

FACING FACTS

by THE EDITOR.



"FACTS are chiefs that winna ding," was the Scottish poet's way of stating that no amount of sophistry and ill-informed argument can rout an array of ascertained truth. And facts, when faced, are sometimes ugly reminders that it is easy to live in a fool's paradise, pretending that all is well, when the contrary is evident to an unprejudiced critic. It is unwise in the extreme to shut one's eyes to such a state of affairs. Perhaps as assemblies of the Lord's people we have been guilty of acting like the proverbial ostrich, a course of action that leads to inevitable disaster.

WE may pretend that all is well. But is all well? Certain facts are patent to most, and are doubtless giving concern to some who have the well-being of the assemblies at heart. Reduced attendances at meetings are not wholly attributable to war conditions. These conditions have merely precipitated a state of affairs beginning to manifest itself in many places prior to the outbreak of war. The numbers attending prayer-meetings were on the wane. Gospel meetings, for the most part, were in a similar state of decline. Fewer conversions were being registered in most localities, while attendances at Sunday Schools were not on the upgrade. There may have been heartening exceptions, but, on the whole, the outlook was far from encouraging.

THERE was declension in another direction. Less concern was being evinced for the distinctive testimony of the assemblies. Many were eager to compromise the situation, frequently fraternising with those whose beliefs and practices run contradictory to the principles for which the assemblies stand. In most places there was an easy-going condonation of those who sought service in such "outside spheres." Positive ministry along church lines was conspicuous by its absence; or else there was failure to follow in their logical implicates the truths taught so plainly in certain New Testament epistles. The rising generation was almost entirely ignorant of distinctions held tenaciously by former generations of Christians gathering after a New Testament fashion.

IS there not a cause? Has there not been a gradual drift to looser ways because of looser thinking and less studied attention to certain sections of the New Testament? As a result there is a superficial understanding of the assembly position, but no unshakable conviction that the assemblies exist as a protest against the ecclesiastical traditions of some and the free-lance proclivities of others. Is it touching a weak spot in our testimony when it is declared that both in our written and oral ministry there is a tendency to a spirit of latitudinarianism that blandly covers up an attempt to compromise the truth recovered a century and a quarter ago? The systematic building up of assemblies on church truth has not been much in evidence either in weekly ministry meetings or in conference gatherings. Is it not a just criticism to say that the gradual growth of assemblies for three generations was due to the grasp that the members had of the principles for which they contended, and that the marked decline in many places may be traceable, in some degree at least, to departure from the original position? Members of assemblies who have no conviction about anything cannot profess enthusiasm or evince the spirit of sacrifice. For three generations men and women, fired with zeal for the truth, lived for their local assemblies, considering it both a privilege and a duty to maintain the testimony by their presence at as many gatherings as was convenient for them. Is that the spirit of this generation? We trow not.

Loved: Cleansed: and much more.

by W. W. Fereday.

JOHN was by no means unhappy, although he was an exile in the Isle of Patmos; indeed, his heart was filled with joy. It was painful to be separated from his brethren, and to be checked in his long-loved ministry of the Word, but he still had Christ, and that sufficed. The knowledge that he was not in exile as an evil-doer, but "for the Word of God and for the testimony of Jesus Christ" (Rev. 1. 9) was to his soul like the tree that Moses cast into the waters of Marah, which made them sweet (Exod. 15. 25).

What a Lord's Day John had in that lonely isle! The Son of Man came to him, and not only gave him needed messages for certain assemblies in Asia, but also unrolled before him all the great visions of the Apocalypse. He was thus privileged to behold, in advance, the final overthrow of every form of evil; the passing away of the present scene, so marred by sin; and the introduction of new heavens and a new earth wherein righteousness will abide for ever.

I.

It is the exile's outburst of praise in Rev. 1. 5-6 that is before us just now. The Lord's threefold presentation of Himself as in verse 5 drew it forth. "The faithful witness, the first-begotten of the dead, and the Prince of the kings of the earth." These are not the characters in which Christians specifically know Him. The Lord did not say, "Head of His body, the Church," "the great High Priest," and "Advocate with the Father." But any presentation of Christ strikes a chord in the hearts of those who love Him; hence the outburst, "Unto Him who loves us, and has washed us from our sins in His blood, and made us a kingdom, priests to His God and Father: to Him be the glory and the might of the ages of ages. Amen." (Darby's Translation). To this we would all add our own fervent "Amen and Amen."

If all "who profess and call themselves Christians" could enter into the sweetness and fulness of these words, a spiritual revolution would result from end to end of Christendom. "To Him who loves us": present tense (not as in Authorised version). He loved us when He suffered upon Calvary's tree; He loves us still now that He is glorified on high. The present tense should also be read in Deut. 33. 3, where Moses is speaking of Jehovah and Israel: "Yea, He loveth the people." Nothing that can ever arise will affect this. Divine love is sovereign, unchangeable, and eternal. Yet how many truly born-again souls would tremble to say, "He loveth us." Self-occupation makes them wonder whether some day He may weary of them, and cast them aside as no longer worthy of His interest and care. Oh, that the Gospel of the grace of God were everywhere fully preached, and everywhere fully enjoyed! Doubting souls are all the time looking at self, not at Christ; and they are in reality under law rather than under grace. Where uncertainty thus afflicts the soul, there can be no proper affections God-ward; worship is restrained, and the whole character of the walk is lowered. Imagine a home in which the wife is never sure of her husband's love, and lives in perpetual fear that he may some day cast her off; true happiness in such a case is impossible, and the behaviour that results from known and enjoyed relationship can never be. Dread, not love, would characterize such a home. Is not this pretty much where many believers stand in relation to God and Christ? Oh, the joy of knowing that God loved us, and that the Saviour loved us, when there was nothing in us to love; when, indeed, we were "living in malice and envy, hateful, and hating one another" (Titus 3. 3), and provided for us a

great salvation, full and free, and that we are now firmly entrenched in the divine affections, loved with everlasting love! (Jer. 31. 3).

II.

Not only "loved," but "washed." The change to "loosed" in the Revised Version is without sufficient authority. Present tense for love; past tense for washed. The washing was once for all—it can never be repeated; the love is continuous and eternal. Every Christian has experienced two washings: by water and by blood. "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood" (1 John 5. 6). As the result of the cleansing by water, the Christian is "clean every whit" (John 13. 10). In virtue of the blood He stands perfected forever (Heb. 10. 14). Cleansing by water takes place at New Birth, which is viewed in John 13. 10 and 3. 5 as a moral purification. Sin becomes henceforward abhorrent, and holiness a matter of deep desire. Cleansing by water is God's provision for what we were, as born into the world foul by nature; cleansing by blood has cleared our consciences of the burden of all our sins. The blood of Christ has purged our consciences that we may serve the living God (Heb. 9. 14). The Spirit's application of the Word of God effects the cleansing by water; the gracious application to us of the virtue of the blood of Christ delivers us "from an evil conscience" concerning all that we have done. Thus all our evil has been divinely judged and cleared away, and every Christian should be in the joy of it, as John assuredly was when he burst forth into praise that Lord's Day in Patmos. Yet many pious souls are willing to sing:—

Then, O my Lord, prepare
My soul for that great day:
Oh, wash me in Thy precious blood,
And take my sins away!

How must this sound in His holy ear?

III.

Thus He loves us, and has cleansed us. He has also "made us a Kingdom." It is important to understand this. A kingdom is not a promiscuous collection of nomads, but an organised community under the authority of a specified sovereign, to whom allegiance is due. It would be treason indeed to acknowledge allegiance to any other. Jehovah said to Israel when they reached Mount Sinai, "Ye shall be unto Me a kingdom" (Exod. 19. 6). They had not been delivered from Egyptian tyranny henceforward to run wild. Jehovah intended a theocracy; the nation—every member of it—being consciously under the benign rule of their Saviour-God. What a privilege, what an honour, could Israel have appreciated it!

Christians to-day constitute a kingdom. He has "made us a kingdom," says John. We have been rescued from our former wanderings, and placed under "the Son of the Father's love," into Whose hands the administration of the kingdom has been committed (Col. 1. 13). Shame upon us if we are ever restive under the rule of One Who is to us the personal expression of the Father's love!

This is a different kind of kingdom from that which John, with James his brother, had in mind when they asked the Lord to promise them right and left hand places in His kingdom (Matt. 20. 21). Their thought was purely carnal. They expected a territorial dominion (yet to be established), in which they desired to be honourably placed. The Lord forthwith spoke to them of His impending passion. John in Patmos had learned his lesson. No longer did he seek to be exalted above others; quite humbly he describes himself as "John, your brother and fellow-partaker in the tribulation and kingdom and patience in Jesus" (Rev. 1. 9). He now connects the kingdom, not with earthly glory, but with tribulation, which must be patiently endured until God's time

comes to say to the One at His right hand, "Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psa. 2. 8).

IV.

When Jehovah said to Israel at Sinai, "Ye shall be unto Me a kingdom," He added "of priests." His thought was every man equally near to Him, and happy in His presence. But there was a condition attached. "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation" (Exod. 19. 5-6). The divine "if" was fatal. Blessing that is dependent upon the faithfulness of flesh is never obtained, for "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8. 7-8). The blessing thus proposed to Israel not being obtainable, the tabernacle-system was established, with a priestly order having special privileges in relation to God.

But Peter—a member of the faulty nation—quotes some of Jehovah's expressions in the second chapter of his first Epistle, but without the ruinous "if." Christ having come, and redemption being now accomplished, every blessing rests upon a sure foundation for all who believe in His name. Hence Peter teaches us that we are "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," and "a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who has called us out of darkness into His marvellous light." "A holy priesthood," God-ward; "a royal priesthood," man-ward. It is this priceless privilege that John had in mind when he burst forth into praise in Rev. 1. 5-6.

Ever since redemption was accomplished, and Christ took His seat on high, and the Holy Spirit came down, Satan has diligently sought, with all the subtlety of which he is capable, to rob the children of God of all enjoyment of their priesthood. Christendom has fallen an easy prey to his devices; priesthoods abound, Roman, and Protestant, and believers in Jesus submit to them, and suffer them to intrude between their souls and God. If the eyes of the Lord's own were everywhere opened to this enormous evil, an immense wave of blessing would pass over the whole earth.

When John thought of the love, the cleansing, the kingdom, and the priesthood, he could not refrain from saying "to Him be glory and dominion for ever and ever, Amen." If Christ were not God, such language would be unsuitable as addressed to Him; but true faith, with God-taught knowledge of Christ, ever delights to say, with Thomas, "My Lord and my God" (John 20. 28). But at what a cost to Himself did He make all these blessings ours!

★ T · H · E P · O · T · T · E · R ★

I.

Oft when the spirit breaketh
Under some heavy care,
The Potter's finger maketh
A choicer vessel there.

II.

A Heart that feels thy sorrow
Asks for supreme control;
That some glad, bright to-morrow,
His touch may make thee whole.

III.

Trust thou that Heart so loving,
That wounded hand and scarred:
He is but gently proving
The vessel that was marred.

W. Montgomery.

John 17 ★ ★ ★ By E. T. L. Austen, S. Australia.

No. 1.—THE FAMILY ENTRANCE.

WHAT a mine of wealth this chapter is! It matters not from what angle approached. One that has yielded the writer much joy and profit is the division of the chapter into two parts:—

1.—Vv. 1-13. This section is intimate and personal, and may be looked upon as the **FAMILY** view. In it we move from depth of need to fulness of joy.

2.—Vv. 14-26. In this section is presented the **PUBLIC** or testimony view. Here we move from world hate to the Father's love. The former is individual, while the latter is of a collective character.

On no account miss the lesson at the threshold of the chapter. Carefully note just what the Lord is doing. His action conveys vital instruction which none of us can afford to miss. Drawing near into the presence of the One Who had sent Him, He is reporting to Him all that He had said and done. Specially does He refer to the things He had ministered to the disciples since they had gathered in the upper room. His ministry concerned "the glory of the Father" and "the Son" (ch. 13. 31), "the Father Himself, and His home" (ch. 14), the matter of enrichment, privilege, and responsibility (ch. 15), of sustentation (ch. 16), etc., etc. These matters now form a large part of His prayer. The disciples had but recently listened to His loving and faithful ministry; now they are privileged to hear Him lay it all before His Father, and seek, as only He knew how, His Father's rich blessing upon the service.

Happy indeed the servant who learns this lesson! Whether S.S. teacher, tract distributor, individual worker, or preacher, learn always to resort to His presence after as well as before any service. To the One Who sent you return a full and faithful report of your activities, seeking His blessing upon the service. Recount in detail all you have said and done. With exercised heart search, and, with perfect honesty, tell Him without hesitation your real motives and any reactions—perhaps shamefacedly having to tell Him of half-heartedness, selfseeking, self-pleasing, or self-satisfaction. Tell Him also of difficulties experienced, and of any indifference encountered—of any apparent interest, or acceptance. Give Him your unrestrained confidence, earnestly seeking that the service might be acceptable and to His glory. This prompt and sincere "follow-up" is a most important accessory to all service. Calling, as it does, for sincere exercise of heart and flawless honesty, it produces abounding joy, ever deepening intimacy, humility, rest of heart, unflinching freshness in service, and abundant blessing. Practice it. This example of the Lord is so important that I ask you to re-read this paragraph thoughtfully and prayerfully before proceeding.

ENTRANCE.

It is a portal through which there comes into view a new and glorious outlook. New birth is the one and only entrance—"Ye must be born again"—and He Who is the Door stands as the Giver of eternal life. It is open to all, and there is no other way. "He that heareth . . . and believeth . . . hath everlasting life" (5. 24). It is most decidedly for present possession and enjoyment. John always presents it as such. It is a "finished" work, and the believer starts where those under law, and all who are in any way working for salvation, vainly hope ultimately to attain. Oh, the joy of it! Once fearful and without standing before God; now secure in a living, loving, lasting, relationship. Once sinners afar off; now brought nigh. Once dead; now we live. Hallelujah!

He now makes known the cherished thought of His heart. It is that we should "know Him." Knowledge of a practical and intimate character is here indicated; and the measure of our real knowledge of Him is the measure of our actual growth. The scope of that knowledge

ranges surely from eternity, by way of Bethlehem, Calvary, and Olivet, to eternity. "He glorified God" on the earth and thus brought us understanding of God. He "finished the work" and so displayed to us the very heart of God. It is a knowledge learned only as the Holy Spirit takes of the things of Christ through the Word, and reveals them to our subject, waiting hearts.

The "outlook" embraces His presence at the right hand of God, as there He secures His glory in the loving subjection in this scene of His people's hearts to Himself. He is a faithful and merciful High Priest in things pertaining to God. The "outlook" is not exhausted until He has subjected to God all rule, authority, and power—in earth and in heaven—and then will the glory of God be fully secured. All this now opens to our enraptured gaze.

That God has "glorified Him, and will yet do so," will be fully apparent when the Son Himself shall be subject to Him Who put all things under Him, and God will be all in all. And we shall be there! Brought from the depths of sin and shame into holy, happy fellowship with God, His present thought is that we should have ever deepening enjoyment of our position; increasing appreciation of the worth and excellence of His blessed Son and His offices; our souls thrilling at the prospect of the final subjugation of all things to Him. At "the end of the road" we shall see His face and hear His voice; and that without a trace of fear, knowing that He will be for ever the same precious Saviour, Lord, and understanding Friend. How blessed an outlook!

"For Good." (Romans 8. 28-29)

★ ★ ★ ★ ★ By D. WEIR, Kilmarnock.

ARE things going against us? Have we reached the point when, Jacob-like, we say so. We should say, like Paul, all things work together for good to those who love God.

The "First-born," as in verse 29, is a title given to Christ in resurrection. Previous to this He was always referred to as "First-begotten." There is, therefore, a distinction between the glory which He had before the Cross and that which He has since the Cross. In His glory before the Cross He dwelt alone, but in His resurrection glory there are many brethren associated with Him. The emphasis is not now on the fact that He has come down to where we were, but rather on the fact that He is taking us up to where He is. He is not ashamed to call us brethren; yet, notwithstanding, we must ever remember that He is our LORD.

The context insists that in the entire life of every believer God has a plan or a definite work. The sculptor is a good illustration of that. With a rough block of stone or marble and with a mallet and chisel, with a blow here and a blow there, he brings forth what is in his mind. Yet even after his work is done it is a dead lifeless thing, despite all his skill. Not so with God, is it? He accomplishes His work on living material.

This work will be fully accomplished when Christ comes. But here and now the Holy Spirit is bringing out this plan, God's plan, to reveal Christ in us. It is the divine intention that Christ should be revealed in us day by day. Paul's great desire was to see Christ manifested in the mortal bodies of those he had been instrumental in saving. The context deals with

A THREEFOLD GROAN.

When Adam fell he dragged creation with him, and it has been a groaning one ever since. This, too, in spite of the fact that man by fine song and fair scene endeavours to drown it!

Even we ourselves groan because of suffering and humiliation and numerous other experiences each passing day. We groan for the day of our deliverance.

The Spirit, too, groans as He makes intercession for us.

But all things, the mallet and the chisel, are used to form in us the image of Christ.

With the same end in view a different means is used in 2 Cor. 3. 18. In Romans 8 God is using the ordinary affairs of life. In the passage in 2 Corinthians it is the Mirror, the Bible. Look on the best men in the Bible, certainly; but look on the Best Man, even Christ. This will produce a life to the glory of God, for we shall be changed into the same image. As we look we shall have spiritual discernment to discover that all things are working together for good.

Notes on 1 Corinthians by W. E. Vine, M.A.

Ch. 2. Verse 4.

And my speech, and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:—*logos*, translated "speech," most frequently rendered "word," here signifies discourse, referring to the manner of his setting forth the Gospel; "preaching" points to the contents of the message. The two might be rendered 'my preaching and my message.' The false wisdom which the Apostle disclaims consisted of the spurious arts of the rhetorician with its clever attempts at persuasion, which, however, lacked the value of real instruction. The faithful minister of the Word will studiously avoid the arts of mere rhetoric, the trick of appealing to his hearers with a view simply to have the gratification of evidences of their assent or applause. On the contrary, he will heed the exhortation, "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking, as it were oracles of God . . . that in all things God may be glorified through Jesus Christ" (1 Peter 4. 10, 11).

The word *apodeixis*, rendered "demonstration," is used here only in the New Testament; it lit. signifies a showing forth; it has the force of a proof, not an exhibition, but that which carries conviction, and that by the operation of the Holy Spirit (not here the human spirit) and the power thereby imparted to the speaker (not here referring to accompanying miracles or signs, which would require the plural).

The question is raised as to whether the construction is subjective, signifying 'the demonstration which comes of the Spirit and of power,' or objective, 'the demonstration which manifests the work of the Spirit and power.' The former is almost certainly the meaning. In 1 Thess. 1. 5 the opposite order is used, where the Apostle tells his readers that the Gospel he and his fellow missionaries preached came to them not "in word only," i.e., not merely as a statement of fact, "but also in power and in the Holy Ghost." There, as here, the definite article is absent in the original. But this does not justify the idea that the reference is to the human spirit. The absence of the article serves to stress the character of the power (i.e., the Holy Spirit's power in operation). Cp. Rom. 15. 19.

Verse 5

that your faith should not stand in the wisdom of men, but in the power of God.—this describes the purpose of God, not simply the Apostle's purpose in the method adopted in preaching. The preposition "in" indicates the sphere in which their faith had its root. It has been well said that what depends upon a clever argument is at the mercy of a cleverer argument. This is not so with faith, which is the outcome of the power of God; for that produces the experience not only of deliverance but of personal relationship with Him in whom faith is imposed.

NOTES on some ————— ★

Kings of Israel and Judah

★ ————— by Wm. Rodgers.

JEHOSHAPHAT'S VICTORY.

AMONGST the alliances into which Jehoshaphat entered with the kings of Northern Israel, we mentioned one in which he joined with Jehoram, son of Ahab, and with the king of Edom, to make war against Moab, a war during which the ill-assorted allies were brought to the verge of destruction (1 Kings 3. 4-27). It is a pleasant change when we turn from that event to one in 2 Chron. 20. 1-30, where we read of a previous war between the Moabites and Jehoshaphat, which took place just after Ahab's death, during the short reign of his first successor Ahaziah. The approximate time of its occurrence may be fixed by giving due attention to the "After this" with which the narrative begins in ver. 1, and to the other "After this" that follows it in ver. 35.

In this case the Moabites were definitely the aggressors; and it was they, and not Jehoshaphat, who had allies to strengthen them, for they had with them Ammonites and Edomites, and were already marching to attack him, before the king of Judah became

AWARE OF THE THREATENED DANGER.

The Moabites had been tributary to king Ahab, having probably been subdued by his father Omri; but at Ahab's death they had rebelled (2 Kings 1. 1); and their expedition against Jehoshaphat and Judah may have been planned in order that, by defeating him first, they might prevent him from giving aid (as indeed he afterwards did in 2 Kings 3) to his friends of Northern Israel in their effort to put the rebellion down.

Had Jehoshaphat been given time to make plans of his own, he would probably have sought Ahaziah's assistance; but the urgency of the need cast him directly upon God, with the result that signal deliverance was granted to him, and the record of it is here for our encouragement to-day. Seldom if ever in the history of battles was a victory gained so easily, for the king and his people had but to look on, while their enemies slaughtered one another.

An interesting feature of the story is Jehoshaphat's prayer in vv. 6-12. It is a much longer one than that of his father Asa under similar circumstances in ch. 14. 11, but is on the same lines, the main theme in each being that although we have no might of our own, God's power to deliver us is in no wise hindered by that.

In vv. 6-9 the king sets forth the grounds upon which his appeal is based. They are:—

- 1.—Thou art the God of our fathers, the all-powerful God who rulest over the nations (v. 6).
- 2.—Thou art our God, who didst drive out the inhabitants of this land, and gavest it to Thy people Israel (v. 7).
- 3.—This is the House which they built for Thy Name, and where Thou didst promise to hear and help when they cried to Thee (vv. 8, 9).

Then in vv. 10-12 he brings before the Lord the present need, in words which link themselves with each of the above pleas successively:—

- 1.—Some of those nations have now come against us (v. 10).
- 2.—They seek to cast us out from our inheritance (v. 11).
- 3.—We do now in this House cry to Thee, acknowledging—
That we have no might,
That we know not what to do,
That our eyes are upon Thee (v. 12).

Jehoshaphat and his people had

NOT LONG TO WAIT FOR AN ANSWER.

As they stood there before the Lord, His Spirit came upon one of their number to prophesy both their deliverance and the form it would take. And here we come to another remarkable feature in the narrative, the prominence given to the Levites in it. For it was Jahaziel, a Levite of the sons of Asaph, who was the chosen instrument to utter God's message, and it was, as, of course, might be expected, the Levites who led in praising the Lord, both then and during the march out to meet their enemies on the following morning.

They had shown their faithfulness to the Lord and to His worship after Jeroboam's rebellion, by leaving their possessions in other parts of the land and coming over to Judah (2 Chron. 11. 13, 14); yet Jehoshaphat appears to have been the first king after Solomon to give them their due place as ministers of the Sanctuary, and teachers of the people. He had sent them forth in the early part of his reign, with the Law of God in their hands, to instruct throughout the cities of Judah (ch. 17. 8, 9); and afterwards he had made some of them judges of the people (ch. 19. 8-11).

One result of Jehoshaphat's victory, mentioned in ver. 25, is that he and his people gathered "abundance of riches" from the spoils. Now we had already noted that even in the early days of his reign he had "riches in abundance" (ch. 17. 5), and that at a later period the same expression is again used of him (ch. 18. 1). One would have thought that, with the further addition now made, the king would have had more than enough. Yet it was "after this" (ver. 35) that he joined with Ahaziah in a shipping business, the object of which, according to 1 Kings 22. 48, was "to go to Ophir for gold." Thus Jehoshaphat, like his ancestor Solomon whose nautical exploits he was perhaps seeking to emulate, was guilty of disobedience to the command given in Deut. 17. 17, that a king of Israel was not to "greatly multiply to himself silver and gold."

The New Testament word for covetousness (pleonexia—"the desire to have more") well expresses what the trouble was with Jehoshaphat; and that others beside kings, and of a much later day, have been afflicted with it, is made evident by the frequent warnings there against this sin.



REVIEW.

YOUTH AND THE FUTURE, by "A London Journalist." No subject is of more vital importance at the present moment. The present world-wide catastrophe has shown the spiritual bankruptcy of all the nations that have neglected God. The outlook for the future is terrifying indeed unless the drift towards infidelity and crime can be arrested. This booklet faces the problem and points the way of recovery. Useful to all workers among youth. Price 2d. from author, 50 Ladydell Road, Worthing.



SOME RECENT APPRECIATIONS.

The Believer's Magazine for 1941 has been carefully read by me with much interest. The articles will, I am sure, be blessed to your readers as they have been to me. Excuse me writing this, but I do feel constrained to record my appreciation.

I read with interest your article "Retgression." What you have drawn attention to is sadly prevalent nowadays, and there is much need for elder brethren to refer to these matters in their ministry.

"No Blood, No Altar."

By M. G. HUSSEY, Canada.

"No blood, no altar now,
The sacrifice is o'er;
No flame, no smoke ascends on high,
The lamb is slain no more."

THESE lines of Bonar express one of the ways in which God spake in time past unto the fathers, by one of His prophets, Moses.

How He has spoken to us in these last days by His Son, is expressed in the remainder of the verse:—

"But richer blood has flowed from nobler veins,
To purge the soul from guilt, and cleanse the reddest stains."

Heb. 1. 3 tells us of God's Son that, when He had by Himself purged our sins, He sat down on the right hand of the Majesty on high.

When the Lord Jesus had cleansed the leper (Mark 1. 44), He sent him to offer, concerning his cleansing, those things which Moses commanded, for a testimony unto them. He thus confirmed that God had spoken to the fathers by His prophet Moses. In the two birds that the leper was to bring, the one to be killed and the other living bird to be let loose in the open field, after being sprinkled with the blood of the slain bird, there was a shadow of good things to come. They pointed to the Lord Jesus dying for our sins and raised again the third day. They were

A FIGURE OR PARABLE

of setting things right. They were merely provisional ordinances. They were among the first principles of the oracles of God, illustrating, by that which was temporary and imperfect, what the contrasted perfection and permanence of the sacrificial work of the Lord Jesus Christ was to be. The writer of the epistle to the Hebrews was complaining that there was need to teach those to whom he wrote "again which be the first principles of the oracles of God" (Heb. 5. 12).

In view of the especial temptation of these Hebrew believers on the Lord Jesus Christ, to return to the divinely appointed, but provisional ritual of the Mosaic economy, he continues, "Therefore leaving the word of the beginning of Christ (see Heb. 6. 1, R.V.),

LET US GO ON

to perfection (or "full growth"), not laying again a foundation of repentance from dead works, and of faith toward God." Obedience to the carnal ordinances pertaining to the offering of the various sacrifices, imposed until the sacrifice of Christ was accomplished, had been, up to that time, an evidence of repentance and of faith toward God on the part of the offerer: connected with these had been a teaching of baptisms, or rather, of washings that sanctified to the purifying of the flesh, and of laying on of hands, that expressed the identification of the offerer with the offering; and these ordinances taught that there must be a shelter or refuge for the sinner from the eternal judgement that follows the resurrection of the unjust dead.

By the sacrifice of Christ, the believer is sanctified and perfected for ever; therefore, to go back to that which was merely a shadow, was to count the sacrifice of Christ imperfect and to leave the one who so acted, exposed to the resurrection at the last day and to the eternal judgement that is to follow. So, Heb. 6. 2 continues, "not laying again a foundation of a teaching of washings, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will we do, if God permit . . ." that is, we will go on, by acquainting ourselves with, and by being obedient to the truths unfolded throughout this epistle to the Hebrews—"holy brethren, partakers of the heavenly calling."

Ministry



by the late Alexander Matthews.

THE power for ministry is not human wisdom (1 Cor. 1-17). Paul had an education, but his power as a minister of Christ did not consist in his knowledge of letters. No amount of scholastic training can impart spiritual power (1 Cor. 2), neither is spiritual joy the power for ministry. The disciples after witnessing the Lord's ascension returned to Jerusalem with great joy, but they had to wait for power from on high ere they began to preach. The knowledge of truth is not power for ministry. The apostles received their commission before the Lord ascended, but they had to wait until He gave them power to fulfil it (Acts 1. 8, R.V.). When the Holy Spirit came down they received power, and when they needed a fresh supply they went direct to the Lord to get it (Acts 4. 33). He did not on this occasion come down from Heaven as at the first. He filled them, that is, He energized them (in the same sense as the enemies of the Lord were filled with madness, Luke 6. 11). God anointed Jesus of Nazareth with the Holy Spirit and with power. The Gospel came to the Thessalonians in power (1 Thess. 1-5). In these passages there is a clear distinction between the Holy Ghost and power, yet there can be no power but by the Holy Spirit. All believers may have the Spirit indwelling them and yet few have power in ministry. We cannot define this power, but it can be confessed and felt. Ministry is of no use without it. There may be a good appearance made by ministers and the people may think they are getting something grand, but if the ministry lacks what Scripture calls power, the body will not be built up.

SOME OF THE DANGERS

we are exposed to in these days in our ministry are worthy of attention. We will not deal here with heretical ministry, but rather try to expose the danger of being satisfied with a powerless ministry. The Devil is ever ready to get God-dishonouring errors mixed up with the truth, but he has a more subtle device, that is, an orthodox ministry without power. Some are caught in the snare of substituting human learning for Divine power; but, however highly polished the instrument might be, without the gift and grace from on high, it will be useless in the things of God. A ministry that is essentially of man will deceive sinners and often please saints. How many there are who profess to be God's ministers and are recognised by many as such, and if saints come under their influence they are misled and dwarfed; sinners are deceived and ruined!

The one great remedy for the want of efficient ministry is the presence and power of the Holy Spirit, not in pretence but in reality. If one is in a condition to be used by the Spirit his ministry will not require much book education to make it effectual to saint or sinner. The chief reason why there is such a lack of a real spiritual ministry is on account of the lack of spiritually minded men, and nothing will bring about a better state of things amongst us but a revival of spirituality and godliness. We have learned that our power to carry out the truth is becoming less and less. Nothing is more deceptive than a knowledge of truth without power. One has said, that he knew of nothing more harmful to a church than the ministrations of a gifted man who was out of fellowship with God. The reason there is so much failure to carry out positional truth is because our condition is wrong. We would be sorry indeed to say a word that would lead any one to look lightly upon their church position, but it is well to remember that a scriptural position demands a scriptural condition.

It is plain that the truth regarding the Calling, Government and Ministry of the church, which has been committed in a special way to

many of us, is being spoken against because of our sad failure in carrying it out. There is still much ignorance as to what Scripture teaches concerning ministry. Many seem to think that the liberty the Lord has given to those whom He has fitted to speak means license to all, without exception, but what we especially desire to dwell upon is the danger of those who are called of God to minister His Word allowing themselves to become unfit to do their work effectually. Nothing will meet the individual need of saints and of assemblies as well but the restoration of spiritual power.

FRESH SUPPLIES.

Are we who minister receiving fresh from Him what we are giving out to others? If we study Paul's preaching we will see there was a special adaptation in all that he said to the condition of those whom he addressed. Spiritual ministry is the same to-day. However interesting it may be, if it is not God's message to the people there and then, it cannot accomplish much, and the possibilities are it will be a positive injury.

There is also a great danger among us of trading in what we have learned in by-gone days. Those who are moving from place to place are especially liable to fall into this snare. We fear this is a growing evil. Does this not show the necessity of continued intercourse and dependence on the Lord? God is very particular as to how His work is done—and also as to the condition and character of those who do it (see Jer. 48. 10).

What a need there is, and especially for those who take the lead in ministry, to be low before the Lord and seek to find out why there is so little power with all the truth committed to us! Nothing else will do but a ministry that will bring us to our knees. Truth gathered in the past will not effect this, however orthodox. Notwithstanding all we have learned of the leading of the Spirit, it is too painful that the flesh has come to the front. It is impossible to put things right by truth alone. The flesh must be subdued by the Spirit of the Lord blowing upon it, first within our own breasts and then in God's assemblies. If this is accomplished, ministry will be in demonstration of the Spirit and with power, bringing glory to God and blessing to His people.

Peace - Goodwill ★ ★ ★ ★

★ THE EDITOR sends his personal greetings to all our readers, and fervently wishes everyone the best of blessings in whatsoever of 1942 may be permitted to us. ★ May the God of Peace be with us all, enriching our lives with His love and grace, enabling us to go on, to hold fast, and to continue in the things which we have learned. ★ Nothing need perplex if we seek His glory.

★ The exigences of the present time have necessitated a change in the format of our magazine. In the new get-up we are able to offer much more reading matter, and we would seek your help in increasing the circulation. ★ For 1942 we have much interesting and instructive copy in hand. Short devotional articles are always welcome. ★ Have you any outstanding answers to prayer? Send such: publication may help others.

A.B.

OUR HOME BIBLE CLASS

Jesus said: "I am the Resurrection and the Life."

by H. E. MARSOM.

WE have seen that the Holy Scriptures ascribe to CHRIST the exercise of the Divine prerogatives of creation, of upholding and sustaining that creation, of granting the forgiveness of sins, and of giving Eternal Life; we must now consider His claim to, and His exercise of the Divine prerogative of resurrection.

That it is GOD the FATHER Who "raiseth up the dead, and quickeneth them;" is a truth reiterated in Scripture such passages as John 5. 21; Rom. 4. 17; 2 Cor. 1. 9 clearly shew: cf. also Deut. 32. 39; 1 Sam. 2. 6; 2 Kings 5. 7. Therefore it is by no means a thing incredible that GOD should raise the dead: Abraham recognised that the ALMIGHTY ONE, Whom he knew as his GOD, was able to do this, Heb. 11. 19 and cf. Job 42. 2 with Job 19. 25, 26, 27; but it is certainly absolutely incredible that man should do this! Indeed it is everywhere recognised that death places the person beyond the reach of all human skill and power, cf. Luke 8. 49; 2 Sam. 12. 23. But what did the LORD JESUS persistently affirm that He would do "at the last day"? John 6. 39, 40, 44, 54. And what had He previously affirmed that He would do merely by His "voice"? John 5. 21, 25, 28, 29. There will be none who will question or doubt the true Deity of the LORD JESUS CHRIST in that "last day" when they discover that it was His voice that called them forth from their graves!

"Greater works . . . that ye may marvel."

When John Baptist sent to the LORD to enquire whether He was really the expected MESSIAH or not, what was the crowning miracle to which the LORD referred in proof of His Messiahship in Luke 7. 22? Cf. the LORD'S claim as to His voice effecting resurrection in John 5. 28, 29, with the calm dignity and power of the words of the same "voice" in the "I say unto thee, Arise," in Luke 7. 14, 15, and Mark 5. 41, 42, and "Lazarus, come forth," in John 11. 43, 44; and cf. with Psa. 33. 9. What did the LORD Himself say that the miracle of raising Lazarus from the dead was a display of? John 11. 4, 40. Specially note the LORD'S calm dignified assertion of what He would do on arrival where Lazarus lived, John 11. 11; although He so fully knew that Lazarus was even then actually dead. Read this in the light of His earlier assertion in John 5. 19 to 21. Were not these three resurrections among the "greater works" which He then foretold? What did He declare that He actually was in John 11. 25?

The Supreme "Sign."

Further, what most astounding declaration did the LORD make in John 2. 19

to 22, in reference to His Own resurrection? What was therefore the supreme "sign" that proved JESUS to be the CHRIST, the SON of GOD? Cf. John 2. 18-22 with 20. 27-31; noting the force of the words "other" signs in v. 30, indicating that the supreme sign, the miracle of His Own resurrection, had just been recognised by Thomas as conclusive evidence; read all these verses in the light of the LORD's fuller statement in John 10. 17, 18; specially noting the words, "I have power to take it again:" for while it is true that the LORD did speak of being raised from the dead, as in Matt. 16. 21; 17. 23; Luke 9. 22; yet we must note that He also said that He would "rise again" as in Mark 8. 31; 9. 31; 10. 34; Luke 18. 33; 24. 46. And what did the angel say in Luke 24. 7? Also what did the chief priests remember that He said? Matt. 27. 63. He, and He alone had the power, the right so to act, even to "lay down" that infinitely precious life as a Sacrifice to GOD for us, a life that none could take from Him; and equally He alone had the power and right to "take it again" to "rise again the third day"; and thus by His Own act to raise up "the Temple of His body"; conclusive and supreme "sign" that marked Him out as the SON of GOD with power. Rom. 1. 4. CHRIST risen from the dead, CHRIST the RESURRECTION, the RAISER of the dead is supreme evidence that He was, and is indeed the very SON of GOD, GOD manifest in flesh.

"From death unto Life."

Nor is this a truth of the wondrous past and glorious future only, for "the hour . . . now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Did He not foretell that His "other sheep" should "hear My voice"? And today, as those spiritually dead in trespasses and sins hear that same voice, they pass from death unto life. Every such spiritual resurrection, evidenced by a walk in newness of life that manifests that Life which is Life indeed, is yet another proof of the true Deity of CHRIST: for when He made that statement in John 5. 25, He then made a statement that only He Who was GOD manifest in flesh could make. Cf. John 10. 16, 27, with John 5. 24, 25.

OUT OF 1941.

"He brought me forth also into a large place: He delivered me, because He delighted in me."

—Psalm 18. 19.

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 phrase 'will God bring with Him' (1 Thess. 4. 14) refer to the coming into the air of the Lord Jesus, or to His manifestation on earth?

Answer A.—This expression looks on to the day of the manifested glory of the Lord Jesus on earth. Believers who have fallen asleep will not suffer loss in consequence of their death, an idea which was troubling the Thessalonian saints. As a matter of fact God will bring them with Christ when He comes to reign. How this is to be accomplished is explained in the immediately succeeding verses, namely when the Lord descends to the air with the voice of the archangel, etc. Departed saints will then be raised and transferred, with living believers, to meet the Lord in the air, and later come to earth with Him.

The Lord Jesus is bodily now ready for His return to earth. Departed saints are not yet so. Their being made ready for their bodily return to earth, with Christ, will be effected when He comes to the air.

The phrase 'will God bring with Him' does not mean that the Lord Jesus will bring the disembodied spirits of the departed believers from heaven with Him when He comes to the air. The word 'for' of v. 15 precludes this idea; verses 15 et seq show that departed saints will be with Christ in the air in an embodied condition, their re-embodied condition being brought about by their resurrection. If verses 15-18 of chapter 4 are put in brackets, and 4. 14 is read on to 5. 1 the sense will be clear.

E.W.R.

Question B.—Please explain Mal. 3. 1. Who is the Messenger? What Temple is referred to? And when will the Lord come to the Temple?

Answer B.—In this verse there are two messengers. 'I will send my messenger' is applied to John Baptist, though he did not exhaust the terms of this prophecy. The 'messenger of the covenant' refers to the Lord Jesus Christ. Possibly the first messenger of 3. 1 and "Elijah" of 4. 5 refer to one and the same person, for each passage is applied to John Baptist in the past, and presumably each relate to the one and same person who is yet to come.

The Temple will, I think, be the temple to which reference is made in Matt. 24 as 'the Holy Place' and the 'Temple' of 2 Thess. 2. 4, this has yet to be rebuilt.

The time of His sudden arrival at that Temple will be when He intervenes for the deliverance of the godly Jew. For the waiting remnant it will be a moment of deliverance: for the apostate Jewish nation it will be a time of severe testing

(v. 3), but for the Gentile powers it will be a time of condign judgment (4. 1).

E.W.R.

Question C.—Is it correct or Scriptural, in view of Rev. 1. 5 and 3. 14, where the Greek word "martus" is used of Him, to state that the Lord Jesus "died a martyr's death?"

Answer C.—It entirely depends on what is meant by that statement. It is one not found in the Scriptures; and when we use phrases concerning Christ's sufferings and death which are NON-Scriptural, we are on unsafe ground, since they may readily turn out to be ANTI-Scriptural as well. And little need there is for our doing so, since there is such a variety of Biblical phrases concerning it among which we may make choice.

The Greek word "martus" means simply a "witness" or "testimony-bearer," and does not in itself convey the slightest suggestion that the testimony borne results in the death of the one who bears it. Out of about 34 times it occurs in the New Testament, there are just three in which our English A.V. renders it "martyr," Acts 22. 20, Rev. 2. 13, and Rev. 17. 6; and the reason they do so in these is evidently because the witnesses referred to did suffer death for their testimony. The R.V. alters to "witness" in the text of the first two, and in the margin of the third; while all recent versions which aim at accuracy, as Darby, Young, Rotherham, Weymouth, etc., render "witness" in each place.

On the other hand, the English word "martyr," though transliterated from the Aeolic form of the Greek "martus," is never used to signify "witness" merely, but means "one whose witness has resulted in suffering or death." Indeed in colloquial speech it has become further debased to mean no more than "sufferer," as in the expression, "M— is a martyr to rheumatism." It is therefore a mistake to think of the Greek word "martus" and the English word "martyr" as though they were synonymous.

Now, if a person who states that Christ died a martyr's death means nothing more than that the men who crucified Him did so because of His testimony, it is so far true. But if the statement is meant to convey that His death was nothing more than that of a martyr, it is fundamentally unsound. And since there is a danger that, even though the one who uses the phrase means it in a sense that is sound, the one who hears it or reads it may take it in a sense which is unsound; would it not be safer to refrain from using it at all, and to employ only the phraseology of the Scriptures in speaking of such a subject.

W.R.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).
NEW YEAR GATHERINGS.

ABERDEEN.—(Gilcomston South Church, Union St.), Jan. 1st and 2nd, at 11 a.m., 3 and 6 p.m. Jan. 3rd in Hebron Hall, 3 and 6.30 p.m. H. St. John, H. Wildish, P. Ruoff, E. H. Grant, G. Murray and Dr. Duncan.

AYR.—(Town Hall), on Jan. 1st, from 11 a.m. till 4 p.m., with interval for tea. A. Borland, J. Barrie, J. Hislop, G. H. German.

DUMFRIES.—Bethany Hall, on Jan. 1st, from 11 a.m. till 4 p.m. R. Irons, D. M. Miller, J. M. Wilson.

DUNDEE.—Hermon Hall, Jan. 1st. T. Kirkby, W. Campbell.

EDINBURGH.—(St. Columba's Church, Cambridge St., off Lothian Road), on Jan. 1st, at 11 a.m. and 2.30 p.m. R. D. Johnston, J. R. Rollo, P. O. Ruoff.

GLASGOW.—Plantation Gospel Hall, 33 Plantation Street. Annual New Year Conference commencing at 11 a.m., with interval for tea. Speakers—M. H. Grant, Mount Vernon; Alan Miller, Shotts; John Douglas, Ashgill; Wm. Harrison, Larkhall, and others.

KILMARNOCK.—Central Hall, on Jan. 1st, from 11.30 a.m. till 4.30 p.m., with interval for tea. W. A. Thomson, J. Hislop, A. Borland, J. Lightbody.

KIRKCALDY.—Hebron Hall, Jan. 1st, 11 a.m. W. W. Fereday, G. Westwater, and others.

MOTHERWELL.—Town Hall, Jan. 1st, 11 a.m. R. Scammell, G. C. D. Howley, J. Fraser, D. Morrison.

STRANRAER.—(Free Church, Lewis St.), on Jan. 1st, at 11.30 a.m. A. M. S. Gooding, A. McIntyre, J. Murphy.

AUCHINLECK.—Gospel Hall, on Jan. 2nd, commencing at 12 o'clock. M. H. Grant, Jas. Hislop, A. H. Abrahams.

GLASGOW.—(Church of Scotland, John St.), on Jan. 2nd. Scott Mitchell, Reuben Scammell, George Westwater, Tom Sinclair.

KILBIRNIE.—Gospel Hall, on Jan. 2nd, at 12 noon. A. Borland, W. J. Brown, W. Harrison, J. Lightbody.

LARKHALL.—Hebron Hall, on Jan. 2nd, at 11 a.m. G. C. D. Howley, W. D. Whitelaw, J. Malcolm, J. R. Rollo.

PRESTWICK.—(Town Hall), on Jan. 2nd, from 12 noon to 5.15 p.m., with tea interval. A. Borland, J. Coutts, A. H. Abrahams, G. H. German.

NEWMILNS.—(Co-operative Hall), on Jan. 3rd. G. C. D. Howley, G. Westwater, W. D. Whitelaw.

AYRSHIRE QUARTERLY MEETING.
—The next meeting will be held on January 17th, at 4 p.m., in Victoria Hall Ayr. W. W. Fereday will conduct a Bible Reading on the subject of Sanctification.

GLASGOW.—Elim Hall, January 31st, Annual Youth Conference. F. A. Tatford, W. A. Thomson, Jas. Moffat, John Caldwell.

OVERTOWN.—January 31st. A. Borland, J. Wilson and another.

KILMARNOCK.—Elim Hall, February 7th, at 3 p.m. W. D. Whitelaw, J. Hislop, R. D. Johnstone, Peter Gailis.

GLENGARNOCK.—Hebron Hall, Feb. 14th. W. W. Fereday, W. A. Thomson, A. Borland, E. H. Grant.

GLASGOW.—Porch Hall, Millerston St., February 14th, at 3.30 p.m. A. M. S. Gooding, J. Hislop, W. McAlonan, R. McKechnie.

ENGLAND.—FORTHCOMING (D.V.).

MANCHESTER.—New Year Conference in Hope Hall, Brunswick St., Ardwick Green, Jan. 1st, at 10.30 a.m., 2.30 and 5.45 p.m. H. P. Barker, R. W. MacAdam, D. Haxton.

ACTON.—Berrymead Hall Y.P. Rally, Jan. 3rd, at 3 p.m. H. F. Wildish; Feb. 7th, H. St. John.

BIRMINGHAM.—Gospel Hall, Glastonbury Road., Yardley Wood, Y.P. Rallies at 6.30 p.m. Jan. 3rd, E. Peters; 17th, H. Bedford; 31st, J. James.

CARLISLE.—Hebron Hall, Jan. 10th-15th H. German.

ENFIELD.—Shirley Hall, Moonlight Y.P. Rallies at 7 p.m. Jan. 3rd, E. F. Walker; 31st, C. H. Cushnie.

NOTTINGHAM.—Scouts' Hall, Shakespeare St., Y.P. Rallies at 6 p.m. Jan. 3rd, P. S. Mills; 17th, G. J. P. Price. Clumber Hall, Jan. 4th, P. S. Mills.

STAINES.—Hale St. Hall, Y. P. Rallies at 6 p.m. Jan. 3rd, H. L. Ellison, B.A.; 17th, E. Barker; 31st, R. S. Code.

WALLINGTON.—Ross Road Hall, Y.P. Rally, Jan. 10th, at 3.30 p.m. E. F. Walker.

SYDENHAM.—Mayow Road Hall, Y.P. Rally, Jan. 17th, H. L. Ellison.

LONDON.—Missionary P.M., Jan. 30th, at 3 p.m. at 16, Farringdon St., E.C. 4.

IRELAND.

J. KELLS and W. McCracken had meetings at Edenderry with encouragement.

DAVID L. CRAIG in Ballygigan district saw some added to the Assembly commenced at Clonroot. His new address is 20 Winder Place, Armagh.

R. CRAIG (New address c/o Mr. T. Boyd, Umgall, Templepatrick), with W. Johnston had meetings at Watts Bridge, with fair attendance.

R. MAGOWAN and T. HEWETT finished with meetings at Drumlone. Some added to Assembly at Clones.

J. GLANCY hopes to commence Gospel meetings in Lurgan Gospel Hall in early January.

ADDRESSES.

EDINBURGH, Gorgie Assembly. Correspondence should now be addressed to Mr. R. Ainslie, c/o Cunningham, 72 Stenhouse Avenue, Edinburgh.

WEST KILBRIDE. Correspondence for the Assembly should now be addressed to Mr. William Martindale, Silverae, Orchard Street, West Kilbride.

"BILLETS FOR FORCES."

Many Christians serving in H.M. Forces are too far from home to be able to travel there for short leave. It has been suggested that numbers of the Lord's people who are situated near the place where such are stationed would willingly offer accommodation for a night or a week-end to Christian young men and women desiring fellowship and a change from camp, barracks or billets. Will believers who are prepared to offer free hospitality in this way kindly communicate with the Editor as soon as possible.

PARCELS OF CLOTHING.

Friends overseas having large parcels of clothing intended for Air-Raid Sufferers in Britain, could address them to Mr. Robert Walker, 35 Dundas St., Glasgow, C.I., who holds the necessary Shipping Import License for such. On applications and parcels please quote Board of Trade C. & E. Permit No. 48735/1941. Several consignments reaching office of the Publishers have been passed on to Mr. Walker who is in touch with affected areas.

"WITH CHRIST."

Mrs. SMITH McGRATH, Toronto, Canada, on Sept. 28th. Saved 19 years ago in Belfast, and in fellowship with Bracadale Assembly, Toronto, for the past 12 years.

Mrs. PETRIE, Broxburn, on Nov. 17th, aged 43 years. Wife of George Petrie. Saved in her youth, she bore a consistent testimony and has patiently endured much physical infirmity.

ALEXANDER GRANT, Hartlepool, on October 3rd, aged 86 years. Saved over 60 years, and in fellowship with Assemblies at Glasgow, Newcastle-on-Tyne, Jarrow and Hebburn. A steadfast and faithful brother whose service was blessed to the Assemblies over these many years.

Mrs. JAMES HART, Overtown, Wishaw, on Nov. 25th, aged 55 years. A loyal sister who will be missed.

Mrs. SEMPLE, Glasgow, on Nov. 18th, aged 39 years. Bore a consistent testimony for 26 years. Was associated with Wolsley Hall and latterly Plantation Street Assembly.

FREDERICK CLARK, Liverpool, on Nov. 28th, aged 82 years. Was always

interested in the spreading of the Gospel, and was associated with such servants of the Lord as F. S. Arnot, Alex. Marshall, David Rea. One of the founders of Crete Hall Assembly, and latterly gave much help in Salop Street Assembly.

JOHN T. TOMLINSON, Loughborough (formerly of Derby), on Nov. 8th, aged 79 years. Our brother was saved over 60 years ago, and has led an active and useful christian life these many years. Known to former editors of the Believer's Magazine, our brother has been a reader and distributor for about 50 years. A faithful man whose final appeal in all matters was "what saith the Scriptures"? and whose great interest was in Sunday School and Missionary work. For over two years suffered bodily weakness and unable to follow his former activities. Will be greatly missed.

JAMES STOTHERS, Clydebank, on Dec. 3rd. Saved 35 years ago, our brother faithfully served the Lord in and around adjoining Assemblies for many years with much acceptance. Now at rest after a long-illness.

Mrs. BUCHAN, Peterhead, on Oct. 22nd, aged 63 years. Widow of the late John K. Buchan, and for many years met with the saints in Princes Street Hall. Known to many of the Lord's servants.

JOHN ADAMS, Port Arthur, Ontario. Departed to be with Christ on Oct. 13th, as the result of an accident. In his 63rd year, our brother was saved over 30 years ago in Newtownards, Ireland. For the past 16 years has been in the Assembly at Port Arthur where he will be greatly missed.

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

Nov. 20—P. S. H.	£1 0 0
" 28—M. G.	0 5 6
Dec. 1—A. H.	1 0 0
" 5—Glen Ewen A., Canada	5 11 10
" 18—A. M. H., Toronto	0 8 6
	<hr/>
	£8 5 10

For Needy Saints and Air-Raid Relief, operated in fellowship with local Elder Brethren in affected areas.

Nov. 20—P. S. H.	£2 0 0
" 22—Falston A., Md., U.S.A.	1 3 9
" 25—C. S., Portland, U.S.A.	0 1 1
" 29—Addison Road A., Cleveland	128 4 0
Dec. 1—Roy Street A., Seattle	21 9 7
" 1—Sydney Assemblies	27 10 0
" 2—Gospel Hall, Milton, N.Z.	20 0 0
" 5—J. N., Coalhurst	0 17 9
" 8—Parry Sound, H.F.	1 5 6
" 15—Memorial Hall, Dor- rigo, N.S.W.	13 5 4

Dec. 17—Calderbank A.	£3 17 3
" 17—Earlton A., Ontario	23 0 0
" 18—Hebron Hall, S. Shields	5 0 0
" 18—Selkirk A., Manitoba	2 5 0
" 19—Red Wing, Ontario	2 13 0
" 19—M. M., Cavan	0 8 0
" 19—Balovale A., Mongu, Africa	5 0 0
" 19—Ridley A., Tasmania	7 17 8
" 20—Kaitangata A., N.Z.	20 0 0
" 20—Cleveland A., per T.T.	36 0 0

£321 17 11

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Nov. 20—P. S. H.	£2 0 0
" 28—A. G. S. A.	3 0 0
Dec. 5—J. Fs.	11 2 0
" 5—J.N., Coalhurst	1 7 0
" 12—Feb. 13. 16	5 0 0
" 18—J. B.,	0 12 6
" 19—E. B.,	0 15 0

£23 16 6

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.
U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.
AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.
" W. Wieland, Freeleagus Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland
NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.
" —F. Lawson, Otago Bible House, 212 George Street, Dunedin.

RIGHTEOUS LIVING

by THE EDITOR.



THE teaching of the New Testament regarding the manifestation of our Lord in His glory to establish the Kingdom imposes a most severe discipline upon those who profess to accept the doctrine. That is as it should be, for Christian conduct is inalienably associated with belief. God's great demand upon His people is for a life conforming to that of His Son during the days of His flesh. The truth as it is in Jesus, received through association with the risen Christ, insists that we put off "the old man" and that we put on "the new man which is created in righteousness and holiness of the truth" (Eph. 4. 20-24). The life of Jesus should be made manifest in our bodies as the result of divine action in giving us "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4. 4-11).

CONTACT with and contemplation of the exalted Saviour should have the practical effect of producing in us, in a more or less degree of approximation a likeness to the character of our Lord as He walked among men. The Apostle John makes that likeness a proof of the reality of our profession to be in Christ (1 John 2. 6). Moral conformity is of more positive worth than loud-mouthed protestation without a semblance of growth unto His likeness.

WHAT, it may, with profit, be asked, was the outstanding feature of the life of our Lord as recorded in the Gospels? It would be difficult to find a word more comprehensive and just than "righteousness," the habitual doing of that which pleases God, the absolute conformity to a divine standard. His resurrection and ascension are adduced as a proof of the fact, and as a basis of operation for the Holy Spirit to convince the world of His righteousness (John 16. 10). The world contemporary with His life among men did not recognize His claim; nor does the world do so yet. It never will until it is forcibly compelled to do so. That is part of the divine programme.

THOSE who by faith are brought into association with Christ share similar treatment. The world does not recognize them, nor admit their claim to be "children of God" (1 John 3. 1), because their "life is hidden with Christ in God" (Col. 3. 3). Followers of the Lord Jesus must, therefore, expect and accept persecution and tribulation, misunderstanding and maltreatment. Social ostracism is often their lot. Even in ecclesiastical circles, where ritualism usurps the place of reality, true believers suffer boycott and disapproval. Clerical pretensions inevitably suppress the liberty of the individual Christian, and obscure the vision of the Lord in glory.

WHILE the Head is absent, the members of His Body will suffer reproach. But the time of adjustment will assuredly come. God is working out His plan with irreversible will, both for the glory of His Son and the vindication of His saints. Only those initiated by faith into the secret revealed in the Scriptures have any conception of its grandeur, for "it has not yet been manifested what we shall be" (1 John 3. 2). The focal point of this divine plan is the public manifestation of our Lord, the "appearing of the glory of our great God and Saviour Jesus Christ" (Titus 2. 19), "when He shall come to be glorified in His saints and admired in all them that believe" (2 Thess. 1. 10).

THE initial act in the programme will be the rapture of the Church; but seen in its true perspective that act is but the preliminary to the more august and thrilling event of the public and personal demonstration of the glory of our Lord—now despised and rejected.

THE great purpose of such a manifestation is to convince the world that His claims while He was among men were righteous, the associated events being designed to that end. The defeat of His foes and the establishment of His Kingdom assist to that acknowledgment. What a vindication! What an honour to be associated with Him then!

WHAT is the practical and urgent application of all this? Does it merely buoy us up with hope, and make us sigh for deliverance? It should do that, and much more. We should "live **righteously**, looking for the appearing of the glory" (Titus 2. 14). Such righteous living is evidence that a person is "born of Him," and gives proof that His faith is a reality. The man of the world comes to his own conclusion when the conduct of a professing Christian does not conform to the standard that the Bible demands. Moreover, if our conduct is not such as is commendable we shall "be put to shame from before Him at His coming" (1 John 2. 28). How important it is to be **righteous** in view of our association both now and hereafter with our glorious Lord!

CHRIST AS PRIEST.

The central act of the Day of Atonement was the presentation of the blood of the victims in the Holiest of all by the High Priest, not in his official robes, but in his linen garments. So Christ, as the Righteous One, passed into the heavens by means of His own blood. There is no blood sprinkled on the mercy-seat above, but the Victim Himself bearing the sacrificial marks, Who takes His place on the throne and constitutes it a throne of grace. This was the initial act in His priesthood, and all His subsequent intercession and advocacy are based on the blood of an accomplished atonement.

LORD'S WORK FUND.

For Needy, Saints and Air-Raid Relief, operated in fellowship with local Brethren in affected areas. Elder

Dec. 24—Sarnia Assembly	£22	7	5
" 24—F.W.N., London, Ont.	6	10	0
" 27—A.V.E., Victoria, B.C.	0	17	4
" 29—J.P., Lindsay, Ont.	1	3	7
Jan. 6—Anon. per "Echoes"	2	0	0
" 6—Aust. Miss. Tdgs.	74	5	9
" 6—C.W., Worcester	2	0	0
" 6—Waiterimu	10	2	0
" 6—Tiritea S.S., N.Z.	1	5	0
" 6—Detroit per C.M.L.	61	14	7
" 6—Stewards Tr., N.Z.	10	5	2
" 6—A.W.J., Bermuda	0	10	0
" 6—C.M., Long Beach	2	9	2
" 6—Kenora A., Canada	4	9	6
" 6—J.G.H., N.Z.	10	0	0
" 6—Brandon A., Man.	9	0	0
" 6—Hamilton A., Ontario	14	0	0
" 6—Gospel Hall, W. Duluth	12	6	11
" 9—Anon., Stranraer	2	0	0
" 16—J.M., Homestead, Pa.	6	4	4
" 7—Tylefield Assembly	3	0	0
" 14—Caulderbank A.	3	18	0
" 17—Ridgley A., Tasmania	2	14	6

£263 3 3

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

Dec. 24—H. C., N/C.	£1	13	6
" 24—J. B. H., Seattle	0	18	9
" 29—J. P., Lindsay, Ont.	1	3	7
Jan. 9—A. Sister, Orkney	1	0	0
" 17—Grace	1	0	0

£5 15 10

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Dec. 24—H. C., N/C.	£3	0	0
" 26—Two Welsh Brethren	4	0	0
Jan. 3—A. H.	1	0	6
" 9—Anon., Stranraer	3	0	0
" 13—J. N., Coalhurst	1	6	10
" 17—Grace	4	0	0
" 22—J. B.	0	10	0

£16 17 4

WANTED TO PURCHASE.—"Collected Writings of J. N. Darby." Particulars and price to Phillips, 51, Windermere Avenue, London, N.3.

PARTICULARS OF SECOND-HAND BOOKS for sale, Darby, Kelly, and other early writers, may be submitted to "The Believer's Magazine" Office, 18 Sturrock Street, Kilmarnock.

On Making a Choice

by E. W. ROGERS, London.

EVERYONE of us has, from time to time, to make a choice. Two or more paths, or things, are presented from which a selection of one has to be made. It is not always possible to make the choice, and in this case it is wise to leave the decision with the Lord, knowing that

He gives the very best to those
Who leave the choice with Him.

At other times, to decline to make a choice indicates spiritual lethargy, and is not honouring to God.

According to our choice we make manifest the state of our heart and the standard of our spiritual intelligence. No one whose love to Christ is warm and true will deliberately choose that which does not please Him or which does not comply with His teaching. No one whose spiritual intelligence is high will select that which infringes the precepts of the Scriptures.

The Bible furnishes us with many cases of choice: some right and wise: others wrong and disastrous.

LOT (Gen. 13. 10-12).

The choice for Lot lay between being a pilgrim or a settler; whether he was content to be a stranger and to wait for possession, or whether he would be an earth-dweller and seize present possession. He chose wrongly.

Lot was guided by the sight of his eyes, and decided his choice by outward appearances. He chose the easier path—a 'plain.' He chose that which was pleasant—'like Egypt.' He failed to see that his choice was stamped with death, for 'Jordan' ran through the plain, which was destined for judgment because its inhabitants "were sinners exceedingly before the Lord." His choice led to forfeiture of the companionship of Abram, the friend of God. Irreparable loss! His choice was the start of an 'eastward' journey that led to disaster, loss and disgrace.

How far happier was the case of

ABRAM

who, leaving the final choice with God, was called upon not to look one way only, as Lot did, but to look to each point of the compass (v. 14); and as far as the eye of faith could see all was given to him. He was prepared to wait for it; he did not want it in the wicked state in which it then was. He looked for a city not of man's building, but whose Builder and Maker is God, a city which was heavenly in character and governed by heavenly principles. Meanwhile, he was content with his tent and altar, both of which Lot had abandoned. In these he chose aright.

MOSES (Heb. 11 24-26).

Here the choice lay between living for God or for self; living for time or for eternity. He chose rightly. He was not governed by SELFISHNESS, for had he been he could have enjoyed to the full all the advantages with which he had been surrounded from early days and would have taken measures to ensure the enjoyment of his future brilliant prospects.

Nor was he governed by a WORLDLY-WISE POLICY. He might have argued that Providence had put him into a position of exaltation and authority and that he could use such a position to relieve the poor Israelite slaves who were smarting under the Egyptian scourge. But

he did not argue thus. He did not consider the case of Joseph to be a precedent for his own action.

Again, he was not governed by **RACIAL CONSIDERATIONS**. It was not because they were Israelites that he determined to 'suffer affliction' with them, but because they were the people **OF GOD**, and he had determined to throw in his lot with God and to live for Him.

He was not governed by **TEMPORAL CONSIDERATIONS**. He took the long view, not the short. The 'pleasures of sin' were but 'for a season' but 'he looked unto the recompense of the reward' (R.V.) which, though it might be delayed in coming, would last for ever.

He was not governed by **MERCENARY OR MATERIALISTIC CONSIDERATIONS**. He esteemed as greater riches than all the visible, tangible and material treasures of Egypt the 'reproach' of being linked up with that nation to whom had been promised, and from whom was to spring, the Messiah. True riches are not material, but spiritual. They are not linked with the first man but the Second Man, the Lord from heaven.

With Moses **FAITH** was the governing factor. He knew that years earlier God had said that His people would be strangers in a land that was not theirs (Gen. 15. 13-14); that they would be afflicted and that after four hundred years they would come out with great substance and the afflicting nation would be judged. 'The time of the promise' was now drawing near, and Moses determined that, when that people were delivered and enriched, he would be found with them. He knew that to remain in Egypt's court was to remain in a scene upon which judgment was determined. He knew that to be linked with the people then in persecution was to be associated with a nation for whom ultimate blessing was determined. He believed God's word and acted in the power of that faith. Young man, be like Moses who, when he 'came to years,' refused earth's glamour and chose God's people.

ISRAEL (1 Sam. 12. 13).

Israel had to determine whether they would rely on the arm of the flesh or on the power of God. They chose wrongly.

They met trouble before trouble reached them; how many of us are like them! Samuel's sons were not godly, and, in consequence, Israel were concerned for their national future. Surely they should have argued that the God who had raised up after Joshua, Samson and Gideon, Jephthah and Samuel, could be relied upon to raise up when the need occurred another judge to rule Israel.

To Israel, Samuel had been prophet (in that he spake God's word), priest (as when he offered the sucking lamb) and king (for he ruled all Israel). Why then desire a king, a man who could fill but one of these offices, when God could always give a man who would fill all three?

But Israel desired to be like the rest of the nations and to conform to 'convention'—always a grave snare when making a choice. Israel could not trust God, so they took things into their own hands. To Israel it seemed much more sensible to have a young man at the head of the army fighting (1 Sam. 8. 20) than an old man in the background interceding (1 Sam. 7. 9). So they chose their king, and God submitted to their choice.

The end of this choice was sad indeed. The king was rejected by God; he was a source of constant trouble to His people and he fell on the mountains of Gilboa, a defeated general, and—what is worse—a spiritual wreck.

How slow we are to learn that—

The arm of flesh will fail you,
Ye dare not trust your own.

How often we suppose that we can manage things better than God!
How often we are guided by 'public opinion' or the 'accepted practice'

instead of by faith and confidence. It is a golden rule in Scripture that God does not use the works of the flesh either for salvation or service, 'that no flesh should boast in His presence.' He is a jealous God.

MARY (Luke 10. 38-42).

This is another interesting case. For her the choice lay between Communion or Service. Was it to be all service, or all communion, or was her time to be split up between the two?

Duties are very pressing in their claims, and to neglect them is discreditable. The kitchen, office, home, business, and such like, as also spiritual work, all make their claims which must not be ignored. But no service can be acceptably rendered to Him unless it be accompanied by that 'good part' of sitting at His feet and listening to His word.

The busy mother, the engrossed father, the young student, the popular preacher, and all others must learn that this 'good part' cannot be forfeited without irreparable loss to the soul and damage to the work. The soul is more than the body, and spiritual food more needful than 'daily bread.'

Mary did not neglect the work of the house, but in addition to discharging those duties quickly and well she also (v. 39) sat at His feet.

May the Lord save us all from falling into that snare of which I understand beloved George Muller warned the saints, namely putting service before communion and altering Samuel's prayer to read 'Hear Lord, for Thy servant speaketh.' We had far better keep to and act according to the original.

PAUL (Phil. 1. 22, 23).

Paul, too, had two courses presented to him; 'to depart and be with Christ which is far better,' or 'to remain' with the saints and help them forward in the path of faith. If he chose to depart, it might look as though he thought more of his own ease than of the saints' welfare. If he chose to remain it might look as though he thought more of the saints than of the Lord. He, therefore, 'wot not what to choose,' and so left the disposition of things with the Lord Who settled the matter. So Paul remained with the saints.

May the Lord help us all, at those junctures of life wherein we are called upon to make a decision, to be guided by such principles as will enable us to choose rightly. Or, where choice is inadvisable or impossible, may we have the grace to leave the issue with Him Who worketh all things together for our good.

A GOOD CONSCIENCE.

I.

Come, close thine eyes and sleep secure,
Thy soul is safe, thy body sure;
He that guards thee, He that keeps,
Never slumbers, never sleeps.
A quiet conscience in the breast
Has only peace, has only rest.
The music and the mirth of kings
Are out of tune unless she sings,
Then close thine eyes and sleep secure.

II.

And when on life you're tempest driven,
A conscience but* a canker,
A correspondence fix'd with Heaven,
Is sure a noble anchor.

*but=without.

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 2. 6 to 3. 4.

The true wisdom, and a contrast in the Church at Corinth.

Introductory Note:—The claims of the Gospel do not lie in its aiming at imparting wisdom; yet to believers who make progress in the faith it does impart the highest wisdom. This has been hidden from the rulers of this world, as was evinced in the Crucifixion of Christ (vv. 6-9). The true wisdom is revealed by the Spirit of God to those who have responded to the gracious operation of the Holy Spirit, that they might enter into the meaning and power of the benefits bestowed by Him. These cannot be understood and appreciated by the natural mind, as they require spiritual discernment (vv. 10-16). To this there were various hindrances in the Corinthian assembly (3. 1-4).

Verse 6.

Howbeit we speak wisdom after the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought:—the change from the singular "I" to the plural "we" marks a transition from the Apostle's own methods at Corinth to that which characterizes all faithful ministers of the Word. The verb *laleo*, rendered "speak," means to utter. It is not to be distinguished intrinsically from the "speech" and the "preaching" mentioned in verse 4, as if it here indicated private conversation (and be it remembered that the word in the N.T. never means to chatter).

The wisdom now mentioned connotes the subjects of the Gospel in God's purposes and plans in redemption both present and future, all centring in Christ. The word *teleios* lit. signifies that which has attained its end; here, rendered "perfect," it denotes the full-grown, the mature, in contrast to the "babes" (3. 1); it is so used in 14. 20, "men," and in Eph. 4. 13, "fully grown;" Phil. 3. 15; Heb. 5. 14. Such are described in 3. 1 as "spiritual," though the terms are not synonymous. The "perfect," however, do not consist of a kind of caste outside of which are the immature; there is no direct analogy to the "initiates" of the pagan Greek "mysteries" (though there may be a slight reference to the existence of such); for the purpose of God is that no believer should remain in immaturity, with the spiritual faculties undeveloped; hindrances to the development (see, e.g., 3. 3) should be removed. The Apostle states it as his aim to "present every man perfect in Christ" (Col. 1. 28). God has made full provision for the spiritual growth of His children in the Scriptures (1 Pet. 2. 2). For "the wisdom of this world" (the word for "world" in this verse is *aion*, age, in each case) see at 1. 20. "The rulers of this world" are those whose policy is occupied solely with the affairs of this present world-period, during which mankind is in the darkness of alienation from God, and under "the prince of this world." The interpretation which regards the rulers as angelic beings, is not in accordance with the immediate context, nor with v.8. Moreover, the contrast in the passage is between human wisdom (not angelic) and the wisdom of God.

The verb translated "are coming to nought" is *katargeo*, which means to render inactive; the policies of human potentates are destined to become ineffective, they can never accomplish the redemption of the race nor can they bring about universal peace, prosperity and safety.*

*A complete list of the New Testament instances of this verb with its various applications is given in Vol. I of the writer's Expository Dictionary of New Testament Words, under the word ABOLISH—(published by Oliphants, and may be had from John Ritchie, Ltd., Sturrock Street, Kilmarnock, Scotland).

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

AHAB.

OF all kings who reigned over Northern Israel, the most prominent in the Scripture narrative is Ahab. This is not on account of his goodness; for it is said of him in 1 Kings 16. 30 that he "did evil in the sight of the Lord above all that were before him"; and, as though this did not emphasise his wickedness sufficiently, it is added in verse 33 that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Moreover, when we compare the comments afterwards made on the kings who succeeded him, though all of them were wicked men, we find none concerning whom anything so severe as this is said; and we may therefore conclude that he was also worse than all who came after him on the throne. This is confirmed by a still stronger statement in 1 Kings 21. 25, where we read, "There was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

It is, however, of interest to notice that, in all these passages which assess the character of the various kings, stress is invariably laid upon what we might call

THE ECCLESIASTICAL EVILS

of which they were guilty, rather than on their conduct in other respects. In the verses between the two statements which are cited above from 1 Kings 16. 30, 33, we are told that his wickedness consisted in this, that he "went and served Baal, and worshipped him, and he reared up an altar for Baal in the house of Baal which he had built in Samaria." Similarly in the passage quoted from ch. 21, the explanation is added that "he did very abominably in following idols." And if we turn to the record in 2 Kings 21. 1-9 of Manasseh, who is compared to Ahab, it may be observed that the greater part of the wickedness charged against him is various acts of idolatrous worship of which he was guilty. So it is also in the passages that deal with Jeroboam, Ahaz, and other evil kings. Is there not a lesson in this for us who live in a day when the general tendency is to treat ecclesiastical evil, and ecclesiastical disobedience to God's Word, as a comparatively unimportant matter, against which it is mere bigotry, we are told, to take a firm stand? Might we not in this connection say with old Eli, "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him?"

In reading the story of Ahab's reign, one is struck by references to individuals who stand out prominently in the narrative

AS INFLUENCES FOR GOOD OR EVIL

in those days. The first of them is Hiel the Bethelite, who is introduced to us at 1 Kings 16. 34 as having the hardihood to risk the curse which more than five centuries earlier had been pronounced by the Lord through Joshua on the rebuilders of Jericho. Possibly he was influenced by the success which, a few years before, Ahab's father Omri had made of building the city of Samaria (ch. 16. 24); but, however that may be, he discovered that the age-old curse was still active. As he began to lay the wall foundations, his first-born son was taken from him; and, by the time he got as far as the setting up of the gates, his family, down to the last and youngest, was wiped out by death. It is somewhat remarkable that a curse appears to have clung to the city for a while afterwards, for we find the citizens appealing to Elisha in 2 Kings 2. 18-22 to heal their water supply, which had been causing death.

In contrast with Hiel stands Naboth, the simple peasant of Jezreel,

who held the old views concerning God's commands and prohibitions; and, believing that they still had force, uttered a determined "The Lord forbid" (1 Kings 21. 3), when asked by Ahab to sell the inheritance of his fathers to him. This the Lord had forbidden (see Lev. 25. 23; Num. 36. 7); and, though it meant the loss of a profitable exchange, and of the king's favour as well, Naboth would go by the Book.

He lost even more, for Jezebel had him falsely accused and slain; but he "witnessed a good confession," which remains to this day. He stands also in marked contrast with Shemer of Samaria (1 Kings 16. 24), who willingly and gladly disposed of his hill farm to Ahab's father for two talents of silver, and who received in addition the earthly honour of having the city which the king built on it called after his name.

Then we have Obadiah (1 Kings 18. 3-16), the man who managed the very difficult task of being a servant of Ahab and a servant of the Lord at the same time; and who, timid though he shows himself to be in verse 12, yet had risked his life to save a hundred prophets from the murderous Jezebel. And we have Micaiah (ch. 22. 8), who, like Elijah, stood up alone against four hundred false prophets to proclaim the message God had given him, even though it brought to him persecution and imprisonment.

But, most prominent of all, we have

ELIJAH AND JEZEBEL,

the two great protagonists of that time; concerning whom the Scriptures have so much to say, historically and figuratively, that it would require space far beyond what we could here give them, to deal with them satisfactorily. James shows us how to obtain help in a simple way from the story of the former, by taking him for an example (Jas. 5. 10 and 17); and he incidentally reveals to us, what we should not otherwise have known, that the bold speech with which Elijah is so abruptly introduced in 1 Kings 17. 1 was preceded and accompanied by earnest prayer "that it might not rain."

The prayer was a strange one, but it came from a heart that was exercised about the dreadful state of things amongst God's people at the time. It doubtless was Spirit-led, and was certainly based on such Scriptures as Deut. 11. 16, 17 and Lev. 26. 19, 20, in which God had spoken of using famine, amongst other means,

TO BRING BACK HIS PEOPLE

when they had turned away from Him. And since Baalism was a debased form of Sun-worship, it was a particularly suitable means to employ on the present occasion. They were to be left for more than three years to the unrestricted influence of that Sun which their deity represented. This connection with the earlier Scriptures may perhaps give increased fulness of meaning to Elijah's words in 1 Kings 18. 36, "I have done all these things at Thy Word." And this deep soul exercise of Elijah for the restoration of God's people may help us to understand more fully and with greater sympathy the deep depression which took possession of him, when, after his public victory at Mount Carmel in 1 Kings 18. 38-40, he found that Jezebel seemed to be as powerful for evil as ever (see ch. 19. 1-4, etc.). "O Lord, take away my life"; he said; "for I am not better than my fathers." That is to say, I have accomplished no more than they.

Yet his work was not so unsuccessful as it then appeared to him. It doubtless rendered possible, or at least much easier, the extinction of Baal worship by Jehu some twenty years after, as recorded in 2 Kings 10. 28, etc. Indeed, the Lord gives His downcast servant a hint of this in 1 Kings 19. 16, 17; and couples with it the assurance that He had still seven thousand in Israel who had not bowed the knee to Baal. What encouragement and help to these the victory on Carmel had been was known to none save themselves and God. No truehearted service for God is ever done in vain.

The Lord my Shepherd. by ★ ★ H. P. BARKER, Weymouth

WHEN, years ago, I first heard "The Lord's my Shepherd, I'll not want" sung by a Scottish congregation I was thrilled. It was at the Glasgow Half-yearly meetings, and I deemed it well worth the long journey from London if only to hear the lovely psalm rendered, as only a Scottish company can do it, to the favourite old tune, "Covenanter."

Since then I have heard it sung many times. I have sometimes wondered if the dear old words have not lost some of their power to stir the soul by the very familiarity with them which happily we have. If only the Psalm could be put into different words might they not come to us with fresh power?

When anything of this sort is attempted, there is always an outcry from some to whom the cadence of the very words is dear. It was so when our King James Bible (commonly called the Authorised Version) was issued in 1611. Dr. George Milligan, in his book of absorbing interest, "The New Testament and its Transmission," tells us that when the Version appeared one eminent scholar said he "had rather be rent in pieces by wild horses than any such translation, by my consent, should be urged on poor churches."

I can imagine, therefore, how some of my Scottish friends will regard an endeavour to produce another metrical version of their favourite Psalm. Nevertheless I am going to try.

The change in verse 1 from the future to the past tense will be resented by some. It should be explained that in Hebrew the past tense and the future are often identical, and it cannot always be determined with certainty which is intended.

Another change which will be criticised adversely will be **club** and **crook** for rod and staff. But what do the words "rod" and "staff" convey to the mind when they are sung? The "rod" is assuredly the club which eastern shepherds carried to defend their flock from wild beasts. David must have been expert in its use. The "staff" would no doubt be the crook which the shepherd used for (1) guiding, (2) counting, and (3) rescuing his sheep.

Though my Scottish readers may reckon my changes as bordering on profanity, here is my endeavour. Try it to the tune you like best.

The Lord Himself doth shepherd me,
No want mine eyes have seen;
He makes me, satisfied, lie down
In pastures ever green.

He leads me to refreshing streams,
Revives my life anew,
And guides me by the paths of truth
For He Himself is true.

My road may run through deathlike gloom:
No harmful thing I fear;
Thy club and crook encourage me,
And Thou Thyself art near.

My foes look on amazed whilst Thou
For me a feast dost spread;
My cup brims over, and with oil
Anointed is my head.

Goodness and mercy on me wait,
Thus all my days are blest;
Within His household evermore,
The Lord's own favoured guest.

READY!



By JOHN KNOX McEWEN (Veteran Evangelist).

MANY years ago at a Conference in U.S.A., a ministering brother used a telling illustration when speaking on Romans 12. 1, an illustration which I have never forgotten. The picture was that of a bullock standing between an altar and a plough, and underneath were the words, "Ready for either," the application being that we should be ready for either service or sacrifice. The question which constantly faces Christians is, "Are you ready?"

Some years after that conference I used the illustration in a meeting, at the end of which a sister in the Lord came to me and said, "I am ready for either." She went abroad with the Gospel—to serve; and in twelve months she departed to be with Christ. She was ready for the altar, as well as for the plough. Are you?

David's servants declared, "Behold, thy servants are ready to do whatsoever my lord, the king shall appoint" (2 Sam. 15. 15), and a later warrior, the Apostle Paul, confessed in Rom. 1. 18. "I am ready to preach the gospel." As an old servant, well over the allotted span now, and nearing the end of the pilgrimage, let me appeal to my younger brethren, Are you ready to preach the gospel? An old Shetland woman in bed as she held me by the hand said, "Dinna be afeard to tell them baith sides o' the gospel. Tell them of the glories of heaven. Tell them of the agonies of the lost." We must declare the whole counsel of God.

The Apostle, too, was ready for sacrifice. "I am now ready to be offered, and the time of my departure is at hand" (2 Tim. 4. 6). That had been his attitude through his entire Christian experience, making it easy for him to exercise self-sacrifice, as he did when he wrote to the Corinthians, whose treatment of him was anything but commendable, "The third time I am ready to come to you." What overcoming grace! What noble spirit!

In the same way this great man was ready to suffer, saying, "What mean ye to weep and break my heart, for I am ready, not to be bound only, but also to die for the name of the Lord Jesus" (Acts 21. 13). We cannot do better than follow his example, ready for service, for sacrifice, for suffering.

Distinguishing Differences.

By C. F. HOGG, South Africa.

