by Dan. Crawford. A faithful and consistent brother with a heart for the Lord's work and workers.

Mrs. DAISY MAHAFFY, (formerly Bustard), of Newtonstewart, Co. Tyrone, on Oct. 30. A steady, consistent member of the assembly there since its beginning, and previously of Ardstraw assembly.

Miss HILDA MARTIN, Belfast, on Oct. 29. Saved 40 years, a daughter of the late Sam Martin.

Mrs. MARION GOLD, on Oct. 2, aged 54. In Bridgend Hall Assembly, Hurl-

ford. Converted early in life. Will be greatly missed.

JAMES ECKLEY, Ashfield, on Oct. 26, in his 81st year. A beloved brother, given to hospitality. Will be greatly missed.

Mrs. JEANNIE STEWART, widow of Joseph Stewart, Evangelist. Saved in 1901 at meetings in Ballymena through the late Dr. Matthews. In assembly fellowship at Crosskeys until 1914, since then in Ballymena. An outstanding example of grace, patience, and steady faith. Highly esteemed, a true helpmate, a good mother, "a succourer of many", and one whose life and testimony is a pattern for all. Messrs A. Buick, J. Hamill, T. Wallace, and D. L. Craig took part at the funeral, which was attended by a large and representative company.

Mrs. MARY LAW, Glasgow, on Oct. 31, aged 83. In Plantation Assembly almost 27 years. A patient sufferer, a godly and consistent sister, will be much missed.

JOHN REID, Irvine, on Nov. 13, aged 74. Associated with Irvine Assembly for 45 years. A faithful brother.

Miss TILLIE WISEMAN, daughter of the late Patrick Wiseman, Ballywatermoy. In happy assembly fellowship there and later in Ballymena for over 60 years. Her practical missionary interest has been a source of encouragement to many of the Lord's servants

during her long and useful life. The need of all in suffering and in service ever found in her a very ready response. Of her it can be truly said, "whose faith follow".

R. LAURISTON, Redcar, in his 91st year. Saved in early life and in assembly fellowship for about 70 years. Since 1920 he devoted himself to the ministry of the Word and preaching of the gospel, mostly in N.E. England. His wise counsel and shepherd care will be greatly missed.

WANTS, ADDRESSES, Etc.

WORKER in INDIA desires set of Alexander McLaren's Expository Works. Send full particulars of any on offer to Believer's Magazine Office, Sturrock St., Kilmarnock.

CHRISTIAN Fellowship Coach Tours of English and Scottish beauty spots have been arranged in conjunction with Southfield Hotels. Details from Robert Logan, Southfield, Girvan.

BELIEVER'S Magazine Volumes: Would any reader having, or knowing of old volumes for disposal kindly quote their price for the following years—1894, 95, 97, and 98, also the later volumes Nos. 1, 3, 4. Box 2510, Believer's Magazine Office, Sturrock St., Kilmarnock.

BALLYMENA: A new assembly has commenced in Waring St., Harryville, Ballymena, in full fellowship with parent assembly in Wellington St. Correspondent: Robt. Beggs, 105 Broughshane St., Ballymena, N.I.

LORD'S WORK FUND

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

October:

25—Bute Hall Sisters,									
Prestwick	—	—	—	—	—	—	—	—	—
Knockbracken A.	—	—	—	—	—	—	—	—	—
27—Plantation A. Glasgow	—	—	—	—	—	—	—	—	—
Windsor A. Belfast	—	—	—	—	—	—	—	—	—
J.A.	—	—	—	—	—	—	—	—	—
30—G.M.	—	—	—	—	—	—	—	—	—
G.V.	—	—	—	—	—	—	—	—	—

November:

2—G.W.F.	—	—	—	—	—	—	—	—	—
6—Ballymena A.	—	—	—	—	—	—	—	—	—
L.McC.	—	—	—	—	—	—	—	—	—
George St. A. Weymouth	—	—	—	—	—	—	—	—	—
8—Bethany Hall, Dumfries	—	—	—	—	—	—	—	—	—
10—T.McC.	—	—	—	—	—	—	—	—	—
J.P.	—	—	—	—	—	—	—	—	—
Kilmore A.	—	—	—	—	—	—	—	—	—
A.B.	—	—	—	—	—	—	—	—	—
14—E.T.	—	—	—	—	—	—	—	—	—
16—Bellshill A.	—	—	—	—	—	—	—	—	—
M.M.	—	—	—	—	—	—	—	—	—
20—Mr. & Mrs. W.E.U.	—	—	—	—	—	—	—	—	—
Mrs. J.N., Coalhurst	—	—	—	—	—	—	—	—	—
J.A.	—	—	—	—	—	—	—	—	—
M.B.	—	—	—	—	—	—	—	—	—

£298 15 9

For Needy Saints and Relief in War-stricken Lands, through Elder Brethren and Labourers in the Field.

November:

6—Westbank A., Canada	—	—	—	—	—	—	—	—	—
20—Mrs. J.N., Coalhurst	—	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—	—

£21 13 —

Office Expenses, Bank Charges, and other Incidentals in transferring Funds.

October:

24—Larkhill G/H Liverpool	—	—	—	—	—	—	—	—	—
25—Knockbracken A.	—	—	—	—	—	—	—	—	—
27—Plantation A. Glasgow	—	—	—	—	—	—	—	—	—
Windsor A. Belfast	—	—	—	—	—	—	—	—	—
30—G.V.	—	—	—	—	—	—	—	—	—

November:

6—Westbank A. Canada	—	—	—	—	—	—	—	—	—
8—Bethany Hall, Dumfries	—	—	—	—	—	—	—	—	—
10—Mr. C.	—	—	—	—	—	—	—	—	—
J.P.	—	—	—	—	—	—	—	—	—
Kilmore A.	—	—	—	—	—	—	—	—	—
16—Bellshill A.	—	—	—	—	—	—	—	—	—
20—Mr. & Mrs. W.E.U.	—	—	—	—	—	—	—	—	—
G.W.	—	—	—	—	—	—	—	—	—

£4 16 6

KNOCKSHINNOCH COLLIERY DISASTER FUND.—In view of the liberal response of the Lord's People to the above fund, the brethren of New Cumnock Assemblies ask that intimation be made that the fund be now closed. Grateful thanks is due to all who generously extended fellowship, and a report will be circulated to each donor. Total contributions to date: £1602 9s. 9d.