

# FELLOWSHIP *in* MATERIAL THINGS.

by THE EDITOR.



**A**MONGST the several spiritual activities described as well-pleasing to God is one which has a particular application to the fellowship which has been engaging our attention recently. Uniting two allied aspects of sacrifice, the writer of the Epistle to the Hebrews exhorts thus: "By Him therefore let us offer the sacrifice of praise to God continually . . . . confessing to His name; but to do good and to communicate (i.e. share with others as in an act of fellowship) forget not, for with such sacrifices God is well-pleased." (Heb. 13. 14-16). The underlying connection between the two types of sacrifice is noteworthy, for, evidently, it is the heart that rejoices in God which is stimulated to show kindness and generosity towards others. Stringency in the spirit of liberality is attributable to a low conception of the position saints occupy in the economy of grace.

**M**OREOVER, the order and the terms of the exhortation should not be overlooked. God must have His portion first. Worship must precede every occupation if the latter is to be acceptable to God. The danger lies in our attempt to reverse the order of precedence. That worship, however, must not be conceived of in terms of material things. It is entirely spiritual, the fruit of the lips, rising from the inner man warmed by the appreciation of the place into which we have been brought by the work of our Lord. That is the entire theme of the epistle which calls Christians to "consider Jesus" (3. 1). The depth and the sincerity of our worship can be judged by the extent of our sympathy with those who may be in material want. The Apostle John vigorously pronounced the same decision in words which admit of no misunderstanding: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 Jn. 3. 17). Incisive words like these should shock our smug conceptions of an emotional worship which expends itself in mere vocal outpourings and finds no practical "sharing" with others. The heart that rests at the secret source of every precious thing not only sings but also reflects in deeds the nature of the God Who is the Giver of every good and every perfect blessing.

**T**HE same subtle connection underlies the entire argument of the most lengthy section of the New Testament devoted to this aspect of fellowship, 2 Corinthians 8 and 9, the closing words of which are an unstrained outburst of impassioned worship, "Thanks be unto God for His unspeakable gift." The apostolic contention and appeal are consistent with the divine attitude towards mankind. The ungrudging generosity and bounty of God should be reflected in those who profess to be partakers of His grace and should produce a like desire "to do good." As in many matters for the regulation of the church conduct the letters to the church at Corinth supply much information concerning this phase of assembly fellowship, and offer instruction for the guidance of Christians in the matter of the discreet use of material means.

**A**FUNDAMENTAL principle regulating all Christian life is propounded and is particularly applicable to the stewardship of money. "It is required in stewards that a man be found faithful" (1 Cor. 4. 2). God is recognised as the ultimate owner of all. He dispenses gifts in the

WE should pray for the "hallowing" of God's name by lives more in conformity with the holiness of His character. Much of the disrepute into which the Christian faith is brought among observant unbelievers is due to glaring inconsistencies in those who profess to follow the teachings of the Bible. It is an ostrich-like policy to pretend that only adverse criticism is to be expected from those who are antagonistic to the truth. Allowing for natural opposition, yet it is incontrovertibly true that many of the judgments passed against individual Christians and assemblies are justified. Shady commercial transactions, mean treatment of others, over-reaching greed, fraudulent dispositions, unreliability of promise, ostentatious worldliness, overbearing self-righteousness, unkindly disregard for the unfortunate, haughty contempt for outraged feelings, and many another "sin of the saints" are responsible for much of the distaste prevalent in certain circles to-day. The assembly prayer-meeting can be a splendid deterrent, for it raises a standard of conduct consistent with the claims of the God Who answers prayer.

WE should pray for a widespread recognition of the oneness of the Body of Christ. It is possible to become so parochial in our outlook that we may forget the great truth that is a fundamental conception in the Bible-teaching about the Church, "There is one Body." It may be, according to men, "by divisions rent asunder," yet in the divine ideal, every believer is a member of that one Body and is equally essential for its completeness. Disregard for the New Testament declaration will tend to cramp our sympathies and circumscribe our interests. Genuine Christians require no denominational tabs, although by some they are regarded as the *sine qua non* of fellowship. We should be above partisan inclinations. The truth of the one Body, recovered over a hundred years ago, should be as precious to us to-day as it was to those who lived three generations back.

AT the same time we should pray often for a firmer grasp of the New Testament teaching about the local church, its constitution, its order, its practices and its discipline. The mixed gatherings of people for so-called public worship have no similarity whatsoever with primitive Christian practice. Yet the tendency shown by some who ought to know better is to compromise the situation, and by their conduct to lead astray the unwary. Thus the distinctive testimony of our gatherings is jeopardised, and the teaching, dear as life to those who appreciate its worth, is either discountenanced or tabooed. In many quarters, as a result there, has arisen a generation uninstructed and consequently unstable in church truth. Prayer may well be made that there will be a revival of desire to return to the New Testament model, not only in outward semblance, but also in inward reality.

WE should pray for more personal devotedness to the Lord, for the encouragement of personal and communal Bible Study, for the raising up of men capable of and devoted to the exposition of the Scriptures and for the growth of the spirit of desire to understand what the will of the Lord is.

WE should pray for a revival of interest in the spread of the gospel, for an awakening from the lethargy which has settled down upon very many, for a recognition of the claims of our Lord upon our personal witness in our daily lives. We should pray for the work of the gospel among the young, not forgetting the children of believing parents who in many cases have apparently no concern for the conversion of their offspring—one of the tragedies of modern assembly life. In a world that is feeding on wishful thinking, let us fall back upon the sure promises of the Scriptures where we are informed that "if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father Who is in heaven." (Matt. 18. 19). The condition of the world and of the assemblies is a challenge to our faith and a call for our witness to the power of united prayer.

# Notes on Peter's Epistles

by WM. RODGERS.

**T**HERE is scarcely any New Testament book, of which the authorship and inspiration have been more frequently assailed by critics and would-be critics, than the second epistle of Peter; and yet there is scarcely any that will more readily satisfy spiritual men, as to its genuineness in both respects. They cannot read it without feeling that it is Peter and none other who is addressing them; nor can they read it without feeling that it is God Himself who is speaking to them through His servant.

Attention has at times been drawn to how greatly it differs from 1st Peter; but similar differences exist between 1st and 2nd Corinthians, 1st and 2nd Thessalonians, and 1st and 2nd Timothy, these being due in each case to development and in some degree change of subject. It has also been suggested that its second chapter is too much an imitation of Jude's epistle to be the work of a greater than he; but we have already pointed out that this close similarity in certain passages to other writers, is even more prominently a feature of Peter's first epistle.

## SECOND PETER.

1st Peter had been written to "the elect, sojourners of the Dispersion," in some provinces of Asia Minor, a designation which, as was remarked, would hint that the writer had more especially in view the Jewish saints in those places. 2nd Peter is addressed more widely, "to them that have obtained like precious faith with us." No territorial limits are mentioned; and the form of expression employed might suggest Gentile converts, the "us" referring to the Jewish ones. But it is evident from the words he uses in chapter 3. 1 that the apostle has the same readers before his mind in both letters; and this is confirmed by the same mention in the following verse of "YOUR apostles" (See R. V.); a hint that here, as in the first epistle, he is writing to those who had been brought to Christ through the agency of Paul and his companions. It is therefore more probable that the expression in chapter 1. 1 refers, not to Gentile converts as compared with Jewish, but to the general body of the saints who had obtained like precious faith with the original apostles and "eye-witnesses" (ch. 1. 16), of whom Peter himself was one.

When comparing the two epistles together, one is struck by the fact that, while 1st Peter is full of references to suffering for Christ's sake, the words "suffer" and "suffering" do not occur even once in 2nd Peter. This is not because the "fiery trial" of 1st Peter 1. 6, 7; 4. 12 had come to an end; for indeed the apostle himself was about to fall a victim to it, as he hints in 2nd Peter 1. 14. But he had already said all that was necessary upon that subject; and he has now another message to give the saints before he is taken from them. It is a message of warning as to dangers ahead of a very different kind from the persecution they were now suffering; dangers arising from the false teachers of chapter 2, and from the scoffers of chapter 3, dangers that, if not withstood, will influence for evil their conduct, and put an end to their progress as saints.

## TWO APOSTLES IN ACCORD.

This line of things is similar to that taken up by Paul in his last written epistle, the second to Timothy; and because it is, 2nd Timothy and 2nd Peter much resemble each other; as may be seen by comparing the references in each to the "last days;" to the evil teachers that the last days will bring forth; to the Word of God as a safeguard in the last days and to the conduct which should characterize God's people in the last days. Thus it might be said that, as in his first epistle Peter shows that his general teaching is in full accord with that of Paul, so in his second he lets us see that the latest thoughts of these two great leaders, as to what they should emphasise to the saints just before being removed from them by martyrdom were also in full accord.

When pointing out in a former paper the large number of words and phrases that by their repetition are characteristic of 1st Peter, it was shown that some of them stand out prominently in 2nd Peter also. One such is "Conversation" (behaviour,) found in ch. 2. 7 ("filthy conversation,") and in ch. 3. 11 ("holy conversation"), while its Greek verbal form occurs in ch. 2. 18 ("live"). Another is "Grace," the last occurrence of which in the exhortation "Grow in grace" of ch. 3. 18, puts a fitting topstone on the many references previously made to it by the apostle. And there are various others.

## SECOND PETER'S SPECIAL WORDS.

But 2nd Peter has noteworthy repetitions of its own; one interesting example being its exhortations to diligence. In ch. 1. 10 the saints are urged to make sure that they have started right, in the words, "Give diligence to make your calling and election sure." In ch. 3. 14 they are exhorted, on the ground of their future prospects, to "Give diligence (R. V.) that they may be found of Him in peace, without spot, and blameless." And in ch. 1. 5 they are encouraged to fill up the intervening time of testimony by growth in Christian graces; "Giving all diligence" they are to add to their faith virtue, and to virtue knowledge, and so on. The same word is also used by Peter in ch. 1. 15 of his own exercise as to providing permanent help for the saints. It is hidden in the A. V. by a different rendering, but is brought out clearly in the R. V., "I will give diligence that at every time ye may be able after my decease to call these things to remembrance."

Perhaps of even more interest are the occurrences of the word "godliness," a term that 2nd Peter shares with the Timothy epistles, and which is found nowhere else save in Peter's own gospel address at Acts 3. 12. This too is hidden by the A. V. in its rendering "holiness," but is shown in the R. V.

In our epistle it has, like the above-mentioned exhortations to diligence, links with the past, present, and future of Christian experience. In ch. 1. 3 we read that God in saving us has made provision for it, by granting unto us "all things that pertain to life and godliness." In ch. 1. 7 we are called upon to add it to other graces in which we should be making constant progress. And in ch. 3. 11 we are to be found manifesting it by the Lord when He comes. This last occurrence is the only place in the N. T. where the word is in the plural (Greek); the suggestion being that it is to be manifested in all possible ways and in fullest measure.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter VII.

## Verse 6.

*But this I say by way of permission, not of commandment,*—this would seem to refer to what is stated in all the preceding part of the chapter; for the Apostle proceeds to speak of his own unmarried state, and thus refers back to verse 1. The word *sungnomē*, rendered "permission," is, literally, a joint opinion and hence denotes a concession. He gives a command only when it is received from the Lord as a commandment; otherwise he counsels as a spiritual guide.

## Verse 7.

*Yet I would that all men were even as I myself*—that is, celibate; cp. Acts 26. 29. The Apostle implies that his desire is that everyone was granted the same power of continence which was bestowed upon himself, so that though unmarried they might not be endangered thereby.

*Howbeit each man hath his own gift from God, one after this manner, and another after that.*—this qualifies the wish he has just expressed. His own condition affords no ground for deciding that of others. The word *charisma*, "gift" denotes a gift of grace. Whether celibate or married, each is endowed with a gift by the grace of God. The conditions for exercising the gift differ. The Apostle's teaching does not advocate a moral superiority in the unmarried state but simply an advantage in certain circumstances. Since God gives the gift, whether in one way or the other, the responsibility of each is to Him alone.

## Verse 8.

*But I say to the unmarried and to widows, It is good for them if they abide even as I.*—widows are especially mentioned so as to avoid any idea that the advice was not intended for them. At the same time the "unmarried" are not confined to widows. The case of young unmarried women is treated separately in verses 25-28. As to the Apostle himself, there is no indication that he was a widower.

## Verse 9.

*But if they have not continency, let them marry: for it is better to marry than to burn.*—the word rendered "continency" literally denotes want of power; hence, want of self-control. It is used in the N. T. elsewhere only in Matt. 23. 25, "excess." See the corresponding adjective in 2 Tim. 3. 3, R. V., "without self-control." The word rendered "burn" is here used metaphorically of the emotional struggle within, so detrimental to the peace which the Lord would have us ever to enjoy. Cp. ver. 5 and 1 Tim. 5. 11-15.

## Verses 10, 11.

*But unto the married I give charge, yea not I, but the Lord, that the wife depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.*—as the Apostle deals in verses 12 to 16 with the cases in which a husband and wife have been converted after marriage (both husband and wife being unbelievers before) what he now says may indicate that he is referring to cases where both are believers (there is no reference in the whole passage to the marriage of a believer with an unbeliever). The Apostle's command is counteractive against any conclusion that the advice he was giving should point to the possibly of divorce, let alone the advisability. Doubtless questions as to this had been raised at Corinth. Christ Himself had given commandment against divorce (Mark 10. 9; Luke 16. 18). The Apostle is not referring here to any special revelation he received from the

Lord, as in 1 Thess. 4. 15, he is simply distinguishing between his own utterances (inspired in the writing indeed) and the Lord's express commands.

Verse 12.

*But to the rest say I, not the Lord* :—he now speaks to those who had married before their conversion and who now had either an unconverted wife or an unconverted husband. Such cases were distinct from those whom he had addressed in the preceding verses. By what he is now saying he does not mean that he is speaking as a private individual and not with Apostolic authority. The Lord had not given specific commands concerning these cases, since they applied to heathen conditions. Accordingly, having no command of Christ to quote, he speaks with the authority given him.

*If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her*—this of course affords no sanction of the marriage of a believer with an unbeliever. The prohibition of this is given in verse 39. The word rendered "is content" indicates mutual consent, both parties agreeing (cp. the use of the word in Acts 22. 20 and Rom. 1. 32, e.g.).