BY a figure of speech, common in every day use, one thing may be put for another in close association with it. Thus when it is said that a certain person keeps a good table, the reference is not to the quality of his furniture, but to that of the meals set upon it. This figure is common in Scripture also: the sceptical questioner asks, "Can God provide a table in the wilderness?" that is to say, can He make adequate provision for His people in adverse conditions? The answer of faith, attested by experience is, "Thou preparedest a table before me in the presence of mine enemies," which means that our Father's provision for the spiritual needs of His children is independent of circumstances (Psa. 23. 5; 78. 19). Then, too, the idolater prepares a table for his demon gods in hope that they in turn will provide for him, or at least, that they will not pursue him with their malice (Isa. 65. 11). Warning the Corinthian Christians against the subtle influences of idolatry, the

Apostle tells them that "they cannot partake of the table of the Lord, and of the table of demons" (1 Cor. 11. 21). Here plainly "table" is not to be understood literally, but figuratively of the provision the Lord makes for His worshippers, and that which the idolater makes for his demons.

The Table of the Lord should not be confused with the Supper of the Lord; the difference between them is clear and important. Such language as 'spreading the Table of the Lord,' or, 'receiving to the Table of the Lord' betrays a failure to discriminate. These things the Lord alone can do. From the beginning of his new life in Christ the Christian has immediate access to it, in all circumstances however adverse, and in all places however isolated. Nor can any created being come between him and this Divine provision for his spiritual welfare. It is accessible to all the regenerate without exception or condition, and to them alone. In connection with it human responsibility has no place, and as no one can receive another to it so neither can any one exclude another from it.

Of the Lord's Supper the Christian partakes but at appointed times (the first day of the week) and never alone but always in company with others (Matt. 18. 20; Acts 20. 7). To its privileges men can receive and from them men can put away (1 Cor. 5. 13). And they can be mistaken in judgment in either case. In the Supper we partake of the symbols of the Lord's Body and of His Blood; at His Table we eat the Living Bread and drink of the Water of Life.



SOME THOUGHTS AS WE JOURNEY HOME.

If we expect to be in Heaven because of our own works, then we would be our own saviour, and we could not then say the Lord Jesus Christ was our own personal Saviour. Such a position as being our own saviour is foolish and untenable.



Spirituality is not a Resolution, but a Transformation.



How is it we are so poor spiritually, when the Lord Jesus Christ has placed such a mine of spiritual growth and freshness within our reach?



The inwrought prayer of a righteous man availeth much. One has to be in a good condition of soul for prayer to be wrought out in them, just as the Apostles of old and Prophets had to be fit vehicles for the Holy Spirit to write through them.



It is not the attendance at breaking of bread that counts, it's the condition we are in.



A Christian may be disappointed in many things earthly, but he is not disappointed in the Lord Jesus Christ. He is everything the Scriptures say concerning Him.

WILLIAM STIRRUP.

Victoria, B.C.

ANSWERED PRAYER* .

THE following story is true in every detail. At the request of another brother, I visited with him a patient in a Glasgow infirmary. The time allotted at the bedside was half an hour, a quarter of an hour each. I went first and talked with the patient, and then seeing another in the ward without a visitor, I called my friend and myself sat down by the bedside of the unknown person. I enquired of him his name, town, and family, and then asked him if he was a Christian. His answer being in the negative, I warned him of the danger of dying without Christ as his Saviour. He thereupon revealed that his wife and family were Christians and in fellowship with saints in a certain town.

When he expressed his desire to be saved, I quoted to him several well-known passages of Scripture. The gong rang and I had to take a hurried leave. Later, I visited the town where the wife and family lived, although, in the interval, I had forgotten the Infirmary visit. When I entered the home of one of the Christians there, I was greeted by words like these, "The assembly here have all been praying for a man who is in hospital and whose wife and family are in fellowship." My mind immediately travelled back to the Infirmary scene, and when we compared notes it was discovered that my unpremeditated conversation took place at the very time when the Christians were gathered together for prayer for the man in the sick-bed.

Some time later I was invited to the man's funeral, and when, subsequently, I visited the widow, I learned that on the occasion of my visit to the Infirmary, immediately I had gone he called over to my patient-friend, "I have trusted Christ as my Saviour."

J.N.

REVIEWS.

Jesus—the Divider. A tastefully produced booklet by Hunter Beattie, showing how both long ago and since, the world has been divided "because of Him," His Works and His Words. A good book to give to anyone who may be hesitating in loyalty to the Lord and His cause. Price 6d. (7d. by post) from Author, 25 Montieith Row, Glasgow, or from John Ritchie, Ltd., Sturrock Street, Kilmarnock.

Up from the Gates. This is a story of divine dealing through Dunkirk told by Capt. Beresford Mash, a most human document which magnifies the grace of God and narrates how the author was sustained and guided in very difficult circumstances. Marshall, Morgan and Scott, Ltd. (1/3).

The Great Prophecies. Extracts from the writings of G. H. Pember, M.A., dealing with Prophecy and The Church, selected by G. H. Lang. Much thought-provoking matter to be read with discretion and discrimination. Published by Oliphants, Ltd. (3/6).

*Similar testimonies from readers will be welcome: they may stimulate prayer.

Erratum:—Page 6, January issue, "first-begotten" should read "only-begotten."

OUR HOME BIBLE CLASS

Further Divine Prerogatives Exercised by Christ.

by H. E. MARSOM.

"O GOD, . . . O Thou that hearest prayer." This was how King David addressed GOD in Psa. 65. 1, 2: the GOD concerning Whom he testifies "I sought the LORD, and He answered me, . . . This poor man cried, and the LORD heard him." Psa. 34. 4, 6, R.V. "He heard my voice out of His temple." Psa. 18. 6, and cf. Psa. 31. 22. That GOD is the Hearer and the Answerer of prayer is both the teaching of Holy Scripture, and the experience of His people in all the ages. Can we not add our own testimony to those in Psa. 66. 19; 77. 1; 102. 17; 145. 18, 19; 1 John 5. 14, 15? What does JEHOVAH promise in Isa. 65. 24? Who heard and answered the prayers in 1 Kings 18. 36-38 and 2 Chron. 33. 12, 13? GOD alone can hear in Heaven His dwelling-place the prayer of faith that is breathed on earth, cf. 1 Kings 8. 30, 32, 34, 36, 39, 43, 45, 49.

"JESUS saith . . . That will I do, . . . I will do it."

Yet in John 14. 13, 14, the LORD JESUS most emphatically undertook to be the Answerer of prayer offered in His Name! This "I will do it," in v. 14 is definitely emphatic: He Himself would "do it." Only omnipotent power with infinite resources could promise to do that "whatsoever" and that "anything" asked in His Name; and yet specify no limitations to that promise. Such a promise from any mere man would be sheer mockery; but from the lips of Him Who was truly GOD manifest in flesh, to Whom all power is given, and Who is the appointed "Heir of All Things," it opens up to the praying believer an infinite wealth of resource. What heights and lengths and breadths of blessing it makes available to those who will, in faith, put Him to the proof! What had the LORD said to the woman at the well much earlier in His ministry? John 4. 10. How did He answer the apostle Paul, and what was the glorious result in 2 Cor. 12. 8-10? Notice, too, the reason the LORD gave for giving this wonderful promise in John 14. 13, and cf. 7. 18; 8. 50; 17. 1, and cf. also Phil. 2. 11; and 1 Pet. 4. 11. Does not this repeated promise "I will do it" in John 14. 13, 14 throw great light upon the "greater works" promised in v. 12, and cf. Mark 16. 20; and does it not put Rom. 15. 18 in a very interesting light? This remarkable promise in John 14. 13, 14 is another of many striking instances in this Gospel that illustrate and enforce the thesis expressed in its opening verses, that the WORD Who became flesh and dwelt among us, was He Who in the beginning was with GOD and Who "was GOD."

"GOD is JUDGE Himself."

This statement in Psa. 50. 6, is one of many clear declarations in Holy Scripture that it is GOD Who is "the Judge," Psa. 75. 7, that He unites in His Person the

supreme offices of Judge, and Lawgiver, and King, Isa. 33. 22. Indeed it could not be that the absolute SOVEREIGN, and supreme RULER of the Universe should be anything less than the supreme JUDGE also; even "the JUDGE of all the Earth," Gen. 18. 25. The MOST HIGH GOD must of necessity be "GOD, the JUDGE of All," Heb. 12. 23. It is His Divine prerogative to "bring every work unto judgment," Eccl. 12. 14; "He hath prepared His throne for judgment," Psa. 9. 7; and "Righteousness and judgment are the foundation of His throne," Psa. 89. 14; 97. 2. It is the reiterated statement of Scripture that GOD "shall judge the world in righteousness." Psa. 9. 8; 96. 13; 98. 9, and cf. Rom. 2. 2, 5, 6; 2 Thess. 1. 5.

"The LORD, the Righteous JUDGE."

2 Timothy 4. 8.

And yet the LORD JESUS claimed that "the FATHER judgeth no man, but hath committed all judgment unto the SON: . . . And hath given Him authority to execute judgment also, because He is the SON of Man." John 5. 22, 27. And the HOLY SPIRIT also bears witness to this truth through the apostle Peter, who testified that GOD had commanded them to "preach unto the people, and to testify that it is He which was ordained of GOD to be the JUDGE of quick and dead." Acts 10. 42; and also through Paul that GOD "hath appointed a Day, in the which He will judge the world in righteousness by that MAN Whom He hath ordained: in the Day when GOD shall judge the secrets of men by JESUS CHRIST according to my gospel." Acts 17. 31; Rom. 2. 16. Other Scriptures are also in perfect harmony with this claim of the LORD JESUS, and with these inspired statements: for where must all appear? 2 Cor. 5. 10, cf. also the A.V. with R.V. of Rom. 14. 10. What are we told the LORD will do at His appearing and His Kingdom? 2 Tim. 4. 1. Who is it that shall render to every man according to His work? Matt. 16. 27; Rev. 22. 12. Who will be the Adjudicator of the reward according to Eph. 6. 8; Col. 3. 24? Who will be the JUDGE of the living nations in Matt. 25. 31, 32? From Whom did Paul expect to receive his crown? 2 Tim. 4. 8.

It is the clear teaching of Holy Scripture that just as GOD "created all things by JESUS CHRIST," Eph. 3. 9; John 1. 3, so also "GOD shall judge the secrets of men by JESUS CHRIST," Rom. 2. 16, even "by that MAN Whom He hath ordained," Acts 17. 31, "because He is the SON of Man," John 5. 27, the One of Whom we read in Dan. 7. 13, 14; Psa. 8. 4-8; 80. 17; Luke 22. 69, 70; John 1. 51. That GOD is Himself "the JUDGE of All," and yet that the LORD JESUS is "the Righteous JUDGE," Heb.

(Continued on page 30).

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 expression “unto obedience and sprinkling of the blood” in 1 Peter 1. 2 refer to a definite act, or to a progressive experience?

Answer A.—It refers to that “obedience of faith” by which we accept God’s provision for us in the death of His Son, and are thereby brought into covenant relationship with Him. It may thus suggest a combination of the symbolic acts of Exod. 12. 7 and Exod. 24. 8. In the former the people’s obedience is to be shown by striking the blood on their doorposts; while in the latter their promise of obedience in verse 7 is ratified by their being sprinkled with the blood in verse 8.

That it can mean nothing less than this is clear from its connection with the two preceding clauses of the verse, in which our election is said to be:—(1) ACCORDING TO the foreknowledge of THE FATHER; (2) THROUGH sanctification OF THE SPIRIT; (3) UNTO obedience and sprinkling of the blood of JESUS CHRIST. Compare with this the somewhat similar statement in 2 Thess. 2. 13, “God hath chosen you to salvation, through sanctification of the Spirit, and belief of the truth.”

The word “obedience” has frequently this gospel sense elsewhere, as for example in Rom. 1. 5; 15. 18; 16. 26. In 1 Peter we have, later in the epistle, quite a number of references to obedience and disobedience; and most of these are connected with acceptance or refusal of gospel testimony; while the remainder contain at least some hint of it. Thus in ch. 4. 17 we have it clearly before us in the expression “them that obey not the gospel”; and in ch. 3. 1 almost as clearly in “if any obey not the word,” evidently from the context the word of the gospel. In ch. 2. 7, 8 “disobedient” is equivalent to “gospel rejecters”; while the same word in ch. 3. 20 suggests the turning down by the antediluvians of God’s call to them through Noah, rather than their earlier wickedness to which the Flood was due, since it took place “while the Ark was a preparing,” and while “the long suffering of God” was waiting. In ch. 1. 22 “purified your souls in obeying the truth” refers back to the same time as “being born again” in the succeeding verse; and the term “obedient children” of ch. 1. 14 is literally “children of obedience,” that is, those who by the very fact of their coming into the family of God should be characterized by obedience—the opposites of the “children of disobedience” of Eph. 2. 2, etc.

The word used for obedience in verses 14 and 22 of ch. 1 is exactly the same as that in verse 2; and, putting them together, we learn that the obedience to the gospel which brings us into relationship with God, is manifested afterwards in our seeking to be holy as He is

(vv. 14-17), and in love shown to others in the same relationship (vv. 22, 23).

W.R.

Question B.—In Rev. 22. 2 we read of ‘fruits’ and ‘leaves for the healing of the nations.’ If we are in heaven, surely we shall not need healing. What does the passage mean?

Answer B.—In seeking to determine the meaning of this very symbolic passage certain things must be borne in mind. Ch. 22 is a continuation of ch. 21, and the break between the end of ch. 21 and beginning of ch. 22 is unfortunate. Again, the scene is earthly, and not heavenly. The very mention of ‘nations’ makes this clear. Nations have to do with earth, not heaven. The ‘Tree of life’ is doubtless our Lord Jesus Christ.

The questioner fails to discriminate between ‘we’ and ‘the nations.’ If by ‘we,’ he means the church, then that is a body the members of which have been taken ‘out of the nations,’ and no longer form part thereof.

The passage would seem to teach that earthly nations, in the millennial reign of Christ, will benefit under His rule, and such benefit will result in the healing of their age-long wounds, the result of sin and interecine strife. E.W.R.

Question C.—I was baptised when a child, and at the time I think I honestly believed I was saved. Since then I have wandered away, but am now restored. Should I be baptised again?

Answer C.—Baptism by immersion is a thing which should occur but once in the life of a believer. If an unbeliever permits himself to be baptised it is of no value whatsoever. Backsliding however, on the part of the believer constitutes no ground for being baptised again. When Paul wrote to the Corinthians and the Galatians, both of whom had gone back, he does not enjoin a re-baptism, but re-enforces the teaching of their baptism. (See 1 Cor. 10 and Gal. 3.). If, then, the questioner is sure that his case is one of backsliding, he is not required to make public confession of his faith in Christ by being again baptised, but to make evident to others his restoration by the amendment of his ways. Should he, however, on reconsideration be satisfied that lively faith in Christ has not been exercised until very recently, then manifestly that first exercise of faith should now be followed by the public confession thereof in baptism. E.W.R.

HOME BIBLE CLASS.—continued. 12. 23; 2 Tim. 4. 8, is another of the proofs of the truth of the LORD’S Own claim in John 10. 30, “I and My FATHER are ONE.” How intensely solemn, and yet how precious is this truth, our SAVIOUR is the JUDGE! It was the JUDGE Himself Who for us died! What force this gives to the argument in Rom. 8. 34!

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).
KILMARNOCK.—Elim Hall Annual, Feb. 7th, at 3 p.m. Messrs. Whitelaw, Hislop, Johnstone, Gailis.

GLENGARNOCK.—Hebron Hall Annual, Feb. 14th, at 3.30 p.m. Messrs. Fereday, Borland, Grant.

GLASGOW.—Porch Hall, Millerston St., Feb. 14th, at 3.30 p.m. Messrs. Gooding, Hislop, McAlonan, McKechnie.

GLASGOW.—Shettleston, Shiloh Hall, Feb. 21st, at 3.30 p.m. Messrs. Chisholm, McKechnie and another.

SCOTLAND.—REPORTS.

NEW YEAR CONFERENCES all over were well attended and ministry of a practical, refreshing, and timely character. The following send encouraging reports:—

DUNDEE.—Hermon Hall. Ministry by Messrs. T. Kirkby and W. Campbell.

KILBIRNIE.—Ministry by Messrs. Borland, Harrison, Carrick, Lightbody.

KILMARNOCK.—Central Hall, Messrs. Borland, Thomson, Lightbody, Hislop.

KIRKCALDY.—Hebron Hall. Messrs. Fereday, Moffat, Westwater, Milne.

LARKHALL.—Hebron Hall. Messrs. Howley, Rollo, Malcolm, Whitelaw.

MOTHERWELL.—Town Hall. Messrs. Scammell, Fraser, Howley, Morrison.

NEWMILNS.—Co-operative Hall, Messrs. Howley, Westwater, Whitelaw. Surplus of offering to Retired Missionary Aid Fund, which has been a feature of this conference since 1917, amounted to £23/10/0.

STRANRAER.—Messrs. McIntyre, Gooding, Scott.

AYRSHIRE QUARTERLY MEETING, Jan. 17th, in Victoria Hall, Ayr, was very helpful. Proposed that next meeting on April 4th, in Kilmarnock, should also take the form of a Bible Reading.

ENGLAND.—FORTHCOMING (D.V.).

BIRMINGHAM.—Gospel Hall, Glastonbury Road, at 6.30 p.m. Feb. 14th, H. King; Feb. 28th, A. Fingland Jack.

GLOSSOP.—Derbyshire Y.P.H.C. April 2nd-7th. A. Fallaize, G. J. P. Price, H. St. John. (Correspondence to A. Pickering, 10 Abbey Grove, Stockport).

LONDON.—Missionary P.M., Memorial Hall, Farringdon Street, Feb. 27th, at 3 p.m.

LONDON.—Bloomsbury Central Church, May 9th, 16th, 23rd, 30th, at 6 p.m. Particulars later.

NEWPORT, Mon.—Mountjoy St. Hall, Feb. 28th, at 3.15 p.m.

NOTTINGHAM.—Clumber Hall, Feb. 8th, 9th, 10th. F. Elliott, March 7th, at 2.30 p.m. E. Lewis, E. H. Needham.

NOTTINGHAM.—The Scouts' Hall, at 6 p.m. Feb. 7th, F. Elliott; Feb. 21st, A. Perry; March 21st, Missionary Rally.

IRELAND.

F. BINGHAM had fairly good meetings at Drummenagh.

J. STEWART and **R. WALLACE** saw the Lord's blessing at Strabane. Went on to Omagh.

D. CRAIG and **A. BUICK** preaching near Cloughmills.

W. HAGAN at Cookstown.

F. KNOX at Dungannon.

T. McKELVEY hoped to have meetings at Ballinaloob.

R. CRAIG and **W. JOHNSTON** had good meetings at Selloo, Co. Monaghan. Hoped to commence at Corrick.

E. HILL saw blessing at Fintona, now at Drum.

R. CURRAN had good meetings at Castlewellan.

J. KELLS and **W. McCracken** encouraged at Edenderry.

E. ALLEN and **K. DUFF** had meetings at Glenanne, where people are indifferent.

R. HAWTHORN had some meetings at Lisbellaw, Co. Fermanagh.

J. FINNEGAN and **S. W. LEWIS** had encouragement at Lungs.

W. BUNTING at Drumlough, and hopes to commence meetings at Drumacenvir.

AHOGHILL believers meeting was good. Help given by brethren Bingham, Wallace, Stewart, Hammill, Allen, McCormick, Duff, Boston.

AUGHRIN believers meeting the best for years. Brethren Curran, Wallace, Stewart, Finegan, and others ministered.

DRUMENAGH, MONEYMORE and **BALLYCASTLE** meetings good and well attended.

WORLD FIELD.

BULAWAYO, S. Rhodesia.—Christians meet for Breaking of Bread in Girl Guide Hall, Lobenguela St., Bulawayo. Correspondent, E. H. Sims, 3 Lindy Road, North End, Bulawayo. Young brethren from Great Britain drafted for training in this part of Africa, will find fellowship by making contact with above Assembly.

Mrs. GILLAN, writing in September from Wen-teng-hsien, North China, states that in spite of much to depress the Lord's servants, they are still free to carry on His work and find a ready ear.

J. E. BODALY, Bihe, Angola, writing in September, acknowledges receipt of mail in transit for over 10 months. Records the faithfulness of God in supplying their every need and providing for the rainy season.

G. H. MOWAT, Balovale, Mongu, N. Rhodesia, amidst much indifference is finding the Lord's blessing in a few being exercised about baptism.

FRED ROWAT, Bangalore, S. India, continues his tract distribution amongst soldiers in hospital and Anglo-Indian population. The work is not without encouragement and several have recently been baptised.

H. W. GRIFFITHS, Vila Luso, Angola, Mboma, Caixa Postal 3, writing in September, tells of the arrival of belated mails. Some letters expected are still missing. Our brother in a most encouraging letter remarks, "if men in their secular callings carry on in spite of tremendous difficulties, then surely it behoves us to see to it that the Lord's work goes on just the same. . . . We have been proving that He is still the true and faithful God. . . ."

W. R. HARESIGN, Luanza Mission, Belgian Congo, tells of an adventurous trip visiting many villages with native brethren, by car and canoe, during which the Lord's hand was known in deliverance from danger. A conference at Kapwasa was well attended and proved a time of blessing.

E. J. PEAKE, writing from Plumtree, S. Rhodesia, tells of good companies gathering for ministry of the Word. There is an open door for a worker among the Matabeles and Bechuana natives in that district. He intended to pass on to Salisbury, Marandellas, Mrewa and Rusapi, from which places there were pressing invitations. Mails from the homeland have been few and our brother asks for prayer on behalf of his wife who is very infirm. News from home assemblies valued, address, 17 Somers Road, Sydenham, Port Elizabeth.

COLIN A. FERGUSON, engaged in personal soldier work in the "Everyman's Hut" supported by Australian Assemblies, tells of some wonderful cases of conversion to God. Men freely express their appreciation of reality, having so much of formality in other circles, and our brother adds, "The decision to have no games, piano, or wireless in the Hut was definitely God's overruling." Men come for quietness and many have never before seen a Testament or heard the Gospel. Pray for our brother in this important work.

CORRESPONDENCE.

BLYTH, Gospel Hall, Maddison St., to Mr. Alex. Skinner, Overdale, Winchester Avenue, Blyth.

MAYBOLE, Gospel Hall, Society St., to James Broll, 34 Ladyland Road, Maybole.

HOSPITALITY HOMES FOR TROOPS

Members of the services will be welcomed to the following homes:—

H. G. Webb, 29, Park Road, Northville, Bristol, 7.

Mrs. Richardson, 25, Halsbury Grove, Kingstanding, Birmingham, 23.

J. Turner, May Villa, 12, St. John's Walk, Bridlington, E. Yorks.

Mrs. J. Cunningham, 14, Springfield Road, Airdrie, Lanarkshire.

E. W. Humphries, 102, Endlebury Rd., Chingford, London, E. 4.

W. Cochrane, 25, King's Drive, New Stevenston, Motherwell.

F. Olford, "Hebron," 9, Clifton Road, Newport, Mon.

If possible, intimation of over-night visit should be sent a day or two in advance.

"WITH CHRIST."

Miss ANNIE McCULLOUGH, Ballymena, on 18th October. Saved over 45 years, and known for her faithful testimony in an active business life. For over 30 years was sub-postmistress in Harryville, where she was highly respected by all members of the community, a fact which was evidenced by the large attendance of the general public at her funeral. Messrs. J. Kells, A. Buick, W. Hagan, J. Hamill took part in the services.

JOHN SMYTH, Lisduff, Kilnaleck, Co. Cavan, on Sept. 9th last. Saved over 50 years, and ever bore a bright testimony. Was gathered to the Lord's Name shortly after conversion, and throughout his life highly esteemed the scriptural ground of gathering. Will be missed at Tullyboy where he was among the first to gather. (Earlier intimation not received).

WILLIAM EDWARDS, Marloes, Pembrokehire, on Nov. 11th, aged 79 years. Saved 54 years ago through the preaching of Duncan Montgomery. Was active soul-winner and open-air preacher. Prayed much for the village where he lived.

ANDREW STRACHAN, Inverallochy, on Dec. 23rd, aged 66 years. A faithful and steadfast brother who will be greatly missed.

JAS. J. HUNTER, Blyth, on Jan. 4th, aged 83 years. Was among the few who commenced the assembly testimony over 50 years ago, and has been most active in the work ever since. Was correspondent for many years, and latterly acted as treasurer. He was present at the meetings the Lord's Day before his Home-call, and will be greatly missed.

WM. FINNIE, in his 90th year, called away from the home of his daughter at Larkhall, on 11th January. In earlier years was associated with Ballochmyle and Auchinleck assemblies. Later years in Stonehouse.

W. J. McCLURE, Oakland, U.S.A., was called home in his 83rd year, on Dec. 6th. Saved when 16 in Banbridge, N. Ireland, our esteemed brother bore a faithful testimony to the Lord's Name, and ministered the Word with much acceptance and blessing for almost 67 years. In the course of his ministry he made several world trips, visiting South Africa, New Zealand, Australia, and the far east, and made many frequent visits to the British Isles, where his witness to the truth was highly esteemed. Some years ago, his meetings in Belfast on "The Tabernacle" were very largely attended and are remembered to-day as a time of special blessing. Most of his years were, however, devoted to the assemblies in Canada and U.S.A., where his ministry will be greatly missed. His books on The Tabernacle, The Seven Churches of Asia, and the Book of Esther are in current circulation. It is hoped to include a short biographical sketch and conversion story in April issue of "Good Tidings."

T. G. CHAPMAN, Dentist, Belfast. After a brief illness, called home on Dec. 23rd. In Kingsbridge Assembly for many years. Kept an ever open door for the Lord's people and His servants. Will be greatly missed. Brethren Baillie, Edgar, Robb, and Diack conducted the funeral services.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.

U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.

AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.

" W. Wieland, Freeleaguers Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland

NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.

" —F. Lawson, Otago Bible House, 212 George Street, Dunedin.

DISCRIMINATIVE TESTIMONY

by THE EDITOR.



“THAT interpretation of Scripture which regards the Church as fulfilling the prophecies in the Old Testament of the Messianic Kingdom is destructive of the whole philosophy of history outlined in the Bible.” So another has written. Careless reading and superficial thinking have induced that failure to make distinctions which are imperative. It is disastrous to a true conception of the divine purpose not to appreciate the dispensational discriminations which the Scriptures insist upon. “The Church” is nowhere in the Bible synonymous with “The Kingdom.” These are misguided leaders who teach others to pray “Thy Kingdom come” with the expectation that, such petition being answered, the world will be converted through the witness of the Church. The constant repetition of such a request over the Radio may do incalculable harm among the unthinking young in our assemblies. Hence the constant need to counteract the insinuation by clear, Scriptural teaching on the subject. How few undertake that task to-day! The establishment of the Kingdom is not part of the divine programme for the time now present.

IT is necessary that God’s intention should be clearly apprehended, if the teaching is to be firmly grasped and lucidly taught. The implicates of the doctrine must be zealously followed and vigorously maintained by those who recognise the unity of the Spirit and the separateness of the Church. That intention was crisply summarised by the apostle James in the first council in Jerusalem as being to “visit the nations to take out of them a people for His name” (Acts 15. 14). This dispensation is one of divine selection of those who, responding to the call of the gospel message, are “born again, not of corruptible seed, but of incorruptible, by the Word of God” (1 Peter 1. 23). Such become “new creatures in Christ Jesus” and are “not of the world,” having been taken out therefrom. A recent correspondent, discussing this very point, pertinently remarks regarding assembly principles rising from a clear grasp of the position of the Church: “There is a down grade movement afoot. Separation from the world—its social, political and religious systems, is not now inculcated upon the younger generation. The reason of this is not far to seek: no one can take another in any of these groups beyond where he is found to be himself. Hence the work of the Lord languishes!” These are searching words.

NOR should it be forgotten that New Testament writers are most scrupulous in their distinctions between the universal Church and the local church. Confusion of these two aspects is almost fatal to church government and discipline. Yet few there are to-day who are careful to maintain the distinction. Hence the lack of decisiveness in our assembly testimony. While it is true that some of the sublimest teaching of the New Testament is contained in the Epistles to Ephesians and Colossians, it must not be forgotten that larger sections of the Book are devoted to giving instruction regarding the order and discipline connected with the local representation of the Universal Body. 1 and 2 Corinthians, 1 and 2 Timothy, Titus, not to mention Philippians, are almost entirely given to the local aspect of the truth. Can the assemblies, which are reputed to witness along that direction, be robust, when most of our written and oral ministry scouts the local application and emphasises only the universal truth or the individual responsibility of the Christian? We make a vigorous appeal for a reconsideration of this theme, and for a re-orientation of the rising generation to the

truth held most tenaciously by their predecessors. Let us be careful, however, not to permit the pendulum to swing too far in the opposite direction. Balance in ministry is always advisable.

THE word "Church" is first used in the New Testament by our Lord Himself (Matt. 16. 18), and, except for a second mention in Matt. 18. 17, reference is nowhere else made in the Gospels to that subject. That in itself is a remarkable fact. It is the "Kingdom" which is repeatedly the theme of instruction. The Kingdom has an earth focus; the Church is heavenly in character and destiny. It is the Kingdom and not the Church which is mentioned in the Psalms and the Prophets of the Old Testament. Consequently, while these sections of the inspired Volume teem with most valuable doctrines, principles and lessons, applicable to nations and individuals, and with illustrations elucidating Church truths, it is essential that the seeker after instruction for this dispensation should become intimately acquainted with the practices in the Acts of the Apostles and the teachings of certain of the Epistles. That does not mean that he will neglect other fields of study, but suggests that, if he is to understand the distinctions between the "world" and the "Church" and between the "Church universal" and the "church local," he will require to apply himself to these portions of the New Testament where guidance is given on such themes.

WE are confident that, if leaders in assemblies could recapture the spirit of the first century (and that is not impossible, for we have the Word and the Spirit) and follow the example of godly men of several generations past, there would be an infusion of new evangelistic fervour, a recognition of the distinctiveness of Apostolic principles of gathering, a more evident separation from the world, and a greater attractiveness for those in "other places" who are grievously exercised about the state of affairs in official religious circles. Let us remember, nevertheless, that in the New Testament, love of principles takes priority over love of persons. And in failure to recognise that claim upon personal loyalty lies much of the disastrous policy which is being shaped by indiscreet brethren.

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

Jan. 28—West Southbourne.....	£0 3 0
Feb. 5—Anon.	0 10 0
" 19—Anon.	0 5 0
" 19—Lossiemouth	1 0 0
	£1 18 0

For Needy Saints and Air-Raid Relief, operated in fellowship with local Elder Brethren in affected areas.

Jan. 30—J. N., Coalhurst	£0 9 2
" 31—Memorial Hall, Dorrigo	12 6 2
Feb. 6—Consett Assembly	5 0 0
" 6—Anon., Consett	1 0 0
" 14—Calderbank Assembly	3 3 0
" 14—Mailer St., Dunedin	20 0 0
" 19—Lossiemouth	2 0 0
" 20—Various, per 'Echoes'	44 0 0
	£87 18 4

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Jan. 30—J. N., Coalhurst	£0 17 8
" 31—A.G.S.A.	4 0 0
Feb. 3—A. H.	0 15 6
" 5—J. B.	0 12 0
" 6—M. M., Bute	1 0 0
" 18—Mrs. B.R.H., Indiana	6 5 5
" 18—J. B.	0 12 0
" 18—Two Sisters	10 0 0
	£24 2 7

All entries and vouchers for period July, 1941—January, 1942, examined and found correct.

WILLIAM COCHRANE
JOHN CAMPBELL

Joint Auditors.

Editor's Note.—Numerous requests have been received for a reprint of the Editorial article in January Magazine—"Facing Facts." Paper restrictions make that impossible. Friends would do us a great service by introducing The Believer's Magazine into circles where it is not known.

BURDEN BEARING

by R. McKECHNIE, Glasgow.

WE are naturally inclined to regard burdens as evidence of God's displeasure. They make us despondent, and we begin to wonder why we are afflicted with them. There is certainly such a thing in Scripture as corrective discipline as e.g. in 1 Corinthians 11. 30 where physical weakness and even death came upon the Corinthians because they abused the Lord's Supper. The flesh had gained the upper hand among them, and as they had refused to put it to death, God had to put it to death for them.

But all discipline is not of that order. Often it is really the evidence of God's pleasure, and then is always an indication of His love (Hebrews 12. 5-11). This was true even at Corinth, for the severe discipline there had in view the saving of the offenders from condemnation with the world.

Consider, too, the Lord's words to the few in Laodicea who were true to Him amid the prevailing declension. He did not promise them an easy pathway, nor did He threaten trouble for the majority who had no place or time for Him. Nay, the very reverse was the case, for He said, "as many as I love I rebuke and chasten" (Revelation 3. 19). This, surely, is a challenge to our hearts! When did I last feel the rebuke of the Lord, and His chastening hand upon me? Yes! it was humiliating: there was a sting in it, but did I take it as evidence of His love? Or, is it causing me deep exercise that I have had no such experience for some time?

The Burden Bearers of the Old Testament (Numbers 4.).

In Numbers, chapter 4, we find the burden bearers of the wilderness. They teach us typically that it is an honour as well as a necessity for Heaven-bound pilgrims to carry burdens—burdens, that is, with which the Lord has entrusted us, as distinct from trials we bring on ourselves through our own waywardness, self-will, and lack of conformity to divine law.

A Forward Movement Necessitates Burdens.

A forward movement is contemplated in verse 5, and such a movement meant burdens, for everything of value to God had to be taken. Their objective was the land itself; they would never come back to the point they were leaving. We like to think we are making progress spiritually—indeed, we should be deeply concerned if we are not—but we do shrink from shouldering the burdens that such progress entails. We long and pray for revival, but seek to avoid the care and responsibility associated with it. How obvious the lesson is to those whose eyes have been anointed with heavenly eye salve!

The Burdens were evidence of God's Presence.

The burdens were, in fact, God's dwelling place dismantled. Every feature of the tabernacle bespoke its pilgrim character. It was easily taken down and easily assembled, and was to accompany the people of God on all their journeys, for their God was a tent-dweller and a pilgrim like themselves. No doubt they would have journeyed more easily without the tabernacle, but they would have gone alone, without guide and without God. What a precious thought it is that burdens—those which do not pertain to our physical needs—are the sign of God's presence with us! This, indeed, makes them worth while.

The Burdens were Unattractive.

Each piece of tabernacle furniture was carefully packed, and—with the exception of the ark of testimony—covered finally with badgers'

skins. The ark was covered with the vail, then with badgers' skins, and, finally, with a cloth wholly of blue. These foreshadow the heavenly bearing and divine characteristics of the One of Whom the ark spoke, even our Lord Himself. He was different; He was the Man of blue, the Man out of Heaven. But the other furniture which spoke of man's efforts to get in touch with God presented to the burden bearers only the drab appearance of badgers' skins, which must have become monotonous, repelling, and finally repulsive to them. But they would have to resign themselves to its intimate acquaintance. How much we can learn in this connection from our Lord's example! He was not merely resigned to a life of sorrow and grief, but He was a "Man of Sorrows," and grief was His intimate acquaintance.

The Burdens were Heavy and Mysterious.

A careful reading of the chapter makes it clear that what the Kohathites carried they never saw. What was under the badgers' skins was a mystery to them, all they knew was that it was something very heavy. But how precious it was to God! and the heavier it was to the bearers, the more precious it was to Him. So it is with us. Our burdens weigh heavily on us at times, but the end of the journey will come when they will be laid down and unravelled before our wondering eyes. Then we will learn their secrets, and see that what was so heavy to us was pure gold according to Heaven's standard of value, and carried by us to our Father to be included among His treasures. Truly, we shall then know "an exceeding and eternal weight of glory" as the outcome of "our light, momentary affliction" here.

The Burdens required a Journey by Stages.

The Israelites had many halts during their forty years in the wilderness. While they were on the march the burdens were shouldered and their weight felt, but while they were resting they were laid aside, and ease and freedom were enjoyed. Men have a saying that troubles never come singly, and it is the experience of believers that there do come dark periods when disappointment, care and trial follow one another without a break. But such periods pass; we emerge into the sunshine again, and all seems well. According to the type the true interpretation of these experiences is that when the burdens are weighing heavy on us we are making progress, but during the periods of calm and relief we are resting by the wayside and getting no nearer the goal.

The Burdens called for Fellowship.

The tabernacle in the wilderness, although it was God's dwelling-place, was not erected by miraculous means, but was a monument to the sacrifice and work of His people. Neither was it transported across the desert by miraculous means, but on bars borne on the shoulders of men. Hence at least two were required to carry one burden, and they had to move in the same direction. Further, it was advisable for them to keep in step to move with that swing and rhythm that ensures rapid progress. There are some professed workers for God who believe they can do something for Him by pulling against their fellows. There are others who will not keep in step, but jostle along in their own way, causing disharmony all the time. The former know nothing of partnership in the work; the latter experience partnership, but know nothing of true fellowship. Partnership is acting in common, usually on the basis of selfish interests with personal gain in view. Fellowship is acting in common as one in Christ with the glory of God as the objective. The burdens demand true fellowship to make the journey yield profit and blessing.

The Burdens remained when Friends were separated.

Was there ever a more staunch-hearted burden-bearer among the followers of Christ than the Apostle Paul? Heavy loads and bitter opposition weighted his shoulders and his heart continuously for many years (2 Corinthians 11. 23-28). And the nearer home Paul got, the rougher and lonelier his pathway became. "All in Asia are turned away from me," "Only Luke is with me," and "No man stood by me," are

statements in the last of his letters preserved to us, and they express the pangs of his heart. Do we feel the pathway after many years' journey becoming more difficult through stiffening opposition and increasing physical and mental weakness? Are we gripped by an overpowering sense of loneliness because those who once marched at our side and were an inspiration to us are no longer there? Some have dropped out by the way, others have been snatched away by death, and those who fill the breach do not fill the void in our hearts. If such experiences are ours let us not mourn but rather take heart, for they tell us in language unmistakably sweet that we are nearing home.

The Burden Bearers sang the Song (1 Chronicles 6. 31-48).

We are now in the land. The journey is over, the Ark has rest, and the burdens are safely home. But there is a song to be sung, and those who are deemed worthy to lead it in the House of God in Jerusalem are the heads of the families of the Levites, the wilderness burden bearers; those who carried the burdens on the journey sang the song when the journey was over.

We speak about that day of gladness to come. We anticipate the joy of that song of triumph. But to have our full share in it we must bear our share of responsibility here, not in a spirit of resignation, as if it meant ultimate defeat, but joyfully acquiescing in His purpose, and thus moving in fellowship with the Lord's mind and will, we shall have the reward even here of finding that His yoke is easy and His burden is light.

NOTES ON ★ ★

I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 2 (Continued).

Verse 7.

but we speak God's wisdom in a mystery, even the wisdom that hath been hidden,—there is special stress upon the word "God's," in contrast to "of this world" (ver. 6). The "wisdom of God" is primarily "Christ and Him crucified," the very essence of the Gospel.

The phrase "in a mystery" can be taken either in connection with "we speak," i.e., in words which contain a mystery, or with "God's wisdom." The former connection would indicate the reason why the apostles did not speak in terms of worldly wisdom. The latter signifies that the wisdom is in a mystery owing to its having been kept hidden for so long. This seems to be the meaning, but there is not much difference between the two. The mystery remains hidden from those who do not receive the Gospel.

For the subject of a mystery see on ver. 1.

which God foreordained before the worlds—the word "which" refers to God's wisdom. The verb *proorizo* lit. denotes to mark out beforehand; hence, to determine before (not simply 'ordain,' as in the A.V.). It is used elsewhere in Acts 4. 28; Rom. 8. 29, 30 and Eph. 1. 5, 11. The word *aion* (here in the plural, not singular, as in the A.V.) denotes an age. Hence the meaning is that God's wisdom in relation to the Gospel of His grace was pre-determined by Him before any periods of time began. It was not an afterthought, not a plan contingent upon changed conditions or circumstances.

unto our glory—*doxa*, which sometimes signifies praise, or honour, here stands for the salvation of believers, both that into which they enter at conversion, as a result of which they become increasingly conformed to the character of Christ, and that state of blessedness

which, beginning here, is to have its consummation at the Rapture, where they will be brought into His full likeness; see, e.g., 15. 43; Rom. 8. 18, 21; Phil. 3. 21 (R.V., "the body of His glory"); 1 Pet. 5. 1, 10. The word is frequent in this and the next Epistle. See further on ver. 8; 10. 31; 11. 7, 15; 15. 40-43.

Verse 8.

which none of the rulers of this world knoweth:—lit., 'has known' (the word is *ginosko*, meaning to discern); so in the next clause.

for had they known it, they would not have crucified the Lord of glory:—though the article is used with "glory" in the original, it is not simply connected with the glory mentioned at the end of ver. 7, as if the translation should be 'the Lord of the glory.' For a similar general description of Christ, see James 2. 1 (the phrase is used of God in Acts 7. 2, and Eph. 1. 17; cp. Ps. 24. 7). Here the contrast is strongly presented between the shame of the Cross and the intrinsic majesty and glory of the Crucified. The actual rulers who crucified the Lord are spoken of representatively of all rulers who are antagonistic to Christ and His Gospel. The act and the attitude exhibit a complete, not to say wilful, ignorance of the nature, character and grandeur of the Lord and of the purposes which He came to accomplish.

Verse 9.

but as it is written, things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him.—that is to say, what was done by the rulers was exactly what had been foretold in Scripture. The quotation is especially from Isa. 64. 4, with perhaps a certain reference to 65. 17. A distinction is here made between things perceived by the senses, the eye and ear, and things apprehended by the understanding; this is the significance of "the heart" here, as in Matt. 13. 15, e.g. In Eph. 1. 18 the phrase "the eyes of your heart" occurs; here the "eyes" are spoken of metaphorically.

The things which God prepared include those benefits accruing from the Gospel and enjoyed in the present life (see ver. 12) and those which are to be enjoyed hereafter. With the phrase "for them that love Him" cf. Rom. 8. 28; Jas. 1. 12; 2. 5. In each place the verb is *agapao*, which signifies love expressed not merely in affection but in action.

THINK AS YOU READ.

"If I call in question my acceptance, I am simply dishonouring Him; but the more I am concerned about my acceptability the more I honour Him."

* * * *

"A Christian's snare may be his reading, ink will soil as well as mud."

* * * *

"Beware of evil teachings. Simple persons who, like children eating fish, swallow bones and all, are in danger of choking."

* * * *

Paul was specially gifted of God to communicate His counsels and His ways in Christ; as John was gifted to reveal His character and life as it was manifested in Jesus."

* * * *

"There is a home in the glory that awaits me, and a Man in the glory who wants me."

* * * *

"You never surrender anything to God that He does not take it, He is glad to accept every true offering."

* * * *

"There is not a single blessing into which Christ has entered as man that we are not brought into, Christ never gives away; He brings us into enjoyment with Himself; 'not as the world giveth, give I unto you,' this is perfect love."

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

JOASH OF JUDAH.

CONCERNING the four kings who were immediate successors of Jehoshaphat and Ahab but little is said in the sacred narrative, and what we do learn about them is not to their honour. In reading the record of their times we must be careful to distinguish between them, since the two families bore the same names, though in reverse order; Ahab being succeeded, first by his son Ahaziah, and then by another son Jehoram; while Jehoshaphat was followed in turn by his son Jehoram, and by his grandson Ahaziah. All four came to their end by the judgement of God; and as to their relationship with their subjects, what was said of Jehoram of Judah at his death might probably have been said of each one of them, that "he departed without being desired" (2 Chron. 21. 20). During the entire period of their reigns they were under the evil influence of two strong-minded, wicked women, that of Jezebel in the northern kingdom, and that of her daughter Athaliah in Judah.

The latter, having escaped the slaughter wrought by Jehu and his partisans, in which her mother Jezebel as well as her son Ahaziah and her brother Jehoram fell, immediately organised a slaughter on her own account, for she "destroyed all the seed royal" (2 Chron. 22. 10), and took the throne of Judah for herself. In so doing she sought to wipe out all that was left of the direct line of David's descendants; thus completing a process which had been going on for some time, and of which Jehoshaphat's

ILL-ADVISED ALLIANCE

with the house of Ahab was the originating cause. Her husband Jehoram, doubtless with her encouragement, began it by killing all his brothers as soon as Jehoshaphat his father was dead. Certain Arabians and Philistines carried it a stage further by slaying Jehoram's own family with the exception of Ahaziah the youngest (2 Chron. 21. 16, 17; and 22. 1); and recently Jehu had killed, not only Ahaziah, but forty-two of his nephews besides (2 Chron. 22. 7, 8; and 1 Kings 10. 14).

Behind all this, one can scarcely fail to see an attempt on the part of Satan to destroy the family through which it had been announced that the promised "Seed" was to come. It is one of a number of such attempts, amongst which were the murder of Abel, the drowning of the male children in Egypt, the conspiracy in the days of Ahaz to set aside "the house of David" and to place a usurper "the son of Tabeal" on the throne (see Isa. 7. 6, 14; 8. 6, 12, 14; 9. 6, 7), and, finally, the destruction of the children of Bethlehem by Herod. Some of these efforts seemed likely to succeed on account of the failure and wickedness of those who at the time represented the line of the "Seed"; but however man might fail, the purpose of God could not, and He could ever say, as He did on one such occasion, "The zeal of the Lord of hosts will perform this" (Isa. 9. 6, 7).

It is remarkable that on three of the occasions above named an infant, whose preservation was of importance for

THE FURTHERANCE OF GOD'S PURPOSE,

was hidden away and saved from the general destruction. Moses was thus concealed by his parents, and so was Jesus Himself; while in the history now before us, the child Joash was secreted by his aunt Jehosha-beath, wife of the high priest Jehoiada, and remained for six years a hidden king, type, perhaps, of what our Lord Jesus is at the present time.

Be that as it may, Joash personally turned out to be, like many

another among God's people, a weakling in character. He got on well enough so long as he had the guidance and backing of the old priest Jehoiada, and, indeed, seemed at times to quite outstrip his teacher in zeal (see 2 Chron. 24. 6). But when Jehoiada was dead he could not stand alone, nor had he the wisdom to seek other counsellors of a like kind. He "hearkened" to the princes of Judah (ver. 17), who speedily

WEANED HIM FROM THE NARROW VIEWS

of religion in which he had been trained by Jehoiada, and taught him the value of the "groves" and the "idols." So thoroughly did he imbibe the new line of things, that no warning of the prophets whom God sent to reprove him had any effect; and at length he for ever disgraced himself by committing one of the blackest crimes recorded in the Scriptures, the murder of his own cousin Zechariah, son of his great benefactor and of the aunt to whom he owed his very life. Jehoiada had refused to allow the House of the Lord to be desecrated by the killing in it of Athaliah, murderess, though she was (2 Chron. 23. 14); but Joash did not scruple to shed in it the blood of Jehoiada's son, and that for no other crime than speaking God's message to him and to his people.

It is evidently to this incident that Christ makes reference in Matt. 23. 35, when He speaks of the blood of the martyrs from Abel to Zacharias (or Zechariah) as being required of the generation which He was then addressing. The only difficulty in the way of so understanding Him is that Zacharias is described as "the son of Barachias (or Berechiah), whereas the Zechariah of 2 Chron. 24. 20 is said to be "the son of Jehoiada." But the latter may well have borne, or have been given by the people who so highly honoured him at his death (see ver. 16), this other name Berechiah which means "The blessed of the Lord." Or, since he was an extremely old man all the days of Joash (see ver. 15), there may have been an unnamed generation between him and Zechariah; just as Jehu is sometimes called the son of Nimshi, and Athaliah the daughter of Omri, although these were their grandparents.

In other respects this murder well merits its position alongside that of Abel as samples of the deeds which were to be "required" (see Luke 11. 51). Both sprang from bitterness engendered by

DIFFERENCES AS TO RELIGIOUS WORSHIP,

in both cases the murdered and the murderer were akin, and in both narratives reference had already been made in the Old Testament to requital. Of Abel it was said, "Thy brother's blood crieth unto Me from the ground" (Gen. 4. 10); while Zechariah himself exclaimed as he died, "The Lord look upon it and require it." Moreover, the striking contrast between the honour done to Jehoiada at his burial (ver. 16) and the treatment of Zechariah, seems to be almost suggested in the words of Matt. 23. 29-31, "Ye build the tombs of the prophets and garnish the sepulchres of the righteous . . . ye are the children of them which killed the prophets."

Another interesting comparison lies between the honourable burial of the priest Jehoiada "AMONGST THE KINGS," and that which was given to Joash himself, "NOT IN THE SEPULCHRES OF THE KINGS" (2 Chron. 24. 16, 25). The contrast is heightened by the fact that Jehoiada was praised for the good he had done "toward God and toward HIS HOUSE," although it had seemed at the time as though Joash were more energetic (see ver. 6) in repairing the House than he. Might this not illustrate the injunction in 1 Cor. 4. 5 to "Judge nothing before the time."

CONFIDENCE.



EVIL be the tidings;
The present fraught with ill:
'God is working all things
According to His will.'



John 17 ★ ★ ★ By E. T. L. Austen, S. Australia.

No. 2.—A NEW RELATIONSHIP.

'I manifested Thy Name unto the men which Thou gavest Me' (vv. 6-7).

HAVING received eternal life on the ground of His finished work, we are in the children's place. His thought now is to instruct our opening minds concerning the Father—our Father, the One Who longs that we revel in and return His wonderful love. What more natural than that a child's opening understanding should recognise its parent first, and enjoy its parent's love? How slowly the disciples seemed to take in His precious ministry! 'If ye had known Me, ye should have known My Father also.' There lies the secret, beloved; were we more intimate with the divine Son of God, our Saviour and Friend, we would surely know more of the Father's bosom of love.

CHILDREN'S PRIVILEGES accrue to those in the children's place. One privilege is dependence. In our childhood days did we ever take much anxious thought about anything? It was a matter of use to enjoy a home, food, and clothing. How surprised we would have been had it been otherwise. We took no anxious thought about such things, but looked rightly to our parents, knowing that they would always provide to the limit of their ability. I am quite sure that our loving Father is pleased when we naturally and confidently rest in His love and care for us. It is a privilege we shall never, never, exercise again in just the same circumstances as those attending our present pilgrim pathway.

As intelligence develops it is a child's privilege to take a real interest in its parent's things. To the little laddie or girlie there is no one like 'father,' no garden like his, no farm like his, no business like his. There certainly never was one so clever and so strong; so wise and loving. And that is just as it should be. Should it be less so with the believer? If we really know Him and His love, will there be any room for love of the world? No! His love will possess and hold us; our Father will be everything; and His 'things' will completely engage our opening intelligence.

He had by His gracious ministry truly taken His loved ones by the hand, and had sought to lead them into a real enjoyment of His Father's 'things.' And precious things they were.

He told them of His Father's house (14. 2)

Of the Father's gift for their comfort and strength (14. 26).

Of the Father's pride in them, and thought for them, in Christ.

His unceasing care for their beauty and fruitfulness (15. 1).

Of the Father's wealth—His unfailing resource for all their need (16. 23).

Of the Father's love—to be at all times their refuge and retreat (16. 27).

Does He not also seek to engage our hearts with the same precious things? With the same untiring patience and skill, He seeks to take each of us by the hand and lead us by His Spirit into the unalloyed enjoyment of all the 'family position' carries with it.

'**Thine they were and Thou gavest them Me.**' These words will never lose their fragrance. His loved ones filled His heart and were the joy of His Father. The words breathe the fragrance of the preciousness in which they were held. John never lost the sense of this, and in his epistle addresses the loved ones as 'dear children' seven times.

1.—In ch. 2. 12 the 'dear children' are shown as having been 'set right' by His work.

2.—Ch. 2. 1—It is here disclosed how the 'dear children' are 'kept right.'

3.—Ch. 2. 28—Here in view of His soon return, they are with purpose exhorted to 'stay right.'

Then two dangers are pointed out:—

- 4.—(a) Deception. The danger of being deceived—from without (3.7).
 5.— Also of self-deception—from within (3.18).
 6.—(b) Opposition. From the world without—which they overcame (4.4).
 7.— From a wicked heart within—exhorted to keep
 'as with a garrison' (5. 21).

'They have kept Thy Word.' Actions speak louder than words. What we do is the true index of our actual condition. Prompt obedience and subjection to His Word, will characterise all who really enjoy the new relationship. It is the way the heart choseth to return His matchless love. How much are you enjoying?

'Though our nature's fall in Adam shut us wholly out from God, Thine eternal counsels brought us nearer still through Jesus' blood.'

THROUGH THE LATTICE. ★ J. C. Jeffers.

THROUGH the lattice I behold Him
 Of the much-marred face,
 My Redeemer, Lord and Master,
 Full of truth and grace;
 There in glimpses, sweet though transient,
 Doth His Form appear;
 And He speaks in accents tender
 Words of love and cheer.

Through the lattice! ah, but faintly
 Beams that love-lit Face;
 For the veil of flesh divides me
 From His holy place;
 Yet my heart He ever draweth
 Closer, closer still,
 And my soul with deeper longings
 More and more doth fill.

Darker grow Earth's clouds, and fiercer
 Howls her rising storm;
 Clearer sounds His Word, and dearer
 Is that smitten Form.
 Drearer is the night, but nearer
 Sounds the Bridegroom's voice.
 Hopes of coming morning glories
 Make my heart rejoice.

Thus, I wait this side the lattice,
 Wait to hear Him say,
 "Winter now is past, my fair one,
 Rise, and come away;
 Come unto the many mansions,
 Fashioned not with hands,
 Where My Father's house eternal
 Glory-lighted stands."

There shall I His wondrous counsels
 Perfectly discern,
 There His boundless love and mercy
 Through the ages learn;
 There, no lattice intervening,
 But in close embrace,
 Throned and crowned shall I behold Him
 Of the much-marred face.

STORIES and SAYINGS of ★

DONALD ROSS

★ Recalled by DAVID J. BEATTIE.

AMONG the stalwarts of the faith during the second half of last century the name of Donald Ross stands out prominently as a pioneer of the Gospel of Christ. Fearless in speech and action in his zeal for the extension of God's kingdom, he has been likened to the doughty Sandy Peden of Scottish Covenanting days. For his methods were certainly unique, and his sayings, pithy and pointed, rarely failed to convey a supremely weighty meaning.

Thus, forty years after his home-call, the name of Donald Ross is still a household word—at least amongst the older generation—and his life a fragrant memory. Viewed at this comparatively distant date, some of the exploits of this giant for the truth may appear somewhat grotesque, and lacking just that element of polish now deemed so very essential. It was not in his make-up to court favour of anyone, nor did he fear to speak the truth whether his remarks were palatable or not.

What was looked upon as 'intellectual addresses' by selected speakers, with finely trimmed words so framed as to give no offence, found no place in the honest mind of Donald Ross. There was none of this flattering in his preaching. To such gatherings of believers in those days, his constant aim was to dispense 'wholesome words' and 'healthful teaching.' In this connection he is remembered by the following apt remark: "Some assemblies of believers who are constantly hearing pleasant things, and who are pandered to by their leaders, are

LIKE A PRETTY KEEPSAKE

covered with a glass globe—only to be admired. They are of no use whatever to God. Carnal believers will not endure the sound and healthy teaching of God's Word spoken in the Holy Ghost. They will rather run after the flattering, flash-in-the-pan talk of popular preachers, who take care not to touch their consciences."

In all his ministry he not only sought the unlimited power of the Holy Spirit for himself, but was constant in urging upon others this as the one thing needful. "If you cannot preach in the Holy Spirit," he was wont to say, "you should put a padlock on your lips and keep the key in your pocket."

Lukewarm Christians grown weary in the service of the Lord, having lost the fervour of their first love, and now leisurely

LIVING IN A SELF-SATISFIED WORLD

of their own, called forth the gentle rebuke: "Many of God's dear people are quite content if they have the assurance that they will get to heaven by-and-bye. But it is one thing to go crawling along the road like a snail, and quite another to go flying as on eagle's wings."

Endowed with keen discernment, he could put his finger very readily on the hindrance which stood in the way of a soul coming to the Saviour. Preaching one night in an improvised meeting-room in the Highlands, he was showing from the Scriptures what man had become through sin, and how law at its best could scarce restrain the perverse inclinations of the human heart. "No," said he, "they have to take one of you now and again, and hang you up by the neck, like a crow among the potatoes, to frighten the rest."

His penetrating eye was quick and sure in gauging the spiritual condition of those with whom he came in contact, and could readily detect the chaff among the wheat. Professing Christians active enough in the lime-light, but whose everyday life did not exactly coincide with Scriptural ideals, usually gave him a wide berth, unless they were prepared to undergo a scrutinizing examination of heart before God. "Revelling in doctrine and living in sin," would be his caustic comment;

and under the searching ministry of this man of God, the truth came with such force to the individual that sin had to be dealt with and confessed.

Donald Ross was

A MAN WITH A BIG HEART,

and though daily cast upon the Lord to supply his own personal needs, his faith was such that God not only supplied these needs, but gave His servant the privilege—which to him was always an unbounded joy—of being succourer of others also. His lofty estimate of God's never-failing goodness to those who sought Him at the throne of grace was very inspiring. "People tell me," he would say, "that the Lord gave them such and such in answer to prayer. If the Lord gave me only what my miserable heart prayed for, I would be poor enough. But He loads me with blessings that I never thought of or asked for; and that is just like Him."

He had trenchant words for the worldly Christians, who, by their conduct, manifested much more thought for material things than for things spiritual; and whose outward life differed very little from that of the unconverted. "Hoarding up your bawbees," he would say, "and sometimes putting them into a bag with holes, where they slip out the wrong way."

On another occasion, when exhorting his congregation in the ministry of giving, he said: "Some of you will not give your money to the Lord, to spread His Gospel among the perishing, but He can station an apothecary upon you when you will have to give it up."

Though the early pioneer days of Donald Ross were times of strenuous labour, often battling against unnumbered difficulties which would have depressed the stoutest heart, still he was ever found on the crest of the wave; nor did he once doubt the power of the living God to bring him safely through.

HIS DAILY CONFLICT

with the great adversary the devil was very real. On one occasion he was preaching in a barn. Things were very disappointing and disheartening, and the power of the devil in that place seemed to be felt. Donald was not cast down. Coming out at the close of the meeting when everyone seemed depressed, he suddenly cried out: "Praise God! the worst wife in Kintore was converted yesterday; that's something to raise the devil; and" said he, shaking his head, "he's very angry at losing his property."

In a memoir of Donald Ross by his son, from which many of these sayings have been selected, we find some charming pen-pictures, reminiscent of those bygone days. Here is a typical story worthy of recounting. It was about the time that he severed his connection with what he termed "the dreary wastes of Presbyterianism," that he might more faithfully follow the will of the Lord revealed to him in the Scriptures. Standing on a box in the doorway, we are told, Mr. Ross preached in Andrew Clark's barn, half of his congregation being inside, the other half in the farmyard. He spoke on "Honouring God," and made this remark: "Go in for pleasing God; He will never let you be the loser. Keep in with God, no matter whom you displease; it pays to keep on good terms with Him. The folk will tell you that if you leave the Kirk your trade will gang awa', and your wife and bairns will be left to starve. But it's a lie of the devil's, and he is the father of it. God never let any man starve that honoured Him." Then, unbuttoning his coat, and putting his thumbs in his vest under the arms, he said, in a voice like thunder, "Do I look as if I were starved?" The effect was wonderful. His hearers came away strengthened and cheered, and with a keener appreciation of the lines:

"Trust in Him, ye saints, for ever;
He is faithful, changing never;
Neither force nor guile can sever
Those He loves from Him."

OUR HOME BIBLE CLASS

Divine Attributes Manifest in Christ.

by H. E. MARSOM.

WE have already seen that the LORD JESUS did things that only He Who was GOD could possibly have done—that He actually exercised Divine prerogatives; but the Holy Scriptures clearly teach us that also Divine attributes, such as Omnipotence, were, and are manifest in Him. Now when we speak of the omnipotence of GOD, let us remember that this means nothing less than: (1). Infinite power, that knows no impossibilities. Job 42. 2; Jer. 32. 17; Matt. 19. 26; Eph. 3. 20. (2). Independent ability, that needs neither assistance, tools, or materials. Isa. 44. 24; note the force of "alone . . . by Myself" in this verse. Job 9. 8; Psa. 33. 6-9; Heb. 11. 3; cf. Acts 17. 25. (3). Eternal might, that perpetually sustains and controls the Universe. Isa. 40. 26, 28; 48. 13; Psa. 119. 90, 91; 148. 5, 6; Job 37. 6 and 10-13; Matt. 5. 45; Rom. 11. 36. (4). Irresistible strength, that none can withstand. 2 Chron. 20. 6; Isa. 14. 27; Dan. 4. 35; Isa. 43. 13. (5). Immovable stability, that neither varies nor vacillates, Isa. 26. 4, R.V. mrg.; Jas. 1. 17; Mal. 3. 6; 1 Sam. 15. 29. (6). Invincible liberty, that knows no restraint. Job 33. 13; Psa. 115. 3; 135. 6; Isa. 14. 24; Eph. 1. 11, cf. Matt. 20. 15. (7). Indisputable authority, supreme, ultimate, and universal. Gen. 14. 22; 1 Chron. 29. 11; Psa. 119. 91; 145. 10-13; Dan. 2. 21; 4. 17, 25; Matt. 6. 13; 1 Tim. 1. 17. A prayerful study of these passages will give a vision of the incomparable majesty of "THE LORD GOD OMNIPOTENT," Rev. 19. 6, that should lead to reverence and godly fear, to childlike trust and humble worship. Let us remember too, that this omnipotent power of GOD is always directed by His perfect wisdom, and operates only in His sovereign will, Prov. 3. 19; Jer. 10. 12; Rom. 11. 33; and Rev. 4. 11, R.V.; Isa. 46. 10, 11; Eph. 1. 11; that it is only exercised in perfect righteousness and holiness, Deut. 32. 4; Rev. 15. 3; Psa. 111. 7, 8, and Psa. 145. 17; Isa. 6. 3; Rev. 4. 8, and that it is displayed in love and faithfulness, Deut. 7. 8; 4. 37; Jer. 31. 3; Eph. 2. 4-6; and Isa. 25. 1; Psa. 36. 5; 119. 75; 1 Thess. 5. 24. It is this perfect harmony between all the varied attributes of GOD that constitutes Him "THE GOD of GLORY." Acts 7. 2. How different to the "gods many" of heathen mythology, (each personating some one attribute); in JEHOVAH "The Only True GOD," we see the Source, and the perfect Expression of every excellence, and each in perfect proportion and relation to all the others! "CHRIST the POWER of GOD."

1 Cor. 1. 24.

It is delightful to discover Divine attributes manifested in CHRIST. We can clearly see the manifestation of omnipotence as, with a word, He silenced the storm, Mark 4. 39, cf. Job. 38. 10. 11;

Psa. 148. 8; Prov. 8. 29, when "with a word" He rebuked disease and demons, Matt. 8. 16; Mark 1. 25, 26; Luke 4. 39; 9. 42, cf. Psa. 107. 20; Matt. 8. 8, when all were amazed "at the mighty power of GOD," Luke 9. 43; 4. 36, when the dead heard His voice and lived, and the people saw the glory of GOD, John 11. 40, 43, 44, cf. Rom. 6. 4; but we can look further back and see the same omnipotent power exercised by Him when the world, and even "all things were made by Him, and without Him was not anything made that was made," John 1. 3, 10; Col. 1. 16; 1 Cor. 8. 6, and, as even now, He, by Whom all things consist, upholds all things by the Word of His power, Col. 1. 17; Heb. 1. 3. And as we see Him invested with "all power" both "in heaven and in earth," Matt. 28. 18, and instated "the HEAD of all principality and power," even far above all such "might and dominion," Col. 2. 10; Eph. 1. 21, 22, and we learn that He shall yet put down all other rule, and authority and power; and that "He must reign," 1 Cor. 15. 24, 25: we see how truly He is "THE POWER of GOD."

But this title refers us specially to "CHRIST crucified," 1 Cor. 1. 23, 24, and declares that this is what He is to those who, having experienced salvation through, and in Him, a salvation that could be effected only by the power of GOD, Isa. 43. 11; 45. 21, 22, they recognise that power was embodied in CHRIST, Who has become their SALVATION, Luke 2. 30; cf. Isa. 12. 2; 1 Cor. 1. 30. Every sinner saved by faith in CHRIST, whose salvation is attested by a walk in newness of life, is evidence that the CHRIST in Whom they have believed, is indeed the "POWER of GOD": for they, when dead in sins did hear the voice of the SON of GOD and did live, John 5. 25.

"He is Able."

Only an omnipotent SAVIOUR can possibly save His people from their sins, Matt. 1. 21; Tit. 2. 14; John 8. 36; Rev. 1. 5, R.V., and be truly able to save them to the uttermost, Heb. 7. 25, keeping them from falling, Jude 24, and declare that none could pluck them from His hand, John 10. 28. Only Omnipotence could "bring to nought him that had the power of death, that is the devil," Heb. 2. 14, cf. 1 John 3. 8; Matt. 12. 29; Col. 2. 15; 2 Tim. 1. 10; and "subdue all things unto Himself," Phil. 3. 21; Col. 1. 20; and by the same power even transform "the body of our humiliation, that it may be conformed to the body of His glory," Phil. 3. 21, R.V.; 1 Cor. 15. 51-54: but "CHRIST the POWER of GOD" is doing, and shall do all this, for verily "HE is able;" and is not all this ascription of omnipotence to Him in perfect harmony with His Name in Isa. 9. 6. "THE MIGHTY GOD?"

(Continued on page 46).

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.—1 Cor. 14. 24. Who are meant by 'Unbeliever or unlearned'? Does the word 'unlearned' refer to a believer?

Answer A.—It would seem that the 'unlearned or unbeliever' (23)—the order is reversed in v. 24—being outside of the assembly (for the whole church is contemplated as being assembled together) are unregenerate persons. 'Unbelieving' has to do with their attitude toward the gospel message; 'unlearned' has to do with their general standard of intelligence.

Tongues were a sign for unbelievers, but if such tongues were in exercise in the assembly and for the ostensible benefit of the assembly, and a plain man or unbeliever should come in he would consider the gathered company mad. It would be altogether different were the tongues exercised designedly to convert the unbeliever; but such exercise would not then be in the assembly.

Prophecy was a sign not for unbelievers but for believers, and was for exercise in the gathered company. Should, however, an unbeliever or simple person come in when they are so gathered and hear the prophesying, it would result in his conviction and manifestation.

Possibly the 'unlearned' are put first in v. 23 because tongues are in view, whereas 'unbeliever' is put first in v. 24 because the word of God is in view. E.W.R.

Question B.—What does Paul mean by the statement "Set them which are least esteemed in the church to judge?" (1 Cor. 6. 4).

Answer B.—The Spirit of God in this section is calling attention to the serious wrong on the part of the Corinthian believers in taking their grievances before worldly courts for settlement.

(a) From the A. V. reading it would appear that Paul recommends that, if such disputes must be adjudicated, the tribunal before whom they should be brought should comprise those who are least esteemed in the church. To fix on such a tribunal would be no easy matter. As it stands in the A.V. there would appear to be a touch of irony about it.

(b) If the R.V. text is adopted it is an expression of surprise similar to verse 1. Verse 1 states interrogatively "Dare any of you . . . go to law before the unrighteous?" Verse 4 states "Do ye set them to judge who are of no account in the church?" 'Unrighteous' of v. 1, and 'those of no account in the church' of v. 4 are identical, viz., unbelievers. Unbelievers have no say in church matters; in that circle they count for nothing.

(c) If, however, the margin of the R.V. is adopted it would seem to be similar in sense to the A.V. Then 'of no account in the church' would mean that in the exercise of sundry gifts certain individuals are of no consequence.

I prefer (b) to either (a) or (c) and believe this is what the Apostle meant.

Question C.—Should the bread be broken before we partake of it at the Lord's Supper? Some teach that 'the bread which we break' denotes that we break it individually as we partake of it, and others say that as the breaking was a Jewish custom it has no import for us.

Answer C.—The plural pronoun 'we' should be carefully noted. It denotes every participant of the Lord's Supper. The breaking of the loaf by the brother who audibly leads the saints in thanksgiving therefore is but an act of convenience, to make it more readily breakable by the saints when, in being passed round, it reaches them. His act has no significance: it is a service rendered for the help of the saints. When 'we' break the loaf we thereby acknowledge that we had our part of guilt in the breaking of His body.

E.W.R.

Question D.—Some assert that two unmarried persons cannot be dealt with by the assembly as fornicators, according to 1 Cor. 5, if they subsequently are married. Exod. 22. 16 and Deut. 22. 29 are cited in support. Is this not evil doctrine?

Answer D.—The injunction of the inspired writer 'Let marriage be had in honour by all' should be borne in mind both by young people, as well as by elder brethren who have to deal with such cases as the questioner has in view.

The infringement of the rights of 'marriage' which was divinely instituted cannot, surely, pass without some form of disciplinary action being taken by the responsible brethren in any assembly.

However, the wicked person of 1 Cor. 5 was only put away in order to effect repentance with a view to his restoration, not only to communion with God but to the fellowship of the assembly. Whether the damage inflicted by his sin could in any way be remedied or not is questionable.

If, therefore, such a person may be received back, should not others with whom lies a lawful and proper way of adjusting matters, be received back? I believe the Old Testament passages cited do furnish a statement of the requirement of God in such a case. Such young people ought to become married, for their sinful act has anticipated the legal bond.

E.W.R.

HOME BIBLE CLASS.—continued.

The Gospel is GOD'S good news concerning a PERSON, Rom. 1. 1, 3, and that PERSON is "CHRIST crucified . . . the POWER of GOD," and that Gospel is the "power of GOD unto salvation to every one that believeth." Rom. 1. 16. We have an omnipotent SAVIOUR to trust and to proclaim.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

GLASGOW.—Summerfield Hall, Whiteinch, March 7th, at 3.30 p.m. Messrs. W. W. Fereday, D. Walker, J. Currie, J. Moffat. D. Walker will continue with series of Gospel meetings.

DUNDEE.—Hermon Hall, Women's Missionary, March 21st, at 3 p.m. Mrs. Bell (West Indies), Miss Kelly (N. Rhodesia).

HAMILTON.—Low Waters, March 21st, at 4.30 p.m. J. Feely, J. MacCalman, R. Craig. Open-air March at 3.15 p.m.

CAMELON.—Bethany Hall, March 28th, at 3.15 p.m. R. Cumming, J. Currie, J. Douglas, W. Prentice.

BRECHIN.—Annual on April 4th, at 2.45 p.m. E. Heath, J. Cordiner, Ed. Stephen, R. Philip.

CATRINE.—Annual on April 4th, at 3.30 p.m. J. Lightbody, Wm. Gaw, J. Alexander.

MOTHERWELL.—Shields Road Hall, April 4th, at 3.30 p.m. E. H. Grant, W. Harrison, W. McAlonan, S. Thomson.

POLLOKSHAWS.—Greenview Hall, Annual Conference, Saturday, March 7th, at 3.30 p.m. A. Borland, G. Westwater, W. D. Whitelaw.

PORTOBELLO.—Annual (In Baptist Church), April 11th, at 3 p.m. A. P. Campbell, E. H. Grant, J. R. Rollo, J. Hislop.

GLASGOW.—Elim Hall, Women's Conference, April 18th, at 4 p.m. Mrs. Ashwood, Mrs. Wilding and others.

ROTHESAY.—Bible Readings formerly in Largs (Netherhall not available) take place in Rothesay, May 11th-16th, inclusive. W. W. Fereday and H. St. John. Accommodation limited. Correspondence, W. D. Morrow, 14 Coltswood Road, Coatbridge.

SCOTLAND.—REPORTS.

ALEX. MCGREGOR and JAMES LEES are having some interesting contacts with men in European Forces now in Britain. Some blessing and conversions.

ROBERT KENNEDY, now in his 80th year, has been visiting small assemblies in N.E. Scotland.

ALEXANDER PHILIP continues in gospel work in North Isles of Orkney. A good interest shown in cottage meetings. At Eday the small assembly meeting in an aged sister's house give cause for thanksgiving in effective testimony.

A. BORLAND (Editor) was Lord's Days of February at Dreghorn, and Wednesday's on Church Truths in Irvine. Good gatherings appreciated helpful ministry.

LERWICK.—New Year Gatherings well attended. Messrs. Stout, Moar, Irvine, Tait and Sandison ministered the Word which was greatly appreciated.

FRASERBURGH.—Believers formerly meeting in Gospel Hall, Cross Street, now gather with assembly in Masonic Hall, Commerce Street. Correspondence to John Noble, 18 Academy Road, Fraserburgh.

COATBRIDGE.—A joint meeting on 21st January of believers from Shiloh Hall and Hebron Hall was blessed of the Lord to the removal of difficulties and the recognition of complete fellowship between the two Assemblies.

GLASGOW.—Splendid gatherings at Youth Conference in Elim Hall, January 31st, when J. Moffat, F. A. Tatford and W. A. Thomson gave appreciated help.

ENGLAND.—FORTHCOMING (D.V.).
LUTON.—Selbourne Hall, March 7th, at 3.30 p.m. A. Ginnings, S. S. Munro.

ACTON.—Berrymead Hall, March 7th, at 3.30 p.m. E. McGill, E. F. Walker. April 11th, R. S. Code, F. A. Tatford.

BRADFORD.—Kensington Hall, March 7th, F. A. Tatford; 21st, E. Lewis. Odsal Hall, March 14th, E. Lewis; 28th, W. Finigan.

CARDIFF.—Y.P. Rallies, March 7th, H. St. John; 14th, W. E. Vine; 21st, Dr. A. R. Short; 28th, G. J. Hyde.

EXETER.—Half Yearly Meetings, Fore Street Gospel Hall, March 11th, at 2.30 and 6 p.m. M. Kagan, P. Mills, (Correspondence, A. J. Townsend, 92 Sweetbrier Lane).

BIRMINGHAM.—Gospel Hall, Glastonbury Road, Yardley Wood, at 6.30 p.m. Mar. 14th, J. Lewis; 28th, H. St. John.

WALLINGTON.—Ross Road Hall, Y.P. Rally, March 14th, at 3.30 p.m. G. B. Fyfe.

ENFIELD HIGHWAY.—Anniversary Conference, March 28th, at 4 and 6 p.m. M. Harding, E. Curzon, E. R. Holloway.

SYDENHAM.—Mayow Road Hall, Y.P. Rally, March 21st, at 6.30 p.m. F. A. Tatford.

IPSWICH.—Foundation Street (in Gainsborough Hall), April 6th, at 7, 10.45, 2 and 5.30 p.m.

DURSLEY.—Gospel Hall, April 6th, at 3 and 6 p.m. Easter Conference (D. H. Daniel's, Bethany, Woodland Ave.).

NEWCASTLE-ON-TYNE.—April 3rd, 4th and 6th, Annual Conference. H. P. Barker, W. Hagan, R. G. Lord, R. W. MacAdam, Dr. H. Lindsay.

STOKE-ON-TRENT.—Gospel Hall near P.M.T. Bus Depot, April 6th, at 2.45 and 6 p.m. S. S. Munro, E. Webster.

WINCHESTER.—In Congregational Hall, Jewry Street, April 6th, at 11 a.m., 2.30 and 5.45 p.m. E. W. Rogers, H. Wildish.

NOTTINGHAM.—Clumber Hall, S.S. Teachers, April 11th, at 2.30 and 6 p.m. R. W. Cooper, L. Rees.

SMETHWICK.—Sandwell Gospel Hall, April 25th. H. Bedford, F. A. Tatford.

IRELAND.

FRANK KNOX had good meetings at Kilsally. Some professed conversion. He had some Bible Readings in Kingsmills (the first for 55 years) and a fortnight on "The Lord's Coming" at Aughvey; also at Dungannon where a number were gathered to the Worthy Name.

J. FINEGAN and **R. LEATHAM** finding interest at Gortade.

J. FOSTER has commenced at Ardmore where W. McCracken hopes to join him.

J. KELLS and **W. MCCRACKEN** finished in Edenderry.

R. CURRAN had a good hearing at Ballywillwill, after a number of weeks in Castlewellan.

T. LYTTLE and **R. PEACOCKE** finished at Manorcunningham.

R. PEACOCKE and **S. W. LEWIS** intend starting near Raphoe.

R. BEATTIE had some meetings in Central Hall, Bangor.
 R. HAWTHORNE had some weeks on the Chart in Ebenezer Hall, Bangor.
 F. BINGHAM had some blessing at Drumannah.
 H. BAILIE had gospel meetings at Drumanness.
 E. ALLEN and K. DUFF had some meetings in Lisnagat, with interest.
 R. FREW and J. ABERNETHY had meetings at Bellaghy.
 C. FLEMING at Lurgan.
 T. MCKELVEY had good attendance at Ahorey.
 R. BENTLY and D. CRAIG at Ballyclare.
 J. STEWART and R. WALLACE at Ballymagarride.
 J. HUTCHINSON had good meetings at Londonderry, now at Portstewart.
 W. RODGERS and R. BEATTIE working near Dunmullan.

H.M. FORCES.

The distribution of Service Testaments amongst the three Forces in Northern Ireland continues. Further visits have been made to the ships and military centres by Capt. Hill, W. McCracken and S. Gilpin.

ADDRESSES, ETC.

Correspondence for Tarbolton Assembly to Mr. John Kerr, now at 45 Drumley Drive, Annbank Station.

A new assembly now meets in Ebenezer Gospel Hall, Newport Road, Trethomas, Mon. Correspondence to Mr. Seth Williams, 21 Standard St.; Trethomas, Near Newport, Mon.

Correspondence for Gospel Hall, Park St., Arbroath, now to Mr. Thos. McKnight, Mayfield Christian Guest House, Arbroath.

A new assembly now meets in Drayton High School, Risca Road, Newport, Mon., an extension from the parent assembly in Mountjoy Street. Correspondence to Mr. Alex. Brisbane, 52 Fields Park Road, Newport, Mon.

WINCHESTER.—Correspondence for the assembly meeting in Welcome to Mr. B. T. Wyatt, "Tabarouth," Downside Doad, Weeke, Winchester.

HOSPITALITY FOR H.M. FORCES.

(Additional Addresses).

C. H. Blakeborough, 63, Cavendish Drive, Leytonstone, London, E.11.

R. Cooper, 78, Arnold Road, Shirley, Birmingham.

H. T. King, 80, Bedale Road, Sherwood, Nottingham.

R. W. MacAdam, 10, Queens Drive, Acton London, W.3.

Miss L. Orton-Smith, 13, Summerlea Gardens, East Finchley, London, N.2.

H. Paisley, Chestnut Cottage, Woodcote Avenue, Wallington, Surrey.

L. Smith, 23, Glenavon Road, Bristol, 4.

H. Dean, "Taylour Dene," Goulbourne Road., St. George's, Shropshire.

J. Messenger, 19, The Gallop, Sutton, Surrey.

Mrs. Murdo, 5, Rue Thompson, Alexandria Egypt.

Mr. Poole, 31, Rue Hermololis Ibrahimeya Alexandria, Egypt.

Mr. Zinniker, 17, Kasr el nil Street, Central Cairo.

D. Parsons, Roborough, 338, Pinhoe Rd., Exeter.

Miss Blyth, Ferndene, Avenue Road, Witham, Essex.

C. Lippitt, 154, Wesley Park Road, Selly Oak, Birmingham, 29.

J. H. Welham, 33, Elmtree Ave., Victory Road, Osmaston Park Road, Derby.

R. Watson, Park View, Brisbane Street, Largs.

F. Biddick, 123, Osbaldeston Road, London, N.16.

M.E.F.—Believers serving with the M.E.F. are invited to contact 7374673 Pte. W. T. A. Stotesbury, 19th General Hospital, M.E.F., for fellowship.

Pen Friend.—A young Christian girl in the forces is very desirous of having a female pen-friend to encourage her in her fight against the trials of her new experiences. Her address is: 2097914 A.C.W. 2 Browne, M., Hut 577, No. 1 B.T.U., R.A.F. Stn., Cardington Beds.

"WITH CHRIST."

Mrs. W. SIMPSON, Bushmills, on Dec. 6th. Saved for 44 years. In Coleraine and Bushmills Assemblies. Had an open door for the Lord's servants. Messrs. Lyttle and Grant spoke at funeral.