ERRATA IN "NOTES ON 1 COR. 7. 1-5."

In line 3 in the note on verse 3 "advance" should be "advice."

In the quotation in the note on verse 4 "unlawful" should be "lawful."

## Prayer.

I remember a garden with pain laden air,  
I remember, midst olive glade, One praying there,  
I remember the mountain side, lonely and bare,  
I remember the last words He breathed were a prayer.

I remember the river side where unafraid,  
In the days long ago, prayer was wont to be made.  
I remember the prayer prayed for one in a cell,  
That was answered by God and defied earth and hell.

I remember the aged one speaking in peace,  
Saying this, to the child of God, "pray, never cease."  
I remember a throne and a refuge of grace,  
And I know He is anxious to see oft my face.

I remember these things midst a world sunk in shame,  
And as I remember I just breath His name.  
For each precious promise is wrapped up in Christ;  
Why then do I falter, and keep not my tryst?

I remember, I must pray midst battle and strife,  
I remember, I must pray each moment of life,  
And I know in that glorious day, face to face,  
I shall praise Him there ever was this Throne of Grace.

Fred. G. Magee.

# Jesus - - Praying - - Heaven Opened

by E. W. Rodgers.

**FATHER**: '*My Father.*' How much is revealed by these words which fell from the lips of the Lord Jesus when praying to His Father. Without using any adjective whatsoever, but in the consciousness of Sonship He simply said '*Father.*' When praying for 'His own which are in the world' and conscious of the danger of their becoming defiled, He addressed God as '*Holy Father.*' Having in mind the world which rejected the witness given to them by His coming in the flesh, He addressed Him as '*Righteous Father.*' But when there were no such considerations before Him, and He was occupied with the glory of God and the manner in which it could be secured and promoted, He used the one word '*Father.*' He does not even say '*Our Father,*' for He is never found praying with His disciples. He prayed for them, but there is no record that He ever prayed with them, although He taught them 'after what manner' to pray to the Father. In His approach to God He stood 'alone.' Nor does the Lord for Himself ever add any such phrase as "which art in heaven," for He was ever "in the bosom of the Father," and was always sensible of His nearness and love. He never addressed God as '*heavenly Father.*'

## THE DEPENDENT MAN.

The fact that the Lord Jesus is found at prayer at all is remarkable. Although He was the Possessor in fulness of all the attributes of deity in the days of His flesh, He nevertheless by an act of deity took the lowly place; and, as the dependent Man, addressed His God with 'prayers and supplications, and strong cryings and tears.' He was fully assured of God's power to bring him 'out of' the most extreme situations. His attributes of deity were never exercised to deliver Himself. He did nothing independently of the Father. His deity was never used to avoid or to modify the conditions resulting from His humanity. He prayed, for He knew the necessity for prayer. He prayed early in the *morning*, and thus left us the example of beginning the day with prayer. He prayed on the mountain side *alone*, in order to be undisturbed in communing with His Father. He prayed *repeatedly*: He continued stedfastly in prayer. In all He willingly submitted Himself to the will of God in Which He delighted. All this is a great mystery and beyond the understanding of human reason, for no-one 'knoweth the Son save the Father.' He is inscrutable. There was in His Person the union of two whole and perfect natures, each accompanied by its proper features, which faith accepts as parallel and concurrent expressions of His glory.

He was ever conscious of the open ear of His Father. 'I knew that Thou hearest Me always' He once said. Although His cry in Gethsemane and on the Cross appeared to have gone unanswered (Psalm 22. 2.), yet the resurrection morn showed that He had been 'heard on account of His piety,' and that He had not called in vain.

## PETITIONS NEVER AMISS

Sin robs the suppliant of liberty in prayer and of assurance that God will answer the petitions asked of Him. Sin distorts the mental vision and suggests improper petitions. 'Ye ask and ye have not because ye ask amiss.' The Lord Jesus, however, was Himself altogether sinless and His petitions were never amiss. All were asked with perfect freedom and assurance. Unlike the publican, who, being conscious of sin within, could not do so, the Lord Jesus could 'lift up His eyes to heaven' and pray.

He Who taught His disciples to pray was exemplary in the way

in which He Himself prayed. 'Thrice I besought' could be said of Him as to His prayer in Gethsemane. His definiteness and singleness in prayer are remarkable. 'He went away again and said the same thing.' Although He was perfectly willing to be the sin-bearer, yet He expressed His holy dread of contact with sin and earnestly requested that, if it were possible, the cup might pass away from Him. Nevertheless, He added 'not my will but thine be done.' In full assurance of faith He left with His Father the expression of both genuine supplication and ready submission. His whole soul was intent upon the glory of the Father. That was the first and last with Him. He knelt in prayer, as an indication of complete dependence. 'As He prayed the fashion of His countenance was changed:' what a *transforming power* is prayer! He condemned ostentatious *long prayers* made in public: what a contrast to this were His own brief and pointed prayers, the secret of which the Spirit of God has revealed to us in the Scriptures! He Who enjoined us to *pray for our enemies* Himself prayed for those who pierced His hands and His feet and who gaped upon Him: 'Father forgive them' was His prayer. The Lord never calls upon the saints to do what He was not ready to do Himself.

#### DIVINE INSTRUCTION ABOUT PRAYER.

Such a one is morally possessed of the right to instruct others in this all important matter of prayer. He taught His disciples to pray, giving to them, not for vain repetition (as sadly has become the case) but as a pattern, the so-called '*Lord's Prayer*.' That teaches us to give priority to the interests of God over our own concerns. Definiteness, brevity, dependence. It shows that prayer requires moral adjustment if spiritual benefit is to be expected: and if forgiveness is to be enjoyed, the same must be granted to others. Prayer destroys self-confidence in the face of the possibility of moral defeat. And much more.

But His teaching as to prayer took other forms also. He Who gave the parable of the *mid-night visitor* was Himself that caller. Most surely when about to die, it was mid-night with Him. His need could not have been more urgent: heaven could not have been more silent. If ever any had need at mid-night it was He on the 'same night in which He was betrayed' and the day following. It was He Who was the 'Friend' Who knocked and knocked again. How forceful is the parable when we know that He Who spake it trod the very path Himself! (Luke 11. vv. 5-10).

Never was there one so sorely wronged as He by the '*unjust Judge*.' Never cause merited vengeance more than His. 'Avenge Me of mine adversary' would have been a just prayer for Him though, confessedly, it did not pass His lips. He was about to die in unsurpassed grace for the very adversaries themselves. But 'I tell you God will avenge' Him, Who is described elsewhere as 'Mine Elect.' (see Luke 18 vv. 1-8). The 'day of vengeance' will surely come, though it tarry.

#### THE GREAT INTERCESSOR.

Now that He is risen, His prayer activities have not ceased. 'He *intercedeth for us*' at the right hand of God, and the nature of His intercession is to be found in John's 17th chapter. He prays to the Father for those Whom God had given to Him. The effectiveness of such intercessory prayer is exemplified in the case of Peter to whom He said 'But I prayed for thee that thy faith fail not'. That prayer was, answered, for although Peter's courage failed, in consequence of which he denied the Lord, his faith did not fail, as his bitter weeping testifies.

Not only is the Lord Jesus interceding at the right hand of God, but, in response to His request of the Father, the Spirit of God now dwells in every believer. He it is Who prompts prayer to the Father, in the name of the Son, in respect of which assurance is given by the Lord Jesus that 'whatsoever' is thus asked in faith will be given. The vast treasure house of God's beneficence is opened up to the saint by prayer in the Spirit. It is the golden chain that binds the saint on earth to heaven.



## WE ARE DIFFERENT.

The Lord was essentially, and ever will be, on a plane higher than His people. For Him to 'ask' of God was to *ask as an equal* with God. For us to 'ask' is to *ask as inferiors*, and the Spirit of God has indicated this by the use of two different Greek words. Martha may not have appreciated this when she said to the Lord 'I know that whatsoever Thou wilt ask of God He will give it Thee' (John 11. 22), for she used the word which is used of the request of the inferior. Nevertheless, she recognized that the power He had with God in prayer was such that all that He asked would be granted. She was right. In the same incident the Lord Himself said 'I knew that Thou hearest Me always.' What words! They were the result of unbroken communion with, and of unceasing obedience to, the Father. Let us learn the lesson and follow upon His steps!

## WE MUST ASK.

The Lord Jesus encouraged His disciples to make God their confidant, and to place before Him in simple faith all their affairs, whether they were spiritual or material. 'Your Father knoweth what ye have need of before ye ask Him.' *Why then ask?* To some prayer may seem illogical and fatalism may assert that it is ineffective: but the Lord's instruction transcends all human reasonings, for He said 'Ask,' and He promised that 'it shall be given unto you.' It was He Who asserted that 'everyone that asketh receiveth.' Why not then take Him at His word? Only let us '*ask in faith.*' It is believing prayer which is effectual. Without faith the believer's soul is tossed to and fro on the stormy sea of life and there can be no rest. Is it any wonder, then, that the prayerless believer is care-worn? Could it be otherwise?

One more thought. Whereas the Lord Jesus prayed alone He encouraged His disciples to *pray together*. What could not be effected by agreement in prayer on the part of two of His people? Such prayer is an unrivalled symphony resounding in the court of heaven, effectual in furthering the Kingdom of Him Who declares that He is present and Himself becomes the third and central One of those gathered into His name.

## THOUGHTS, AS WE JOURNEY HOME.

Happiness comes from within not from without.

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The measure in which we yield ourselves to God, is the measure of our help from God.

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If the person is too cultured to sing of Christ's blood on earth, he will never be able to sing of the blood in Heaven.

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It is very little use thanking God for an open Bible, if we have not an open heart to receive its precepts.

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It is not the golden rule of life that will bring peace on earth, but the golden gospel of grace.

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As the Lord Jesus Christ meets every need of the sinner, so the Holy Spirit meets every need of the saint.

William Stirrup, Victoria, B.C.

## REVIEW.

A Wayfarer's Psalter. (John Macbeath). An excellent pocket companion on the Psalms. Replete with gems of thought, culled from wide reading. Suitable for bedside, fireside, or wayside. 6/-. Marshall, Morgan & Scott.

# The EXALTED CHRIST in the Epistle to the Hebrews.

by R. McClurkin, Canada.

**F**OUR times it is said in the epistle that Christ sat down at the Throne of God. In chap. 1. 3 He takes His Seat as Saviour after purging our sins. In chap. 8. 1 He takes His Seat as Priest. In chap. 10. 12 He takes His Seat as Victor, and in chap. 12. 2 He takes His Seat as Example.

## (1) SAVIOUR.

In chap 1. 3. He takes His Seat as Saviour because of the superiority of His Person—superior to prophets and angels. The whole of Ch. 1 is given to prove the worthiness of Christ as an Occupant of the Throne of God. In verses 2, 3 we have a sevenfold glory of the Son which makes the prophets look like stars that fade before the rising sun. This sevenfold glory has been summed up by a departed brother in seven great words: (1) *Revelation*—Hath spoken unto us in His Son. (2) *Administration*—Whom He hath appointed Heir of all things. (3) *Dispensation*—By whom also He made the worlds or ages. (4) *Manifestation*—Who being the brightness of His glory and the express image of His Person. (5) *Sustentation*—Upholding all things by the Word of His power. (6) *Expiation*—Purged our sins. (7) *Exaltation*—Sat down.

From v. 4 to 14 His superiority over angels is proved. This is done by seven quotations from the Old Testament: Ps. 2, 2 Sam. 7. 14, Pss. 97, 104, 45, 7, 110. In the first three His superiority is in Name in the last four it is in nature and in power. His pre-eminence above angels, therefore, is threefold: in name, 1. 4, in nature, 1. 5, and in power, 1. 7-14 2. 5. In these quotations the dignity of our Lord is maintained by a series of contrasts between Christ and angels; He is the Son, they the servants, v. 5. He is worshipped, they are worshippers, v. 6. He is the Messiah, they His ministers, vv. 7, 8. He is the Creator, they the creatures vv. 10-12. He is the Sovereign, they are the subjects vv. 13, 14. Well might we say, Hallelujah! What a Saviour!

## (2) PRIEST.

In chap. 8. 1 He takes His Seat as Priest because of the supreme dignity of His office. This chapter sums up the previous seven. The sum of previous argument is that we have a High Priest sitting at the Right Hand of God. Sitting as Saviour He has saved us from the penalty of sin. Sitting as Priest He does save us from the power of sin. "To the uttermost" in 7. 25 means the whole-way home.

The Priesthood of Christ being the substance of Jewish type and shadow demanded at least five changes in the Jewish economy. These five changes are given in chap. 8 and form five contrasts: (1) A change of sanctuary, v. 2. (2) A change of sacrifice, v.3. (3) A change of priesthood, v. 4, 5. (4) A change of Mediator, v. 6. (5) A change of covenant. This new covenant contains three great blessings for restored Israel in the future, but blessing which we enjoy now in Christ. The first is the forgiveness of sins, v. 12, the second is a knowledge of Christ which saves the soul, v. 11, and the third is the capacity to enjoy God through the implanting of the Divine nature in the believing heart v. 10.

The word "new" in v. 8 proves the verbal inspiration of the Scriptures for on that one word found only once in Jer. 31. is based the whole argument of this chapter.

## (3) VICTOR.

In chap. 10. 12 He sits down as Victor because of the efficacy of His Sacrifice. There are three imperfect things in this chapter, an imperfect worshipper, v. 1. and imperfect sacrifice, v. 4 and an imperfect priest, v. 11.

The imperfection of the Jewish worshipper is seen first, in a remembrance of sins every year at the Great Day of Atonement, v.3 and second in a veil that barred his entrance to the holiest, vv. 19, 20. In contrast to that, by the One Sacrifice of Christ, we are perfected for ever, 1. 14, we have eternal forgiveness v. 17, a newly slain way to the holiest, v. 20 and a purged conscience, v. 22.

The imperfection of the Jewish sacrifice is seen in its continual repetition, v. 11. In contrast to that is the One Sacrifice of Christ, appointed and accepted by God, v. 7. By that Sacrifice we are sanctified once and for all, v. 10, and perfected for ever, v. 14.

The imperfection of the Jewish priest is seen in his continual standing which declared that his work was never finished. In contrast to that is our Great High Priest Who has sat down for ever, v. 12. That indicates a finished work. He shall never rise again to offer another sacrifice for sins.