HUGH HUNTER, Glasgow, on 22nd Oct. aged 69 years. Saved in Stranraer at 16. In Graham Street, Govan, and Bethesda Hall, Linthouse Assemblies. For 32 years was superintendent of Sunday School.

ANDREW HALBERT, Glasgow, on 28th November, aged 61 years. Saved at 16 and in fellowship at Graham Street and Harmony Hall, Govan, but latterly in Bethesda Hall, Linthouse. For 32 years in Sunday School work.

Mrs. WM. WILSON, Motherwell, on 10th Feb., aged 65 years. For many years in happy fellowship at Roman Road Hall.

Mrs. BOARDMAN, Glasgow, on 26th Dec. aged 80 years. Saved for 40 years. In fellowship at Townhead Assembly.

THOMAS HILL, Oakland, California, called home on 17th November after a long and useful life in the service of the Lord and His people. For over 51 years in Bethany Gospel Hall, 40 of which he acted as correspondent.

Mrs. ELLEN DONNACHIE, Oakland, California, on 18th November, aged 79 years. Came from Stevenston, Scotland, where she met with believers in Bethany Hall. Was in Nanaimo, B.C., 10 years, Oakland 21 years. A faithful sister who suffered much physically in recent years.

Mrs. TOM HAGAN, Park Mount, Banbridge. A good woman. Had a real heart for the perishing. Her home ever open for the Lord's servants. Will be much missed.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock.

The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.

U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.

AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.

W. Wieland, Freeleagus Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland

NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.

—F. Lawson, Otago Bible House, 212 George Street, Dunedin.

UPON THIS ROCK

by THE EDITOR.



THE first mention in the Bible of any subject of importance demands very careful investigation because it contains in germ all that may be developed in later doctrine. The circumstances in which our Lord declared, "Upon this rock I will build my Church," are very illuminating. The place was Cæsarea Philippi, the most northerly point reached in His journeyings. The town itself was on the borders of the non-Palestinian lands, the point where the Gentile territories began. For the disciples it was a place of retirement whither they had withdrawn after their Master had been rejected by the nation. These men had now become associates of One Whom the leaders of the nation despised and Whose claims they would not admit; but their attachment was all the closer because their decision involved reproach. To such men, outcasts, national rejects, the Builder of the New Society revealed His intention. Men's boastful schemes might seem to bring temporary triumph: the Lord's announcement declared that vain would be human opposition to the counsels of heaven and to the age-long purpose of God. The majesty of our Lord shines out into the darkness of the immediate surroundings and illuminates all the future. No defeat would mark His intention. Cæsarea Philippi might provide a place of temporary retirement for Him: it could also give Him occasion for His ennobling announcement.

THE declaration about the Church marked a crisis in His ministry. "From that time forth began Jesus to show unto His disciples, how that He **must go** unto Jerusalem, and suffer many things, . . . and be killed and be raised again the third day" (Matt. 16. 21). Apart from the detailed prophetic implicates, the statement contains most important facts regarding the place the Church occupies in the programme of God. Its establishment is closely associated with the rejection of the Son of Man as the promised Messiah, and is intimately related to the great truths of death and resurrection, the double basis upon which the New Structure would be reared. Is it not worthy of observation that in the great epistle of the mystery of the Church, the Ephesian epistle, mention of the Body of Christ is not introduced until reference has been made to His death and resurrection? (ch. 1. 20-23). That fact in itself is significant when doubt is entertained regarding the distinction between the Church and the kingdom.

PETER'S unequivocal confession gave the Lord opportunity to make His disclosure, not fully understood by the original audience. The words of the confession contain fundamental principles upon which the New Testament Church rests. The Builder, it asserts, must be considered in a category different from the greatest servants of God. Elias must not share honour with Him. Jeremiah must not be considered His peer. Nor must any one of the prophets be deemed comparable with Him. Alone He stands, not different by altitude, but different by isolation.

HE is "the Christ," Israel's promised but rejected Messiah. As this New Society was to include believing Jews it was necessary that His position in the national economy should be recognised. Peter's confession assured contact with the chosen people. He is "the Son of the Living God," with attributes of deity without reservation, the one Mediator between God and men. Such a title associates Him with universal need of revelation and salvation. On that twin confession the Church was to rest, for it would incorporate within its embrace both Jew and Gentile. How comprehensive, then, was this original statement!

AN understanding of this truth is not to be acquired by the process of human reasoning. It is conveyed by divine revelation. So contrary to man's ideas are God's methods, that it is impossible for reason unaided to attain to a knowledge of divine purposes. And that knowledge cannot be communicated until divine conditions have been complied with. Man must experience a new birth before he has capability to appreciate things that are of God. Hence has arisen much of the confusion in ecclesiastical circles. Reason has usurped the place of revelation; and yet, despite the wilful ignorance that prevails in such circles, the tendency among many who know better is to compromise the situation by paying respect to a system that ignores the prerogative of God. The wisdom of faith is seen in its detachment from the wisdom of the world and in its attachment to the revelation from above.

SUCH as make the confession become partakers of the divine nature. "Thou art Peter" contains a veiled allusion to the truth more explicitly stated by the apostle many years later, "To whom coming, as unto a living stone, . . . ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2. 4-5). It is not unnecessary to remind ourselves that, notwithstanding pretentious claims and pompous ceremony, only such as are made alive have part or lot in this New Community.

PRECIOUS STONES ★ by C. H. DARCH.

THE beauty of stones is caused by the reflection of light, and God is light. At creation, Satan was placed before the throne of God to guard or cover the throne, and "Every precious stone was his covering" (Ezek. 28. 13). When God looked upon him He beheld the reflection of His own glory. But Satan being filled with pride (1 Tim. 3. 6) resisted God and fell into sin's darkness.

But God kept stones before Him. When Aaron was made High Priest, precious stones were set in gold upon his breast-plate, which would reflect the light of the Holy Place, when he entered it in the service of God. Each stone bore the name of one of the tribes of Israel, implying that Israel, too, should reflect the glory of God.

"They that feared the Lord spake often one to another: and the Lord harkened and heard" (Mal. 3. 16), and "they shall be Mine saith the Lord of Hosts, in that day when I make up my jewels." In days of declension it is a comfort to know that all who fear God are not only His jewels, but that He values them as a father values his only son that serveth him.

The value of these stones may also be judged by the price paid for them, for "The Kingdom of Heaven is like unto a merchant man seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had and bought it" (Matt. 15. 45, 46). Pearls (not a true stone) are found in the depths of the sea. And "The wicked are like unto the troubled sea, when it cannot rest" (Isa. 57. 20). Our Lord came down into this troubled scene of wickedness, and paid the price in full, "All that He had," He "gave Himself," (what greater price could He have given?) to procure the Church.

God has a building of "Living Stones" built into a spiritual house (1 Peter 2. 5) for a "Habitation of God through the Spirit" (Eph. 2. 22) which when "fitly framed, groweth together unto an holy temple in the Lord," every whit of which reflects His glory.

Christ the Living Stone became the head of the corner and is "elect, precious" (1 Peter 2. 6) perfectly reflecting God. Each should be as Christ. Natural stones need to be cut. The cutting may be painful; but let those who suffer remember that such trial is because it "need be": that it is the path to Glory, and such are to be brought unto a city which is like unto a stone most precious.

A WORTHY PAIR

by R. STEPHEN, Aberdeen.

IT is good to see a husband and wife wholeheartedly devoted to the Lord's interests, both "pulling one way," both controlled by that One Who has made them one in Himself. All this is found in the lives of Aquila and Priscilla (Acts 18.).

Aquila was a man of Pontus.

On the day of Pentecost there were men from that region who heard the Word of the Lord, but scripture is entirely silent as to how, and when Aquila and Priscilla came to believe in the Lord Jesus. Husband and wife had been in Rome, but were driven thence by Imperial Decree, and so they came to Corinth, where they set up in business, providentially having home and occupation ready for Paul. It must have refreshed his spirit to be with such a pair, after being with the mockers of Athens. Being of the same craft, Paul joined them, and thus he was provided with means to "minister to his necessities" (Acts 20. 34, 35). Plying their trade and serving the Lord were of a piece, for in both they sought to honour Him. In that business there was nothing to trouble the conscience of the Apostle. The fear of the Lord was there. It was once said of a godly Scotchman, "He fears God, and mak's shoon." So they made tents, and cultivated fellowship with the Lord and kindred spirits at the same time. What their uplifting converse was, we can only imagine. It is thought that Paul in his "off times," and while staying under the roof of Aquila and Priscilla, wrote the Epistles to the Thessalonians. If this be so, what filled the mind of the apostle, as seen in those epistles, would probably be the theme of many a conversation. Their guest, too, was busy on the Sabbath day in the synagogue, reasoning with and persuading Jews and Greeks. In forwarding such work by their hospitality they were true helpers.

They had a ministry of their own to fulfill.

They were fellow-travellers with Paul, as far as Ephesus, where he left them (Acts 18. 19), but their zeal for the Lord did not wane with the departure of the apostle. They heard Apollos preach. He was a learned Alexandrian, a careful teacher, fervent in spirit, eloquent of tongue, and bold in testimony, as far as he knew. They listened to his discourse, and soon found where he came short. A true spiritual instinct taught them how to act. They did not criticise, or brand him as unsound in the faith, or condemn him and his teaching in presence of his hearers. Rash words might have spoiled all. Their hearts yearned to impart to him the treasure they themselves possessed; so they took him to them, and taught him the way of God more carefully. With teachable spirit he received what they had to give, and so he was made fit to help others much (Acts 18. 26).

Do we know anything of this pliability in the hands of the Spirit, which adapts us and our message to the needs of men? Or are we so underdeveloped as to be only capable of one line, and perhaps that a "big stick" ministry, for any and all cases of the Apollos kind? The wisdom of Aquila and Priscilla, their self-restraint, patience, love, and helpful spirit, with loyalty to the Lord Jesus over all, brought a big reward. How easy it is to get into ruts in dealing with men! Even in what may seem to be typical cases, there may be divergent features, calling for special dealing, which only the Holy Spirit can indicate, and empower to deal with aright.

They set a good example to all Christian business people.

Never, seemingly, long in one place, yet, for them, change of scene did not mean change of service. Mr. Donald Ross used to speak of some "old country" folk who went to America as "dropping their religion in the Atlantic, and never picking it up again." Not so with this pair—keen to help believers, and spread the Gospel wherever they went. They seem to have returned to Rome, for Paul in his epistle to that church saluted them (Rom. 16. 3, 4). The remembrance of them warmed his heart, for they had not proved to be fair-weather friends. Even unto death, they were ready to stand by their beloved apostle. When, we know not, nor where, but they had risked their lives for his sake, and touchingly he expresses his gratitude. Business did not interfere with their spiritual life, or lower its tone, or prevent them taking, what the world would call, "risks" for their Lord. Why should it?

They were lovers of their fellow-saints.

Heart and home were open to them. At least in two different places we read of the "church that is in their house" (Rom. 16. 5; 1 Cor. 16. 19). Mary opened her home, too, as a gathering place for believers, and not in tranquil times, either (Acts 12.), and Gaius also was, not only Paul's "host," but also of the "whole church" (Rom. 16. 23). Nymphas, likewise (Col. 4. 15), and Philemon (see epistle, verse 2). And to-day there are many honoured ones all over the world, in little-heard-of places, who follow their noble example. It may be in country or city, in kitchen or drawing-room, in homes of poor or rich, but wherever hospitality is shown to the assembly, let it not be forgotten that God thought good to note such things in the pages of His Word. He does not forget to mark them now. This hospitality will probably be needed till the saints reach their permanent meeting-place, whence death and change will never evict them.

They were no longer in Rome when Paul was forsaken by Demas, and many more, in his lone closing days.

One could not think of them as being mixed up with those deserters, and God leaves it on record that they were not. Paul sends them his last salutation (2 Tim. 4. 19). He must have missed their loving, helpful presence. But "the Lord stood by me," he said, and he also knew that neither time nor space could sunder him from their love and sympathy. This poor world, given over to following baser aims than these two pursued, needs to see Christianity like theirs, more of their subservience of all else to the interests of the Lord Jesus, the love of His people, and the spread of His Gospel. They were, indeed, a worthy pair, and their full record is on high. Ours is in the making. What will it be?

WITHOUT DISTRACTION.

A suggestion of the highest importance may be found in 1 Cor. 7. 35. "This I speak for your profit," says the Apostle. "That you may attend upon the Lord without distraction." The Lord would have us much in His own presence, pouring out our hearts before Him. Not necessarily always in prayer, but in communion, telling Him of our appreciation of those divine joys into which His grace has introduced us. Perhaps we rather prefer to serve Him outside, and "attend upon" men. Thus we bustle about in "the Lord's work," with the needs of men before us. This is good, and doubtless our fellow-creatures benefit by our service; but to sit down before Him is even better. What Martha did for the Lord was excellent; but what Mary did was still more excellent, and it refreshed the heart of the Man of Sorrows. In writing the words above quoted, the Apostle was anxious that the saints should not overload themselves with cares. Let us tread the pilgrim path with as little luggage as possible. If our communion suffers through excess of burdens and responsibilities, not only are we the losers, but the Lord is deprived of that in which He delights.

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 2 (Continued) Verse 10.

But unto us God revealed them through the Spirit:—there is stress upon “unto us,” in contrast to “the rulers of this world.” But the emphatic idea is that of the revelation given by God. The aorist or point tense rendered “revealed” marks the definiteness of the operation of the Holy Spirit in making known to believers the truths of the mystery of God’s wisdom in and through the Gospel in its fulness from the beginning of their life of faith onward. This revelation, impossible to the highest attainment of the natural mind, is the work of the Spirit, who alone has the power of enlightenment.

for the Spirit searcheth all things, yea, the deep things of God.—the Holy Spirit is indicated as the Revealer of spiritual truth; He alone can impart the knowledge of it for the purpose of its provision. That He searches the deep things of God does not signify investigation on His part with a view to acquiring knowledge, for He knows them (ver. 11); He does, however, penetrate their depths, throwing His light upon them in those whom He indwells. What is stressed here is the operation of the Spirit of God in the believer; cf. Rom. 8. 27.

“The deep things of God” are the counsels and purposes of God, as well as all that pertains to His nature and attributes. Cf. Rom. 11. 33 and contrast Rev. 2. 24.

Verse 11.

For who among men knoweth the things of a man, save the spirit of a man, which is in him?—the spirit here stands for the sentient element in man, that by which he perceives, reflects, desires, etc.; cf. 5. 3, 4; 14. 14, 15; 2 Cor. 7. 1. Man thus contemplates all that pertains to his nature, his thoughts and purposes. The verb rendered “knoweth” is *oida*, to perceive from observation.

even so the things of God none knoweth save the Spirit of God—the word *ginosko*, here used according to the most authentic mss., signifies ‘discerneth.’ This is set in contrast to *oida*, in the previous part of the verse. The distinction is that *oida* is used of the knowledge of facts and ideas in themselves; *ginosko* suggests the understanding of these things in their relations and bearings.

Verse 12.

But we received, not the spirit of the world, but the spirit which is of God;—“the spirit of the world” is the pervading principle operating in mankind in its condition of alienation from God. “The Spirit which is from God” is probably to be understood here as the Holy Spirit bestowed as a gift. This, however, may be an instance in which the distinction between the Holy Spirit dwelling in the believer and his spirit as quickened by the Spirit of God is not sharply defined. The Person who acts and the sphere of His operations are described by the same word. The Person is the gift, and the activity of the recipient is His work. The reception dates back to the time when the believer became regenerate.

that we might know the things that are freely given to us by God.—here the word for “know” is *oida* signifying the perception and realisation of what are mentioned. The verb rendered “that are freely given” is in the aorist tense, speaking of the same time as that referred to in “we received” (see above). The verb might be rendered ‘graciously given,’ i.e., by the undeserved favour of God. The things so granted, while enjoyed in this life, are eternal, and will be comprehended in fuller

measure hereafter. We rob ourselves immensely if we do not seek to apprehend these things here and now.

Verse 13.

Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth;—the *kai* rendered "also" may be best brought out perhaps by the rendering 'which are the very things that we speak;' i.e., in the ministry of the Gospel. There is no emphasis on the pronoun "we." The Apostle refers to all who minister the Gospel, and this serves to prevent a possible impression which might be conveyed by what he has just said about the mystery, as if its truths were the exclusive possession of himself and his fellow apostles (cf. ver. 6).

The phrase "which man's wisdom teacheth" may be rendered 'taught by man's wisdom,' which is a little closer to the original.

comparing spiritual things with spiritual.—this may mean either (a) 'matching (or combining) spiritual things with spiritual words,' or (b) 'interpreting spiritual things to spiritual men;' (a) would signify combining spiritual words with the subject-matter, or interpreting spiritual truths by spiritual language; (b) would signify suiting or interpreting spiritual matter to spiritual hearers. In favour of the reference to hearers are (1) the statement in ver. 6, concerning "the perfect" (see note there), (2) the personal contrast of "the natural man" (ver. 14) and "he that is spiritual" (ver. 15). In favour of (a) is the immediately preceding context, of which this is a development, i.e., as the subject to be expounded is given by the Spirit the expressions used in expounding are taught by the Spirit. In other words spiritual expression is requisite for spiritual subjects.

Whatever the meaning may be, the fact conveyed is that mere human learning or skill is utterly unsuited to, and incompetent for, the setting forth of Divine truth.

IS GOD WAITING ? by J. H. McCONKEY.

I WAS standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for something to be done at the lock ere the great lake could pour in its fulness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. Soon the lock was full. The gates swung open and the huge ship floated into the lock now filled to the brim with the fulness in-poured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fulness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fulness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved. Doubtless you did, but the point in issue here is, **Did Christ get all of you?**

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

THE HOUSE OF JEHU.

THE line of kings that began with Jehu lasted longer than any other which reigned over Northern Israel. God had promised him that, as a reward for executing judgement upon the House of Ahab, his children to the fourth generation would sit on the throne; and so it came to pass. His son Jehoahaz succeeded him, and was followed by his grandson Joash, his great grandson Jeroboam II, and finally by a son of the last-named, Zachariah. Their united reigns occupied more than a century; and two of them, Jehu himself, who reigned twenty-eight years, and Jeroboam II, who reigned no less than forty-one years, were on the throne longer than any other of the northern rulers.

They were a race of valiant fighters, almost continually engaged in warfare with the Syrians and others, but like all the rest of the kings of the Ten Tribes, they "departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin." Indeed, even the grosser idolatry of Baalism, though temporarily destroyed by Jehu, appears to have been at least tolerated during the reigns of his descendants (See 2 Kings 17. 6 and Hosea 2. 8, 13, 17) though not perhaps practised by the monarchs themselves.

During the period of their dominion, the nation had experience of both extremes of circumstances, favourable and unfavourable. At times God for their sins

BROUGHT THEM SO LOW

that it could be said, "There was not any shut up, nor any left, nor any helper for Israel" (2 Kings 14. 26) a fulfilling of the old prophecy of Deut. 32. 36. At other times, pitying their affliction, He granted them deliverance so great that at length, in the reign of Jeroboam II, in accordance with a prophecy which had been given through that wayward servant of His, Jonah the son of Amittai, the entire northern and eastern border of the kingdom was "restored" to something approaching what it had been in the days of David and Solomon (2 Kings 14. 25-28).

In the course of the narrative in second Kings many hints are given of the interest shown by the Lord in the condition of things in Northern Israel during this period; and of how both their defeats and their victories were due, as above stated, to His intervention. We see, to begin with, how Jehu was not only appointed king, but also anointed by God's express command (2 Kings 9. 3, 6), an honour accorded to no northern ruler but himself. For though the first Jeroboam was told by the prophet Ahijah that he was to be king, there was no anointing in his case. Then, successively, we read of the Lord's promise to him about the duration of his dynasty, followed immediately by a description of his failure and of the

RESULTANT CHASTISEMENT

on him and his people, when the Lord "began to cut Israel short" and permitted the loss of their territory east of Jordan (2 Kings 10. 30-33); then of further similar losses in the time of Jehoahaz, and of a measure of deliverance granted when that king humbled himself to cry to God for it (chap. 13. 3-7); then of the promise of victory given to the next king, Joash, at the death bed of Elisha, a promise lessened even while it was being given, owing to his lack of faith (chap. 13. 14-20); then of the fulfilment of that promise to Joash, in a passage prefaced by a beautiful statement as to the Lord's compassion for Israel and the basis of it (chap. 13. 23-25); and lastly, of the restoration already mentioned

of the borders of the land in the reign of the second Jeroboam (chap. 14. 25-27).

Besides these references made in the history to God's concern for the northern Tribes, and to His dealings with them in the days of Jehu and his descendants, we have yet stronger evidence of it, as well as of the

SPIRITUAL CONDITION OF THE PEOPLE

at that time, in the writings of Hosea and Amos, who were prophesying just then, and whose ministry was directed mainly to them. The pictures that these prophets draw of the scenes amid which they moved are extraordinarily vivid, and they clearly show how grievous was the state of things, and how miserably poor and shortlived was the fruit of Jehu's boasted "zeal for the Lord" (chap. 10. 16).

Zeal is a thing highly commended in many scriptures, and is spoken of in a great variety of associations, as zeal for God (Num. 25. 13), zeal for His Word (Psa. 119. 139), zeal for His House (Psa. 69. 9), zeal for His people (Col. 4. 13), zeal for clearing out evil (2 Cor. 7. 11), zeal for giving (2 Cor. 9. 2), zeal for good works (Titus 2. 14) and so on. With most of us the trouble is that we have far too little zeal, and are content to drift along in a very easy going way. But at the same time we need to remember that

ZEAL IS ONLY COMMENDABLE

when it is of the right kind and rightly directed. Certain men had a great zeal for the Galatians, but it was "in no good way" (Gal. 4. 17, R.V.); for they wished to gather a party around themselves, and to bring the saints into legal bondage. This was sectarian zeal. King Saul had a "zeal for the children of Israel" (2 Sam. 21. 2) which led him to do what he had no command from God to do, that is, to slay the Gibeonites; and he thus started a trouble that came to a head long after his death. He had not been so particular about slaying, when he would have been obeying the Lord by doing so, in the case of the king of the Amalekites. His was uninstructed zeal. Our friend Jehu, like many another, had great "zeal" and drove "furiously" (2 Kings 9. 20) so long as there was fighting to be done, and advancement in it for himself, but had none to continue in God's ways afterwards. His was temporary zeal and selfish zeal.

"It is good," says Paul in Gal. 4. 18. "to be zealously affected"; but he adds two qualifications. It should be "in a good thing," and it should be "always" (R.V., "at all times").

THE PREACHER.

*"T*HERE stands the messenger of truth: there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.

*By him the violated law speaks out
Its thunders: and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heav'nly temper, furnishes with arms,
Bright as his own and trains by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect!"*

—Cowper, "The Task."

MINISTRY ★ by HENRY STEEDMAN.

THIS is a very important subject. It is common knowledge among the saints, that, priesthood is Godward, and ministry is manward. We are speaking now about worship, and ministry of the word of God, not forgetting that 'royal' priesthood is manward, while 'holy' priesthood is Godward.

There are also different spheres of ministry. In some of these spheres, each, and every one of the saints, takes part, and is responsible. In others of these spheres, some, not all, are charged with responsibility connected therewith. Read carefully the following chapters: Eph. 4; 1 Cor. 12; 14; Rom. 12.

The two spheres of ministry concerning which I desire to say a few things are. The Body, and The assembly.

The unity and membership of the Body are taught in 1 Cor. 12. 12 to 27. This sphere is wide, and general. Every member is responsible, irrespective of age, sex, or attainments. Each one is in living touch directly with Christ the Head, from whom energy and power flow for the maintenance of spiritual life in each. Thus unity, mutual help and sympathy are preserved.

(a) God hath 'set' each member in the Body (1 Cor. 12. 18).

(b) Contentment (1 Cor. 12. 15, 16, 17).

(c) No room for independence (1 Cor. 12. 21).

(d) Every member is indispensable (1 Cor. 12. 22).

(e) Mutual care, sympathy and respect (1 Cor. 12. 23 to 26).

There is great need to-day for spiritual exercise, and development in these things. With diversity perfect harmony is possible.

'Holding the Head,' even Christ, is a healthy spiritual exercise on the part of every member. It is from Christ as such that the Body through joints and uniting bands having nourishment ministered, and knit together, increaseth with the increase of God (Col. 2. 19).

May we all seek grace according to the measure of the gift of Christ to function in the Body to the honour and glory of the Head, and to the spiritual welfare of every fellow-member.

NOW CONCERNING MINISTRY

of the word of God, in the assembly. See 1 Cor. 12. 28 to the end of the chapter, also chapter 14, and Eph. 4. 7 to 16.

It is in 1 Cor. 14 we see the church "in church." I refer you to the following verses in this chapter in which verses the word "the" has been supplied, and, where we should read "in church," verses 4, 19, 28, 35. The point here is the character, and capacity of the gathering. Here is the second sphere we mentioned. This chapter (1 Cor. 14) teaches us who are to minister, and when, and how they are to minister. Yea! and how many should minister.

WHO?

Ministry in the assembly is committed only to 'some.' Divine sovereignty comes in here. We read in Eph. 4. 11, "And He (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In 1 Cor. 12. 28 to 30 we read, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers . . . Are all apostles? are all prophets? are all teachers?" These are gifts with a gift. Some of them have been discontinued, e.g., apostles and prophets, whilst evangelists, pastors and teachers abide. Moreover, we read of 'elders' and 'overseers' who minister the word. See Acts 20. 28; Heb. 13. 7; 1 Tim. 5. 17. We thank God for all such and esteem them. These have a care for the saints which God hath put into their hearts.

NOW OBSERVE THE FOLLOWING:

- (a) All men are not gifted to minister (1 Cor. 12. 29).
- (b) Some with a gift are enjoined to keep silence "in church" under certain conditions (1 Cor. 14. 28).
- (c) Women absolutely debarred from speaking "in church" (1 Cor. 14. 33 to 35; 1 Tim. 2. 11, 12).
- (d) A suitable number of those who are prophets is given in 1 Cor. 14. 29, as enough to take part.

If these scriptures are ignored, or set aside, nothing but confusion follows. Divine order, and decency, and love should ever govern all ministry. The use of words easy to be understood by all is not to be forgotten. Plainness of speech, and brevity is also taught in the scriptures. It is for those who minister the word of God to do so faithfully as men who are directly responsible to the Lord. They should also have consideration for fellow-ministers, and due regard to their judgment. Such ministry will ever minister grace to the hearers. The saints have their responsibility in this, for the word has said, "Let him that is taught in the word communicate to him that teacheth in all good things" (Gal. 6. 6). Again, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." "The labourer is worthy of his hire" (1 Tim. 5. 17, 18).

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6. 9).

Distinguishing Differences!

By C. F. HOGG, South Africa.

INCLUDED in the furniture of the Tabernacle was a seven-branched lampstand for the lighting of the outer chamber, the Holy Place. In Patmos, John saw "seven golden lampstands," in the midst of which walked One "like unto a son of man," in Whom he recognised the Risen Lord, Victor over death and Hades (Rev. 1. 12-18). These lampstands, he tells us, represented seven churches in what is known to-day as Asia Minor. The lamps were not lit by any human hand, but by the Lord Himself, nor could any human hand extinguish the lights or remove them out of their places; that discipline the Lord reserved to Himself (Rev. 2. 5). As there was no visible link connecting the lampstands so there was no lateral link between the churches, the only bond that united them was that which united each to Christ. So is it still; all other links between churches are man made, and may be broken by men; whereas bonds in Christ no human hand can sever. In the letters to the seven churches no one is mentioned to another, much less is any jurisdiction over the others committed to any of them. Yet the message sent to each was profitable to all; hence the final words to each, "He that hath an ear let him hear what the Spirit saith to the churches." In like manner the epistle to the Colossian church would profit that at Laodicea and vice versa; therefore they are to be interchanged (Col. 4. 16). That to the Corinthians would be equally instructive elsewhere, so the address is extended to cover all Christians everywhere, but this did not make "all that call upon the Name of the Lord Jesus in every place" members of the "church of God at Corinth" any more than the words "He that hath an ear, let him hear what the Spirit saith to the churches" can be taken to mean that the seven churches were united to form one church. The difference between the one lampstand of the Tabernacle and Temple, and the seven lampstands of John's vision must not be obscured, lest we be found building an ecclesiastical institution upon earth and adding another to the long roll of sectarian systems; for so doing our sin would assuredly be greater than that of others.

GOOD CHEER

by G. KNOWLES, Jerusalem.

"Son be of good cheer; thy sins are forgiven thee" (Matt. 9. 2).

THE person addressed is a poor, helpless, palsied man, sick and sinful, picture of ourselves, but he is brought right into touch with the Lord Jesus Christ, and the first words he hears are words of "good cheer." This reminds us of that very happy experience we ourselves had when we came to Jesus, sick and sinful, helpless and ready to die, and how we remember with joy hearing those wonderful words from His own lips, "Son, be of good cheer; thy sins are forgiven thee."

No one present on that occasion saw any difference in that poor man, no one saw his sins leave him, many doubted if it were true and murmured about it, but it was true, for Jesus had not only power on earth to forgive sins, but to say, "Arise, and walk," and that same man before so sick, sinful, helpless and hopeless found in the Lord Jesus all he needed, and was made in a moment a new man altogether. Never would he forget that experience nor the words of "good cheer" from the lips of the blessed Lord Himself; and neither can we, for we too have been healed and saved by contact with the same wonderful Saviour, and all our sins have been forgiven, and we have been thoroughly changed, justified freely, and made happy through Him.

"Be of good cheer, it is I; be not afraid" (Matt. 14. 27).

Here we have the disciples in a boat crossing the lake in the dark night, things are not going too well with them, the boat is tossing and the wind is contrary, and they are apparently alone. It was getting towards the morning, and they had had a bad time; it was the fourth watch just before the dawning and as they were tired, troubled, exhausted and fearful, there came one alongside with words such as these—"Be of good cheer; it is I; be not afraid." The fearful disciples picture ourselves; so often are we tired, tried, troubled, and well nigh exhausted through hard toil, battling with an adverse wind, tossed up and down, with a feeling of loneliness and isolation, but just as He drew near to those worried disciples of His, whom He was watching all the time, and spoke words of "good cheer," so He draws near to us, assuring us that all is well and there is no need to fear—"Be of good cheer; it is I; be not afraid."

"In the world ye shall have tribulation, but be of good cheer; I have overcome the world" (John 16. 33).

It is the same blessed Lord speaking to the same disciples, warning them and us what to expect in this world, which lieth in the wicked one. How true His words have proved! "It is through much tribulation that we enter the kingdom of God." Believers in the past and believers to-day know what tribulation is, and many at this present moment are enduring bravely for His sake. What joy and comfort these words bring to our hearts! He overcame, and we can do the same through Him.

"Is this vile world a friend to grace, to help us on to God"? No! we are pilgrims and strangers here. We are here to get through, not to get on. Heaven is our home; let us quicken our step, pressing on, upward and homeward to the holy city of which by grace we are citizens. Let us remember then His words of "good cheer" as we endure tribulation, as we toil, as we are tossed up and down, are fearful and troubled—"Be of good cheer, I have overcome the world." "Be of good cheer; it is I; be not afraid." And looking back to that happy moment when we first met Him we surely rejoice in the memory of those words that thrilled our souls then, "Be of good cheer; thy sins are forgiven thee."

OUR HOME BIBLE CLASS

The Divine Attribute of Omniscience mani- fested in Christ.

by H. E. MARSON.

IT is revealed in Holy Scripture that "JEHOVAH is a GOD of Knowledge," one of His titles being, "He that is perfect in knowledge:" 1 Sam. 2. 3; Job 36. 4; 37. 16: that is, He is Omniscient: indeed, being both Eternal and Infinite, He could not be otherwise! This Omniscience of GOD entails, (1). His perfect knowledge of everything, even of 'the human heart, 1 Kings 8. 39; Acts 1. 24; 1 John 3. 20; Dan. 2. 22; Psa. 139. 1-6; Rom. 11. 33. Omniscience needs neither counsellor or instructor, Isa. 40. 13, 14; Rom 11. 34; and it constitutes GOD as the perfect JUDGE, Jer. 17. 9, 10; Prov 24. 12; cf. Gen. 18. 25. (2). Perfect vision, unrestricted by either space or time, all things being naked and open to Him, nothing can be hidden from Him, Heb. 4. 13; Job 28. 23, 24; 34. 21, 22; Psa. 33. 13-15; 139. 11, 12; Prov. 15. 3, 11; Matt. 6. 4, 6, 18. (3). Intimate acquaintance equally with both the vast and the minute, cf. Isa. 40. 26 and Psa. 147. 4 with Matt. 10. 29, 30; and cf. Isa. 40. 12, 15 with Matt. 6. 8. 32. No detail too small, nothing too vast for Omniscience. (4). Perfect understanding, there can be no mysteries, no problems, nor perplexities to Omniscience, Psa. 147. 5; Isa. 40. 28; Job 12. 13; Prov. 3. 19; Psa. 33. 9-11. (5 and 6). Perfect memory of all the past, and equally foreknowledge of all the future, nothing can take the perfect foresight of Omniscience by surprise, 1 Peter 1. 2; Acts 2. 23; Rom. 8. 29; 11. 2; cf. Heb. 6. 10 with Matt. 10. 42; Isa. 44. 21; Luke 12. 6; cf. Acts 15. 18 with Isa. 46. 9, 10; 45. 21; 44. 7, 8. (7). Perfect intelligence, for He is "the only Wise GOD," Rom. 16. 27; 1 Tim. 1. 17; Jude 25. cf. Psa. 104. 24; 136. 5; Prov. 3. 19, 20; Jer. 10. 7, 12; Eph. 1. 8; 3. 10; Rom. 11. 33-36;

"CHRIST . . . the WISDOM of GOD." 1 Cor. 1. 24.

Specially in the Gospel according to John are we shewn this Divine attribute of Omniscience manifest in CHRIST. At that first interview how amazed Peter must have been at finding the LORD **knew** both his own name and that of his father, even as the astonished Nathanael, who exclaimed "Whence **knowest** Thou me?" John 1. 42, 47, 48. The woman of Samaria had the same surprise and confessed "He told me all that ever I did." 4. 29, 39. This is in perfect harmony with the statements in 2. 24, 25, "He **knew** all (men), . . . He **knew** what was in man:" cf. 5. 42. What was an insurmountable difficulty to Philip was no problem whatever to Him, "for He Himself **knew** what He would do." 6. 5-7. "JESUS **knew** from the beginning who they were that believed not, and who should betray Him." 6. 64; 13. 11, 18. Although only a few days before He had been acclaimed "the King of Israel," 12, 13, "JESUS **knew** that His hour was come that He should depart out of this world unto the FATHER." 13. 1, and although among them as He that served, and girt with a towel, yet "JESUS **knowing** that the FATHER had given all things into His hands, and that He was come from GOD, and went to GOD;" He their acknowledged LORD and MASTER washed the disciples' feet! 13. 3. He told Peter precisely the time by which he would have thrice denied Him, 13. 38; and afterwards signified to him by what death he should glorify GOD, 21. 18; 19, cf. 2 Peter 1. 14. It was during that last sacred talk before the cross that the disciples confessed "Now are we sure that Thou **knowest all things:**" a confession later endorsed by Peter in his impassioned "LORD Thou **knowest all things.**"

16. 30; 21. 17. And it was as "knowing all things that should come upon Him," 18. 4-6, that the LORD went forth and said "I AM" to the band that Judas led! No wonder that "they went backward, and fell to the ground."

In the other Gospels, we read how the LORD "knowing their thoughts," answered that which they "said within themselves," Matt. 9. 3, 4, cf. Matt. 12. 25; Mark 2. 6-8; Luke 6. 8. He knew exactly at what time a certain man would be in a certain street in Jerusalem bearing a pitcher of water, and the sent disciples proved it to be even as He had said unto them, Mark 14. 13-16. What did those same disciples say that self same night in John 16. 30? Only Omniscience could possibly have known with certainty exactly how the Tyrians and Sidonians would have acted under other circumstances, Luke 10. 13, 14. Only Omniscience could with accurate precision give the discourse in Matt. 24 and 25, saying "Behold, I have told you before," Matt. 24, 25; and later add, "I tell you before it come, that, when it is come to pass, ye may believe that I AM." John 13. 19, cf. 14. 29; 16. 4: for only the "I AM" could thus give history beforehand, Isa. 42. 8, 9.

"But I Know HIM."

But in Matt. 11. 27, the LORD

made the tremendous claim that He alone had full knowledge of the FATHER! For He asserted "No man fully knoweth the SON, but the FATHER; neither fully knoweth any man the FATHER, save the SON, and he to whomsoever the SON will reveal Him." (Newberry, mrg). Again He asserted this His unique knowledge of GOD in John 7. 29; 8. 55; even claiming in John 10. 15, "As the FATHER knoweth Me, even so know I the FATHER." He only could lift up His eyes to Heaven and say, "O Righteous FATHER, the world hath not known Thee: but I have known Thee." John 17. 25. How great the contrast here to Job 9. 10; 11. 7; 23. 8, 9; 26. 14; Acts 17. 23! Here at last was ONE Who, from perfect knowledge could declare and manifest the FATHER, John 1. 18; 17. 6, 26, cf. John 14. 9; 12. 45; Heb. 1. 3; Col. 1. 15. How wonderfully we can see the Omniscience of CHRIST in the word portrait of Him in Isa. 11. 2; and let us note the title given to Him in Luke 7. 35; 11. 49, and cf. Prov. 8. 12-36. In view of all these evidences of the Omniscience of CHRIST, do we wonder that the apostle desired that the Colossians might "know the Mystery of GOD, even CHRIST, in Whom are all the treasures of Wisdom and Knowledge hidden." Col. 2. 2, 3. R.V.

LORD'S WORK FUND.

For Needy Saints and Air-Raid Relief operated in fellowship with local Brethren in affected areas. Elder

Feb. 25—Ridgley A., Tasmania	£6	16	4
Mar. 5—Haberfield A., N.S.W.	45	0	0
" 9—Dorrigo A., N.S.W.	17	19	6
" 9—Loan Hall	2	0	0
" 9—Hebron H., So. Shields	5	0	0
" 16—Calderbank Assembly	3	18	3
" 16—"Matt. 25. 40"	2	0	0
" 16—Ridgley A., Tasmania	4	8	10
" 20—J. N., Coalhurst	0	8	10
" 20—Dorrigo A., N.S.W.	12	16	2
" 23—Anon., per "Echoes"	2	0	0
" 23—Hamilton A., N.S.W.	"	0	7
" 23—Galt A., Ontario	"	33	11
" 23—Mrs. M.F., Liverpool, N.S.W.	"	9	10
" 23—Arncliffe A., N.S.W.	"	0	15
" 23—Arncliffe S.S., "	"	1	0
" 23—Merlin A., Ontario	"	16	15
" 23—Windsor A., Ont.	"	23	0
" Detroit, Boulevard A.	"	12	6
	£199	14	8

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

Mar. 11—A. H.	£0	12	6
---------------	----	----	---

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Feb. 26—W. H. T., London	£0	5	0
Mar. 5—D. B., Glasgow	1	0	0
" 5—J. B.	0	12	0
" 6—Tarbolton Assembly	2	0	0
" 13—Bethany H., Stevenston	8	8	0
" 16—B. Castle	2	0	0
" 20—J. N., Coalhurst	0	18	0
	£15	3	0

Office Expenses in postage, bank charges, stationery, etc.

Mar. 13—Bethany H., Stevenston	£0	5	0
--------------------------------	----	---	---

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.—To what does the 'river' in Psalm 46. 4 refer? Is it the same as referred to in Ezekiel 47?

Answer A.—No doubt Psalm 46 looks on to a future earthly scene. It has to do with the initial acts of divine judgment which introduce the millennial Kingdom of our Lord Jesus Christ. Vv. 1-2 have to do with national unrest and its concurrent troubles and perplexities. Vv. 8-9 invite inspection of the works of judgment which have been wrought by the Lord, Who intervenes with the view of abolishing war from the earth. v. 4 turns the eye of faith to the earthly 'city of the great King,' and to its river from whence flow streams (irrigation channels) which make its inhabitants prosperous and joyful. This would certainly appear to be the same river referred to in Ezekiel 47, Zechariah 14. 8, Joel 3. 18 and probably Psalm 65. 9. The present disadvantages of Jerusalem, through its not having a big waterway, will then have been removed.

E.W.R.

Question B.—Explain the difference between the terms "flesh" and "body"? What is meant by the "redemption of the body"?

Answer B.—If the inquirer can examine, in any good Lexicon of New Testament Greek, or better still, in Mr. Vine's Expository Dictionary, the great variety of meanings which each of the two words "sarx" (flesh) and "soma" (body) may bear, according to the context in which they occur; he will realise that it would be difficult to reply to his question adequately, within the bounds of this page. And if he can avail himself of a Young's or Wigram's Concordance to go through all the occurrences of each word, he will probably glean more help in that way than he would from any formal answer.

The fact is that, as used in some passages, there is little or no difference between the two words; and yet in certain other passages a clear distinction is made between them. For instance, in 2 Cor. 4. 10 we have the phrase, "that the life also of Jesus might be made manifest in our BODY"; while in the parallel statement of the next verse it is, "that the life also of Jesus might be made manifest in our mortal FLESH." Here the two words are practically synonymous. The opposite extreme may be seen in Col. 2. 23 (R.V.), where one can show "severity" to the BODY, and, at the same time be showing "indulgence" to the FLESH.

Taken in its most literal sense, the "body" is the physical or material part of man, viewed as an organised whole (see 1 Thess. 5. 23). The "flesh" is the substance of which this body is to a large extent composed (see Luke 24. 39). But either word may be used to represent the entire man, as "body" in Luke 11. 36, and "flesh" in Luke 3. 6.

It is when the thought of evil, either in state or in tendency, is suggested, that

a deeper distinction is at times made between the two words. For example, the expression "in the flesh" may be employed as in Rom. 7. 5 and 8. 8, 9, of the moral standing of the unsaved, but "in the body" is never so used. The latter phrase may refer to one's bodily presence in some particular place, as in 1 Cor. 5. 3, or to the present earthly life of man, as in 2 Cor. 5. 10; but this is not distinctive of it, for "in the flesh" may also have either of these meanings, as in Col. 2. 1 and in Phil. 1. 24.

Again, "tendency to evil" may sometimes be signified by the term "the flesh," especially in such phrases as "after the flesh," etc.; but "the body" is not so used, except in a few remarkable expressions, "the body of sin" (Rom. 6. 6), "the body of this death" (Rom. 7. 24), "the deeds of the body" (Rom. 8. 13), and "the body of the sins of the flesh" (Col. 2. 11).

The body is frequently spoken of as capable of being used for God (Rom. 12. 1; etc.), and so are its members (Rom. 6. 12, 13); but this is never predicated of the flesh (see Rom. 7. 25), the members of which seem rather to be those named in Col. 3. 5. Moreover, the body of the saint is called a temple of the Holy Ghost and a member of Christ (1 Cor. 6. 15, 19), but it is his "flesh" that lusteth against the Spirit (Gal. 5. 17). Finally, the saint's body, having been "bought with a price" (1 Cor. 6. 20), awaits its full "redemption" when our Lord Jesus comes again (Rom. 8. 23). Then He "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. 3. 21, R.V.); and when He has done so, "WE (not merely our bodies) shall be like Him" (1 John 3. 2).

W.R.

Question C.—What is the difference between 'household' of Eph. 2. 19 and the 'house' of 1 Tim. 3. 15.

Answer C.—A 'house' is a place in which (usually) the owner resides. The 'household' are those who belong to such owner. The assembly is the place in which God, by His Spirit, resides and hence in the Timothy passage is called 'the house of God' where suitable behaviour is essential.

The Ephesian passage speaks of believers who are children or sons of the owner; they constitute His family. Paul is not there dealing with the local church, but with the entire family. He uses four words, two of which are set in opposition to the other two, namely, strangers, foreigners, fellow-citizens and household. The believer is no longer an alien but a citizen; he is no longer a sojourner but a resident in the Father's home and one of His family.

'House' is the place of residence: 'household' are the residents.

E.W.R.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

CATRINE.—April 4th, at 3.30 p.m. J. Lightbody, W. Gaw, J. Alexander.

KILMARNOCK.—Elim Hall, Women's Missionary Conference, April 4th, at 3.30 p.m. Mrs. Hine, Miss Kelly.

MOTHERWELL.—Shields Road, April 4th, at 3.30 p.m. E. H. Grant, W. Harrison, W. McAlonan, S. Thomson.

PORTOBELLO.—Annual (In Baptist Church), April 11th, at 3 p.m. A. P. Campbell, E. H. Grant, J. R. Rollo, J. Hislop.

PORT-GLASGOW.—Falconer Hall, Youth Conference, April 11th, at 3.15 p.m. R. D. Johnston, S. H. Dodington, J. Moffat.

MOTHERWELL.—Women's Missionary Conference, April 11th, at 3.30 p.m. Miss M. A. L. Stirling, Mrs. R. J. Wilding, Mrs. W. D. Bell.

GLASGOW.—Elim Hall, Women's Conference, April 18th, at 4 p.m. Mrs. Ashwood, Mrs. Wilding and others.

WINDYGATES, Fife.—Youth Conference, April 18th, at 4 p.m. A. P. Campbell, H. L. Ellison, R. D. Johnston.

KILBIRNIE.—Women's Conference, April 18th, at 3 p.m. Mrs. McGregor and others.

TROON.—Youth Conference, April 25th, at 3.30 p.m. R. Cummings, J. Ritchie, W. A. Thomson.

TILlicouLTRY.—May 9th. J. M. Wilson and others.

MUSSELBURGH.—(In Congregational Church, Links Street), May 16th, at 3.15 p.m. R. D. Johnston, J. R. Rollo, W. D. Whitelaw.

ROTHESAY.—Bible Readings (formerly in Largs). May 11th-16th, inclusive. W. W. Fereday and H. St. John. Correspondence to W. D. Morrow, 14 Coltswood Road, Coatbridge.

ENGLAND.—FORTHCOMING (D.V.).

GLOSSOP.—Y. P. H. C., April 2nd-7th. A. Fallaize, G. J. P. Price, H. St. John. (A. Pickering, 10 Abbey Grove, Stockport).

LITTLEHAMPTON.—April 2nd-7th. F. W. James, F. G. Russell. (C. F. Kennedy, Belgrave House).

BETCHWORTH.—Gadbrook Gospel Hall, April 3rd, at 3 and 6 p.m. W. W. Allen, A. Schultz, F. A. Tatford.

NEWCASTLE-ON-TYNE.—April 3rd-6th. H. P. Barker, W. Hagan, W. H. Lindsay, R. G. Lord, R. W. MacAdam. (J. Howard Hall, 12 Borough Road, Jarrow-on-Tyne).

MANCHESTER.—Hope Hall, April 3rd-4th. A. Ginnings, A. McGregor, A. M. S. Gooding, A. McD. Redwood.

AYLESBURY.—Guide Hall, Beaconsfield Road, April 4th, at 3 and 6 p.m. W. G. Hales, A. Fingland Jack.

LIVERPOOL.—April 3-6. J. McAlpine, W. H. Begbie, G. Foster, M. Stuart.

CARDIFF.—Y. P., April 4th, W. A. Thomson; 11th, A. Fingland Jack; 25th, A. E. Vince.

COLYTON.—Gospel Hall, April 6th, at 3 and 6 p.m.

DURSLEY.—Gospel Hall, April 6th, at 3 and 6 p.m.

NORWICH.—Stuart Hall, April 6th, R. W. Beales, F. H. Gray, F. Murton, F. A. Tatford.

STOKE-ON-TRENT.—Gospel Hall, April 6th, at 2.45 and 6 p.m. S. S. Munro, E. Webster.

PORT TALBOT.—April 6th, at 2.30 and 5.30 p.m. Messrs. Hepporn and Crosby.

ACTON.—Berrymead Hall, Y.P., at 4 and 6 p.m. April 11th, R. S. Code, F. A. Tatford; May 2nd, S. Garrett, T. Rendle

BIRMINGHAM.—Gospel Hall, Glastonbury Road, Yardley Wood, at 6.30 p.m. Y. P., April 11th, F. Whitmore; 25th, D. Porter.

BLOOMSBURY.—Central Church, April 11th, at 3.30 p.m. Village workers. J. H. Parker.

WALLINGTON.—Ross Road Hall, Y.P., April 11th, at 6.30 p.m. A. Schultz.

ILFORD.—Victoria Gospel Hall, April 11th, at 3.45 p.m. E. W. Rogers, H. Dennett.

COLCHESTER.—Assembly Hall, Maldon Road, April 18th, at 3 and 6 p.m. J. B. Watson, D. McMurdo, A. Hanton.

SYDENHAM.—Mayow Road Hall, Y.P., April 18th, at 6.30 p.m. C. W. Hinton.

WALTHAMSTOW.—Higham Hill, April 18th, at 4 and 6 p.m. A. Ginnings, G. B. Fyfe, J. M. Shaw.

VICTORIA.—Eccleston Hall, April 24th, 25th, at 2.30 p.m. Sisters' Conference. Miss M. Barclay, Mrs. J. Sloan.

QUENINGTON.—Gospel Hall, April 25th. J. O. Smart, F. Stradling.

SOUTH NORWOOD.—Missionary, April 25th, at 3.30 and 6 p.m. A. E. Brown, A. Ginnings, W. J. Wiseman.

SMETHWICK.—Sandwell Gospel Hall, Brasshouse Lane, April 25th, at 3.45 and 6.15 p.m. H. G. Bedford, F. A. Tatford.

BRADFORD.—S.S. Conference, April 25th. J. C. H. Fiske.

LONDON.—Missionary P.M. at Memorial Hall, Farringdon Street, E.C. 4. April 27th, at 6 p.m.

CHELTENHAM.—Regent Hall, May 2nd at 3 and 6 p.m. S. K. Hine, K. A. Johnson, E. W. Rogers.

BOURNEMOUTH.—St. Peter's Hall, May 5th-7th, at 11, 3 and 7.30 p.m. E. H. Grant, M. E. Hepburn, G. C. D. Howley, E. Lewis.

ENGLAND.—REPORTS.

SYDNEY PORTEOUS visited Devon during March, and gave help at Fore Street, Buller Road, Heavitree, Burnt House Lane, Exeter; also at Newton Abbot, Bridford Mills and Exmouth.

JOHN KNOX McEWEN, Exeter, in his 89th year, is still able to preach, raise hymns and walk miles. 67 years in Christ and still exercised about visiting Irish Assemblies if conditions permitted.

ALBERT FALLAIZE is presently finding much encouragement among men of H.M. Forces at Manvers Hall, Bath. Over 2,000 service testaments have been accepted and some 45 men have professed faith in Christ. Prayer valued for this personal work.

FRED OLFORD is finding splendid opportunities in "Rest Room" work in Newport, Mon., where members of H.M. Forces are received, and readily accept literature. Visitation to hospitals and training centres reveal great need, and prayer is asked for this field of service into which our brother has entered, meantime.

IRELAND.

S. W. LEWIS and R. PEACOCK at Mon-
doey, with some interest.
R. CRAIG and W. JOHNSTON at Cor-
rick, Co. Tyrone.
E. ALLEN and K. DUFF have seen some
saved at Ballyshiel.
R. HAWTHORNE has finished at Lis-
bellaw.
F. KNOX at Kingsmoss.
W. McCracken and J. FOSTER saw
some saved at Ardmore.
H. BAILIE getting good meetings at
Clonkeen.
T. LYTTLE helping around Portrush.
C. FLEMING had meetings in Lurgan.
R. CURRAN at Quilly.
F. BINGHAM at Newcastle.
D. L. CRAIG near Armagh.
D. CRAIG and R. BENTLEY in Eben-
ezer Hall, Belfast.
W. BUNTING in Ahoghill.
R. FREW has been in Antrim.
T. McKEGLEY at Ballyvady.
J. FINEGAN and R. LEATHEM at
Gortade.
J. STEWART and R. WALLACE at
Ballymagarrick, some blessing.
R. BEATTIE and W. RODGERS some
distance from Omagh.
J. HUTCHINSON in Limavady.
E. HILL had seven weeks' at Drum, going
to Cavan.
Believers' Meeting at ARDSTRAW was
fairly well attended. Ministry by R.
Beattie, W. Rodgers, R. Hawthorn and
others.

H.M. FORCES.

J. Moneypenny, writing from Cairo,
Egypt, asks that we again publish the
address of Assembly in Heliopolis:—Gos-
pel Hall, 4 Rue Minuf, Cor Rue Cleop-
atra, at Salah El Din, Metro Tram Stop.
Soldiers belonging to Assemblies arrive in
the country not knowing where to find
fellowship. Our brother tells of consider-
able distribution of literature, etc., and
some rather touching contacts with young
men. A three days Conference at the end
of the year in a village in upper Egypt,
brought together believers from about one
dozen Assemblies. Prayer is asked for the
saints who are mostly very poor, and for
our brother and fellow-labourers in the
larger cities.

A. C. McGregor, 37 Merrylee Park
Avenue, Giffnock, Glasgow, has published
A NEW GOSPEL BOOKLET in POLISH
Those wishing same for free distribution
among Polish soldiers should state quan-
tity desired, and cover with remittance
for carriage.

"WITH CHRIST."

MAY THOMPSON, Dundrum, 10th Feb.,
after a prolonged illness. Saved and in
fellowship in Portavogie for a number
of years. Bore a good testimony. J.
Stewart and R. Hawthorne spoke to a
large company at the funeral.

GEORGE NIXON, Ballywillwill, 11th
Feb. Saved over 40 years and in assem-
bly from its inception. Saw most of his
family saved. Will be missed. F. Bing-
ham, W. McCracken and R. Love took
part at the funeral which was large.

JOHN MacMILLAN, Blackburn (by
Bathgate), on Feb. 19th, aged 59 years.
Correspondent of Assembly since its in-
ception 21 years ago.

Mrs. HUME, Boston, U.S.A. (known
throughout New England as Aunt Bar-
bara), on Dec. 24th, 1941, in her 103rd
year. Baptised in 1885 by John Knox
McEwen at Port Philip, Nova Scotia.

THOS. HUGH GRAINGER, Sydney,
N.S.W., Australia, aged 60 years. For-
merly in Shields Road Hall, Motherwell.

ALEXANDER AITKEN, Largs, on Feb.
22nd, aged 80 years. Converted over 50
years ago in Johnstone. A bright brother
known to a wide circle of visitors. For
many years acted most efficiently and
graciously as hallkeeper. Will be missed.

ARTHUR J. SOUTHCOMBE, Ealing, on
Feb. 22nd, aged 52 years. Saved as a
boy of 10, and identified with London
Village Workers for almost 40 years.
Given to hospitality. Will be greatly
missed in Southfield Hall Assembly.

JOHN McCULLOCH, Overtown, on Feb.
11th, aged 62 years. In Assembly since
commencement, and for over 25 years
Sunday School Superintendent.

HARRY HANSBURY. 50 years in Tilli-
coultry Assembly. Bore a quiet and
consistent testimony.

Mrs. TURRALL, wife of T. C. Turrall
(formerly of Spain). Called home from
Burnham-on-Sea, Feb. 26th, aged 70
years. A faithful servant of Jesus Christ,
who endured much hardship and per-
secution in former years. Now at rest.

Mrs. HAWKES, Greenmount, Co. Tyrone,
on March 19th. Saved over 60 years
ago, when Messrs. Campbell and Matt-
hews first visited Mid-Tyrone, and has
borne testimony for God ever since.

Mrs. EVAN EVANS, Hamilton, Ontario,
on Dec. 31st, 1941, aged 69 years.
Saved in Broseley, England, but for the
last 34 years in fellowship with believers
at MacNab St. Gospel Hall, Hamilton.

JOHN McINTYRE, Oakland, U.S.A., on
Dec., 29th, 1941, just eight days short
of his 84th birthday. Called Home only
23 days following W. J. McClure, who
passed on from our brother's residence,
making two deaths in one house in the
same month. Born in Dumbarton, Scot-
land, and converted over 67 years.
Commenced with a few others in Beth-
any Gospel Hall, Oakland, in 1887, and
has proved a stalwart for God and His
truth ever since.

JAMES MUNRO, of Strome, Alberta,
nephew of the late Donald Munro, went
to be with Christ, on Jan. 29th, 1942.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock.
The Believer's Magazine is posted for 12 months to any address—One copy, 3/-;
Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.
U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.
AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.
" W. Wieland, Freeleaguers Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland
NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.
" —F. Lawson, Otago Bible House, 212 George Street, Dunedin.

"MY ECCLESIA"

by THE EDITOR.



CERTAIN pronouncements in the Scriptures must be studied with meticulous care and with reverent attention to minutest detail. Sometimes a word-by-word investigation is essential to the proper understanding, and such is obviously the case in respect of our Lord's declaration, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16. 18). Did simple words ever contain weightier truths?

THE New Society soon to be created was to be founded upon a Rock. The disciple's designation of the Lord as a "Living Stone" indicates the direction in which interpretation lies (1 Pet. 2. 5), and destroys the false conception of the foundation cherished in other quarters. Not anything that is human, but something instinct with life is evidently intended, a reference doubtless to "the living God." This conclusion is confirmed by the metaphorical use of the words for "rock" in the Old Testament. Both "sela" and "tsur" used in that fashion almost invariably refer to God, with the exception of two instances in Deuteronomy 32. 31, 37; where the reference is to the false gods of the heathen. How frequently the Psalmist addressed his God as "My Rock"! And does not a much later writer assert concerning the experience of divine aid by the children of Israel in the wilderness, that "that Rock was Christ" (1 Cor. 10. 4)? Putting these facts together is it not evident that the idea behind the words is that the foundation of the Church is the living God as He is revealed in the One Whom Peter declared to be "the Son of the living God"? The announcement contemplated no material structure, but a living organism, the very existence of which was guaranteed by the possession of divine life mediated through Christ as the Revealer of God.

THE Nature of the New Society is disclosed in its name. Our Lord calls it an "ecclesia," employing a word in common use amongst both Jews and Greeks, and the meaning of which was readily grasped. Is it not worthy of observation that the word used is not "synagogue," a distinctively Hebrew idea with a very circumscribed application? Such a word would have emphasised Hebrew exclusivism, and have raised barriers in the way of progress. On the other hand, the word 'ecclesia' was in current use both by Hebrews and Greeks. The former were acquainted with its meaning in the expression which the martyr Stephen later employed in his defence, "The Church in the Wilderness" (Acts 7. 38), having in mind its application to Israel as a people chosen by and separated unto God, and whose national existence was wrapt up with His purpose and glory. In a similar fashion the Greeks would understand its meaning, for in Acts 19. 39, reference is made to the 'ecclesia' in the city of Ephesus, "The ecclesia of the Greeks was the assembly in a Greek city, of those who, being possessed of the full rights of citizenship, were summoned from the population for the transaction of public affairs. No stranger, nor slave, nor anyone who had been convicted of crime, could be admitted into its honoured circle."

NOW the word assumes a fresh connotation. The Lord declares that the New Association of men and women would be called "My ecclesia." It was something peculiarly attached to His person that would partake of the nature of a community of "called-out ones." Just as in the history of Israel, God recognised "the church in the wilderness" as a nation apart from all others, and just as the lawfully constituted assembly in a Greek city was a group apart from the other inhabitants,

so in the New Organism there would be recognised a community of people separate from all others in the world. The national distinctions between Jew and Gentile would discontinue to apply, but a new spiritual distinction would obtain between those who were "in the Church" and those who were "in the world." As a proof that there could be neither compromise nor amalgamation between the two, the Founder Himself declared later that His followers were "not of the world," that the world would hate them, that the world would not know them. The antagonism and ignorance have persisted until this day. The member of the New Ecclesia who attempts to trim his sails to catch the winds of the world's favour is bound to perish on the rocks of spiritual disaster.

MOREOVER, what truths are contained in the fact that the Lord designates it as MY Church! It is His personal property, for every member belongs to Him. Its policy must be dictated by Him; and that He has done by the instructions given in the Epistles. Its history has been regulated by Him, for He is its Head. Its destiny is controlled by Him, for there is no fear of defeat. It is one and indivisible, existing through many centuries, yet the same community; and because it is such, it has been recruited from all countries and from every class of society. Because it is His church, He alone has the authority to make additions thereto. What a magnificent Society! Is there any wonder why men who have caught the meaning of the Master's words have been aflame with ardent desire to obey His commission and carry world-wide the news of the revelation of the Living God in the person of His Son, Jesus Christ. If we catch the vision of the splendour of the conception, and realise the sanctity of the Ecclesia, we shall not trifle with the message of the gospel nor introduce aught that would interfere with the sanctity of the New Community. May God save us from the perils of loose or low thinking.

Gems from Glasgow Conference, April, 1942.

A PERTINENT question to ask oneself as a Christian is, "What is the quality of the life that I am revealing to men? What impressions do I convey to those with whom I come into daily contact?"

A man's demeanour discloses what kind of "god" he worships. The civilised culture of to-day has produced a mind that is as mechanical as the age in which we live: it has no room for the living God.

Likeness to Christ is not the result of imitation; it is the fruit of reproduction.

God's great purpose for His people is that they should be wholly sanctified; not in bits of their personality, but in entirety. Man is a tri-partite being. He is spirit, i.e., he is God-conscious. He is soul, i.e., he is self-conscious. He is body, i.e., he is world-conscious. If his self expresses itself downward through the body and lives on a sensuous plane, he becomes worldly. If his self expresses itself, by the grace of God, upward through his spirit and lives in a spiritual plane, he becomes godly. That latter is God's desire for all His people, that they might be sanctified through and through.

Only the wholly sanctified person can have real enjoyment of the peace of God which passes all understanding.

God is not interested in the "altars" men build: He calls them "altars of brick" (Isa. 65).

Do not imagine that you are in an inferior community because you are in a humble and despised assembly. You are in the place most honoured of God. The modern scientist, the modern psychologist, have nothing to offer comparable with what is offered in the Bible. The great thing that matters in an assembly is the answer to the question, "Where is the Lord?" You can be accused of no legality, if you are following out the commandments of the Lord.

LOYALTY IN REJECTION

by ROBERT PRENTICE, Uddingston.

IN 1 Chronicles 12. we have a very critical and interesting period in the history of David brought to our notice. The rule of Saul is about to terminate and the rule of David is about to begin. Typically it corresponds to the hour and day in which we live. The Day of the first man is nearly over. The Day of Christ is about to dawn.

Rule according to man as seen in Saul has had its day and has miserably failed.

Every known and knowable form of government has been tried and found wanting, from absolute dictatorship to rabid communism. Man after the flesh has proved a failure in Government as in everything else. He is not capable of ruling the world for God and His glory, and has abused power whenever and wherever committed to him. This is true whether applied to Jew or Gentile.

Rule was committed first to the Jewish nation, but the Books of Kings and Chronicles are records of the failure of king after king, whether of Israel or of Judah, until God in His governmental ways had to take power out of their hands and bring them into bondage in Assyria and Babylon. The history of the times of the Gentiles is no better. Whether it has been Nebuchadnezzar or Alexander or Cæsar or the Dictators of our own day, all have used their power for self-glorification or advancement of their own purposes, irrespective of its effect on the common mass of the people. None of these men have brought peace to the world; in fact, almost all of them have made widespread disturbance and left things worse than what they were.

However, we cannot conceive of God leaving things as they are. Surely He has a remedy for human woes. Surely He has a Man capable of taking up the reins of universal government and ruling the world for God's pleasure and the good of humanity as a whole.

Scripture does not disappoint us here, for in the 2nd Psalm we hear God saying, "I have set my king upon my holy hill of Zion." Again in Isaiah, ch. 32., "Behold a king shall reign in righteousness," and in Isaiah 9. 6, "The Government shall be upon His shoulders"; in Zechariah 14. 9, "The Lord shall be king over all the earth"; in Revelation 11. 15, "The Kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign for ever and ever"; also in 1 Tim. 6. 15, "Which in His times shall shew, who is the blessed and only potentate, the King of kings and Lord of lords." Many other scriptures could be quoted along similar lines, but these are sufficient to prove that God has a man ready to take up universal power and rule.

GOD'S ORDER OF RULE.

God's order of rule is not connected with man after the flesh but with the Second Man, the Lord out of heaven. The various dynasties of human rule are but different forms of the same Government—the rule of the first man. The form may change—may be a Republic—a Monarchy—a Dictatorship, but all have failed. However, God's man will not fail. When Christ takes unto Him His mighty power and rules over the earth, His rule will be perfect and will have perfect results. There will be (1) Universal peace, (2) Universal prosperity, (3) Universal knowledge and acknowledgment of God, (4) Universal suppression of evil and lawlessness; (5) People will live long to enjoy the fruits of their labours.

Now in 1 Chron. 12. we are, typically, at the point where the old order of man's misrule is coming to a close and the new order of God's rule is about to commence, and there was a company of people who are in the light of all this. They realised that Saul's order of rule is not

God's. He was the man of the people's choice, but David was the man whom God had chosen, and, realising this, they gathered around him and prepared to welcome him as king.

The moment we are living in is also such a moment. We are living in the last days of the times of the Gentiles. Soon the last phase of the Roman Empire will appear—soon the toes of iron and clay will be manifested, and then the Stone cut out without hands will descend upon it and smash it to pieces—smash the last form of human government, and then set up in His own power the Kingdom of God. Our Lord will soon be here, and it becomes us to gather around Him and influence others to gather around Him.

TYPICAL PLACES.

It is a study in itself to note the different types of men who gathered around the man (David) whom God was about to place upon His Throne, but I do not desire to touch this in this article, but rather do I desire briefly to draw your attention to the places where they gathered to David and the spiritual significance of them.

(a) They came to David to Ziklag (1 Chron. 12. 1). This is the outside place—outside the nation of Israel that should have welcomed the true king, but had no place for him. In Rev. 3. 20 we find our Lord Jesus outside the professing church. He should have been inside, but there was neither time nor room for Him there. We must, therefore, go outside to Him bearing His reproach. The churches of Christendom to-day have no place for the Christ of Holy Scripture, therefore, if they have no place for Him, they have none for us if we are true to Him. It was to David, then to Ziklag. It is the person who attracts us to the place. Let us go forth, therefore, unto Him without the camp. Ziklag means "the overflowing of a fountain," and surely if we go forth to Him, then our lives will be an overflowing of blessing to others.

(b) They came to the hold in the wilderness of Ziph (1 Chron. 12. 8). Whilst Saul was in the palace David was in the hold in the wilderness, and had a company with him there. They were in the place of trial and difficulty, but they were there with David. It is better to be with Christ in rejection and suffering than with a worldly religion in the place of prosperity and favour.

It is better to be in a cave with David than in a castle with Saul. If we are with Him in the day when men are despising Him then He will be with us in all the difficulties involved in that pathway, and, by and by, we shall be with Him in His Kingdom. It is good for our souls to feel and pass through the reproach of Christ.

(c) They came to David to Hebron (1 Chron. 12. 23). Hebron was a priestly city. There the sons of Aaron lived. The meaning of Hebron is "an associate—a friend or companion." It is the well-known figure of the place of fellowship. There, in priestly nearness, we have fellowship with the coming King in the power of resurrection. They feasted three days with him and each other (see 1 Chron. 12. 39). Christ is crowned King in the fellowship of our hearts long before He is crowned King in Jerusalem. We wait for the day of His public enthronement and glory, but while we wait we crown Him as King over the whole realm of our being.

We anticipate that day now in the experience of our souls. Man's day is almost over. The King will soon be here in the power and glory of His coming. May ye be found outside all that is obnoxious to Him, waiting with anointed ear for that shout that will call us home.

(Concluded from following page).

"the mind of the Lord" (Jehovah, in the Old Testament), is a testimony to the Deity of Christ (cf. Gal. 4. 6). Cf. "the Spirit of God" and "the Spirit of Christ," Rom. 8. 9.

The single title "Christ" expresses all that is His and all His operations as the Anointed One in virtue of His expiatory sacrifice and His resurrection life.

NOTES ON ★ ★ 1 CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 2 (Continued).

Verse 14.

Now the natural man receiveth not the things of the Spirit of God:—*psuchikos*, "natural," belonging to the soul (*psuche*), the lower part of the immaterial in man, describes the man as "in Adam" and what pertains to him; so in 15. 44 (twice), 46. In Jas. 3. 15, it is rendered "sensual" (R.V. marg., "natural or animal"); so Jude 19. Such a man rejects the things of the Spirit as being unintelligible or even distasteful. The motives which actuate the natural man rise no higher than the level of merely human needs and desires.

for they are foolishness unto him, and he cannot know them, because they are spiritually judged.—for *moria*, foolishness, see 1. 20-25. The verb to know is *ginosko*, here signifying to get to know. The very beginning of such knowledge lies outside his ken. *Anakrino*, rendered "judged" (A.V., "discerned"), primarily means to distinguish so as to investigate and form an opinion. Such a process is impossible in regard to spiritual things, without the Divinely imparted spiritual faculties.

Verse 15.

But he that is spiritual judgeth all things, and he himself is judged of no man.—*pneumatikos*, "spiritual," describes the man in Christ and what pertains to him now (cf. 15. 44, concerning his resurrection body); his spiritual nature, energised and actuated by the Holy Spirit, is the dominating element in his being. Consequently his spiritual faculty enables him to sift and examine all things in their relative proportion, things Divinely revealed and things human and natural. On the contrary he cannot be subject to examination and judgment by one who is destitute of the Spirit. The spiritual man is a riddle to the merely natural. This does not mean that he stands above criticism. A believer may become "carnal" (3. 1), and such a one does not come into the scope of the spiritual as here designated. See the next verse.

Verse 16.

For who hath known the mind of the Lord, that he should instruct Him? But we have the mind of Christ.—the quotation, from the Sept. of Isa. 40. 13, is given in a differently adapted form in Rom. 11. 34; there the middle clause in Isaiah, "Who has been His counsellor?" is retained; here it is omitted, but here the third clause is retained. In Romans the argument concerns the unfathomable character of God's wisdom, knowledge, judgments and ways in view of the nature and effects of the Gospel, and the futility of human merit and effort. Here the shorter quotation has simply to do with the futility of the natural man, and with the discernment imparted by the Spirit of God to the spiritual.

The word *nous*, mind (the seat of reflective consciousness, comprising the faculties of perception, understanding and judgment), is used in the New Testament here only of God and of Christ. The mind of the Lord must be perceived if His ways are to be understood. For this the operation of the Spirit of God is requisite, and it is He who imparts the mind of Christ to believers in virtue of their vital union with Him. The claim to have the mind of Christ is founded upon the fact of the indwelling of Christ. The practical realisation of this is enjoined in Phil. 2. 5.

That the phrase "the mind of Christ" is used as the equivalent of (Continued on previous page).

1 Timothy 4. 15, 16.

By JACK SOMMERVILLE, Rutherglen.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (v. 15).

IN this verse, the Apostle Paul would enjoin Timothy to give much thought to the things enumerated beforehand; to give himself in entirety to them; that his progress may be manifest to all. In other words, the Apostle is seeking to counsel young Timothy as to what he ought to do; how he ought to do it; and why he ought to do it. This injunction should be the incentive in all our lives, since it embodies the true standard for success in the spiritual life. Herein is indicated,

- (a) OUR EMPLOYMENT,
- (b) THE EXTENT OF OUR EMPLOYMENT,
- (c) THE EVIDENCE OF OUR EMPLOYMENT.

Let us bestow much care on the things mentioned, be fully occupied in them, consequently our growth will be evident to all. It is also necessary for us to realize, that God still desires (and requires) young men of a similar calibre to Joshua, "a man in whom is the Spirit" (Num. 27. 18); and "full of the Spirit of wisdom" (Deut. 34. 9). Surely we are entitled to take encouragement from the words addressed by Jehovah to Joshua, "as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1. 5). Of course, let us bear in mind the stipulation in Joshua 1. 7, "Only be thou strong and very courageous," which equally applies to us, if we would do exploits for God. A perfect heart and a willing mind are needful adjuncts to devoted service.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (v. 16).

Here we would appear to have, more or less, a summary of verses 12-15, with a slight addition. For instance:—

- "Take heed unto thyself"—summarises verse 12;
- "and unto the doctrine"—verse 13;
- "continue in them"—verses 14, 15 first two clauses;
- "for in doing this thou shalt (both) save thyself"—v. 15 last clause;
- "and them that hear thee"—the addition.

Self-restraint is essential and important, even more so to those who would teach; especially when we recount the words of Paul with reference to himself, "But I buffet my body, and lead it captive, lest after having preached to others I should be myself rejected" (1 Cor. 9. 27 J.N.D.). In compliance with the Apostle's behaviour, let us keep the flesh in absolute subjection so that we may not be disapproved. Continuance is equally imperative demanding unwavering dependence on God, and thus we shall join with the Apostle, "Having therefore obtained help of God, I continue unto this day" (Acts 26. 22). In our faithful fulfilment of the instructions given to Timothy, we shall safeguard ourselves from slacking and others from stumbling. Maintenance of the truth without a corresponding walk is nothing short of hypocrisy. Those who would seek to give out had better take care that they take in, so that both labourers and those laboured amongst may ever grow in the truth.

Beware that we do not relax, but "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8).

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

AMAZIAH.

IN Amaziah, son of Joash, king of Judah, and in Uzziah, his son and successor, we have two men of similar type, both the good and bad features in the career of the father being reproduced and emphasised in that of the son. Amaziah had peace and a measure of prosperity in the early part of his reign; and so had Uzziah to even greater degree. The former made use of the opportunity thus afforded him to enrol and equip a large army (2 Chron. 25 5); and the latter on a still greater scale did the same (2 Chron. 26. 11-15). Amaziah met with success in his war with the Edomites (2 Chron. 25 11-13); while Uzziah conquered the Philistines and Arabians, and extended his fame to the borders of Egypt (2 Chron 26. 6-8). The father, owing to his success, became "lifted up" with pride to his own ruin (2 Chron. 25. 19, 23); so did the son in an even more daring way, and with a still more dreadful outcome (2 Chron. 26. 16, 19).

From the religious point of view both men, like their predecessor Joash, began fairly well but finished badly; all three being marked examples of that failure in later life, to which attention has more than once been drawn in these notes. Amaziah, we are told, "did that which was right in the sight of the Lord, yet not like David his father; he did . . . as Joash his father did" (2 Kings 14. 3). And of Uzziah we read, "he did right in the sight of the Lord, according to all that his father Amaziah did" (2 Chron. 26. 4).

THE UNDERLYING CAUSE OF THEIR WEAKNESS

is made clear in 2 Chron. 25. 2, where we read of Amaziah that he "did that which was right in the sight of the Lord, BUT NOT WITH A PERFECT HEART", and one way in which this imperfection showed itself is stated in 2 Kings 14. 4 to be that "the high places were not taken away; as yet the people did sacrifice and burnt incense on the high places." This, as will be pointed out more fully when we come to deal with Hezekiah, does not necessarily imply that they were guilty of idolatry; but that they worshipped God in unauthorised places, and in an unauthorised manner, a sin into which many of the Lord's people have fallen in almost all times right up to the present day, and which many who should know better seek to minimise as far as possible.

The incident in the life of Amaziah which is narrated in 2 Chron. 25. 6-10, is one that should surely have a lesson for our own times. To assist in the war against Edom, he had hired "an hundred thousand mighty men of valour out of Israel (i.e., the Northern tribes) for an hundred talents of silver." It seemed

A WISE MOVE ON HIS PART;

and the associating of the people of the northern kingdom with those of Judah was a project for which he could have pleaded the example of a good man, Jehoshaphat. But the Lord would have none of it, and the message of the unnamed "man of God" in verses 7, 8 made it plain that in gaining the help of these "mighty men," he would not only forfeit God's help, but would also experience His power to "cast down." Somewhat reluctantly Amaziah sent them home again, for it meant the loss of the hundred talents which he had already paid to them; and the war was fought and won without their aid.

Instead, however, of profiting by this experience, Amaziah shortly after was guilty of an act of almost incredible folly. He brought home with him the idols of the conquered Edomites, and set them up to

worship them; idols which, as pointed out by the prophet sent of God to rebuke him, could not deliver their own people from his attack. Moreover, in place of submitting to the prophet's rebuke, as he had done on the previous occasion already mentioned, he threatened him with corporal punishment (2 Chron. 25. 14-16).

In this passage it is interesting to notice the word-play on the same or kindred terms for "counsel," though in our English version it is obscured by rendering in one instance "determined" and in another "advice." In verse 16 the king sarcastically asks the prophet, "Art thou made of the king's counsel?"; to which the latter replies, "I know that God hath counselled to destroy thee, because thou . . . hast not hearkened to my counsel." It is as though he would say, "I am acquainted with the purposes of a far greater counsel than thine." Then in verse 17 we are told that Amaziah took counsel with regard to his intended challenge to Joash, king of Israel, but doubtless none of his counsellors foresaw what the consequences of that foolish step were to be.

In contrast with Amaziah, the king of Israel shows up creditably throughout this episode. He, too, offers counsel to his challenger, and advises him to stay at home and mind his own business. When Amaziah insists on fighting, he defeats him easily in a single battle, and captures both him and Jerusalem itself. Yet he does not seek to retain possession of the city, but permits Amaziah to resume his throne; an act of grace which it is unlikely that the latter would have shown to him, had he been the victor, if we may judge by his treatment of the captured Edomites in verse 12.

Although Amaziah lived fifteen years after his defeat, he never recovered his testimony, nor regained the confidence of his people; and it is remarkable that the conspiracy which led to his death is said to have arisen "from the time that Amaziah did turn away from following the Lord" (verse 27, R.V.).

John 17 ★ ★ ★ By E. T. L. Austen, S. Australia.

No. 3.—THE FAMILY PORTION. A NEW EXPERIENCE.

HAVING been brought into the joy of family relationship as seen in our last study, we now learn that there is a FAMILY PORTION. An endowment carrying both benefits and responsibilities.

'I have given them . . . they received' (vv. 7, 8). The Lord is a great Giver. Gifts from our intimate friends are valued and cherished. They bear about them the fragrance of their thought and love; and oft-times much of effort and self-sacrifice. If they are dear to us, our hearts know well how to read these and other things in their gifts, and they are therefore treasured. So it is with the family endowment. If we really know and love Him, we will treasure the memory of His true, deep, and tender love for us, and will know how to value His gifts. They will be fragrant with all that lies behind them. The depths of His love we will never sound, or its tenderness speak. And what of His thought, effort, denial, suffering and death, to make it all ours? Do you think we will ever take it all in?

'I have given . . . ' What? I ask your enjoyment of seven of His gifts recorded in this gospel.

- 1.—(1. 12)—'To them gave He power to become the sons of God.' This is the gift of a position. We take the gift with a consciousness that it cost Him His all to give it.
- 2.—(10. 28)—'I give unto them eternal life.' With the position is given the capacity for its enjoyment. It is a gift from the pierced hand of the Good Shepherd Who gave His life for the sheep.

- 3.—(13. 15)—‘I have given you an example.’ A most precious gift indeed! It brings the gladness of heaven to the soul or company where it is received and acted upon.
- 4.—(13. 14)—‘A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.’ This is the central gift of the seven. Without love the true value of all the other gifts cannot be enjoyed. He had been available to them at any time for all their need. He never rebuffed or disappointed them, and they had learned to lean and count upon Him. Now He gives to them the same privilege as He had enjoyed. Each, impelled by love, was to take exactly the same position of helpfulness and service toward all the others as He had done to them. ‘If I have not love—I am nothing.’
- 5.—(14. 27)—‘My peace I give unto you.’ This gift is mentioned six times in John.

Three times before the cross:—

- (a) ‘Peace I leave with you’ (14. 27). Peace made.
 (b) ‘My peace I give unto you’ (14. 27). Peace received.
 (c) ‘In Me ye might have peace’ (16. 33). Peace practically enjoyed.

Three times after the cross:—

- (a) ‘Stood in the midst and said “Peace be unto you” and showed them His hands and His side’ (20. 29). In the fellowship.
 (b) ‘Then said Jesus to them again “Peace be unto you . . . receive ye the Holy Spirit”’ (20. 21). In the service.
 (c) ‘After eight days Jesus came and stood in the midst and said, “Peace be unto you . . . reach hither and touch Me”’ (20. 26-29). In seasons of doubt and difficulty.