This leads us to the three "havings" in verses 19, 21, 22 which tell of three great blessings: we have a sanctuary, v. 19; it is in heaven. We have a Priest, v. 21 Who represents us before the face of His Father. We have a fitness to worship, v. 22. The sprinkling is by the Blood and the washing is regeneration by the pure water of the Word of God.

The effect—that this should have on us is contained in the three exhortations in vv. 22, 23, 24, each beginning with the words "Let us." The first is an appeal to our faith, "Let us draw near in full assurance of faith." The second is an appeal to hope; "Let us hold fast the confession of the hope" (Darby's translation). The third is an appeal to love; "Let us consider one another to provoke unto love and to good works."

These three Christian virtues faith, hope and love, have their illustrations in the three following chapters, faith in chap. 11, hope in chap. 12 and love in chap. 13. Verse 25 seems to make it clear that the collective gathering of the saints is in view here. Collectively we are to draw near as worshippers; collectively we are to hold fast in public testimony, and the considering of one another to provoke unto love seems to have in view the public reading of the Word of God.

From v. 26 to the end of the chapter we learn that the failure of some to recognise the importance of assembling together is closely followed by apostasy and severe backsliding; hence the need of the warning in v. 25.

#### (4) EXAMPLE.

In chap. 12 2 He takes His seat as Example because of the moral beauty of His walk down here below. His was a life of suffering and shame yet marked by perfect faithfulness to God.

In this chapter suffering is viewed as compatible with a life of faith. Our Lord as man began that life of faith and finished it, (v. 2) without a flaw, and before Him all the Old Testament witnesses in chap. 11 fade into insignificance. This suffering we are called upon to endure is called chastisement and is the direct result of holiness coming into conflict with the world, the flesh and the Devil. There are four ways of taking this chastisement, we may forget it, despise it, faint under it, (v. 5), or we may be exercised by it, v. 11. If we are exercised by it, three precious fruits will result; reverence and submission, v. 9, holiness, v. 10, and righteousness, v. 11. Thus following the example of our Blessed Lord we leave in turn a straight path for others, v. 13.

Let us beware lest we take our eyes off Christ, v. 2, and fall in the path of faithfulness to Christ. To do so would be to lose our joy and usefulness now and our reward at the Judgment Seat of Christ. The three "lest's" in vv. 15, 16 are three warnings to that effect. The first is in relation to God, the second is in relation to others and the third is in relation to self. Esau despised his birth-right and afterwards when he sought a blessing could not get his father to change his mind, v. 17. Let us then as Princes of the Royal Blood maintain our dignity as such in the midst of this Christless scene by "looking unto Jesus the Author and Finisher of faith.

## 1 CORINTHIANS 12 13

by W. W. Fereday.

**I**T is one of the greatest results of the work of the Lord Jesus that the Holy Spirit of God is now resident upon earth. From the earliest ages He has wrought in the hearts of men, turning them to God; but prior to the death and resurrection of Christ He was not resident here. He came from Heaven at Pentecost to form a body in union with the glorified man on high, and also a house for Himself in which He might dwell. Every believer during the period of exceptional blessing and privilege has part in both. In Christ's body he is a "member" and in the house of God he is a "living stone."

The theme of 1 Cor. 12 is the present activity of the Holy Spirit. Neither the glories of the Head, nor the fulness that resides in Him for the good of His body are dealt with. These are found in the epistles to the Colossians and the Ephesians. In 1 Cor. 12 we are occupied with the work of the Holy Spirit.

The Corinthian brethren had been delivered by grace from servitude to demons (v. 2), and had been placed under the Lordship of Christ. In the new circle in which they moved, the Holy Spirit was the controlling power. He was (and is still) working in and through men. Various gifts have been distributed by Him amongst the members of Christ's body, all designed for the blessing of the whole and all working in harmony because under one divine influence. The gifts themselves come from Christ in heaven; but the Holy Spirit distributes them, and empowers the various members of the body to use them aright.

## AN ILLUMINATING ANALOGY.

There is an analogy between the human body and its many parts (all necessary,) and the new and wonderful relationship in which Christians stand to one another as in the body of Christ (v. 12). "For by (or, more correctly "in," or "in

the power of") one Spirit we were all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink of one Spirit." It is thus clear that a great unity has been formed, into which the Corinthian believers were introduced in their day, and we also in ours. The Spirit's baptism took place at Pentecost (Acts 1. 5); every fresh believer shares in it from the moment that he is sealed by the Spirit. It is not a common faith that unites (however precious that may be); nor even the possession of divine life; for there were many men of faith, all born of the Spirit, before Pentecost; but there was no union. Every believer walked with God in his own individuality, doubtless enjoying communion from time to time with like-minded ones, as in Psa. 110. 63 and Mal. 3. 16, but there was no consciousness of union with all believing ones throughout the earth. This could not be until Christ took His seat on high after the accomplishment of redemption, and the Holy Spirit came down.

## DISTINCTIVE BAPTISMS.

The baptism of the Spirit must not be confounded with water baptism. John's words in Matt. 3. 11 are sufficient to prove their distinctness. Water baptism has no place in the teaching of the Corinthians. Note this well, that in the only apostolical epistle addressed to an Assembly concerning divine order, teaching concerning baptism is not found! It is only passingly alluded to in ch. 1. 14-17 and ch. 10. 1 and that in connection with warnings against carnality. It is otherwise with the Lord's Supper. The Apostle deals with this ordinance carefully and at some length. Why this difference? Because the Supper holds a central position in the fellowship and worship of the Assembly, while baptism is rather

a Kingdom ordinance, and thus outside the Assembly proper altogether. The only commission to baptise is found in the Kingdom Gospel (Matthew). But let us never forget that we, as believers in Jesus, are in both the Assembly and the Kingdom. These two aspects of truth must not be confounded. Now, just as water baptism introduces every confessor of the Lord Jesus into a new position on earth (henceforward a disciple of the rejected One), so the Spirit's baptism introduces us all into a new and intimate relationship to Christ and to one-another. Head and members together are described as "the Christ!"

**LOCAL OR UNIVERSAL?**

Observe carefully that in 1 Cor. 12 the Apostle has in view, not merely the local Assembly in Corinth, but the whole body of the saints on earth. The Epistle was addressed "to the Church of God which is in Corinth . . . with all that in every place call upon the name of Jesus Christ our Lord" (ch. 1.2). The gifts spoken of in 1 Cor. 12, and also in Eph. 4. 7-16 were given to the whole body, not to any particular local company. The Assembly in verse. 28 means far more than any local company:

Christ's body is viewed in Cor. 12 in its responsibility on earth, in contrast with Eph. 1. 22-23 where we learn its place in the counsels of God, in union with the exalted One Whose glory will yet fill the universe. The body as seen in Eph. 1. 22 is not yet complete for it includes all the saints of the Christian era; in 1 Cor. it is viewed as always complete and functioning for God on earth. In other words, God has taken care ever since Pentecost to have at every moment a sufficiency of "ears," "eyes," "hands," "feet," etc. for the carrying forward of His work of grace in the world. Christ's body in its members is the vessel wherein Christ is displayed to men, and through which He works for men's blessing.

How serious then is sectarianism in every form! Christ's members are hindered from working together, to the Lord's dishonour and to the injury of His saints. God's thought is one body represented in countless Assemblies throughout the earth, all working in happy co-operation and all energised by one Spirit. What a testimony was thus divinely intended, and how grievously we have failed respecting it! Shall we not humble ourselves before God after the pattern of the prophet in Daniel 9?

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# The . . . BELIEVER'S QUESTION BOX



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

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

**Question A.**—What is intended by the expression 'gathered out Christians'?

**Answer 1.**—I understand that this expression refers to believers who have withdrawn themselves from the denominations and sects of Christendom and habitually gather together with other saints on Scriptural grounds. God calls His saints out from the fellowship with unbelievers which prevails in the religious systems of men (2. Cor. 6, 14-18) and from the religious 'camp' where the Lord Jesus is not given His rightful place (Heb. 13. 13. Ex. 33. 7.) This system will develop into that regarding which God says 'Come out of her My people that ye be not partaker of her sins and ye shall receive not of her plagues' (Rev. 18. 4) 'Gathered' in Matt. 18. 20 is used in a passive sense, for it is God Who gathers His saints together; "Where two or three are having been gathered together into My name, there am I in the midst of them." It is unwise however to use "Gathered out Christians" or any other denominational expression to denote the believers who endeavour to meet together in accordance with the Scriptures.

E.W.R.

**Question B.**—With regard to Acts 2. 38, it has been taught that the people there addressed by Peter could not obtain remission of their sins, until they first of all had been baptized in water. The meaning of the Greek preposition "eis" (A.V., "for"; R.V., "unto") is relied on as proof of this; and the reason adduced for the withholding of the remission is that, since these Jews had rejected the previous testimony of Jesus Himself and had put Him to death, it was necessary for them publicly to renounce their sin in doing so, by submitting to baptism ere forgiveness could be granted them. Is this view correct?

**Answer B.**—Before further replying to the question, may I suggest that it is unsafe for anyone, not thoroughly conversant with the many shades of meaning possessed by the Greek prepositions, to build a doctrine upon his view of what one of them signifies in a particular instance. In this case for example, if the "eis" of the exhortation, "Repent and be baptised . . . unto the remission of your sins", MUST imply that baptism was to precede remission, what shall be said of Matt. 3. 11, "I indeed baptise you with water unto (Greek, "eis") repentance". By exactly the same reasoning, the "eis" there MUST imply that baptism was to precede repentance; and if it does, John must have been preaching an even cruder form than Peter of salvation by works.

As to the reason mentioned in the question for this strange order of things, it has to be remembered that there were in Peter's audience many "Jews, devout persons out of every nation under heaven". Were these foreign Jews in actual fact any more guilty of rejecting Christ's testimony, and of His murder, than were their Gentile neighbours in the countries from which they came, as named in vv. 9-11?

In Mark 16. 16 occurs the statement, "He that believeth and is baptised shall be saved"; which, taken by itself would seem to imply that baptism is in the strictest sense necessary to salvation. And since it follows the words, "Preach the Gospel to every creature", it cannot here be explained by referring it to any circumstances peculiar to the Jews. What then is the explanation? Is it not simply this that baptism is linked with the essential thing—believing, not as being itself also essential to salvation, but as being one of the first and most prominent manifestations of the change which believing brings about? Compare how in Rom. 10. 10, "confession with the mouth" is linked to "believing with the heart," and note that in the other half of the statement in Mark baptism is entirely omitted. There is no "He that is not baptised shall be damned".

Now if this simple explanation is the only one open to us when dealing with Mark 16. 16, why should it not suffice also in the case of Acts 2. 38; the REPENTING being there the essential thing, as the BELIEVING is in Mark, and baptism there also being merely an outward manifestation of its reality? Thus viewed, the exhortation will be in accord with the one used by Peter shortly afterwards in ch. 3. 19, where although he is addressing Jews of Jerusalem, he says nothing whatever about baptism. His words are "Repent ye therefore and be converted" (R.V., "turn again"), the latter expression taking the place of the reference to baptism, and similarly pointing to the outward change that results from true repentance.

W. R

"Not to Thy cross, but to Thyself  
My living Saviour, would I cling;  
'Twas Thou, and not Thy cross,  
that bore  
My soul's dark guilt, sin's deadly  
sting."

# The Lord's Work and Workers.

## SCOTLAND.—FORTHCOMING (D.V.).

**KILMARNOCK.**—Elim Hall, Princes St., Feb. 5th at 3.15. T. A. Kirkby, F. Whitmore, R. Cumming.

**GLASGOW.**—Christian Institute. Feb. 5 at 3.15. A. E. Hutchings, A. Fingland Jack, W. A. Thomson.

**GLENGARNOCK.**—Hebron Hall. Feb. 12 at 3.30. W. A. Thomson, J. Lightbody, W. D. Whitelaw, W. Harrison.

**GLASGOW.**—Porch Hall, Feb. 12 at 3.30. H. Lacey, A. Borland, J. Malcolm, J. Moffat.

**GLASGOW.**—Shiloh Hall, 21 Ardhorn Street, E.2. Feb. 26th at 3.30. R. Balloch, A. R. Chisholm, R. McKechnie.

**GLASGOW.**—Summerfield Hall, Smith St. Whiteinch. Feb. 26th at 3.30. D. Barnes J. Currie, A. Gooding, J. Barrie. Mr. Barnes will continue with Gospel meetings.

**COATBRIDGE.**—Shiloh Hall. For month of March—J. Hutchison, Banbridge First week—Believers; remainder—Gospel.

**GLASGOW.**—Greenview Hall, Pollockshaws. March 4th at 3.30. J. Lightbody A. McNeish, J. R. Rollo, J. Wilson.

**PAISLEY.**—Wellmeadow Gospel Hall. March 25th at 3.30, in Liberal Club, High St., Dr. A. T. Duncan, J. Currie, W. A. Thomson.

## ENGLAND—FORTHCOMING (D.V.).

**ADDISCOMBE.**—Bingham Road Hall, Feb. 5th at 3.30. F. A. Tatford; March 4th, W. H. Clare.

**BEBINGTON.**—Olivet Hall, Woodhey, Feb. 5th at 6.30. A. J. Allen, A. R. Trew; Feb. 12th A. J. Allen, J. Bell; Feb. 19th A. J. Allen, H. Caidick; Feb. 26th A. J. Allen, J. H. Brown.

**BRADFORD.**—Y.P. Feb. 5th at 6.30 H. Ainscough, D. M. Miller; 19th I Logan; 26th E. Pethard.

**BROMLEY.**—East Street Hall, Feb. 5th at 4.30. P. T. Shorey.

**CARDIFF.**—Y.P. Feb. 5th G. Foster; 26th W. H. Lindsay; 19th G. Howley; 26th J. Wilday.

**HORNSEY.**—Alexander Hall. Y.P. Feb. 5th at 6. G. B. Fyfe.

**WELLING.**—Gospel Hall Station Approach. Feb. 5th and 6th T. Smith; March 4th and 6th S. E. Calcraft.

**NOTTINGHAM.**—Chumber Hall, Y.P. Feb. 5th at 6. E. Lewis; 19th Capt. A. Perry.

**BIRMINGHAM.**—Y.P. Feb. 12th at 6.30. G. Gaunt; 26th M. E. Hepburn.

**WALLINGTON.**—Ross Road Hall, Y. P. at 6.30 Feb. 12th G. Ritchie Rice, O.R.E. March 11th S. F. Oford.

**LONDON.**—Memorial Hall, 16 Farringdon St. Missionary P.M. Feb. 25th at 3. p.m.

**EXETER.**—Mint Methodist Chapel, March 15th at 3 and 6. H. P. Barker, H. St. John.

**GLOSSOP.**—Y.P.I.C. April 6th to 11th F. F. Bruce, M. Goodman, E. H. Trenchard, Particulars, A. Pickering, 10 Abbey Grove, Stockport.

**NEWCASTLE-ON-TYNE.**—Bethany Hall April 7th and 8th, and in The People's Hall, Rye Hill, on April 10th Annual Tyneside Conference. I. Hislop, A. F. Jack, H. Lacey, R. A. Laidlaw, E. Lew's

**LONDON.**—Whitefields Tabernacle, Tottenham Court Road. Convention of S.S. Teachers will resume on April 22nd. at 6 p.m.

## IRELAND—REPORTS.

**E. ALLEN and K. DUFF** at Drum, in the Gospel.

**H. BAILIE** having meetings in Warrington.

**T. McKELVIE and R. FREW** labouring in Linnavady.

**J. GLANCY** at Fortwilliam, Belfast.

**F. BINGHAM** having blessing at Buckna.

**R. CURRAN and W. JOHNSTON** now finished at Ballymagarrick after a season of blessing in the Gospel. A number have professed.

**E. HILL** had blessing at Holywood; now in Comber.

**J. KELLS and W. McCracken** having a little encouragement at Ballybolan where God has often wrought.

**R. CRAIG** had good meetings at Moneydig

**C. FLEMING and W. ABERNETHY** had a season of blessing at Omagh, a number professing faith in Christ.

**W. BUNTING and E. FAIRFIELD** have commenced in Beary.

**A. COOK** preaching in Cookstown.

**J. GEDDIS** saw the Lord's hand in blessing at Portavogie.

**S. LEWIS and R. PEACOCK** encouraged near Donemana.

**D. CRAIG** has commenced at Broomhedge.

**J. HUTCHISON** in Newtownards.

**R. BEATTIE** in Banbridge.

**T. WALLACE** had some encouragement at Ballycastle.

**J. STEWART and T. WALLACE** at at Ashfield, with good numbers.

**COOKSTOWN.** Dec. 25th Brethren W. Rodgers R. Beattie, D. Lethim, A. Lennox and W. Graham ministered.

**AHOGHILL.** W. McCracken, E. Allen, T. Wallace, A. Buick, J. Stewart, J. Hamill K. Duff I. McCormick and T. Boston gave practical truth.

**NEWTOWNARDS.** T. Rea, J. Megaw, J. Wylie, D. Craig and I. Condy took part.

**LISBURN.** T. Campbell, W. Gilmour, A. Cook, H. Bailie, W. Wills, R. Hawthorn I. Geddis, C. Fleming and J. Condy ministered the Word.

**GRANSHAW.** J. Hutchison, T. McCabe R. Bentley, S. Whitton, W. Johnston and D. L. Craig, spoke.

**CREGAGH HALL, Belfast.** F. Knox, H. Bailie, A. Cook, S. Whitton, and T. Johnston ministered.

**AUGHRIM.** Dec. 27th. J. Kells, W. McCracken, T. Wallace, J. Stewart, S. Whitton and C. Fleming took part.

**DERPY.** W. Rodgers, R. Beattie, T. Bentley, D. I. Craig, R. Love, J. Hutchison.

**ARMAGH.** Very good Meeting. R. Hawthorne, R. Curran, T. Lyttle, E. Allen and K. Duff taking part.

## SCOTLAND—REPORTS.

**DUNDEE.**—Hermon Hall. Good numbers attending New Year Conference, with helpful ministry received through Messrs. D. Morrison and G. Murray.

**MOTHERWELL.** New Year conference in Dalziel North Church well attended;

It was estimated that about 1100 were present. An appreciated ministry was given by W. W. Campbell, A.M.S. Gooding, R. D. Johnston and H. Lacey. **AYRSHIRE** conferences at Ayr, Kilmarnock, Newmilns, Prestwick, Kilbirnie and Auchinleck were all well attended and ministry of a most practical nature was given by various ministering brethren.

**F. WHITMORE** hopes to have a special Gospel effort in Darvel during February. Prayer valued.

**J. McALPINE** in Barrow in Furness with ministry for believers and later in the Gospel. Hopes to have meeting in Bristol and Kirkconnel during February.

**A. PHILIP** writing from Orkney tells of a good reception in the homes, also numbers coming to Gospel services in the south islands of Orkney. At Kirkwall on December 2nd, there were good attendance at the ministry meeting when the following brethren took part—A. Philip, A. Swanson, R. Kendall, J. Odie and Dr. W. Emsie.

### "WITH CHRIST."

**GEORGE HOGG**, Monedig, on Nov. 22, aged 74. Saved for 45 year and in Assembly ever since. A steady brother with a large heart for the gospel, who will be missed in the assembly.

**JAS. I. KERR**, Bothwellhaugh, on Dec. 19, aged 40, accidentally killed at Hamilton Palace Colliery. Saved 24 years and associated during that time with Uddingston and Bothwellhaugh Assemblies. A faithful and happy worker whose presence will be greatly missed.

**Mrs. CHAMBERS**, Wembley on December 13, aged 73 (widow of Richard Chambers who passed Home on October 26). Converted at 18 and associated with Assemblies at Dalston, Clapton Hall, and for the last 23 years at Gospel Hall, Ealing Road, Wembley.

**DAVID McBRIDE**, Bellshill, on Jan. 1, aged 82. A consistent brother who has been associated with Bellshill Assembly from its inception in 1887.

**Mrs. DOWNEY**, Toronto (wife of Mr. H. K. Downey, Evangelist) passed away in Toronto General Hospital, Dec. 1, 1943. Converted in her teens, and connected with Broadview, Cape Avenue and Swanwick Avenue Gospel Halls. A gracious sister who endeared herself to all and will be greatly missed.

**W. N. BRENNAN**, of Nova Scotia, passed into the presence of the Lord from his home in New Glasgow on Dec. 4, aged 74. In 1907 he tendered his resignation as Manager of a prosperous business firm and since then devoted his time to the work of the Lord in the Maritime Provinces. Our brother was known as a faithful servant and stalwart for the truth to whom no sacrifice was too great in the interests of his Master's business. The news of his death came as a shock to many and the funeral service gave evidence of the high esteem in which the Lord's servant was held. The following brethren took part in the services: Messrs. McMullen, Dickson, Roberts, R. McCracken and R. Harris. Miss **MARY WATSON**, Hebron Hall, Bolton, on Jan. 4, aged 85. She loved

her Lord and followed out 1. Cor. 16, 2. to the end.

**Mrs. HARRY JOHNSTONE**, on Dec. 24, aged 60. Saved in early years and over 48 years in fellowship with the saints at Roman Road Hall, except for 18 months when she met with the Lord's people in Round Toll Hall, Glasgow. A consistent and godly Christian who saw all her family saved and in fellowship. She will be greatly missed by her husband and family.

**ARCHIBALD WYSE**, Barrhead, on Dec. 24, aged 64. For 30 years associated with believers in Chappell Street Hall, and well-known to many of the Lord's people.

**GEORGE WILLIE**, Cardiff, on Dec. 25, aged 83. Last of the few brethren who from Adamsdown Hall in 1885 founded what is today the Mackintosh Hall Assembly. As a well-known business man at Cardiff Docks he bore a good testimony for over 60 years.

**MISS ISABELLA STRACHAN**, at Dundee on Dec. 26. Our sister laboured for the Lord in the Godavari district of India about 21 years. Has been in fellowship at Hillbank Hall. Spent her time visiting and caring for the sick. Now at rest.

**ROBERT BARNETT**, Bothwell, passed home from his brother's house in Larags, on Jan. 20, aged 92. Our brother was well-known for his work in connection with missionary enterprise, having been associated for many years with the work carried on from 52 St. Enoch's Square, Glasgow. Saved when quite a lad and met with one of the first Assemblies in the city, near to Glasgow Cross. For over 70 years has been connected with the Assembly life and testimony.

**HENRY H. HOPKINS**, Kincardine, Ontario, on Nov. 24, aged 64 years, the result of a motor accident. Saved when leaving the Army on coming home from India in 1904. Has been associated with Kincardine Assembly since 1936 and will be greatly missed.

### ADDRESSES and ADVERTISEMENTS.

**FORTH**, Lanark. Correspondence for Gospel Hall, Manse Road, should now be addressed to Mr. J. Aitken, 40 The Nook, Forth, Lanark.

**MONEYDIG**. Correspondence for Assembly should now be addressed to Mr. John Wilson, Gorton Kilrea, Co. Derry.

**SAMUEL McCUNE** has moved from Bermuda to Barbadoes and should be addressed P. O. Box 70, Bridgetown, Barbadoes, B. W. I.

**DUPLICATOR** wanted urgently for Christian work; to be used for this purpose only. Anyone knowing of such for sale might communicate with Box. No. A. 601 Believer's Magazine Office, Sturrock Street, Kilmarnock.

**BOW**, Devon. Believers in Assembly in this village would value the help of a suitable brother to whom a good house (having electric light, etc.) at moderate rent would be available. The house adjoins Hall. Correspondence to Mr. W. Molland, The Bungalow, Nymet Rowland, Lapford, Crediton, Devon.



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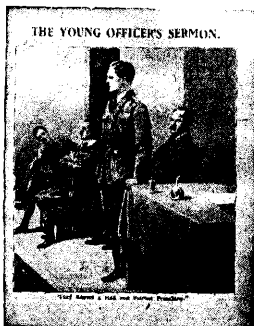
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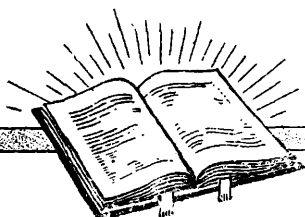
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# The Believer's Magazine

MINISTRY of the WORD & TIDINGS of the WORK of the LORD

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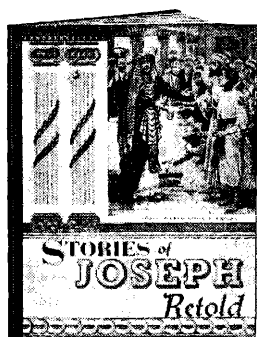
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# SHALL WE COMPROMISE ?

By THE EDITOR

THE believer's pathway, it is admitted by all, is one of uncomplaining and uncompromising separation from the world. It has always been so: it never will be otherwise. Attempts to make the world a comfortable place to live in have always ended in spiritual disaster. It was when Lot pitched his tent towards the well-watered plains that the process of declension commenced which ended in unenviable catastrophe which overtook his entire family. It was when Jacob pitched his tent over against Shechem that opportunity was given to his family to bring shame upon himself. The stigma attached to such a pathway has its own peculiar divine commendation, for it was the experience of our Lord when He unhesitatingly refused to accommodate Himself to the political programmes and the ecclesiastical practices of His generation. Of Him it was written, "The reproaches of them that reproached Thee are fallen upon Me," and His personal comment upon the situation as He saw it developing for His disciples has had its application in every subsequent century: "I have given them Thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17. 14.)

CHRISTIANS contemporary with the apostles were exhorted to "go forth unto Him without the camp, bearing His reproach, for here we have no continuing city." (Heb. 13. 13-14), the obvious inference being that attachment to the person of a rejected Master automatically disposes of the temptation to make the "city" our permanent place of abode. The "city," the place of human organisations which have ousted the divine will and government, cast Him out, but all within "the determinate counsel and foreknowledge of God" for it was then that He sanctified His people by His own blood. Their separation to God must be all the more clearly apprehended the more intimate is the knowledge of the value of His sin-offering. Now, however, it is the duty of believers to go back into the "city," to charge it with its guilt, to announce to it its doom, and, at the same time, to carry the good news of His evangel; beseeching men to be reconciled to God. Christians fail in their duty if they do not court the reproach of the "city" by a faithful declaration of the meaning of their Lord's death. Let us all make 1945 a year of fearless witness, despising the shame for the joy yet before us.

SUCH an appeal raises a number of very pertinent questions, chief among which is the one that has been agitating the minds of many believers of late, namely, "How can we best affect the 'city' by our message?" Hostility is to be expected, for the world does not like to be charged with the death of Christ, and Christians should not be disappointed if they are not immune from persecution, opprobrium and misunderstanding. In many parts of the country, as bulky correspondence indicates, there has been a considerable measure of concern for the future of assembly gospel meetings, conducted in buildings erected by godly men and women who believed they had the mind of God in separating themselves from ecclesiastical organisations, and conferences have been held in various places to consider what is best to be done to meet the challenge that this present year may present. Moreover, bodies of "evangelical churchmen" have formed themselves into unions, have organised extensive campaigns, and are feverishly preparing for work amongst the men and women who may soon be returning from the forces. We cannot but rejoice, like the apostle, if Christ is preached. BUT what shall we do? That is the problem which confronts many of the Lord's people who are exercised about the message of the gospel and, at the same time, are determined to take an uncompromising

stand against anything that savours of amalgamation with ecclesiastical tenets that are unscriptural, or of clerical domination. The situation is most acute in cities, and affects considerable numbers who are sincerely and conscientiously anxious to walk the path of separation for which their local church testimony exists. United campaigns are popular and union is tempting. But danger lies in that direction, for both the position and practices of these assemblies must be jeopardised by such union where the standing of "ordained clergymen" must be acknowledged, and mention of certain truths, dear to our hearts, must not be pressed. Compromise may appear advantageous, but is it honouring to God or consistent with the "tradition" of the assembly testimony or the teaching of the godly men who with conscience exercised by the word of God led the way out from such association?

ONE correspondent writes: "The setting aside by many of the truths concerning the separation which is enjoined, by the One we name "Lord," upon His people in the assemblies is increasingly evidenced by their fellowship in public witness with those who are in unscriptural associations. Surely this must be one of the outstanding causes of the weakness and lack of evidence of blessing which so many of us are, with good reason, lamenting. But instead of confessing this disobedience and humbly returning to the pathway of His will, proposals of a very different character are advanced to meet the situation.