Thus we learn how this wondrous gift is designed, through all the changing scenes of life, to garrison our hearts and minds through Christ Jesus.

- 6.—(17. 14)—‘I have given them Thy Word.’ Seven times in this gospel He affirms that the words He spake were not His. They were the Father’s, and He well knew their worth. ‘It is written’ He declared at the commencement of His ministry; and now at the close it is still ‘Thy Word.’ The resource of God is in this gift. No better gift could have been given for our present need. Read it carefully and prayerfully, and let thy soul revel in its worth and beauty.
- 7.—(17. 22)—‘The glory . . . I have given them.’ What can we say to this? His gracious gifts range from the depth of our need here, to the glory in heaven. All those between reveal His thought and love for the whole of the pathway.

‘They received . . . and have known.’ It is a simple matter to receive a gift, is it not? That is what He desires. Just to take in His thought. When this is done, there must follow a precious, practical, knowledge and enjoyment of Him. Oh, the joy of it!

‘They have received . . . and have believed that Thou didst send Me.’ Receiving here entails responsibility. This is heart knowledge and we must speak it out. Belief will compel testimony. He was sent to seek and to save; and did He not say, ‘Go ye’? We are the channels of supply, and the need is urgent around us. We must distribute our immense wealth. To hold is to lose.

Thus we learn the family endowment, and find it not only sufficient for all the way from earth to heaven, but, joy of joys, we have become the privileged benefactors of needy men. This is a new experience, indeed. Let us make much of it.

Oh, to grace how great a debtor, daily I’m constrained to be!

Let that grace, Lord, like a fetter, bind my wandering heart to Thee.

TREASURE :: by W. F. NAISMITH, Glasgow.

SUBJECTIVE TREASURE (2 Cor. 4. 7).

THIS verse, which forms the subject matter of this article, contains a threefold cord which is not easily broken, viz., the treasure: the earthen vessel, and the excellency of divine power.

The Apostle concludes the previous chapter by affirming the grandeur and superiority of the message of the Gospel when contrasted with that of the law. What Paul had been privileged to hear and learn from an ascended Christ he had fearlessly declared: and if men declined the message there was the evidence of satanic activity in blinding the minds and hindering them from seeing the true light of the glorious and glorified Christ. This light had already shone into the apostle's heart—for it must shine in ere it can shine out! The three references to Paul's conversion in Acts are interesting. We are informed that it was "a light from heaven" that shone; then he himself declares "there shone from heaven a great light"; and finally he states, "I saw in the way a light from heaven, above the brightness of the sun." Possibly, in his testimony, as in 2 Cor. 4, there is an allusion to the light which shone out of the original darkness which had settled on this scene, and the moving of the Spirit of God upon the face of the waters. Over the disturbed waters of Paul's tempest-tossed soul the Spirit moved and introduced that light to him who sat in darkness and the shadow of death. The light shone into his heart for the supply of his own personal need first, and thereafter he could make the truth of a risen and exalted Christ known to others. Oh! the majesty of the message, that the Man whom men despised and crucified is now in the immediate presence of God, and His face is radiant with the glory of God!

THE TREASURE.

In verse 7 allusion is made to the treasure, which is of a subjective character. What is this treasure? you may ask. There are three factors closely allied in the expression of this treasure, viz.:—

- 1.—The light of the knowledge of the glory of God.
- 2.—The revelation of a risen Christ.
- 3.—Ministry in the power of the Holy Ghost.

Full Christianity is the revelation of the triune God—Father, Son and Holy Spirit: and this revelation to the apostle here, relates to the three blessed persons.

1.—The glory of God in the face of Jesus Christ is consequent upon accomplished redemption. This One who fought the greatest fight, and won the greatest victory has been adorned with glory and honour at heaven's investiture. Faith can behold a Man in the glory of God, and this One is arrayed in glories, in every one of which the people of God have an interest: that acquired through His obedience to death and His triumph over it He will share with us, others we shall gaze upon with wonder and adoration! That glory which is hidden from the gaze of the world is discerned by faith. It is the **Treasure of Light and Knowledge!**

2.—The revelation of a living Christ tells us that the Man of Sorrows has vanquished the grave and ascended to God's right hand: He who became dead is alive for evermore. The place of power is His, for God has vested all power in a Man, and that One none other than His well-beloved Son, Who glorified God in every detail of His walk and ministry. This is the **Treasure of Revelation!**

3.—The knowledge of the glory of God in the face of Jesus Christ is not acquired by human skill or ingenuity, but by the Holy Spirit Himself. The plan seems to be as follows—Christ came down to make God and the Father known, and this He did in perfection (for only One who is Himself God is capable of making God known): and con-

sequent upon His triumphs at Calvary and His resurrection and ascension to the right hand of God, He sent the Holy Spirit, who is here to make Christ known and to glorify Christ. This is the untiring occupation of the Spirit of God, and He will continue this service until that moment when all the redeemed will meet their Lord in the air and will be conducted into the Father's House on high. This is the **Treasure of Communication!**

THE EARTHEN VESSELS.

The treasure is none the less precious though the receptacle in which it has been deposited is feeble and fragile. The vessel must ever remain a vessel, never exercising a will of its own; for the moment such a will should be manifested then the usefulness of the vessel has been spoiled. Nor should we make too much of the vessel; to magnify the vessel will but hinder the outshining of the light. "We may be too big for God to use us, but we can never be too small," one has said, and we must guard against displacing the treasure by giving place to the earthen vessel. Possibly the people in Paul's day looked for a super-man in any one who claimed to be an apostle, but he indicated to the Corinthians, "I was with you in weakness, and in fear, and in much trembling" (1 Cor. 2. 3). The vessel was so much out of sight that only the treasure could be seen.

The experience of Gideon throws some light on this passage. He and his men brake the 'pitchers and the light that had been burning within shone out in its brilliancy on that memorable night. The pitchers were only held to be broken. What a message—**BROKEN!** yet God would teach us this lesson that in breaking us it is with the intention that the treasure, the light of the knowledge of the glory of God in the face of Jesus Christ, might radiate from us. Paul had experienced the light shining in, and to make the outshining effective there is the application of the death of Christ to the vessel (vide verses 10-11).

THE DIVINE POWER.

The contrast here seems to be between poor, puny man and the power of God; and this he proceeds to illustrate. "We are troubled on every side," he says: that surely is the vessel in its weakness, tossed upon life's stormy billows! He follows this with a note of assurance prompted by faith's experience as he says "yet not distressed." One realises that only the power of God can make this condition possible. There is no one capable of using such terms apart from the knowledge of the power of God resting on him and sustaining him. Perplexity may linger over us for a brief moment, and we may not be able to see a path through the tangled labyrinth; but though nature cannot see or know, and persists in asking so many questions, faith can apprehend the power of God and say with assurance—"but not in despair!"

The artist has a subjective treasure in his gift to place on the canvas by the medium of the brush those thoughts that haunt his mind. So the Master Artist takes the saint of God, the earthen vessel, so submissive as to be inactive save when in the Master's hand, and with masterly strokes He by His power and skill transmits that excellency that is hidden in the vessel.

Have we a proper estimate of the treasure; of the vessel, and of the power of God? This is imperative: for the whole secret of our being vessels of communication of blessing to others depends on such an exercise.

GOD'S PLATFORM.

The earth is presented to us in Scripture as the platform upon which God is working out His counsels of grace for His own pleasure and glory, and for the blessing of His creatures. Men of science, geologists especially, interest themselves mainly with the platform, and seek to understand its marvellous formation; God's saints, on the contrary, are interested much more in what divine grace is doing upon it.

—W. W. Fereday.

OUR HOME BIBLE CLASS

The Divine Attribute of Omnipresence manifested in Christ.

by H. E. MARSON.

THE great truth of the Omnipresence of GOD brings before us both the Greatness and the Spirituality of GOD. "GOD is a SPIRIT," John 4. 24, and is in no way limited as to place or space. Heaven is His throne, and Earth His footstool, Isa. 66. 1, cf. 1 Chron. 28. 2, and note the force of the "and" in Deut. 4. 39 and Joshua 2. 11; yet "the heaven and Heaven of heavens cannot contain Him," 2 Chron. 2. 6; 6. 18, Who fills both Heaven and Earth, Jer. 23. 24. The veiled seraphim attendants of that throne see that "the fulness of the whole Earth is His glory," Isa. 6. 3, R.V. mrg. cf. Psal. 75. 1; 19. 1. So actual is this Omnipresence of GOD that in truth He is "not far from every one of us: for in Him we live, and move, and have our being;" Acts 17. 27, 28; for indeed in His very "hand is the soul of every living thing, and the breath of all mankind." Job. 12. 10; Dan. 5. 23. Carefully ponder all that is involved in the great statements in Psal. 139. 5 to 10. The GOD Who is revealed in Holy Scripture is "the High and Lofty ONE that inhabiteth Eternity," Who dwells not only "in the high and holy place," but "with him also that is of a contrite and humble spirit." Isa. 57. 15.

The Omnipresent GOD of Holy Scripture is the most absolute contrast to the so called "gods" of the heathen, who might be absent on a journey, or confined in their operations to certain localities: some to plains, others to hills only, 1 Kings 18. 27; 20. 23.

GOD'S presence is manifested in providential interventions in human life. Psal. 139. 5; Isa. 38. 15; Job 33. 29, and cf. Deut. 4. 7. And in a special way to the penitent and to His Own, Psal. 34. 18; 23. 4; 31. 20; 119. 151; Exod. 33. 14; 2 Cor. 6. 16. And in a very special way when they are in trouble, Psal.

46. 1. And in reference to true prayer, Psal. 145. 18; Jas. 4. 8. It is only our spiritual dullness and lack of vision that hinders our recognition of this fact, Gen. 28. 16, 17; Job 23. 8, 9. It is sin that causes GOD to hide His face, Deut. 31. 17, 18; 32. 19, 20, and cf. Gen. 4. 16. His presence is manifested in His righteous judgments, for Who was it that "smote" in Exod. 12. 29; Num. 11. 33? What is the most terrible of all judgment? 2 Thess. 1. 9: note the most striking contrast in Psal. 16. 11; 1 Thess. 4. 17; Rev. 21. 3.

"Lo, I am with you alway."

Two of the greatest claims the LORD JESUS ever made were enshrined in two precious promises recorded in that same Gospel that reveals His Name to be "Emmanuel" and there is a wondrous harmony in this triple cord for only He Who is truly "GOD with us," could promise to be "in the midst" wherever two or three were gathered together in His Name, or to be actually "with them" alway, even to the end of the age! Matt. 1. 23; 18. 20; 28. 20. A careful consideration of such passages as Mark 16. 20; Acts 18. 9, 10; 23. 11; Rom. 15. 18; 2 Tim. 4. 17 will shew how faithful the LORD is to His promise in Matt. 28. 20, and should encourage us to prove and to enjoy the precious promises and statements in Heb. 13. 5, 6; and Phil. 4. 5: for the Omnipresent CHRIST is truly and really "at hand" ever and always nigh, near to His Own, wherever they may be, always within the reach of simple faith. He assures us that He will never, no never leave or forsake us; "so that we may boldly say, The LORD is my HELPER, and I will not fear what man shall do unto me." Only an Omnipresent SAVIOUR could truthfully make such promises, and His Own in

every land testify to the glorious fact of His real presence with them.

In view of this grand truth there is no contradiction between the two statements in John 2. 23 and 3. 13, that though "He was in Jerusalem" yet HE was "the SON of Man that is in Heaven." Nor is there any between Heb. 9. 24 and Matt. 28. 20, that He Who now is in the presence of GOD for us, is also with us here all the days.

What great force this truth gives to the LORD'S claim in John 15. 5! that "Without Me ye can do nothing!" How helpless would all Christians be if CHRIST were not Omnipresent! It was that same apostle who had so abundantly proved the reality of CHRIST'S presence with him, that later wrote "I can do all things through CHRIST which strengtheneth me." Phil. 4. 13.

No mere mortal man could ever dare to speak of GOD the FATHER and himself as "We" in the way that CHRIST did in John 14. 23, when He promised that "We," that is GOD the FATHER and Himself, "will come unto him, and make Our abode with him":

that is with every one who through love to CHRIST obeys Him. Only One Who could be Omnipresent could utter the words in John 14. 20; 17. 23, 26. "I in you," and "I in them," but because He "was GOD" those words were true, and consequently we have later the wonderful expansion of this truth in such words as, "Christ in you," Rom. 8. 10, "JESUS CHRIST is in you," 2 Cor. 13. 5, "CHRIST liveth in me," Gal. 2. 20, "That CHRIST may dwell in your hearts by faith," Eph. 3. 17, "CHRIST in you, the hope of glory," Col. 1. 27, "CHRIST is All, and in all," Col. 3. 11, cf. also Gal. 4. 19.

Let us also reverently read Eph. 1. 23 and 4. 10, and learn that the glorious ONE Who is spoken of here as "HIM THAT FILLETH ALL IN ALL," is the CHRIST Who in death descended "into the lower parts of the earth" and "is the SAME also that ascended up far above all heavens, that He might fill all things." May this grand truth of an Omnipresent SAVIOUR and LORD become more real and more precious to all our hearts, and yield more practical fruit in our lives: to His glory.

LORD'S WORK FUND.

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Mar. 25—J. N., Coalhurst	£2 4 0
Apr. 4—M. T.	8 0 0
" 4—M. S., Kirkintilloch	0 17 0
" 9—R. G. R.	1 0 0
" 13—J. B.	0 12 0
" A. G. S. A.	3 0 0
" 15—R. McC.	10 0 0
" 15—D. B.	1 0 0
" 17—Bethany Assembly, Stevenston	9 10 0
" 17—J. M. C.	1 0 0
	£37 3 0

For Needy Saints and Air-Raid Relief operated in fellowship with local Elder Brethren in affected areas.

Mar. 26—Various, Canadian, per A. Carr	£20 17 8
" 26—Believers, Dunedin, N.Z.	20 0 1
" 25—J. N., Coalhurst	2 4 0
Apr. 17—Calderbank Assembly	4 7 0
	£47 8 9

Office Expenses in postage, bank charges, stationery, etc.

Apr. 17—Bethany Assembly, Stevenston	£0 5 0
--------------------------------------	--------

Grace and mercy must not be confounded. Grace is the expression of the generosity of the heart of God, and His delight in showing favour to His creatures; mercy is the expression of His pity and compassion to those who are in need, or who have sinned against Him. If God were to bestow some mark of favour upon a holy angel, it would be grace; but it would not be mercy, because the favoured one has never sinned. I, on the contrary, have sinned against the Divine Majesty—He only knows the number and gravitude of my offences; thus I need both mercy and grace. But the favour shown to me is so wonderful, surpassing anything that angels ever experienced that the Apostle speaks of "the exceeding riches of His grace" (Eph. 2. 7).

—W. W. Fereday.

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.—How is it that the epistle to the Galatians, dated A.D. 58, is said to have been written from Rome, although according to Acts the apostle does not appear to have reached Rome till A.D. 62?

Answer A.—The words "Written from Rome" are not found in the inspired epistle itself, but in a little note appended to it, which like all other similar subscriptions to Paul's writings, forms no part of what he wrote, but merely expresses the opinion of the copyist or scribe who long afterwards made a copy of the epistle. It is not found in the earliest manuscripts (See the R.V.); and there is no doubt that it is incorrect, because the words, "So soon removed" of chapter 1. 6 imply that only a comparatively short time had elapsed since the conversion of the Galatians.

But of course it must also be understood that the dates as given at the headings in our Bibles, though on the whole fairly reliable, are also but men's opinions, and therefore liable to error.

W.R.

Question B.—John 14. 3. How and where did the Lord prepare a place for us?

Answer B.—The place to which the Lord went, and which He is preparing for us, is the same place from whence He will come again and receive us to Himself, in order that we may proceed with Him thither. That place is heaven; it is the Father's presence (14. 28). The journey thither, however, lay via the Cross whereby sin, which was an effective barrier into His presence, would be removed. Thus the preparation was commenced at the cross and the presence of the Lord before the Father is the abiding effect. Apart from that redemption and the presence of the Redeemer in heaven there could be no place for sinners there. He entered in resurrection life, in which life all believers will enter also.

By the word 'place' we are to understand, not so much locality, as the making of it possible for us to be there. It is a 'place for you.'

'I go' (v. 3) is in the present tense for His departure was imminent: 'I will prepare' (v. 3) is in the future tense, for it is resultant upon His departure. 'I come again' is in the present tense, in order that the saints may be impressed by its imminence; 'I will receive' is in the future tense because it is resultant upon His coming again.

E.W.R.

Question C.—Does 'baptized' in Rom. 6. 3 refer to water baptism, or to Spirit baptism? And does the 'So many of us as' imply that some saints were not baptized into Him?

Answer C.—It refers to our baptism in water, as is shown by the phrase 'into His death' which accompanies it, by the teaching which the apostle here bases on it, and by the word 'likeness' used of it in verse 5.

'So many of us as' is merely a distributive way of saying 'All we who,' which is the rendering given in the R.V. here, and is not meant to convey any hint that some of them had not been baptized.

W.R.

Question D.—1 Cor. 11. 27. What is the meaning of the phrase 'shall be guilty of the body and blood'?

Answer D.—This is a statement made concerning the one who eats and drinks in an unworthy manner, that is, eating for carnal satisfaction, failing to discern what is signified by the memorials and the ordinance (see 11. 21). The bread and the wine speak of the body and blood of the Lord respectively, which being separated speak of His death. He who eats worthily acknowledges the efficacy of the substitutionary nature of that death in respect of his sins, and he eats in the conscious joy of forgiveness.

He who eats unworthily fails to make such acknowledgment, but rather, he thereby commits a further sin which is in respect of the body and blood of the Lord. He, therefore, is made guilty in that respect. He is in danger of judgment for contempt of, and despising that which speaks of the body and blood of the Lord. Such judgment would be inflicted on the saints during their lifetime, seeing that the judgment of the world is deferred till later. The manner in which such judgment is exercised is detailed in v. 30.

The death of the Lord Jesus was designed to remove sin; the position of the believer (though failing) is that his sins have been forgiven, and therefore he is not liable to judgment when the world is judged, but he cannot escape the discipline of the Father.

E.W.R.

SOME RECENT APPRECIATIONS.

Many thanks for The Believer's Magazine. I can assure you it is very refreshing in these days.—E.E.C.

I am grateful for the January Editorial, and I am sure there must be others who say Amen and Amen.—A.T.B.

May I join with the many who have expressed gratitude for the January and March issues of the B.M. seeking to strengthen our assemblies. I do trust that these may be widely read.—G.W.B.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

DUNFERMLINE.—Abbot Hall, May 2nd, at 3 p.m.

TILLCOUNTRY.—Gospel Hall, May 9th, at 3.30 p.m. Messrs. Wilson, Lightbody and Cumming.

BLACKBURN.—May 9th, at 3.15 p.m. J. Petrie, W. Prentice and R. Scott.

MUSSELBURGH.—In the Congregational Church, Links Street, May 16th, at 3.15 p.m. R. D. Johnston, J. R. Rollo, W. D. Whiteclaw.

ROTHERSAY.—Bible Readings, May 11th-16th, inclusive. W. W. Fereday and H. St. John. Particulars from W. D. Morrow, 14 Coltswood Road, Coatbridge.

MID-SCOTLAND TENT.—Opening Conference at Maddiston, Stirlingshire, on May 23rd, at 3.30 p.m. G. Murray, R. Cumming, and D. Walker, Evangelist.

LANARKSHIRE.—No. 1 Tent at Burnside, with opening Conference, May 30th at 4 p.m. G. Westwater, J. A. Ireland, J. McCalman, and G. Harold German, Evangelist.

LANARKSHIRE.—No. 2 Tent at Allanton, near Shotts. Opening Conference, June 6th, from 4 till 8 p.m. G. Harold German, D. Shaw, J. Currie, and W. McAlonan, Evangelist.

ENGLAND.—FORTHCOMING (D.V.).

ACTON.—Berrymead Hall, May 2nd, at 4 and 6 p.m. S. Garrett, T. Rendle; June 6th, E. S. Curzon, H. St. John.

BRENTWOD.—Gospel Hall, Primrose Hill, May 2nd. A. H. Charters, W. Green, F. A. Tatford.

CHELTHENHAM.—Regent Hall, May 2nd, at 3 and 6 p.m. S. K. Hine, K. A. Johnson, E. W. Rogers.

NOTTINGHAM.—Clumber Hall, Missionary, May 2nd-4th. M. E. Hepburn, F. W. James, W. J. Wiseman (H. T. King, 80 Bedale Road, Sherwood). May 17th-18th, C. Jones; June 6th-11th, M. Kagan.

OLDHAM.—Park Road Hall, May 2nd, at 7 p.m., C. H. Fiske; 9th, D. Haxton; 16th-21st, H. F. Wildish.

WEMBLEY.—Gospel Hall, Ealing Road, May 2nd, at 6 p.m. Dr. W. H. Lindsay, J. B. Watson.

WIMBLEDON.—Haydon Hall, May 2nd, at 6 p.m. R. W. Cooper, W. G. Hales.

BOURNEMOUTH.—St. Peter's Hall, May 5th-7th, at 11 a.m., 3 and 7.30 p.m. E. H. Grant, M. E. Hepburn, G. C. D. Howley, E. Lewis.

CARDIFF.—Cory Hall, May 6th, 7th. Missionary. A. Ginnings, W. R. Lewis, A. C. McGregor, C. McKinnie, F. McLaine, A. McD. Redwood, R. J. Wilding. Ebenezer Hall, May 16th. Home workers. H. P. Barker, W. Clarke, J. Murphy, W. K. Steedman, J. E. Wilday.

CLITHEROE.—May 9th, at 3 and 6 p.m. H. German, J. McAlpine.

WEDNESBURY.—Assembly Hall, Wellcroft Street. Y.P.C. and M.S.C. May 9th, at 3.30 and 6.15 p.m. M. E. Hepburn, F. A. Tatford.

BIRMINGHAM.—Gospel Hall, Glastonbury Road, Yardley Wood, at 6.30 p.m. May 9th, D. Clifford; 30th, F. A. Tatford.

BLOOMSBURY.—Central Church, at 6 p.m. May 9th, W. J. Wiseman, C. Ash-

ley Baker; 16th, H. St. John, E. W. Rogers; 23rd, D. W. Brealey, J. M. Shaw; 30th, W. G. Hales, J. B. Watson.

EGHAM.—Hythe Fields Hall, Y.P., at 6.30 p.m. May 9th, E. W. Rogers; 16th, I. Morogowsky; 23rd, G. C. D. Howley.

WALLINGTON.—Ross Road Hall, Y.P., May 9th, at 6.30 p.m. P. T. Shorey, M.B.E.

HORSHAM.—Gospel Hall, Denne Road, May 16th and 17th, at 6.30 p.m. May 18th, at 7.30 p.m. S. K. Hine.

BRISTOL.—Alma Road Chapel, Missionary, May 16th-19th, at 3 and 6 p.m. Ladies on May 19th.

SYDENHAM.—Mayow Road Hall, Y.P., May 16th, at 6.30 p.m. G. C. D. Howley.

WANDSWORTH.—Victoria Hall, May 16th, at 6.30 p.m. J. C. W. Price, F. A. Tatford.

BRADFORD.—Kensington Hall, May 23rd-24th; Salem Chapel, Shiply, May 25th. H. P. Barker, H. L. Ellison.

SOUTHPORT.—May 23rd-25th. F. W. James, W. MacAlonan, E. W. Rogers.

STOWMARKET.—Gospel Hall, Violet Hill Road, May 25th, 11 a.m., 2.30 and 6.15 p.m.

SWANSEA.—Ebenezer Gospel Hall, Haol-y-gors, Y.P., May 23rd, A. McGregor.

CHESHAM.—Gospel Hall, Station Road, May 25th, at 6 p.m. F. A. Tatford and others.

GUILDFORD.—Manor Road Hall, Stoughton, May 25th, at 2.30 and 6 p.m. W. W. Allen, E. Barker.

HORNCASTLE.—Gospel Hall, Prospect Street, May 25th, at 2.30 and 6 p.m.

SWINDON.—Florence Street Hall, May 25th, at 11 a.m., 3 and 6 p.m. D. Hill, F. Stradling.

TAUNTON.—The Octagon, May 25th, at 11 a.m., 2.30 and 6 p.m.

LONDON.—Missionary P.M., May 29th, at 6 p.m. at Memorial Hall, 16, Farringdon St., E.C. 4.

DORKING.—Hampstead Road Hall, Y.P., June 6th, at 3.30 and 6 p.m. A. Ginnings, J. B. Watson.

IRELAND.—REPORTS.

W. BUNTING had some encouragement at Ahoghill. Is now at Adam St., Belfast.

T. MCKELVEY had good meetings at Ballinaboob, with some saved.

J. HUTCHINSON is at Limavady.

J. FOSTER and **W. MCCRACKEN** had good meetings at Ardmore, where some professed.

H. BAILIE saw some saved at Clonkeen.

R. HAWTHORNE at Colin, near Derryagh, some saved, others anxious.

J. KELLS and **W. MCCRACKEN** had five weeks' at Growell.

R. CRAIG having good meetings near Gortin.

F. KNOX continues at King's Moss. Some added to Assembly.

S. W. LEWIS and **R. PEACOCKE** saw fruit at Mondoey, now at Feddyglass.

J. HEWIT had meetings at Lagaghy.

F. CURRAN continues at Quilly.

F. BINGHAM at Newcastle.

W. RODGERS and **R. BEATTIE** had encouragement at Clantboghan.

J. STEWART and **R. WALLACE** had good meetings and results at Ballymarrick.

D. L. CRAIG and T. BENTLEY saw blessing at Ebenezer Hall, Belfast.
 J. FINEGAN and R. LEATHEM at Gortade.
 C. FLEMING near Darkley.
 R. FREW at Antrim.
 J. POOTS is greatly improved and now able to be about a little.
 E. HUGHES, while rejoicing in the Lord, is getting very weak and feeble.
 NEWMILLS Believer's Meeting, 18th March, fairly well attended. Profitable ministry by brethren Rodgers, Allen, Craig, Leatham, Jordan and Cooper.

REGISTRATION OF YOUTH.

Arising from a widespread concern for the spiritual welfare of the youth associated with the Assemblies, in view of Government Registration, several meetings have been held in Scotland. Definite proposals have been made to establish Christian Youth Centres where Government requirements could be met without amalgamation with other and unscriptural organisations. Some schemes have already been acknowledged by the Authority, and particulars of these may be obtained by sending a reply paid envelope to the—

Office of Believer's Magazine,
 18 Sturrock Street, Kilmarnock.

Clothing for blitzed.—Goods forwarded from overseas under Board of Trade permit number 48735/1941 can be addressed to Mr. R. Walker, c/o
 Mr. J. Fenwick Adams, 81 Uphill Road,
 Mill Hill, London, N.W. 7;

Mr. Ernest Luff, Frinton-on-Sea, Essex, England;
 or direct to Mr. R. Walker, 35 Dundas Street, Glasgow, C.1, Scotland.

In Britain and Northern Ireland. Will responsible brethren interested in distribution of clothing among blitzed sufferers connected with Assemblies please communicate with Mr. R. Walker, 35 Dundas Street, Glasgow, C.1?

WORLD FIELD.

FAROE ISLANDS.—A. W. Sloan, Thors-haven, tells of continued interest and souls saved in various places throughout the Islands. Work amongst the men of the British forces is being carried on with the help of Mr. Adam and one or two christian soldiers taking part. Prayer for this work will be valued.

SWITZERLAND.—Mr. A. F. Eoll sends an interesting report of work amongst interned soldiers of various nationalities; his contacts with British and Polish men are greatly valued, and literature in their respective languages readily accepted. Remember our brother in his isolated position.

MALTA.—From this beleaguered island an encouraging report has come to hand regarding the Assembly. During 1940, the number in fellowship was reduced to 5 or 6, but a re-start with the gospel testimony has been blessed of the Lord. There has been a steady growth until

there are now quite 30 in fellowship, and the average meeting to Break Bread is about 15. The corresponding brother, Mr. J. Baker, asks for special prayer that the members of the Assembly, who are mostly young and immature, will be given special grace and guidance during the present difficult conditions.

"WITH CHRIST."

Mrs. McKILLOP, Hamilton, on April 2nd. Sister of our esteemed brother Mr. Lees of Central Europe, and for many years in happy fellowship in Burnbank Assembly. Will be much missed.

Mrs. CHAPMAN, Barrington, R.I., U.S.A. on April 9th, 1941, aged 74 years. Emigrated from Govan, Scotland. A succourer of many, she ever had an open heart and open door for the Lord's people and His servants.

Mrs. WATT, Bangor, Co. Down, in her 69th year. Saved over 50 years. A godly woman who was much given to hospitality.

DAVID BURGESS, Dalmellington, on April 3rd, aged 41 years. Saved in early youth and maintained a steady testimony. Leaves a widow and four children for whom prayer is requested.

Mrs. ELEANOR GORST, aged 92 years, widow of Thomas P. Gorst and niece of Evangelist John Hambleton. In Assembly at Liverpool since 1872. Given to hospitality.

WILLIAM TAYLOR, Aberdeen, on 26th March, aged 67 years. Saved almost 50 years and in Torry Assembly since its commencement. A brother with a shepherd's heart.

HORACE GIRDLESTONE, in his 82nd year. Called Home April 12th. Saved 35 years ago through the preaching of Mr. McNab.

Miss **LOIS CURRY**, daughter of Mr. and Mrs. Fred. Curry. Called Home on March 27th, aged 20 years. Saved over 8 years, and in fellowship in Tassagh Assembly where she was active in Sunday School work.

Mrs. RIDDLES, Gortnaskea, aged 59 years. Saved 40 years. In fellowship at Donemana. A gracious sister who was given to hospitality, and will be much missed by her husband, three daughters and a son.

THOMAS REA, Bangor, on December 11th, 1941, aged 76 years. Father of T. Rea, Central Africa. For many years a leader in Holborn Hall Assembly, Bangor, where his gracious spirit and pastoral care will be much missed.

THOMAS STRAHAN, Mageramully, Broughshane. A faithful man who will be missed. Saw all his family saved. J. Stewart and A. Buick spoke at the funeral which was large.

Mrs. KEIGHTLEY, Drummenagh. Saved 50 years. A loyal woman who was given to hospitality. Messrs. Stewart, Fleming and Wallace spoke at large funeral.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA.—The Christian Book Room, 851 Bloor Street W., Toronto 4.

U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.

AUSTRALIA.—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.

W. Wieland, Freecleagus Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland

NEW ZEALAND.—James Harvey, Box 74, 484 Main Street, Palmerston North.

—F. Lawson, Otago Bible House, 212 George Street, Dunedin.

THE VISION THAT MOVES

by THE EDITOR.



GRAND and awesome as were the visions which Isaiah had had of the glory and majesty of Jehovah, they were but preparatory to the third, the climax inevitable in the outworking of the divine purpose, both for the prophet and for the people. They were a means towards an end, and that end was intimately associated with the declaration of a message from the throne. Into the prophet's conscience had blazed the unsullied light of a supernatural glory that had smitten him through and through. He realised he was uncovered. Jehovah was seeking a messenger adequately equipped to convey His denunciatory communications to Israel and the nations, and, as no ordinary vessel would be suitable, He was under necessity to adopt measures for the making of such a one. Only a servant duly prepared by the all-wise Lord could stand the extraordinary test imposed by the tremendous task contemplated and the strenuous duties to which he would be called. Just in measure as he was divinely fitted could he become the prophet of the word of Jehovah.

BY the vision and experiences Isaiah was equipped in a peculiar fashion. He saw himself in the light of God's holiness. His pride was humbled. His ceremonial stand-offishness was smashed. Thereafter he was radically altered: he was broken and moulded anew. He became a vessel "sanctified and meet for the Master's use." Such a process must be painful to that self which rests smugly on its own native superiority. So it was with the prophet, so has it been with every worthy servant of the Lord. The experience, however, was necessary; and if we, too, would be useful for God we must learn, in the secret of His presence, in the place of His glory, that only the man who has been broken and humbled can be of value in any divine mission.

This vision produced certain effects.

1.—It gave Isaiah a sense of utter wretchedness. He became supremely aware in his heart that he was undone. From him was wrung the torturing expression, Woe is me! That was a reversion of his previous conduct. Between himself and the High and Lofty One, the prophet knew and felt and owned that there was a moral gulf immeasurably great, and he who had boastfully denounced others, now, in an experience of sorrowful spiritual loneliness, gasped out in despair, a grief-stricken man—"I am undone." He felt himself cut off from God. His confession only intensified the silence indicative of condemnation. He knew the record of the king who had died, he approved of the punishment the monarch had received in his alienation as a leper, but now, at length, he had to pronounce his own undoing, for, morally unclean and utterly miserable, he could not approach the stainless throne. The lesson for us is evident.

2.—It led to a specific confession of sin. How terrible had been the unveiling which made Isaiah wince and confess—"I am a man of unclean lips!" He had discovered the pollution of his own being. Down in the depths, hidden from human sight, lay his real self, leprously sinful, corrupt beyond words. There was no correspondence between the depravity of his nature and the glory of the Lord Whom he had seen in vision. For communion and service there must be adjustment: and the sole way to restoration was by the **full, real and specific** confession of sin. Only a person who has learnt to appreciate the holiness of the throne of God can realise how dreadful in a man is anything that defiles.

Nearness to God makes the life tender and the spirit sensitive until, like Isaiah, the servant will gladly repeat,

One thing of all, dear Lord, I dread,
To have one secret spot
To come between my soul and Thee,
And yet to know it not.

THE process of approximation to moral conformity to the divine nature is expressed by another who had a similar vision, "we all beholding as in a glass the glory of the Lord, are changed into the same image." Not until we have been melted can we be moulded.

THIS vision of Isaiah's had a twofold effect. It taught Isaiah that when man is in an extremity, God may become a reality. The defilement must be removed before the message could be conveyed: and the Lord did remove it. Upon the repentance and confession by the prophet, immediately the activity of the altar was brought into operation, and, if the confession was real, personal, definite and complete, so also was the forgiveness. The iniquity was removed, but only in the divinely appointed way. The New Testament doctrine is clear and explicit: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9). The sense of relief which comes with the knowledge that sin is forgiven is a splendid precursor of service. Perhaps we should serve better if there were more frequent confessions of unworthiness. Altar experiences produce passion for righteousness.

BUT the prophet also learned that when God is in an extremity it is because He needs a man. Isaiah was such a one. Almost simultaneous with the divine pleading, "Who will go for us?" the reply of the cleansed messenger was heard, "Here am I, send me." Of the import and content of his mission he was, as yet, ignorant, but he was willing to be the man for God, irrespective of the duties imposed upon him. Violent opposition might be encountered: he cared not, for he was working in conjunction with the divine will, and co-operating with God Himself. No foe could daunt the man who had seen the King in His glory. Service performed as under the great Taskmaster's eye, and in response to His commission, is a genuine preventive against lapsing into sin again. Isaiah could never go back so long as he lived in the power of his vision and laboured in the strength of the supplies for his service. Fitted and sent, his success did not depend on the response of the people, but upon his own loyalty to his Master.

NO one need fear when, cleansed and ready, he hears the divine command, "Go." There is no other ordination; and there is no higher authority. A servant thus equipped does not require to wait for official recognition, nor does he need to depend upon the sanction of committees. That he has been sent of God will be manifested in his willingness to seek counsel with other godly servants and by the divine approval upon his labours.

TO-DAY there is a clamant call for workers, those whom God can use. Dearth spreads apace. Work in many places languishes. Perhaps we are each to blame for pre-occupation in worldly interests. If that is so may the Holy Spirit awaken us to a sense of danger and responsibility.

Take the task He gives you gladly;
Let His work your pleasure be.
Answer quickly when He calls you,
"Here am I; send me, send me."

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

UZZIAH.

ALTHOUGH, as has been shown, the reign of Uzziah resembled in many respects that of his father, it was more prosperous, not only than Amaziah's, but also than that of any other king of Judah since the days of Jehoshaphat. When he succeeded to the throne, Jeroboam II. had been reigning for some time over Northern Israel, and doubtless had already begun to gain those victories over the Syrians which brought about the fulfilment of Jonah's prophecy of 2 Kings 14. 25, that the northern and eastern border of the land "from the entering in of Hamath unto the sea of the plain (i.e., the Dead Sea)" would be restored. Is it not interesting, then, to learn from 2 Chron. 26. 6-8 that Judah's king was at about the same time recovering the western and southern border, as far as Eloth on the Red Sea and "the entering in of Egypt"? Thus on all sides the boundaries of Israel were temporarily extended, almost to what they had been in the days of David and Solomon (compare 1 Kings 8. 65).

But the mercy which God at this time extended to His people in their affliction was ill repaid, both by Jeroboam and by Uzziah, and was soon withdrawn. The Assyrians, who had been the objects of Jonah's missionary expedition, within a very few years became the

INSTRUMENTS OF GOD'S CHASTISEMENT

on both the Northern and Southern kingdoms; and nevermore did the Israelites regain their former possessions and power.

With the exception of Solomon, no king of Israel or Judah seems to have had such a variety of interests and accomplishments as Uzziah. We might say of him that he was:—(1) a king (2 Chron. 26. 1); (2) a warrior (v. 6); (3) a builder (vv. 6, 9, 10); (4) a husbandman (v. 10); (5) an engineer (v. 15); and that, not satisfied with all this, he sought also to be (6) a priest (v. 16); but the outcome was that he ended his days as (7) a leper (v. 21).

When dealing with Solomon in one of the first papers of this series, it was said that the kings of his line who came after him could choose whether they would follow the wise precepts of their great ancestor, as contained in the books of Proverbs and Ecclesiastes, or imitate his doings which, at least in the latter part of his reign, were not always in accordance with those precepts. Some examples were given of kings who made the worse choice, and Uzziah may well be added to their number, for he seems to have been an ardent imitator of Solomon in the general character of his rule.

Eloth, the Red Sea port, of which we read in 2 Chron. 26. 2, that Uzziah "restored it to Judah," had not been mentioned in the narrative since the reference to Solomon's presence there in 2 Chron. 8. 17; and it is probable that the king's object was to make it, as his ancestor had done, a starting point for voyages to the East. In his building and planting too, which was done on a large scale in all parts of his kingdom, there seems to be a

CONSCIOUS IMITATION

of his predecessor; and even his intrusion into the Temple, which had such dire consequences, may have been suggested by remembrance of the prominent place Solomon had occupied at its dedication in chap. 5. On the other hand, had the king respected the warning of Proverbs 16. 18, "Pride goeth before destruction, and an haughty spirit before a fall," and other similar warnings in that book, we should not have had the sad record in verses 16-21 of what took place when "his heart was lifted up to his destruction."

Like his grandfather Joash, Uzziah in the early part of his reign had the guidance and help of a good man. In verse 5 we read that "he sought God in the days of Zechariah who had understanding in the visions (Heb. "seeing," as in margin) of God; and as long as he sought the Lord, God made him to prosper." About this Zechariah we know nothing more than the statement here made; but from it we can see what influence for good he had, and that this influence was based on his experience of the "seeing" of God. Such a man would unquestionably be humble-minded, and anyone influenced by him would be humble-minded too. But when that influence was removed by Zechariah's death, the king, like so many others, was found unfit to stand alone, and the pride of his heart manifested itself.

That wonderful seeing of God which Isaiah experienced, and which he describes for us in his 6th chapter, took place, he tells us, "in the year that king Uzziah died," and the scene of it was that very Temple in which Uzziah's trespass had taken place. No doubt the leper king's recent death, and the remembrance thus stirred up of his sin and its punishment, helped to produce in the prophet the

FEELING OF HIS UNWORTHINESS

to be present in such surroundings of holiness and majesty, which led him to cry out, "Woe is me, for I am undone; because I am a man of unclean lips (that is, "a defiled and defiling leper." See Lev. 13. 45); and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Thoughts suggested by this experience, and by the judgement which had befallen the king, seem to meet us here and there throughout Isaiah's entire book. Such, for example, are the frequent references to "the unclean," as in chh. 35. 8, 52. 1, 52. 11; and especially in 64. 6, where the R.V. rendering makes it clear that an unclean person and his polluted garment form the simile before the prophet's mind. So also the graphic description given of the nation in ch. 1. 5, 6 appears to be that of a person covered from head to foot with leprous sores in various stages of development. On the other hand, when we find that Isaiah, no less than twenty-five times, speaks of the Lord as "The Holy One of Israel," a title found not more than seven times in all the other Scriptures, we cannot but feel that Uzziah's fate and his own vision had left a powerful impress upon his spirit.

One further point of interest should be mentioned ere we take our leave of Uzziah. His name signifies "Strength of the Lord," and this seems to underlie the references to "strengthened" and "strong" in 2 Chron. 26. 8, 15, 16. And the other name "Azariah," by which he is usually called in the record of him in 2 Kings, means "Help of the Lord," and is even more clearly hinted at in the references to "help" in 2 Chron. 26. 7, 13, 15, for it is in each case the Hebrew word "azar," from which the name Azar-iah is compounded. This is the more remarkable because of the fact that Chronicles never uses the name Azariah as his (apart from its occurrence in the genealogy of 1 Chron. 3. 12), but mentions it in verse 17 as that of the priest who withstood him. The "Strength of the Lord" was for Uzziah's "help" so long as he sought Him and kept humble; but when "his heart was lifted up" in self-will, it was put forth against him. And the leper king is not the only person who has found this true.

JUDE.

Jude means "praise," but the short Epistle of this writer makes very sad reading. He speaks of the entrance of evil into the professing Church through the unwatchfulness of Christians and traces its unchecked course right onward to its judgment by the Lord Jesus at His appearing. There is nothing in all this to draw forth praise. But Jude finishes in a manner worthy of his name. If Christians are unfaithful, God is true; and no purpose of His love can fail. Hence our Apostle's ascription of praise, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

—W. W. Fereday.

NOTES ON ★ ★

I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter III. 1-9.

INTRODUCTORY.

HAVING laid down the general principles which guided and characterized his ministry, the Apostle now returns to the subject of the divisions which existed in the church (cf. vv. 3-5 with 1. 11-13). The connection with the latter part of chapter 2 is as follows:—Since the wisdom which is revealed by the Spirit of God can be understood only by the spiritual, the condition of his readers proved a hindrance to his ministry (vv. 1, 2). Where partisanship and prejudice exist the purpose of the Holy Spirit in producing and maintaining unity and in using the servants of God to teach His word and build up the saints thereby, is frustrated (vv. 3, 4). Again, those who engage in this spiritual work are simply instruments used by God. However different the human agents may be and in whatever manner their ministry is directed, they are simply the recipients of what the Lord gives. Differing in character and service, they are “one” in their relation to their Master (v. 8). God alone gives the increase and will reward each according to His own labour, for all stand in the same relation to their Divine Owner (vv. 5-9).

Verse 1.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.—for the mode of address cf. 2. 1. The word “spiritual” resumes, by way of contrast, the mention of it in 2. 15. All believers receive the Holy Spirit upon believing, Eph. 1. 3, where the sealing of the Spirit is coincidental with the first act of faith, expressed in the clause “having also believed,” i.e., upon believing, but the resulting spiritual development is a matter of degree and depends upon the measure in which we submit our will to be controlled by the Spirit.

The word rendered “carnal” is *sarkinos* (in the best texts). Here and in Rom. 7. 14 it signifies partaking of the nature of the flesh. In verse 3 the Apostle uses the word *sarkikos*, a severer term, signifying sensual, i.e., under the control of the fleshly nature instead of being “governed by the Spirit of God. In respect of the term used in verse 1 the Corinthian saints, while they were not making progress, were not anti-spiritual, they were “babes.” In respect of the term used in verse 3 their jealousy and strife rendered them guilty of yielding to the lusts which have their source in man's corrupt and fallen nature.

They were babes, spiritually immature, lacking in spiritual understanding and power; yet they were “In Christ,” and thus possible even now of growth and development.

Verse 2.

I fed you with milk, not with meat;—metaphors in common use amongst Rabbis and amongst the Greeks. With reference to the Apostle's teaching at Corinth they confirm the length of his sojourn there as mentioned in Acts 18. 11. The “milk” recalls what was said in 2. 2; the meat, the solid food, is described in 2. 6-13. For the former cf. Heb. 6. 1. For both see Heb. 5. 12.

for ye were not able to bear it: nay, not even now are ye able;—a skilful teacher, while imparting elementary instruction to those who require it, does so in such a way as to prepare for what is to follow,

and while this is true of the Apostle's teaching yet his hearers were standing in the way of their own development.

Verse 3.

for ye are yet carnal:—for the word *sarkikos*, now used—instead *sarkinos*, see verse 1 above.

for whereas there is among you jealousy and strife, are ye not carnal,—*zelos*, "jealousy" (always so translated in the R.V., except where the word denotes zeal or indignation), is to be distinguished from "envy" (the rendering in the A.V. here and in Acts 13. 45; Rom. 13. 13; 2 Cor. 12. 20; Jas. 3. 14, 16) in that envy desires to deprive another of what he has, but jealousy desires to have the same or the same sort of thing for itself. Each is a cause of "strife" (*eris*, the word rendered "contentions" in 1. 11).

and walk after the manner of men?—the phrase is, lit., 'according to man'; here it signifies 'according to the practices of fallen humanity.' It is used in 9. 8 to denote an illustration not taken from Scripture; in 15. 32 it probably means 'to use a figurative expression'; in Rom. 3. 5, 'after the standard of human administration of justice'; in Gal. 1. 11, 'of human origin'; in Gal. 3. 15, 'according to human standards.'

"LOOKING UNTO JESUS."

CROSSING the ocean you may have noticed, perhaps, three compasses—one "fore," another "aft," and a third "at high mast."

Speaking to the quartermaster as to the need for all three, he replied, "The two lower ones, while serving a purpose, are not to be wholly relied on, because of their being surrounded by iron and metals which divert the needle from its true action of turning to the pole. The third, however, "aloft," is always true; this is the one we always depend upon, and by it regulate the two lower ones—it being far above the range of counter influences.

How significant the lesson! Much we have that will serve to help us on our heavenly journey in the ministry of those who amongst us may answer to the "fore" compass, and much also in the fellowship of others who may come in as the "aft" one; but to steer an even steady course, such as God would have His people steer, we must turn our eyes "aloft" to the Compass at high mast.

How dear to us often are those whom God has used for our blessing, yet His words are, "Whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever!" Dear as communion of saints may also be to us, it will not serve to steer our course by; for even a Peter may lead his brother Barnabas astray, or a John Mark turn him from the heavenward course to sail to Cyprus—the place of nature's ties and home attachments. "Looking off unto Jesus" can be our only true unfailing regulator.—Selected.

MINDFUL OF US (Psa. 115. 12).

The Lord hath been mindful of us,
Sending to earth His Son;
Gifts of all gifts the greatest,
Holy and Spotless One.

Giving us food and raiment,
Guide on our pilgrim way;
He hath been mindful of us,
Cloudy or clear the day.

He hath been mindful of us,
In season sending the rain;
Filling our hearts with gladness,
Filling the fields with grain.

Rough or smooth be the journey,
Soft breeze or stormy blast;
He will be mindful of us,
Bringing us home at last.

R. Morton, Largs.

The . . .

BELIEVER'S HOPE IN 1 PETER

by G. J. HYDE.

THERE have been recurring periods of suffering in the world's history. Saints have endured persecution and Nations have groaned under the iron heel of oppressors. But God has never "forsaken those that trust in Him." In His grace and providence, He has met the needs of His children, in whatever direction they may appear. "He faileth not."

We are passing through strange and terrible days, and many hearts are perplexed. Questions arise which it may be difficult to answer, but God is not deviating from His great purposes, nor altering His relations with man. The will to choose between right and wrong is ours, and the sin which defies Divine laws is the cause of all human sorrows. In it all, God is allowing mankind to see what the world is like without Christ, and to what depths of infamy man sinks when he refuses the testimony of Holy Writ, as exemplified in the Totalitarian countries. But to the child of God, the prospect is ever bright, and however trying the circumstances may be through which he is passing the promises of God are sufficient, yielding comfort and steadfastness.

I.

Peter's epistle is especially helpful, for he writes to the dispersed of the flock in a day of trial and sadness. Scattered and peeled, they may have wondered whether, after all, it was worth while to have embraced the Gospel message. Their afflictions and sufferings were severe. Would it have been better for them not to have thrown in their lot with Christ? Would they not possibly have been in a better position, and enjoying greater comfort? So suggests the tempter. Peter establishes them in the Faith by pointing to the reality and abiding character of their possessions in contrast to the passing things of the world. He is a timely optimist. His vision is clear. He balances their gains in the Divine scales, and shews they are on the winning side.

Each writer of the Scriptures has his own individuality, whose style is readily recognised. It is difficult to define adequately Inspiration, for each penman writes as he sees and knows: so we think of Paul as the apostle of Faith, John of Love, James of Action, Peter of Hope, for we find those characteristics outstanding in their letters. But the mystery and wisdom of God are seen, in that the Holy Spirit overrules, guides their thoughts, and preserves them from error; as Peter himself expresses it, "Holy men of God, spake as they were moved by the Holy Ghost." Thus, while the writer's personality is preserved, we can hear the voice of God speaking to us in the sacred oracles through the Truth which each writer presents.

II.

As we recall the character of Peter, we see the object of God in choosing the human instrument and should expect to find a message of cheer in his letter. To get its full import, we must remember the background of suffering which gave rise to Peter's statements. Every chapter has its special lesson for those who were passing through the furnace of affliction.

The person of Christ is necessarily pre-eminent. He is the Divine pattern. Thus we get five aspects of the character of Christ's sufferings, while we also see, in five different ways, the believer's sufferings resulting from the opposition of a hostile world.

In each case, the epistle shews the cause, the purpose, and the encouragement by which God sustains His own. We cannot in this

article go into details, but it is a profitable exercise to consider it from that standpoint, and with this in mind, we should naturally look to see what God supplies to meet our need in those conditions.

Hope is one of nature's best gifts, but how often we are disappointed because that upon which our hearts have been set has failed us; but here we have a sure and certain hope that entereth within the veil, giving a safe anchorage (Heb. 6. 19).

III.

Four views are brought before us by Peter. He speaks of

- (1) A living Hope (1. 3), radiant and glorious because it rests upon the resurrection of Christ.
- (2) A blessed Hope (1. 13), which tells of the coming of Christ.
- (3) A stable Hope (1. 21), imperishable, being based upon the immutability of God.
- (4) A triumphant Hope (3. 15), overcoming in the spiritual conflict.

(1) Peter breaks forth with a grand doxology to the glory of the Father, whose abundant mercy has brought us into the knowledge and experience of a Salvation that tells of accomplished redemption. He had, at the time of Christ's passion, been under a cloud because of his denial of the Lord, and his soul was in bondage. But the resurrection of Christ had changed everything, for while "he wondered in himself" what the empty tomb meant (Luke 24. 12), the Lord appeared to him (Luke 24. 34). Then the Truth was apprehended; the glory and efficacy of Calvary, by which his sin had been put away, were revealed. Light broke in, the darkness disappeared—his chain was broken—he was "begotten again" in conscious power, and in the new life bestowed by Christ that he understood now as never before. He entered into the joy of a "living hope" that pierced the gloom. He then knew what the Lord meant when He said, "I have prayed for thee, and when thou art converted, strengthen thy brethren." It was shortly to be seen and it was recognised at Pentecost. He was, therefore, eminently fitted, temperamentally, to write this letter to those who were passing through trials and testings, and God, as indicated, used the vessel accordingly.

IV.

He had emerged from an experience which brought him into a sphere of clear shining, and his heart glowed as he dwelt upon the possessions that are the portion of the believer. The suffering saint might have lost earthly possessions, but he had something better, viz., a heavenly inheritance that was "incorruptible, undefiled, unfading, and reserved in Heaven."

It was after the character of God Himself, who is spoken of as the incorruptible One. It knows no decay. It bore the seal of purity; it had no blot on its escutcheon; unlike earthly possessions that were oftentimes marked with unholy origin and sinful practice. It came from Him who was spotless and undefiled in all His ways.

Its beauty is eternal; it never grows old. It is the gift of the Heavenly bridegroom, who bears the marks of perennial youth on His brow, for as described in the Canticles "His locks are bushy and black as a raven" (see the song, chap. 5. 11). It fadeth not, because the Giver ever abideth the same.

Moreover it cannot be lost. Man's property is all left behind at his departure; no earthly riches accompany him. Job's testimony emphasises the fact. "He came into the world naked, and would pass out in the same measure of poverty," but when the saint of God leaves this scene, he enters fully into the possession of his wealth.

It is reserved for him, and until his hour arrives, he is himself preserved for it (v. 5). God holds the title deeds, and the inheritance is safe. It has been secured by the work of Christ, as testified by His Resurrection, which tells that a complete and sufficient payment has been made for his redemption.

V.

(2) The outlook is brightened by the prospect of the second advent. Peter had heard the Lord say, "If I go away I will come again and receive you unto Myself." He was among the company who witnessed His ascension from Bethany, and had listened to the message of the angel: "This same Jesus, which is taken from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." What courage it gave the disciples, how it coloured their lives, enabling them to do exploits in face of stern opposition, and become victorious in the fight! It was a hope that buoyed them up in hours of perplexity and suffering. They caught the rays of its light on their pathway, and were able to pursue their way undauntedly, knowing the Lord might come and bring deliverance to them at any moment. If He tarried, the Hope was none the less bright, for there would come a day when the morning would break without a cloud, and they would be caught up to meet the Lord. For that they looked and waited—the knowledge of its ultimate fulfilment sustained them. In the meantime grace was ministered according to the need, and its abundant measure would be realised when the edifice of God's building was finished, for then they would be perfectly conformed to the image of Christ. The hope burning within them upheld and encouraged them to continued perseverance and loyalty until the day "of the appearing."

What holy consolation to the weary saints in the day of their calamity! We, too, should be less disturbed amidst earth's troubles and horrors, if the same truth was vitally holding us and we were really **looking** for "the coming." The present outlook, humanly speaking, is so uncertain that we know not what a day may bring forth, but we know what is going to take place at the appointed hour; and that is sufficient to support our feet, yielding peace and heart rest.

So we are exhorted to "gird up the loins of our mind" (be braced for action) "be sober" (self restrained) and "hope to the end," that there may be nothing wanting, nor casting away of confidence.

VI.

(3) God ever had Calvary in view. Christ was the fore-ordained Lamb (v. 20). Ere ever man sinned, God had made provision for his recovery—the One at His right hand was appointed to come forth in the fulness of time to make reconciliation and "put away sin by the sacrifice of Himself." The blood of God's Lamb was shed. There was power in that blood—it was the blood of the Son of God, the blood of a spotless victim, who, sinless and unblemished, met the demands of the Law, satisfied the claims of God's Throne, and cleansed the guilt of the trusting soul. It set forth the value of Christ's atoning sacrifice: hence its "preciousness." It settled the sin question for ever, for it never loses its virtue and speaks in the presence of God, giving assurance to the believer of his acceptance and full forgiveness. Thus the Christian's hope being linked with faith, rests in God, and is unmoveable. It gives him a strong consolation. In this connection, Bunyan tersely remarks:—

Faith has a Divine origin; Hope a Divine object.

Faith cometh by hearing—Hope by experience.

Faith believeth the truth of the Word—Hope waits for its fulfilment.

Faith lays hold of that end of the promise that is fastened to the mercy seat.

Thus Faith and Hope get hold of both ends of the promise and carry all away.

VII.

Peter's boldness grows as he proceeds. In chap. 3. 15, he deals with a militant hope, which enables the Christian warrior to fight and gain victories. "The Hope that is within you," settled and satisfied, can give a good account of itself, hold its own, and battle with the

enemy. It can tell the story of Eternal love and invite sinners to Christ. The child of God is to "be always ready" to do service. But to be a prepared vessel demands a surrendered will, and he must first "Sanctify the Lord God in his heart." He must walk with God, so that at any time he may be ready for God's call to act as His messenger and instrument. It is the language that lies nearest to the heart that will find expression, and we must be in a right attitude of soul if we would be used in soul winning. We may mar our testimony by pride, arrogance, or an air of superiority, hence Peter's warning with meekness, fear, and a good conscience:—

- (a) Remembering the grace received—learning of Christ (Matt. 11. 29) that His character may shine forth in us.
- (b) Anxious that in nothing we shall dishonour our Master, or hurt the individual we want to help.
- (c) Having the inward monition of the Spirit, testifying that we have acted as unto the Lord.

If the Hope thus set before us by the apostle in its several aspects, dominates our lives, there will be an absence of depression, a joyous outlook, strength of purpose, and a true witness.

AN ENDURING NAME

by JOHN R. STEPHEN.

THERE are many voices which proclaim in no uncertain fashion the ephemeral nature of all man's greatness. Both prophet (Isa. 40. 6) and apostle (1 Peter 1. 24) attest the fact. Confirmation of this, if such were necessary, abounds on every hand. Who has not heard the plaintive dirge by one of earth's sages as he laments the day of the "yellow leaf"? The confession of a famous poet, in forcible speech, pays unconscious tribute to the truths of Holy Scripture. Here is a threefold cord not quickly broken (Eccl. 4. 12).

The mother of Sisera, proud of her distinguished son, awaited his return from victorious battle covered with military glory. Her confidence in his prowess could not anticipate any other issue save success to his arms. It was long in coming. Then a deep foreboding chilled her soul. Her troubled mien, her anxious gaze, her multiplicity of questions—"Why is his chariot so long in coming? Why tarry the wheels of his chariots? Have they not sped? have they not divided the prey? only deepened the enigma which her wise ladies could not resolve. Her variagated embroidery with which the triumphant captain was to be arrayed remained to mock. But he, the hapless Sisera, lay bowed and broken with his head securely pegged to mother earth in the tent of Heber the Kenite (Judges 5. 24-30).

Soon the glory of man shall be like an extinct peerage, or like Jonah's gourd: It springs up in a night and perishes in a night. Assyria and Babylonia had their "captains and rulers, great lords and renowned." Their names have perished: their empires lie prostrate in the dust. Sic transit gloria mundi!

Then, where shall true greatness be found—distinctive, abiding? Does not the Psalmist speak of One whose name shall endure for ever: whose name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed? (Psalm 72. 17). Yea, indeed!

Prior to His birth a dead supineness enveloped the court of a Herod, and the palace of the High Priest. Jerusalem was agog. The jealous king sensed his own effacement. The city received the intelligence with troubled resignation. The chief priests and scribes, with meticulous care, announced the place where He should be born. Wise men from the East "fell down and worshipped Him: and when they had opened

their treasures they presented unto Him gifts: gold frankincense and myrrh" (Matt. 2. 11). God was to find His good pleasure in a man. This, then, was the mission of the eternal Son to earth.

By the well of Sychar the woman of Samaria had a certain conception of greatness. She claimed kinship with patriarchs. Her standard of distinction invited comparison with any she had previously met. Her question—"Art Thou greater than our father Jacob?" could only admit of one answer. So she thought. How deep the conviction, how profound the revelation when "Samaria's erring daughter" saw her great progenitor eclipsed before her eyes! Hear her witness—"come see a Man, which told me all things that ever I did: is not this the Christ?" (John 4. 29). A greater than Jacob had come into her life.

Further on in this gospel (John 8) we are introduced to a very select company. They imagined themselves the guardians of all that pertained to the Fathers. Proud of their lineage, **their purpose was to debase the Lord Jesus:** to show by comparison His inferiority. Little did they know that in His coming to earth He had passed by angels, otherwise the question "Art Thou greater than our father Abraham?" (John 8. 53) would never have been proposed to Him. A greater than Abraham is here.

"The man Moses was very great in the land of Egypt" (Exodus 11. 3), but in the Hebrew epistle "this Man is counted worthy of more glory than Moses" (Heb. 3. 3). A greater than Moses is here. Every illustrious name fails in comparison.

When the child Jesus was brought into the temple, in recognition of the Levitical law, Simeon was there to welcome Him. Right well did he and Anna, the prophetess, of the tribe of Asher, avow the greatness of His person. But one who should have been there had deserted his holy office. Where is Levi?

After our Lord had commenced His public ministry He found His own Levi sitting at the receipt of custom. The honoured name which he bore, and the occupation claiming him are in themselves a contradiction, "A publican named Levi?" No! the service of the sanctuary should have absorbed his every activity.

When Levi responded to the call his priestly service comes at once into operation. He makes the Lord a great feast in his own house (Luke 5. 27-29).

It is predicted of Judah that his brethren should praise him (Gen. 49. 8). Levi (or Matthew) fulfils this prediction. He had the pen of a ready writer. His gospel is reminiscent of Psalm 45. The kingly glory of the Lord Jesus is the theme. Chapter 12 introduces us to royalty—David, Solomon, the Queen of Sheba. All these great names recede in order to make way for Christ. There He is greater than the Temple (v. 6); Lord of the Sabbath (v. 8); greater than Jonas (v. 41); greater than Solomon (v. 42); Amen and Amen!

Seeing then that the earth cannot provide a co-equal with Christ, shall we turn to angelic beings in our quest? Michael? Gabriel? Sonship, an eternal relationship belonging to Him, was brought into manhood when the Word became flesh (John 1. 14). "To which of the angels said He (Jehovah) at any time, Thou art my Son, this day have I begotten Thee?" (Heb. 1. 5). Again, He who was born of a virgin carried manhood upward to the throne of God. Once more, "To which of the angels said He (Jehovah) at any time, sit on My right hand?" (Heb. 1. 13).

These sublime utterances, in the form of questions, clear the ground of all creation. His is the name that shall endure—a more excellent name than angels (Heb. 1. 5). His benign sceptre shall wield its beneficent sway over a redeemed universe. Like a pebble dropped in a summer ocean, the circle grows wider, and wider until it is lost in immensity. "For of Him, and through Him, and to Him are all things: to Him (margin) be glory for ever. Amen." (Rom. 11. 36).

OUR HOME BIBLE CLASS

Titles given to GOD in certain Scriptures, are appropriated by, or given to the LORD JESUS CHRIST in others.

by H. E. MARSOM.

THIS is yet another of the varied ways in which the Deity of CHRIST is shewn in Holy Scripture: as for instance in Isa. 44. 6, where JEHOVAH of Hosts declares, "I am the FIRST, and I am the LAST; and beside ME there is no GOD:" a statement made also in Isa. 41. 4 and 48. 12: yet we have in Rev. 1. 5, 17, 18, JESUS CHRIST the Faithful Witness declaring "I am the FIRST and the LAST: I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen." The LORD again, and yet again appropriates this title to Himself in Rev. 2. 8 and 22. 13, 16. Thus a distinctive title assumed by JEHOVAH three times in the Old Testament, is appropriated by CHRIST to Himself three times in the New.

In Rev. 1. 8, R.V. we read, "I am the ALPHA and the OMEGA, saith the LORD GOD, which is, and which was, and which is to come, the ALMIGHTY:" and in Rev. 21. 5, 6, we read, "And He that sat upon the throne said, . . . I am the ALPHA and the OMEGA, the BEGINNING and the END;" yet in the next chapter we have the LORD speaking as "I JESUS," and saying, "I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END." Rev. 22. 13, 16, R.V. In this declaration of the LORD that He Himself is the SUM TOTAL of the Divine Alphabet, is there not that which should remind us that He is indeed "The WORD," Who alone could declare unto us the FATHER? Cf. John 1. 1, 14, 18; Matt. 11. 27.

When GOD "came down to deliver" Israel from Egyptian bondage, He revealed Himself as the Great "I AM," Exod. 3. 8, 14-16; and when the LORD came down from heaven to deliver us from this present evil world, He

appropriated to Himself the same unique Divine title, "I AM," in John 8. 58; and it is important to notice that in John 8. 24, 28, and 13. 19, "He" is in italic, so that it really reads in those three places also "that I AM." This sublime title, which connotes both Eternity and Immutability, should remind us of yet another title, "Thou art The SAME," ascribed in Psa. 102. 24, 27, to Him Who is addressed as "my GOD;" but which in Heb. 1. 8, 12, and 13. 8; is most definitely applied "to the SON:" for very truly "JESUS CHRIST is The SAME yesterday and to-day, yea and for ever," R.V.

Another title frequently given to GOD in the Old Testament is "The HOLY ONE," or "The HOLY ONE of Israel:" e.g., Job 6. 10; Isa. 40. 25; Hos. 11. 9, and Psa. 71. 22; Isa. 1. 4; Jer. 50. 29. Such a title is particularly appropriate for Him Who is "GOD that is Holy," for Him Whom Seraphim and Cherubim acclaim as "Holy, Holy, Holy." Isa. 5. 16; 6. 3; Rev. 4. 8. Yet in John 6. 69, R.V. we read that Peter said to CHRIST, "And we have believed and know that Thou art The HOLY ONE of GOD," a statement which is three times endorsed in Acts 2. 27; 3. 14; 13. 35. Who is "The HOLY ONE," of 1 John 2. 20, in the light of John 15. 26; 16. 7; Acts 2. 33? What is the LORD JESUS called in Psa. 16. 10, and what does He call Himself in Rev. 3. 7. The very demons testified, "I know Thee Who Thou art, The HOLY ONE of GOD." Mark 1. 24; Luke 4. 34. Only the ONE Who truly "did no sin," Who "knew no sin," and in Whom there "is no sin," could bear this Divine title "The HOLY ONE."

Yet another title is used for JEHOVAH of Hosts in Jer. 32. 18: He is "The MIGHTY GOD," a title used also in Deut. 7. 21;

Psa. 50. 1; Isa. 10. 21; Hab. 1. 12. Cf. also Deut. 10. 17; Neh. 9. 32; Psa. 45. 3; Luke 1. 49. Yet we find that part of the very Name of Him Who is the "Child born," and the "SON given," in Isa. 9. 6, is actually "The MIGHTY GOD." We may very well connect this with that grand appellation used in Titus 2. 13, R.V. "Our Great GOD and SAVIOUR JESUS CHRIST." Only He Who was truly "The MIGHTY GOD," could do the "mighty works," and the "mighty deeds" of Luke 19. 37; 24. 19.

It is most important to notice the emphasis in Isa. 43. 11; 45. 21, 22; Hos. 13. 4, that GOD, and "none else" is the SAVIOUR. Cf. also Isa. 45. 15; 1 Tim. 1. 1; 2. 3; 4. 10; Titus' 1. 3; 2. 10; 3. 4; Jude 25, and cf. also Exod. 15. 2; Isa. 12. 2; Hab. 3. 18. But what did the angel announce CHRIST to be in Luke 2. 11? What has GOD exalted Him to be in Acts 5. 31? What is He stated to be in John 4. 42; 1 John 4. 14; Acts 13. 23; 2 Pet. 2. 20. Mark too, the preciousness of the words "our

SAVIOUR," in 2 Tim. 1. 10; Titus 1. 4; 2. 13; 2 Pet. 1. 1, 11; 3. 18. For Whom is the Christian looking in Phil. 3. 20? One of the most obvious proofs of the true Deity of CHRIST, in face of the fact stated in Isa. 43. 11; 45. 21, 22, is that He, and He alone has been proved to be the competent SAVIOUR of sinners, 1 Tim. 1. 15; Heb. 7. 25; Acts 4. 12.

We might also compare the title in Psa. 24. 8, 10, given there to JEHOVAH, with that given to CHRIST in 1 Cor. 2. 8; and note that "prepare ye the way of JEHOVAH," in Isa. 40. 3, is definitely applied to the Baptist's preparatory mission before CHRIST in Matt. 3. 3; and in Acts 2. 21 and Rom. 10. 13, we have Joel 2. 32 quoted, where it is "the Name of JEHOVAH;" and this is also applied to CHRIST, cf. 1 Cor. 1. 2; Acts 9. 14, 21; 22. 16; 2 Tim. 2. 22. Does not this application of the ineffable Name of JEHOVAH to CHRIST throw great light upon such passages as Acts 2. 36; 10. 36; Rom. 10. 9, R.V.; 2 Cor. 4. 5, R.V.; Eph. 1. 21; Phil. 2. 9, 11?

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

Apr. 18—M. S., Transvaal	£2 0 0
" 28—"Glenelm"	5 0 0
" 29—A. H.	0 10 0
May 1—Mrs. D. K.	0 5 0
" 1—A Sister, Orkney	2 0 0
" 1—Mrs. E. W. J. C.	0 7 6
" 21—P. S. H.	1 10 0
" 21—A. H.	0 10 0
	£11 12 6

For Needy Saints and Air-Raid Relief operated in fellowship with local Elder Brethren in affected areas.

Apr. 28—J. A. A., New Jersey	£0 15 1
May 1—O. & J. N., Monrovia	2 19 2
" 4—H. T., Ontario	0 16 0
" 7—West End A., Winnipeg	6 14 2
" 8—D. McC., New Jersey	0 19 0
" 9—C. B., Cape Town	17 10 0
" 12—Tylefield Hall A.	2 0 0
" 14—Calderbank Assembly	3 11 6
" 14—West Selkirk A., Manitoba	3 7 1
" 21—P. S. H.	2 0 0
	£40 12 0

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Apr. 25—Shapinsay A., Orkney	£3 0 0
" 27—E. G. F.	1 0 0
May 1—Bethany Hall, Stevenston	10 10 0
" 6—A. C. O.	1 10 0
" 6—J. B.	1 0 0
" 8—M. M., Bute	1 0 0
" 8—D. McC., New Jersey	0 18 7
" 9—H. G., Portsmouth	0 17 0
" 9—C. B., Cape Town	5 0 0
" 9—C. B., Cape Town	2 10 0
" 19—Irvine Assembly	27 0 0
" 21—P. S. H.	2 0 0
" 21—J. B.	0 15 0
	£57 0 7

Office Expenses in postage, bank charges, stationery, etc.

May 1—Bethany Hall, Stevenston	£0 5 0
" 21—P. S. H.	0 5 0
	£0 10 0

Christendom's priestly orders are an insult to the whole Godhead. To the Father, who purposed and desires us to enjoy nearness to Himself; to the Son, who died in order to make this nearness possible; and to the Holy Spirit, who has come from heaven to lead us into the sweetness of it.

—W. W. Fereday.

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.

Reply to Questions arising from Answer "C" in March "B.M."

MY answer had not to do with the Lord's action or authority. I was dealing with the action of the brother who leads the assembly in thanksgiving, and for their convenience initially breaks the bread. His action is of no significance: it is merely a matter of convenience, as someone must be first to break the loaf, and it would not be an easy matter for a communicant to break a loaf such as is commonly used in our assemblies. The opposed teaching seems to suggest that 'Do this' means that we are to imitate the Lord in taking the loaf, giving thanks, breaking the loaf, and then distributing it, to the saints. My objections to this are:—(a) 'Do this' is given, not to an individual, but to a plurality of people, the entire company of the Lord's people then with the Lord. (b) That the opposed teaching would make the brother who leads in thanksgiving a vicar of the Lord. (c) That it undoubtedly tends to clerisy. (d) That if justifiable at all it does not go far enough, for imitation must be complete and not partial, and the Lord's accompanying words should be used, which plainly would be inappropriate unless some added words were used. (e) 'Do this' applies to the act of eating and drinking on the part of all the saints and not to the action of the brother who leads the saints. See 1 Cor. 11. 25, 'This do as oft as ye drink, etc.' (f) The Lord's action in breaking the loaf both here and when feeding the multitude seems to have been but an act of convenience—if not, what is its significance? (For at the supper we break the bread in acknowledgment that we were the responsible parties for His death). (g) If 'This do' in the second instance is clearly linked with 'drinking' is it not correct to associate the first 'Do this' with eating?

E.W.R.

Question A.—In Rom. 8. 20, who is meant by "Him" (Newberry Bible has the, capital H). And what is meant by "subjected the same in hope"?

Answer A.—The "Him," as Newberry and other translators suggest, refers to God, Who having placed the first man in authority over "the works of His hands" (Psa. 8. 6), willed that these (in Rom. 8, the "creature" or "creation") should share in and be marked by the effects of his sin. But He did so with the view ("in hope") that they should ultimately, and to a much greater extent, share in the effects of the redemption obtained by the second Man, the Lord from heaven.

The entire passage, verses 19-25, which for clearness should be read in the R.V., is illustrated by, and gathers together the truth contained in many such Scriptures as Gen. 3. 17, "Cursed is the ground for

thy sake"; Isa. 24. 5, "The earth also is defiled under the inhabitants thereof, etc."; Rev. 11. 18, "That Thou shouldest destroy them which destroy the earth"; and, also, in those which speak of the blessed conditions that will prevail in millennial times. These latter will be ushered in at the time of "the manifestation of the sons of God," and, therefore, the apostle pictures the whole creation as eagerly awaiting that event.

W.R.

Question B.—1 Tim. 1. 10, 11. Do these verses imply that the gospel covers all round doctrine?

Answer B.—"The gospel of the glory of the blessed God" is the comprehensive standard according to which the servant of God should teach. If he so teaches he propagates 'sound doctrine.' So that 'the gospel' is the fountain and the 'doctrine' is the stream. It must not be supposed that the gospel is merely the 'first principles of the doctrine of Christ,'—that is those elementary truths which are first grasped by the believing sinner—but it embraces the 'whole counsel of God' now fully revealed in the inspired New Testament Scriptures. The 'gospel of the glory of the blessed God' is the good news of the manifestation of the excellence of the nature of God in purity, showing man what he should have been and declaring the remedy of his failure so to have been. The gospel that deals in unrelenting judgment against sin, yet in mercy to the sinner is certainly 'contrary' to the things enumerated in v. 10, and vice versa.

E.W.R.

Question C.—What is the meaning of 1 John 4. 17?

Answer C.—The A.V. here is misleading. It is not the believer's love but the love of God toward him. This the R.V. attempts to make clear. It is deposited with the believer as a treasure—hence it is 'with us.' The thought in the word 'perfected' is that it has reached its goal—the destination in view. The goal in view is to put the believer in the same position as that in which the Son is. 'As He is (now)' that is, the other side of judgment and altogether and for ever beyond the possibility of it, 'so are we' (believers) now while 'in this world.' Consequently, we are assured of 'boldness in the day of judgment,' for at that time, when others are being judged, we shall have exemption from it. It is another way of stating the truth of Romans 8. 1. I believe the expression in 1 John 4. 17 is designedly broadly worded, so as to embrace other points of likeness to Christ, and not merely that of immunity from judgment. 'Boldness' later on is assured to us, because here and now we are 'as He is.'

E.W.R.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

HUNTLY.—Mosscoral Hall. Annual Conference, 20th June, at 1 p.m. Correspondence to Wm. Russell, Newton of Auchingoul, Forgue, Huntly.

BLANTYRE.—Livingstone Memorial. 4th July, at 3.45 p.m. Missionary Conference. H. F. Wildish.

AYRSHIRE Quarterly Meeting, 15th July, Victoria Hall, Ayr. Subject—"Sonship" to be introduced by Mr. R. Balloch.

CRAIGELLACHIE, 22nd July. Particulars, E. A. Grant, The Standfast Works, Craigellachie.

ENGLAND.—FORTHCOMING (D.V.).

ACTON.—Berrymead Hall, Y.P., at 4 and 6 p.m. June 6th, E. S. Curzon, H. St. John; July 4th, T. Smith, J. B. Watson.

WALTON, Liverpool.—Ebenezer Hall, S.S. Workers, June 6th. W. Ainslie, A. Pulleng.

DORKING.—Hampstead Road Hall, Y.P. June 6th, at 3.30 and 6 p.m. A. Ginnings, J. B. Watson.

EAST PECKHAM.—June 6th, at 2.30 and 5.30 p.m. F. Butcher, J. Scroggie.

EGHAM.—Hythefield Hall, Y.P., June 6th, at 6.30 p.m. W. Harrison.

NOTTINGHAM.—Clumber Hall, June 6th-11th. Mark Kagan (H. T. King, 80 Bedale Road, Sherwood).

WIMBLEDON COMMON.—"The Windmill," Y.P., June 6th, at 5 p.m. S. K. Hine.

BARNSTAPLE.—Grosvenor Street Hall, June 10th, at 11.30 a.m., 2.30 and 6 p.m.

CHALFORD.—June 13th, at 3 and 6 p.m.

SHEFFIELD.—Cemetery Road Hall, June 13th, at 3 and 6 p.m. H. G. Bedford, W. McAlonan and others.

STANMORE.—Culver Grove Hall, June 13th, at 6 p.m. W. Harrison, E. W. Rogers.

WALLINGTON.—Crusader Hall, Boundary Corner, Y.P., June 13th, at 6 p.m. D. W. Brealey, H. F. Wildish.

HIGHAM HILL, Walthamstow.—Sisters' Missionary Conference, June 18th, at 4 and 6 p.m.

NORTH HARROW.—Elmfield Hall, Y.P. June 20th, at 6.30 p.m. E. W. Rogers.

SYDENHAM.—Mayow Road Hall, Y.P., June 20th, at 6.30 p.m. F. W. Challis, M.A.

KINGSWAY.—Kingsway Hall, June 25th, 26th, at 3 and 6 p.m. London Missionary Conference. (W. Stuart, 1/3, St. Paul's Churchyard, E.C. 4).

RICHMOND.—Clarence Hall, June 27th, at 3.45 and 6 p.m. Messrs. Ellison, Hales and Hine.

READING.—Bridge Hall, Oxford Road, July 21st, 22nd, at 11 a.m., 3 and 6.30 p.m. Refreshments provided. Speakers, J. W. Prior, H. St. John.

NEW MALDEN.—Mount Pleasant Gospel Hall, July 4th, at 4 and 6 p.m. W. G. Hales, E. W. Rogers.

HOSPITALITY HOMES.

Members of H.M. Forces welcomed by the following:

Mr. J. McIntyre, 84 Allt-yr-yn Avenue, Newport, Mon.

Mr. Wm. Burrows, 2 Ashby Villas, West Boldon, Co. Durham.

ADDRESSES and PERSONALIA.

ST. ANNES-ON-SEA.—Assembly address is now 21 St. Albans Road. Correspondence—W. S. Bowker, 1 Eaves Road, St. Annes-on-Sea.

MAYBOLE.—Correspondence for Assembly should now be addressed to Mr. James Broll, 34 Ladyland Rd., Maybole.

KIRKMUIRHILL.—Correspondence for Assembly should now be addressed to Mr. John Hannay, "Smithycroft," 30 Strathaven Road, Kirkmuirhill, Lanark.

ARBROATH.—Correspondence for Gospel Hall should be addressed to Mr. Baillie Keiller, 1 Walker Place, Arbroath as formerly.

BRAMPTON, Cumberland.—Breaking of Bread Meeting commencing April in Bethesda Hall, 17 High Cross Street, Brampton, Cumberland.

KILBIRNIE.—Correspondence should be addressed to Alex. Holbourne, 8 Glenriddet Avenue, Kilbirnie.

OAKLAND, California.—Correspondence now to Mr. Thos. Lawson, 1490 Hopkins Street, Oakland, California, U.S.A.

SOUTH CROYDON.—Mr. Ransome W. Cooper should now be addressed at 4 Elmhurst Court, St. Peter's Road, South Croydon.

Mr. BARKSHIRE should now be addressed at Eversley, 29 Cecil Rd., Boscombe. Although his condition has slightly improved, our brother is, still a great sufferer, and bespeaks the continued remembrance of the Lord's people in prayer.

RAMSDELL.—Correspondence for the Assembly at Gospel Hall should now be addressed to Mr. E. Brice, The Haven, Charter Alley, Ramsdell, near Basingstoke.

JAS. F. SPINK should now be addressed —228 Summer Street, Buffalo, N.Y., U.S.A.

GEORGE T. VEITCH should now be addressed at 186 Banstead Road, South, Sutton, Surrey.

Mr. L. T. TOMS.—Our brother who formerly served the Lord in Bolivia but returned broken in health some years ago, has now been restored to a good measure of health and has gone forth again with a special exercise to engage in the work of evangelising needy parts in this country and visiting smaller assemblies. Well reported of by the brethren, he is commended to the work by the saints who gather together at Brisbane Hall, Largs, and Hebron Hall, Stockton-on-Tees, among whom he has served over a number of years.