"We have heard of late expressions such as "God will pass by the assemblies" unless certain steps are taken. Undoubtedly He will, if they depart from the position He has laid down for them; certainly He will not, if they remain faithful to His word."

THERE seems to be a growing tendency in both written and oral ministry to ignore certain truths clearly advanced in the New Testament, and rising generations of Christians in the assemblies are more or less ignorant of the stand for which many of our predecessors suffered no inconsiderable reproach, and of the truths which, if taught, would still incur the frown and displeasure of those who favour man-made ecclesiastical pretensions. Another correspondent remarks: "The difficulty of the situation is not eased by those who take a leading part in ministry at some gatherings, for at many of these, speakers have made statements and suggestions which have completely undermined the very foundation principles on which we stand as New Testament Assemblies.

"How can overseers and others seeking to establish the young believers on Scriptural lines so that they too may become pillars in the church expect to make progress when their labour is so readily undone for them?

"Teaching and overseeing under conditions outlined above is uphill work: but it is because we believe we have the mind of the Lord on the matter that we continue. May the Lord richly bless and encourage all those who endeavour to be obedient to His revealed will for them, doing the Lord's work in the Lord's way."

FOR all the situation craves wary walking. Contention for one's own point of view, unless supported by Scripture, cannot but lead to disaster, and those who consider themselves more liberal minded (and who would doubt their sincerity?) should remember that others are as seriously concerned about the need for vigorous preaching of the gospel without compromising the testimony for which their local churches exist. On the other hand, those who contend for "ecclesiastical separation" should take care lest zeal for "church truth" damp enthusiasm for aggressive campaigning such as the future may demand. In things vital let us all be adamant in our loyalty: in things non-essential let us each be charitable. Remember that union is strength: division would be disaster and disgrace.

*Fundamentals.*

## ON BELIEF IN GOD

by E. W. ROGERS.

OF the wicked the inspired Psalmist has said, "All his thoughts are, there is no God" (Ps. 10. 4 R.V.): and again: "The fool hath said in his heart, there is no God" (Ps. 14. 1). Yet neither such thoughts nor such words can banish God from the Universe, or destroy the fact that "He is" (Heb. 11. 6.) Not all unbelievers are atheists; not all avowed atheists are serious; but those atheists who profess sincerity would, if they could read themselves aright, discover that the thought is the child of the wish. To banish God from one's life-sphere springs from the consciousness of guilt.

## GOD INSCRUTABLE

The believer in the Lord Jesus Christ, of course, necessarily believes in God, for He is the Son of God, and the Revealer of the Father. Not that anyone is able fully to comprehend the Godhead, seeing "No man knoweth the Son save the Father: neither knoweth anyone the Father save the Son and He to Whomsoever He will reveal Him" (Matt. 11. 27).

The Godhead is a trinity—a unity of Three Persons—each in every respect equal with the other though differing in respective operations. As a cube is of equal height, breadth and length, each of these dimensions being equal to the other, yet there is but one cube, so, too, is the Godhead. This, when it is a matter of Persons, is confessedly a difficulty to the natural mind, but what is difficult to reason is not ipso facto contrary to reason. The Scriptures abound in evidence that the Father, the Son and the Spirit are the equal possessors of all the divine attributes, in eternity of being and all other things which are the peculiar properties of the Godhead. Man must not only believe that God is, but he must also exercise faith in respect of the mode of the being of the Godhead, accepting divine revelation while recognizing inability to offer a rational explanation thereof.

## HOLY SCRIPTURE

Scripture assumes the being of God. It does not attempt to give proofs of His Being but opens with the majestic words 'In the beginning God,' and at once proceeds to show God at work. This working is later shown to be the harmonious working in respective proper parts of the Three Persons as One God. The whole book has to do with the relation of man to God and of the attitude of God to man. The Scriptures themselves are a very striking and conclusive evidence of the being of God while at the same time they assert it. By them God speaks.

## CONSCIENCE.

Further, the fact that man has a conscience is itself proof to all who think of the existence of a Superior Power to whom the owner of the conscience is responsible. David, the king, was responsible to no superior ruler in his realm, yet when he sinned he recognized it was "Against Thee, Thee only have I sinned" (Ps. 51. 4). His conscience smote him, and, instead of being indifferent to the wrong done to two of his subjects whom, in heartless despotism, he could have ignored, he had dealings with God in regard to it, he being subordinate to and responsible to Him. This candle of the Lord is within every man, though sometimes its light is not discerned; or, to change the figure, the pricks of this inward goad are not always felt. Yet, why is a man inwardly

troubled because of wrong done, although he is aware that no earthly power can deal with him in respect of it? Why does the "dart strike through his liver," unless it be that, smother it as man may, he is responsible to God Who 'is'?

MAN

Again, if man examines himself, he may learn that God is. His very being presupposes a prototype after Whose image and Whose likeness He has been made (Gen. 1. 26). He possesses spirit, soul and body and is himself a trinity in unity. So is God. He possesses faculties and powers that the rest of creation has not. While it is true there are evidences of a fall, yet he is plainly still superior to the brute creation around. The anthropomorphic terms used in relation to God which indicate that He can see, speak, think, remember, plan, feel, has hands and fingers, etc. etc. all show that man is created after the likeness of God, and by his existence declares that God 'is.' As man in creation is lord, notwithstanding his fall, so, too, God is the supreme Ruler of all.

THE UNIVERSE

The universe itself is a further evidence that God is. In a subsequent paper this will be more fully treated. The existence of the universe, of which both the world in which we are found and ourselves, too, are a part, demonstrates the prior existence of a Maker. Moreover, its orderly continuance demonstrates the existence of a sustaining God. God, by the agency of the Son, made "all things" (a term denoting the universe) and by Him it is held together (Col. 1. 17. Heb. 1. 3.)

DESIGN

Yet, again: the perfect and harmonious working of the Universe demonstrates further that there must be a purpose and intention for which it was made, and this in turn presupposes One who purposed. The Scriptures reveal that "Apart from Him (that is, the Son of God) was not anything made that was made" (John 1. 3), that is to say, the Universe was not only made 'By Him' but 'For Him,' and He is the great Object that the Godhead had in mind when creation was formed.

PROVIDENCE

Finally, the manifestation of providence in history proves the being of God. This is far too large a subject to deal with adequately in this paper, but the honest reader of Biblical history (which, after all, is the only perfectly unbiased and reliable history of any of the happenings in the world we possess) cannot suppose the disasters which befel the wicked and adversities which befel the righteous and the deliverances received in response to prayer (not to mention a host of other phenomena) were all merely matters of blind chance, and not of Personal intervention.

MONOTHEISM

There is a further thing which must be observed, which is that there is but ONE GOD. This is categorically taught in Scripture (Rom. 3. 30; Gal. 3. 20; Deut. 6. 4; Mark 12. 32), although it is denied by man. Idolatry has long been practised, and man has devised claims in support of his multitudinous gods, but an examination of Isaiah ch. 42 and 44 and 2. Kings 19 will assure those who are open to be convinced that although "there be that are called gods," yet actually "there is but one God the Father, of Whom are all things" (1 Cor. 8. 5.). Someone has written: "God is infinite in His being and in all of His perfections. But the infinite, by including all, excludes all others. If there were two infinite beings, each would necessarily include the other, and be included by it, and thus they would be the same, one and identical." These are weighty words and well worth pondering: it is conclusive evidence



of the unity and singleness of the Godhead. This, of course, excludes polytheism, pantheism, atheism and all cognate errors. There are not many Gods: creation itself is not God; the universe is not devoid of God; there is only one God. There are Three Persons, indivisible, without discord, or disagreement in either thought, word or action.

#### GRAMMAR

It may be further remarked that sometimes a singular verb is used with a plural noun: e.g. 'In the beginning God (Elohim—a plural Heb. noun) created (a verb in the singular) the heaven, etc.' This shows unity of action by a plurality of Persons. Sometimes a plural first person pronoun is used as in Gen. 1. 26, 3. 22, which demonstrates a plurality in agreement in the Godhead. Again, the singular pronoun is used with a plural noun: thus "Thou" is used as referring to Elohim (plural). Space forbids tracing throughout the Scriptures the harmonious working of all Three Persons, but Luke 15 is a splendid example, where the shepherd who seeks the sheep denotes the Lord Jesus; the light used for the recovery of the lost silver denotes the Holy Spirit and the Father welcoming the Prodigal denotes God, the Father. All these three are thereby shown to be actively engaged in perfect harmony, in respective parts for the ultimate good of 'publicans and sinners.' As another has written: "Each Person possesses the whole essence and is constituted a distinct Person by certain incommunicable properties not common to Him with the others."

#### DIVINE NAMES

God is made known to man by several names which Bible students can trace out with the aid of a good Lexicon. Such names afford an insight into the nature and power of God.

Notwithstanding all the foregoing, the being of God is altogether beyond the full apprehension of any man. "He only hath immortality (that is, essentially so) dwelling in light unapproachable, whom no man hath seen nor can see, to Whom be honour and power eternal. Amen" (1 Tim. 6. 16.) Nevertheless, "The only begotten Son, Who is in the bosom of the Father, He hath declared Him" (John 1. 18), and the possessor of eternal life has a capacity to know God which all others lack. "This is eternal life, to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (John 17. 3.)

#### GOD REVEALED IN CHRIST

The believer has evidence far stronger and more convincing than the revelation of God in nature, in the world and in providence. He is not left to gather his knowledge of God from description; God has become personally manifest in His Son. The Lord Jesus is the Image of the Invisible God. "We are not furnished with a written description of Who and What God is, but God in Christ has become His own Revealer, in personal, living action, by His own sayings and doings—that simplest and surest way of making Himself known."

He who knows Christ—not as a Man of history but as a Present Living Saviour—needs no other evidence that God is. That is sufficient, final and irrefragable.

Next Month:—"THE DEITY OF OUR LORD"—W. E. Vine.

To all Readers for 1945—'My Presence shall go with thee'—'Let us go outside the camp unto Him, bearing His reproach.'

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER 9.

## Verse 6.

*Or I only and Barnabas, have we not a right to forbear working?*—in mentioning Barnabas he is referring to his first missionary journey, and perhaps to an agreement between them that they would earn their living where it was advisable to do so.

## Verse 7.

*What soldier ever serveth at his own charges? Who planteth a vineyard, and eateth not fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?*—having pressed home his point by the argument of apostolic example, he appeals on the ground of a sense of justice. The three illustrations he draws have points of resemblance to the work of a missionary. As the soldier makes war with the foe, so the servant of God wages war against evil. As the husbandman plants a vineyard, so the servant of God plants a church. As the shepherd tends the flock, so a pastor sees to the spiritual welfare of those under his charge. Accordingly, as the soldier, the planter, the shepherd all expect maintenance as the results of their labours, so he who ministers the Word has a right to expect to be maintained in view of the service he renders (cp. v. 14 below).

## Verse 8.

*Do I speak these things after the manner of men?*—not exactly as the A.V., "as a man," but rather 'in accordance with man's opinion.' In other words, have the natural illustrations no application to spiritual things?

*or saith not the law also the same?*—someone might have argued that there is no instruction from Scripture to support the Apostle's argument. He now shows to the contrary.

There is a change in the original from the verb rendered "speak" at the beginning of the verse (*laleō*) to that rendered "saith." (*legō*) The former refers to the utterance or statement, the mere expression of the thought; the latter refers to the substance or purport or sentiment of what is said. The opposite order occurs, e.g., in John 12. 49 and again in verse 50, and in Romans 3. 19. See also 1 Cor. 14. 34, 35.

## Verse 9.

*For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn.*—or rather, 'the ox while treading out the corn,' that is, in the process of separating the grain from the husk, whether by the feet of the oxen himself or by dragging a threshing machine over it. The fact of the unmuzzled mouths of the oxen, enabling them to feed upon the produce, plainly teaches that those who procure food for others ought to share it themselves.

The quotation from the law of Moses (Deut. 25. 4) would carry weight with Jewish opponents at Corinth.

*Is it for the oxen that God careth, or saith He it altogether for our sake?*—this establishes the fact that the law of Moses is the voice of God. The quotation also illustrates the fact that certain statements in the Scriptures relating to natural and physical details are designed to convey spiritual truths. Much care, however, is needed in seeking to make use of the spiritual application. The only safe way, if the teacher is to avoid adopting ideas which go beyond what is written, is

to confine himself to interpretations which are supported by the Word of God.

Verse 10.

*or saith He it altogether for our sake?*—not that God does not care for animals. Christ taught the contrary, e.g., Matt. 6. 26. Nor does it mean that God was not thinking of the oxen at all. The actual facts contained an allegory. The word rendered "altogether" signifies 'as doubtless it is.'

*Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking.*—agricultural processes readily lend themselves to application to the work of the gospel, and so the Apostle applies them here. The partaking referred to from the literal point of view would be the sharing of the grain threshed out, the payment being in kind.

WAR DISTRESS IN LONDON AREA.

4, Elmhurst Court,  
Croydon.  
12/12/44.

Dear Mr. Borland,

It is only reasonable that readers of The Believer's Magazine who have contributed so generously to the War Distress Fund should learn a little of what has been done with their gifts. They will not expect us to particularise for obvious reasons.

We have had some tragic cases calling for loving sympathy, as well as for financial help, as for instance, a husband killed when at business, and a large family almost completely wiped out. The survivors may require help for some time to come. In other cases people have been seriously injured and after months in hospital require systematic help until they are again self-supporting. Government help and pensions are never adequate and need supplementing; but we always encourage friends to apply for the full compensation to which they are entitled.

Many who have lost house or goods, escaping with little or no personal injury, have been helped, for though Govt. compensation may cover much of the loss to chattels, there are many consequential damages for which no claim could be made. Shock to the nervous system may develop, calling for rest and change; or a visit to relatives may be desirable though not essential. In all such cases we endeavour to help the individual in the way most helpful to them, and as advised by brethren on the spot who know the circumstances. In some cases we send a lump sum to the brethren, leaving them to allocate it at their discretion.

After a time we enquire whether further help may be necessary for unfortunately the severity of an air raid shock may develop latent weakness.

The title of the Fund was deliberately altered from "Air Raid" to "War Distress" for we soon learned that there were some believers with a fine spiritual record who were in financial straits owing to the evacuation of their customers.

It is our earnest desire to alleviate any distress caused by the War and brethren will assist us greatly if they will let us know of any believers needing help as a direct result of war conditions.

Yours sincerely,

RANSOME W. COOPER.

# NOTES ON *Ephesians*

by P. LESSEY

Cardiff

**T**HE Holy Spirit is able to impart this inward knowledge of Christ, but the believer must be able to receive it and to do so in an intelligent way; hence the Apostle prays for what is most needful in this respect, namely, spiritual illumination. Listen to the second petition of this great prayer. "The eyes of your understanding being enlightened." Enlightenment, spiritual enlightenment, is one of the needs of the hour, so far as God's people are concerned. We have noted that request to God has been made for the Spirit of wisdom and revelation; now we need the inward illumination of that same Spirit.

As we continue to meditate upon the passage before us, we observe the reason for such divine illumination for it is to the apprehension of three things. Let us go back for a moment and recall what has just been before us. The receiving of the Spirit of wisdom and revelation is for the full knowledge of the Son, that is, a spiritual knowledge in experience of Who the Son is. No one may know the Son thus but through the Spirit Who alone makes such experimental knowledge possible. Yet there are further matters which we are called upon to know, three of which will now engage our attention. We will set them down in the following way:—

1. What is the hope of His calling v. 18.
2. What are the riches of the glory of His inheritance in the saints v. 18.
3. What is the exceeding greatness of His power v. 19.

Let us now proceed to consider these.

## THE HOPE OF HIS CALLING

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling . . ." What are we to understand by these words? Is the "hope" here mentioned the subject or the object? Is it the hope itself or the thing hoped for which is here meant? In the particular passage before us it is the essence of the hope that is meant, and in a very real sense both its subjective and its objective aspects are included, for it has been aptly said that to know what the hope is is to know its essence and its accidents. We notice the hope refers to God, and is seen to be something concerning Him and relating to His eternal purpose in calling us, and here again we are carried back to the eternal councils, in which all that is included in the Person and work of the Son relating to those who shall be saved has its origin in God Himself. The full measure and meaning of this hope we may not yet fully grasp, but we are privileged, through an enlightened understanding, to be found at least in the way of increasing knowledge concerning it, and we know that it is fully realised and secured in His Son. The enlightenment of the Holy Spirit is unto our knowing what is the hope of His calling. Have we been chosen by God in Christ before the foundation of the world? If so, then what was the hope resident in the being and nature of God in so calling us by choice in His Son? It was that we should be holy and blameless before Him characterised by love which is of God. Have we been

predestinated unto a son's place? If so, what end had God in view? It was that we should be to the praise of the glory of His grace. Has He called us in grace and given us a unique position in Christ? If so, unto what have we been thus called? It is unto acceptance in the Beloved Son. "The hope of His calling . . ." A closer examination of the opening verses of this chapter will reveal a little of God's hope in His calling us in Christ to sonship, to blessing and to acceptance. Let us be the more diligent to know more of the hope of His calling.

### THE GLORY OF HIS INHERITANCE

This is the second thing that may be known by the Spirit-enlightened believer. Here we have riches, glory, inheritance. It is interesting to recall that in verse six we have mention made of the praise of the glory of sovereign grace; in verse seven our attention is drawn to the riches of His grace, while here we read of the riches of the glory.

The meaning of the phrase now before us is to be sought for in the previous paragraphs of this chapter, so we will retrace our steps and consider again the third paragraph—vv. 7-12.

It will be remembered that these verses are concerned with the eternal purpose of God to have all things in Christ, and in this connection we shall find what is meant by the riches of the glory of His inheritance in the saints. Saints are mentioned here for the second time in the chapter, the first mention being made in the first verse, but we have seen that the saints are designated as the faithful in Christ Jesus and also as sons, occupying this place of privilege and honour in keeping with God's sovereign act in grace. This position is assigned to us according to the divine actings in grace, but the ground on which we take up that position and definitely come into the privileges and blessings of sonship is that of redemption, and this truth presents to us the first meaning of the phrase " . . . The riches of the glory of the inheritance in the saints." Whatever inheritance God may have in His saints is entirely the outcome of the Cross-work of His Son through which alone the sinner may be saved, thereby being brought unto the ground of redemption, and, according to the good pleasure of the Father's will, given a son's place. In such a one, brought unto such a ground and given such a place, God has an inheritance.

What is the inheritance here referred to, and characterised by the riches of the glory? Is it not the measure of Christ in such a one? Is not the Son the full inheritance of the Father? Even so, those whose place is in the Son, and in whom the Son dwells, present to the Father as He beholds them in His Son that which is of real value and worth to Him and which takes upon itself the glory of Christ. "His inheritance in the saints" is the indwelling Christ Who alone satisfies God and in Whom many sons are being brought to glory. Could there be anything richer in the saints than that, or could anything be more glorious? It is in order that we may know this that the prayer for spiritual enlightenment was offered. Who can measure the riches of the Son or who can conceive of the transcendent glory of His Person? Human speech utterly breaks down here, but the Spirit can make known to us the riches of the glory of that blessed One indwelling the believer. Christ is the glory of God and is alone God's inheritance in the saints, so that what we are being led to contemplate is nothing less than the glory of the Person of God's Son and the immeasurable riches attached thereto; that is the riches of the glory of His inheritance in the saints.

# Three Happy Weeks of MEETINGS

by MARK PRIOR.

*(A survey of events taking place during the first three weeks of the Second Year in the Wilderness.)*

THE first year of wilderness experience was drawing to its close, and, maybe, the more thoughtful of the men of Israel were taking stock of its varied happenings. Doubtless they remembered, with thanksgiving, that great Passover night when, sheltered by precious blood, and delivered by Divine power, they for ever left Egypt behind. Their thoughts would naturally pass on to the events of the next few days—especially that dark night when they reached the shores of the Red Sea. Just then everything seemed against them. Were not Pharaoh's chariots and horsemen hard upon their heels? A strong east wind was blowing straight into their faces. The storm-tossed waves of the sea roared at their feet (Is. 51. 15.). They seemed helplessly entangled in the land. But they found, just as we find, that the things that seemed to be against them were only made to work together for the good of them that love God. They would also remember that the bitter experience of Marah yielded sweetness when they became acquainted with the tree that the Lord showed to Moses. The manna and the living streams from the Rock in Rephidim, and many other precious wilderness experiences shewed them the riches of God's grace towards them. Some would certainly reflect, too, with feelings of shame and repentance, on their failures all through the year.

## BUSY AND HAPPY WEEKS

The last weeks of that year had, however, been busy and happy ones. They had been making the tabernacle according to the pattern which Moses had seen when on the Mount with God—"See, saith He, that thou make all things according to the pattern showed to thee in the Mount." We can imagine the delight which thrilled Moses' soul as he imparted this blessed knowledge to those ardent workers. We can likewise imagine how he would be pld with questions by his more thoughtful hearers. God had made known His ways unto Moses, and how delightfully would he speak to young and old of the things which he had seen and heard!

But, as we have said, the first year was drawing to its close, and we can almost feel the throb of their spiritual emotions as the first day of the first month of the second year began to dawn. Bezaleel and Aholiab and their willing helpers, both men and women, had finished their work and the great moment of review had arrived. On that happy New Year's Day, (see Ex. 40. 17) Moses set up the tabernacle in the wilderness and the glory of the Lord filled it. Thereupon there commenced a series of remarkable meetings.

## RE-ACTIONS.

Let us now see how various individuals reacted to Divine impulses at this time of spiritual blessing. Let us take Moses first. Surely it is not too much to say that he was just brimming over at the abundance of the revelations given to him, but he was still to learn more—for he that hath to him shall more be given. So it appears that just at this time God revealed to him at any rate the earlier parts of that wonderful Book of Leviticus. The tabernacle had been set up and it had been filled with the glory of the Lord; at this point Leviticus starts with the conjunction "and," as if to connect the end of Exodus with the beginning of this new book. Was there ever any other book written with such a wealth of knowledge and wonderful insight into the Person

and work of our Lord Jesus Christ? Some people speak slightly of it; others imagine it is a dry book of ancient rites and ceremonies, but Moses did not find it so—nor do the genuine seekers after truth find it so to-day. No finer exposition of the work of redemption can be found than this Divine unfolding. Would that all believers pored over its pages more often! Their spiritual gain would be great and their knowledge of the work of Christ would be greatly increased by such a study. We feel that we share with him in the pleasure which he must have felt in seeing the progress in Divine things made by his brother Aaron and his nephews, Aaron's sons; Bezaleel and Aholiab, too, must have contributed greatly to his joy as their skilful fingers gave expression to those holy things, about which he had instructed them. Their "lectures on the tabernacle" (Ex. 35. 34) must have been most instructive to their willing helpers, and Moses would rejoice in hearing them speak of these holy things. Great would be his happiness, too, as he saw the Princes bring their offerings, each on his day; likewise he would be deeply moved as he saw the Levites coming to dedicate themselves unto the Lord. What must have passed through his mind as the people fell on their faces and shouted when, on the eighth day, the glory of the Lord appeared to them?

Possibly, too, we may feel with him the twinges of pain caused by the death of Nadab and Abihu, and the fact that Aaron and his sons failed to respond fully to their blessings and high responsibilities (see Lev. 10)—a pain that many a servant of God with a care for the saints has since felt.

(to be continued)

## The Leadeth Me

"In pastures green"?—not always. Sometimes He,  
 Who knoweth best, in kindness leadeth me  
 In weary ways, where heavy shadows be;  
 Out of the sunshine warm and soft and bright,  
 Out of the sunshine into darkest night,  
 I oft would faint with sorrow and affright,  
 Only for this—I know He holds my hand;  
 So whether led in green or desert land,  
 I trust although I may not understand.  
 "And by still waters"?—No, not always so,  
 Ofttimes around me the heavy tempests blow,  
 And o'er my soul the waves and billows go.  
 But when the storms beat loudest, and I cry  
 Aloud for help, the Master standeth by,  
 And whispers to my soul, "Lo, it is I."  
 Above the tempests wild I hear Him say,  
 "Beyond the darkness lies the perfect day;  
 In every path of thine I lead the way."  
 So, whether on the hill-tops high and fair  
 I dwell, or in the sunless valleys where  
 The shadows lie—what matter? He is there;  
 And more than this. Where'er the pathway lead,  
 He gives to me no helpless, broken reed,  
 But His own hand, sufficient for my need.  
 So where He leads me I can safely go;  
 And in the blest hereafter I shall know  
 Why in His wisdom He hath led me so.

# OUR HOME BIBLE CLASS

## THE DIVINE PURPOSE in Atoning Death of CHRIST

by H E MARSOM

**W**HY did the LORD JESUS die? What was the Divine purpose and object in that laying down of the life that none could take from Him? Why should He Who was indeed "the Son of God"—"the Prince of Life"—"the Lord of Glory" give His life, yea give Himself thus? A wonderfully full answer is given in Holy Scripture, not all in one verse, but in many different passages: each adding a fresh facet of truth concerning that wondrous death. Let us begin to look at some of these Divine revelations which answer this great question

From Gal. 1. 3-5 we learn that our Lord Jesus Christ gave Himself, (that is, He laid down His life, dying as a Sacrifice to God), for our sins, in order

*"that He might*

deliver us from this present evil world." (The word here translated "deliver," in Acts 23. 27 is rendered "rescued.") Here we learn that Christ died in order that by that sacrifice of Himself, He might rescue us from and out of a world lying in the evil one, 1 John 5. 19, R.V., (at enmity with GOD, Jas 4 4; guilty of crucifying the LORD, 1 Cor. 2 8; and consequently "under the judgment of GOD," Rom. 3 19, R.V. John 12. 31; Acts 17. 31. By nature we were in that world, Eph. 2. 12; and it was "our sins" that linked us with it and its doom. The truth here revealed is that Christ died for our sins that He might rescue us from this doomed world. He chose us out of the world, John 15. 19, we have been taken out of it, Acts 15 14, and given by the Father to the Son, to be "His Own" that are in the world, yet not of it, even as Christ is not of it, John 17. 6; 13. 1; 17.

16; and having been rescued from it by His death, we are sent by Him into it as His witnesses in His absence, John 17. 18; Acts 1. 8.

Tit. 2 13, 14, R.V. teaches us that our great God and Saviour Jesus Christ "gave Himself for us

*that He might*

redeem us from all iniquity." In Him Who thus died for us there is "plenteous redemption," It had been prophesied of Him, "He shall redeem Israel from all his iniquities." Psa. 130. 7, 8. In Him Who thus "gave Himself for us," "we have redemption through His blood, even the forgiveness of sins," Col. 1. 14; and very truly as the hymn says, "He breaks the power of cancelled sin:" so that sin shall not have dominion over us, Rom 6 14. He died for us in order that He might make us free indeed, from all slavery of sin, John 8. 34, 36. The one who is "dead with Christ," the Christ Who gave Himself for us, is "freed from sin," Rom 6. 7, 8, 18; Only at death was it true for the slave of old "the servant is free from his master," Job. 3. 19, Only through the redemption that is in Christ Jesus, is there emancipation from the slavery of our old master—Sin Rom 6. 16, 22. The one who is redeemed from all iniquity by the death of Christ is indeed, "the Lord's freedman." 1 Cor. 7. 22, R.V.

But Tit 2. 14 reveals also further Divine purpose in the Lord's giving of Himself for us, even that it was

*"that He might*

purify unto Himself a people for His Own possession, zealous of good works." In Ex. 6. 6, God promised Israel of old that He would not only redeem them from Egyptian slavery, but that He



would take them to Himself for a people; and be their GOD. Later He told them "I . . . brought you unto Myself." Ex. 19. 4. God always claimed those whom He redeemed to be His Own, declaring "I have redeemed thee . . . thou art Mine:" Isa. 43. 1 and cf. Ex. 13. 2, 12; they were to be a "peculiar treasure" unto Him above all people, Ex. 19. 5: It is beautiful to see how this truth runs through the Scriptures cf. Deut. 7. 6; 14. 2; 26. 18; Psa. 135. 4; Mal. 3. 17, R.V. Light is thrown on this expression "peculiar treasure" by the use of the same word in 1 Chron. 29. 3, R.V. where it is translated "a treasure of mine own." In order that He might have a Treasure of His Own, a people for His Own possession, Christ gave Himself for us, selling all He had to buy the

treasure hid in the field, the pearl of great price, Matt. 13. 44-46: so that the redeemed become in very truth "His Own," John 13. 1; they "belong to Christ," Mk. 9. 41; henceforth they are among them "that are Christ's," 1 Cor. 15. 23; they are a people for His Own possession, 1 Peter 2. 9; R.V. His Own "purchased possession," Eph. 1. 14 "for the Lord's portion is His people;" Deut. 32. 9; May the eyes of our understanding be enlightened that we may know what is "the riches of the glory of His inheritance in the saints," Eph. 1. 18, Who gave Himself that He might purify unto Himself a people for His Own possession. Let us remember also the converse truth, for if indeed we are "His Own" then most assuredly we are not our own. 1 Cor. 6. 19, 20.