A. C. MCGREGOR, 37 Merrylea Park Ave., Giffnock, Glasgow, has published a further issue of the new gospel booklet in Polish. Those wishing same for free distribution among Polish soldiers should state quantity desired and cover with remittance for carriage.

PORTRUSH.—Mount Royal Holiday Home—recommended for believers. Beautifully situated. Facing sea. Personal supervision. Phone 3373.

BROTHER desiring change of locality.—Premature retirement. Doctor's advice. 40 years assembly experience. Pastoral ministry.—Box No. A.5/400 B.M. office.

NEWS FROM AFAR (Prov. 25. 25).**CENTRAL and EASTERN EUROPE.—**

Through neutral channels come tidings of blessing and salvation from subjugated lands. Mr. F. J. Kresina moves widely with liberty and has been visiting assemblies over a large area. Prayer is asked for such servants of Christ and their fellow-labourers presently in this country who long for the time when they will be able to return to this sphere of service. An encouraging report mentions liberty granted to believers to visit Russian prisoners, very many of whom are hungering for the Word of God. Thousands of testaments, gospels, and scripture portions in their own language are being distributed and large numbers of men profess conversion to God (Psalm 76. 10).

HONDURAS, C. AMERICA.—J. Ruddock tells of encouragement in Aguan, where those formerly opposed to the gospel are now showing an interest and asking for meetings in their homes. Sunday school work in Rio Cristales and Trujillo gives cause for thankfulness despite many leaving the district for work in other parts. A banana failure has greatly depleted the number of local believers.

CANADA.—Bolton, Ont. R. Roberts spent a few weeks here when the saints were much encouraged and some professed to be saved.

CANADIAN NORTH WEST.—R. Mc Clurkin has seen the Lord's hand in blessing His Word to saint and sinner at Moose Jaw, Regina, Punnichy, and Saskatoon.

MISSIONARY & CHRISTIAN WORKERS' HOME—Suitably furnished apartments have been set aside for the use of the Lord's servants visiting the Chicago district. Some of the saints in the Austin Assembly have provided this splendid accommodation at 103 South Humphrey Avenue, Oak Park, Ill., to which address inquiries should be directed. A most commendable service affording comfortable quarters for seven or eight persons on short periods of visitation to this central locality.

TASMANIA.—Forbes Macleod tells of increasing interest in Ridgley, Burnie and Sheffield districts. A recent eight days' conference was largely attended and much wholesome truth delivered. A fervent spirit prevailed and each day closed with a gospel meeting. The speakers were J. H. Todd, Forbes Macleod, D. Hynd, E. E. Clarke, L. Cornwell, O. B. Wylie, H. Nicol, H. McNeilly and others.

"WITH CHRIST."

Mrs. FRANK A. PERROTT, Rochester, U.S.A., on 3rd March. Saved over 40

years ago, and in fellowship at Bridge Hall, Reading, England; later in Central Hall, Toronto, and since her marriage, met with believers in Frost Avenue Hall, Rochester, U.S.A. Given to hospitality and known to a wide circle of the Lord's people, many of whom gathered to pay their last respects at the funeral services conducted by Chas. R. Keller and Thos. Robinson.

ROBERT BAIRD, Brakpan, South Africa, aged 39 years. Called Home suddenly in February, 1942. A brother of much promise who bore a bright testimony and was actively engaged in assembly work, especially amongst the young. Eldest son of David Baird, formerly of Leven and Dundee.

GEORGE A. MURRAY, East Kilbride, on 21st April, aged 68 years. Saved over 50 years and connected with the Assembly in East Kilbride from the commencement. Well-known in Glasgow and Aberdeen Assemblies. Leaves a fragrant memory of a consistent and godly life.

Mrs. A. POLLOCK, Motherwell, aged 87 years. Connected with Ebenezer Hall for over 30 years and known for her consistent testimony and warm heart for the Lord and His people.

ROBT. J. ANGUS, Stromness. On 18th March, aged 85 years. Connected with mainland Assemblies of Orkney for over 65 years; the greater part of that time in Stromness. A valuable guide whose help will be missed.

Mrs. T. HEWISON, Westray, Orkney, aged 78 years. One who showed her love to the saints and for many years connected with Assembly in Westray.

Mrs. W. PEACE, Swenstay, Eday. Passed Home on 13th April, aged 89 years. Saw the commencement of the Assembly in her house, and ever sought to encourage the Lord's servants in their work.

WILLIAM MORTIMER, Salem, Ontario, on 4th April, aged 84 years. Saved for 67 years and connected with Assemblies at Elora and Guelph. A consistent brother who loved the Lord and bore an excellent testimony.

Mrs. S. TOPALIAN, Didsbury, on 15th May, aged 22 years. Saved in Cairo in 1934. Bore a bright, although brief testimony and her presence among the Lord's people will be greatly missed.

HENRY T. BLAKE, Ross-on-Wye, on 6th May, aged 87 years. In fellowship over 72 years. Father of Mrs. Fereday. A man of sterling character and respected by all who knew him.

Miss RHODA LAWRENCE, Ross-on-Wye, on 13th April, aged 89 years. Worked in Barcelona in early years and later in welfare work among women at Brecon and Liverpool.

REPORTS FROM HOME WORKERS UNAVOIDABLY HELD OVER.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.

U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.

AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.

W. Wieland, Freeleagus Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland

NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.

—F. Lawson, Otago Bible House, 212 George Street, Dunedin.

WANTED—WITNESSES

by THE EDITOR.



NO exercised Christian can view with equanimity the unconcern for spiritual things evidenced by the vast majority of the peoples living in lands where there is nominal adherence to Christian teaching. The situation is so acute that in many places aggressive witness is almost non-existent. The gross ignorance and rank indifference which confront workers are appalling, for even within two decades the standard of morality has been grievously affected. War conditions have simply precipitated tendencies in existence for many years.

ATTENDANCES at gospel services are, generally, on the decline. Additions to assemblies are not so numerous as they used to be. Sunday School work does not create the same enthusiasm as formerly, and scholars are both more difficult to acquire and more difficult to retain. Fewer conversions seem to take place during special efforts, while children reared in Christian homes provoke less concern in the hearts of their parents. In many cases entire families are allowed to drift, and find themselves engulfed in the world. Prayer meetings have lost their former fervour, and, as a consequence, power has departed from much of the preaching. The gospel of to-day is anaemic and emasculated. The old phraseology which roused the conscience has disappeared, and the modern substitutes are often mere outbursts of empty oratory—signifying nothing. How few reason of righteousness, temperance and judgment to come until the hearers tremble!

CONTRIBUTORY causes to such a condition may be numerous. It is customary with most of us to allocate the major portion of the blame to the modern tendency to ignore the gospel and its claims. Economic problems—wages, hours of work, housing—have occupied a great deal of attention, and many have been content to think that the amelioration of the social inequalities as the aftermath of the industrial revolution was the panacea for all ills. Others, at the upper end of the scale, have become too much engrossed in material advancement to devote time to think upon the greater problems of the spiritual life. Even good Christian men have lost their former enthusiasm and, in some cases, blighted their testimony by substituting this world for the next in their conceptions of well-being. The popular press with its pseudo-scientific articles has insinuated doubt about the Scriptures into the minds of the unthinking masses, while the clerical pulpit has bolstered the theory of evolution by the modernistic Higher Criticism made in Germany. Aggressive and outspoken declaration of the Christian position has often been conspicuous by its absence, and the enemy has had the field to himself.

ADMITTING that there is much to justify these statements, yet it will be readily conceded by many that the most appalling neglect lies in the direction of individual testimony, of personal evangelism. Few there are now who engage in this kind of witness. For two generations after the '59 Revival, Christians, on the whole, felt their responsibility to carry the message of salvation into every phase of life. Public preaching was but a very small part of the activity of a Christian community, and the proportion of "working-members" was very much higher than is evident in many places to-day. In the fellowship of the gospel it was necessary for the individual to consider himself more as a member of the crew than as a passenger, the contribution to whose spiritual good should be the chief consideration of those who lead.

THE Christian confesses that he has received light. The property of light is to shine, and yet our Lord suggests the possibility of its possessor failing in the duty of allowing its presence to be known. "No man," He declares, "when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light" (Luke 8. 16). Is there not the suggestion that the primary duty of the Christian is towards those who enter his house? Yet how frequently we may fail in this sphere of witness. What about our children? Are we concerned more about their social advancement than about their spiritual good? Do we labour in prayer about their salvation, and set them a godly example of joy in the Lord and separation from the world? No greater tragedy can visit a Christian home than the loss of the offspring who should have been brought up in the nurture and admonition of the Lord. Do we not need a revival of concern for the children of Christian parents, for the days in which we live are fraught with difficulties unknown in other generations? May the Spirit of God waken us to a renewed sense of responsibility.

WHAT opportunities are afforded to the personal worker! Unexpected openings are constantly given the diligent witness—on trams, buses, trains, in the streets, public parks, at work and at home. Often a casual remark opens the way for the handing of a gospel booklet, or the speaking of a word for the Master. Yet it is a fact that personal distribution of tracts is sadly on the decline. Perhaps we have become too sophisticated to indulge in such commonplace methods. Perhaps we are too much afraid of our personal standing in the eyes of sensible people. Perhaps we have lost enthusiasm for the spread of the gospel because we have lost our convictions about eternal realities. Perhaps we have found it much easier to hide our personal inconsistencies in the crowd than to court discovery by individual evangelism. Surely there is occasion for much heart-searching.

WHAT we need is a deepening of conviction about what we believe, for if a man believes earnestly enough he will have little difficulty of giving expression to his faith. He will become a constant advocate of his convictions and a propagandist at every opportunity. The prophet of old had the experience, 'Thy word shut up in my bones was like a fire. I was weary of forbearing, and I could not stay.' A great preacher has put the challenge thus: "Professing Christian, do you know anything of the longing to speak your deepest convictions, the feeling that the fire within you is burning through all envelopings, and will be out? What shall we say of the men that have it not? God forbid I should say there is no fire, but I do say that if the fountain never rises into the sunlight above the dead level of the pool, there can be very little pressure at the main." Deepened convictions will lead to a revival of personal evangelism.

WHEN Clifford Harris, a young missionary in Iran, was captured and in prison, he had such an ardent longing to witness for His Master that he devised all sorts of methods to provoke conversations with the soldiers on guard. He left Bible pictures on the floor of his cell and these caused curiosity. Ears were opened for the truth. We, too, could use our ingenuity to create opportunities for witnessing—if we were fired with desire to win others for Christ. The situation to-day calls for a re-dedication of our lives to the work of the spread of the gospel by personal evangelism, and the question for each of us to answer is, 'Who is willing' to consecrate himself?' Your neighbour, your workmates, your friends, need your testimony. Will you be guilty of silence, when silence is sinful? Pray for help, open your mouth in witness, and surprises will await your testimony. Join the ranks of personal evangelists to-day.

NOTES on some



Kings of Israel and Judah



—by Wm. Rodgers.

AHAZ and MANASSEH.

IN Ezekiel 18 there is a remarkable passage which, for the vindication of God's dealings with men, depicts several generations of a family as being righteous and wicked alternately; and it is interesting to note how closely parallel these are to the kings who succeeded Uzziah upon the throne of Judah. In verses 5-9 of that chapter we have the description of a righteous man, corresponding to Uzziah's immediate successor Jotham (cf. 2 Chr. 27. 6). In verses 10-13 this man's son turns out to be an exceedingly wicked man, as did Jotham's son Ahaz. In verses 14-17 there follows a son of this wicked person, who, seeing the evil of what his father had done, turns to the Lord and walks righteously before Him, which was the case with the son of Ahaz, Hezekiah. Finally, in verses 21, 22, there is seen another evil generation, but in this instance the wicked person ultimately repents and is forgiven. And that this was the experience of Manasseh, son of Hezekiah, we learn from 2 Chr. 33. 12, 13. Thus the Israelites who first heard Ezekiel's message had concrete examples in the histories of their own recent kings of what he was endeavouring to set before them.

Hezekiah's character was such that he would have stood out prominently amongst the kings of Judah, no matter where in the line his lot had been cast. But the fact that, as shown above, he comes in between

THE TWO MOST WICKED

of them all, Ahaz on the one hand, and Manasseh on the other, enhances much the brightness of his reign. So evil were these two men, that the writer of 2 Chronicles seems to be almost at a loss for language to describe the grossness of their idolatries, and to stand in doubt as to which of them should be assigned the palm for depravity. In chapter 28, after a long passage in which he depicts the sins of Ahaz and their consequences, he sums the matter up in the words, "He MADE JUDAH NAKED, and transgressed sore against the Lord" (verse 19); and having done so, he stands back, as it were, and looking at the picture he has drawn, he adds, "THIS IS THAT KING AHAZ" (verse 22). Again in chapter 33, having dealt in like manner with Manasseh., he says, "So Manasseh made Judah . . . to do WORSE THAN THE HEATHEN whom the Lord had destroyed before the children of Israel" (verse 9).

In comparing them, the one point to the credit of Manasseh is that he alone of the two ultimately repented, and sought to undo at least some of the mischief he had wrought (2 Chr. 33. 12-16). But on the other hand he outdid the wickedness of Ahaz in one respect, that of cruelty and murder. It is the writer of 2 Kings who dwells upon this; telling us in chapter 21. 16 that he "shed innocent blood very much, till he had filled Jerusalem from one end to another"; and again reminding us in chapter 24. 4 that he "filled Jerusalem with innocent blood, which THE LORD WOULD NOT PARDON." This last statement suggests that although Manasseh may personally have been forgiven on his repentance (2 Chr. 33. 13), yet he had brought the kingdom to a stage which nationally was beyond forgiveness, and which became the chief

CAUSE OF THE BABYLONISH CAPTIVITY.

Indeed the passage of which it forms a part (2 Kings 24. 1-4) distinctly

says this, as do also several others, 2 Kings 21. 11-14; 2 Kings 23. 26, 27; Jeremiah 15. 4; etc.

But even in this regard Ahaz does not stand clear, for he it was who first brought the great kings of the north into contact with Judah, by invoking the aid of the Assyrian against Pekah of Israel and Rezin of Syria (2 Kings 16. 7-10). And he did so wilfully, after having been warned against it by God through His servant Isaiah (Isa. 7. 1-20).

This episode in his history, although mentioned in the account of Ahaz both in 2 Kings and in 2 Chronicles, is set forth from a more interesting point of view in the Isaiah passage just named. There we learn (v. 6) that the kings of Syria and Israel not only had confederated to fight against Judah, but also had actually arranged to dethrone the house of David, and to set up as king a creature of their own choosing, who is called "the son of Tabeal." And Isa. 8. 6, etc. suggest that the plan was favoured by certain of Ahaz's own subjects. Behind the scenes this, like the attempted destruction of David's line by Athaliah from which the baby Joash was saved, was no doubt one of Satan's many plots to wipe out the family from which the promised "Seed" was to spring forth; and one that seemed the more hopeful of success because of the king's great wickedness, but was "broken in pieces" against the promise and purpose of God (Isa. 8. 8-10).

An understanding of these things will enable us to read this section of Isaiah more intelligently; and to see why in ch. 7. 2, 13 we have the expression "House of David," where we might have expected the personal name "Ahaz"; and why there follow so many remarkable prophecies of, and

REFERENCES TO THE COMING MESSIAH

—the Virgin's Son who was to be called "Immanuel" (ch. 7. 14, 15; 8. 8); the Sanctuary who was yet to be a Stone of stumbling and Rock of offence (ch. 8. 14); the Great Light which was to shine in Galilee of the nations (ch. 9. 1, 2); the Child born Who is also a Son given, and whose Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace (ch. 9. 6, 7); the Rod out of the stem of Jesse (ch. 11. 1), Who at the same time is Jesse's Root (verse 10).

Links between all these passages and the circumstances under which they were spoken might be pointed out, did space permit. They are well worthy of study; and as we consider them we shall scarcely know whether to marvel more at the obduracy of the man who, from listening to these glorious promises, could turn away again, and plunge more deeply into his idolatries; or at the persistence of the Lord in carrying through His purposes, despite all the failure and wickedness of Ahaz and Manasseh and many others like them.

BOOK REVIEW.

"Britain's Secret Weapon." In this book Newman Watts discusses the problems connected with the true source of weakness in modern nations. France is condemned for suffering political cliques to be dominated by scheming women. Germany is condemned for ruthless rationalism which laughs at prayer as "a whimpering plea . . . unworthy of German soldiers." Britain is condemned for having lapsed into godless indifference while the churches have drifted into prayerless social activities. If work is to be done to recall the nations to repentance and this nation back to the evangelical faith, then the weapon of prayer must be used: The book, carefully read, should stir Christians to more earnest prayer and to more zeal for the salvation of men. Published by Newman Watts, 50 Ladydell Road, Worthing. May also be obtained from John Ritchie, Ltd., Kilmarnock. Price, 1/6 (1/9 post paid).

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 3 (Continued).

Verse 4.

For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?—i.e., 'are you not on a purely human level,' lacking spiritual discernment? He who sets his mind on "the things that are above, not on the things that are upon the earth" (Col. 3. 2), enjoys that fellowship with the Father and the Son which enables him to understand "the things of the Spirit."

The best texts have **anthropoi**, "men," here; the A.V. "carnal" translates those which have **sarkikoi**.

Verse 5.

What then is Apollos? and what is Paul?—"What" is more emphatic and wider in scope than "who" (the reading of some MSS.); it moreover expresses disdain, implying that in themselves, being mere servants, though viewed otherwise by the partisan admirers, they are nothing. The change in the order here and again in ver. 6 is perhaps anticipative of what is about to be said in ver. 8, that the planter and the waterer "are one."

Ministers through whom ye believed;—**diakonos** denotes a servant: the word is not used in Scripture in the modern ecclesiastical conventional sense. In respect of service to Christ it connotes the relation of each to Him as their Lord, e.g., John 12. 26; Eph. 6. 21; Col. 1. 7; 4. 7, to one another, e.g., Matt. 20. 26, and, in the present instance, His servants in teaching and preaching (so, e.g., 2 Cor. 3. 6; 6. 4; 11. 23).

The aorist tense rendered "ye believed" points to the time of conversion, and refers to the initial act of faith by which a person is saved. Apollos, then, was used in this way at Corinth.

and each as the Lord gave to him.—referring to the fact and character of their ministry, as just intimated, and perhaps to the effects (as in ver. 7). The Lord is here, surely, the Lord Jesus (cf. Eph. 6. 5-9; Col. 2. 22-24). This is not negated by the mention of God in the verses which follow. The Apostle not infrequently passes from One to the Other. See, e.g., Rom. 14. 6; 2 Cor. 8. 5; 12. 1, 2; Eph. 4. 5, 6, 17, 18; 6. 6, 7, 10, 11; cf. Acts 16. 14.

Verse 6.

I planted, Apollos watered; but God gave the increase.—the first two verbs are in the aorist tense, summing up as a whole the initial work of Paul and the subsequent work of Apollos respectively; the third verb is in the imperfect tense, indicating what was going on all the time; God 'was giving' the increase (cf. Acts 14. 27; 16. 14). Human activities come and go. God's work continues increasingly. **phuteuo**, to plant, is used in the Synoptic Gospels; elsewhere here and 9. 7. The word **potizo** is the same as that rendered "I fed . . . with" in ver. 1; here, however, it is used as a horticultural metaphor. The work of Apollos developed the growth of that which Paul had planted. For the work of each respectively see Acts 18. 1-18 and 18. 24-19.

Verse 7.

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—that is, God, who gives the increase, is everything. In the original strong emphasis attaches to the word "God," by reason of its position at the end of the sentence, 'but the giver of the increase is God.'

The preacher ever needs to realize his own insignificance, and his entire dependence on God for fruit to his ministry. Let us learn at all times to ascribe all the glory to God for any worthy result of our service.

Verse 8.

Now he that planteth and he that watereth are one:—lit., 'one thing,' one in interest, aim and operation. Therefore to consider them as rivals is preposterous.

but each shall receive his own reward according to his own labour.—this marks in a threefold way ("each," "his own," "his own") their individuality in respect of responsibility and reward. See ver. 14. Cf. John 4. 36-38; Heb. 6. 10; 11. 26. The word *misthos*, "reward," though primarily used of wages, does not necessarily convey that thought here: it came to be used of reward in a general sense. *Kopos*, "labour," signifies toil involving weariness, though labour undertaken for the Lord is joyous and light where love is the motive.

Verse 9.

For we are God's fellow-workers:—this has reference to the first part of ver. 8. 'The unity there mentioned is now shown to be due (1) to their being "fellow-workers," (2) to their being conjointly engaged in God's service. The meaning is understood by some as signifying "labourers together with God" (see the A.V.), a possible rendering. The R.V. seems, however, to be right. It suits the context; the next two statements mark the same emphasis on God as the Possessor, and the three run parallel; it gives greater stress to the unity already expressed.

God has called us into fellow-service, which demands both the realization of our unity and the need of attributing everything in Him in the service we render to Him.

ye, are God's husbandry, God's building,—two descriptions of a local assembly, one drawn from agriculture, the other from architecture. **Georgion**, "husbandry," denotes tillage, cultivation. It marks the sphere of labour, suggests the diligent toil of the missionaries in their Gospel ministry and their care of the assembly, and points to the effects thereof. While this continues the subjects of planting and watering (processes in tillage), the metaphor of building is developed in the following passage (vv. 10-17). **Oikodome** is used both of a structure, e.g., Matt. 24. 1, and of a process of building, especially figuratively, of edification, e.g., Rom. 14. 19 (lit., 'the things of building up'). Since the process is particularly in view in what follows, the thought here may be best expressed in the phrase 'God's house in building.' Possibly the ideas of the complete structure and the process are combined. For the combination of the metaphors cf. Jer. 18. 9; 24. 6; Ezek. 36. 9, 10.

THE RIGHTEOUSNESS OF GOD.

THE righteousness of God shines out all the more brightly in Rom. 3 because of the dark background in the preceding chapters. There the whole human family stands indicted of sins, and the irremediable corruption of flesh is fully demonstrated. The best of men (Bible reading Jews) were no better than the worst (the idolatrous Gentiles). Every mouth is thus closed, and all the world is brought in guilty before God.

This point having been reached, light breaks forth, God comes out, and displays His righteousness. He says, as it were, to man, "you have shown what you are, after 4000 years of various testings; now I will show you what I am." And so His righteousness is manifested. Abstractly speaking, the revelation of God's righteousness would mean Hell for us all, but what comes out in the Gospel is this, that God has found a way whereby, in perfect consistency with His own character, He can clear from every charge, and bring into fulness of blessing, the man that believes in Jesus. What a God is ours!

—W. W. Fereday.

John 17 * * * **By E. T. L. Austen, S. Australia.**

No. 4.—THE FAMILY FRIEND. A NEW RESOURCE.

FOLLOWING the realisation of the family portion, there must come to us a sense of need. Entrusted with so much, where can we find the guidance and ability to handle such great wealth? We need a friend. The family Friend, none other than our wonderful Saviour and Lord, is revealed to us in vv. 9-10. 'I pray for them.' Nowhere in all the creation of God could we find a Friend to compare with Him. Who is this who is engaged thus on our behalf? None less than the divine Son of God; the Son with the Father; His co-equal. Not as High Priest, that has to do with 'the people'; but as the Son He is the Family Friend. Would that I could convey to you all that this means to me. Can your mind take in the infinite delight the Father has in Him? The movings of the Father's heart as He contemplates Him now in His presence? The surpassing worth, beauty, and fragrance of His blessed person to the Father? This is the One who is the family Friend—my Friend!

Could we find a Friend more sympathetic and understanding? He is not One afar off and outside the experiences of our lives. He has trodden the same pathway, and in grace entered into all its circumstances. He knows well its sorrows, suffering, weariness, disappointments, and burdens. Our dearest friends are always limited in the measure of help they can give us, much as they might desire to assist us. He knows no limitations, and is always near to encourage and sustain. He is faithful and His love unchanging; Jesus Christ, the same yesterday, to-day, and for ever.

Could we have One more influential with the Father? 'Ask of Me and I will give Thee,' discloses the Father's mind toward Him. Could we assess, as the Father knows it, the full value of His work for Him, or begin to understand the Father's utter appreciation of His Person and work; then might we begin to understand what an influential Friend we have. His Name is our plea.

Could we have a Friend more acceptable to the Father? Has He not made possible to the Father the full satisfaction of the deepest longings of His heart? He now has sons like His own in whom He finds His joy, and for whom He gave all. And our 'Friend' is the One Who has secured for the Father the realisation of all His love-longings. None more acceptable to the Father than He.

How skilful and powerful His pleadings; 'Them which Thou hast given Me—Thy love gift to Me—they are Thine.' Thus enfolding us in His love, He thrusts us back into the love of the Father. 'Mine—and Thine.' How irresistible!

Further, 'I have been glorified in them.' How this would touch the Father's heart! 'In this very scene, Father, where I have been so dishonoured and cast out; here it is that these whom I am befriending, have honoured Me. They have believed in Me, and have taken Me into their heart, and in this place of My dishonour I have been glorified through them. It is for these I am making request.' Can you conceive pleading more powerful and compelling? What a Friend we have in Jesus! His grace, wisdom, and guidance, are sufficient. We can walk in the dignity of our new relationship, handling its wealth, and discharging our new responsibility, to the glory of God. Will you not avail yourself of His Friendship, and put all in His loving hands? There is unfailing resource in His friendship.

"To Him still closer let me cleave, and all His ways embrace;
Expect His fulness to receive, and grace to answer grace."

"SELECTIVE or . . . PARTIAL RAPTURE" ★ by G. W. B.

The First Resurrection and who will share in it?

A STRANGE notion is being energetically propagated amongst assemblies of the Lord's people, that "sharing in the first resurrection is a privilege possible of forfeiture by the believer." Luke 21. 34-36 is quoted, "watch and pray always that ye may be accounted worthy to escape all these things and to stand before the Son of Man." These things are evidently the "days of vengeance," "distress in the land" of Judea, and "wrath upon this people" (Israel). Those who under the theory are contemplated as sharing in the first resurrection are described as "first-fruits," who, it is asserted, will be removed before the Great Tribulation.

It is a "solemn conviction" of one writer that unless a certain standard of conduct is reached, lives of "consecration" are lived, and the persons can be said to be "looking for Him," not all of them who are Christians "or think themselves such" will attain to the resurrection of which Paul spoke in Phil. 3. 11. It is further stated that Paul felt that he might miss the resurrection. Another writer, commenting on 1 Thess. 4, suggests that the saints referred to as being raised from among the dead are "first-fruits." There is not a scrap of support in this or other Epistles for such an addition to God's Word.

This idea of partial rapture is invariably knit together with the view that the saints in this Church age will pass through Israel's Great Tribulation, although the passages which refer to the Lord's coming for His people contain no such mention. See 1 Cor. 15, and 1 Thess. 4., amongst others.

It also proposes that if a certain unspecified standard of conduct is not attained, outer darkness with weeping and wailing will overtake these unhappy persons. This is a direct attack upon the sovereign electing grace of God, and upon the "salvation which is in Christ Jesus with eternal glory."

A well-known writer actually misuses our Lord's words in Luke 20. 34-35, when He was dealing with a frivolous question about the resurrection raised by Sadducees. They were evil men who rejected the truth of the resurrection altogether, and the question was as to their being accounted worthy to attain that world and the resurrection from among the dead. Clearly wicked men needed repentance towards God and faith toward our Lord Jesus Christ. Only thus would they be **accounted righteous** and fit subjects for the grace of God. This passage has no real bearing upon the question before us, but it is apparently made use of because it contains the words "accounted worthy."

A further misuse of passages occurs which might mislead the unwary. In order to press the mournful possibility of believers missing the first resurrection and therefore of reigning in the Kingdom (which is said to be a staple of Paul's ministry that believers may be disinherited), 1 Cor. 6. 9-10, Gal. 5. 21, and Eph. 5. 5 are quoted. Now all these passages describe the lives of persons who are surely dead in trespasses and sins, and who have never entered God's Kingdom at all. What a travesty to apply them to those who are "heirs of God and joint-heirs with Christ"! "If God be for us who can be against us?" Our blessed Lord saves to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them."

Let us examine the passages which are referred to in support of the theory:—

LUKE 21. 34-36.

The scene is Judea and Jerusalem. Wrath will be "upon this people" (Israel). "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." The events in these "days of vengeance" are stated in the parallel passage, Matt. 24., to be associated with the appearance of false messiahs and prophets, the Jewish Sabbath day, signs in heavenly bodies, and with the Son of Man coming out of heaven in power and great glory to deal with the earth. His title in this connection is Son of Man, Who according to John 5. 27, has authority from the Father as Son of Man to execute judgment. This title is never used in the Epistles and only once in the Acts, where in ch. 7. 56, it refers back to Daniel 7. 13, and the Kingdom of the Heavens. Angels are to accompany Him to the earth in judgment, and from a passage in Rev. 1. 7, we learn that in that final stage "every eye shall see Him." The tribes of the land, the earth, shall mourn, and the disciples then on the earth are to lift up their heads for "their redemption draweth nigh."

Now all these things relate to that stage of the Lord's coming which is concerned with His Kingdom and reign, when His feet shall stand on the Mount of Olives (Zech. 14. 4), that is, after the close of the day of grace, when the day of power comes in, and when He shall subdue all enemies under His feet. The drawing nigh of redemption clearly means the national deliverance of Israel, Daniel's people, who, according to Daniel 12. 1, shall suffer a time of unexampled trouble for the period stated in the chapter, after which "thy people shall be delivered." The "trouble" is the Great Tribulation. The "redemption" spoken of has, of course, no connection with our redemption, "the forgiveness of sins," once for all accomplished through the blood of Christ.

Saints who are justified by God's grace are surely "accounted worthy" to be in His holy presence both now and in the future state, because they are "accounted righteous," justified, cleared of all charge of guilt (Rom. 8.), and thus "made meet to be partakers of the inheritance of the saints in light." They do not, and are never said to "stand before the Son of Man"; they come with Him to the earth, to reign with Him in His Kingdom.

REV. 14. 1-5.

The term "first-fruits" used here is related to 144,000 persons found in company with the Lamb on Mount Zion (Jerusalem), who, according to ch. 7, were a selection, a remnant out of the 12 tribes of Israel, sealed by an angel, upon their foreheads. This was in the midst of the awful judgments narrated in ch. 6, introductory to the great day of the wrath of the Lamb. These judgments were falling upon the earth dwellers, a special class often mentioned in this Book, who were unmoved by the wrath of God.

The Revelation is a book closely associated with the fulfilment of Old Testament prophecies. But the Church is not the subject of these prophecies, nor is it referred to in the Old Testament. First-fruits were mentioned in connection with the barley harvest of the Hebrews, and they were brought the day after the feasts of Passover and of Pentecost.

The last references to Churches was in the third chapter of the Revelation. Chapters 6 to 19 contain no reference to them for the very sound reason that the members of Christ's body, those "who are Christ's at His coming," had already been raptured to His presence. When the seer looked through the door opened in heaven, round the slain and glorified Lamb were found those who had been redeemed to God by His blood out of every kindred, and tongue and people and nation. These were seen also in ch. 1. as loosed from their sins, loved by the Lord Jesus, and made "kings and priests unto God." How suitable that by grace they should be seated on thrones, clothed in white raiment, and have on their heads crowns of gold (ch. 4. 4)!

These, then, were in the glory when upon the earth were seen these "first-fruits" of Israel. They appear to be a foregathering of that great harvest of the ancient people which God will assuredly reap. The language is entirely suited to Israel, because it is to be understood by reference to the Old Testament. In the New Testament we find that the "first-fruits" are Christ in resurrection. Afterwards "they that are Christ's at His coming" (1 Cor. 15. 20 and 23). It is pure imagination to apply the term "first-fruits" to those that are Christ's. It is moreover "adding" to God's Word to do so, and it is to say the least misleading (Rev. 22. 18). The Lord will comfort His own, those that are His, not a special selection out of the elect. "We shall **all be changed**, in a moment."

The following important truths bearing upon the subject should be carefully weighed:—

I.

The raising of "this corruptible" and the change of "this mortal" body form essential parts of "the salvation which is in Christ Jesus with eternal glory," and without them our salvation would not be completed. All connected with this is of grace, whereas this retrograde theory requires that for the redemption of the body or the rapture, human effort, merit or works are necessary. This is frustrating the grace of God, and perverting the Gospel of Christ. Read Paul to the Galatians.

II.

True believers are already in this life placed beyond the reach of death and judgment by the death and resurrection of Christ; they are now justified, seated in heavenly places in Christ Jesus; they worship in the Holiest under their Great High Priest, and are once for all perfected, purged worshippers, sanctified by the offering of the body of Jesus Christ once for all. Their life is hid with Christ in God, they are precious to Christ as His loved co-heirs, heirs of God and joint heirs with Christ. They have an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for them. The Lord is there preparing abodes for them and is coming to bring them thither into the Father's House. Is the present enjoyment of all "spiritual blessings in heavenly places in Christ" to be filched away from the saints, who may fail to reach a degree of sanctity (which the authors of this theory of half-saved persons cannot point to in Holy Scripture), and in its place to face the prospect of "blackness and darkness"? To ask the question is to answer it, and with a forthright denunciation of such a perversion of truth.

III.

The necessary cleansing of the "Church," the Lord's people, from defilement is by the Word of God as applied by the Holy Spirit. He, as the heavenly Bridegroom, will present the Church to Himself, not having spot or wrinkle or any such thing (Eph. 5. 27).

The Apostle shows how true sanctification is effected; "We all, with open (or unveiled) face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit (2 Cor. 3. 18).

IV.

One unfortunate effect of this theory seems almost invariably to be that it induces in the minds of its promoters the self-complacency which arises from the idea that they themselves are in the first rank of Christian living, and that accordingly they will form part of that imaginary class they have created as befitting their case. "The heart is deceitful above all things and desperately wicked." The Apostle strongly deprecates comparing ourselves among ourselves and says this is not wise. "The Lord knoweth them that are His," and all attempts to classify fellow believers, to prejudge others and so forth are a usurpation of the Lord's rights at His Judgment Seat. Then shall every man have that praise of God which is just.

This brief examination will, we believe, show the theory of partial or selective rapture to be utterly erroneous, and that it is based upon a defective appreciation of the perfect work of our God has done for His own glory and for our redemption in the finished work of Christ and all that this implies in bringing many sons to glory. It indicates a failure to distinguish between the Church, Israel and the Nations. One can understand that for a writer who has not been taught to discriminate in this way, it might be difficult to appreciate the height of spiritual blessings in Christ being applied to what are generally called "Christians," that is those nominal persons who have been sprinkled, or simply well-behaved citizens, or non-Jews. The important matter is of course "What is a Christian?"

A right answer to this question will show that those who have exercised faith on our Lord Jesus Christ, who have confessed Him with the mouth and believed on Him with the heart, are saved, and not merely in a "state of salvation," which is the limit reached by the Prayer Book. This means that all the privileges in the spiritual realm set out in the Epistles are the blessed portion of the simplest, youngest and most inexperienced believer in Christ, though their faith is as a grain of mustard seed. Accepted in the Beloved they should grow in grace and in the knowledge of our Lord Jesus Christ. They have a Great High Priest and an Advocate with the Father and He will not fail in keeping "that which I have committed unto Him against that day."

It is interesting also, to note that it is in looking for the Great Tribulation this mirage of so-called first-fruits has loomed into sight, and blurred the horizon with self-occupation and self-gratulation. How much better to be as the Thessalonian saints were, that is looking for the Lord with no intervening event. They were taught to realise that the "times and seasons" the "day of the Lord," the coming "as a thief in the night," the apostasy, the rise of the man of sin, etc., did not really concern them. They would be gathered to their Lord (2 Thess. 2. 1), before these things developed. They knew they had a Deliverer from the wrath to come (1 Thess. 1. 10). They were waiting for the Son from heaven. May we do likewise!

"THE WHOLE DUTY OF MAN" (Eccl. 12. 13).

It was, I think, John Wesley who summed up "the whole duty of man" somewhat as follows: "God undertakes the care of the man who obeys Him. It follows, therefore, that the man who obeys God must never be afraid of anything. It follows also that such a man is left free to love his neighbour as he loves himself."

Love, in this, the Scriptural sense, is the deliberate purpose to forget oneself in the interests of others. This is what the Apostle means when he prays for his readers that the Lord might direct (their) hearts into the love of God, that is, into loving as God loves (2 Thess. 3. 5). To love others as God loves us is then the whole duty of man.

—C. F. Hogg.

CONSOLATION.

All consolation comes from God
 He is the Source and Fountain (Rom. 15. 5).
 His consolation doth abound
 Though trials be like mountains (2 Cor. 1. 5).
 His consolation, too, is strong,
 Upholding and supporting (Heb. 6. 18).
 His consolation must endure,
 For it is everlasting (2 Thess. 2. 16).

—J. McCallum.

OUR HOME BIBLE CLASS

ANOTHER way in which the true Deity of the LORD JESUS CHRIST is shewn is, the unique way in which His Name and Person are linked with GOD the FATHER, in terms of equality in Holy Scripture. Never do we read there of "GOD and" any human name whatever, in the way in which we so often read those familiar words, "Grace to you and peace from GOD our FATHER and the LORD JESUS CHRIST." It is the teaching of Scripture that it is GOD Himself Who is the Fountain and the Giver of every blessing, Jas. 1. 17; Psa. 36. 9; Jer. 2. 13, yet in the opening verses of no less than fifteen books in the New Testament: Rom. 1. 7; 1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3; Eph. 1. 2; Phil. 1. 2; Col. 1. 2; 1 Thess. 1. 1; 2 Thess. 1. 2; 1 Tim. 1. 2; 2 Tim. 1. 2; Tit. 1.4; Philemon 3; 2 John 3; Rev. 1. 4, 5, and cf. also 2 Pet. 1. 2: we find such words, thus acknowledging the LORD JESUS CHRIST to be, equally with GOD the FATHER, the Giver and the Source from Whom these blessings flow. A careful study of all these passages, noting every variation in the wording, will bring home to the heart the unique dignity of the ONE thus associated with GOD the FATHER; and will convince that there is indeed "none other Name under heaven" that could possibly follow that important conjunction "and" in each of these passages; and further, in the whole range of Holy Scripture, never is there any such association of any other name with GOD the FATHER in terms of equality such as this.

Nor indeed are these the only instances of such association in such terms of equality: for in 1 Thess. 3. 11, R.V. we read "Now may our GOD and FATHER Himself, and our LORD JESUS, direct

The Deity of CHRIST shewn in His Unique Association with GOD the FATHER.

by H. E. MARSOM.

our way unto you." Thus recognising the LORD JESUS to be equally with GOD the Sovereign Director of the apostle's life.

Twice have we the statement that the church of the Thessalonians was "in GOD the FATHER and in the LORD JESUS CHRIST." 1 Thess. 1. 1; 2 Thess. 1. 1, a statement in perfect harmony with that in 1 John 2. 24; and with that wondrous "one in Us," in John 17. 21.

Very significantly James introduces himself as "a servant of GOD and of the LORD JESUS CHRIST." Jas. 1. 1. Thus recognising the equal sovereignty of GOD and CHRIST over him. There is no conflict here with the LORD'S Own teaching in Luke 16. 13, that "no servant can serve two masters," for He also truly taught "I and My FATHER are ONE." John 10. 30.

In 2 Peter 1. 2 we learn that a multiplication of "grace and peace" can only be experienced "through the knowledge of GOD, and of JESUS our LORD." As Peter wrote these words was he not remembering the LORD'S Own tremendous claim, "And this is Life Eternal, that they might know Thee the Only True GOD, and JESUS CHRIST Whom Thou hast sent." John 17. 3. What wonderful light is thrown on this in Matt. 11. 27; John 1. 1, 18; 17. 26. Truly such knowledge of GOD and of CHRIST is "The Life which is life indeed." 1 Tim. 6. 19, R.V. In 1 John 1. 3, we learn that the believer's fellowship is mutually "with the FATHER, and with His SON . . . JESUS CHRIST:" for what has He in grace called us unto? 1 Cor. 1. 9.

Whether we read Jude 1 in the A.V. or the R.V. either reading emphasises the same unique association of CHRIST with GOD; but

perhaps nothing more strikingly brings this out more than the LORD'S Own use of the pronouns "We," and "Our," in John 14. 23; 17. 11, and "Us," 17. 21. No mere mortal man dare ever speak of GOD and himself as "we," or "us." Does it not recall the "Us," and "Our" in Gen. 1. 26? Only the ONE spoken of in John 1. 1, 2, 18, has the right to refer to GOD and to Himself in one word thus!

When we come to "The Book of the Revelation of JESUS CHRIST," this unique association of CHRIST with GOD is particularly striking. In 5. 13, the universal ascription of worship from "every creature," is addressed alike to "HIM THAT SITTETH UPON THE THRONE and unto the LAMB." It is the same with the innumerable multitude in 7. 10, who cry, "Salvation to our GOD which sitteth upon the throne, and unto the LAMB." Again in 11. 15 "and there were great voices in heaven, saying, the kingdoms of this world are become the Kingdoms of our LORD, and of His CHRIST; and He shall reign for ever and ever." Later in 21. 22, the apostle saw no temple in the holy Jerusalem: "for the LORD

GOD ALMIGHTY and the LAMB are the Temple of it;" and in the next verse we read, "for the glory of GOD did lighten it, and the LAMB is the light thereof." Then how significant it is that twice in the last chapter of the Book, we have as a triumphant climax, "The throne of GOD and of the LAMB." 22. 1, 3. Could there possibly be any higher expression of this unique association of CHRIST with GOD the FATHER: the very throne of GOD Himself is equally the throne of the LAMB!

Two things are exceedingly solemn, this rebellious world is united in its enmity equally "against JEHOVAH, and against His CHRIST." Psa. 2. 2; Acts 4. 26; and at long last this world, that rejected the CHRIST of GOD, shall recognise His unique association and equality with GOD as they cry to the mountains and rocks, "Fall on us, and hide us from the face of HIM THAT SITTETH ON THE THRONE, and from the wrath of the LAMB." Rev. 6. 16. One thing is absolutely certain, every knee shall bow, and every tongue "confess that JESUS CHRIST is LORD, to the glory of GOD the Father." Phil. 2. 9-11.

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

June 8—Tylefield Hall, Glasgow	£2	0	0
" 16—Elim Hall, Kilmarnock	2	0	0
" 18—B.M., Sarnia	2	1	9
	£6	1	9

June 10—Kaitangata A., N.Z.	£20	0	0
" 20—Calderbank Assembly	4	3	9
" 23—Anon., Hebburn	0	5	0
	£133	0	6

For Needy Saints and Air-Raid Relief operated in fellowship with local Elder Brethren in affected areas.

May 23—F.H.R., per "Echoes"	£0	7	9
" 23—Detroit Assembly	29	13	1
" 23—Detroit Assembly	9	0	9
" 23—A.E.R., R.-on-Wye	50	0	0
" 23—A.H., Bermuda	0	10	0
" 23—N.Z. Treasury	3	0	0
" 23—Miss K.W., Aust.	3	18	0
" 23—T.G.S., Waltham C.	4	0	0
June 5—J.N., Coalhurst	0	8	6
" 5—J.N., Coalhurst	0	9	0
" 8—Hebron Hall, S. Shields	5	0	0
" 8—H.M.B., Hollywood	1	2	2
" 10—D.McC., Haddonfield	1	2	6

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

May 23—D.C.	£1	0	0
" 29—Brother and Sister, Ork.	8	0	0
June 5—J.N., Coalhurst	0	17	4
" 5—J.N., Coalhurst	0	17	10
" 8—Fellow-lab., Saltcoats	1	0	0
" 8—J.B.	0	12	0
" 10—J.P., Lindsay, Ont.	3	7	2
" 18—J.B.	0	12	0
" 20—Matt. 25. 40	3	0	0
	£19	6	4

Office Expenses in postage, bank charges, stationery, etc.

June 18—D.H.	£0	5	10
--------------	----	---	----

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.

Editor's Note.—The following question has arisen in various quarters during these days. Some years ago the question was put to accredited brethren, and we append the answers of Mr. H. St. John and the late Mr. Wm. Hoste.

Question A.—Is it scriptural for small companies of believers, isolated from assemblies, to meet together on the first day of the week to remember the Lord?

Answer A.—When a brother affirms that we have "no Scriptural authority" for anything, he means one of two things:

(a) Merely that such a thing is not referred to in the New Testament, like—A Sunday School; A special Morning Meeting; A Sunday night Gospel Service, etc. These do not need a direct word—the Spirit has evidently led God's people to carry them out.

(b) That the thing is anti-scriptural, viz., either opposed to some direct word or else a denial of some spiritual principle.

Now we have no such term as an "Established Assembly" in the Word, but plainly the New Testament shows how Paul built up and the Lord maintained such.

The point raised does not deal with an assembly, but an occasional breaking of bread "service"—the New Testament has both:

(a) The social Breaking of Bread taken at the close of the ordinary evening meal (1 Cor. 40., Luke 22., etc.). At Corinth there were abuses, but the Apostle does not say they were wrong in so doing.

(b) The official "Church Breaking of Bread" at Troas, etc.

Now I have never had any difficulty at all as to breaking bread on a long voyage with a group of consistent Christians, or with a company of saints at the close of a meal. If one objects to this, they should be ready with some definite Scriptural reason for not doing so. If none on either side can be found the matter must be left as one of individual judgment. Some will always feel that a temporary Breaking of Bread is not official enough for them, others, less tied to ceremonial, will be most happy.

We have to remember that the church in the house must often have been quite a temporary thing in New Testament times. Removal due to persecution or ordinary circumstances would be a common experience.

Mercifully, saints will do whatever they feel is the Lord's mind for them. I think the Lord's request must be paramount "This do" and if there is no settled church in the district I should not wait perhaps years for its institution, since all agree that He said nothing about church order as being connected with its celebration.

—H. St. John.

As far as I have received light on the question, I believe that the Lord's Supper was primarily intended as a collective church act; but the words 'as often as ye do it' seem to give a certain extension to the observance. Thus in some assemblies there is a breaking of bread in the evening for those unable to be present in the morning, and I cannot see that this (though we have no instance actually in the Scripture) is out of harmony with the intention of the Lord. Can we divorce from the Lord's Supper such words as "Where two or three are gathered together in My name, there am I in the midst of them"? We may infer that this can only refer to a church gathering, but it does not say so. Personally I feel liberty under circumstances such as you indicate to gather with a few of the Lord's people meeting at a place for a holiday, and break bread together, when there is no assembly of course. I remember on July 16th, 1916, breaking bread with Dan Crawford on a native path in the wilds of Central Africa, and there remembering our Lord in the breaking of bread. We were on trek far away from civilization of any sort. I know that the fact that one does a thing does not make it right, but it seems to me there is a great danger of trying to be wise above that which is written. "Let every man be fully persuaded in his own mind."

—W. Hoste.

Question B.—Please explain the expression in Heb. 10. 20, 'through the veil, that is to say His flesh.' Is it right to speak of the rent veil here?

Answer B.—The veil of the tabernacle, and that of the temple, each set forth the body of the Lord Jesus, and the rending of this latter veil historically when Christ died was significant of the rending of the veil of His flesh. The rending of that veil opened up the way into the presence of God, though not everyone has right of entrance thither: only those who by faith have been cleansed by the blood that was shed when the veil of His flesh was rent, are entitled to draw near.

However, it should be observed that the writer to the Hebrews never has the temple in mind, but always the tabernacle in the wilderness, and that this verse, under consideration, does not state that the veil of the tabernacle was rent. It states (a) we have the right to enter by virtue of the blood of Christ. (b) The Lord Jesus inaugurated that right and opened up the way through the veil, that is to say His flesh—His humanity. In fine, He became man in order to bring man to God. But the accomplishment of that purpose demanded not merely incarnation but death—it demands both the veil and the blood.

E.W.R.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).
CRAIGELLACHIE.—Annual Conference, July 22nd, at 10.30 a.m. Communications to E. A. Grant, Standfast Works, Craigellachie.

INVERURIE.—Annual Conference, Aug. 12th, at 1.30 p.m. Communications to R. Donald, Station House, Meikle Wartle.

SCOTLAND.—REPORTS.

ROTHERSAY.—Bible Readings, May 11th-16th, well attended and ministry most helpful by Messrs. W. W. Fereday and H. St. John. A time of real uplift and happy fellowship.

MID-SCOTLAND TENT.—Large gathering at opening conference at Maddiston on 23rd May. G. Murray, R. Cumming, R. Scott, D. Walker (Evangelist) ministered the Word.

LANARKSHIRE TENTS.—Encouraging opening in No. 1 Tent at Burnside, on May 30th. J. McCalman, G. H. German, D. Walker, J. A. Ireland ministered. Meetings being well attended with interest. Second pitch will be at Baillieston, opening Sunday, July 26th, and conference on Saturday, Aug. 1st, at 4 p.m. Speakers, R. W. McKechnie, W. McAlonan, G. H. German (Evangelist). No. 2 Tent at Allanton, with opening conference June 6th. Ministry by J. Currie, D. Shaw, G. H. German, W. McAlonan (Evangelist). Meetings give encouragement.

AYRSHIRE TENT.—F. Whitmore is finding some encouragement at Bridgend, Kilwinning, to which locality tent has been moved.

EDINBURGH and DISTRICT.—Alexander Philip has taken up the summer work by visiting the villages around, commencing at Kirknewton on 31st May.

RENFREWSHIRE ASSEMBLIES.—Arrangements made for special Gospel meetings from 31st May till 25th Sept. for varying periods at each of following places, Barrhead, Lochwinnoch, Linwood, Paisley, Howwood, Renfrew, Gourrock, Greenock, Kilbrachan, Elderslie, Bridge-of-Weir. T. Richardson will conduct the services in open-air or inside according to weather.

GEO. BOND is at Macduff with Bible Coach, and would value prayer for house-to-house visitation.

J. PETRIE gave help in Irvine and Glasgow assemblies in June.

L. T. TOMS had encouraging meetings with children at Burnfoothill. Adults difficult.

J. MCKENNA, Glasgow, has had some encouragement distributing gospel literature and testaments among R.A.F. personnel. One man and his wife saved through reading the scriptures.

WM. SCOTT is finding much opportunity among H.M. Forces in Wigtownshire. There is a ready request by the men for Service Testaments and gospel literature is carefully read.

WM. COCHRANE had interesting contacts among units in Ayrshire where officers arranged for special services. Testaments thankfully accepted by the men.

A. MCGREGOR and **J. LEES** continue to follow up work among Polish regiments and find some encouragement.

ENGLAND.—FORTHCOMING (D.V.).
ACTON.—Berrymead Hall, Y.P., July 4th, at 4 and 6 p.m. T. Smith, J. B. Watson.

NEW MALDEN.—Mount Pleasant Gospel Hall, July 4th, at 4 and 6 p.m. W. G. Hales, E. W. Rogers.

WALLINGTON.—Ross Road Hall, Y.P. Rally, July 11th, at 6.30 p.m. G. C. D. Howley.

LYGHEE.—July 18th. J. Scroggie, F. A. Tatford.

SYDENHAM.—Mayow Road Hall, Y.P., July 18th, at 6.30 p.m. S. Garrett.

WYLAM.—Y.P., August 3rd, at 2 and 6 p.m. Messrs. Hagan and Harding.

LINCOLN.—Canwick Road Hall, August 3rd. H. King, F. Duffin, J. Hamilton.

YEOVIL.—September 2nd and 3rd. Particulars, W. H. Higgins, 37 Roping Rd., Yeovil.

ENGLAND.—REPORTS.

CARLISLE.—Hebron Hall. Walter Ainslie conducted three weeks' Young People's Services from April 13th. A most helpful time with promise of fruitfulness among the children and their parents.

WALLINGTON.—H. P. Barker gave appreciated series of addresses during June.

WANDSWORTH.—J. C. W. Price and F. A. Tatford ministered acceptably at Victoria Hall on May 16th.

GUILDFORD.—W. W. Allen and E. Barker gave practical ministry on May 25th.

CHESHAM.—E. S. Curzon and F. A. Tatford gave appreciated help on May 25th.

WALLINGTON.—Splendid Y.P. Conference on June 13th, when D. W. Brealey and H. F. Wildish spoke.

NOTTINGHAM.—Clumber Hall, good numbers attended special meetings by Mark Kagan, June 6th-11th.

HORNCASTLE.—Refreshing and helpful ministry enjoyed by good numbers on May 25th.

WEYMOUTH.—Encouraging 16 days at Ebenezer Hall by S. S. Munro. Large gatherings and souls saved.

J. McALPINE and **H. GERMAN** had 6 weeks' gospel campaign in Manchester with blessing.

J. McALPINE ministered the Word during June in London at Clapton, Crouch End, Walthamstow, Loughton and Burnt Oak.

COUNTIES EVANGELISTIC WORK.—Prayer is asked for the following brethren now working in the villages. E. M. Warnock in Bedfordshire; H. W. O. Atkins in Buckinghamshire; S. K. Glen in Essex; R. Hadaway, Essex So.-West; J. L. Anderson, Herts.; A. E. Brotherton, Norfolk; H. Elphick, Surrey; J. H. Hughes, Sussex, E.; G. Gaunt, Sussex, West.

IRELAND.—REPORTS.

D. WYLIE had helpful meetings in Central Hall, Bangor.

J. FINEGAN and **R. LEATHEM** having encouraging tent meetings at Eden, Co. Derry.

E. HILL found some opposition in Cavan. Now near Fintona.

S. GILPIN finding much acceptance among H.M. Forces in Co. Armagh. Literature and testaments gladly taken.

W. BUNTING had encouraging start in tent near Newtownbreda.

A. COOK with gospel effort at Castle-robin, near Stoneyford.

J. STEWART saw some baptised and added at Sion Mills. Also some added at Omagh and Strabane.

D. CRAIG and **M. BENTLEY** at Ban-bridge.

W. JOHNSTON in tent near Newton-hamilton.

F. KNOX in gospel* effort in centre of Belfast. Tent pitched in High Street.

H. BAILIE and **F. BINGHAM** at Dun-acloney.

J. HEWETT and **F. POOTS** finished at Lurgan.

S. LEWIS and **R. PEACOCK** commencing in tent at Killaghy.

F. ENGLISH and **J. BARR** in tent at Hillsboro'.

W. KNOX has pitched tent near Island Magee.

J. GLANCY had good believers' meetings at Newcastle, Down, now at Ardmore.

MAGHERAPELT believers meeting was good and helpful. Messrs. Kells, Wallace, Stewart, McCracken and others ministered.

STRABANE, meeting packed, helpful ministry by Messrs. Rodgers, Beattie, Stewart, Wallace, Abernethy and others.

WORLD FIELD.

LIFE OF MR. HANDLEY BIRD. It has been considered fitting that a biography of our late esteemed brother should be published, and Mr. A. C. Rose, of India, has undertaken to write this if sufficient data can be obtained. Miss Bird and Mr. W. C. Irvine, Editor of "The Indian Christian," hope to co-operate, and readers of this magazine are asked to assist by sending an account of any incidents, etc., that would be useful in compiling a Life or Biography of our brother. Such useful data should be sent to the office of this magazine or direct to Mr. W. C. Irvine, Editor of "The Indian Christian," Belgaum, India.

JAMAICA.—**W. J. Paterson** had two weeks' in the gospel at Maranatha Hall, Kingston; hall overcrowded. Many profess to be saved.

PORTUGAL.—**E. H. Barker** reports: Great blessing in the gospel continues in many places in the north. At Conference at Foz do Douro, 38 were baptised. Ministry by Sres. Sobral (released from prison) and Aparicio. Much blessing attended yearly Conference at Alumiara and following week 20 were baptised, most of them from Espinho. The work at Braga, the ecclesiastical centre of Portugal, continues, and some have confessed the Lord. Opposition from R.C.'s is violent.

INDIA.—**Mr. Hearn** writes, under March 20th, "It is a joy to tell you of blessing to souls of late. Twelve believers were baptised ten days ago, two others have

professed to find peace and joy in the knowledge of sins forgiven and have asked for baptism, while three others have renounced heathenism and are attending the meetings, professing to be true seekers."

ADDRESSES, ETC.

THORPE, NORWICH.—Correspondence for meeting in Laundry Lane, Thorpe, Norwich, to A. C. Wilham, 102 South Hill Road.

HURLFORD.—Masonic Hall Assembly. Correspondence should now be addressed to Mr. Albert Nix, Mauchline Road, Hurlford.

INVERALLOCHY and FRASERBURGH—Members of H.M. Forces in this district will find christian hospitality with Mr. W. Robinson, 81, King Edward St., Fraserburgh.

"WITH CHRIST."

Mrs. ANDERSON, Edinburgh, widow of David Anderson, on May 23rd, aged 77 years. A devoted sister for 53 years in Edinburgh Assemblies.

JOHN SHANKS, Greengairs, on May 25th, aged 67 years. Saved for 26 years, will be missed by many.

JOHN ALLAN, Airdrie, on May 5th. Formerly in Coatbridge, but last 13 years in Airdrie. A consistent brother who endured suffering.

Mrs. L. RICHARDS, Nottingham, on June 7th, aged 67 years. Associated with Clumber Hall Assembly most of her life. A loyal sister who was much esteemed.

Mrs. McCARTNEY, Port Bannatyne, after a long infirmity fell asleep in Jesus on April 21st. Saved in early life, she was associated with Blantyre and Shettleston Assemblies, but since 1932 in West End Assembly, Rothesay. Although unable to attend meetings for years, she maintained an active interest in the Lord's Work and Workers until her home-call.

Mrs. BROOMFIELD, Cardiff, wife of C. Broomfield, went to be with Christ on January 31st, aged 82 years. Saved in Bristol over 60 years ago, and in fellowship at Cardiff Assemblies for over 40 years.

Mrs. LIPPE, Kilmarnock, on May 30th, aged 80 years. Saved in Ayr in youth, but in fellowship at Kilmarnock for last 28 years. For many years an invalid.

Mrs. BRIGGS, Toronto, on April 23rd, aged 85 years. Saved over 50 years ago in Ireland under preaching of John Ferguson. In fellowship at Brock Ave. Assembly, Toronto. A godly and consistent sister.

Mrs. STUART, Craigellachie, aged 88 years. Long connected with Aberlour Assembly.

Mrs. HOUSTON, Los Angeles, on May 13th, aged 75 years. In fellowship at Goodyear Gospel Hall since formation of assembly. Esteemed and loved by all who knew her.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—
CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.
U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.
AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.
 " **W. Wieland**, Freelagous Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland
NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.
 " —**F. Lawson**, Otago Bible House, 212 George Street, Dunedin.

FEARLESS PREACHING

by THE EDITOR.



THAN John Bunyan no writer has had a nobler conception of the province and manner of the preacher. His description should be engraved on the mind of every one who assays to serve God in the gospel in a public way. "Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head." The pregnant phrase of the New Testament for such a person is "an ambassador for Christ," one upon whom has devolved the responsibility of declaring the whole counsel of God.

THE preacher, says quaint George Herbert, is "the deputy of Christ for the reducing of man to the obedience of God." Aught short of that end is less than the New Testament ideal, and the servant of Christ who substitutes any other objective degrades his office. Despite the fact that there never was a time when men were in more desperate need of the Christian message, it is too painfully patent not to be noticed that the pulpit has, in our day, lost its power to attract. True it is that the gospel can never be popular in the most intimate sense of the term, yet history bears witness to the assertion that there are occasions when men and women are compelled to hearken to the preacher. At times entire nations have been convulsed by the spirit of an awakening, and men of God have been raised up to proclaim the word with unflinching honesty and unhesitating authority.

FORGETTING for the moment the natural antipathy in man to the gospel, it may be a salutary exercise to enquire of ourselves why attendances at preachings are to be deplored. The charge is one against not only the unconverted, but also the professing Christian. Is the reason that the messages lack that moral virility which always characterises good preaching? Read the recorded utterances of the New Testament evangelists, and compare their strength with the lifeless discourses of our generation. The quality of outspokenness has, to a large measure, disappeared, while the striving after eloquence has robbed the preacher's message of that devastatingness which is inherent in any deliverance invested with spiritual power. The aggressive character of past generations of preachers has, in many cases, been lost in the compromise affected with the world. Argument and apology have succeeded to the place once occupied by the denunciation of evil and the pronouncement of divine wrath.

JOURNALISM and dramatic art have triumphed where preaching has failed. Men write and act with a passion for their vocation, and impress the public with a sense of earnestness. Preachers, whose province is the realm of divine truth, often treat their subject-matter with much less respect. How crushing was the reply of David Garrick, the famous actor, to the Bishop of London, who could not account for the success of the theatrical performance while churches were half-empty, "We treat things that are unreal as if they were real; you treat things that are real as if they were unreal!"

GOOD preaching always leads to action. It never leaves the hearer in a quiescent mood. It disturbs and rouses. It provokes questions and sets in motion forces that must either be suppressed, or, when

heeded, be permitted to exert sovereign sway over the life. God-honoured evangelists of recent past generations were incisive in their language, almost to bluntness. They did not traffic in pleasant platitudes devoid of dynamic. Apostolic preaching made men cry out, "Men and brethren, what shall we do?" Such preaching often placed the preacher in jeopardy of his life, because his words cut the hearers to the heart. Stephen provoked so much opposition that he sealed his testimony with precious martyr-blood. Peter and John found themselves confined within prison walls for the fearless declaration of truths that had become to them dearer than their own lives. Paul felt the persecutor's cruel lash more than once, because he could not forbear to witness for his Master. Who among us to-day are fearless enough to preach until those in authority tremble at the thought of righteousness?

FEARLESS preaching is based upon a competent knowledge of the Bible. Hazy apprehension of divine revelation usually hides itself behind cheaply acquired rhetorical devices, or masquerades in the guise of a shallow philosophy of life. Yet rugged grandeur is much to be preferred to the suave indefiniteness of the preacher who has no message from God. Passion burns in the soul and pours through the lips of a man, who, like Isaiah, has had a vision of the majesty and glory and holiness of God, and who lives perpetually in the enjoyment of the experience of forgiveness. This is true both in the province of the evangelist who denounces sin but shows the remedy, and also in the province of the teacher of Christian ethic as he unmasks inconsistency and disloyalty to God. How few have the courage to be outspoken when there is departure among Christians from the path of separation taught in the New Testament epistles! How few, too, there seem to be in these days among the assemblies with which we are associated who have unhesitating fearlessness to challenge the compromising situations which have developed through carelessness with regard to divine principles tenaciously maintained by our fathers! Who to-day lifts his voice against the tendency to court the fellowship of a clerical caste once abhorred by "the chief men among the brethren," or to denounce the hand-and-glove attachment between some "scripturally-gathered" assemblies and systems that acknowledge no New Testament discipline? Who is there who warns our young people against the insidious disregard for assembly principles known to exist in otherwise commendable organisations like The Crusaders, The Campaigners, The Boys' Brigade.

FORTHRIGHT preaching is not without its difficulties. What stern denunciations poured from the lips of the Minor Prophets! Many, like Hosea, learned their language in the bitter experience of domestic trial. Their words burned because their spirits were moved. Long forbearing converted Jeremiah into a preacher, the momentum of whose righteous indignation sent a shaking through an entire people. To such men silence would have been criminal. Scarcely a prophet of the Old Testament but furnishes some salutary lesson on the value of outspokenness when a people that professes faith in God has grievously wronged His name and has violated its covenanted allegiance to His cause.

IF preaching is the expression of "truth mediated through personality," then well may we pray for that type of personality which earned for John Knox, the Scottish Reformer, the praise of the Regent Douglas, "Here lieth one who never feared the face of man." When the Lord gives the word, those proclaiming it are a mighty host, and like the early disciples every witness should "preach the word" "with great boldness." God cannot offer the world a better message. We cannot improve on it. What we need is more confidence, deeper conviction and more fearless outspokenness.

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

HEZEKIAH.

WITH relief one turns from the sad records of Ahaz and Manasseh to that of the great and good king who reigned during the interval between them. It is claimed for Hezekiah that "after him was none like him among all the kings of Judah, nor any that were before him; for he clave to the Lord and departed not from following Him, but kept His commandments" (2 Kings 18. 5, 6). Also that "in every work that he began, in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered" (2 Chron. 31. 21). Moreover, it is stated that when he died, "they buried him in the chiefest of the sepulchres of the sons of David, and all Judah . . . did him honour at his death" (2 Chron. 32. 33). These tributes were no more than his due; and the Holy Spirit has shown His approval in another way, by dealing with his reign at much greater length than is the case with any other king of Judah. Not only have we three chapters in 2nd Kings and four in 2nd Chronicles concerning it, but four in Isaiah as well.

When Hezekiah came to the throne the condition of things in Judah was worse than it had ever previously been. Ahaz had subjected himself and his people to the overlordship of the Assyrian king (2 Kings 16. 7, 8); and after introducing various innovations in the Temple, had at length closed its doors, and set up idolatrous altars "in every corner of Jerusalem" (2 Kings 16. 10-17; 2 Chron. 28. 24). It was a

DIFFICULT STATE OF AFFAIRS

for his young successor to deal with, but Hezekiah acted promptly and with wisdom. In the first month of the first year of his reign he "opened the doors of the house of the Lord and repaired them" (2 Chron. 29. 3), at the same time commanding the priests and Levites to sanctify themselves, so that they might cleanse the Holy Place and restore the worship of the Lord. The Levites responded heartily, as they had done on other occasions of crisis (Exod. 32. 26; 2 Chron. 11. 13); and we read (2 Chron. 29. 34) that they showed more zeal than the priests, whose leader Urijah had himself been implicated in the idolatrous innovations of 2 Kings 16. 10-16. By their aid the Temple services were soon set going again.

But quickly though they wrought, the set time for that year's Passover arrived before matters were sufficiently advanced for its observance. So the king, who seems to have read the Law of the Lord to some profit, suggested that the nation as a whole should take advantage of the provision made in Numbers 9. 10, 11 for an individual Israelite, who through uncleanness or other cause was unable to keep the feast at its due time, and was permitted to do so a month later. This arrangement was acceptable to all, and based as it was on God's own Word, stands in marked contrast with the alterations introduced by his father Ahaz, which were not so; and in even sharper contrast with Jeroboam's arrangement to hold a feast in the eighth month, an ordinance which, we are told, "he had devised of his own heart" (1 Kings 12. 32, 33).

An interesting feature of Hezekiah's character is seen in the steps he took (2 Chron. 30. 1) to publish this Passover, and indeed in connection with the earlier sacrifices of chapter 29. He appears to have had in large measure that delightful combination of zeal to keep all God's commandments and a heart to take in all God's people. For in ch. 29. 24 he had commanded that the burnt-offering and the sin-offering should be offered "FOR ALL ISRAEL"; and now

in ch. 30. 1 he sends his letters of invitation to the feast "TO ALL ISRAEL AND JUDAH." Yet it was to no "occasional fellowship" that he invited his brethren of Ephraim, as the text of his letters given in verses 6-9 will show. See especially verse 8, "Be ye not stiffnecked, . . . yield yourselves unto the Lord, and enter into His sanctuary, . . . and serve the Lord your God." And on the other hand it was in no Pharisaic spirit that he wrote, as may be seen by comparing with them the closely similar words he had used in his confession on behalf of Judah and himself in chapter 29. 6-9.

The king's invitations met with a mixed reception. By the majority of those left at that time in the Northern kingdom his messengers were mocked and scorned; but in verse 11 we read that "divers of Asher and Manasseh and Zebulun humbled themselves and came to Jerusalem," while from verse 18 we learn that some of Issachar and even of the proud tribe of Ephraim were also present when the feast came on. So far as Judah was concerned,

THEY WERE "OF ONE HEART"

to do as the king commanded; and since verse 11 in which this is stated ends with the expression "by the word of the Lord," we may take it that there was prophetic confirmation, doubtless through Isaiah, of what Hezekiah had planned to do.

Among those who came of the northern tribes, many were not ceremonially cleansed in time for the feast, and Hezekiah's prayer for such well expresses what their position was. He asked the Lord to "pardon every one that prepareth his heart to seek God . . . though he be not cleansed according to the purification of the Sanctuary." They had the desire to be right, but lacked time to accomplish what was required. But there was one act of cleansing that the congregation which had gathered could do and did do, ere the feast began. They went around the city, and having dragged from their "corners" (ch. 28. 24) the altars that Ahaz and others had set up, they cast them into the brook Kidron (ch. 30. 14).

So much did the assembly enjoy their seven days together that they decided to have seven days more of it; and their testimony at the end was that "since the time of Solomon . . . there was not the like in Jerusalem" (verse 26).

ADOPTION



by C. F. HOGG.

IN English usage adoption is the bringing of one into a family who was not born into it. It is somewhat puzzling, therefore, to find the word used in the New Testament (it does not occur in the Old Testament) of persons who are already children of God. How, we ask, if a person is born into God's family, can he also be adopted into it? The problem is complicated for the reader of the A.V. by the misleading rendering in Eph. 1. 5, "adoption as children." We may seek a solution by considering each place of the occurrence of the word in the New Testament. First, however, we must notice that the Greek word represented by "adoption" is *huiothesia*, which is a compound of the two words, "son" and "a placing," meaning, therefore, not the putting into the place of a child but the putting into the place of a son.

In Rom. 9. 4 the Apostle, speaking of the Israelites, says "whose is the adoption." This statement is to be understood in the light of the many passages in the Old Testament in which it is declared that of all the nations of the earth Israel was that which God chose for His own to make them "a people near unto Him" (Psa. 148. 14, cf. Deut. 4. 7). This was expressed in a figure in His message to Pharaoh. "Israel is

my Son" (Exod. 4. 22, cf. Hos. 11. 1). Israel was thus given a unique place with unique privileges, and upon Israel, in consequence, unique responsibilities were imposed.

In his letter to the Galatians Paul reasons from the Scriptures that the Promise is superior to the Law, and in its fulfilment abrogates the Law, the purpose of which was temporary; which purpose was accomplished when Christ came. So, also, the Christian position is superior to that of the Jew as is the position of the son who has reached maturity to that of the minor and that of the slave in his father's household. In order that those who were in the child and slave state under the Law might be redeemed therefrom, in the fulness of time God sent forth His Son that all who accept Him should have the status of sons. In Gal. 4. 5, therefore, the idea of dignity attaches to the word adoption, a dignity manifest by the contrast drawn between the servile and infantile state of Israel under the Law.

Writing to the Ephesians Paul assured them that their standing in Christ was no afterthought of God, but an element in His eternal purpose, whereby we were foreordained to a state of holiness in which we should be fit to be in His presence. That consummation to His dealings for us, by the death of His Son, and in us, by His Spirit, is described as our "adoption as sons," which will be realised in due time as "the redemption of God's own possession" (Eph. 1. 4-13).

In an earlier letter, that to the Romans (8. 15, 23) we learn that what we have received is not "the adoption" itself, that is, the place that is the right of the sons, but "the spirit of adoption, whereby we cry, Abba, Father." And because we "have the first fruits of the Spirit," that is, the indwelling Spirit as first fruits of all that has been secured to us by Christ, we are "waiting for our adoption (that is to say) the redemption of our body" (v. 23).

Thus our minds are carried on to that moment when "the trumpet shall sound, and the dead shall be raised incorruptible, and we 'that are alive' shall be changed," when "the Saviour, the Lord Jesus Christ . . . shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (1 Cor. 15. 52, Phil. 3. 20, 21). Thus will be fulfilled the purpose of God for those whom He has redeemed, that they should be "conformed to the image of His Son," and for His Son that He should be "the Firstborn among many brethren" (Rom. 8. 29). Then they shall have the place of sons, they "shall shine forth as the sun in the kingdom of their Father" (Matt. 13. 43).

Although the Apostle John does not in any place speak of believers as sons of God (Rev. 21. 7 is an exception more apparent than real), and does not use the word adoption at all, he expresses the same thought in another way. "Behold what manner of love the Father hath bestowed upon us that we should be called children of God" (1 John 3. 1). And not called merely, for he adds, "and such we are." Nevertheless what we are to be is not yet made manifest. The world that could not recognise the Light because of its blindness, is no more able to recognise the "sons of light" (1 Thess. 5. 5). The day of His manifestation will be the day of ours, for, "when Christ, Who is our life, shall be manifested, then shall ye also be manifested with Him in glory" (Col. 3. 4). "We shall be like Him," says John, "for we shall see Him as He is": in Paul's words, we shall be "conformed to the image of His Son." Then we shall have our adoption, we shall be seen in the place that belongs to the sons. And for this not only do we wait, the creation also "waiteth for the revealing of the sons of God" (Rom. 8. 19). Adoption, therefore, is that state into which we shall be ushered at "the redemption of our body." In this "hope were we saved. But," continues the Apostle, "hope that is seen is not hope, for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it" (Rom. 8. 24, 25).

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 3 (continued), verses 10-17.

Introductory.

This passage brings before us the builders and the temple, as descriptive of those engaged in the formation of an assembly, and one aspect of the assembly itself. The solemn responsibility for the character of the work put in is brought home to all who engage in it, in view of the Judgment-Seat of Christ hereafter. A warning is given as to the danger of marring the temple, considering its holy character as such.

Verse 10.

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation;—the grace refers to that bestowed for the special work of founding an assembly, rather than to that granted for the Apostle's service in general.

Architekton (whence Eng. architect) denotes not a designer but a principal artificer. The word "wise" (a hint against his critics at Corinth) signifies skilful, the qualification requisite for laying a sure foundation. Paul does not use the term as if he were a master workman overseeing others, but as one himself engaged in the initial work, having received the plans from his Master. The same plans are for every God-sent pioneer missionary.

The mention of "another" does not refer to Apollos alone, but to any teacher who followed the Apostle's labours.

Verse 11.

For other foundation can no man lay than that which is laid, which is Jesus Christ.—stress is on "foundation." Considering the Apostle's work, all question of another foundation was ruled out, just as there was only one true Gospel (Gal. 1. 6, 7); "than that which is laid" suggests the site as being chosen by God, under the direction of the Holy Spirit, and the laying of the foundation as being primarily God's operation. The foundation stone is His absolutely, and of His placing. There are various builders but the ground is His appointing, and the foundation is His.

The one foundation for each church is "Jesus Christ," the Person, the historical Christ, the One who "came forth from the Father," became man, was despised and rejected, and by His expiatory death and His burial, resurrection and ascension, is the Saviour of men. That, in the order of His goings, is the significance of the order of the titles, as contrasted with "Christ Jesus." The fundamental truths as thus to some extent enumerated, are not the foundation, but centre in, and are inseparable from Him as the foundation. In Eph. 2. 20 "the foundation of the apostles and prophets" means the foundation laid by the apostles and prophets; they were not themselves the foundation.

Verse 12.

But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;—speaking generally the different superstructures represent a variety of character in what is ministered by way of teaching by the builders on the foundation. Their ministry adds to the building either what is valuable in the Divine estimate or what is

worthless. Now the doctrines of the Christian faith, centreing as they do in Christ, serve to form the character of those who constitute an assembly, so as to produce conformity to Christ. The teacher who rightly handles the word of truth will produce this effect in edifying them by his ministry. The value of that kind of teaching is represented under the figures of gold, silver, precious stones. The gold would seem to set forth the character and moral attributes of the Godhead, the fulness of which dwells in Christ (cf. Exod. 25. 11, 17-20, etc.). The silver, the redemption wrought by God in and through Christ; the precious stones, those truths which set forth the excellencies of the Person and character of Christ. See Rev. 4. 3; 21. 11, where the word "light" is really "light-giver."

Intimations regarding the "wood, hay, stubble" had been already given in the Epistle, in reference to "persuasive words of man's wisdom," "the wisdom of men," "the words which man's wisdom teacheth," such things as are specified, e.g., in 1 Tim. 1. 6; 7; 4. 6, 7; 6. 4, 20. The metaphors connote anything subversive of the truth whether doctrinal or otherwise. Carnal and worldly ways and methods tend to detract from the power of the Word of God in the heart.

While doctrine moulds character the metaphors can scarcely be taken as signifying believers themselves to whom doctrines are ministered; for that which corresponds to the wood, hay and stubble will be burnt up at the Judgment-Seat of Christ, and no such fate awaits any child of God. The point of the passage is the marring of the assembly by anyone who introduces material in incongruity with the foundation and anything contrary to the mind of God. There may be a reference to false profession on the part of one presuming to be a teacher.

ONLY ONE LIFE.

Two little lines I heard one day
As I plodded on in my usual way;
And they rang in my ears again and again,
Repeating in solemn, sweet refrain:
"Only one life, 'twill soon be past;
Only what's done for God will last."

"Only one life?" yes, only one;
Soon will its fleeting hours be done;
Am I living this life for self alone?
At the Judgment Seat shall the truth be known.
"Only one life, 'twill soon be past;
Only what's done for God will last."

"Only one life"—a few brief years—
Each with its burden of hopes and fears;
Each with its record of good and ill,
As I please myself, or obey His will.
"Only one life, 'twill soon be past;
Only what's done for God will last."

Give me, Father, a purpose deep
In joy or sorrow Thy trust to keep;
And so, through trouble, and care, and strife,
To glorify Thee in my daily life.
"Only one life, 'twill soon be past;
Only what's done for God will last."

A Present Day Need in our Assemblies ★

"OBSERVER,"
S. Africa.

THROUGH observation and experience in different countries, I have noted that in most Assemblies one finds there exists a class of young men and women, aged between 17 and 27, who attend the meetings, and, in many instances, are in fellowship. Often one finds upon investigation that these young people came to a knowledge of sins forgiven when quite young, perhaps making profession of Christ as Saviour in Sunday School or in Children's meetings. The usual 'history of the case' is that they continued bright for a time, but the joy of the Lord seemed gradually to fade away, the outward evidences of an active spiritual life diminished, and they drifted at last amongst the non-active members of the Assembly; "Hangers-on," whose general attitude to the activities of their Assembly can be summed up in the words of Scripture, "no man hath hired us." They are not seen at the mid-week meetings, nor do they associate with the spiritual-minded ones, nor back up a direct Gospel effort by their presence. Their voices are never heard, they take no responsibilities. In talking with them, one finds them critical of those who do try, however falteringly, to serve their brethren in doing the many thankless tasks that go to make up the life of the Assembly and its Gospel testimony.

My question is, what can be done for this class of seemingly cold, unspiritual and unresponsive group of young folk in our Assemblies? To seek to find the exact individual difficulty, or to endeavour to diagnose the particular evil that is responsible for this sad condition of soul in the individual is impossible. But though perhaps not able to put the finger on the cause of the spiritual defection, we may be able to indicate some of the common evils that make for spiritual and moral decline. This condition of soul has been brought about by one or more of the following things:

Backsliding, brought about by the gradual neglect of prayer and reading of the Word.

Worldliness, and the love of other things that choke spiritual growth.

Cowardice, and failure in our individual witness for God.

Bad Companionship, unwilling to pay the price of an out and out confession of Christ.

Some Secret Sin! What can be done for such? Do they have to continue in this unhappy state? Thank God, No!

There are many in the Assemblies who mourn as they see these splendid young people side-tracked and useless when they might be used of God, and be made a blessing to others.

Let us indicate the steps we should take for deliverance from this bondage and for restoration to the Lord:

First.—An examination of ourselves, as to our Faith. Did I start right? Am I built upon the right foundation? Am I really trusting in Christ for myself, or did I only give mental assent when spoken to about my soul?

Second.—Confession—a deep exercise of heart seeking the face of God that He might search me through and through—with a whole-hearted willingness on my part to confess and forsake the wrong doing as it is revealed to me.

Third.—A right-about-face, a change of conduct and companionship that will be noticed by my friends, a putting right of wrongs, a full surrender to a deeper, fuller, more intelligent way than ever before, a **re-commission**, a new start in the full strength of manhood, with the text, "For me to live is Christ" as the aim of life.

TREASURE :: by W. F. NAISMITH, Glasgow.**PRODUCTIVE TREASURE (Matt. 13. 52).**

THIS chapter in Matthew's Gospel opens in a significant manner, and bears a strong resemblance to the opening of Matthew 24. Moreover, the truths contained in these passages have a decidedly dispensational setting; and to fail to appreciate this is to be in great difficulty as to interpretation. Note the opening words of this chapter, "The same day went Jesus out of the house and sat by the sea-side." The action of the Lord was not only historical, but symbolical. In the previous chapter the Lord is seen as "greater than the temple": "greater than Jonah": and "greater than Solomon." He is prophet, priest and king! He was the anointed of Jehovah, but those to whom He had come had refused His claims; and He fearlessly testified against the religious leaders, referring to them as "a generation of vipers."