Man is interested in where he came from, God is interested in where man is going.

A good many Christians thank God for an open Bible and seldom open it.

Hope looks forward, faith looks upward.

Agreeing with friends when they are in the wrong, is not a sign of friendship.

A Christian is never so near to the brink of disaster, as when he stands on the brink of success.

Before a person can enjoy the peace of God, he must know the peace with God.

## LORD'S WORK FUND.

For Needy Saints and War Relief, in fellowship with Elder Brethren in this and other lands.

Dec. 5—West Duluth A. . . . .	£15	0	0
" 15—Mrs. J.N., Coalhurst . . . . .	1	6	10
" 15—West Selkirk A. Canada . . . . .	2	5	0
" 15—Mrs. A.M.H., Toronto . . . . .	2	13	2
" 16—P. S. H. . . . .	2	0	0
	£23	5	0

For distribution of Testaments and Gospel Literature amongst Allied Forces.

Nov. 22—Loan Hall, Stevenston . . . . .	£2	0	0
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Sums contributed for distribution amongst commended Labourers, Hissionaries, and others looking to the Lord alone for support.

Nov. 23—A. H. . . . .	£0	10	0
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Dec. 11—Stevenston Bethany A. . . . .	10	0	0
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" J. P., Ontario. . . . .	2	7	2
" 16—Sault Ste. Marie. A. . . . .	11	3	8
	£73	13	7

Office Expenses, for Bank Charges, Postages, etc

Dec. 11—Stevenston, Bethany H. . . . .	0	5	0
" 15—Waterside Hall, Irvine. . . . .	0	10	0
" 16—P. S. H. . . . .	0	5	0
	£1	0	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.** Does the 'expression 'Draw out now' (John 2. 8.) imply that they were to go back to the well and draw water again therefrom? Was the water which was turned into wine in the waterpots or did it come straight from the well in the form of wine?

**Answer A.** It has long been thought that the water which was turned into wine was that contained in the water pots. I see no reason to doubt this. The fact that the word 'draw' is here the same as in chapter 4 does not of itself imply that this water must have come direct from the well in the form of wine. I believe that the word 'now' indicates that the one thing having been done, i.e. the water pots having been filled, 'now' the next thing had to be done, i.e. to draw out from the pots to the governor. E.W.R.

**Question B.** Does 1 Cor. 10. 16-17 imply that there was no initial breaking of the loaf into parts, but that each partook of it as representing a whole loaf of which each was a partaker?

**Answer B.** I think that this may very well have been the case. It must be remembered that scripture does not speak of anyone officiating at the Lord's Supper. The initial breaking of the loaf is but an act of convenience for the saints. Someone, of course, must be the first to break the loaf, but it is no official act. E.W.R.

**Question C.** Did Old Testament saints enjoy eternal life as we do?

**Answer C.** A comparison of 1 John 3. 12 with 2. 29 will lead inevitably to the conclusion that Old Testament saints were certainly born again, and, therefore, possessed eternal life. "Whosoever doeth not righteousness is not of God" (1 John 3. 10), but "everyone that doeth righteousness is born of Him." Seeing then that the deeds of Cain were evil he was not of God, and conversely seeing that those of Abel were righteous he must have been born again and had divine life. The principle thus stated in regard to Abel applies also to 'everyone that doeth righteousness,' that is, to all righteous men of Old Testament times. Their righteous conduct was evidence of their possession of divine life.

The question of their enjoyment of this, however, is quite another matter. The revelation of God, as Father, was not then given. It was not till after the Lord Jesus was raised from the dead that He said 'I ascend to My Father and your Father.' The fact that the doctrine of the matter was not revealed till then, however, does not imply that the relationship itself did not exist. E.W.R.

**Question D.** Should the word "sin" in Gen. 4. 7 be "sin-offering" as some translators suggest?

**Answer D.** The fact is that the same Hebrew word "chattath" may be rendered either "sin" or "sin-offering," according to the context in which it occurs. In the Authorised Version it is given "sin" about 17 times, and as "sin-offering" about 120 times; while it is also in a few places rendered "punishment" (for sin). All this is of interest, because it suggests that the sin, its punishment, and the offering which atones for it, are in a sense equivalent in value, since one word serves for all three.

But naturally the above fact makes it difficult in a few passages to decide which rendering into English is the proper one. In Gen. 4. 7 the Newberry Bible gives "sin-offering" in its margin; and this rendering well agrees with the verb "lieth" which follows, for this, as the Newberry margin also points out, is a word used of animals "crouching" or lying down. It is the same Hebrew word that occurs in Gen. 49. 14 of an ass crouching down under its load, and in Isa. 17. 2 of flocks lying down to rest.

Of course, the distinction between the various kinds of offerings was not made known at that early time as it was afterwards in Leviticus. Yet God's act in clothing Adam and Eve with coats of the skin of some animal was doubtless an object lesson to them of the necessity for blood-shedding, as pointing the way to remission of sins. Probably most of the sacrifices offered in times prior to Leviticus took in more aspects of truth than the one, and might be considered from different points of view.

If the verse be taken in this sense, the meaning would be, "If thou art a well-doer shalt thou not be accepted, but if not, a lamb or other animal is readily available, lying as it were at thy very door, to be made use of in offering for thy sin."

On the other hand, in Cain's previous "gift-offering" there was no acknowledgement of sinnership on his part. He had assumed the place of a "well-doer," without having a right to it.

An interesting point which would follow on this view of the passage, is that Cain, instead of shedding the blood of the readily available animal, that it might cry for mercy on his behalf, went out to shed his brother's blood, which cried for vengeance on him (v. 10).

W.R.

# The Lord's Work and Workers.

## SCOTLAND—FORTHCOMING (D. V.) NEW YEAR CONFERENCES.

**AIRDRIE.**—In Lesser Town Hall, Jan. 1, at 12. J Douglas, J. Paton, J. Barrie, E. Grant.

**AYR.**—Town Hall, from 1.30 to 6. G.C.D. Howley, T.A. Kirkby, J. Coutts, R. Scott.

**DUMFRIES.**—Bethany Hall, Jan. 1 at 11.30. W Harrison, R. Prentice, A.M. Gooding.

**DUNDEE.**—Hermon Hall, Jan. 1. 11 a.m. and 2.15. F.A. Tatford, R. D. Johnston.

**EDINBURGH.**—St. Columba's Church (adjoining the Usher Hall), Jan. 1, at 11 and 2.30. H. Lacey, S. Mitchell, H. St. John, H. F. Wildish.

**FALKIRK.**—Town Mission Hall. Mid-Scotland Conference. Jan. 1 at 11. Luther Rees, A. P. Campbell, R. Cumming, P. J. Horne.

**GLASGOW.**—Plantation Gospel Hall, Jan. 1. A Balfour, Wm. Prentice, Wm. Currie and others.

**KILMARNOCK.**—Central Hall, Jan. 1, at 11.30 and 2.45. T.A. Kirkby, W.F. Naismith, C. Gabriel, G. H. Grant.

**KIRKCALDY.**—Beveridge Hall, Jan. 1, at 11. A Greenwood, W.D. Whitelaw, J. Malcolm, J. Currie.

**MOTHERWELL.**—Town Hall. Jan 1 at 11 a.m. J. M. Davies, A Borland, W. King, W. A. Thomson.

**STRANRAER.**—Greenvale Street Gospel Hall, Jan. 1, at 11.15. R. Irous, M. Grant, S. Thomson.

**AUCHINLECK.**—Gospel Hall, Jan. 2, at 11.30. W.F. Naismith, J. Wilson, W. McAlonan.

**GLASGOW.**—Christian Institute, Jan. 2. G. Grant, L. Rees, C. Gabriel, J. Hislop.

**KILBIRNIE.**—In Walker Memorial Hall, Jan. 2, at 12.30. R.D. Johnston, W. Harrison, W.D. Whitelaw, G. Murray.

**LARKHALL.**—Hebron Hall, Jan. 2 at 11. J.M. Davies, A Borland, H. Wildish, T.A. Kirkby.

**PRESTWICK.**—In Town Hall. Jan. 2, from 2 till 6.45. J. Hislop, J.L. Barrie, E.W. Greenlaw, R. Hopkins.

**WHITBURN.**—In Welfare Hall, Jan. 2, at 11.30. A Borland, W.A. Thomson, A. Philip, J. Feely.

**NEWMILNS.**—In Parish Church Halls, Jan. 3, at 3 p.m. G.C.D. Howley, R.D. Johnstone, J. Currie, J. Lightbody.

**RUTHERGLEN.**—Hebron Hall, King St., Jan. 6, at 3.30. J. Petrie, M. H. Grant, G. Murray, J. Barker.

**PAISLEY.**—Shuttle St. Hall, Jan. 20, at 3.30 p.m. Missionary Conference. P.J. Horne, W. P. Foster, R. Cumming.

**KILMARNOCK.**—Elim Hall, Princes St., Feb. 3, at 3.15. R. McKechnie, T. Sinclair, R. Scott.

**GLENGARNOCK.**—Hebron Hall, Feb. 10, at 3.30. A Borland, J. Currie, R.D. Johnston, A. C. McGregor.

## REPORTS.

**J. GILFILLAN** hopes to have ministry and gospel meetings at Greenock, Lanark, Linwood, Helensburgh, Edinburgh, Wolseley Hall and Summerfield, Hall,

Glasgow, during January.

**A. PHILIP** in his 25th winter visiting the Orkney Islands. Had well attended meetings at St. Margt's. Hope; also visited Sandwick, Harray, Evie, Ramsay with interest, although numbers small at certain places. Now in Stromness, seeking to help the small assembly, and hopes to proceed to the North Isles.

## ENGLAND AND WALES FORTHCOMING—(D.V.)

**CARLISLE.**—Hebron Hall, Jan. 1. at 2 and 5.30 p.m. J. Hislop, J. B. Watson, G. Westwater.

**MANCHESTER.**—Hope Hall, Brunswick St., Ardwick Green. Jan. 1 at 10 a.m. 2.30 and 5.45. H. Steedman, J. H. Large, J. Lightbody.

**ACTON.**—Berrymead Hall. Y.P. Jan. 6, F. W. Bradbury; Feb. 3, R. S. Code.

**BIRKENHEAD.**—Ebenezer St., Rock Ferry. Y.P. at 6.30. Jan. 6, S. C. Payne, A. R. Trew; 13, W. Ainslie, A. R. Trew; 20, M. Varnham, A.R. Trew.

**BOURNEMOUTH.**—St. Andrews Hall. Jan. 6 at 7; Jan. 7 at 8. J. B. Watson. Feb. 3 and 4, F. A. Tatford.

**NOTTINGHAM.**—Clumber Hall at 6. Jan. 6, A Greenwood; 20, E. H. Needham.

**SACRISTON.**—Gospel Hall. Jan. 6, G. Sleight; 13, F. McConway; 21, F. Lawther.

**CAMBRIDGE.**—Panton Hall. Jan. 13, at 4. F. Elliott.

**WALLINGTON.**—Ross Rd. Hall. Y.P. Jan. 13 at 6.30.

**CHARING CROSS.**—Orange St. Church. Jan. 20 at 2.45. Brethren's conference on "Young People's Work."

**NEWCASTLE-ON-TYNE.**—Bethany Hall, Park Rd. S.S. Workers. Jan. 20 at 2.45 and 6. W. Ainslie, A. Greenwood.

**TUNBRIDGE WELLS.**—Calvendon Hall. Y. P. Jan. 20.

**LONDON.**—Memorial Hall, Farringdon St., Jan. 26 at 6. Missionary P.M.

**CHESHAM.**—Gospel Hall, Station Rd. Y.P. Jan. 27 at 7. H. Hitchcock.

**MANCHESTER.**—Houldsworth Hall, Feb. 10. F. Elliott, F. A. Tatford.

**CARDIFF.**—Y.P. at 7. Jan. 13. M. Goodman; 26, M. E. Hepburn; 27, F. Stradling.

## IRELAND REPORTS

**W. JOHNSTON** having meetings at Ballykeel with increasing interest.

**E. ALLEN & K. DUFF** finished at Drumanness.

**A McSHANE & W. McCracken** having good meetings at Castlewellan Orange Hall.

**R. PEACOCK** continues in Monaghan with some interest and exercise about commencing a children's meeting. Would value prayer for this work amongst the young in this needy place.

**T. McKELVEY & R. FREW** labouring at Tullymure.

**R. CURRAN** in an old schoolhouse at Waringstown.

**R. HAWTHORNE** having some meetings in needy district at Burnside.

**J. KELLS** at Creavery near Antrim.

**J. GEDDIS** in Adams St., Belfast.  
**W. BUNTING** finished at Donegal Rd., Belfast, after a time of blessing, and commenced at Allen's Corner, near Moira.  
**F. BINGHAM** having well attended meetings at Castlerobin, with interest and blessing.  
**W. HAGAN & J. RANKIN** in Old Park Hall, Belfast.  
**J. STEWART & T. WALLACE** continuing at Knockbracken Orange Hall with blessing.  
**D. CRAIG** having good numbers at Crosskeys.  
**W. RODGERS & C. FLEMING** in Newtownstewart Gospel Hall.  
**T. W. BALL** finished at Ballymena, after 7 weeks' good meetings.  
**R. CRAIG** having good numbers attending at Moneydig.  
**E. HILL** had fairly good meetings in Larne, with interest. Hopes to go to Donegal.