Christ went out of the house, and by so doing symbolised the passing away, for the time being, of Judiasm. By refusing to see His mother and brethren He denoted that the relationship with those to whom He had come was broken.

SYMBOLISM.

Sitting by the sea-side symbolises the new position which He takes up outside the bonds of natural relationship as Israel's Messiah, and there He expounded to the multitude the teachings of the kingdom, in a series of parables. By the means of this heptad of parables He shows the commencement and consummation of the professing thing on earth, and it is worthy of note that only the first four parables are spoken to the multitude: the remaining three are spoken inside the house to His disciples. There is a remarkable parallel between this portion and the seven addresses to the churches in Revelation 2 and 3.

The Lord's interpretation of the parable of the sower must have interested His disciples, for when they were alone with Him they asked that He might expound the parable of the tares in the field. The Lord in the house with His followers symbolises the access the saints have to their Lord, and the joys of communion with the accompanying blessing of His revelation.

The last three parables (though not called so), viz., the hid treasure, the pearl of great price, and the drag-net, have a special bearing in their interpretation on the saints who comprise the Church.

The treasure in the field would embrace all the saints Old and New Testament alike; for after all, the treasure is all that Christ will get out of this world—the field.

The pearl of great price would speak of the saints who form the Church, and who will constitute the Bride in the coming day of glory.

The drag-net takes us in thought to the end of the times of the Gentiles. The good will have been gathered in and the bad cast away.

After this outline has been given the Lord asks His followers, "Have ye understood all these things?" Note the answer! "Yea, Lord!" It would be a happy state of affairs if many of those who are followers of Christ now, could reply as did the disciples.

INSTRUCTED UNTO THE KINGDOM.

The Lord proceeds to speak to the instructed thus, "Every scribe which is instructed unto the kingdom of heaven is like a man that is an householder, which bringeth forth out of his treasure things new and old."

The scribes were the instructed class of that day, and doubtless they had some knowledge about the kingdom, for the doctrine of the kingdom of heaven (the rule of the God of heaven over the earth, and over its nations) was one of antiquity. The "things old" referred to by our Lord would have special reference to Old Testament teaching. Now

the disciples admitted that they understood all these things unfolded in enigmatical speech by their Lord; they could, therefore, produce from their treasure not only Old Testament teaching but also this further unfolding which clearly revealed that the kingdom was not exclusively for a people who traced their descent from Abraham after the flesh, but would embrace the whole world (remembering that the field is the world) and all relationship with God would be established upon the reception of the good seed—the Word of God, and not upon racial claims.

The treasure which is of a productive character is the accumulated teaching stored up by perusal of the holy scriptures, and secreted in the heart of the instructed ones, so that, when opportunity affords, such a person may bring into relief the grandeur of the new as compared with the antiques of days gone by. In the light of the new the old takes its proper place. Some people are engrossed in collecting antiques, and are prepared to pay fabulous sums for such things. Well! it is time we had all become antique collectors. Store up your treasure with these things, but do not become lop-sided, for new things are available and we can only rightly estimate the old as the new is manifested. Understanding the new gives us a true estimate of the old, and then we can bring out of our treasure things new and old.

"New and old" is significant: new takes first place, as it supercedes the old. The treasure house is under the care of the householder, and he carefully guards the treasure, delighting, as opportunity permits, to bring forth what is new and what is old. Though "new" takes priority, "the old" is equally part of the treasure. "All scripture is given by inspiration of God and is profitable," etc.

Have we this treasure? The Word of God stored in our hearts is invaluable; and it is this alone that the Holy Spirit can use, as He would enable and encourage us to bring out of our treasure things new and old.

A Spiritual Call to Arms

by J. MURRAY, Lossiemouth.

"Watch ye, stand fast in the faith, quit you like men, be strong"
(1 Corinthians 16. 13).

IN these words we can almost hear the clarion call of those silver trumpets that used to sound the alarm in Israel long ago, but to us in our day it is a call to arms against a spiritual foe. We do not well to forget that we are opposed by an insidious enemy whose constant aim is to seduce our hearts from the Lord and to turn our feet from the proper path. It seems that we have reached a day of modern evil when the lure of the world, the lust of the flesh, and the lies of the devil have become more dangerous and more deadly than ever before. It is a day when the unwary soul falls easy prey to the adversary. It is a day that calls for real staunch faith and definite purpose of heart in all those who, Caleb like, would fully follow the Lord.

Let us hearken to these shrill blasts from Paul's warning trumpet. The first one is—

I.

WATCH YE. My soul, come climb the watch-tower and discern the times. There are three things that we are called to watch for in the New Testament. We are called to watch for the devil—"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith" (1 Peter 5. 8). Here is a call to the watch-tower of faith, for it is from that vantage point that we can best discern the enemy's tactics, and

repel his attacks. Then we are called to watch our prayer life—"The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4. 7). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4. 2). Prayer is our vital breath, and just as breathing is a two-fold process, so prayer has this double necessity—we should "watch unto prayer"—that is, not to neglect it; and we should "watch in prayer"—that is, look for the answer. My soul, how much time dost thou spend on the watch-tower of prayer?

And then again, we are called to watch for the coming of the Lord—"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13. 35-37). How dreadful to be found in spiritual slumber when the Lord comes! But how beautiful to be living in constant expectation of the glad day! The Lord would have it so. And how it would clear our feet from the trammels of earth and wing our souls above the world. O, my soul, bestir thyself, come climb the watch-tower of hope to-day, and there watch for thy Lord!

II.

STAND FAST IN THE FAITH. The Corinthians had been cunningly deceived by Satan, and instead of standing fast in the faith they were marked by an unholy mixture of doctrinal error and tolerated evil. And are not somewhat similar conditions becoming painfully evident to-day? To-day, as then, is there not a growing lack of that steadfast standing together in the things of God? We read of the love of many waxing cold, and of some departing from the faith, giving heed to seducing spirits and doctrines of demons. Already the ugly germ of apostasy is at work, and who knows what may happen if any real test were to come our way? How solemn is the warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God!" (Heb. 3. 12). Brethren, let us heed the clarion call in an evil day, and let us "stand fast in the faith" with a zealous regard for the true doctrine of God and of godliness.

III.

QUIT YOU LIKE MEN. The picture is that of a virile soldier standing fully armed against the foe. A beautiful example is seen in Shammah in 2 Sam. 23. 11-12. Shammah stood alone in the midst of a piece of ground full of lentils and defended it against the Philistines, whilst his brethren ran away. Shammah quitted himself like a man, and the result was, "the Lord wrought a great victory." See what God can do with manly men! But He has little use for self-complacent weaklings who shirk the fight. And every time we yield to sin we shirk the fight of faith! To-day, the Lord would not have us to flee from the fight, but He would have us to be men of God fully equipped with the panoply of God (Eph. 6. 11-18). And it is only when thus suitably armed that we shall be able to quit ourselves like men, and stand for God against the wiles of the devil.

IV.

BE STRONG. Spiritual strength is needed in our combat against the powers of evil. And the secret of true spiritual strength is, "Be strong in the Lord, and in the power of His might" (Eph. 6. 10). The trouble is we are so inclined to be strong in our own selves—strong in our own thoughts and opinions—instead of being strong in the Lord. But Paul learned that it was when he was weak in himself that then he was strong in the Lord, for the Lord's strength was made perfect in his weakness (2 Cor. 12. 9-10). Thus to be spiritually strong we need to be personally weak—having no confidence in the flesh but relying wholly on the Lord.

"Watch ye, stand fast in the faith, quit you like men, be strong." May this trumpet call find an echo in our hearts to-day, bidding us prepare for the battle, so that in the midst of a hostile scene we may be found standing strong in the faith, vigilant and virile for God.

OUR HOME

BIBLE CLASS

The Place given to
CHRIST in the Triune
GODHEAD in Holy
Scripture.

by H. E. MARSON.

IN our last study we saw how wonderfully the unique association of the LORD JESUS CHRIST with GOD the FATHER in terms of equality is taught in Holy Scripture. Let us now consider further how this is brought out also in reference to both GOD the FATHER, and the HOLY SPIRIT, in passages where the Three Divine Persons in the GODHEAD are mentioned in conjunction. It is quite remarkable that the order of sequence in which the "Name" of the Triune GODHEAD is given in Matt. 28. 19, should have given rise to the expressions, the First, the Second, and the Third Persons of the Trinity! It seems to have been overlooked that no uniform order of sequence is used in Scripture when They are mentioned in immediate context: as the order in the familiar benediction in 2 Cor. 13. 14, so clearly proves. Indeed far from a uniform order of sequence being used, the contrary is the case: for every possible order of sequence is actually used. It is only possible to arrange three names in six orders of sequence, thus:—(1) A. B. C. (2) A. C. B. (3) B. A. C. (4) B. C. A. (5) C. A. B. (6) C. B. A. Let us therefore notice that there are instances in Holy Scripture where each of these orders of sequence is used in passages where the Divine Persons in the GODHEAD are mentioned in immediate connection.

(1). In Matt. 28. 19, the order in which the Triune "Name" is given is "the FATHER, and of the SON, and of the HOLY GHOST": an order which we find again in 1 John 5. 7; (but that verse is omitted in the R.V.). Cf. also "GOD . . . JESUS . . . the HOLY GHOST" in Acts 10. 38.

(2). In 1 Peter 1. 2, the order is "GOD the FATHER . . . the SPIRIT . . . JESUS CHRIST."

Here we see the Triune GODHEAD effecting salvation. A truth emphasised by the same order being used in 2 Thess. 2. 13, 14; and Titus 3. 4-6. Cf. also the same order in Eph. 3. 14-17, and in Rev. 1. 4, 5.

(3). In the benediction in 2 Cor. 13. 14, the order is "the LORD JESUS CHRIST . . . GOD . . . the HOLY GHOST." Let us note how the LORD Himself uses this order in Rev. 3. 5, 6, "I . . . My FATHER . . . the SPIRIT," and again in 3. 21, 22. In Acts 2. 32, 33 we have the same order and cf. also Isa. 42. 1; Matt. 12. 18.

(4). In Heb. 9. 14, the order is "CHRIST . . . the Eternal SPIRIT . . . GOD," which is precisely the order also in Eph. 2. 18, "through Him (CHRIST) . . . one SPIRIT . . . the FATHER." How this should stir our hearts! We might also notice the same order at the LORD'S baptism, Matt. 3. 16, 17, "JESUS . . . the SPIRIT of GOD . . . a voice from heaven," which was of course the FATHER'S voice.

(5). In Luke 1. 35 the order is "The HOLY GHOST . . . the HIGHEST . . . the SON of GOD:" an order which occurs again in Jude 20, 21, where we are exhorted to be "praying in the HOLY GHOST, keep yourselves in the love of GOD, looking for the mercy of our LORD JESUS CHRIST unto eternal life."

(6). Yet another order is used in 1 Cor. 12. 4, 5, 6, where we have "the same SPIRIT . . . the same LORD . . . the same GOD which worketh all in all," an order which exactly agrees with the "One SPIRIT, . . . One LORD, . . . One GOD and FATHER of all," in Eph. 4. 4-6. How these passages prove the unity and harmony of the Divine workings!

The above instances will suffice to prove that far from there being

a uniform order in which the Divine persons in the GODHEAD are mentioned in Holy Scripture, that the contrary is the case; and that every possible order of sequence is actually used: that Each is mentioned first, that Each is mentioned second, and that Each is mentioned last! Could we, therefore, have greater proof of

the equality, the harmony, the unity of the Divine Persons in the Triune GODHEAD? In view of this fact shall we not be wise to avoid the use of the expressions the First, the Second, or the Third Person of the TRINITY? May the full blessing of 2 Cor. 13. 14; Eph. 2. 18; Jude 20, 21, be the experience of each one who uses these notes.

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.

BREAKING THE BREAD.

In our March issue, Mr. E. W. Rogers answered a question regarding "breaking of the bread," an answer, evidently, which has provoked some controversy. A reply to some difficulties appeared in June. In certain quarters the contention is made that our brother minimises the importance of the actions of our Lord. We have no desire to open our pages to mere controversy, far less to introduce contentious articles regarding the Lord's Supper. There is a danger of becoming mere literalists, and of making "ritual" a test of orthodoxy and loyalty. Mr. Roger's reply in this month's issue clarifies the situation, and gives an exposition which will be acceptable to the vast majority of our readers. [Ed.].

In Matt. 26 the Lord instituted the breaking of bread. This was something which the disciples had not known, and which excelled every Jewish feast given under the law. It is noteworthy how the Lord brought this to the attention of His disciples; they had kept the passover, and doubtless, there would be a few things on the table, but out of all that may have been on the table the Lord "Took bread, and gave thanks, and brake it" and said, "Take eat, this is My body" (Matt. 26. 26, and Mark 14. 22).

In the unerring ways of God, there is no command "This do" either in Matt. 26. or in Mark 14. In both of these gospels we have recorded what the Lord did, and also what the disciples were told to do, that is, "Take eat." If "This do" had been inserted in any of the narratives mentioned, it might have caused some difficulty in knowing whether it referred to what the Lord did, or whether it referred to the disciples taking and eating; however, it has been omitted.

In Luke 22. 19-20, the same narrative is cited, but note that in these verses, only that which the Lord did is recorded. All this is very important, because the words "This do in remembrance of Me" in verse 19 of this chapter can refer only to what the Lord did—"He took bread, and gave thanks, and brake it."

Not only have the actual facts been

recorded regarding the breaking of bread, but also the same facts with an additional warning have been given by revelation to the apostle Paul. In 1 Cor. 11. 23-29, there is recorded what the apostle received from the Lord; not what he had received from other apostles, nor what he had read for himself, but what he had "Received from the Lord," that is, what he had received by revelation. Now note what he received, "That the Lord Jesus the night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, this is my body which is for you; this do in remembrance of Me." Observe that the words, 'take eat,' and 'broken,' are not in the text. No doubt the words, 'take eat,' may cause many to think that they are referred to by the command "This do in remembrance of Me." But that command in verse 24 can refer only to the three things which our Lord did with the bread; and again, the same command is given in verse 25 in connection with the cup, but only the words "As oft as ye drink" come between, "This do ye" and "In remembrance of Me." This sentence could easily read: this do ye, every time ye drink it, in remembrance of Me. This means that something has to be done before drinking, or in other words, taking the cup, giving thanks and pouring. The words "This do ye" are part of the phrase "In remembrance of Me," and do not refer to the actual drinking.

In reference to Luke 22. 20, the words "Which is shed for you," or more correctly, which is being poured out for you, refer to the cup, and not to the words "My blood." Again this passage could read: this cup which is being poured out for you is the new covenant in my blood.

It is evident that the Lord's action in taking bread has a significant meaning, and perhaps, Heb. 2. 16 may help us to understand His action, "Taketh hold of," margin, Newberry.

Regarding the breaking of bread, it is evident that this is associated with His words, "This is My body which is given for you," Luke 22. 19, and 1 Cor. 11. 24, "This is My body which is for you." The disciples would not be able to appreciate

those last words as they witnessed wicked men crucifying the Lord, but His actions with the bread, and His reference to it must have gladdened their hearts when they realised that no cruelty, however despicable, could make Him forego His purpose in going into death for them. Thus, we break the bread in remembrance of Him, and likewise pour the cup in remembrance of Him whose blood was poured out for us.

A. M. Simpson.

My dear brother,

re **THE BREAKING OF BREAD.**

I, too, regret that such a matter as the interpretation of the words 'Do this' should become a subject of dispute. On consideration I see no reason to amend either my original answer in the March issue, or my defence thereof in the June issue.

The author of the letter of protest almost concedes my point, although he is anxious to repudiate it when, in para. 2, he says 'What the disciples were told to do, that is, "take eat."' This, of course, is my contention.

As to para. 3, "v. 19 of this chapter can only refer to what the Lord did, etc." I would ask: 'What about the cup?' "This do" is used in 1 Cor. 11 of the cup also. Our conduct in this matter surely must be regulated by 1 Cor. 11, and the record of the inauguration of the ordinance by the Lord is given for other reasons. Therefore, the author would seem to have ground for his contention (if, as I do not, we

concede he has any such ground at all) in respect of the bread only.

As to para. 4, the author obviously feels difficulty as to the use of the words 'This do' in regard to the cup, and I do not see how his two suggested phrases justify his contention, or adversely affect my interpretation.

As to para. 5, Dean Alford says:—"Shed for you": these words cannot be said of the 'cup,' but are said of that which is signified, which is the wine poured out from the grapes and represents the blood poured out from the Lord's body." Bengel (edited) says:—"Poured out," this belongs to the predicate 'blood.'" I would refer to the author's own words in paragraph 7, "Him, Whose blood was poured out for us."

Para. 6. Even if the Lord's action had any such significance as is suggested, what I deny is that the action of any brother in taking the loaf, and giving thanks for it, has any such significance. That would put the brother in the position of Christ—a vicar, if you like.

As to para. 7, I believe the author imagines wrongly the 'gladdening' of the disciples hearts. It does not accord with the state of which we read in John 14-16 and gives to the disciples the credit of a discernment which was then not theirs.

As to the author's covering letter, may I point out that there is no such thing as "the other side of the truth." One of us is wrong.

E.W.R.

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

June 30—R. H., Glasgow	£1	0	0
July 14—A. and D. P., Northants	0	10	0
„ 21—P.S.H., Cambuslang	1	0	0

£2 10 0

For Needy Saints and Air-Raid Relief operated in fellowship with local Elder Brethren in affected areas.

June 30—Arnstein A.	£10	0	0
July 14—Calderbank A.	4	4	6
„ 21—P.S.H., Cambuslang	2	5	0

£16 9 6

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

June 30—N., Canada	£1	6	10
July 10—J. B.	1	0	0
„ 21—P.S.H., Cambuslang	2	0	0

£4 6 10

BALAAM gave utterance to soul-strengthening words when he said, "God is not a man, that He should lie; neither the Son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken and shall He not make it good?" (Numbers 23. 19). In his heart he wished it were otherwise. Gladly did he consent with Balak to the changing of his point of view, if perhaps he might be allowed to curse the people of God, and so reap "the wages of unrighteousness" upon which his covetous heart was set. But he had to confess that the thing could not be done. God had indeed blessed Israel, and he could not reverse it. The unchangeableness of God, which dismays the enemy, is the delight and strength of the people of God.

—W. W. Fereday.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

INVERURIE.—Annual Conference, Aug. 12th, at 1.30 p.m. E. H. Grant, W. A. Thomson.

DALMELLINGTON.—Aug. 29th, 4 till 7.30 p.m. J. M. Barrie, W. Harrison, J. Lightbody.

GLASGOW.—Half-Yearly, Christian Institute, Bothwell St., Sept. 25th-29th. D. W. Brealey, Dr. W. Heron, G. C. D. Howley, R. D. Johnston, F. Stradling and Missionaries. Sisters, Sept. 29th, at 2.30 p.m.

SCOTLAND.—REPORTS.

Among H.M. Forces.—“We have Americans here, and I found that they had not received a copy of God's Word with their kit. Those to whom I presented a copy of the New Testament showed their appreciation.” Ref. A.7/39.

“Many thanks for parcel of literature which arrived safely for use among H.M. Forces. Owing to damage during recent raids we are without accommodation for gathering the men together, but many contacts are still made in the district around and literature is steadily going forth.” Ref. A.7/45.

JOHN McALPINE spent July in Stranraer in ministry to believers and work among troops. Going on to Sandhead in August.

LANARKSHIRE GOSPEL TENTS.—G. Harold German had some encouragement at Burnside where a number were saved. Tent now at Baillieston. W. McAlonan also had encouragement at Allanton. Tent has been pitched at Eastfield for second part of season.

MID-SCOTLAND GOSPEL TENT.—D. Walker saw a good interest maintained and definite results at Maddiston. Tent now removed to Denny.

AYRSHIRE GOSPEL TENT.—Tent still pitched at Kilwinning where numbers for past months have been encouraging. There have been cases of conversion, and the word has also been blessed to Christians. Children's Services have been a great feature. Attendances at Soldiers Meetings have been good.

GLASGOW ASSEMBLIES TENT SERVICES.—Evangelist, David Roberts. In Allan St., Dalmarnock. Services well attended and encouraging. Best for some years. Some fruit amongst young people. Continues August and September.

ENGLAND AND WALES.—FORTHCOMING (D.V.).

BURY ST. EDMUNDS.—West Road Hall Y.P., Aug. 3rd, at 3 and 6 p.m. E. Barker, M. Kagan.

CHEDDAR.—Aug. 3rd, at 3 and 6 p.m.

DORKING.—Hampstead Road Hall, Aug. 3rd, at 3.30 and 6 p.m. W. Harrison, G. C. D. Howley.

WYLAM-ON-TYNE.—Y.P., Aug. 3rd, at 2 and 6 p.m. W. Hagan, T. B. Harding.

LINCOLN.—Canwick Road Hall, Aug. 3rd. N. King, F. Driffin, J. Hamilton.

WALLINGTON.—Ross Road Hall, Y.P., Aug. 8th, at 6.30 p.m. E. Barker.

HORSHAM.—Gospel Hall, Denne Road, Aug. 15th-16th, at 6.30 p.m. A. E. Brown.

NORTH HARROW.—Elmfield Hall, Y.P. Aug. 15th, at 6.30 p.m. F. Elliott.

MANCHESTER.—Pendlebury Gospel Hall Aug. 22nd, at 3.30 and 6 p.m. W. McAlonan, E. Jones, W. McAlonan follows with two weeks' Gospel Mission.

BLOOMSBURY.—Central Church, at 6 p.m. Aug. 22nd, J. M. Shaw, P. T. Shorey; Aug. 29th, J. B. Watson, H. F. Wildish; Sept. 5th, G. C. D. Howley, Dr. Latimer Short; Sept. 12th, A. Fallaize, R. A. Laidlaw.

BLACKBURN.—Missionary, Aug. 22nd-24th. Messrs. Vine, Bell, James, Redwood, Wilding.

LONDON.—Missionary P.M. Memorial Hall, 16 Farringdon St., E.C. Aug. 26th at 6 p.m.

BOURNEMOUTH.—Central Hall, Harcourt Road, Pokesdown. Aug. 29th, at 7 p.m. E. H. Trenchard.

YEOVIL.—Vicarage St. Hall, Sept. 2nd-3rd (W. H. Higgins, 37, Roping Rd.).

LEEDS.—Missionary, Sept. 5th-7th (J. T. Fewings, 31, King's Mount).

WIMBLEDON COMMON.—The Windmill, Y.P., Sept. 5th, at 5.30 p.m. R. Wood.

CARDIFF.—Cory Hall, Sept. 9th-10th. D. W. Brealey, W. Hagan, P. Parsons.

REDHILL.—Shrewsbury Hall, Sept. 12th at 3.30 and 6 p.m. L. W. Adcock, W. Harrison.

NEW BARNET.—Gospel Hall, East Barnet Road, Sept. 19th, at 4 and 6 p.m. Dr. E. White, E. Barker.

LEICESTER.—Missionary, Sept. 26th-28th (G. Thomas, 313, Gooding Ave.).

ENGLAND.—REPORTS.

LONDON.—Annual Missionary Meetings, Kingsway Hall, on June 25th and 26th, were well attended and marked by spiritual power. Messages were given by a large number of home and foreign workers.

Mr. S. PORTEOUS reports encouragement in work during June among Canadian troops on leave in London.

Mr. RANSOME COOPER is endeavouring to contact members of the various nationalities in this country. Advertisements of free copies of Scriptures are inserted in Newspapers, and already many copies of the Scriptures have been circulated. Pray for this work.

The Directors of The Scottish National Bible Society wish to express gratitude to all our readers whose gifts for the distribution of free copies of New Testaments among the Troops have been greatly appreciated.

IRELAND.—REPORTS.

R. HAWTHORNE commencing with tent near Edenderry.

T. CAMPBELL and **W. BUNTING** continue in tent in Newtownbreda district.

F. KNOX getting crowded meetings with some blessing in large tent in High St., Belfast.

S. LEWIS and **R. PEACOCK** finished at Coolaghey, Co. Donegal, and pitched tent at Braidy.

H. BAILIE and **F. ENGLISH** now finished at Hillsboro.

W. JOHNSTON continues in tent in Newtownhamilton district.

D. CRAIG, M. BENTLEY, J. HUTCHINSON in tent at Banbridge.

W. RODGERS and **R. BEATTIE** finished at Shanevagh, where one professed.

R. CURRAN and C. FLEMING preaching at Mullerfernaghan.
 F. BINGHAM having good meetings at Dunacloney.
 D. L. CRAIG and R. CRAWFORD working near Comber.
 J. STEWART and R. WALLACE finished near Limavady, saw blessing in meetings at farm house. A few added at Sion Mills.
 J. FINEGAN and R. LEATHAM continue near Glenone where some have professed.

Conferences:

BALLYBOLAN.—July 12th. Large gathering, searching ministry by R. Curran, T. Campbell, T. Lyttle, H. Bailie, T. McKelvey, J. Stewart, W. McCracken.
BALLYHAY.—July 12th. A good number attended despite travel difficulty. R. Hawthorne, A. Cook, F. Johnston and others ministered.
KINGS MILLS.—July 12th. Ministry by F. Knox, J. Kells, D. Letham and D. L. Craig.
DUNMULLAN.—July 12th. A good company. W. Rodgers, W. Smith, W. Abernethy, S. Lewis, and W. Bunting ministered.
AHOREY.—July 12th. W. Gilmour, A. Matthews, J. Megaw, J. Geddis, and W. Wills ministered.
BANGOR.—July 13th. A good and profitable meeting. T. Campbell, T. McKelvey, J. Geddis, W. J. Hill, T. Lyttle, W. McCracken, K. Duff, and F. Knox ministered.
BALLYMAGARRICK.—R. Curran, J. Stewart, T. Wallace, W. Bunting, C. Fleming, and W. Johnstone ministered to a large gathering.
BALLYSHIEL.—June 17th. A profitable time. Ministry by R. Hawthorne, E. Allen, J. Geddis, T. McKelvey, K. Duff, W. McCracken, J. Kells.

WORLD FIELD.

FAROE ISLANDS.—A. W. Sloan tells of interest amongst men of H.M. Forces; and also reports blessing at a conference at Vag (Island of Suduvoy) where a girl professed to be saved, and was afterwards baptised with others who had been saved earlier.
E. J. PEAKE, South Africa, tells of blessing in the district of Kleinschool to a dark-skinned man of 76 years and his wife after explaining to them the grace of God in freely forgiving those who come to Him. He asks for prayer that they may continue.

ADDRESSES.

TORQUAY.—Torre Gospel Hall. Correspondent now Mr. F. Bulleid, Kerrisdale, Oak Park Close, Shiphay, Torquay.
MOTHERWELL.—Ebenezer Hall, Camp

Street. Correspondent now Mr. J. Ireland, 19 Parkhead Street, Motherwell.
LOSSIEMOUTH.—Assembly Correspondent now Mr. J. C. Murray, 76, Queen Street, Lossiemouth.
REDBOURN.—Believers now meet at Pioneer Gospel Hall, Lybury Lane. Correspondence to W. G. Cox, 9 North Common, Redbourn, St. Albans, Herts.
YOUNG CHRISTIANS IN SERVICES desiring help in spiritual matters are invited to write to Mr. Robt. G. Snaith, "Hebron," 34 Vale Drive, Horsham, Sussex.
REGISTRATION OF YOUTH.—After conferring together, Cardiff Assemblies have made provision for their young people. Particulars may be had from Mr. J. Jenkins, 17 Ty Mawr Road, Rumney, Cardiff.

"WITH CHRIST."

JOSEPH GAILEY, Bellshill, on 20th May aged 66 years, after a long and painful illness patiently borne. Many years in Bellshill Assembly.
JAMES BLAKELEY, Bellshill, on 14th July, aged 53 years. Called away suddenly. A faithful servant of the Assembly. In fellowship since 1924.
Miss CHRISTINA CLARK, Arbroath, on 26th June. In fellowship about 17 years. Bore a consistent testimony.
Mrs. J. WRIGHT, Glasgow, on 8th July, aged 67 years. Saved over 52 years, and in fellowship for last 21 years in Plan-ration Assembly. Given to hospitality.
Mrs. McLACHLAN, Port of Spain, Trinidad, on 8th June, aged 75 years. Went to Central Africa in 1898, but later returned when Mr. McLachlan's health broke down. Went to Barbados in 1907, and on to Trinidad in 1910, where she was associated in Assembly work with Mr. McLachlan ever since.
SAMUEL S. FIRTH, San Francisco, California, on April 30th, aged 57 years. Saved at 18. Called suddenly from the workshop. A quiet and consistent testimony.
Mrs. E. SHARP, Edinburgh, wife of Alex. Sharp. Many years in Wesley Hall, Dalkeith, latterly at Bellevue Chapel, Edinburgh. A quiet, godly sister.
WILLIAM RODGERS, Newcastle, Co. Down, on July 11th, aged 76 years. Saved 50 years. Met with believers in Belfast, Ballynahinch, Crossgar and latterly in Newcastle. A good testimony and a great heart for the perishing.
ROBERT GLASGOW, Sydney, Australia. Aged 74 years. Well known in Lanarkshire. In Cockenzie Assembly, East Lothian for many years. Bore a bright and consistent testimony. Leaves a family in both countries.

BOUND ANNUAL VOLUMES.

OWING to Printing and Binding difficulties, readers are advised to retain each monthly issue for reference, since Bound Annual Volumes may not be obtainable.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA.—The Christian Book Room, 851 Bloor Street W., Toronto 4.
U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.
AUSTRALIA.—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.
 " W. Wieland, Freeleaguers Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland
NEW ZEALAND.—James Harvey, Box 74, 484 Main Street, Palmerston North.
 " —F. Lawson, Otago Bible House, 212 George Street, Dunedin.

Everybody—Everywhere—Everyday

by THE EDITOR.



THIS is the dispensation of the Holy Spirit. Pentecost was the Father's fulfilment of the Son's promise, the divine compliment (and complement) to the work of Calvary, a new experience to the disciples, a further expression of the purpose of God and a sufficient guarantee that power for service was perpetually at the disposal of the servants of Christ. Yet, despite the reiterated lessons taught by the practices of the Apostolic churches and the repeated corroborative evidence derived from two thousand years of Christian witnessing, one of the most amazing features of twentieth century Christianity is the failure to recognise that the spread of the Gospel is dependent upon two factors, the witness of every individual believer and the whole-hearted submission of every servant to the authority of the Holy Spirit. The absence of both or either of these factors from the activities of the church produces a spate of expedients which New Testament records will not condone. The distinction known as "clergy and laity" may be traced back to the early days when individual interest in the propagation of the gospel began to wane, and the direction given by the sense of dependence upon the Holy Spirit was delegated to human instruments. Dr. Pierson has some pertinent observations to make along this line in *The New Acts of The Apostles*, an inspiring book.

MEN and women are but instruments, weak, ignorant, failing, capable of blundering in a thousand ways, yet when charged with the power of an indwelling Spirit, vessels for liberating a force beyond the conception of materialistic minds. A Christian community composed of individuals "full of the Holy Spirit," as were first century witnesses, exercises and exerts upon the world an influence of almost incalculable possibilities. The story of the Acts of the Apostles, separate narratives of men and women of like passions as we are, is the record of the triumph of Christian activity in spite of the virulent opposition of wicked enemies, a triumph all the more impressive because it was accomplished without any central authority for organisation or for exercising control over the labours of the servants of Christ. That triumph was the result of the Spirit-urged witness of disciples whose words were the inevitable outcome of persuasive personal experience. The almost invariable testimony of centuries of Christian history is that wherever conditions among believers approximate to New Testament ideals like results have been in greater or less degree experienced. So-called "revivals" are perhaps best accounted for by the fact that there has been in localities visited with divine blessing a reproduction of spiritual conditions which permit the Spirit of God to perform wonders similar in power to those recorded in Luke's narrative of the Acts. When believers are channels only, the Holy Spirit, filling and flowing through them, can convince men of sin, of righteousness and of judgment, but if Christian living is inconsistent and compromising, if Christian service is perfunctory and lackadaisical, if Christian preaching is spineless and anecdotal, the reaction to the message cannot be hope-producing.

DAVID LIVINGSTONE somewhere observes that the Christian faith requires perpetual propagation to attest its genuineness. When the early disciples, scattered from Jerusalem upon the martyrdom of Stephen, went everywhere telling the good news of a gospel, they were simply adhering to the commission given by their Master. People were compelled to listen, and often to believe. The Lord fulfilled His promise. "Ye shall receive the power of the Holy Spirit coming upon you, and

ye shall be my witnesses." As they went they preached, and the Lord confirmed the word with signs following. Silent lips were a symbol of disobedience. The story of The Acts seems to suggest that they were always at it. Sometimes the witness was collective, sometimes it was personal. It was as easy for Philip to serve his Master in the solitude of the desert highway as it was in the more stirring experiences of the Samaritan revival. His reward was as great, because he acted under the compulsion of the Holy Spirit. The eunuch was converted, and if secular history is to be trusted, his witness was so effective among his countrymen that great numbers were converted to Christianity.

SO does it often happen. A simple testimony for Christ has results far beyond human computation, because it is the act of a consecrated follower of a Master Who Himself was a great soul-winner. An unnamed pedlar handed a tract to Richard Baxter, who, when converted, wrote "A Call to the Unconverted," a book which was the means of rousing Philip Doddridge to his need of salvation. Doddridge later became the author of the book, "The Rise and Progress of Religion," which was given to William Wilberforce by his tutor when they were travelling on the Continent, and the young politician yielded himself to Christ. Thereafter, he dedicated his remarkable powers and his wealth to the emancipation of slaves, hundreds of thousands of whom have since been liberated from the greater bondage of sin. Wilberforce wrote a book which led to the conversion of Leigh Richmond whose book in turn, "The Dairyman's Daughter," created a tremendous impression on millions of readers, while in Scotland, Thomas Chalmers made the country ring with his evangelical sermons after he had been led to the light of the gospel by the reading of Wilberforce's "Practical Religion." What if that pedlar had not delivered that tract!

WHAT has been done in the past can be done again. Everywhere saints concerned about the state of the world and the church are crying for revival. Yet little happens. Perhaps you are to blame. What are you doing to propagate the faith? When did you last endeavour to speak a witnessing word for your Lord? When did you feel concerned about someone's soul? You do not need special talent. What you need is the power of the Holy Spirit working through your personal experience. Perhaps your manner of life prohibits you from opening your mouth in testimony. Perhaps you do not read your Bible sufficiently often to be acquainted with its message in a way to make it usable. Remember that opportunities are passing and that you will be required to give account at the Judgment Seat of Christ. If your assembly services are waning, try attending the prayer meeting with a deeply exercised heart, burdened about the need all around. If your interest in the gospel is on the decline try winning someone for the Master. You have more facilities for service than had the first Christians. Why not send gospel literature to someone through the post? Why not carry with you gospel booklets for distribution as opportunity serves? Don't make the excuse that you try to make your life speak for Christ. He wants and needs your lips as well. Let Him use them to back up the life testimony.

THE church is languishing because so much has to be done by so few. Every Christian ought to be a channel of communication to others. Your postman may need salvation, so may your message boy or girl. The people who call at your door for contributions to charities will listen to a word of testimony or will accept a gospel booklet if you have been kind enough to help their cause. What endless occasions present themselves when we are alive to the urgency and the possibilities! No service pays such high dividends in the joy it gives for so little expenditure. Try it from to-day. But remember that you must begin each day afresh with the acknowledged dependence upon the Holy Spirit for power.

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

HEZEKIAH (Continued).

THE overthrow of the altars and idols in Jerusalem, which took place (2 Chron. 30. 14) previous to Hezekiah's Passover, was followed, when the feast was ended, by a still greater destruction of them, not only in the other cities of Judah, but throughout Ephraim and Manasseh as well (ch. 31. 1). So zealously was this accomplished that it is said, "They utterly destroyed them all."

In this connection it should be noticed that Hezekiah's pulling down of high places and altars differed in one important respect from that done by earlier kings of Judah; and this difference, when it is understood, will enable us to "reconcile," as the commentators call it, certain statements about those earlier kings which, to a careless reader, appear to be contradictory. We read, for example, in 1 Kings 15. 14, that "the high places were not removed" in the days of king Asa; yet in 2 Chron. 14. 3 it is said that Asa "took away the high places." Similarly, in 1 Kings 22. 43 we are told that in Jehoshaphat's reign "the high places were not taken away"; but in 2 Chron. 17. 6 that he also "took away the high places." The apparent discrepancy is made much of by such commentators as have

LAX IDEAS OF INSPIRATION,

and they begin to discuss which of the accounts is the more reliable. The matter, however, becomes more difficult to settle, when it is discovered that the writer of Chronicles, who in the passages above named, has stated that Asa and Jehoshaphat took away the high places, elsewhere agrees with the writer of Kings that they did not do so (see 2 Chron. 15. 17 and 20. 33). And to render it still more complicated, it may be seen that the writer of Kings, in the very context of his statement that the high places were not taken away by Asa, asserts that he "removed all the idols," and even "removed" the queen-mother Maachah for having an idolatrous place of worship for her private use (1 Kings 15. 12-14).

The explanation of all these differences is simply that there were two kinds of high places, high places of idolatrous worship, and high places where they worshipped the Lord only (see 2 Chron. 33. 17). Even Samuel (1 Sam. 9. 12), and Solomon prior to the building of the Temple (1 Kings 3. 2, 3), sacrificed in high places of the latter kind; but the contrast suggested in the last named verse seems to imply that David did not. Asa and Jehoshaphat destroyed the idolatrous high places, but left the others; and it may be noticed that each passage which asserts the destruction, makes mention in some way of the idolatry, whereas those which deny it contain no reference to idols at all.

In contrast with all the above, Hezekiah made a clean sweep of both kinds of high places, and could therefore in truth be said to have "utterly destroyed them all." So alien was this procedure to prevalent ideas of what was the right thing to do, that the messenger of the Assyrian king, in his speech to the men of Jerusalem, drew their attention to it as a reason why they

COULD NOT EXPECT THE LORD TO HELP THEM.

Said he, "Hath not the same Hezekiah taken away His high places and His altars, . . . saying, Ye shall worship before ONE altar" (2 Chron. 32. 12). And it is quite likely that some of those who listened to him shook their heads doubtfully, and thought that their king had perhaps gone a little bit too far in his bigotry against other centres of worship.

Yet in what he did Hezekiah acted in strict accordance with what he found written in Deut. 12. 8-14, etc., and especially with the injunction,

"Take heed to thyself that thou offer not thy burnt offering in every place that thou seest, but in the place which the Lord shall choose in one of thy tribes." In this matter, as in the case of the second month Passover, he showed himself a diligent student of the Law of the Lord, and moreover, of the very book, Deuteronomy, which would-be clever critics tell us was only discovered, or even written, in the days of his great grandson, Josiah. And what the Lord thought of these acts of His servant is made clear by His commendation of him in 2 Kings 18. 5. 6 and 2 Chron. 31. 21.

We may still profit much, if we are willing, from Hezekiah's example. It is surely as important to-day as it then was, that we should act according to what we find written in God's Book, instead of doing "every man whatsoever is right in his own eyes" (Deut. 12. 8). And we, like Hezekiah, have on every hand "high places" of varying character, some of them so honeycombed with evil doctrine that no real child of God could have fellowship with them, but others so like the right thing that our Asas and Jehoshaphats would spare them, and even our Samuels would at times venture into them. We need to hear again the rallying call, "To the Law and to the Testimony," which went forth in the days of Hezekiah's father Ahaz (Isa. 8. 20), and which was so well responded to by his son.

EMMANUEL



by W. C. IRVINE, India.

EVERY name that is ascribed to our blessed Lord in the Word of God is of special significance and is worthy of deep meditation. The one that heads this short article is little used, though from time to time it is mentioned. It is linked up with the name JESUS in the first chapter of Matthew, and also contrasted with that name. Let us compare two verses:—

"And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins" (v. 21).

"Behold a virgin shall be with child, and shall bring forth a Son, and they shall call His name EMMANUEL, which being interpreted is, God with us" (v. 23).

In both cases a Son is to be born of a virgin, a name is given with its interpretation, and a statement that He shall be called by that name is made. In contrast, we find that in the one instance the message is given by the angel to Joseph at the time of the birth, and the name is universally used: but in the other it was given 'by the Lord through the prophet' (Isa. 7. 14, lit.) 700 or so years before the birth, and is seldom used publicly. Let us seek a reason for this.

It is not because Emmanuel, or Immanuel, is less sweet to the ear—for it is full of music, as is the name 'Jesus.' Neither, to the saint, is its meaning less pregnant with comfort—for what could give more comfort than a name which reminds the soul of the might, majesty and proximity of his Saviour? Bunyan, it is true, in his book 'Mansoul' makes constant use of this beautiful name, but in allegorical fashion; still, his use of the name is most exceptional. Why then has the name never become commonly used? Has the prophecy failed?

Prophecy never fails; though we may have to wait for its fulfilment. I submit that this statement: 'They shall call His Name EMMANUEL' will be fulfilled during the Millennial reign of Christ, for then will every knee bow, and every tongue confess that 'Jesus Christ is LORD'—'God with us.' In that day there will be no veiling of His Godhead and glory—all will acknowledge His Deity.

Nevertheless, the writer has drawn much comfort in ante-dating the use of this Name in his private devotions, and finds it a great comfort to so address the Lord, a constant reminder of the presence, power and might of his Saviour. 'Who is he that overcometh the world, but he that believeth that JESUS is the SON OF GOD?'

John 17 * * * By E. T. L. Austen, S. Australia.

No. 5.—THE FAMILY HONOUR. A NEW STANDARD.

IN verses 11-12 'These' and 'Thine own Name' are linked by the Lord in His pleading. In the sight of heaven they are intimately related. It was the Father's will that of those He had given Him, He should lose none. Referring now to the few brief years He had been with them, He is telling the Father that during that time, He had kept them in His 'Name.' 'Those Thou gavest Me I kept, none of them is lost.' They had been His care night and day. He had sheltered them, always anticipating their needs, and they had learned to look to Him and love Him. When danger threatened, He had shielded them. He had kept untarnished that holy Name. How jealous He was for the family honour!

'Now I come to Thee.' He will be with them on earth no longer, and as He steps from earth to heaven, He places His precious treasure into His Father's hands. 'Keep through Thine own Name those whom Thou hast given Me.' They had been so happy and secure in His care. 'No one is able to pluck them out of My hand,' He had declared. Now as He hands them over to His Father, they would remember that He had said, 'My Father Who gave them Me is greater than all, and no one is able to pluck them out of My Father's hand. I and My Father are one.' So their troubled hearts would be assured as they were again reminded of the honour of that Name.

Is this not also precious truth for our souls? Did He not say 'Neither pray I for these alone, but for those also who shall believe on Me.' We, too, are part of that treasure He placed into His Father's hands. God is our Father, and it is His pleasure to sustain toward us that relationship. He can know no lower standard. If we believe not, He abideth faithful. He cannot deny Himself.

John links all with His Name:—

We have life through His Name in ch. 20. 31.

Our sins have been forgiven for His Name's sake. 1 John 2. 12.

Belief in His Name and love to one another, are a divinely wedded pair in 1 John 3. 23. What God has joined together, may He give us grace never to put asunder.

He lovingly commends those who went forth for His Name's sake. 3 John.

The Lord Himself takes it up in the letters to the seven churches, and commends those who hold fast His Name, and those who deny it not. Upon such He promises to write the Name of His God, and also His new Name.

Taken from the depths of sin and shame, we are now linked with that glorious Name. May He give us a due sense of its honour, and ever keep us in the joy of our new relationship, so that we never bring dishonour upon, or give any cause to speak against it. Living practically in the blessing of God's thought for us, and in the companionship of our matchless Friend, we shall be happy and secure, and shall become increasingly sensitive regarding these things. So shall we give Him pleasure instead of grieving Him.

We shall also be to His glory in our contacts with others. Like the ripples from a splash, the influence of our contacts extend far beyond our control. Walking happily with Him, our contacts with others will be a blessing to them, resulting in an increasing portion for Him in their lives, as well as ours. On the other hand, if living to please ourselves, our contacts with others must surely extend the loss to Him in the lives of those we touch. We cannot live to ourselves, but are all the time affecting others. This is surely a very serious consideration. What startling and unexpected disclosures will be made when we stand before the judgment seat of Christ!

"The mention of Thy Name shall bow our hearts to worship Thee."

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 3 (continued).

Verse 13. •

Each man's work shall be made manifest:—this stresses the servant's individual responsibility; the material contributed, the service rendered, will be revealed in its true character at the time now to be mentioned.

for the day shall declare it,—"the day" is the same as was described in 1. 18 as "the day of our Lord Jesus Christ" (see Note there, and see further at 4. 3 and 5. 5). The word rendered "declare" here signifies to make plain or evident, just as the natural day brings into light what has been obscured in the night.

because it is revealed in fire;—the use of the present tense in respect of that which is future signifies the certainty of what is predicted. What will be revealed in fire is not the day but the work. The day is not here the day of the Lord as in 2 Thess. 2. 2 with 1. 8. The fire is suggestive of the testing character of the holiness of God, which when brought into contact with evil consumes it. See Heb. 11. 29; cf. the description of the eyes of the Lord Jesus in Rev. 1. 14. It is of the nature of fire to separate the destructible from the indestructible.

and the fire itself shall prove each man's work of what sort it is.—there will be nothing of a purgatorial or disciplinary character in this testing; no such thing is taught regarding the circumstances of the Judgment-Seat of Christ. Not the character of the person but that of his work is to be tested. Nor is the Lord to be viewed as Himself then estimating the value or otherwise of the work. The estimate lies already within His perfect knowledge, and will be made known, in the 'proving,' to those whose work is tested. It is possible for a teacher to produce results which here may appear substantial and excellent, but which will there be found worthless. Not popularity but faithfulness, not quantity but quality, are the essentials, and the quality is determined by the measure in which Christ is magnified, by the Scripturalness of the teaching, and by the influence of the life.

Verse 14.

If any man's work shall abide which he built thereon, he shall receive a reward.—the verb "shall abide" indicates the enduring character of the work in undergoing unconsumed the testing of the fire. The nature of the reward is not stated. It is not salvation or eternal life, which are assured to all believers. That it will be irreversible and eternal and will consist in the honour and dignity of service rendered to Him in sharing His authority in His eternal Kingdom, is clear from such passages as Rev. 3. 21 and 22. 5. This in itself should be an incentive to constant care, watchfulness and faithfulness, and above all to undying devotion to Christ Himself.

Verse 15.

If any man's work shall be burned he shall suffer loss:—i.e., of the reward, an eternal loss; cf. 2 John 8. The verb rendered "shall suffer loss" is used in the Sept. of Exod. 21. 22, of inflicting a fine (R.V., "he shall be fined"); so in Deut. 22. 19, "they shall amerce." In Greek contracts a workman who put in bad work was fined; he was mulcted of his expected wage; let us see that it may not be so with us.

but he himself shall be saved; yet so as through fire.—failure in workmanship (only the truly regenerate is of course in view) does not involve the question of salvation. The child of God can never be lost.

There is, again, no question of purgatorial fire. The clause rendered "through fire" is not instrumental (as signifying 'by means of fire') but local; the meaning is 'as one passing through fire is saved'; it will not be a case of purifying him, but of his experiencing the pangs of the testing which consumes his bad work.

What havoc has been wrought by ministry in the wisdom of man instead of in the demonstration of the Spirit and of power! How ministry has been marred by failure in the manifestation of the power of Christlike humility and a heavenly love binding God's children together. Marred, too, by lack of the holiness characterized by the crucifixion of self and its lusts and crucifixion to the world!

THEIR PART AND OURS.

Theirs is the bliss of beholding
 The Saviour and Lord face to face;
 Freedom from earth's weary shackles;
 The palm after running the race.
 Theirs is the joy of His presence,
 The beauty of worship and song,
 Theirs is the rest and communing,
 Away from the strife and the throng.

Ours is the comfort in sorrow,
 Gentle, unspeakably sweet;
 Ours is the strength for the journey,
 Finding His grace is complete.
 Ours is the hope of His coming,
 Clear shining as darker days come;
 Then we shall see and be like Him,
 Together, forever, at Home!

L.M.

SPECIAL CALL FOR PRAYER.

THE following intimation has been received from a number of leading brethren exercised about the necessity for special prayer in these days. The suggestion, we hope, will meet with universal approval, and will lead to a deep exercise of heart in every assembly in these islands. The text of the intimation is:

"We are impressed with the need in these tremendous and solemn times in which we are living of a call to the assemblies of brethren in this country to united prayer, of humiliation, confession and repentance. We know there have been national days of prayer, but these seem to be regarded more in the nature of a duty when things seem to be going wrong.

"We suggest that an hour be fixed for a certain week-day evening to be given up for this purpose, the same evening and time for every assembly in this country, so that there would be a great calling upon our God simultaneously. No doubt many who could not attend would gladly join in prayer in their own homes at the time appointed. We believe this would be well-pleasing to God.

"We are approaching you on this matter because the Magazine is widely known and read and might be used as a medium for making known this proposal.

"We suggest the evening of Wednesday, September 16th, as a suitable date, if possible; otherwise on another evening that week."

Perhaps the most appropriate hour would be 7.30 p.m.

What is the Lord's Table?

By JOHN BLOORE, U.S.A.

LET us first note that this expression occurs only once in the New Testament (1 Cor. 10. 21).

"Ye cannot drink the Lord's cup, and the cup of demons: ye cannot partake of the Lord's table, and of the table of demons."

In verse 18 reference is made to Israel's altar. This may serve to direct our attention to Malachi, by whom Jehovah reproves Israel thus: "Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The table of Jehovah is contemptible." Further, He says in reference to His Name, "Ye profane it, in that ye say, The table of the Lord is polluted; and the fruit thereof, His food, is contemptible" (vv. 11, 12). Here we notice that the terms "altar" and "table" are made synonymous, and that they stand representatively for Jehovah Himself ("polluted Thee") and for His name ("ye profane it"), the Name in Scripture standing for the full truth relating to the Person Who bears it.

Of Israel it is said that those who eat the sacrifices are "in communion with the altar" (v. 18, New Trans.). This, in the light of what Malachi has told us, can only mean that they are viewed as identified with, as placed in a partnership with, Jehovah and His Name. Because of this we see that Jehovah is jealous in regard to the behaviour and associations of His people, and must necessarily act in reproof and judgment when by reason of their evil ways they would make it appear that He, the thrice holy One, was like unto themselves. This principle of God's ways in government is applied to Christians in 1 Cor. 10., and in particular to the Corinthians as to the evil of idolatry (vv. 20-22). For them to partake of the Lord's Table and of the table of demons was equivalent to saying light and darkness are one, that God and Satan had joined hands. Compare 2 Cor. 6. 14-7. 1. Indeed, from the course of the nation's history, we see that Israel had done this very thing, hence Jehovah's judgments.

"These things happened as types of us, that we should not be lusters after evil things, as they also lusted," etc. (1 Cor. 10. 6-13).

What it appears we should gather from the use of these expressions is that each of them stands for a certain position and a distinct system of things related thereto. As the altar, or table, connected with Israel stood for Jehovah and His Name, so the table of demons stands for idolatry—Satan and his spiritual hosts of wickedness—and the Lord's Table stands for the position and whole truth of Christianity. In other words, the use of the term "table" is metonymic, as is also the word "cup"; in the latter case the container put for the thing contained. So, "the table" stands for the whole truth of the Christian place with which the believer is identified.

The "Table" and the "Supper"—A Difference.

When we consider the context in which these terms are used, we find there is a difference in what is associated with them. The prominent thought connected with the Table is fellowship, or communion. This we learn from the use of two words in 1 Cor. 10, *koinonia* and *metecho*, words closely linked in meaning, signifying participation in common, partnership, a holding with what is spoken of in the context. The first occurs twice in v. 16 ("communion"), in v. 18 ("partakers," better "communion with"), and v. 20 ("fellowship," or communion, "with demons").*

*This is the word used in 1 Cor. 1. 9, "fellowship"; and in 2 Cor. 6. 14, "Communion"—in this verse the word rendered "fellowship" is the same as the second word above referred to. J.N.D. renders "participation."

The second word is rendered "partakers," or "partake" (J.N.D.), in verses 17, 21.

With the Supper the prominent thought is remembrance, a calling to mind on that special occasion of Christ in His death, and thereby it is said to be announced until He come. This remembrance has to do with the past, with what has been accomplished and completed in the sacrificial work of Christ when He gave His body and shed His blood in bearing the judgment of God for sin.

The fellowship in chapter 10 is of present and continuous character. It is what belongs to Christianity, in distinction from both Israel and Idolatry. The chapter is one of warning and instruction for Christians, for "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Because it is fellowship in chapter 10, of which as a symbol or figure the term "Table" is used (for we are not to think of it in a literal sense as being a piece of furniture), and not remembrance, we find brought forward the truth of our oneness in Christ, this being symbolised in the one loaf. This is not mentioned in chapter 11, for there it is a matter of the Lord Himself in His love even unto death, and the Christian is rather viewed in his individual relation to the Lord, and his personal responsibility as to the manner in which he partakes of the Supper. But even that is not simply or only individual, for it is as come together, as being gathered for that purpose, that the Supper is observed. This is evident from Acts 20. 7; 1 Cor. 11. 17, 18, 20, 33.

The fact that eating the Supper is the act of a company of believers come together for that purpose, linked with what is said of the loaf in chapter 10, identifies the Supper with what the Table stands for. This is further emphasized by reference in chapter 10 to the cup we bless and the bread, or loaf, we break; so that while it is needful to note a difference of idea and association in the Scriptural relation of "the Table" and "the Supper," it appears evident that the cup and the bread, which are the materials of the Supper, constitute the visible expression of what the Table stands for—fellowship, or communion, that of the blood and body of Christ—in other words, the whole truth of the Christian place and portion in Christ.

But in this connection we must notice the difference of order in which things are mentioned in these two chapters. In chapter 11 it is the historical order of the institution—the bread and the cup. In chapter 10 it is the cup and the bread—the blood and the body of Christ (verse 16). On the other hand, in chapter 11 we find that the one who eats the Supper in any unworthy manner is "guilty in respect of the body and of the blood of the Lord" (verse 27), emphasizing the individual responsibility to be agreeable in manner to the One remembered, since He is "the Lord." His personal dignity, right, and authority are to rule in determining our attitude and our acts. Again, bearing in mind the identity of Supper and Table already mentioned, the Table is called "the Lord's," while the fellowship of which it is the symbol is defined for us by the reversed order of chapter 10 and the change of name to "Christ." "Christ" brings before us the new place, with its distinctive features of spiritual and heavenly blessing in connection with being one body in Christ.

"Ye have been called into the fellowship of His Son Jesus Christ our Lord."

This consideration explains the difference of order—the cup, the blood, being spoken of first. It directs our thought to things in their moral relation, and not the historical order which is fittingly connected with the Supper of remembrance.

The Cup and The Bread—The Significance of This Order.

Let us enlarge a little on what the order in chapter 10 really implies so that we may better understand what "the Table" means as a symbol of fellowship.

We may learn the importance of the blood from the typical system

of sacrifices. It was brought into God's presence, not the body of the sacrifice. What this suggests is presented in fulness in the New Testament by the way in which the truth of our positive place before God and blessing in fellowship with Him is linked with the blood of Christ. It is the basis of all relationship with God. Thus with what the cup signifies, (the shedding of blood) we find associated the basic blessings of Christianity—the remission of sins, that is, an abiding state into which we enter, for our sins and iniquities are remembered no more, and our blessedness is that of those to whom the Lord will in no wise impute sin; sanctification; and boldness to enter the holiest.

The bread comes in the second place because in this chapter it is to be used as the symbol of our oneness in the body of Christ, as well as the symbol of His body given in death. It being the moral order here, we must have first presented to our thoughts what is connected with the blood—the ground upon which all rests, for apart from this being fully established the body could not be brought in. It is the new thing into which those are formed who have all that the blood stands for.

On the other hand, by way of distinction, we may note that with the mention of the body of Christ as given to the death of the cross, there is linked not what we are brought into or given, but rather what has come to an end for us—our alienated enemy state (Col. 1. 22); our sins, for they were borne, and we are perfected forever (1 Pet. 2. 24; Heb. 10. 10); then also "made dead to the law" (Rom. 7. 4); and judicially, the flesh, for in His body, which was in the likeness of flesh of sin, it was condemned (Rom. 8. 3). These things have to do with the work of judgment executed upon Him Who suffered in that body on the cross.

Finally, as to the practical purport of chapter 10, we see that it teaches us regarding our attitude and conduct in the world in view of our being in the fellowship of Christ's blood and body; whereas in chapter 11 the correction is as to conduct in the assembly, as to the manner of their coming "together in assembly" (verse 18, New Trans.), for the apostle must say to them, "Ye come together, not for the better, but for the worse" (verse 17). This relates to the order of assemblage within; the former relates to the ordering of our conduct without. The necessity is to "hold aloof from every form of wickedness" (1 Thess. 5. 22, N. T.; note the repeated "Neither" in chapter 10. 7, 8, 9, 10). Now all these things were found in, and indeed were an essential part of, Gentile idolatry. Through falling into it and its evil ways, Israel had grievously failed. "Wherefore, my beloved, flee from idolatry." They were to be separate from that order of things and its demon worship (verse 20). This lays upon us the solemn responsibility to make our daily walk and path as to their associations and surroundings, conform to the truth involved in the cup we bless and the bread we break, for in this is declared the communion of the blood and the body of Christ.

So the fellowship of which "the Table" is used in a symbolic sense is not simply a matter of partaking of the Lord's Supper on the first day of the week. "It sets forth figuratively that with which the Christian is in fellowship, so to speak, in contrast with 'the table of demons,' which was expressive of that with which the heathen were identified. So that it is correct to say—and it is well worthy of consideration—that a Christian is always at the Lord's table, though, of course, he is not always breaking bread. If this fact were accepted and remembered, what a mighty influence it would have over our associations and our ways generally, and how careful we should be to be faithful to our fellowship."

The Observance of "The Supper"

Remembering the difference we have considered, it appears from 1 Corinthians that, practically speaking, the Corinthians were acting in ways quite opposed to the divine principles of the unity of the Body. To correct these ways the truth of "the table" is presented to them, and their responsibility is pressed on the ground of their identification with what it quite evidently symbolizes. But as to eating of "the Supper"

they are told that because of the manner in which they came together they did not "eat the Lord's Supper" (11. 20)—it had entirely lost its real character as far as their celebration of it was concerned.

The Lord's Supper is only fittingly observed when the company coming together to do so, is one which exercises godly care that the unconverted are not admitted, and that any one called a brother who is guilty of wickedness in life or doctrine is excluded, while on the other hand every believer, not Scripturally disqualified, is welcomed to the remembrance Supper since the one loaf is the symbol of the one Body to which all belong.

To be clear as to these terms which we have been considering, we must distinguish between the observance of the Supper in Scriptural order and simplicity, and what the expression "the Lord's table" really means as determined by its Scriptural setting. What the table, as a Scriptural term, means was set up from the beginning of Christianity, continues, and has never lapsed; it is that fellowship with which every one is identified who believes that Jesus died and rose again. The observance of the Supper in its Scriptural order has been largely lost, as the sad history of the Church bears witness; but a marked revival of that order occurred a century ago, though it must be sadly owned that the history of that revival is also marked by weakness and failure; still, in the Lord's mercy, it is being maintained.

As identified with "the Lord's table," we can and must distinguish between a worthy and unworthy manner of maintaining or observing that which is related to it, "the Lord's Supper." When those who profess the truth, of which the Table is a symbol, become affected by allowed wickedness, moral or doctrinal, subverting the faith and God's order for His house, we are called to withdraw from iniquity (2 Tim. 2). But this does not give to those who so separate the exclusive possession of anything which is the common heritage of all the saints, but it does make possible the proper spiritual enjoyment in practice according to God's Word of what constitutes that heritage. This in the highest sense serves the glory of Christ and contributes to the blessing of His people, while when rightly maintained also gives the true impetus to evangelistic work in all its phases.

May God graciously enable us to put the right value upon that which gives practical expression to what the fellowship of saints should be, both in the assembly and in the work of the gospel.

MEDITATIONS.

MARK how the Lord uses the name "Father" in John 17. When speaking of Himself, He says "Father" with no adjective. When His disciples came into view, He said, "Holy Father," for He was concerned that they should be preserved from the world and its evil. When, towards the close of His prayer, He thought of the world, He said, "Righteous Father," for divine righteousness will yet call the world to account for its rejection and murder of the Son of God. Righteousness has already exalted Him, but has not yet dealt with His foes.

A BROTHER once asked if it were true, what he had been told, that the Greek word rendered "cheerful" in 2 Cor. 9. 7 is that from which we get our English word "hilarious." It is indeed true; thus we read, "God loveth a cheerful (or hilarious) giver." The giving of our substance to the poor and needy should be no matter of duty, but a positive joy. As the man of the world enters into his pleasures with zest—pleasures which, after all, leave no profit, even so should believers in the Lord Jesus be eager to distribute, and give evidence that it is to them a service of real delight.

—W. W. Fereday.

OUR HOME

BIBLE CLASS

Certain Statements in the Old Testament concerning JEHOVAH GOD are, in the New Testament, applied to the LORD JESUS CHRIST.

by H. E. MARSON.

IT is a very interesting fact that several passages of Old Testament Scripture concerning JEHOVAH, or JEHOVAH-SABAOTH, (the LORD of Hosts), are definitely applied to CHRIST in the New Testament. This is another way in which the Deity of the LORD JESUS CHRIST is distinctly implied in Holy Scripture. In some of these cases it is the LORD Himself Who thus applies these passages to Himself. Let us look at some of them first.

(1). In the Old Testament, it is JEHOVAH of Hosts "that trieth the reins and the heart"; Jer. 11. 20; and in Jer. 17. 10, we read "I JEHOVAH search the heart, I try the reins"; but in Rev. 2. 18, 23, we read, "These things saith the SON of GOD, . . . I am He which searcheth the reins and hearts."

(2). In Job 34. 10, 11, it is GOD, the ALMIGHTY Who shall render the work of a man unto him, a statement reiterated in Psa. 62. 11, 12; and endorsed in the New Testament in Rom. 2. 5, 6, and 1 Peter 1. 17; But the LORD JESUS asserted in Matt. 16. 27, that He "the SON of Man shall come in the glory of His FATHER with His angels: and then He shall reward every man according to His works": a claim which He again asserts from the glory in Rev. 22. 12, 16, when He declares, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be"; a claim which is verified by the HOLY SPIRIT in a marked way in 2 Cor. 5. 10; Eph. 6. 8; Col. 3. 23-25; 2 Tim. 4. 8.

(3). In Mal. 3. 1, it is JEHOVAH of Hosts Who sends His messenger before His face to prepare the way; but in Matt. 11. 10, the LORD JESUS Himself tells us that this "messenger" was John Baptist,

who in Luke 1. 76, as the prophet of the HIGHEST was to go before the face of the LORD to prepare His ways, referring there definitely to the LORD JESUS.

(4). Psa. 23. 1 declares "JEHOVAH is my SHEPHERD," yet in John 10. 11, 14, the LORD JESUS twice asserts "I am the Good SHEPHERD," and in v. 16 spoke of the time when there would be one flock, and One SHEPHERD. Consistently with this He spoke of "My sheep," and of "My lambs," John 10. 26, 27; 21. 15-17. This claim also the HOLY SPIRIT endorses by calling the LORD JESUS both the "Great SHEPHERD," and the "Chief SHEPHERD." Heb. 13. 20; 1 Pet. 5. 4, and cf. Rev. 7. 17, R.V.

(5). In Psa. 9. 7, 8, it is JEHOVAH Who hath prepared His throne for judgment, and Who shall "judge the world in righteousness"; and see also Psa. 96. 13 and 98. 9; yet in face of this threefold declaration, in Matt. 25. 31, 32, 46, the LORD JESUS asserted that when He, "the SON of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats. . . . And these shall go away into everlasting punishment: but the righteous into life eternal." This claim of the LORD JESUS is confirmed by the HOLY SPIRIT in Acts 17. 31.

(6). In Jer. 1. 9, it is JEHOVAH Who puts His words in the prophet's mouth; but in Luke 21. 15, the LORD JESUS promised His disciples that He would give them "a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist."

(7). In that wonderful passage in Psa. 102. 24-27, we find the Psalmist exclaiming "O my GOD"; yet in Heb. 1. 8-12, we find this to be one of two passages quoted from the Book of Psalms which we are there distinctly told refer "to the SON." Note how these two passages are linked together by the "And" at the commencement of v. 10.

(8). In Num. 21. 5-7, we read that "the people spake against GOD, . . . against JEHOVAH." But in 1 Cor. 10 9, where this is referred to we read that they tempted CHRIST on that occasion and were destroyed of serpents.

(9). In Isa. 40. 3, we read, "Prepare ye the way of JEHOVAH, make straight in the desert a highway for our GOD," but in Luke 3. 4, this passage is applied to the Baptist's preparatory mission before the public ministry of the LORD JESUS.

(10). In Isa. 6. 1-3, the prophet tells us that it was JEHOVAH

of Hosts Whose glory the whole earth was full of; and yet in John 12. 41, we find it was the glory of CHRIST which Isaiah saw.

(11). There is a solemn statement in Isa. 8. 13, 14, that JEHOVAH of Hosts would be "for a Stone of stumbling and for a Rock of offence to both the houses of Israel"; yet in 1 Pet. 2. 8, we read that is what JESUS CHRIST, the One Who is "the Preciousness" to those who believe, is to "them which stumble at the Word, being disobedient."

(12). In Jer. 3. 15 and 25. 4, it is JEHOVAH Himself Who gives and sends the prophets and pastors to His people; whilst in Eph. 4. 11, and Acts 26. 17, it is the risen and glorified CHRIST of GOD Who is the Giver and the Sender of apostles and pastors to His people.

Certainly there was none to whom all the above statements might be truthfully applied other than He Who was indeed "GOD manifest in flesh," even our LORD and SAVIOUR JESUS CHRIST.

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.
Aug. 1—N.C.C. £1 0 0

For Needy Saints and Air-Raid Relief, operated in fellowship with local Elder Brethren in affected areas.

July 25—H.F., Acts 20. 35	£1 19 3
" 25—Ridgley A., Tasmania	6 16 2
Aug. 5—Blackpool A.	10 0 0
" 10—Cabled per J. White, Canada	48 5 0
" 12—Crawley A. (Sx)	6 0 1
" 14—J.N., Coalhurst	0 9 0
" 18—Calderbank A.	3 14 3
" 22—D.B., Glasgow	0 10 0

£77 13 9

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Aug. 4—J.B.	£1 0 0
" 4—A.H.	0 10 0
" 7—M.M., Bute	1 0 0
" 10—B. Castle	2 7 0
" 14—J.N., Coalhurst	0 17 10
" 19—Shapinsay A.	5 0 0
" 13—J.M.C.	1 0 0
" 17—Mr and Mrs. L.	2 2 6
" 17—Mrs. L., Oldham	1 0 0

£14 10 4

THE Book of Proverbs warns us frequently against the corrupt woman and the violent man. These will be exemplified at the end in the Harlot and the Beast of Rev. 17.—the apostate Church, and the atheistic Empire. Both will be destroyed by the judgment of God when divine forbearance has reached its limit. Meanwhile, let all who fear God and reverence His Word stand aloof from all that is characteristic of both, and hesitate not to testify that their works are evil.—W. W. Fereday.

Recent Comments on "The B.M.": "The best for a long time" (R.C.). "Better and better still" (S.P.). "I was glad to read your leading article, . . . and do hope for more" (R.W.B.). Observe how cosmopolitan is this month's magazine (not done by design): articles are from brethren in Scotland (2), England (3), Ireland, Australia, New Zealand, India, U.S.A.

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 expedient that we should associate ourselves, in any form of public testimony, with those who in preaching and practice ally themselves with a considerable measure of unscriptural doctrine?

Answer A.—The expression, "Those who in preaching and practice ally themselves with a considerable measure of unscriptural doctrine," is a wide one, and might be used of various kinds of people, many of whom differ as much from one another as they do from the truth. Here are some of those whom the Scriptures themselves mention, and do so for the very purpose of telling us what our attitude towards them should be.

In 2 John 9-11 some are so far wrong that they are unsound with regard to "the doctrine of the Christ." Receive not such into your house, nor bid them Godspeed, lest you become partaker of their evil deeds.

In Rom. 16. 17 there are some who foster divisions, contrary to the doctrine which you have learned from the Word of God. Mark these, with a view to avoiding them.

In Titus 3. 10 we have a man who seeks to build up a sect. If you have the ability of a Titus, admonish him once or twice. For the rest, keep away from him.

In 2 Thess. 3. 6, 14 some are mentioned who walk "out of rank," and will not obey the apostolic word in the Epistles. Withdraw from such, and have no company with them, that they may be ashamed. Yet count them not as enemies, but admonish them as brethren.

It is evident from the above passages, and from their context, that we must, as Jude says, "make a difference," with regard to the persons described in them and to our attitude towards them. But in no case would it be in keeping with the injunctions given, that we should make companions of them, either in public testimony or in any other way.

There are three questions which, if we put them to ourselves honestly, should immediately settle for us the right or wrong of any particular case which may present itself to us.

1.—Shall I be able to say afterwards to those with whom I would be brought into association in this matter, "I have not shunned to declare unto you all the counsel of God"? Acts 20. 27.

2.—Is there any danger that, by connecting myself with it, I would be helping to "build again the things which I destroyed"? Gal. 2. 18.

3.—Might not "this liberty of mine become an occasion of stumbling to them that are weak"? 1 Cor. 8. 9.

Question B.—Is it wrong for sisters to appear in the gathering of the saints wearing no hat?

Answer B.—It is a thing which I have, with much regret, noticed occurring here and there. One would have thought, indeed, that 1 Cor. 11. 2-16 would be sufficient to condemn such a practice. This passage emphasises two things. (a) The woman should have long hair, and (b) she should have her head covered. It is not sufficient for a woman to have long hair, and to regard that as in lieu of the covering. Nature teaches that man should have short hair and woman long hair. This teaching of nature should have its due acknowledgment by the man having his head uncovered and the woman having her head covered.

That the principle dealt with in the section applies also to the assembly as well as to other gatherings verse 16 makes clear. If young sisters were taught as to the significance of having their heads covered it would encourage them in correct practice. The head of the woman is the man, and the head of man is Christ. The wearing of a covering by a woman is an acknowledgment of her submission to her head, the man; the uncovering of the head of the man is a sign of his submission to his Head, Christ. In the assembly 'man' (the head of the woman) should be veiled and not seen; but Christ (the head of the man) should be unveiled and manifest to all.

E.W.R.

Question C.—Please explain Zechariah 13. 6. Do the words primarily refer to our Lord Jesus?

Answer C.—Having regard to the fact that this is a much disputed passage I venture only to give my opinion. It should be observed that 'he' of verse 5 stands in contrast with 'they' of v. 4. The pronoun 'I' in each case (v. 5) is emphatic: the Lord thus disclaims association with those who took the official place of being prophets. The word 'husbandman' is literally 'servant of the earth' which may be put alongside the Lord's statement in Matt. 20. 28. The last phrase of v. 5 is given in the R.V. as "I have been made a bondman from my youth," a statement peculiarly true of the 'Servant of Jehovah' (see Phil. 2. 7). In view of all this, I feel no difficulty whatever in applying v. 6 to the Lord Jesus. Verse 7 admits of no doubt when compared with Matt. 26. 31.

Chapter 13 teaches, as I understand it, three things: (a) That the sufferings and death of Christ were the expression of man's wickedness (especially Israel's) (v. 6); (b) They were the manifestation of divine judgment (v. 7); and (c) They became the means of cleansing for sin (v. 1).

E.W.R.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

STENHOUSEMUIR, Larbert.—Masonic Hall, September 5th, at 3.15 p.m. W. Morrow, J. Hutchinson, J. M. Wallace.

ANNBANK.—Gospel Hall, September 5th, at 3 p.m. M. H. Grant, T. Kirkby, W. Prentice.

LINLITHGOW.—In Gospel Hall, September 5th, at 3.30 p.m. R. Balloch, D. Roberts, R. Scott.

FORTH, Lanark.—In Gospel Hall, Manse Road, September 12th, at 3.30 p.m. R. McPike, F. Tanner, S. Thomson, R. Prentice.

MOTHERWELL (Ebenezer Hall).—In Town Hall, September 12th, at 3.30 p.m. T. Kirkby, R. Cumming, A. Borland, R. D. Johnstone.

COCKENZIE.—Viewforth Gospel Hall, September 19th, at 3.30 p.m. W. Harrison, J. Currie, R. W. McKechnie.

GLASGOW.—Half-yearly meetings, Christian Institute, Bothwell Street, September 25th-29th. D. W. Brealey, Dr. W. Heron, G. C. D. Howley, R. D. Johnston, F. Stradling and Missionaries. Sisters' Meeting, September 29th, at 2.30 p.m.

CATRINE.—Gospel Hall, Wood Street, October 17th, at 3.30 p.m. W. King, W. McAlonan, R. Cumming.

ENGLAND.—FORTHCOMING (D.V.).

BRIDGWATER.—Friar's Hall, 3rd September, 3.15 and 6 p.m. F. W. James, J. Harvey.

BLOOMSBURY.—Central Church, at 6 p.m. 5th September, G. C. D. Howley, Dr. Latimer Short; 12th September, A. Fallaize, R. A. Laidlaw.

NUTLEY.—Forest Hall, 5th September, at 3 and 6 p.m. E. T. Tarrant and others.

CARDIFF.—Cory Hall, 9th, 10th September. D. W. Brealey, W. Hagan, P. Parsons.

REDHILL.—Shrewsbury Hall, 12th September, at 3.30 and 6 p.m. L. W. Adcock, W. Harrison.

ILFORD.—Victoria Hall, 12, 19, 26 September at 7 p.m. H. St. John.

BRISTOL (Fishponds).—Abingdon Road Hall, 12th September, at 5.45 p.m. W. E. Vine, H. P. Barker.

WALLINGTON.—Ross Road Hall. Y.P. Rally, 12th September, at 6.30 p.m. H. O. Boughen.

DEVIZES.—(Salem) 16th September at 3 and 6 p.m. (J. R. Sawyer, Montecello House, Potterne Road).

NEW BARNET.—Gospel Hall, 19th September at 4 and 6 p.m. Dr. White, E. Barker, S. K. Hine.

NEWCASTLE.—Tyneside Missionary Conference in Bethany Hall, Park Road. 19th September, 2.45 and 6 p.m. E. H. Broadbent, F. W. James, F. McLaine.

UXBRIDGE.—Gospel Hall, Crowley Rd., 19th September at 3.45 and 5.45 p.m. E. W. Rogers, Dr. H. Lindsay.

WINDSOR.—Gospel Hall, St. Leonard's Road, 22nd September, at 7 p.m. Mr. Schultes (Germany).

LONDON.—Missionary Prayer Meeting, Council Room, Memorial Hall, 16 Farringdon Street, 25th September at 6 p.m.

LONDON.—(East Ham), Latimer Hall, Boleyn Road, Barking Road, 26th September, at 4 and 6 p.m. Dr. Goldstein, H. J. Vanstone, W. Green.

LEICESTER.—Missionary, 26-28th September (G. Thomas, 313 Gooding Ave.).

IRELAND.

M. BENTLEY and **D. CRAIG** had six weeks' special effort at Banbridge. A number proposed and a good impression made.

F. KNOX has had large numbers in Big Tent, High Street, Belfast, with a number saved and others restored.

R. HAWTHORN continues in tent at the Giant's Ring, with good numbers attending.

E. ALLEN and **K. DUFF** working in tent outside Letterkenny, Co. Donegal.

R. LEWIS and **R. PEACOCK** having good meetings at Bready, Co. Donegal.

W. RODGERS and **R. BEATTIE** saw some profess in tent near Clanabogan.

W. JOHNSTON in Newtonhamilton district with tent.

T. CAMPBELL and **W. BUNTING** now finished near Newtownbreda.

R. CRAIG hoped to have meetings near Plumbridge, after two months' at home owing to his wife's illness.

R. CURRAN has been labouring at Mullerfernaghan.

D. L. CRAIG and **J. CRAWFORD** finished at Comber.

F. BINGHAM saw blessing at Dunacloyne.

E. HILL working near Fintona.

BALLYMONEY.—Hall full at Believers Meeting. Profitable ministry by Bre. McCracken, Bunting, Lyttle, Bailie, Stewart, D. L. Craig, and A. Cook.

BALLYMAGARRICK.—The meeting was large and helpful. Ministry by Bre. Curran, Wallace, Stewart, Fleming and others.

CLONES.—Good numbers attended in spite of travel difficulties and several brethren ministered to profit.

REPORTS of WORK and WORKERS.

ALEXANDER PHILIP has experienced much help in Kirknewton and surrounding districts during past months. There has been continual testimony in the open-air and distribution of gospel literature from door to door. Prayer for the spiritual harvest will be valued.

JOHN McKENNA, Glasgow, continues to find much encouragement in the distribution of testaments and booklets amongst men and women of the forces. Has had many private conversations with those interested and has seen the Lord's hand in blessing.

A. BORLAND (Editor) had a week's special ministry in Brisbane Hall, Largs, during July, which was greatly appreciated by the Lord's people who attended in good numbers.

SYDNEY PORTEOUS found much encouragement during July seeking to stress the old paths in assemblies at Prestwick, Glasgow, Hawick and Grangemouth.

JOHN STOUT is presently finding good interest in meetings and visitation at Papa Westray, Orkney.

LEONARD T. TOMS for several weeks has had good meetings in Wimbledon, Christchurch and Three-cross, with ministry for the Lord's people which has been much appreciated.

WYLAM.—Y.P. Conference, August 3rd. Hall packed. Searching ministry by Mr. Harding of Italy, Lieut.-Surgeon Watt and others.

CRAIGELLACHIE.—Conference on July 22nd well attended. Ministry by Messrs. Stephen, Naismith, Walker, McMurdo, German, Morrison, Bruce, Ingram, and Bond was of a very high order.

AYRSHIRE TENT.—Mr. Whitmore has had some encouragement in both old and young professing conversion during the second part of the season at Killwinning. The final meeting was arranged for 27th August with several brethren taking part.

LANARKSHIRE TENT.—Mr. German had very encouraging meetings at Baillieston, and Mr. McAlonan saw some profess at Eastfield. Opening conferences at each place on 1st August were times of encouragement and help to the Lord's people.

MID-SCOTLAND TENT.—Mr. David Walker continued in the second part of the season at Denny where Open-air Rally and Conference was held on 25th July with good numbers attending.

WORK AMONG H.M. FORCES.

From various districts in England and Scotland come encouraging reports of contacts made with Home, Colonial and U.S.A. Forces. With very few exceptions, testaments and literature are gladly received, while numbers of special requests are made privately. **D. BREALEY** and **A. BROWSE** in Devon. **W. SCOTT** and **J. McALPINE** in Wigtonshire. **W. COCHRANE**, **F. CAMPBELL** and several assemblies in Ayrshire all report definite blessing amongst the troops.

ADDRESSES and PERSONALIA.

EAST HAM, London.—Believers still meet in Latimer Hall, Boleyn Road, Barking Road, E.6. Correspondence to J. W. Allen, 106 Denycourt Gardens, Upminster.

H. E. WADDILOVE, c/o Nurse Minor, 25 Carter Avenue, Exmouth. Our brother has sustained a second stroke and is meantime incapacitated but enjoying much of the Lord's presence through his illness. Prayer would be valued on behalf of our brother.

AUCHINLECK.—Correspondence for the Gospel Hall should now be sent to Mr. James McCombe, 'Laughlan,' 37 Mauchline Road.

WEST HARTLEPOOL.—Believers meeting in Town Hall Mission Room, Hartlepool, are now in fellowship with the Assembly at West Hartlepool. Correspondence to Mr. B. Cox, 89 Durham Street, Hartlepool.

LARGS.—Comfortable, large sitting-room in bungalow with use of kitchenette; Christian fellowship. Apply No. A.8/271 Believer's Magazine Office, Kilmarnock.

"WITH CHRIST."

Mrs. McDOWELL, Port Arthur, Ontario, on June 19th, aged 74 years. Early years in Bathgate, Scotland, but for more than 30 years in fellowship at Port Arthur. Our sister was much given to hospitality.

G. W. MULLIGAN, Peterborough, Ontario, aged 76 years. Many years in fellowship at Gospel Hall. Active open-air worker.

JOHN MAIN, Lossiemouth, on August 5th, aged 72 years. Subject to much illness but ever bore a bright and consistent testimony.

Miss LETITIA HUTCHISON, Coleraine, and **Miss ELIZABETH FERRIS**, Killykegan, two cousins, killed in motor smash on July 22nd. Miss Hutchison was saved for over 41 years and Miss Ferris for 21 years.

JOHN McCOMBE, Auchinleck. Passed to be with the Lord on August 2nd, aged 72 years. Saved over 57 years ago in the village, our brother immediately commenced public testimony in the open-air, for which he was eminently fitted with an attractive and powerful voice. Associated with the assembly for over 50 years, our brother has taken a leading part in all its activities being for many years superintendent of the Sunday School, and was greatly beloved of the children. A large company of the general public and representative brethren attended the funeral which was conducted by Messrs. J. Douglas, Paisley; D. M. Walker, Ayr; and J. Campbell, Irvine.

ROBERT WILSON, Dreghorn, on August 3rd, aged 76 years. Saved 50 years. Bore a quiet and consistent testimony.

Mrs. YUILL, Largs, on July 27th, aged 87 years. Converted in early years and in the assembly at Largs for over 70 years. Well known to visitors and many of the Lord's servants.

Miss J. FOYER, Bothwellhaugh, on August 14th, aged 47 years, after a long illness. A bright and consistent sister who will be greatly missed.

ARCHIBALD PATRICK, Shettleston, aged 49 years. Saved over 25 years and associated with Ebenezer Hall, Bridge-ton, and Shiloh Hall, Shettleston. Our brother ever kept cheerful through his much suffering.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.

U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.

AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.

W. Wieland, Freeleaguers' Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland

NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.

—F. Lawson, Otago Bible House, 212 George Street, Dunedin.

The FELLOWSHIP of the SON

by THE EDITOR.



IN certain religious circles few words are more frequently used than the word "fellowship," the connotation and application of which vary according to circumstances and to the peculiar construction put upon contextual settings of the word itself. Yet the word is used throughout the New Testament with a consistency of meaning which forbids us departing from the original meaning thereof. The various aspects of fellowship are closely allied to the central truth. The original word suggests the idea of having things in common with others, with its inferred extension to sharing with others what is possessed by one so that it might be enjoyed by all. The New Testament occurrences of the word express the nature, conditions and extent of Christian fellowship, and careful consideration of each passage will repay investigation.

FIRST because primary, and most important because indispensable, is the initial and fundamental fellowship into which every Christian is inevitably introduced: "God is faithful, by whom ye were called into the fellowship of His Son, Jesus Christ our Lord" (1 Cor. 1. 9). That experience is the result of a divine act, dependent upon what God did. Men are not merely admitted to the society of some religious organisation from which they may be expelled at the pleasure of others; they are called into a "fellowship" which centres round a Person more glorious than words can describe. It is a fellowship of life from which all are excluded who are not vitally associated with the Son of God. This fellowship is fundamental because it introduces into every other kind of fellowship of the New Testament. It is an introductory act never to be repeated because the gifts and callings of God are without repentance.

THE "call" comes in the preaching of the gospel and introduction into this fellowship synchronises with the response of the hearer of the message. It is impossible, therefore, to overstate the need for clarity in the presentation of the truths of the gospel, lest, having a faulty apprehension of the scope of the fellowship, those who are influenced by us, make no progress into fuller appreciation of the wealthy place into which they have been introduced by God. It is necessary, likewise, to remind ourselves that while the initial enjoyment of the blessing depends upon our attitude to the gospel, the entire honour belongs to God who calls and introduces. The recipients have no merit of their own. Such as enjoy the blessing love to magnify and celebrate the grace of God.

ALL in the circle of this favour share common thoughts with God about His Son, Jesus Christ our Lord. All that the Son has procured through the work of our salvation is shared in common by every one who believes in Him. The idea of fellowship precludes the possibility of distinctions and respect of persons. The deity of the Person must be acknowledged by all, for the fellowship is that of the SON. Whatever ecclesiastical pretension some may make, whatever scholarship some may boast of, whatever experiences some may witness to, from this favour they are excluded if they do not recognise and subscribe to the unique sonship of Jesus Christ. Moreover, the fellowship includes a common recognition of His sinless humanity and of His glorified manhood, for He is "Jesus Christ," the exalted Person who appeared among men but has now been received into glory. In addition, none are in this divinely-called society who do not acknowledge Jesus

as LORD. Later in this epistle the writer asserts that no one can call Jesus Lord but by the Holy Spirit, for the entrance into the blessing of salvation is conditioned by believing in Jesus Christ as Lord (1 Cor. 12. 3; Acts 16. 31). He is not merely Lord in relation to the entire kingdom of which He is the blessed Potentate (Rev. 19. 16), He is specifically OUR Lord as recognised Head of the new Company, and as acknowledged Master of every believing individual. Thus the "Fellowship" has its exacting responsibilities as well as its uplifting privileges. We dare not presume to enjoy the felicities of the one without accepting the obligations of the other. Too little stress has been placed upon the doctrine of the Lordship of the Saviour when the gospel is being preached. The generation of modern preachers will do inestimable good by reverting to the apostolic method.

THIS initial fellowship is expounded more fully by the apostle John in the first chapter of his first epistle. John informs his readers that the extent of his fellowship was with the Father and the Son, i.e., he enjoyed all that the Father had revealed about the Son and all that the Son had revealed about the Father. Perhaps he had in recollection the challenging statement of his Lord, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him" (Matt. 11. 27). That confession was to John fundamental, for he wrote, "He is antichrist that denieth the Father and the Son: whosoever denieth the Son, the same hath not the Father" (1 John 2. 22-23).

JOHN'S fellowship was based upon historical reality. He had heard and seen and gazed on and handled the Word of Life, and was thoroughly convinced that the Jesus of history was the Eternal Life who was with the Father. He felt that it was an unavoidable duty to communicate to other Christians the grounds for certainty of faith because it rested on his own personal experience. If he could introduce his readers to fellowship with him in that matter they would all be introduced to fellowship "with the Father and with His Son, Jesus Christ." If that was John's duty and privilege it is also the duty and privilege of every Christian teacher to keep communicating to their hearers the basic truth of the unique relationship which subsists between the persons in the Godhead, that of Father and Son, the denial of one of which involves the denial of the other. Apprehension of divine truth and experience of divine Persons are not for selfish enjoyment, but for communicating to others that they may enter into the fellowship realised by those to whom has been committed a message from God.

IN this connection John recognised that inclusion in the company of this fellowship imposed a very severe discipline. His words need repeating in our day of loose thinking and liberalmindedness: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed has fellowship in his evil deeds" (2 John 9-11).

THE spirit of infidelity which denies the deity of Christ and reduces the Son to the level of an extremely good man must be vigorously combatted. Faithfulness in this respect must characterise every Christian and no regard for worldly convention must be permitted to interfere with loyalty to the Lord. Even in the domestic sphere where kindness and the spirit of hospitality are most to be cultivated, courage must not fail when a vigorous stand should be made against the enemies of the Master. His honour is at stake; the whole fabric of Christian truth is involved.

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

HEZEKIAH'S LETTERS.

THAT the sending and receiving of letters is no innovation of modern times we may know from the various references made to them in the Old Testament. And that they may be used for evil purposes, as well as good, is evident from the fact that the greater number of those alluded to in the Scriptures is of this class. Such was the first mentioned one, the letter of David to Joab suggesting a plan to bring about Uriah's death (2 Sam. 11. 14, 15); and the second, that of Jezebel to the elders of Jezreel suggesting one for Naboth's death (1 Kings 21. 9-11). Compare also the letters of Jehu to the elders of Samaria which led to the death of seventy persons (2 Kings 10. 1-7); the letter of Shemaiah to the priests and people of Jerusalem urging them to imprison Jeremiah (Jer. 29. 24-29); the letter of the adversaries of Judah to Artaxerxes, and his reply, which for a time caused the building of the Temple to cease (Ezra 4. 7-23); the letter of Sanballat to Nehemiah tempting him (Neh. 6. 5-7); the letters of Haman to the provincial rulers of the Persian empire ordering the destruction of the Jews (Esther 3. 12-15); and the letters carried by Saul of Tarsus for the arrest of the saints at Damascus (Acts 9. 2).

In the story of king Hezekiah we have mention of

LETTERS BOTH GOOD AND BAD,

the former sent by him (2 Chron. 20. 1, 6, 10), and the latter received by him (2 Kings 19. 14 and 20. 12). To the former reference has already been made, and the combination of humility of mind, love for God's people, and zeal for His commandments, which they display, has been pointed out. How often has our own letterwriting, however well meant, been a failure because we were lacking in one or other of these characteristics! In Hezekiah's case they produced fruit after their kind; for some who received the letters humbled themselves (2 Chron. 30. 11), and some manifested oneness of heart (ver. 12), and carefulness to obey (ver. 13, etc.).

But even greater interest attaches to what we may call Hezekiah's inward mail, the letters received by him from Sennacherib, king of Assyria and from Merodach-baladan, king of Babylon. These could scarcely have differed more from one another in substance than they did, the one being full of threats and blasphemies, the other of good wishes and compliments. Yet Satan doubtless had a hand in the inditing of each, for he does not always go to work in the same way.

Sennacherib's letter was an evil and unpleasant communication to receive. Some of us may have had experience of getting letters of this character, and even at times from those who had not the manliness to sign their names to them. If so, in what Hezekiah did with his we have an example of the best way to deal with them. Instead of giving Sennacherib tit for tat in a return letter, he "spread it out before the Lord" and

PRAYED ABOUT IT, TELLING THE LORD

all he had to say about him, and putting the matter into His hands. And of course the Lord took up His servant's case and fought his battle for him. He sent His angel that very night to make a surprise attack on Sennacherib's hosts, and he did it with such success that in the morning a hundred and eighty-five thousand of the flower of the Assyrian army lay dead. One has written:—

"Self-vindication shun. If in the right,
 What gainest thou by taking from God's hand
 Thy cause? If wrong, what dost thou but invite
 Satan himself thy friend in need to stand?
 Leave all with God. If right, He'll prove thee so;
 If not, He'll pardon: therefore to Him go."

But if Hezekiah acted wisely on this occasion, the same cannot be said of how he dealt with the letter of the king of Babylon in 2 Kings 20. 12, 13. It was a nice friendly letter, and was accompanied by a present; so he did not think it necessary to show it to the Lord at all. He knew just how to handle this matter himself, and in the first place he must treat kindly the postmen who came with it. So he took them right through his palace from the attic to the basement, and showed them all his treasures. Solomon, when visited by a great queen from a distant land, had showed his treasures to her, but he was careful at the same time to show her something of his spiritual life, "the ascent by which he went up to the House of the Lord" (1 Kings 10. 5). But we do not read of Hezekiah doing anything like that. These ambassadors of Babylon would have no interest in it, and he did not wish to do anything which would offend them.

Soon, however, the king had

HIS COMPLACENCY DISTURBED,

for Isaiah came to him, and after a few searching questions, announced that not Assyria but this very kingdom of Babylon was to be the instrument used in punishing Judah and bringing about their captivity; and that the very treasures he had so proudly displayed would serve as a bait to lure the Babylonians to come and seize them. The fact is that Hezekiah had never stood in greater need of seeking counsel from the Lord than on this occasion, on which he did not see any need for it. When Satan had come as a roaring lion in the guise of Sennacherib, the danger was less than when he came as a beguiling serpent in that of the king of Babylon. What it was in the latter instance we shall point out in our next paper; and meanwhile shall close with another verse from the poem already quoted:—

"Be wise, be watchful. Wily men surround
 Thy path. Be careful, for they seek with care
 To trip thee up. See that no plea be found
 In thee thy Master to reproach. The snare
 They set for thee will then themselves enclose;
 And God His righteous judgment thus disclose."

READ THIS.

Mr. H. P. BARKER starts an interesting question on the next page. Numerous such problems must present themselves to many of our readers, and here is the opportunity to contributors who are exercised about the testimony of the assemblies to the truth of God. It is customary for the Editor to give personal invitation to brethren to write on specified themes. **This is a general invitation.** Brethren who have an exercise are asked to contribute short papers on such subjects as the following: What Constitutes a New Testament Assembly? Are The Ordinances for To-day? How Are Elders Recognised? What is The Proper Method of Reception? Are Letters of Commendation Necessary? Should Unbaptized Believers Be Permitted to the Lord's Supper? How Should Discipline be Administered, etc., etc. There is need for clear teaching in these matters. Papers will be gladly welcomed. [Ed.].

"Divine Principles" by H. P. BARKER.

I GREATLY respect those who are standing manfully for what they term "divine principles." I do not, however, use the phrase myself, for it may be interpreted so variously. I prefer to say that, by the help of God, I stand for conformity to the teaching of Scripture, and seek a "Thus saith the Lord" for what I believe and do.

Within the last few days I received a letter from a pious Christian. He is one of a group of "Exclusives," and his letter was a defence of the system of binding assemblies together and making the ecclesiastical acts of one obligatory on all others in that particular group. This he spoke of as "carrying out divine principles."

Still more recently I was speaking with a brother who refused to break bread with the assembly to which I was on a visit. His point was that the Lord's Supper, to be truly observed, must be in the evening, and always with unleavened bread. He defined his attitude as "standing for divine principles."

To come nearer home: there are some who maintain that no unbaptized believer should be permitted to join in the breaking of bread. Others, pleading the unity of Christ's body, welcome all who belong to Him, irrespective of their view of baptism. And all claim the sanction of "divine principles" for their attitude.

It seems, therefore, that some definition of the term is needed. But whose definition has a chance of being accepted by all? There is always the tendency to put our own interpretation of a passage of Scripture on a level with Scripture itself, or to regard an inference that we draw from it as having equal authority with the written Word.

Perhaps I may be permitted to state what has brought me to where I am ecclesiastically and what holds me in the path in which I find myself. I do not call it a divine principle, but a divine truth. A principle is often an elusive thing, but where a truth is revealed in the holy Word one can put one's finger on the passage wherein it is made known.

At an early age the great truth that "there is one body" (Eph. 4. 4) gained a firm hold on my soul. I began to look upon my fellow-Christians everywhere as members of the one body, the body of Christ.

Then I made an inference, a legitimate one I believe; still, I would not exalt it to equality with what is plainly stated in Scripture. My inference was this, that since there is one body, everything that is a practical denial of it is wrong. Then sectarianism and other forms of division must be wrong. I found my inference confirmed by New Testament passages like Rom. 16. 17; 1 Cor. 1. 10.

I made another inference: that if sectarianism is wrong, I must stand apart from it and decline to belong to any sect, clique, party or denomination, while loving all who belong to Christ. This, too, I think is a legitimate inference, but I cannot find a "Thus saith the Lord" for it. I cannot apply the injunction of 2 Cor. 6. 17 to be separate from idolatry and idolators to the case of fellow-Christians who disagree with me, and who continue in sectarianism.

It is the absence of other things in the New Testament that governs my outlook and attitude. For instance, I find there no recognition of ordained men as a separate class. I find no prohibition of Christians meeting to partake of the Lord's Supper without a ministerial person being with them to preside.

To interpret these absences (and others) as I do may be called "divine principles." I do not quarrel with the term. But I think the difference should be observed between acts and attitudes that have a direct Scripture for their basis, and those which are founded on inferences, however legitimate.

But I write as an enquirer. It would be interesting and helpful to hear on the subject from other exercised readers.

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 3 (continued).

Verse 16.

Know ye not—the first of a series of these appeals in this Epistle; see 5. 6; 6. 2, 3, 9, 15, 16, 19; 9. 23, 24; cf. Rom. 6. 16; 11. 2; the verb is *oida*, to know by perception or observation; the appeal in these passages is to a fact which was either acknowledged by, or should have been obvious to, the readers.

that ye are a temple of God,—or rather, 'God's temple;' the omission of the article imparts stress to the character of the local assembly as described by the metaphor. The word is *naos*, a sanctuary; in regard to the temple in Jerusalem it denoted the inner sanctuary, the holiest of all, in contrast to the entire edifice, the *hieron* (see 9. 13), and corresponded to the inner part of the Tabernacle, where the ark with the mercy-seat was situated. In the figurative applications *naos* is always used, whether of the whole Church, Eph. 2. 21, or of a local church, as here, and 2 Cor. 6. 16, or of the believer's body (see at 6. 19); it is used throughout the Revelation.

The word might well have been rendered "sanctuary," as in the R.V. margin (in the occurrences in Rev. one marginal rendering has to do for all). An assembly, as thus depicted, is a company set apart to God, a place of worship, a community to be characterized by holiness and by the manifestation of His glory as seen in the life and testimony of those who constitute it, and by the beauty of the character of Christ. The divided state of the assembly at Corinth was the negation of all this.

and that the Spirit of God dwelleth in you?—the Holy Spirit imparts the characteristics (as just indicated) requisite for the glory of the Lord, it being His special ministry to glorify Christ (John 16. 14). Emphasis attaches to "in you."

Verse 17.

If any man destroyeth the temple of God, him shall God destroy:—in the original the same word is used in both parts. The verb *phtheiro* signifies to destroy by corrupting; here it is used, firstly, of the marring of an assembly by unprofitable teaching and by producing a party spirit thereby, or by leading it away by any means from the condition of holiness in which it should abide; secondly, of the marring of the offender by Divine retribution. Cf. the same principle in Rev. 11. 16, where the stronger verb *diaptheiro* is used.

for the temple of God is holy, which temple ye are.—*hagios*, holy, primarily signifies separated, and hence, in Scripture, in its moral and spiritual significance, it means separated from sin and consecrated to God. See Note on "saints" at 1. 2. There is strong emphasis upon the pronoun "ye." The "which" is regarded by some as referring to "holy;" while this is possible the italicised addition "temple" seems to be right. Those who teach the Word of God should tremble lest even unintentionally they injure the structure they are seeking to erect.

FOR 1943. We have much good matter in hand for next year (D.V.). Readers will assist by placing early orders, and by encouraging younger brethren to become subscribers. [Ed.]

Practical Thoughts on Limiting God ★ ★

by D. B. LONG,
Angola.

PSALM 78 is a long catalogue of the failure of Israel and of the unwearied patience of God with them in spite of it all. It is worthy of note that amongst their great sins, or should we not say the root and cause of all their failure in the wilderness is that mentioned in verse 41, namely that they "limited the Holy One of Israel." In other words, they failed to apprehend God as the "All-Sufficient" for every need and circumstance from Egypt to Canaan. We think of five instances of this failure which are so full of instruction for us, who are also wilderness travellers, as to demand our attention.

I

In Ex. 14, the travellers, but lately freed from bondage, meet their first difficulty; they are in a tight corner. The situation is desperate, there seems no way of escape, hedged in as they are on every hand by the mountains, the sea, and the enemy. Had they stopped for a moment to think of God and what He had wrought for them in Egypt in bringing them out with a strong arm; had they remembered that all His purposes centred on His bringing them safely through, they could have enjoyed their first victory of faith right at the Red Sea before Pharaoh and his people. But they did not count God able to take them over. They saw nothing for it but to die where they were, and considered it a mistake to have left Egypt at all. When Elijah came to the river he never questioned for a moment the power of God, but parted the waters with a wave of his cloak. Such a victory was within reach of the people here, but by limiting God they missed it. No matter how desperate our circumstances may be, let us give God credit for being able, and the victory will be ours. He may take us through the water as He did with Israel, over it as He did with Peter, or under it as with Jonah; but deliver us He will. Let us not limit Him.

II

In chapter 15 they arrive at the bitter waters and, because they again limited God, they thought there was no solution for the bitterness, and therefore grumbled. God's cure was the application of a certain tree to make the water sweet. They should have known that God would have a solution. We, too, should know, but often we act as though we knew not. There is another tree—the cross of our Lord Jesus Christ—which when applied to the bitterest cup we are asked to drink, will make it sweet. Having fellowship in the sufferings of Christ, our souls are filled with the sweetness of communion in the deep things of God. Alas, for every time we have limited God to meet this need!

III

Chapter 16 brings them to the wilderness of Sin, and hunger stares them in the face. They are put to the test for the bare necessities of life, for sustenance for their weary bodies. They seem to have forgotten all their previous lessons, and the only mention they make of the name of God is by taking it in vain, "Would God we have died," etc. Our Psalm says they demanded if God could spread a table in the wilderness. Yes, thank God He can and does; "He prepareth a table before me." God was able, but they failed to give Him credit for being able, and by thus limiting Him they lost the blessing. Someone reading these lines may be faced with the same problem of sustenance in the wilderness. Dear child of God, never for a moment limit either the power or the love of your heavenly Father. Count on Him as the widow counted when she gave her last and knew more would come; count on Him as the prophet counted as he turned his back on civilization and trudged

to the brook Cherith; count on Him as millions of the saints have done all down the ages and know that He IS able to supply ALL your need according of His riches in glory by Christ Jesus.

IV

In chapter 17 food has been supplied but water is lacking, and again they do not count on God. Water would speak of pleasure or satisfaction. They had once been satisfied by the waters of the broad Nile, but that was now a thing of the past. Their baptism separated them from the whole Nile system, and the test was as to whether God was able to satisfy fully in the wilderness. Their grumbling proved that here again they failed to count on God. The smitten rock—"and that rock was Christ"—met their every need for satisfaction, but why did they limit God in the first place? We have left all that which the world calls satisfaction and pleasure at our backs. We esteem it as dung and dross. Is God able to fill our cup brim full in the wilderness, or must we turn back to dip our measures in the foul waters of a Godless world that casteth up mire and dirt? Shame on the thought that any redeemed soul should find pleasure or satisfaction in a world that murdered the One whom their souls love, and which proves by its every act and word that it would do the same to-day if He were on earth again. The ever-flowing stream from the smitten Christ of God is pure, heavenly satisfaction. God can FULLY satisfy, and we have no need to limit Him and go back to the muddy streams and broken cisterns of the world.

V

In Numbers 14 they are at Paran, with the wilderness journey, so far as the purposes of God were concerned, behind them and the land before. Paran means "abounding in foliage," and if we take foliage to mean profession, as other Scriptures seem to indicate, then they were in a position where there was abundance of it. The spies related how that the land was a "good land" and rich. In short it is all God said it would be, but the people were great and tall and the difficulties humanly insurmountable. Two men say, "We are well able, let us go forward." Ten men say, "We are not able so we need not attempt it." The people took the advice of the latter who limited the power of God, wept the whole night over their decision and then, turning their backs on all that God had promised them, they set out on what proved to be a lifetime of weary, wilderness wandering which ended in death without claiming the land. For those who are prepared to count on God and step out on His promises in the face of impossible odds there is a land flowing with milk and honey. God is able and ready to give us the victory, and invites us to go in and possess in His strength. Are we prepared to take Him at His word and to count Him able, or are we by limiting Him, living a dreary, wandering, profitless life which brings no joy to ourselves and no glory to God? Everything turns on the value our faith puts on God.

Israel limited God by failing to count on Him as sufficient for every demand of the way—at the Red Sea for deliverance, at Marah for sweetening the bitter, in the wilderness of Sin for sustenance, at Rephidim for satisfaction, and at Kadesh (Paran) for victorious entry into their possessions. Had they given God credit for being what He in truth is, beyond limitation and above circumstance, how different their story might have been! Let us take the lesson to heart for it was written "for our learning," and let us never be guilty of the sin of provoking God by limiting Him.

PASSION.

"Oh, for a passionate passion for souls,

Oh, for a pity that yearns;

Oh, for a love that loves unto death,

Oh, for a fire that burns!"

A BASE OF ★ OPERATIONS

by C. F. HOGG, South Africa.

A METAPHOR is described by the Oxford English Dictionary as "Figurative use of terms without indication of their figurative nature in contexts to which they are not literally applicable." As in all human speech metaphors abound, so also do they abound in Scripture. Thus "The Lord is my Shepherd" is a metaphor drawn from pastoral life: "My Father is the Husbandman" is a metaphor drawn from the life of the farmer. Metaphors drawn from military life are found in Eph. 6. 11-17, 2 Tim. 2. 3 and elsewhere. These are often observed and commented upon; the purpose of this brief paper is to draw attention to one of much significance but not so frequently noticed, though it also is full of significance for those who would live godly in Christ Jesus. This is the Greek word **aphorme**, a compound of two words meaning 'from' and 'to attack.' The latter occurs in Acts 14. 5 of the "onset" made upon the apostles at Iconium, the corresponding verb occurs in Matt. 8. 32 of the rushing of the swine into the sea. Thus **aphorme** means the place from which an attack is made, in military language 'a base of operations,' without which warfare cannot be carried on by sea, land or air. The word is used metaphorically of the Christian's warfare seven times in the New Testament, all in the writings of Paul.

In Rom. 7. 8, 11 the Apostle tells how he had supposed that deliverance from sin could be attained through the keeping of the law. And yet it was "through the commandment" that sin found a base of operations ("occasion") from which to rouse him to disobedience to the law. From this experience he had learned his state of moral inability.

Paul had many enemies who were ever on the alert to find in his conduct an "occasion" against him, a base of operations for their attacks upon him. He had preferred to support himself at Corinth, and not to use his right as an apostle to live at the charges of the believers there. In their ingenuity they made even this a ground of attack (2 Cor. 11. 12, twice). On the other hand by living among men with a good conscience in view of the Judgment-seat of Christ, he gave to these believers a base of operations against those detractors "who glory in appearance, and not in heart" (2 Cor. 5. 12). The character of the preacher is the first credential of his message; every true servant of Christ will be jealous to commend the Gospel by his own conformity to its teaching. Indeed this is equally true of every Christian, however obscure; behaviour worthy of the Gospel is at once his privilege and his responsibility. Therefore, "younger women" must be watchful that they "give none occasion to the Adversary for reviling"; they must beware lest they provide him a base of operations wherewith to attack the faith (1 Tim. 5. 14).

Paul, once the slave of sin, rejoiced in the freedom wherewith Christ had made him free, and, therefore, deeply desired that others should share his experience. This freedom is beset by two dangers; always there are those who would rob us of it by subtle reasoning and specious words, often exploiting even the believer's loyalty to his Lord to bring him into bondage. The other danger, not less real and as subtle, is that of using freedom in such a way as to provide the flesh with a base of operations wherewith to carry on its unremitting warfare against the spirit. The way to prevent such a perversion of Christian liberty is "through love (to) be servants one to another" (Gal. 5. 13). Selfishness, which is lawlessness, characterizes the flesh, the natural man, and is opposed to love at every point and in every possible way.

"Waiting Diligently"

by J. NORRIS, Londonderry.

A Young Man's Message to Young Men.

WHILE speaking to a friend recently, another informed me that So-and-so was WAITING DILIGENTLY for me. We all smiled at the obvious slip, but was he altogether wrong?

In 1 Thess. 1. 9, 10, we read of those who turned from idols to SERVE . . . and to WAIT. Is there not a message in this for us who are younger in the faith? Cannot we also serve the Lord, and wait for His Son?

Let us consider our Service first. The most important thing in this respect is that we should be cleansed vessels, "meet for the Master's use," and this can only be brought about (1) by confessing our transgressions to the Lord; (2) by laying open our hearts in His presence so that our iniquity is not hid; (3) by full acknowledgment of our sin (Psa. 32. 5). The first is the least that we can do, if we are the Lord's at all; the second is not so easy, for iniquity is in our very nature (Psa. 51. 5), and "if I regard iniquity in my heart, the Lord will not hear me" (Psa. 66. 18); the third, if carried out in the fear of the Lord, cannot fail to produce that "setting apart" that we sometimes hear spoken of as "practical sanctification." With these we would couple the continual cleansing that can only be obtained through the reading of the Word (Psa. 119. 9). May He open our eyes further as to these things (Psa. 139. 23, 24).

But how are we to know our particular sphere of service? This is a matter that can only be finally settled by prayerful exercise before the Lord, and by practice as He may lead. Just as there are certain tendencies which develop in the natural child, so will He fashion and shape our talents for His use, if we allow Him. There are so many ways in which we can serve Him that we shall not dwell on these in detail, except to remind ourselves that we can ALL in some way lead others to Christ, whatever else we may feel led to do.

The manner of our service, too, is important, and here perhaps one may speak with freedom that older brethren would hesitate to use, lest they should discourage. We shall make mistakes, and we shall be criticised, perhaps wrongly in our own opinion. At other times we may be encouraged; but in either case let us take it wisely. The voice of criticism is not necessarily a sign that the Lord is displeased, and would have us remain silent; nor does a word of encouragement mean that we should always be on our feet. A soul led to Christ through us does not in every case indicate what is termed a "call" to the work. It might, of course, in some special instance, but we speak generally. There is always a safe path, the middle one, and surely, brethren, we do not need to wait until the best years of our lives are gone, to realise that we are naturally creatures of extremes, and that in our service to the Lord we require to beware of these tendencies and to seek His glory. We have well balanced instructions for our guidance in His Word. "Remember them who are your guides" (Heb. 13. 7), would teach us not to despise advice from those who have experience, while "Neglect not" and "Stir up" the gift (1 Tim. 4. 14, and 2 Tim. 1. 6), would remind us that the Lord DOES expect something from each of us. And "whatsoever ye do, do it heartily" (Col. 3. 23).

A word regarding Waiting. One application of this word has been before us already; in connection with our service, we can wait in prayer (Isa. 40. 31). But in 1 Thess. 1. 10 it is "waiting for His Son from Heaven"; which would remind us that our service on earth will end

when He comes; and that we shall then have to stand before His judgment seat, to give an account not only of what we call service, but also of our walk, our words, our motives. This is an exceedingly solemn matter, yet it is well not to forget that the Breastplate of Judgment was worn upon the heart, the place of affection. "Every man shall have his praise of God," but still there is the other side, "He that doeth wrong . . ." (Col. 3. 25). Is it any wonder that John warns us of the possibility of being ashamed "before Him at His coming" (1 John 2. 28); or that Peter, speaking of the new heavens and new earth, exhorts us to "be diligent, that we may be found of Him . . . blameless" (2 Pet. 3. 14)? Let us then WAIT DILIGENTLY for Him, till He come.

MEDITATIONS.

LET us stress as much as possible the personal and individual experience of Psalm 23. 1: "The Lord is my Shepherd; I shall not want," David was familiar with the history of Israel. Elsewhere he says "Thou leddest Thy people like a flock by the hand of Moses and Aaron" (Psa. 77. 20). He says also, "He fed them with the corn of heaven . . . He sent them meat to the full . . . He brought streams out of the rocks, and caused waters to run down like rivers" (Psa. 78. 16, 24, 25). A God who could feed 600,000 grown men, besides women and children, in the desert, and bring them at last to Canaan's border ready for war, may surely be trusted to care for His own to-day. With Israel's story inscribed upon the sacred page, faith says exultingly, "I shall not want."

"THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Why? "For it is He who founded it upon the seas, and established it upon the floods" (Psa. 24. 1-2). Who has a greater right to the earth and all its contents than He who made and established it? But men challenge this, and would exclude Him altogether from His own creation. Long ago they seized the Heir and slew Him, and cast Him out of the world (Matt. 21. 38). Present happenings suggest that God is about to put in His claim to the earth. He will clear it by His power of all who corrupt it, and He will place the administration into the competent hands of His beloved Son. Then "the desert shall rejoice and blossom as a rose" (Isa. 35. 1), and the terrible flow of tears and blood will cease.

—W. W. Fereday.

"KEPT"

"Kept by the Power of God through faith"
(1 Peter 1. 5).

Kept when sunshine warms the air;
Kept when all around looks fair;
Kept in safety everywhere—
Kept, securely kept.

Kept when shadows cloud the sky;
Kept when waves are surging high;
Kept when courage seems to fly—
Kept, divinely kept.

Kept when War would smite the land;
Kept when nothing else can stand;
Kept by God's Almighty Hand—
Kept, completely kept.

—D.A.

OUR HOME

BIBLE CLASS

The Promised MESSIAH
was to be Human yet
DIVINE:

by H. E. MARSOM.

THE Old Testament prophecies foretold a MESSIAH Who would be truly MAN, even "the SON of David;" and yet something vastly more than merely human: for He would be both GOD and MAN. It is a most striking fact that the very prophecy which foretells the awakening of the Divine sword of judgment to smite GOD'S SHEPHERD, Zech. 13. 7, is the one in which JEHOVAH speaks of the suffering MESSIAH as "THE MAN THAT IS MY FELLOW." Cf. Phil. 2. 6; John 5. 18. Is not this He of Whom we read in Psa. 80. 17, as "THE MAN OF THY RIGHT HAND?" The true Benjamin, "the Son of the right hand," Gen. 35. 18. R.V. mrg. And do cf. Psa. 110. 1 with Heb. 1. 3.

Likewise the very passage which precisely foretells the birthplace of the MESSIAH, is that which so emphatically adds that His "goings forth have been from of old, from Everlasting," or "from the days of Eternity." Micah 5. 2, mrg. The history of the true MESSIAH begins, not at Bethlehem, but in the glory of a past Eternity! John 17. 5; 1. 1; Prov. 8. 22, 23, and cf. Psa. 90. 2; 93. 2.

Again, the same passage which foretells the virgin birth of the MESSIAH is that which also foretells that His Name would be "IMMANUEL, GOD with us." Isa. 7. 14; Matt. 1. 23: for then, but not until then, would GOD be manifest in flesh, and dwell among us, John 1. 14.

And again, that verse in Isa. 9. 6, which foretells of the "CHILD" Who should be born, and of the "SON" Who would be given, (see John 3. 16), is the very verse that also names Him as "The MIGHTY GOD," and as "The EVERLASTING FATHER," or as in the R.V. mrg. "The FATHER of ETERNITY."

Further, we find that the Psalm which foretells the final world-confederation unanimously antagonistic to GOD and to CHRIST is the very Psalm which also records JEHOVAH'S attestation concerning His MESSIAH, "Thou art My SON; this day have I begotten Thee"; and also His exhortation and warning, "Kiss the SON, lest He be angry." Psa. 2. 7, 12.

King David had the promise and oath of GOD that the MESSIAH would be of his Seed, 2 Sam. 7. 12, 13; Psa. 132. 11; Isa. 11. 1, 2; Acts 2. 30; 13. 23; Rom. 1. 3; and yet "being a prophet," and speaking "in the SPIRIT," King David called the MESSIAH his 'LORD!' Matt. 22. 42-46, R.V. Psa. 110. 1; cf. 1 Cor. 12. 3: recognising that He would be vastly more than merely "SON of DAVID," there was a higher relationship for Him of Whom JEHOVAH said, "Thou art My SON." Failing to recognise this, the blinded theologians in the LORD'S day were unable to solve the problem He put to them in Matt. 22. 45. The solution is in Luke 1. 35, MESSIAH, SON of David, is "SON of GOD," in truth. Because He testified the truth, "I AM the SON of GOD," they charged Him with blasphemy, and crucified Him, John 10. 36; 19. 7. Yet most assuredly there will come the day, when that very nation will acclaim Him, "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. But then they will have learnt and confessed the truth of Isa. 53. 3-10.

The Righteous BRANCH, that will be raised unto David; the KING, Who shall reign and prosper, Who shall execute judgment and justice in the earth: is none

other than He Whose Name shall be called, JEHOVAH-TSIDKENU, "The LORD our RIGHTEOUSNESS." Jer. 23. 5, 6. Cf. 1 Cor. 1. 30; 2 Cor. 5. 21; Phil. 3. 9. He, Who alone can bear this Divine title, is vastly more than merely "SON of David," He is "The SON of GOD" indeed.

In earlier studies we have noticed that in Psa. 45. 6, MESSIAH is addressed as the GOD of the eternal throne, Heb. 1. 8; there is, therefore, no wonder that in v. 11, the "daughter" is told "He is thy LORD; and

Worship thou HIM."

This brings us to yet another line of evidence of the true Deity of the LORD JESUS CHRIST—that He, in conscious recognition of His eternal Deity, received and accepted worship, as being HIMSELF Divine; and never repudiated such worship of Himself. Neither apostles nor angels would accept Divine worship, as Acts 10. 25; 26; 14. 11-18; Rev. 19. 10; 22. 9, so clearly shew. Moreover, it is the teaching of Scripture that GOD alone is to be worshipped, Exod. 20. 3-5; Isa. 42. 8; 45. 23; Matt. 4. 10, cf. Dan. 3. 5, 6, 12, 18. To rob GOD of this is Satan's great objective, Isa. 14. 13, 14; Matt. 4. 9; 2 Thess. 2. 4; Rev. 13. 4, 8, 12-15. Notice specially how the LORD accepted Divine worship in Matt. 14. 33; 28. 9, 17; John 9. 35-38; 20. 28, and cf. also Matt. 2. 2,

11; 8. 2; 9. 18; 15. 25; 20. 20; Mark 5. 6; Luke 24. 52. It is the FATHER'S will that "all men should honour the SON, even as they honour the FATHER." John 5. 23. Indeed it is the Divine decree for both angels and men to do so, Heb. 1. 6; Phil. 2. 10, 11; and in heaven this decree is carried out as Rev. 5. 8, 9, 12, 13; 7. 10 shews. There is no question as to the Deity of CHRIST there where He is thus worshipped equally with the FATHER. No good man will ever receive honours to which he has no right: but CHRIST, conscious of His eternal Deity and glory with the FATHER before the world was, received worship from those who, having believed that He was in very deed the "CHRIST, the SON of GOD," could not but worship Him, and acclaim Him "My LORD, and my GOD!"

The Testimony of enemies is always of great value as evidence. It is a noteworthy fact that the demons had no doubt as to the Deity of the LORD. Note their frank confession in Matt. 8. 29; Mark 1. 24; 3. 11; 5. 7; Luke 8. 28, cf. also Acts 19. 15; and specially note the Divine comment in Mark 1. 34; Luke 4. 41. Thus they anticipated what "infernal beings" Phil. 2. 10 (New Trans.) shall yet confess: "That JESUS CHRIST is LORD, to the glory of GOD the FATHER."

THE PEACE OF THE GOD OF PEACE.

(Phil. 4. 6-9).

Tranquil the heart and quiet the mind,
That knows the unknowing peace divine,
Safe kept through Christ the Lord.
In nothing knowing anxious care,
Thankful for all things; with a prayer,
For those things only that declare,
The Holy Will of God.

Whate'er is honest, just and true,
Whate'er is pure and lovely too,
All found in Christ for thee;
If there be virtue, if there's praise
Be such the themes thy thoughts to raise,
Then this thy joy through darkest days,
The God of Peace With Thee.

—J. Rennie.

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.—How do the Scriptures look upon such as habitually absent themselves from the Breaking of Bread, and are seldom or never seen at the Gospel Meeting or the Prayer Meeting? Has Numbers 9. 13 any application to them?

Answer A.—I do not think that we could apply Numbers 9. 13 to them, unless by way of pointing out from it how seriously neglect of obedience to God's commands was dealt with under law in any case where there was no legitimate excuse for it. It must, however, be understood that "shall be cut off from among his people" does not necessarily imply that his fellow-Israelites were to slay him. See Lev. 20. where in various verses a clear distinction seems to be drawn between "shall be cut off" and "shall be put to death," the former referring to action taken by the Lord Himself. Something similar is seen, even in days of grace, in 1 Cor. 11. 30, where certain members of the Assembly had been taken away by death, not indeed for absence from the Supper, but for irreverence when present.

Where there is habitual absence from the meetings, something else lies behind it, the absence being merely a symptom of a deeper disorder. In some instances it means that the person concerned is beginning to turn away from all that he once professed to love and enjoy. In Heb. 10. 25-31 the "FORSAKING OF THE ASSEMBLING OF OURSELVES TOGETHER" seems to be viewed as the first manifestation outwardly of a course which ends in apostasy; and the individual who is guilty of it may eventually prove to be an "adversary" (ver. 27). In other cases the staying away is due to some real or imagined grievance, and if there is any substance whatever in this grievance, an effort should be made to remove it if possible. Between these two extremes lie many differing degrees of backsliding by which the trouble may be caused, and which should give scope for the exercise of any pastoral gift or activity there may be in the assembly. And in the course of this it may possibly be discovered that due allowance has not been made for the circumstances of the person, and for hindrances which may make regular attendance a difficult matter.

On the other hand, where absence from the meetings has been entire, and for a prolonged period, the point might require to be considered, whether the one concerned is still to be looked upon as a member of the assembly, or whether it should be made clear that he is no longer such. Otherwise, unnecessary reproach may be brought on the saints through his actions, even years afterwards.

Question B.—Is it wrong to invite a congregation to recite the Lord's prayer, and if so, why?

Answer B.—Immediately prior to the Lord giving to His disciples this model prayer he warned them against using vain repetitions. It is clear, therefore, that the Lord did not intend this prayer to be used in this manner. Undoubtedly, in many cases of its recitation it is a vain repetition and, therefore, its practice should not be sanctioned.

In the assembly, prayers should be 'in the Holy Ghost,' that is as prompted by Him. But I see no reason why a brother should not be impressed by the Spirit with the suitability of certain sections of the Lord's Prayer to a particular time, and he might therefore repeat them calling forth an 'amen' on the part of other believers. He should, however, be discriminating in his use of the various items of this prayer.

If the congregation be a mixed one of believers and unbelievers, the matter assumes a more solemn aspect. It must be borne in mind that the modern gospel meeting or 'church service' has no sanction by any precedent in scripture. I have heard the recitation of the Lord's Prayer justified on the ground that the congregation is called upon to sing hymns, such as 'Eternal Father, strong to save,' or a congregation is invited to join in prayer whilst the preacher prays audibly, and to say 'Amen' at the end thereof. But though this may be customary it by no means follows it is correct. No servant of God, instructed in divine things, would put in the mouths of unbelievers hymns which are manifestly not true of the singers. They would also, in publicly addressing God in prayer, make it clear that only those who have the right of approach to God can draw near and speak to Him. How can unbelievers be encouraged to say 'Our Father' when the preacher thereafter has to explain to them the necessity of new birth before they can possess the right to say 'Abba, Father'? How can he invite them to say 'Thy Kingdom come,' when he would have to inform them that the coming of that Kingdom will result in the eternal doom of unbelievers! I may be charged with being illogical, but I do not see why an obviously wrong innovation should be introduced into the gospel meetings even if indiscretions are committed in the matter of hymn singing.

E.W.R.

Teach me Thy way, O Lord;
I will walk in Thy truth: unite
my heart to fear Thy name.

—Psalm 86. 11.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

CAMELON.—Bethany Hall, October 3rd, at 3.15 p.m. W. Harrison, G. Westwater, J. Carrick, T. Kirkby.

AUCHINLECK.—Gospel Hall, Oct. 10th, at 3.30 p.m. E. H. Grant, J. Douglas, M. Paterson.

HAMILTON.—Baillies Causeway Hall, October 10th, at 4.30 p.m. J. Currie, J. Douglas, J. Mair. (Open-air march at 3.15 p.m.).

GLASGOW.—Bethesda Hall, Linthouse, October 17th, at 3 p.m. J. Feely, P. E. McPike, S. Thompson.

CATRINE.—Gospel Hall, Wood Street, October 17th, at 3.30 p.m. W. King, W. McAlonan, R. Cumming.

ENGLAND.—FORTHCOMING (D.V.).

BIRMINGHAM.—Midland Institute, Y.P. Rallies. October 3rd, W. J. Wiseman; 17th, H. L. Ellison; 31st, S. Olford.

BRIMSCOMBE.—October 3rd, at 3 and 6 p.m. W. A. Chilcott, W. H. Clare.

CARDIFF.—Y. P. Rallies. October 3rd, H. St. John; 10th, F. A. Lawes; 17th, H. G. Bedford; 24th, R. S. Code; 31st, P. O. Ruoff.

MANCHESTER.—Glenbrook Road Hall, Heaton Park. October 3rd, at 3.30 and 6 p.m. G. H. German, F. A. Tatford.

NOTTINGHAM.—Clumber Hall, October 3rd-6th. H. P. Barker; 17th, R. A. Laidlaw; 18th, S. D. Thomas.

BIRMINGHAM.—Gospel Hall, Green Lanes, Small Heath, Y.P. Rallies at 6.30 p.m. October 10th, J. Lewis; 24th, K. S. Hyland.

HORSHAM.—Denne Road Hall, October 10th-12th. C. O. Bowen.

WALLINGTON.—Ross Road Hall, Y.P., October 10th, at 6.30 p.m.

NORTH HARROW.—Elmfield Hall, Imperial Drive, Y.P., October 17th, at 6 p.m. J. B. Watson.

ROMFORD.—Rush Green Hall, Birkbeck Road, Y.P., October 24th, at 6.15 p.m. F. A. Tatford.

LONDON.—Memorial Hall, Room 7, Farringdon Street. October 30th, at 3 p.m. Missionary P.M.

BOURNEMOUTH.—Central Hall, Harcourt Road, Pokesdown, October 31st, at 3.15 p.m. A. Hardwidge.

MANCHESTER.—October 31st, United Rally.

ACTON.—Berrymead Hall, Y.P., November 7th, at 3.30 p.m. A. Shultes.

IRELAND.

W. RODGERS and **R. BEATTIE** had blessing at Clanabogan, where some have professed faith in Christ. The black-out hinders continued meetings.

R. HAWTHORNE saw a few saved at Giant's Ring. He continued after black-out in Edenderry Hall.

F. KNOX finished in large tent in Belfast after a time of blessing. A number saved and others restored.

W. BUNTING in Maranatha Hall, Belfast.

J. HUTCHINSON is in Parkgate Hall, Belfast.

D. CRAIG (Ballymena) in Ormeau Road Hall, Belfast.

LEWIS and **PEACOCK** have finished at Brady. Some professed. Went on to 'Derry and had two weeks' open-air meetings which were well attended.

W. JOHNSTON continues in Newtown-hamilton district.

BALLYCASTLE Annual Open-air Meeting at Lamas Fair was as large as ever—all classes listening for several hours. Bre. Capt. Hill, T. Wallace and C. Fleming preached in relays.

FINTONA Believers Meeting on 19th August. A profitable time; a number of brethren taking part.

WORKERS' REPORTS.

FRANK REECE has been labouring amongst Kent hop pickers and would value prayer for the seed sown amongst these needy people.

ALEXANDER PHILIP has ministered to believers and preached the Gospel in Cockenzie, Musselburgh and Portobello districts. Now visiting the N.E. coast and asks prayer for gospel effort in Lossiemouth during October.

J. R. ROLLO (Editor, Christian Worker) had well-attended and helpful ministry meetings in Brisbane Hall, Largs, first week in August.

F. WHITMORE had encouraging gospel meetings in hut at Crosshouse, where some professed conversion. Going on to Overtown.

H.M. FORCES WORK

(No names for Censor reasons).

A.7/485. Thank you for booklets and gospel tracts. We go to the military hospital weekly. This is being made a large and important military centre from which forces leave for distant posts of the Empire. God gives encouragement in conversions and some baptisms. Considerably more than 2,000 new testaments and gospels have been distributed from here.—Missionary since 1888.

A.9/119. How very thankful we are for the parcels of gospel literature for free distribution amongst the troops. About 200 attend the weekly gospel service and two believers among them are exercised about baptism. Unfortunately, men do not stay long in this locality and we are constantly seeing new faces.

A.9/256. Thank you for the service testaments and the parcel of tracts and booklets which came earlier. These have filled the gap meantime and we are making the best use of them. We have large numbers of U.S.A. men here among whom we have distributed some of the literature sent.

ADDRESSES, ETC.

EASTFIELD, HARTHILL. Following encouraging tent meetings in this district our brother W. McAlonan saw a number saved and an assembly formed. Correspondence to Mr. Allan Miller, 109 Watt Terrace, Eastfield, Harthill, Lanarkshire.

SWINTON, Manchester. Correspondence for Bethesda Hall, Worsley Road, to Mr. A. Plevin, "Hebron," 42 Worsley Road, Swinton.

PRESTON. The assemblies at Brookhouse Gospel Hall, Eldon Street, and Gospel Hall, Ashmore Street, had fellowship in a joint conference in Brookhouse Hall on August 29th, as evidence of reconciliation now effected.

SIDNEY A. BURNHAM has arrived in Canada from New Zealand and was help-

ing in Toronto assemblies during August. Address—S. A. Burnham, 205 Waterloo Avenue, Guelph, Ontario.
A. G. WESTACOTT, 25 Stoddens Road, Burnham-on-Sea, who ministers amongst assemblies, finds a great need for reliable expository works now scarce or out of print. Brethren desirous of obtaining or selling such volumes should communicate with the address given.

WORLD FIELD.

ANGOLA, P. W. Africa.—R. C. Allison is encouraged with results at a centre called Chapoii where quite a few have professed faith in the Lord. Idols have been burned, and several converts are asking for baptism.

ANTIGUA, B.W.I.—Miss Creeth, of St. Kitts tells of a young man going to the neighbouring island of Antigua to work and having gathered together some Christians working at the same place, has now commenced a testimony for the Lord. Prayer is asked that amongst material prosperity he may be given grace to continue his testimony for God.

TORONTO.—Andrew Douglas holding forth nightly in gospel tent at Eglinton St. E. with evident interest in the gatherings.

FOREST.—J. R. McConkey had two meetings weekly during July with sustained interest throughout.

GUELPH.—Conference at the "Grounds" this year was one of the best. Ministry most practical by H. G. Lockett, H. Harper, J. Smart, S. A. Burnham, R. McLaren.

OTTAWA.—W. E. Belch was much encouraged with tent meetings which were definitely blessed in the salvation of souls.

NEW ENGLAND STATES.—R. Roberts and J. T. Dickson engaged in tent work

here, where the Lord's hand has been seen in restoration and salvation.

WITH CHRIST.

Miss MAY McKELVEY, Larne, on 22nd July. Saved about 27 years ago through J. H. McKnight in Mourne Street, Belfast. A devoted Christian with a heart for the Lord's people and the perishing. T. Lyttle and W. McCracken conducted funeral services.

JOSEPH HEWITT, Cockenzie, on August 31st, aged 74 years. Saved over 50 years and almost 40 years in Cockenzie assembly. A consistent brother who leaves a fragrant memory.

THOMAS STEWART, Letterkenny, on August 21st. Saved over 26 years and connected with the local assembly. A brother with a definite exercise in the spread of the Gospel.

ROBERT JESSAMINE, Aberdeen, on August 8th, aged 74 years. Saved as a lad in Hamilton, but for over 50 years connected with Aberdeen assemblies. Predeceased by Mrs. Jessamine 4 years ago. Both were actively interested in the Lord's work and given to hospitality.

Mrs. W. MURRAY, Hopeman, aged 69 years. For many years in Lossiemouth and Elgin assemblies. Given to hospitality.

Mrs. JAMES DEVOY, Portavogie, on September 9th. Saved many years and in the local assembly since its commencement. A consistent believer who saw most of her family saved.

JAMES RAMSDEN, formerly missionary to Nigeria, passed to his rest on September 13th, aged 58 years. In Birchfield Hall, Birmingham, until going forth to Nigeria in 1920, where he faithfully laboured until invalided home in 1936. Last five years in Albert Hall, Glasgow. His cheerful and courageous spirit during a long illness was an inspiration to all who knew him.

LORD'S WORK FUND.

For Needy Saints and Air-Raid Relief operated in fellowship with local Elder Brethren in affected areas.

Aug. 27—S. Shields, Hebron H.	£ 5 0 0
Sept. 7—J. N., Coalhurst	0 8 10
" 12—Vancouver	7 0 0
" 16—J. J. B., Durham	0 5 0
" 21—St. Thomas A., Ont.	11 3 8
	£23 17 6

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord for support.

Sept. 17—J. N., Coalhurst	£0 18 0
" 12—M. T., Killagan	5 0 0
" 16—Orkney	4 0 0
" 18—Bethany H., Stevenston	10 0 0
	£19 18 0

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

Aug. 27—Stevenston, Loan Hall	£3 0 0
Sep. 10—Sister in Orkney	5 0 0
	£8 0 0

Office Expenses in postage, bank charges, stationery, etc.

Sept. 18—Bethany Hall, Stevenston, 5/-.

Above funds examined for period, 5th February to 9th September, 1942, and found correct.

Signed: **WM. COCHRANE** } Hon.
JOHN CAMPBELL } Joint Auditors.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

- CANADA**—The Christian Book Room, 851 Bloor Street W., Toronto 4.
- U.S.A.**—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.
- AUSTRALIA**—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.
- " **W. Wieland**, Freeleaguers Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland
- NEW ZEALAND**—James Harvey, Box 74, 484 Main Street, Palmerston North.
- " **F. Lawson**, Otago Bible House, 212 George Street, Dunedin.

Fellowship which is Prohibited.

by THE EDITOR.



NEW Testament teaching imposes upon the limits of Christian fellowship very severe restrictions, breach of which must inevitably incur divine displeasure and reduce the effectiveness of individual and corporate witness. Undemurring obedience is demanded, for at the threshold of Christian experience lies the admission that Christ is Lord. Too little insistence has been put upon the recognition of that Lordship, so that mere mental assent to superficial preaching leaves undisturbed the conscience, and avoids the moral re-adjustment of life which true faith in Christ demands. Consequently, in many cases, no revulsion towards evil practices is produced; no passion for righteousness is created; no crusade against evil desires is instigated, and there are ugly reminders that the old nature is still virulently alive. Hence the reaction to the repeated exhortations of the New Testament is one either of inexplicable misunderstanding or of stubborn non-compliance.

EVIDENCE is easily adduced that apostolic writers, seeking to interpret the mind of Christ in its application to individual fellowship, laid down prohibitions which the passage of time has not annulled. Social progress and educational advancement have not created new conditions in which it is possible to avoid practices which are hostile to a robust faith. Perhaps much of the anaemic Christianity of to-day is due to the failure to recognise that the "natural" and the "spiritual" cannot coalesce, for "the natural man receiveth not the things of the Spirit of God." The easy abandonment, in some quarters, of a one-time deliberate separation from anything that savoured of the world has had a most harmful effect upon the rising generations of Christians whose senses have not been exercised to discern between good and evil, and has promoted a moral looseness which forebodes ill for the future.

TO the Ephesians the apostle Paul wrote, "Have no fellowship with the unfruitful works of darkness" (5. 11). The context vigorously insists that since believers are "light in the Lord" they ought to "walk as children of the light," for the function of the Christian is to reprove rather than to encourage what is contrary to the mind of God. It has been suggested that the quotation "Awake thou that sleepest and arise from the dead, and Christ shall give thee light" (5. 14), refers to words of a formula repeated at a baptismal service, and implies that confession of faith in Christ in that public ordinance imposes a strict observance of a new mode of living, since the person emerging from the "waters of the dead" acknowledges that he has been severed from the past and quickened to pursue an entirely new kind of life. Can too imperative insistence be made upon the fact that a Christian cannot legitimately find his pleasures in the world where the moral atmosphere is often vitiated? Modern public recreations and entertainments, which some liberal-minded Christians advocate and in which some of the so-called progressives indulge, attract numbers to the detriment of the corporate testimony with which they are associated, and to the exposure of the shallowness of their spiritual life and their low conception of New Testament teaching.

THESE restrictions of the apostle are of a piece with the repeated prohibitions imposed by our Lord: "If any man will come after Me, let him deny himself and take up his cross and follow Me" (Luke 9. 32). Conscription to discipleship is not in the question, for every true disciple is one who "desires to follow." Personal volition becomes

operative, and the compulsion is of a decidedly moral nature. Three acts are involved and inseparable. Denial of self is the initial step. How seldom is the fact thoroughly grasped! Ambitions must go and self-will must be abandoned for the will of Another. The renunciation must be complete, for the demand for surrender is imperative. Moreover, life must be adjusted daily to the new attitude. The course is not easy. The cross must be taken daily. That does not mean that the peculiar encumbrances and disabilities with which each faces life must be accepted and borne without a murmur. These latter must be cast upon the Lord, and grace will be forthcoming to sustain.

OUR Lord's words have a more incisive meaning than that—a meaning which the disciples readily understood. The cross which a man carried was an instrument of death and a symbol of shame. The imagery taught the solemn lesson that the disciple would be required to "lose his life for my sake," and that, if he would discharge his responsibility with any measure of honour, he must face the same issue every day. No lifting of the prohibition can be permitted under any circumstance. To the same principle the apostle frequently referred, as for example: "Our old man was crucified . . . reckon ye . . . yourselves to be dead indeed unto sin" (Rom. 6.); or, "I have been crucified with Christ" (Gal. 2. 20); or, "the world has been crucified unto me, and I unto the world" (Gal. 6. 14). Here, outlined, is a programme of the sternest discipline.

BUT a third feature of such a life of fellowship in separation is enunciated in the words "and follow Me." His pathway was one of non-compliance with evil. He rebuked it with the severity of a perfect hatred of it. The commercial mal-practices of His generation drew forth His well-merited denunciation in the courts of the Temple. The hypocritical exposure of the sins of others as a cloak for personal self-indulgence wined under His righteous indignation (John 8). The Pharisaical pretentiousness of the religious leaders felt the lash of His most scathing language. He knew that in following Him by the way of the cross His disciples would be exposed to the mockery and antagonism of the world and for them He prayed that they might be kept from the evil. His death of shame "outside the gate" was that He might sanctify the people with His own blood (Heb. 13. 12), and, as a consequence, those who follow Him "go outside the camp, bearing His reproach" (v. 13).

TOO easily do we fall prey to the constant blandishments of the world, or succumb to its allurements. Too seldom do we pause to remind ourselves that despite the seeming improvements of recent times, behind all are "the unfruitful works of darkness." Where doubt exists in the minds of the inexperienced it is well to remember that our Lord was wiser than we, and that it was He who set the problem in this fashion, "For what is a man advantaged, if he gain the whole world and lose himself, or be cast away?" (Luke 9. 25). Let us hold the world but as the world, using without abusing it, but having no fellowship with it, because the entire teaching of the New Testament forbids us so to do. He keeps farthest from the world who keeps closest to Christ. Church history proves that the more decided our separation, the more useful we are in the world.

1943 (D.V.).

WE are grateful for all the help, advice and expressions of gratitude from our readers. Despite difficulties we have been enabled to continue to offer sound teaching from very many quarters. The Editor hopes to continue his articles on "Fellowship," while numerous other articles promise rich variety. Particulars next month.

NOTES on some



Kings of Israel and Judah



by Wm. Rodgers.

HEZEKIAH'S ILLNESS AND ITS OUTCOME.

HZEKIAH'S sickness, the story of which we get in 2 Kings 20 and Isaiah 38, divides his reign into two nearly equal portions. He was granted fifteen years of life after it; and since his whole reign lasted twenty-nine, he must have already been on the throne fourteen years when it occurred. Moreover, according to 2 Kings 20. 1, his illness was shortly after the great Assyrian invasion; and this, we learn from 2 Kings 18. 3, took place in the fourteenth year of his reign.

He was at the time but thirty-nine years old, "the noon-tide of my days," as he calls it in Isa. 38. 10 (R.V.); which may help to account for his horror at being, as he says, "deprived of the residue of my years." And while the "writing" (v. 9) in which he thus speaks, and which was penned by him on his recovery, might give one the impression that his thoughts when faced with death had been almost entirely of self; yet the fact that God, while promising him additional years in verses 5, 6, adds, "And I will deliver thee and this city out of the hand of the king of Assyria," suggests that part at least of what had been troubling him was the danger to his people of renewed invasion after he was gone.

Hezekiah does, however, seem to have come short of the

DEPTH OF SOUL EXPERIENCE AND KNOWLEDGE

that was gained under a similar trial by the writer of Psalm 116, from which in this "writing" of his he so largely quotes. He may use the same or allied phrases, "the Lord in the land of the living," "the gates of Sheol," "the dead praise not the Lord," etc.; but he has not learned, as the earlier writer has, that "precious in the sight of the Lord is the death of His saints" (Psa. 116. 15). And while, like the other, he may answer the question in verse 12 of the psalm, "What shall I render unto the Lord for all His benefits toward me?" by making vows as to his future behaviour; yet in his case it has to be recorded, "Hezekiah rendered not again according to the benefit done to him" (2 Chron. 32. 25).

Let us see what these vows of the king were, that we may be able to judge how he kept them. In Isa. 38. 15 he says that he will go softly all his years; in verses 19, 20 he promises to praise the Lord all the days of his life; and in verse 19 he undertakes to teach the truth of the Lord to his children. Now whatever else the expression "go softly" may signify (See R.V. margin), it certainly implies humility; yet in 2 Chron. 32. 25, 26 we read that shortly after this Hezekiah's heart got lifted up with pride. And it is rather unlikely that he did much in the way of fulfilling his promise to praise the Lord on that day when he was displaying his treasures to the Babylonian ambassadors. As to what he taught the child born to him during the fifteen years by which his life had been extended, all one can say is that when Manasseh succeeded him at the age of twelve, he showed no signs of having been trained up in the way he should go.

But Hezekiah's main failure in this part of his career, and the one which the Scriptures emphasise, was in the affair of the embassy from Babylon; and it is in connection with this that it is written, "God left him, to try him, that He might know all that was in his heart" (2 Chron.

32. 31). Indeed it might also have been written that

HE HIMSELF LEFT GOD OUT

on this occasion, for, as was remarked in our last paper, he did not consider it necessary to seek the Lord's counsel about the matter at all.

It is interesting to note that two ostensible reasons are given for this embassy, yet behind them lay a third—the real cause of it—which is only hinted at. In Isa. 39. 1 we are told that Merodach-baladan "sent letters and a present to Hezekiah, for he had heard that he had been sick and was recovered." That was very thoughtful and kind of him. In 2 Chron. 32. 31 however, it is said that they were sent "to enquire of the wonder that was done in the land," which was of course the going back of the sun's shadow by ten degrees on the dial of Ahaz. Well, why should they not kill two birds with the one stone, since everyone knew that the Babylonians were keen astronomers. But what then is meant by the words of 2 Kings 20. 13, "And Hezekiah hearkened unto them"? Although they are followed by a statement that he showed them all his treasures, they are not preceded by any request on their part to view these, and it is most unlikely that they mean no more than this. It is now well known from Assyrian and other records that Merodach-baladan had all his days been struggling against the power of Assyria, and had been endeavouring to stir up rebellion against that empire wherever he could. There can, therefore, be little doubt that the real object of his embassy to Hezekiah was to obtain his aid and alliance; and if so, the display of the treasures follows naturally upon the statement that he hearkened unto them, as an endeavour on his part to show them how valuable his alliance would be.

This view of the matter also furnishes a reason for the

SEVERITY OF THE MESSAGE DELIVERED

immediately afterwards by Isaiah to the king (2 Kings 20. 14-18), which is beyond what one would expect, had it been merely a rebuke for childish vanity and love of display. The prophet had pronounced warnings previously against going down to Egypt for help (See Isa. 30. 2; 31. 1; etc.); and we may be sure that alliance with Babylon was no less hateful in God's sight, while the great deliverance recently wrought for Hezekiah and his people rendered it inexcusable that proposals for such a thing should be "hearkened to" by him.

In spite, however, of his failure on this occasion, Hezekiah stands out prominently among the kings of Judah as one who wrought faithfully for God and for the welfare of His people, and he well deserved the honours they accorded him at his death. Such passages as 2 Chron. 31. 2-21 and 32. 26-30, in addition to those already dealt with, place this beyond question, as does also the little note in Prov. 25. 1 concerning his activities in connection with the preservation of the Scriptures.

READ THIS.

A number of contributors have availed themselves of our invitation in October issue, and have sent articles which we hope to publish in 1943. The invitation is extended to all who have a care for the testimony of the assemblies. Brethren who have an exercise are asked to contribute short papers on such subjects as the following: What Constitutes a New Testament Assembly? Are The Ordinances for To-day? How Are Elders Recognised? What is The Proper Method of Reception? Are Letters of Commendation Necessary? Should Unbaptized Believers Be Permitted to the Lord's Supper? How Should Discipline be Administered? etc., etc. There is need for clear teaching in these matters. Papers will be gladly welcomed. [Ed.]

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 3. 18-23.

Introductory Note.

This passage consists of a warning against a mere human estimate of servants of God who minister His Word. The teacher needs to guard against the self-complacent supposition that he is wise. The taught are to avoid glorying in men. The possession of a gift affords no reason for the exaltation of one who is endowed with it. The close of the passage sets the relationships in this respect, human and Divine, in their true light.

Verse 18.

Let no man deceive himself—this is a warning, not to the assembly, but to the individuals referred to in the previous verse.

if any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise.—not "seemeth to be wise," A.V. Those who as professed teachers were fostering the party spirit in the assembly were apparently pluming themselves on being possessed of the principles and culture by which the wisdom of the world is characterized. The word rendered world is *aion*, as in 1. 20 and 2. 6-8, where see notes. This verse recalls the teaching of chapter 1. 18-25. To be wise as a follower of Christ is to be a fool in the eyes of the world. Let the teacher see that he acts according to this principle in faithfulness to the truth.

Verses 19, 20.

For the wisdom of this world is foolishness with God.—this sums up the teaching of 1. 20-25 and applies it to the subject now under consideration.

For it is written, He that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that they are vain.—the two quotations, one from Job 5. 13 (introduced as in the Sept.), the other from the Sept. of Psa. 94. 11 (substituting "the wise" for "men"), confirm God's estimate of human wisdom, as just mentioned.

The verb *drassomai*, rendered "taketh," and used here only in the New Testament, denotes to grasp or grip, suggesting here a firm hold on a slippery object. *Panourgia*, "craftiness," lit., 'all-working,' i.e., doing everything, hence denotes unscrupulous conduct, the invariable sense in the New Testament (elsewhere Luke 20. 23; 2 Cor. 4. 2; 11. 3; Eph. 4. 14); here "the wise" are those who make use of the wisdom of this world to obtain their own ends, a procedure to which party-marking in an assembly tends.

The word *mataios*, "vain," signifies "void of effect" (the synonymous word *kenos*, e.g., 1 Cor. 10. 14, denotes void of real value).

Verses 21-23.

Wherefore let no one glory in men.—this comprehensive exhortation has reference not only to existing party leaders but to Paul and Apollos themselves. Such glorying implies a self-satisfied assurance of one's own estimate of a leading brother.

For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's;—the statement "all things are yours" presents the very antithesis to the partisan idea of belonging to any special leader. True teachers are God's gifts to an assembly, to be

regarded and valued humbly as such. Why then make a servant a sort of chief? Moreover, each such gift belongs to the whole assembly, not to a part.

That all things belong to believers does not mean that they can make what use they like of anything. The whole statement (presenting the possessions first comprehensively and then in detail) is to be viewed in the light of the relationship between the possessors and Christ. Only as we belong to Him do things belong to us. Since we are members of Christ, and all things are under His authority and control (Matt. 28. 18, R.V.; Rom. 14. 9; 1 Cor. 15. 27), they are ipso facto subservient to our real welfare. Cf. Rom. 8. 28. Every adverse circumstance caused by the world operates for our present and eventual benefit. Life with its vicissitudes and experiences, that to which we naturally cling, and death, from which we naturally shrink, but which is far less serious than life, are ours to be viewed as the Apostle does in Phil. 1. 21. "Things present" comprehend all the contingencies and possibilities of this life; "things to come" extend to the eternity beyond.

"And ye are Christ's" clinches the remonstrance against the idea that any party in the assembly has a greater share than the rest in spiritual things, and sets all in the light of this true relationship.

and Christ is God's.—this by no means suggests any inferiority of Christ in regard to the Godhead. His oneness with the Father in this respect is definitely stated by Himself (e.g., John 10. 30), and in other Scriptures. But, being in that equality of Godhead (Phil. 2. 6), He became man, and in His combined Godhood and Manhood His life here was in entire filial submission devoted to the Father's will, and now on the ground of His expiatory Death He acts as the Mediator between God and man (1 Tim. 2. 5). Christ was here for God, and the saints at Corinth and we in our time, should be His followers. This is the antidote to division in an assembly.

MESSIAH.

Ye rocks and rills on Olive's height,
 Say, wherefore frown and mourn ye so?
 What deed has turned your day to night?
 What sight has laid your gladness low?
 Ah, once your voices echoed there,
 When youths and maidens sang with glee,
 "Hosanna unto David's Heir!
 Hosanna in the highest be!"

'Twas there th' Eternal Lover wept
 O'er Zion, City of our God,
 Since when that land in gloom hath slept,
 Where erst His holy Feet had trod.
 An echo from the Cross is borne,
 Where once they nailed my Lord on high;
 Where bowed that Head in grief forlorn,
 Where once my Love was left to die.

"Hosanna unto David's Heir"
 Shall yet resound through Judah's vales;
 Be borne o'er Zion's city fair
 Upon the citron-scented gales.
 He comes triumphant, soon to reign,
 Messiah, once arrayed in scorn—
 A kingly crown where once in pain
 That Brow was wreathed, was wreathed with thorn.

—J. C. Jeffers.

Trust & Effort—Are they Opposed?

By ED. ADAMS, London.

"It is not try, but trust," says the hymn, in the matter of initial salvation, that is, the deliverance from the guilt and penalty of our sins. But our enquiry relates to the Christian life. Is effort right or wrong?

At the outset we should remember to take the gist of the whole teaching of the Bible rather than confine ourselves to the special emphasis, however important, of a particular line of theological teaching or school of thought.

Well, to begin with, it is God Who alone has the power, and it is He Who gives us the victory. "Without Me ye can do nothing," saith our Lord; and it is a truth which we have all proved by painful experience. His power has bestowed upon us all that is needed for a godly life (2 Pet. 1. 3). "God is able to make all grace abound toward you" (2 Cor. 9. 8), and He is "able to keep you from falling" (Jude 24).

And how many believers have been heartened by the Lord's words to Paul: "My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Cor. 12. 9)? The Divine strength realises or accomplishes itself fully in human weakness.

But it is not enough to know our weakness; we are to lay hold of His strength, to rely upon His energy. And does not this often need an effort of the spirit? When tempted we do not always make use of the Divine grace available for us: we may be forgetful, or careless, or proud and presumptuous; and there are the assaults of the evil one who would rather hinder us from turning to the Lord.

There is wrong effort. We make wrong effort when we put it forth in order to improve our standing before God; or in order to eradicate the old nature; or to overcome in independence of the Lord; or to act in self-will.

But all life involves effort of some kind, and the Christian life is no exception. The New Testament is full of effort-terms: we are to walk; to run; to wrestle; to fight; to seize hold of eternal life. The Hebrews are told, "Ye have not yet resisted unto blood, striving against sin" (Heb. 12. 4).

We live in a world where God is waging a ceaseless war against sin. There is opposition to Him everywhere. It needs effort to work out the urge within us of His Spirit. There is opposition from Satan, and the old nature and the world, and circumstances.

What we need to learn is the lesson of co-operation with God, through trust and obedience. In the matter of moral victory it is not God apart from us, nor we apart from God. We are like the pendulum, and tend to swing from one extreme to the other. Either we want God to do everything for us, while we remain idle; or we want to do it all ourselves, independently of Him.

In Phil. 2. 13 we have both sides: "It is God Who worketh in you both to will and to do of His good pleasure." We are to will and we are to do, but it is by the **Divine enabling.** We have both sides, too, in Psalm 27. 14: "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord." He bids us stretch forth the withered hand, and if we will to stretch it out, His power supplies the enabling. We supply the willingness, and He supplies the power.

Minds work differently, and our emphases are different. It is not so much a question of mental apprehension of how co-operation with God works—although this may help; but rather of proving, in our own practical experience, that co-operation with the Lord brings the victory.

THE FIRSTFRUITS OF GREEN EARS.

By W. HALSTED, Tooting.

IT is very blessed to know that when God ordained the offerings and sacrifices of the law, He knew Who it was that should fulfil them all in due time.

What joy it must have been to Him to set forth in type, the fulness of the love and devotedness of the Son of man, growing up in living freshness before Him on the earth! To Israel He was but as "a root out of a dry ground" (Isaiah 53. 3). Israel should have been "holiness unto the Lord, and the firstfruits of His increase" (Jer. 2. 3), but Christ alone thus glorified God, for the nation utterly failed to do so.

Two offerings of firstfruits are mentioned in Leviticus 2. The first one in verse 12 was not to be burnt on the altar, but the second in verses 14 to 16 was. "The priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord."

I.

The green ears of corn set forth Christ in holy manhood, perfect in freshness and beauty, looking upward to heaven. Although exposed to the scorching hatred of men—"My strength is dried up like a potsherd" (Psalm 22. 15), nothing could spoil His freshness, or unfit Him for the offering.

The corn was to be "beaten out of full ears." Christ's sufferings from man, might, like the dried husk of the corn, mar His outward appearance—"His visage was so marred more than any man" (Isa. 52. 14), but the beating out brought out the perfection and beauty of His life of devotion to God.

II.

"And thou shalt put oil upon it." He was the Anointed One, living, walking, and serving in the Spirit. Frankincense was to be laid thereon, setting forth the sweetness and fragrance to God of His holy Person. All the frankincense was for God, for He alone could fully appreciate it. Part of the beaten corn and oil, but all the frankincense, was burnt as a sweet savour to the Lord. How precious He was to God!

III.

The green ears were full and perfect, but cut off before fully ripe. Even so, Christ was cut off in the full strength and vigour of manhood. In Psalm 102, verses 23 to 27, He seems thus to be seen: "He weakened My strength in the way: He shortened My days." "I said, O My God, take Me not away in the midst of My days." God's answer to His sorrowful request was, "Thy years are throughout all generations. Of old hast Thou laid the foundations of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure. . . . But Thou art the same, and Thy days shall have no end." Verse 23 speaks of His manhood. Verses 23 to 27 of His Deity.

IV.

Christ's death was a divine necessity. Without it God would have been dishonoured, and all mankind lost. "The corn of wheat" must fall into the ground and die; or remain alone. Part of the offering was for the food of the priests. "The remnant of the meat offering, shall be Aaron's and his sons" (Lev. 2. 3). They were to feed upon the same

food as Jehovah. They set forth in type Christ and His own: for all believers are now priests unto God, and partake together of the Bread of Life which came down from heaven.

V.

In Leviticus 23. 14 this rule is given. "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings." God must have His part first; a divine principle that we do well to keep in mind always in all things. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8. 32). God has found His food and satisfying portion in Christ. May we all enjoy increasing fellowship with Him in all that He has given us in His Son.

BIBLICAL PREACHING. ★ by E. TIPSON.

HOW often one hears what a famous preacher called, 'Taking a text, reading it, then saying goodbye to it for the rest of the sermon'!

Preaching with some is using a text as a motto for thoughts running in their own minds; then giving the congregation the benefit of those thoughts put into an essay. I do not say that there is anything wrong with some of such sermons; they may be filled with evangelical thoughts, but often it is the other way. To guard against this the young preacher should get his mind filled with thoughts from the Scriptures, and then seek to present those thoughts in an orderly fashion.

One of the best means of keeping one's messages from being merely natural thinking upon a topic, is to make all your heads and sub-heads, actual Scripture and then giving a two-minute exposition of each of these heads. This will save you from mere essay-making and give you a full-blooded Gospel.

One more word of advice. **BE A CONCORDANCE MAN.** Get a good concordance and use it steadily, to see how the Holy Spirit uses words; this is infinitely more profitable than much reading of other men's thoughts.

DOUBT AND SELF-CONFIDENCE.

"THOU therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2. 1). There are two enemies which every Christian has to fight. The first is the one who says, "You cannot do this, so you had better leave it alone." When the other comes along he says, "You are a fine fellow; you have nothing to fear; of course it does not matter for just once." Both these enemies wish to trip us up. One of them is "Doubt," and the other is "Self-confidence."

If we do not trust God, or if we rely on our own strength in the time of temptation, we are sure to be beaten and fall into sin. We are told to "be strong in the grace that is in Christ Jesus," which means we are to believe in Him, trust in Him and count on Him to give us daily victory over sin, and strength to do His will.

You may have heard the story of the boy who was asked to do a dangerous piece of work for some tourists. He was to be lowered down the face of a cliff by means of a rope, and gather from the face of the rock some of the rare plants growing there, after which he was to be pulled up again. For a moment he hesitated, then replied, "Yes, I'll do it, if father holds the rope." Here is the secret, we can do nothing in our own strength, but we "can do all things through Christ which strengtheneth us" (Phil. 4. 13).—Selected.

John 17 ★ ★ ★ By E. T. L. Austen, S. Australia.

No. 6.—THE FAMILY ATMOSPHERE. A NEW DELIGHT.

HOW we thank God from the depths of our hearts for the 'family atmosphere,' which by His grace we have enjoyed for so many years! That 'My joy may be made full in themselves' is the sum of it (v. 13). Who can comprehend the full undisturbed joy of His heart? Yet His prayer is that it may be made full in us. Differing so the one from the other as we do, how can this become true of us? It surely commenced when we first met Him and came into the blessing of His finished work. We were brought into holy, happy, relationship with God. Then taking us by the hand He led us as sons into the banqueting room. We began to be merry. His love shed abroad in our hearts, we joyed in God, and gloried in the banner of that love. Henceforth we sat down under His shadow with great delight, and His fruit was sweet to our taste. We received His Word with gladness. This gave us a more intimate knowledge of Himself, and brought us into happy fellowship with others of the family. Into the 'family atmosphere.' Eternity alone will disclose just how much the happy fellowship of saints has meant to so many of us. How dear the Lord's people have become to us! How many dear brethren and sisters we have in our hearts!

And what shall we say of the joy we have had as we have stood together again and again in testimony, witnessing to His love and power, or, as we have sat together around His precious Word, and together feasted in its green pastures? Who shall tell of the moments rich in blessing when we have together bowed before the throne of grace? Of the immeasurable joy which has been ours as we have sat together in His presence and remembered Him according to His Word? How prostrating have been the fragrant memories of Him that have surged through our souls on those occasions!

The fellowship of saints, my younger brethren and sisters, is something above all else to covet and cultivate. To be knit together in love, each esteeming the other better than himself, having a heart for Christ, and seeing only Him in each other. This is heaven on earth. All the dear saints are very dear to Him, and as we appreciate that, so do we enjoy increasingly the family atmosphere. Resolutely refusing to be upset or disturbed because some of them are a little different and were not cast in our mould; seeking always to remember that they are His; and reminding the heart constantly of His tender love for each one. So will we enter into and enjoy the real family life, feeling for and bearing each other's burdens; understanding and seeking to be helpful to all; remembering continually and individually each member of the gathering. As a result love will increase, understanding enlarge, and some very intimate and precious friendships will result. We will be really happy, and fortified to meet the world without; even able to joy in circumstances which under other conditions would utterly crush us.

We have been brought into a large and wealthy place! Shall we not take in His thought for us, and seek to so walk in the blessing of it, that we may have ever increasing capacity and ever deepening enjoyment of it all. "For this cause I bow my knees to the Father of our Lord Jesus Christ . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God" (Eph. 3. 14-19).

'My soul with joy upleapeth, grief cannot linger there;
She singeth high in glory amid the sunshine fair.'

WORSHIP (Luke 9. 45)

by W. SANDERSON, Kilwinning.

HOW beautiful this picture of true hearted devotion to her Lord! She began at the right moment, "The time I came in," and she continued unceasing. No time was lost in expressing her love. The object she sought was Himself, and when she knew the place where He could be found, she was there, and not behind time. There was no doubt either as to her purpose in seeking Him; it was to give to Him the worship and adoration of her heart. Thus she came, not empty-handed, but bringing her alabaster box of ointment. She did not mind the hostile atmosphere, His presence was her atmosphere. The accuser was also there, but from Him, near whom she stood weeping, there was 'no condemnation.' She had been forgiven, and the love she bore towards Him, was the measure of her sense of forgiveness. "To whom little is forgiven, the same loveth little" (v. 47). "Forgiven much, loveth much" (v. 47). What severe words He had for Simon! "Thou gavest Me no water" (v. 44). "Thou gavest Me no kiss" (v. 45). "Thou gavest Me no oil" (v. 46). What words of appreciation He had for her! "She hath washed My feet with tears" (v. 44). "She hath not ceased to kiss My feet" (v. 45). "She hath anointed My feet" (v. 46). Simon would not give the common courtesies to the Lord, revealing therein His own spiritual bankruptcy; yet did the Lord forgive him, such is His grace. "When they had nothing to pay He frankly forgave them both."

Have we learned the lesson? Is our appreciation of Him as great, our love to Him as true? Do we appreciate sufficiently the past state of 'many sins' and of the present 'much forgiven,' that measure is to us "the riches of His grace." We know the place of His Presence to-day. Where His Name is there He is. "We stand before this house, and in Thy Presence (for Thy Name is in this house)" 2 Chron. 20. 9. "Where two or three are gathered together in My Name, there am I in the midst of them," not so much a promise but a fact. Shall we be behind time? or, like this woman, 'from the time I came in.' "When the hour was come He sat down and the twelve apostles with Him" (Luke 22. 14). Shall we come empty-handed who have received so much? "None shall appear before Me empty." Must we wait to be filled when we ought to come full? Is our attention on Him and on Him alone, as we would pour out the worship and adoration of our hearts? They denied Him even the insight of a prophet, He would shew He could exercise the prerogative of God, saying to her "Thy sins are forgiven" (v. 48). What was meant they understood; "Who is this that forgiveth sins?" (v. 49). Only the forgiveness of God could create such a spirit in her. Only one who is God could be worthy of such adoration. What we hold Him to be is often better expressed by the attitude of heart than by the language on the lips. Yet with the Word before us, 'our understanding should not be unfruitful' (1 Cor. 14. 15, 16, 17).

Since we are on the other side of the Cross how much fuller and greater our privilege! We do not come to the veil, "But through the veil, that is to say His flesh," into the immediate presence of Him at whose right hand Christ is glorified. There it is ours to enter the Heavenly Sanctuary itself, and pour out the full adoration of our heart. The blessings of the New Covenant, now ratified in His blood, are ours, even the forgiveness of sins and a renewed spirit inwrought by the Holy Spirit (Heb. 10. 16-18). Though knowing more than this woman, shall our hearts be less sensitive to His goodness and grace? Should not promptness, spontaneity, unawareness of circumstances and of others ever be manifest as we gather together? The One Person is for us, as for the woman, the whole scene. Thus may we have something also to offer "even the fruit of our lips giving thanks to His Name."

OUR HOME BIBLE CLASS

The DEITY of
the LORD JESUS
CHRIST.

by H. E. MARSON.

IN the past studies we have seen:

(1). That the truth of the Deity of the LORD JESUS CHRIST is definitely affirmed in certain passages of Holy Scripture, e.g., Phil. 2. 5, 6; 1 Tim. 3. 16; John 20. 28.

(2). That the LORD JESUS Himself laid claim to Deity, a claim so clearly understood by the Jews, that for this very claim they charged Him with blasphemy, and condemned Him to death. e.g., John 5. 18; 8. 58; 10. 36; 19. 7; Matt. 26. 63-65. But GOD attested the truth of this claim, Matt. 17. 5; Rom. 1. 4.

(3). That the LORD JESUS by exercising Divine prerogatives, doing things that only He Who was GOD could do proved His Deity. e.g. Creating, John 1. 3, 10; Upholding, Heb. 1. 3; Forgiving sin, Luke 5. 20, 21; Giving Eternal Life, John 10. 28; Raising the dead, John 11. 43, 44; Raising the Temple of His Own body, John 2. 19; 10. 18; 20. 27-31; Answering prayer, John 14. 13, 14; Judging, John 5. 22.

(4). That Divine attributes were and are manifest in CHRIST. e.g. Omnipotence, Mark 4. 39; Omniscience, John 2. 24, 25; 16. 30; Omnipresence, Matt. 18. 20; 28. 20.

(5). That there is in Holy Scripture a unique association of CHRIST with GOD the FATHER, in a way in which none other is ever so associated. e.g. Rom. 1. 7; 1 Thess. 1. 1; Rev. 22. 1, 3.

(6). That there is a placing of the Name of the SON in every possible position when the Persons of the TRIUNE GODHEAD are mentioned in conjunction. e.g. 2 Cor. 13. 14; Matt. 28. 19; 1 Pet. 1. 2.

(7). That Titles given to GOD in certain Scriptures, are appropriated by, or given to the LORD JESUS CHRIST in other parts of Scripture. e.g. Exod. 3. 14 with John 8. 58 and Isa. 44. 6 with Rev. 1. 17, 18.

(8). Certain statements concerning JEHOVAH GOD in the Old Testament, are applied to the LORD JESUS in the New Testament. e.g. Jer. 17. 10; Rev. 2. 18, 23, and Job 34. 10, 11; Matt. 16. 27.

(9). That the promised MESSIAH would be human and yet Divine. e.g. Micah 5. 2; Isa. 9. 6.

(10). That the LORD JESUS received and accepted Divine worship. e.g. Matt. 14. 33; John 20. 28.

(11). That the very demons acknowledged Him to be the SON of GOD. e.g. Matt. 8. 29; Luke 4. 41.

Our Personal Testimony.

And now can we not to all these add our own personal testimony and with the Samaritans say: "Now we believe, . . . for we have heard Him ourselves, and know that this is indeed the CHRIST, the SAVIOUR of the world?" John 4. 42. Can we not with Peter declare, "We believe and are sure that Thou art the CHRIST, the SON of the LIVING GOD?" John 6. 69. Shall we not with Martha confess "I believe that Thou art the CHRIST, the SON of GOD, which should come into the world?" John 11. 27. Have we not come to the same conclusion as the disciples, "Now we are sure that Thou knowest all things, . . . we believe that Thou camest forth from GOD?" John 16. 30. Do we not join with the beloved disciple in affirming, "We know that the SON of GOD is come?" 1 John 5. 20. And with Paul triumphantly exclaim "I know Him Whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that Day?" 2 Tim. 1. 12.

This is the faith that rests in perfect SECURITY upon a sure foundation, Matt. 16. 16-18; that enjoys absolute CERTAINTY, 1 John 5. 13, 20; that obtains VICTORY, by overcoming the

world, 1 John 5. 5; that enjoys the privileges of Divine **RELATIONSHIP**, 1 John 5. 1, and that bows in **WORSHIP**, John 9. 35-38. To bring to this faith is the great object of the Scriptures, John 13. 19; 20. 31; Acts 10. 43; 18. 28. It is the crucial point in the Gospel, that upon which all depends, John 8. 24; cf. John 16. 9; 1 John 2. 22; 5. 10. Such faith is what the **LORD** Himself appreciates, John 17. 8, it is what pleases **GOD**. Heb. 11. 6.

It was necessary that the Eternal **WORD** should become flesh, that He should partake of flesh

and blood, in order that He might be the true **REPRESENTATIVE** of Mankind; and equally necessary that He should be **DIVINE** in order to become the adequate and acceptable **PROPITIATION** to **GOD** on account of man's sin. Only He Who was "**JESUS**, the **SON** of **GOD**," could be "the **SAVIOUR** of the World." It was no mere man that suffered on the cross, it was none other, and no less than actually the **SON** of **GOD** Who loved us, and gave **HIMSELF** for us, an Offering and a Sacrifice to **GOD** for a sweet smelling savour.

PRIESTS.

CHRISTIANS are said to be priests to God (Rev. 5. 10), and priests of God (Rev. 20. 6). As priests to God, we are able to present something to Him—"spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2. 5). As priests of God, we are responsible to spread blessings around to men—we "show forth the excellencies of Him who hath called us out of darkness into His marvellous light" (1 Pet. 2. 9). Paul and Silas acted as priests to God when they were enabled to rise above their sufferings, and pray and sing praises at midnight in the Philippian prison; they acted as priests of God when their kindly words to the jailor taught him that they had a concern for his soul (Acts 16.). The result soon appeared, "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20. 21).

—W. W. Fereday.

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.
 Sept. 28—P. S. H. £1 0 0
 Oct. 17—Bethany Hall, Trondra 2 0 0

£3 0 0

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord for support.

Sept. 26—Mrs. G., N. I. £7 2 0
 " 28—P. S. H. 2 10 0
 " 29—T.W.G., Winnipeg 5 11 0
 " 29—J.G., California 1 19 0
 Oct. 14—J. B. 0 15 0
 " 15—J. N., Coalhurst 0 18 0
 " 17—J. M. C. 0 10 0
 " 22—Sisters, Bethany, Stevenston 5 5 0

£24 10 0

For Needy Saints and Air-Raid Relief operated in fellowship with local Elder Brethren in affected areas.

Sept. 19—Calderbank A. £4 9 6
 " 28—A.S.C., Arlington 0 5 5
 " 28—P. S. H. 2 0 0
 " 29—Anon., Hebburn 1 0 0
 Oct. 9—Haltwhistle A. 3 0 0
 " 12—Bishopbriggs, B.C. 3 0 0
 " 12—Timarn A., N.Z. 20 0 0
 " 15—J. N., Coalhurst 0 8 10
 " 17—Calderbank A. 4 10 6
 " 24—Mr. and Mrs. R., Forest-Hall 5 0 0
 " 24—Wylam A. 14 10 0
 " 24—Hendon A. 4 0 0
 " 24—Gosforth A. 2 5 0
 " Harton A. 5 0 0

£69 9 3

ISAAC at Beersheba spread for himself a tent, built an altar, and dug a well (Genesis 26. 25). What more could a "stranger and pilgrim" desire? (Heb. 11. 13). The tent, while it afforded him protection, was the open confession of his strangership in the earth (always a precious thing to God); the altar was for communion, for communion with God is the very life of the saint; and the well is to us the type of the Holy Spirit, who by His ceaseless ministry of Christ keeps "the inner man" fresh, healthy and vigorous.

—W. W. Fereday.

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.—A commentary which I have read says that the words in Acts 13. 48, "As many as were ordained to eternal life believed," should be rendered, "As many as were disposed for eternal life believed." Is this correct?

Answer A.—It would not at all be an improvement to change the word in Acts 13. 48 from "ordained" to "disposed." The R.V. retains "ordained," and so does J. N. Darby's translation, while both Young and Weymouth have "appointed," an even stronger expression. And the same Greek word, in the same form, is the one used in the statement of Rom. 13. 1, "The powers that be are ordained of God."

A commentator who would suggest changing to "disposed," in all probability has a bias against the doctrine of election; and the value of the word "disposed" to him arises from its vagueness. It may on the one hand have a strongly verbal force, as it has in the A.V. rendering of Job 34. 13 and 37. 15, where it is practically equivalent to "ordained," and where the context makes clear that the Disposer or Arranger is God. And if it were certain to be understood in that sense by the reader of Acts 13. 48, its introduction there would make little or no difference to the meaning. But "disposed" frequently has a more adjectival signification, as in the A.V. of Acts 18. 27 and of 1 Cor. 10. 27; where it is equivalent to "desirous" or "wishful," and is the rendering of Greek words quite dissimilar from that in Acts 13. 48. So I fear that the commentator, having been able to introduce it, only because it can bear the former meaning, will be "disposed" to explain it in the latter sense.

The truth of election is plainly taught in many Scriptures and cannot be done away with. But in most of these the converse truth of man's own choice is taught alongside it. Thus in Acts 13., verse 48 follows upon verse 46, "Ye put it from you, and judge yourselves unworthy of everlasting life," and the one statement is just as true as the other.

W.R.

Question B.—When did the Lord Jesus become the sin-bearer? In Gethsemane or on the cross?

Answer B.—Peter informs us that the Lord Jesus bore in His own body our sins on the tree. He did not bear them to the tree as has been suggested by some. The same verb here translated 'bear' is used in James 2. 21, in regard to the offering up of Isaac, and in this latter case it is clearly 'on the altar.' It, therefore, must also be 'on the tree.' The Lord Jesus became a curse by 'hanging on the tree' and not until then (Gal. 3. 13). If the great work of atonement had already begun in the Garden of Gethsemane it

would seem that there would be no real point in the thrice uttered prayer of the Lord Jesus. Why ask that the cup should, if possible, pass, if already He had begun to drink it? The bearing of sin was on the tree; it was outside of the city wall (as the sin offering was consumed outside the camp) that the Lord Jesus made atonement for sin. He did not drink the cup in the garden: He drank it on the cross. "Except I drink it" (Matt. 26. 42) shows plainly that in the garden He was not drinking it, but that He had it in prospect.

E.W.R.

Question C.—Is suffering wasted?

Answer C.—This is a short question which, adequately to answer, would demand a long reply. The answer is, of course, in the negative. Tribulation worketh patience. The sufferings of this little while work out a far more exceeding and eternal weight of glory. The sufferings of our blessed Lord were designed to produce universal and eternal blessings. The sickness and death of Lazarus were 'for the glory of God' and, as to the disciples, 'for their sakes' (John 11.) Paul's thorn in the flesh was designed to safeguard him from being exalted above measure (2 Cor. 12.). It is no waste when suffering brought upon one's self effectually teaches by experience lessons which ought to have been learned by precept. Suffering, moreover, tests faith: it proves, also, one's loyalty to Christ.

Yet after all has been said, suffering in the last instance will remain a mystery. It is not all who are born blind that come into contact with Christ (John 9), nor is it all who having had an accident in tender years, which results in a life-long handicap, find kindness from the throne as Mephibosheth did. In a world, whose greatest crime is the murder of the innocent Son of God by the accumulated masses of wickedness, it is not surprising to find throughout its ages the innocent suffering and the wicked triumphing. For the full unravelling of the mystery we must wait, and in the meantime trust the over-ruling providence of a just God, Who in infinite wisdom will deal with this problem in such an infinitely glorious way as ultimately to reveal that He has caused none of His children a needless pain or tear.

E.W.R.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

—1 John 5. 5.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).

GLASGOW.—Victoria Hall, Langside Rd. Y.P. Rallies at 7 p.m. Nov. 7th, H. L. Ellison, B.A., B.D.; 14th, G. Milne, W. F. Naismith; 21st, A. Gimmings.

PAISLEY.—Wellmeadow Hall. Y.P. Rallies at 7 p.m. Nov. 7th, W. Harrison; 14th, R. Prentice; 21st, J. Hutchison; 28th, A. Anderson.

PARTICK.—Abingdon Hall, 14th Nov., at 3.30 p.m. A. Borland, J. Lightbody, A. M. S. Gooding.

LARKHALL.—S.S. Teachers in Hebron Hall, Nov. 14th, at 3.30 p.m. D. Cameron and others.

GLASGOW.—Tylefield Assembly, 729 Gal-lowgate; Nov. 21st, at 3.30 p.m. A. M. S. Gooding, J. Jack, R. Meiklejohn, W. Milton.

GALSTON.—Evangelistic Hall, 28th Nov. at 3.15 p.m. W. Naismith, R. McKechnie, R. Prentice.

NEW YEAR CONFERENCES.

It is expected that the usual Conferences will be held at Aberdeen, Dundee, Edinburgh, Falkirk, Larkhall, Motherwell, Glasgow, Ayr, Kilmarnock, Auchinleck, Newmilns, Dumfries. Fuller details in next month's issue. Correspondents in different centres are asked to communicate full details as early as possible.

ENGLAND AND WALES.—FORTHCOMING (D.V.).

ACTON.—Berrymead Hall, Y.P. Rallies. Nov. 7th, at 3.30 p.m. A. Shultes. Dec. 5th, at 3 p.m. G. J. P. Price.

BRADFORD.—Y.P. Rallies at 6.30 p.m. Odsal Gospel Hall. Nov. 7th, W. W. Finigan; 21st, A. V. Blackwell. Kensington Hall. Nov. 14th, H. L. Ellison, B.A., B.D.; 28th, D. Haxton.

CARDIFF.—Y.P. Rallies. Nov. 7th, J. H. Large; 14th, Questions; 21st, H. P. Barker; 28th, F. Stradling.

NOTTINGHAM.—Clumber Hall, High Cross Street. Y.P. Rallies at 6 p.m. Nov. 7th, P. S. Mills; 21st, T. A. Judson. Nov. 8th, at 4 and 6.30 p.m.; 9th at 7 p.m. P. S. Mills.

OLDHAM.—Park Road Hall. Y.P. Rallies at 7 p.m. Nov. 7th, A. Pickering; 14th, A. E. Hutchings; 21st, H. H. Stewart.

BIRMINGHAM.—Gospel Hall, Green Lane, Small Heath. Y.P. Rallies at 6.30 p.m. Nov. 14th, B. Evans; 28th, D. Thompson.

WALLINGTON.—Ross Road Hall. Y.P. Rally, Nov. 14th, at 6.30 p.m. E. G. Woodford.

BLOOMSBURY.—Cen. Church, Shaftesbury Avenue. Nov. 21st, at 3.30 p.m. Thanksgiving meeting for life and service of late George Goodman.

NORTH HARROW.—Elmfield Hall, Imperial Drive. Y.P. Nov. 21st, at 6 p.m. A. Fallaize.

WIMBLEDON.—Haydon Hall, North Rd. Nov. 21st, at 6 p.m. H. J. Thorp.

LONDON.—Memorial Hall, Farringdon Street, E.C. 4. Missionary P.M. Nov. 27th, at 3 p.m.

BOURNEMOUTH.—Central Gospel Hall, Harcourt Road, Pokesdown. Nov. 28th, at 3.15 p.m. G. C. D. Howley.

REPORTS.

ADDISCOMBE.—H. St. John, J. M. Shaw and J. B. Watson gave appreciated help on Sept. 19th.

MANCHESTER.—Good attendance at Higher Blackley on Oct. 3rd, when G. H. German and F. A. Tatford gave help.

BIRMINGHAM.—H. L. Ellison and W. F. Naismith ministered at Ebenezer Hall on Oct. 10th.

WALLINGTON.—Ross Road Hall was packed on Oct. 10th, when R. S. Code, T. B. John, P. Lee, J. C. W. Price and F. A. Tatford took part.

IRELAND.

W. BUNTING continues in Maranatha Hall, Belfast, with interest increasing.

J. HUTCHINSON continues in Park Gate Hall, Belfast.

D. CRAIG has some blessing at Ormeau Road Hall, Belfast; now having meetings in Hollywood.

T. CAMPBELL having some meetings in Apsley Street, Belfast.

A. COOK is at Matchett Street, Belfast.

M. BENTLEY has had some meetings at Glengormley Hall, Belfast.

H. BAILIE at Cregagh St. Hall, Belfast.

S. LEWIS and **R. PEACOCK** commenced in needy district at Ture, Co. Donegal.

J. STEWART and **R. WALLACE** at Aughrin.

R. FREW and **T. McKELVEY** at Dunganon.

J. FINEGAN and **R. LEATHEM** at Ballyclare, with some interest.

R. WRIGHT has arrived home from Japan after a trying experience, but is looking and feeling well.

BALLYGIGGAN.—Believers meeting on September 26th, not so large but a profitable time.

SHANAGHAN.—Believers meeting October 8th, profitable ministry by Bre. W. Gilmore, E. Allen, R. Hawthorne, T. Lyttle, W. Bunting, J. Hutchinson, F. Bingham.

CANADA.

GUELPH.—Closing meetings at the Grounds was a time of rich fellowship and refreshing ministry. Brethren G. T. Pinches, D. Kirk and S. A. Burnham took part. **GUELPH SUMMER BIBLE SCHOOL** was well attended again this year. God's hand was seen in saving power. The school was in charge of H. G. Lockett, assisted by A. P. Gibbs, C. E. Tatham, J. Smart, R. E. Harlow, C. Beaur and Miss De Vries. **Yorkshire St. Hall, Guelph.**—S. A. Burnham gave a brief but very profitable visit. G. T. Pinches gave help here early in September.

LAKEFIELD.—A. P. Gibbs had two weeks' special meetings here after the Guelph Summer School.

LONDON, Ontario.—S. A. Burnham gave a helpful week of ministry in the various halls in the city and also at **ARKONA** and **FOREST**.

STRATFORD.—G. T. Pinches had a week's meetings here starting Sept. 13th.

WORKERS' REPORTS.

SYDNEY PORTEOUS expects to visit Somerfield Hall, Glasgow, and Tabernacle Assemblies, then on to Victoria

Hall, Hebburn-on-Tyne, during November.

J. McALPINE hopes to conduct a Gospel Mission in Girvan during November.

RENFREWSHIRE ASSEMBLIES report on open-air work during last season conducted by Mr. T. Richardson, gives account of worthy endeavour to reach extended localities. From May to September some 12 different districts were visited with splendid hearings when thousands must have listened to the Gospel. Thousands of tracts were distributed in the course of the season's work and the saints in the different localities visited were encouraged and refreshed.

CUMBERLAND and WESTMORLAND Tent report records times of blessing at Brampton and Penrith especially among the young. Our brethren A. Greenwood and W. Ainslie have concentrated on children's services not without much encouragement and fruit. Such an effort to reach the rising generation is worthy of special attention.

ADDRESSES and PERSONALIA.

Correspondence for Parkgate Avenue Gospel Hall, Belfast, should now be sent to Mr. T. Taylor, 26 Greenville Road, Belfast.

Brethren of H.M. Forces who find themselves in Cape Town, South Africa, will find a hearty welcome awaiting them at Elin Gospel Hall, Parade Street (town Centre, behind City Hall) open every night during Convoy visitations, 7-11 p.m. Further details by 'phone from the following numbers—4.5351, 6.4850, 4.3717.

Mr. WALLACE BARKSHIRE, Eversley, 29 Cecil Road, Boscombe, Bournemouth, is still very ill with Angina. Our brother will be remembered by many of travelled all over Great Britain by the saints throughout the country having Gospel Car, in touch with assemblies. Would greatly value the prayers of the saints during his time of suffering.

Mr. A. E. WADDILOVE should now be addressed at Cliff End Nursing Home, Bell Vue Road, Exmouth, Devon.

GALASHIELS.—Correspondence to Assembly in Forresters' Hall, Channel St., should now be addressed to Robert W. Hamilton, 56 Glendining Terrace, Galashiels.

Mr. F. WHITMORE was suddenly taken ill necessitating suspension of meetings. Will value a place in the prayers of the saints.

Mr. W. W. FEREDAY, Rothesay, is laid aside and ordered a prolonged rest. He suffers from acute stomach trouble, and the prayers of the Lord's people will be valued.

SHETTLESTON, Glasgow.—Shiloh Hall. All correspondence in future to Mr. Wm. Harrison, 1312 Shettleston Road, Glasgow, E. 2.

"WITH CHRIST."

Mrs. LOUIE GORDON, Templeate, called home suddenly. Saved for 12 years and in assembly at Dunmullan, later at Templeate. Ever exercised towards the Lord's work and His servants. Will be greatly missed. Brethren W. Rogers and R. Beattie conducted the funeral services.

Mrs. JAS. GRAHAM, Creagh, Ballymcna, on June 29th. A devoted saint who was saved for over 78 years. Given to hospitality and maintained interest in the gospel. Brethren J. Stewart and J. Geddes conducted the funeral services.

GEORGE RANKIN, Tillicoultry, on October 6th, aged 73 years. A quiet brother and faithful steward who loved his Lord and served the saints.

MARGARET B. CAY, Whinnyfold, called home after a serious operation. Saved as a girl at special meetings by Mr. David Walker. For over 20 years she bore a bright and consistent testimony and was associated with the assembly at Whinnyfold.

H. BURNHAM, father of the brothers A. and S. Burnham, passed peacefully into the presence of the Lord on October 8th. Had been in failing health for some time. Prayer for the family valued.

W. F. CAMPBELL (Sergeant) of Newmilns and formerly of Catrine was called home on October 18th, in his 87th year. About 50 years saved, over 40 of which in fellowship at Newmilns.

JAMES McINTYRE WALKER for many years with Cumberland Hall and Wolseley Hall Assemblies, Glasgow. He loved the Lord and His people.

A. LOUDON, Hamilton, suddenly, on October 16th, aged 71 years. In fellowship at Low Waters Assembly since its commencement 33 years ago. A consistent brother who will be missed.

THOMAS HENRY (Harry) JACKSON, Springfield, Gretna, aged 65 years, through a fatal accident while cycling to Gospel Meeting on Lord's Day, October 11th. In fellowship with believers at Todhills, Cumberland, for 42 years. A diligent student of the scriptures who exercised pastoral care in the Assembly where his services were owned of God. Will be greatly missed.

JOHN EADIE, on October 4th, aged 80 years. Saved in 1886 in Alexandria, and associated with Assembly there in early years. Afterwards in Linlithgow, Abingdon Hall, Glasgow, and Alexandria. A helpful minister of the Word and a brother devoted to the cause of the assemblies and the saints.

Miss JEAN ALEXANDER, Galston, on 17th Oct., aged 20 years, after a long illness borne with christian patience. Our young sister was an inspiration to many who visited her.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/-; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA—The Christian Book Room, 851 Bloor Street W., Toronto 4.

U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.

AUSTRALIA—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.

W. Wieland, Freeleaguers Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland

NEW ZEALAND—James Harvey, Box 74, 484 Main Street, Palmerston North.

—F. Lawson, Otago Bible House, 212 George Street, Dunedin.

FELLOWSHIP or UNION ?

by THE EDITOR.



THE impact of the gospel message upon a community produces a number of discernible results. In the first place, an act of separation becomes inevitable; believers lose their affinity with unbelievers. If faith is genuine, segregation is automatic, and that on both sides. Neutrality is impossible. Touching the doctrine of Christ as Saviour and Lord there can be no compromise, and individuals are compelled to part company so far as religious beliefs are concerned. In the second place, no sooner does a believer become aware of a sense of incompatibility with unbelievers, than he discovers an impulse to a new sphere of associations. He joins himself to those who are like-minded and finds a spiritual home in the family of those who have passed through a similar experience. He becomes a member of a Christian society.

SUCH a community thus formed without human organisation would possess certain well-defined features. Each member would acknowledge that "Jesus is Lord," doing so under the impulse of the Holy Spirit (1 Cor. 12. 3). The New Testament epistles, in their entirety, would be accepted as the final authority and the authentic guide in all matters pertaining to individual life and communal conduct. The model of church practice as seen in operation in the Acts of the Apostles would be followed without any questioning. A spirit of cohesion would be the result, not of an externally imposed organisation, but of an internally operating organism. The experience of unity would be the result, first, of the possession of a common new life, and second, of the obedience to a common set of instructions, not evolved by man but inspired by God. A company thus gathered, cohering and acting, would constitute what the New Testament designates a "temple of the living God" (2 Cor. 6. 16), or a "church of the living God" (1 Tim. 3. 15).

WHEN the apostle Paul wrote to the Corinthian believers he had discovered that the situation of the church had been compromised by the faulty apprehension of what faith in Christ imposed upon believers. Some of the Christians evinced a readiness to court the friendship of their former "religious associates" when they had worshipped together in the pagan shrines, and Paul wrote to them in language as categorical as that which his Master used in denouncing the person who was attempting to serve God and Mammon. "Ye cannot," asserted he, "drink the cup of the Lord and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons" (1 Cor. 10. 21). To the same theme he returned in the second letter (ch. 6. 14-7. 1).

THE background of the passages is the moral corruption associated with the heathen worship of the city into which were introduced practices which would degrade the name of a Holy God. Countries in Christendom hardly present a parallel, but a similar situation is often apparent to many a missionary in other lands, where the ritual and ceremonial of paganism tempt and lure believers back to immorality and sin. The passage repays a careful analysis.

IT contains a categorical prohibition. "Be not unequally yoked together with unbelievers." As under the Law cattle of diverse kinds were not allowed to gender (Lev. 19. 19), so under grace men and women were not permitted to marry if there was not a common bond of faith

in Christ. The prohibition has not been lifted. The ban still exists. Christian individuals break it at their own peril. Moreover, a fivefold illustration is given to point the incongruity of such action. Righteousness and lawlessness cannot participate together. Light and darkness cannot have fellowship with each other. Christ and Belial (Satan?) can have no concord. Believers and unbelievers can have nothing in common. The temple of God cannot have agreement with idols. Compromise is out of the question. The terms are direct contradictories.

THE procedure is made clear. Come out from among them. Be separated. Touch not the unclean thing. Cleanse yourselves from every defilement of flesh and spirit. Having done so adopt the positive attitude of "perfecting holiness in the fear of God." The details of the situation may have changed for many of us, but the application of the teaching remains. The best corrective to the tendency to fellowship with evil is the consistent exercise of life after holiness before God. The divine compensation for such decided action is contained in the promise, "I will receive you; I will be a Father unto you." Surely separation from evil is amply rewarded if it introduces into fellowship with the "Lord Almighty"!

HOW often these verses have been used as a slogan for ecclesiastical separation! The apostle had in mind only two classes of people, Christian and non-Christian. He saw no others in the city, and, consequently his exhortation admits of only one interpretation. No amount of zeal or sophistry can justify departure therefrom. The New Testament encourages not separation of Christian from Christian, but of believer from unbeliever. Disciples locally near were joined together to form a church which recognised the Lordship of Christ upon Whom it depended and to Whom its members were responsible. The beliefs and practices of each such community were similar, as the apostle taught "everywhere in every church" (1 Cor. 4. 17). Had there been no divergence from apostolic custom and no inclusion within the churches of forms and ceremonies derived from pagan sources how different would have been the condition to-day!

WHAT a commentary upon the departure from the simplicity of the New Testament ideal the history of the Church has been! The original pattern has been abandoned. The incorporation of ideas foreign to the Founder's intention has produced sects and denominations so innumerable, and promoted a superior ecclesiastical complex in so many that it is well-nigh impossible to observe the oneness of the Body and at the same time follow the practices of the earliest disciples. For the sake of union, and in the name of Christian charity, many who ought to know better seem willing to jeopardise the testimony of simple believers and to complicate the situation by condoning the disobedience of man-ordained clerics and courting the ecclesiastical fellowship of organisations whose existence perpetuates the spirit of schism. Efforts to form unions emanating from certain sources indicate how hard the pretension to ordained authority fights against the recognition of the principles of New Testament gifts to the Church.

WHAT, then, should the exercised Christian's attitude be? By all means let us cultivate fellowship with every individual believer we know, but, at the same time, let us endeavour in church fellowship to adhere with strictest loyalty to the simplicity and independence of New Testament gatherings. Let us avoid compromising our faithfulness by remaining outside of any organisation, no matter what its claims may be, which encourages practices contrary to the teachings of the apostles. The pathway of obedience is always narrow, but it has the approval of the Master.

NOTES on some



Kings of Israel and Judah

★ by Wm. Rodgers.

JOSIAH.

MORE than half a century had elapsed from the day on which Hezekiah had been honourably laid to rest in "the chiefest of the sepulchres of the sons of David," when his great grandson Josiah became king at the early age of eight years. The intervening period, the reigns of Manasseh and Amon, had, for the most part, been spent in undoing all the good work which he had wrought; and when Josiah ascended the throne idolatry was rampant everywhere, and the House of God lay deserted and defiled.

A casual glance at the story of Josiah's reformation, might lead us to think of him as merely an imitator of his great ancestor, but as we study more carefully what is written of him, we must acknowledge that he deserves a higher place in our esteem than this. Even the first statement made about him, that "he did that which was right in the sight of the Lord, and walked in all the ways of David his father, and **TURNED NOT ASIDE TO THE RIGHT HAND OR TO THE LEFT,**" is stronger than had been spoken of any previous king; and it is of interest to note that its final clause is one used four times in the exhortations of Deuteronomy, and that one of its occurrences there (ch. 17. 20) is in the very paragraph which contains

INSTRUCTIONS FOR THE CONDUCT

of future kings of Israel. It is also found in Proverbs 4. 27; which reminds us that Josiah was one of the few successors of Solomon who followed his wise precepts rather than his foolish doings; a point which receives rather remarkable confirmation when in 2 Kings 23. 12-15 we read that he not only brake down the idolatrous places and objects of worship erected by Ahaz and Manasseh, and those of Jeroboam at Bethel (as it had been prophesied he would do 350 years before he was born, in 1 Kings 13. 2); but also destroyed those set up by Solomon himself for his heathen wives, which appear to have been spared by even the best of the kings who went before him.

In comparing him with Hezekiah, there are two outstanding statements in the record of each of them which are worthy of our attention. Concerning the Passover kept by Hezekiah in the beginning of his reign, it is said that "since the time of Solomon the son of David king of Israel there was not the like in Jerusalem" (2 Chron. 30. 26); but of that kept by Josiah we read, "there was no Passover like to that kept in Israel from the days of Samuel the prophet, neither did all the kings of Israel keep such a Passover as Josiah kept" (2 Chron. 35. 18). Again, of Hezekiah personally we are told that "he trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings 18. 5); while of Josiah it is written, "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him" (2 Kings 23. 25).

As these latter sayings might appear to contradict one another, it will perhaps be helpful to notice that the emphasis in Hezekiah's case is upon his trust in the Lord, while in that of Josiah it is upon

THE WHOLEHEARTEDNESS OF HIS TURNING

to the Lord; and also that to say, "There was none like him," does not necessarily imply that in all respects he was better than every one else.

The estimation in which Josiah was held by his contemporaries is best seen in the attitude towards him of Jeremiah who was one of them, and in the words spoken of him by that prophet. In 2 Chron. 35. 25 we learn how he and others lamented over the king at his death and afterwards, and part at least of this lamentation is preserved for us in what we call the Book of Lamentations. In ch. 4. 20 we read, "The Breath of our nostrils, the Anointed of the Lord, was taken in their pits; of whom we said, Under his shadow we shall live among the heathen." The primary reference here is evidently to Josiah, and the expressions used suggest that when godly Israelites looked upon the splendid dawn of the young king's reign, the thought presented itself to their minds; might he turn out to be the Promised One for whom we have so long been waiting?

In Jer. 22. 15, 16 we get yet more of what the prophet has to say as to

THE CHARACTER OF JOSIAH'S RULE,

in a passage where he contrasts him with his son Jehoiachim. He asks, "Did not thy father . . . do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him." Here, too, we find expressions used of Josiah, which in Psalm 72 and elsewhere are associated with the reign of the Messiah.

Several dates, suggestive of what we might call the spiritual progress of the king, are given prominence in 2 Chron. 34. In verse 1 it is stated that he was only eight years old when he succeeded to the throne. In verse 3 it is said that in the eighth year of his reign, or in other words when he was sixteen years old, he began to seek after the God of David his father, an expression that sounds like a conversion of New Testament type, with its very date placed on record. In the twelfth year, that is to say at the age of twenty, according to the same verse, he began to exercise his kingly authority by purging his kingdom from idolatry. This seems to have required six years to complete, for it was not until the eighteenth year of his rule (verse 8) that he was able to restore the Temple and its services.

It is clear from verse 1 that his entire reign lasted thirty-one years, so there were at this time thirteen years of it still to run; but of that period we know nothing, save that at its close we see him no longer guided by Solomon's book of wisdom, for he comes to his death by "meddling with strife belonging not to him" (compare Prov. 26. 17 with 2 Chron. 35. 20-22). On the other hand, his being taken away at thirty-nine, the very age which Hezekiah had spoken of as "the noontide of my days" (Isa. 38. 10, R.V.), was perhaps fulfilment of the promise made to him in 2 Chron. 34. 28 that his eyes should not behold the judgment which was soon to be poured out on his country; as well as of the somewhat earlier prophecy of Isa. 57. 1, that "the righteous is taken away from the evil to come."

FOR 1943 (D.V.).

THE Editor thanks all who by prayers, letters of encouragement and articles have enabled The Believer's Magazine to continue to supply the varied ministry of the past year. These are days when the truths **recovered** over a century ago are being held lightly. The rising generation needs INSTRUCTION. We shall endeavour to supply that by the help of the Risen Head. Next year's Magazine will contain: 1.—Editorials on Aspects of Fellowship. 2.—Notes on Peter's Epistles (Wm. Rodgers). 3.—Notes on 1 Corinthians (W. E. Vine). 4.—New Series of Home Bible Class Notes (H. E. Marsom). 5.—Articles on "Church Truth" (various writers). 6.—Numerous Papers by writers of repute from every quarter of the world.

NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 4. 1-5.

Introductory Note.

This continues the admonition against a merely human estimate of servants of God, and states the actual nature of the calling of such and their responsibility as to the Lord, who alone is their Judge, by whom the character and issues of their service will be made manifest hereafter.

Verse 1.

Let a man so account of us,—i.e., 'let any person.' The "so" probably refers to what follows, though it is possible to regard it as having a retrospective connection. There is stress on both "so" and "us."

as of ministers of Christ,—huperetes, primarily an underrower in a vessel, came to denote any subordinate acting under another's direction; hence a minister or attendant (see Acts 13. 5, R.V.). If, then, Paul and his associates belonged to the saints at Corinth (3. 22) they did so only because they were acting for Christ. Cf. *diakonoi* in 3. 5.

and stewards of the mysteries of God.—the *oikonomos* was primarily the manager of a household or estate, acting for his master. In the next verse it is used literally in this sense, as in Luke 12. 42; 16. 1, 38; Rom. 16. 23 (R.V., "treasurer"); Gal. 4. 2. Here it is used metaphorically of those who minister the Word of God; in Tit. 1. 7, of elders in assemblies; elsewhere only in 1 Pet. 4. 10, of believers generally.

For the subject of "mysteries" see at 2. 7.

Verse 2.

Here, moreover, it is required in stewards, that a man be found faithful.—"Here" signifies 'in this connection' or 'in this circumstance,' as in Rev. 13. 10, 18; 14. 12; 17. 9, rather than 'here on earth.' *Zeteo*, to seek, does not here mean to make an enquiry, it signifies what is requisite or demanded (as in Luke 12. 48); "a man" means anyone who is a steward. The "that" is not to be taken to mean 'in order that.' That he is to be "found" faithful suggests that he will have to give an account to his master. Every believer is a steward of that which has been entrusted to him by the Lord, and what is entrusted is a matter of grace (1 Pet. 4. 10). Whether we are trustworthy is known now to Him, but the issues will be manifest at the Judgment-Seat of Christ. How we have discharged our stewardship will be gauged not by our success but by our faithfulness, not by how we have appeared in the eyes of others, but by our attitude and dutifulness toward the Lord.

Verse 3.

But with me it is a very small thing that I should be judged of you—more literally, 'it (counts) for very little.' He does not say 'for nothing.' The infallible judgment and authority of his Master renders their examination and criticism of his teaching and conduct extremely insignificant (*anakrino* means to investigate with a view to passing sentence). He was not responsible to them, nor could their opinion render them competent to judge him or ensure accuracy of judgment, whether of acquittal and approval, or of condemnation and calumny (cf. 2 Cor. 12. 16, 17). He who is faithful to the Lord will not be perturbed by the unfavourable opinion of others, nor will he be eager for, or elated by, their applause.

or of man's judgment:—the Apostle sets aside the ordinary word *krisis*, signifying judgment, and uses the word *hemera*, day, recalling 3. 13. The use of the word to signify the passing of a judgment is perhaps due to the fact that the oncoming of natural day throws light upon what has been obscured by darkness. Hence here "man's day" (R.V. marg.) denotes mere human judgment upon matters. His judgment is warped and perverted through his alienation from God. The phrase stands, then, in contrast to such phrases as "the Day of Christ," "the Day of the Lord" (see at 1. 8; 3. 13).

We are all exposed to the danger of being unduly influenced by what others may think about us (the subject of abstention from scandalizing a brother's conscience is another matter). We are only weakened by trying to conciliate the opinion of our fellows. To be duly independent of man's judgment, not by self-assurance as to the rightness of our own, but through loyalty to Christ and the Word of God, is the happy privilege of every servant of the Lord.

Yea, I judge not mine own self.—He does not mean that he is free from self-reproach. What he conveys is that, however assured he is of the rightness of his motives, his verdict upon himself is after all only human, and therefore inadequate to condemn or to acquit. Contrast 2. 15. There is no contradiction; that passage dealt with revealed truth, this is speaking of the knowledge of self,—quite a different thing. The statement seems to suggest, too, that his critics are similarly incompetent regarding themselves.

Verse 4.

For I know nothing against myself; yet am I not hereby justified:—*sunoida*, lit., to know with, i.e., to share knowledge (as in Acts 5. 2, "being privy"), here means to know about one's self (what others know not). The corresponding noun is *suneidesis*, conscience (the English word is derived from the exact Latin equivalent). Conscience is frequently associated with what is self-condemnatory; hence this meaning usually attaches to the verb, as here. The A.V. "by myself" has been misunderstood. It does not mean 'of his own accord.' The "by" has its archaic sense of "against."

His being not "justified" thereby has no reference to the doctrine of justification by faith, as if he intimated that he was justified from sin by another way. The word is used in the general sense of acquittal. An unaccusing conscience does not itself imply freedom from guilt.

but he that judgeth me is the Lord.—in the original the construction of the phrase "he that judgeth" is virtually equivalent to a noun, and the meaning is 'my Judge' (cf. the same construction in Rom. 11. 26, "the Deliverer," and 1 Thess. 1. 10, which should be rendered 'our Deliverer'). There is no article before "Lord" in the Greek, and this serves to lay stress upon Christ's authority as such, emphasizing His prerogative to judge.

BOOK REVIEW.

"GOD AND THE NATIONS," by Harry Lacey. The author proceeds on the assumption that the Bible discloses principles upon which the divine government of nations is conducted. The subject is approached from numerous angles, and the truth of the writer's assertions is amply vindicated by scripture references. We know no book which treats the matter so exhaustively and yet so sanely. None who read will doubt that God is still Governor among the nations, and that He still visits them in righteousness, intervening in the affairs of men in ways often recorded in the Bible. A book well worth the money. Published by John Ritchie, Ltd., Kilmarnock. Price 5/-, by post 5/4.

SACKCLOTH.

By F. BUTCHER, Hastings.

"WHEN I made sackcloth my clothing, I became a proverb unto them" (Psalm 69. 11 (R.V.)).

This was the coarse and ugly material which so many in the Old Testament put upon themselves. This was done in times of great sorrow or disaster, whether personal or national. When Joseph's brothers brought to Jacob the blood stained coat of their brother, he, on recognising it, amongst other signs of grief, put sackcloth upon his loins (Gen. 37. 34). David did likewise when he learned how Abner had been treacherously murdered; he commanded all the people that were with him to gird themselves with sackcloth (2 Sam. 3. 31).

I.

But sackcloth was not only put on as an indication of mourning or of a great sorrow or a calamity; many adopted it as a sign of penitence or contrition for sin, it was the garb of the repentant one, revealing heart chastening for some transgression. David and the elders of Israel were clothed in sackcloth when he went to the threshing-floor of Ornan; **this was for David's sin in having his people numbered** (1 Chron. 21. 16). How good it was that David was willing to take the penitent's place! Even Ahab, after he had Naboth done to death, put sackcloth upon his flesh, when he heard from Elijah of the severe judgment, which was coming upon him and his house; God had respect to his repentance, although it seemed more out of fear for the predicted punishment, than out of real sorrow for the sin itself (1 Kings 21, 27). We all know, too, how the king of Nineveh **and his people covered themselves with sackcloth** at the preaching of Jonah. In all cases God noticed and acknowledged this, even though the repentance did not appear very deep, and He graciously granted remission of sin, or at least a postponement of punishment.

II.

There is still another class of men who clothed themselves in sackcloth, who had not sinned themselves, but felt the wickedness of their own people and identified themselves with the guilty ones. Isaiah seems to have worn sackcloth continually, until God commanded him to loose it from off his loins, and in another way, more humiliating still, be a sign unto Egypt and Ethiopia (Isa. 20. 2). In the case of Daniel, however, we see most clearly a man of God confessing sin as if it were his own, and that by prayer and supplication with fasting and sackcloth and ashes (Daniel 9. 3). In answer to this vicarious contrition of heart the man Gabriel was caused to fly swiftly to him with revelations from God, showing that respect had been shown to his penitential prayer and sackcloth condition of heart. Poor Job laments:—"I have sewed sackcloth upon my skin . . . Not for any injustice in mine hands, also my prayer is pure" (Job 21. 15, 17).

III.

We turn now to our beloved Lord Himself. He says prophetically through David:—"When I wept and chastened My soul with fasting, that was to My reproach. I made sackcloth also My garment, and I became a proverb unto them" (Psalm 69. 10-11). In none of the Gospels do we find that the Lord clothed Himself literally with sackcloth, yet in a more wonderful and deeper metaphorical sense He did even that; therefore, He could truthfully say:—"I made sackcloth also My garment." We can catch something of the inward signification of this figurative making sackcloth His garment from His conversation with John the Baptist, when He came to him to be baptised. He took His place as an Israelite among guilty Israelites, and although He needed no baptism of repentance, it became Him in that way to fulfil all right-

eousness (Matt. 3. 12-13). God responded at once from heaven to that by testifying:—"This is My beloved Son in Whom I am well pleased."

Truly our Lord needed no sackcloth garment, He did never and could never commit anything that demanded the penitent's garb! Was He not the Holy One of God? In spite of that He states Himself:—"I made sackcloth My garment." Surely here again He was fulfilling all righteousness by doing so. He was made a little lower than the angels with a view to the suffering of death. He, like the children, whom God gave to Him, took part of flesh and blood, that through death He might destroy him who had the power of death; as if He were Himself one of the children, He assumes the penitent's garb. He is the Firstborn amongst many brethren, therefore, it behoved Him in all things to be made like unto His brethren; also to make sackcloth His covering, that He might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. In bringing many sons to glory it became God to make the captain (author or instigator) of their salvation perfect through suffering. He took on Him the seed of Abraham, a guilty nation in the eyes of God, assuming thus the penitent's place; and so when the fulness of the Gentiles has come in, 'all Israel shall be saved' (Rom. 11. 25-27). This, however, is such a large and extensive subject, that only with all saints can one comprehend a fraction of its length, breadth, depth and height. Even this voluntary humility of our Lord is mocked at by men; it is turned into a proverb by them! We don't know at all what the proverb might have been, but we may be sure it was something cutting and uncouth, which drew forth ribald laughter from the unhallowed lips of coarse men.

IV.

Let us turn now to the saints of this dispensation, who have had 'the best robe' in the Father's house put upon them; should they, when necessity arises, make sackcloth their garment? Is it not their privilege to be always rejoicing as if they were clothed in purple and fine linen, faring sumptuously every day? It is, however, written:—"He that saith he abideth in Him, ought himself also so to walk, even as He walked" (1 John 2. 6). Is it not also a wonderful privilege to fill up that which is behind of the afflictions of Christ in one's body? (Col. 1. 24). We conclude that it would be most blessed if we at times made sackcloth figuratively our clothing. These are days of national stress and danger; would not God have respect to our nation if it were to clothe itself in sackcloth and repent of its ingrained antipathy to its Creator? Since the nation is not likely to do so, should not believers do this, thus identifying themselves with the nation's sins and errors? God complains through the prophet that Israel outwardly was seeing to Jerusalem's fortifications, but they did not look unto their Maker, neither had respect unto Him; earnestly they are testified to:—"And in that day did the Lord God of hosts call to weeping and to mourning and to baldness and to girding with sackcloth. And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: 'Let us eat and drink for to-morrow we shall die. . . .' Surely this iniquity shall not be purged from you till ye die" (Isa. 22. 8-14). Feasting and gladness they went in for, but donning of sackcloth was refused! Accordingly, if the children of this age will not adopt the penitent's garb, let the children of God see to it, that they do it vicariously for them, and thus avert judgment. May we go a step further; would it not be infinitely better, if the elders of any given local assembly were to metaphorically clothe themselves in sackcloth when our great and subtle foe succeeds in planting a root of bitterness in the midst, than to go in for hasty and carnal judging and condemning one another? Should not all put on the penitent's garb, at least for failing to have looked "diligently . . . lest any root of bitterness springing up trouble, and thereby many be defiled" (Heb. 12. 15)? Would that not be the spiritual and scriptural way of any church working out its own salvation with fear and

trembling? Surely our Lord in this dispensation of grace would have respect unto brethren who make sackcloth their covering, as much as to His own in the age of law. Is it a humiliating indignity for elders to confess they have not watched over the flock as they should have done? Let us follow our Lord Himself in this matter too; if He, the holy spotless One, made sackcloth His clothing, let us practise putting it on also!

May we not say that Paul wrote much of his First Epistle to the Corinthians arrayed in garments of sackcloth? He wrote later:—"For out of much affliction and anguish of heart I wrote unto you with many tears" (2 Cor. 2. 4). This penitent's garb would be very becoming in the eyes of God, if it were adopted more frequently; what blessing and reviving would result therefrom! If one assays the very difficult and delicate task of washing some brother's feet, it would be well to do it in sackcloth.

Elijah and John the Baptist were very similarly attired, and their garb savoured very much of sackcloth; and certainly they accomplished very much; so God's two witnesses in the Great Tribulation will prophesy clothed in sackcloth. It may not be that coarse material literally, as they wear it for a thousand two hundred and threescore days. It was an undeviating condition of heart, not put on and off according to the mood they happened to be in. They wore it doubtless vicariously for Israel, and prepared many to hail their Messiah coming in glory to set up His kingdom at last, who in that day will say:—"Lo, this is our God, we have waited for Him and He will save us."

Re Mr. H. P. Barker's letter.

Great care should be exercised in seeing that the term "Divine Principles" is not a misnomer. It can be rightly used for any truth which is clearly taught in the whole Word of God and on the other hand to defend things which are not clearly the Mind and Will of God.

A clear "Thus saith the Lord" is sufficient for those who own the Lordship of Christ, but in the absence of the clear "Thus saith the Lord" the truth or principle should stand the test of the whole Word of God or be rejected.

To be clear and plain we have **no authority** (i.e. no case quoted) for the reception of an unbaptized believer whereas we have the command to baptize and also see the act carried out in the spiritual order in Acts 2.

If baptism is unessential, as some teach, why does the Lord command it in Matthew 28?

So here we have a Divine command and a principle which we obey when we own the Lordship of Christ.

We have **no authority** for any other Head than the risen Lord and **no authority** for a systematic control of groups of assemblies. Such things tend to Legality and Sectarianism as does the insistence on Breaking Bread at a particular time when the scripture says "as oft as" and again "as often as" only binding the act as far as "shew ye the Lord's Death."

Any system or organisation which has the form of godliness yet denies the power thereof displaces the rightful centre of the gathering of God's people and He is displaced by that which is accepted in His place and is surely that which answers to idolatry and follows the path of Romans 1. 21, 23.

So that **authority** for any act or principle should be the guide for the children of God, and therein the path becomes a hard one but one well pleasing to Him.

CHRISTIAN . . PERFECTION

by F. W. JAMES, China.

"Let us go on unto perfection" (Heb. 6. 1).

IN speaking here of Christian perfection we are in no way referring to the ground of our acceptance with God, but are concerned with our progress in the Christian life. Even then, the very suggestion that perfection may be found in the Christian will make some suspicious of heresy, in others evoke a dread of extreme enthusiasm, and in most of us, because of the consciousness we have of our manifold imperfections, create a feeling of uneasiness. That this should be so, is largely due to a common misconception of the Scriptural meaning of the word 'perfect,' as in the Word of God we find some Christians described as being already perfect (Phil. 3. 15), and others as having not attained to perfection (Phil. 3. 12).

It may be well to state immediately that Christian perfection does not include in its orbit completeness in knowledge; this would mean omniscience: perfection in judgment; this would mean infallibility: freedom from bodily infirmities; this would mean minds and frames not human: or, freedom from temptation; which would imply the elimination of the inherent principle of sin and the outward attractions of Satan. Although we may be desirous of perfection in these things we can hardly hope for the realization of our desire in this life.*

In the second epistle of Paul to Timothy (3. 17), we are told that Scripture is given of God for numerous purposes, having for their ultimate object perfection in the Christian. These purposes are (a) correctness in doctrine, (b) reproof in wrong doing, (c) correction in conduct and (d) instruction in righteousness. Therefore, from the setting and use of the word 'perfect' in this passage, we may gather that a Christian sound in doctrine, irreproachable as to walk, correct in conduct and righteous in his acts may be described as perfect.

When conversing with the rich young ruler, Christ used the word 'perfect' in the sense of not lacking in any outstanding virtue (Matt. 19. 21). How often an imperfection clings to the best of the Lord's children, like the Old Man of the Sea to the back of Sinbad, the sailor! And so we find some Christians who are morally impeccable, but most niggardly; outstandingly generous, but not discriminating; full of zeal for the Lord, but ungracious; doctrinally sound, but implacable bigots.

In the epistle of James the word 'perfect' appears to be used in the sense of complete self-control. In our battle for this, the last fact to fall to us will be that of our tongue.

Viewing the whole subject in the light of our Lord's command, "Be ye therefore perfect" (Matt. 5. 48), and the exhortation of the Apostle to this end (2 Cor. 13. 11), can we say that Scriptural perfection is beyond the attainment of the Christian?

In what ways may we progress towards perfection in godliness? Outwardly, progress may be made by our continual seeking of the Holy Spirit's help, that our feet might be kept from stumbling. For, "He is able to keep you from falling (stumbling) and to present you faultless before the presence of His glory with exceeding joy" (Jude 1. 24). Inwardly, we can make progress by seeking His grace, that we might be kept from pride, self-will, anger, sinful thoughts and evil dispositions.

The whole tenor of Scripture would appear to enforce the truth

that godliness can only be perfected through the help of the indwelling Spirit and the Christian's preoccupation with Christ. In Ephesians 4. 13, the measure of the stature of the fulness of Christ is given as the standard of ultimate perfection. In that measure which we are able to hold Christ before our minds as our pattern, and are possessed by the Holy Spirit, shall we be perfect. With regard to idols Scripture says, "They that make them are like unto them; so is every one that trusteth in them" (Psa. 115. 8). How we have seen the truth of this, in the characteristics of the idol being stamped on the faces and hearts of Chinese idolaters! This same principle is also operative in the Christian. As we hold Christ before our hearts and minds so shall we become like Him. For, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3. 18).

CORRESPONDENCE.

Dear Mr. Editor,

You, in common with many of the Lord's people, have from time to time expressed your concern at absenteeism from the assembly meetings. May I suggest that among the various causes responsible for this, perhaps the most fruitful is the lack of understanding of what assembly fellowship implies?

There is, of course, a fellowship of life (1 John 1. 3) into which no church receives a believer and out of which no excommunication decision can remove a believer.

But there is also a 'church fellowship' which is expressed in several ways. At the Lord's Table the saints have communion (fellowship) in the body and blood of the Lord Jesus. They also have fellowship in the collection which is usually taken on such an occasion (1 Cor. 16. 1): it may be for needy saints (Rom. 15. 26) or for the spread of the gospel (Phil. 4. 15). Unhappily, however, not a few of the believers are contented that their fellowship should extend only thus far and no further. They are never seen at any other of the church meetings. Was this their original intention when they 'applied for fellowship'? Was it what the elders in the local church expected? There are other activities of the church beyond those just named.

Paul encouraged the Philippian saints to 'strive together for the faith of the Gospel' (ch. 1. 7) which is one way of having 'fellowship in the gospel' (ch. 1. 5), and the best way of expressing such fellowship is for all the saints, as far as is legitimately possible, to be at the gospel meeting supporting by prayer and presence the gospel preacher. "Peter stood up with the eleven" and, though Peter was the spokesman, the other eleven thus expressed their sympathy and fellowship with him in the delivery of the message.

I am impressed, too, that when Paul wrote to the Corinthians and touched the question of public prayer in the assembly (14. 16), and public teaching (14. 26) he contemplated the **whole church** being gathered together in **one place** (14. 23). Sometimes an assembly is divided up into various sections and rarely is the **whole church** gathered together in the one place at the same time. Multiplicity of meetings does not tend to the building up of the assembly. Acts 2. 42 indicates generally the lines of church gatherings and cannot be improved. In nature both sheep and lambs feed on the same pasture. Can this be improved? If 'Young Believers' Meetings' rob the proper assembly meetings of attendances can they truly be regarded as aids to the assembly? If special prayer meetings for particular causes rob the assembly prayer meeting, can they be said to promote church fellowship?

Yours through grace,

E. W. ROGERS.

OUR HOME BIBLE CLASS

The Incarnation of the SON.

by H. E. MARSOM.

A FATHER and his little son, walking in the country, inadvertently disturbed an ant's nest. The tender hearted little fellow seeing the distressed ants running in all directions appealed to his father, "Could we not tell them we did not mean to hurt them?" Realising the impossibility of this, the father wisely replied, "I'm afraid not my boy—**unless one of us could become an ant.**" Does not this simple incident illustrate an infinitely greater problem? How could it be possible for the heart of the Infinite and Eternal GOD to be revealed to finite, and fallen man? There was but one answer, only by the ONE Who eternally was "with GOD" and Who "was GOD" taking upon Him flesh and blood, and so becoming "MAN," could the very heart of GOD the FATHER be revealed, John 1. 1, 14, 18. Yet such is in truth the mystery and wonder of the Incarnation wherein "GOD was manifested in flesh," and the FATHER revealed, 1 Tim. 3. 16; Matt. 11. 27; John 14. 9; 17. 6, 26, cf. Heb. 1. 3; Col. 1. 15.

This was an act of the TRIUNE GOD.

In accomplishing this transcendent miracle we find each of the Persons of the GODHEAD engaged. It was definitely and emphatically an act of the love of GOD the FATHER, for when He sent His SON into the world, (a world He entered by the Virgin birth, for "a man is born into the world"), the SON was sent "to be the PROPITIATION for our sins:" and "that we might live through Him:" then, "in this was manifested the Love of GOD," 1 John 4. 8-10; and man's greatest need was fully met as GOD did in very deed, out of His Own bosom, Himself "provide the LAMB for the Burnt-Offering." Gen. 22. 8;

John 1. 18, 29; 1 John 4. 14.

We find also that the Incarnation was equally an act of the Power of the HOLY SPIRIT. "That Holy Thing" which was born of the Virgin, was verily a "Body prepared" by Divine power alone, Heb. 10. 5; Luke 1. 35; Matt. 1. 18, 20; not by natural means at all; but entirely by Divine power: so that the impossible was accomplished, and ONE, Who was both "clean" and "righteous" was brought forth, "born of a woman," Job 14. 4; 15. 14. Consequently "in Him" there was "no sin;" therefore He "knew no sin;" and, though truly tempted in all points like as we are, yet He "did no sin." 1 John 3. 5; 2 Cor. 5. 21; Heb. 4. 15; 1 Pet. 2. 22.

We find further that this miraculous Incarnation was an act of the grace of the SON. How often it is emphasised that this stoop from the wealth of Divine glory down to the poverty of lowly Manhood was His Own voluntary act! He it was Who said, "Lo, I come to do Thy will, O GOD," Heb. 10. 9. He "came forth from the FATHER," and came into the world, John 16. 28. He "came down from heaven," John 6. 38. It was "He also Himself" Who partook of flesh and blood, Heb. 2. 14, R.V. when He "became flesh, and dwelt among us," John 1. 14, R.V. when He "made Himself of no reputation, and took upon Him the form of a servant," Phil. 2. 7: all this was emphatically His Own act; in the full knowledge that it entailed birth of the Virgin, the stable manger of Bethlehem, the reproach of Nazareth, the despising and rejecting by men, and even the shame of the cross; and in that voluntary stoop from the Eternal Throne down into the humiliation of Manhood we learn "the grace of our LORD JESUS CHRIST,

that, though He was rich (and we can never conceive the wealth of the Eternal Deity that was His), Yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8. 9. In this supreme miracle of the Incarnation we see the love of the FATHER, the power of the HOLY SPIRIT, and the grace of the SON.

And how real was "His poverty," in a very literal sense, we may gauge from the facts that the godly mother of the LORD availed herself of the gracious concession to poverty, with reference to the sacrifice she had to offer for herself after the birth of a son, cf. Lev. 12. 8 with Luke 2. 24. A mother so pious as was Mary, who had indeed "found favour with GOD," Luke 1. 28, 30, would surely have offered the prescribed "lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering," Lev. 12. 6: if her circumstances would then have allowed this. And in this connection it is very beautiful to note that, a little later on, on the

very eve of Joseph and Mary and "the young CHILD," having to undertake the expensive journey into Egypt, a gift of gold had been "presented unto Him!" Matt. 2. 11-14. Still later when He, GOD'S "Own SON" would pay the Temple tribute; both for Himself and Peter, (as the true SON of Man Who had control of "whatsoever passeth through the paths of the seas,") He caused a fish to bring the needed coin! Matt. 17. 24-27; Psa. 8. 4-8. Still later when a "penny" piece was needed to enforce His irrefutable answer to those who sought "to catch Him in His words," He produced no purse from which to take the coin, but said, "Bring Me a penny, that I may see it. And they brought it." Mark 12. 13-16. What grace the literal poverty of Him Who so truly "was rich" displays! 2 Cor. 8. 9: what wealth His "poverty" procured for us, read the word "wealth" in the place of "riches" in Col. 1. 27; 2. 2; Eph. 3. 16; Phil. 4. 19; cf. also Eph. 3. 8 and Heb. 11. 26.

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 Bienenheim Gardens, Wallington, Surrey, or direct to the publishers.

Question A.—Does the procedure followed in Acts 15. throw light on the question, whether business and oversight matters of an Assembly should be settled solely by its elders, or whether they should for final decision, come before the entire meeting? Verses 2 and 6, with chapter 16. 4, appear to favour the former view, but verses 4, 22, and 23 the latter.

Answer A.—Acts 15. should certainly prove helpful in this connection; but before we thus use it, let us clear our minds of any thought that the gathering which is described at length in verses 6-29 was an ordinary business or oversight meeting of a local Assembly. It was a conference presided over by apostles, the decisions of which were intended to be binding upon saints and gospel workers everywhere. Paul and Barnabas did NOT come all the way from Antioch to Jerusalem to obtain the views of the Jerusalem church on the questions which had been a cause of disturbance, but to consult with "THE APOSTLES AND ELDERS" (v. 2) regarding them. And they did this NOT because they had any doubt as to the correctness of what they had been teaching (see Gal. 2. 5), but to prevent a schism arising among the

churches, which might become the means of rendering much of their work "in vain" (Gal. 2. 2).

Yet widely different though this meeting was from any to which we are accustomed, there is much to be learnt from the wisdom with which the apostles and elders acted in order to bring harmony out of what in verses 2 and 5 seemed to be hopeless discord. Let us note first that there was a manifest desire on the part of all those who were the real leaders to do everything they could to promote the unity of the saints, as well as to maintain "the truth of the gospel." There was nothing to be seen of the spirit of "I-must-have-it-my-way" amongst them. And let us note further that these leaders were after all, in substantial agreement as to what "the truth of the gospel" was, though each might express it in his own particular fashion.

Moreover, it seems clear from the first clause of verse 7 that the lesser men, among whom were those who thought that circumcision should be imposed on the Gentile converts, were first permitted to say all they had got to say in furtherance of their point of view. Not until then did Peter speak, and remind them of how

this work of God among Gentiles had begun; so providing an opening for Paul and Barnabas to relate the story of how it had gone on and increased, and of how the Lord had set His seal upon it. Finally James, the one of all their leaders in whom the saints with Jewish tendencies seem to have had most confidence, signified his agreement with the others that the Gentile converts should not be brought into bondage, but at the same time suggested that they should go as far as they reasonably could to meet the prejudices of their Hebrew brethren by abstaining from eating of blood, etc. With this all were in agreement; and from its wording, James appears to have been the one chosen to draft the letter in which their decision was to be made known to the churches.

With regard to the specific point referred to in the above question, it will be helpful to notice who are the parties named in each of the verses mentioned, and what is there said about them. In verse 2, as already remarked, it was to "the apostles and elders" that the mission of Paul and Barnabas was directed. In verse 4 a meeting of "the church" was held to welcome them, at which, of course, "the apostles and elders" were present, and at which Paul and Barnabas gave a report of their work among the Gentiles. This account stirred up the Jewish extremists present to protest that converts who were uncircumcised must submit to the rite, so raising the very point that had caused trouble at Antioch. When verses 5 and 6 are read together, it will be clear that the matter was not allowed to develop or be dealt with at this open meeting; but that "the apostles and elders" came together later, to discuss it more privately; and what took place at that gathering has already been described.

Having come to a decision, verse 22

suggests that they made it known to the rank and file of the saints in Jerusalem, and that these heartily acquiesced in it. For we are told that it pleased "the apostles and elders with the whole church" to send to Antioch the letter and the men that are mentioned in it. As for the superscription of the letter as given in verse 23, the A.V. has it "The apostles and elders and brethren," but the R.V. follows the most ancient MSS. in reading "The apostles and the elder brethren." The latter is also in keeping with the purpose of the visit of Paul and Barnabas, as stated in verse 2, and with the expression afterwards used about the matter in ch. 16. 4.

Thus the order indicated is that questions of importance or of difficulty should first be considered by the leaders, and a united decision come to, which should then be communicated to the assembly as a whole. Where things are in a normal or healthy condition, the judgment of the leaders will be assented to by all, and will thus become that of the entire body. And if, as was the case in Ezra 10. 15, R.V., one or two "stand up against" their brethren, they will have as little power to hinder as the men there mentioned had. Generally speaking, however, action should not be taken in any matter, until there is substantial agreement among the saints regarding it; and when this is lacking, the Lord should be sought in prayer that it may be brought about. Above all, there should be no thought of settling the affair in the world's way, by putting it to a vote, in which the young person brought into the meeting but a few weeks before would have the same weight as the oldest or wisest present. That would be a complete negation of all godly rule, as set forth in 1 Timothy and elsewhere.

W.R.

LORD'S WORK FUND.

For distribution of Testaments and Gospel Literature amongst Home and Colonial Forces by accredited Christian Workers.

Oct. 26—Glen Ewen Assembly £5 0 0

For Needy Saints and Air-Raid Relief, operated in fellowship with local Elder Brethren in affected areas.

Nov. 3—D. McC., Haddonfield	£1 4 8
" 13—Anon., Hebburn	0 10 0
" 13—Anon., Hebburn	0 2 6
" 13—P.D., Redcar	0 5 0
" 13—Bewick Hall, Gateshead	10 0 0
" 13—J.S., Gateshead	5 0 0
" 13—Harrogate Assembly	10 0 0
" 21—Calderbank Assembly	4 3 0
" 21—Bolden Colliery A.	3 0 0
	£34 5 2

Sums contributed for distribution amongst commended Labourers, Missionaries, and others looking to the Lord alone for support.

Oct. 26—D. B.	£0 10 0
Nov. 3—D. McC., Haddonfield	1 4 9
" 4—3 John 7	2 0 0
" 6—M.M., Bute	1 0 0
" 6—Irvine Assembly	27 0 0
" 12—E.K.W., N.Y.	1 1 3
" 13—J.H., E. Dereham	0 10 0
" 13—Matt. 25. 40	3 0 2
	£36 6 2

Office Expenses in postage, bank charges, stationery, etc.

3 John 7	£1 0 0
----------	--------

THE basket of first-fruits which the Israelite presented to Jehovah, as in Deut. 26., suggested abundance of good matter elsewhere equal to that which the basket contained. This he would share with his household, and with the poor and needy. In like manner, the excellent things that we say to God on the first day of the week should be samples of the excellent things that we gladly say to our fellows, at home and elsewhere, all the week through. It would be a sorry thing to be holy and gracious in words and deeds on one day of the week only.

—W. W. Fereday.

The Lord's Work and Workers.

SCOTLAND.—FORTHCOMING (D.V.).
CRAIGELLACHIE.—Annual Meetings on Dec. 25th. Correspondence, E. A. Grant, Standfast Works.
INVERNESS.—Dec. 25th. Ebenezer Hall, Celt Street. L. W. G. Alexander, D. Morrison, and others.

NEW YEAR GATHERINGS.

ABERDEEN.—Jan. 1st and 2nd in Gilcomston S. Church, Union St., at 11 a.m., 3 and 7 p.m. Jan. 4th in Hebron Hall, at 3 and 7 p.m. H. P. Barker, F. Fallaize, C. Howley, J. McAlpine, J. Wiseman.

AYR.—Jan. 1st at 11 a.m. in Town Hall. A. Borland, W. F. Naismith, J. Lightbody, W. King.

DUMFRIES.—Jan. 1st at 11.30 a.m. in Bethany Hall. G. Howat, W. Lee, S. Porteous.

DUNDEE.—Jan. 1st at 11 a.m. and 2 p.m. in Hebron Hall. A. McD. Redwood, W. Whitelaw.

EDINBURGH.—Jan. 1st at 11 a.m. and 2.30 p.m. in St. Columba's Church (adjoining Usher Hall). Dr. Duncan, T. Campbell, E. Stephen.

FALKIRK.—Mid-Scotland Conference. Jan. 1st at 11 a.m. in Town Mission Hall. J. R. Rollo, A. M. S. Gooding, Jas. Hislop, R. J. Wilding.

GLASGOW.—Plantation St. Hall. Jan. 1st at 11 a.m. J. Feely, A. Miller, M. H. Grant, R. Irons, and others.

KILMARNOCK.—Central Hall. Jan. 1st at 11.30 a.m. W. F. Naismith, R. D. Johnston, A. H. Abrahams, J. Lightbody

KIRKCALDY.—Dunnikier and Hebron Halls, Annual, Jan. 1st. Luther Rees, W. Thompson, J. Douglas, W. Campbell.

MOTHERWELL.—Jan. 1st at 11 a.m. in Dalziel North Church, opposite Railway Station—(bring own food—tea provided) R. W. McAdam, Wm. King; E. H. Grant, Scott Mitchell.

STRANRAER.—Jan. 1st at 11.30 a.m. Greenvale St. Hall. W. B. C. Beggs, S. Capie, J. McCalman.

AUCHINLECK.—Jan. 2nd at 11.30 a.m. in Gospel Hall. G. Murray, S. Thomson, and others.

GLASGOW.—Christian Institute. Jan. 2nd. L. Rees, S. Munro, R. W. McAdam, W. Whitelaw.

IRVINE.—Waterside Hall. Jan. 2nd at 2 p.m. Several speakers expected.

KILBIRNIE.—Gospel Hall. Jan. 2nd at 12.30 p.m. W. Thomson, W. Harrison, M. H. Grant.

INNERLEVEN.—Gospel Hall. Jan. 2nd at 11 a.m. A. McD. Redwood, W. P. Foster, J. R. Rollo.

LARKHALL.—Hebron Hall. Jan. 2nd at 11 a.m. T. Richardson, A. M. S. Gooding, D. Morrison, H. St. John.

NEWMILNS.—Drygate St. Hall. Jan. 2nd at 6.30 p.m. J. Coutts, R. D. Johnston.

WHITBURN.—Welfare Hall. Jan. 2nd at 11 a.m. E. H. Grant, J. Feely, H. Germain.

PAISLEY.—Shuttle St. Hall. Jan. 23rd at 3.30 p.m., Renfrewshire Missionary Conference. F. W. James, H. St. John, J. Neilly.

ENGLAND.—FORTHCOMING (D.V.).
LIVERPOOL.—Salop St. Hall, Walton. Sisters. Dec. 2nd. Mrs. Kilner.

ACTON.—Berrymead Hall. Y.P. Dec. 5th at 3 p.m. G. J. P. Price.

BROMLEY.—East Street Hall. Dec. 5th. F. A. Tatford.

NOTTINGHAM.—Clumber Hall. Y.P. at 6 p.m. Dec. 5th, E. H. Grant; 19th, G. J. P. Price; Jan. 2nd, F. A. Tatford. Dec. 26th-28th. H. Steedman, H. F. Wildish. (H. T. King, 80, Bedale Road, Sherwood).

OLDHAM.—Park Road Hall. Y. P. at 7 p.m. Dec. 5th, D. Haxton; 12th, R. Wilson; 19th, J. A. Ferrier.

BIRMINGHAM.—Gospel Hall, Green Lane, Small Heath. Y.P. at 6.30 p.m. Dec. 12th, H. P. Barker; 19th, A. Fingland Jack, M.A.

CARDIFF.—Y.P. Dec. 12th, R. Scammell; 19th, S. Olford.

WALLINGTON.—Ross Road Hall. Y.P. Dec. 12th at 6 p.m. E. Lewis.

LONDON.—Memorial Hall, Farringdon Street. Missionary P.M. Dec. 18th at 3 p.m.

NORTH HARROW.—Elmfield Hall, Imperial Drive. Y.P. Dec. 19th at 6 p.m. A. Ginnings.

SYDENHAM.—Mayow Road Hall. Y.P. Dec. 19th at 6.30 p.m. O. Speare.

CARDIFF.—Adamsdown Hall. Jan. 2nd. S. R. Chambers, W. McAlonan, W. A. Norris.

NEWCASTLE-ON-TYNE.—Bethany Hall, Park Road. S.S. Workers. Jan. 30th at 2.45 and 6 p.m. E. Harrison, J. Hislop.

LIVERPOOL.—Picton Hall. Jan. 18th at 7 p.m. Lt.-General Sir W. Dobbie.

IRELAND.

R. PEACOCK and **S. W. LEWIS** finished at Ture after a number of weeks. Some professed faith in Christ.

R. CURRAN is having good numbers and interest in Lurgan.

C. FLEMING is having some interest in Ballymena.

E. ALLEN and **K. DUFF** are being encouraged near Ballybay.

T. McKELVEY and **R. FREW** had a good time at Dungannon, where a few professed to be saved. Now at Letterkenny.

A. COOK, Belfast, is seeing the Lord's hand in Matchett St. Hall.

T. CAMPBELL had a number of weeks in Apsley St. Some professed.

J. GLANCEY has commenced in Donegall Road. Encouraging meetings.

H. BAILIE has finished in Cregagh Hall.

W. BUNTING finished at Maranatha Hall and now at Rathfriland with numbers and interest good.

E. HILL in special Gospel effort at Carrickfergus.

LURGAN CONFERENCE of three days was helpful. The meeting on the third day for Ministry most practical. Bre. D. Wylie, W. Gilmour, T. Campbell, W. Rodgers and W. Wills ministered.

OMAGH.—On 28th Oct., not so large, but good ministry. W. Gilmore, T. McKelvey, E. Allen, S. Whitten, R. Hawthorne, R. Love, took part.

TEMPLEATE.—Nov. 12th, not so large, but heartsearching. Bre. W. Rodgers, R. Beattie, E. Allen, K. Duff, J. Kells and W. McCracken took part.

ADDRESSES AND NOTES.

BAILLIESTON.—Correspondence for the Gospel Hall should now be addressed to Mr. Robert Burt, 47 Swinton Crescent, Baillieston.

ROTHESAY.—Correspondence for West End Gospel Hall, 1 Bridge Street, to be addressed to Mr. David Crawford, 16 Gallowgate, Rothesay.

POLISH LITERATURE.—Another new booklet just ready. All parties wishing supplies for Poles in their area please advise Mr. A. C. McGregor, 37 Merry-lee Park Avenue, Giffnock, Renfrewshire, stating quantity desired.

ALEX. C. MCGREGOR reports many contacts made within recent months as a result of distributing Polish literature. Over 200 Poles have received the Scriptures in their own language and there are some cases of conversion reported.

ALEX. PHILIP had a time of encouragement at Lossiemouth, where some young people professed. After visiting other parts of the north east coast he hopes to proceed to Orkney, and will value the prayers of the Lord's people.

SYDNEY PORTEOUS had well attended ministry meetings in Dumfries and Wolseley Hall, Glasgow. Was going on to Edinburgh district and N.E. England.

A. BORLAND (Editor), had encouraging meetings in Kilwinning during October.

D. CAMERON had a fortnight's special services for children in Wolseley Hall, Glasgow, having an average attendance of 260 young folks, despite black-out conditions. Brethren hope to repeat the effort (D.V.) in the spring.

OVERSEAS.

SWITZERLAND.—Ad. F. Eoll tells of spiritual movement amongst younger people. Quite recently our brother had the opportunity of visiting camps of Polish internees in Southern Switzerland and distributing large quantities of literature in Polish, Russian, and Ukrainian languages.

BANCROFT, Canada.—One day Conference, Oct. 4th. The Word was refreshingly ministered by Bre. Richard Irving, C. E. Tatham and W. E. Belch.

TORONTO.—Maranatha Hall. A. P. Gibbs had two weeks' special meetings for children, also a week at Bethany Hall, Hamilton.

LONDON.—Egerton St. Hall. Geo. T. Pinches had a week's good meetings here. Annual Thanksgiving Conference held Oct. 12th. The Word was ministered by A. P. Gibbs and Geo. Landis.

ARKONA.—G. T. Pinches had a week's ministry meetings here which were much appreciated.

LAKEFIELD.—David Kirk has been preaching the gospel here and God has been saving souls.

ORILLIA.—West St. Hall. Sidney A. Burnham had a week of profitable meetings here: went on to Winnipeg for a

week: now having special gospel effort in Calgary.

NIAGARA FALLS, Ont.—T. G. Wilkie has had five weeks in the gospel here.

HAMILTON.—Annual Thanksgiving Conference a time of happy fellowship and refreshing ministry. Geo. Pinches, H. K. Downie, Will Pell, Jas. Gunn, T. G. Wilkie, John Rankin, Geo. Shivas, Andrew Douglas, Ross McConkey, Robt. McClurkin and others ministered the Word. Bro. Pinches followed with a few meetings in McNab St. Hall.

BELGIAN CONGO.—E. J. Spargo tells of three baptisms at Kidia, where a new school has been erected. An assembly has commenced at Lwawe, which is a convenient centre for three other villages from which believers attend the meetings. Mrs. Spargo is suffering from diabetes, and a forced rest and change in South Africa had been arranged for end of September.

"WITH CHRIST."

Mrs. MEGAW, Dundonald, Co. Down. Wife of J. Megaw, evangelist, after much suffering passed Home on Nov. 3rd. Saved over 60 years ago through preaching of Messrs. Campbell and Matthews. Met with saints in Omagh and later in Belfast. Had a warm heart for the Lord and His people. W. McCracken and W. Edgar took the services.

Mrs. JAMES McCULLOUGH, Belfast, mother of J. McCullough, of U.S.A., called home Nov. 5th. Saved about 40 years, and in fellowship at Ebenezer Hall. Will be missed by her family.

WILLIAM J. ORR, Derrycreevy, Benburgh. On Nov. 3rd, after a long illness patiently borne. A consistent brother who had a keen interest in Assembly at Battleford. Will be greatly missed. Messrs. Diack and Campbell spoke to large company at burial.

Mrs. MAHON, Lurgan, on Nov. 8th, aged 74 years. Widow of Joseph Mahon. Saved 50 years. In Warringstown Assembly for 43 years. Well known for her hospitality to the Lord's servants.

Mrs. JAMES THOMPSON, Convoys, Co. Donegal. On Oct. 14th, aged 49 years. A godly sister. Saved as a girl, and in fellowship at Magheracorran for 27 years. R. A. Stuart spoke to a large gathering at the funeral.

JAMES MOFFAT, Motherwell, on Nov. 1st, aged 89 years. For 61 years in fellowship at Roman Road Hall. A consistent brother who bore a bright testimony to the end.

Miss S. A. SMITH, Carlisle, on 6th Nov., aged 81 years. Saved under preaching of Moody and actively associated with Carlisle Assembly for about 60 years.

JOHN SMITH, Gateshead-on-Tyne, on Sept. 5th, aged 78 years. Saved in early life, 50 years at Gateshead, Bewick Hall. Gifted in ministry of the Word, and for many years took leading part in Tyne-side Conference.

Printed and Published in Great Britain by John Ritchie, Ltd., Sturrock St., Kilmarnock. The Believer's Magazine is posted for 12 months to any address—One copy, 3/; Two, 5/-; Three, 7/6, post free. Magazines not cancelled will be continued.

Overseas orders may be had through:—

CANADA.—The Christian Book Room, 851 Bloor Street W., Toronto 4.

U.S.A.—Walterick Printing Co., 920 First Avenue N., Fort Dodge, Iowa.

AUSTRALIA.—The Central Press, 309 Castlereagh Street, Sydney, N.S.W.

W. Wieland, Freeleaguers' Chamb., Cr. Edward & Adelaide Sts., Brisbane, Queensland

NEW ZEALAND.—James Harvey, Box 74, 484 Main Street, Palmerston North.

—F. Lawson, Otago Bible House, 212 George Street, Dunedin.