**F. KNOX** at Windsor Hall, Belfast.  
**E. FAIRFIELD** at London Road, Belfast.

## ADDRESSES, etc.

**W. TREW** is now removed to 43 Amesbury Rd., Penylan, Cardiff.

**WEST HARTLEPOOL.**—Will correspondents kindly note that the assembly meets in "Bethesda" Park Road, and has done so for a number of years. Brethren in the Forces have been wrongly directed to the old address at Stockton St.

**DUNGANNON** Gospel Hall, Thomas St. Correspondence should now be directed to Mr. S. Jordan, 19, Church St., Dungannon, Co. Tyrone.

**GOSPEL HALL, CUTSYKE.**—Correspondence should be addressed to: Mr. R. Tonkinson, 31 Fairfield Ave., Ponterfract, Yorks.

**BALLYWALTER.**—Correspondence to Bethel Hall should now be addressed to N. E. Flanagan, 17, Strand Park, Ballywater.

**WANTED** in good condition, Alford's New Testament for English readers; Newberry Bibles; Timothy by Liddon; Luke, Acts, Timothy, Titus and Philémon by Kelly; "B.M." volumes or monthly numbers for years 1895, 6, 7, 8, 1900, 1, 2, 27. Reply to Box A4664, B.M. Office, Sturrock St., Kilmarnock.

## WITH CHRIST

**MRS. McCRACKEN**, Mullerton, N.I. on 15th Nov. Saved about 60 years and gathered shortly afterwards to the Lord's Name. A lover of the gospel and a helper of many.

**HENRY A. IRWIN**, Ex Sergt. R.I.C. of Omagh, N.I., on Nov. 9, aged 75. Saved over 50 years ago when stationed in Carrick-on-Shannon, and associated for the past 42 years with the assembly at Omagh, during most of which time he was superintendent of the Sunday-School. Well known and loved because of his whole-hearted zeal for the Lord's Word and work among people.

**MRS. JAMES W. SPENCE**, St. Margaret's Hope, Orkney, aged 44. Saved in early years, and ever bore a bright testimony. Given to hospitality, and a succourer of many, especially of Service men, during the past war years.

**A. MACKENZIE FORBES**, on 10th Aug., aged 32. Converted as a lad and received into fellowship at Shield's Rd., Motherwell. Later at Maryhill (and Aberdeen); last 8 years in Hope Hall and Kingsburn Hall, Manchester. An able minister of the Word who will be missed by many who enjoyed his fellowship and hospitality.

**MRS. BLAKE**, Ross-on-Wye, widow of the late Henry Thomas Blake. Ever took a keen interest in the assembly activities, and her cheerful disposition made her greatly beloved by all.

**MISS M. BINGHAM**, Bangor, Co. Down, on Nov. 23, after a lingering illness patiently borne. Saved in early life, and associated with Mourne St. assembly Belfast, and later for many years with Central Hall, Bangor.

**GLEN MCGARVIE**, of Cessnock, N.S.W., on 14th Sept. in his 86th year. Saved in early life at Galston, Scotland, but for many years in Australia, where his deep interest and faithfulness amongst believers was a decided influence amongst the assemblies. The large attendance at the funeral indicated the high esteem in which he was held.

**MRS. JAMES HENDRIE**, Loanhead, on Nov. 2, aged 70. Was saved in Larkhall, where she was received into fellowship, but last 30 years gathered with believers in Loanhead. Fervent in spirit and ready to every good work.

**SAMUEL TONKINSON**, Cutsyke, Yorkshire, aged 60. Much given to hospitality, and known to many of the Lord's servants. Will be greatly missed.

**MRS. JOSEPH McMASTER**, Kilmanning, on Nov. 11, after a long illness patiently borne. In fellowship at Bridgend Hall, and bore a long and faithful testimony.

**JAMES HOLDEN**, Bellshill, on 11th Dec. aged 51. Formerly associated with believers at Cambuslang, but for the last 15 years was in fellowship with the assembly at Bellshill, where he was superintendent of the Sunday School since 1935. Will be much missed.

**MRS. BARR**, Inverkeithing, on Dec. 3. Many years in assembly fellowship, and ever showed an interest and a desire for the truth.

**MRS. M. ROBERTSON**, Liverpool, on Nov. 25, aged 83. Saved for over 62 years; formerly in Stonehouse, Larkhall and Bellshill assemblies, but for the past 20 years in David St., Chapel, Liverpool. A quiet, consistent Christian, bearing a faithful testimony.

**D. MUIR** of Renoun Ave., Oatley, Australia, in February 1944, aged 80. An able teacher and leader in Hurstville assembly who will be greatly missed. Born in Kilmarnock.

**Mrs. ROBERT McCULLOCH**, Gartmore, Ayr, passed home on 21st December, after a lingering illness patiently borne, our sister was saved in her teens, and for over 54 years was associated with the assemblies. A succourer of many. Her heart and home were ever open to the Lord's people and His servants amongst whom she was widely known. Mr. J. McAlpine conducted the funeral services.

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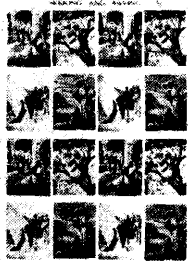
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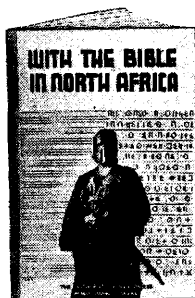
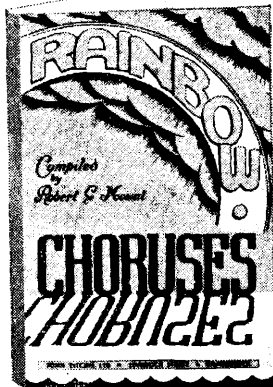
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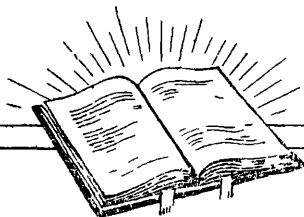
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MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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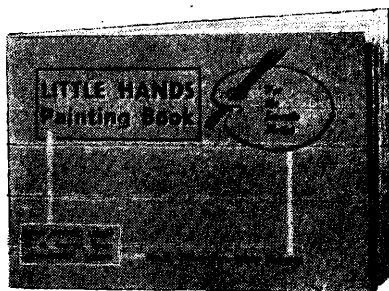
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# THERE IS ONE LORD

By THE EDITOR

**D**EVOTION to a living person is of a higher order than loyalty to an abstract ideal, no matter how grand. The former is rooted in affection which manifests itself in undemurring obedience to that person's legitimate commands. Such obedience is informed by conviction that the course of conduct adopted is right and that guidance offered is reliable. When thoughts like these are translated into the spiritual realm where Christ is supreme, it may be appreciated what is meant by His Lordship. How easy it is to give mental assent to the fact repeatedly stated in the New Testament, but how extremely difficult for even regenerate men and women to acknowledge that Lordship in deed as well as in word, and in every department of life! The contrast between the one and the other is often most evident where there has been a faulty apprehension of what faith in Christ involves and entails.

**I**F the unity of the Spirit is to be kept there must be individual recognition of the Lordship of Jesus Christ. Distinctions in the use of divine names in the New Testament are to be carefully observed. Much important doctrine is missed through negligence in that direction, especially in the epistles to Colossians and Ephesians. Limitations of space forbid further excursion into a very profitable line of study, other than to observe that the full title reserved for our Saviour is "The Lord Jesus Christ." The word "Lord" is not merely a titular epithet denoting some characteristic, but is emphatically a substantive indicating dignity and function. The force is better preserved if we read, "Jesus Christ, the Lord," the title inferring not only to His deity but also to His office as regulator of all that concerns the life of the believer. Lip assent is unceremoniously condemned, for many are willing to say unmeaningly, "Lord, Lord," and yet they give the lie to their words by failure to do what that Lord commands.

**M**ODERN preachers have considerably, and perhaps unwittingly, shifted the emphasis of the New Testament message, and it may be for that reason that there is a disconcerting superficial understanding of the Christian Faith, and an unsettling misrepresentation of all that faith in Christ involves. The central fact of apostolic preaching was the Lordship of Christ. A hurried perusal of the recorded utterances in The Acts will immediately corroborate that contention. The Pauline message was summed up in the undisguised advice, "Believe on Jesus Christ, the Lord, and thou shalt be saved." In his moving discussion about the method of salvation the same arrangement of truth is discernible. "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved." From such statements it may be concluded that an emotional experience based upon a shallow conception of the gospel, carelessly or inadequately preached, is far different from a volitional capitulation to the declaration that Christ is Lord.

**"NO** man can say that Jesus is Lord, but by the Holy Spirit" (1 Cor. 12. 3) Calling Him Lord is tantamount to acknowledgement of His deity; but that is not the result of a mental discovery, but of a spiritual revelation. Flesh and blood does not communicate the truth, but the Father by the Spirit does. While a substantial basis of historical and evidential facts must be laid for an intelligent growth in the knowledge of the Truth, yet the initial experience of salvation must come by divine illumination about the Lordship of Christ. The demands of such a recognition, moreover, do not limit themselves to that initial experience, but extend themselves to all the subsequent life of the believer. "As ye received Christ Jesus as Lord, so walk ye in Him," is the exhortation of the Apostle to the Colossian Christians, and

It might be further applied in the demand "that ye walk worthy of the Lord unto all pleasing . . . increasing in the knowledge of God." (Col. 1. 10.)

**A** SLIGHT understanding of the situation in Asia Minor when these words were written should help to elucidate their meaning. That situation presented several difficulties, but the chief one rose from the teachings of the Gnostics, men who presumed to have knowledge of truth beyond that revealed by God in the person of His Son. These sophists taught that further knowledge of God was to be acquired beyond that given in Christ, and they intruded into those things which they had not seen (Col. 2. 18) . . . "not holding the Head." They deprived Christ of His unrivalled position in the divine plan and professed to worship angels instead. Consequently rupture was caused between those who maintained the solitary Lordship of the Head of the Church and those who found delight in interposing other orders of Beings between the believer and God. For that reason a whole system of teaching with respect to our Lord's relation to Principalities, Powers, Might and Dominions runs through numerous passages in the epistles to Ephesians and Colossians, and these assert His unique dignity as Creator, His personal triumph over their opposition on the Cross, His complete subjugation of them in His present position in glory, and in His continuous ministry to the Church as a display to such Beings of the manifold wisdom of God. For the Church there is only one Lord, and He is Head of the Body. To introduce anything other than He, be it person or system, is to do dishonour to His name, and to give authority to a usurper. Pious cant which does not recognise the unqualified deity of our Saviour does not own His Lordship, and with such no instructed believer should have part or lot. Supposed "light" is only the darkness of human presumption, and between the true light brought by faith in Christ as Lord and that darkness there can be no fellowship. Ecclesiastical separation cannot but be imperative from any system which permits the dissemination through colleges and schools of an academic modernism which 'transgresses and abides not in the doctrine of Christ' (2 John 9). In circles least suspected teachers are now permitted, almost without protest, to indoctrinate students with higher critical poison which sooner or later percolates through to congregations. As the honour of our Lord is at stake, why should enlightened believers in assemblies whose existence is a protest against such procedure lend themselves to build up systems which, either deliberately or indirectly, minister to the growing confusion of thought about the Lordship of Christ?

**N**ONE who compares New Testament practices with later developments in Christendom but would admit that much of the trouble has arisen from the admission into places of eminence of men who have usurped authority of the Lord as Head of His Church. Early in Church history it is observable that human pride and pretension were beginning to assert themselves and to produce an official class contrary to plain apostolic teaching. The Scriptures were gradually displaced by the pronouncements of Councils while the operation of the Holy Spirit was suppressed by the prescribed activities of ecclesiastical leaders whose seemingly chief concern was to lord it over the laity. Clerical systems based upon human tradition are a flagrant violation of the practices and teaching of primitive Christianity, and should not be countenanced by any who desire to know and do the will of God. Error is error no matter in what form it masquerades, despite the claim that many godly men are found within such associations.

**A** DRIFT towards a complacent and temporising attitude to such evil is traceable in various forms among Christians who profess

to acknowledge the Lordship of Christ in church matters as well as in individual life. If there is ONE LORD His will should be supreme in the activities of the assemblies of His people, and firm but kindly denial of human devices should be adopted. Even so-called "Evangelical clergymen," admirable Christians in many ways, are not immune from the spirit of opposition to the simple instructions of the Word of God. Men of vision and experience see the dangers: others ought to heed their warning voice. One such writes:

"The various religious systems of Christendom are fast hastening to their appointed destruction. The anticlerical forces are already fulfilling Scripture. If we believe that the Bible is the Word of God, let us follow its teaching. Let us beware of professing one thing and following another. Let us obey God rather than men. Faithfulness to His truth may mean suffering here, but it means peace and joy withal, and an eternal reward hereafter. Let us recognise and honour the prerogatives of the Holy Spirit in the churches, and the principles inculcated by Him in the Holy Scriptures."\*

LET us avoid or abandon fellowship with any system which, being the product of human device and maintained by human tradition, is a contravention of the challenging declaration, "There is ONE LORD."

\*Quoted from "Spiritual Gifts," just published by W. E. Vine M.A.

## The True Wisdom

I am not lored, I am not great or wise,  
 Nor do I wish to be; though once I sought  
 For truth in mines of philosophic thought:  
 But, Ah! I did not there obtain the prize.  
 I found that this world's wisdom in God's eyes  
 Is foolishness; I found, likewise, that what  
 Are counted base things, things, yea, which are not,  
 Yea, weak and foolish things which men despise—  
 Such things as these hath God chosen to bring  
 To nothing things which are. The Christ, the tried  
 Sure, "Corner-stone," the Holy Offering—  
 He is the Truth, although by men denied;  
 He is God's pow'r and wisdom, and my King.  
 I would know nothing save "Christ crucified."

D. T. S.

## THE CROSS

THE Cross of Christ is the meeting-place of God and the sinner. It is the meeting-place of God and His people. It is also the meeting-place of saints with one another: it is only as Jesus crucified dwells in the midst of them that they can meet each other to profit.

"LET this mind be in you which was also in Christ Jesus" (Phil. 2. 5). He could not sink lower than His cross: we can no more fathom the depths of His humiliation than comprehend the glory of His Godhead. His exaltation answers to His Cross. He cannot rise higher than the right hand of God nor find sweeter resting-place from His sufferings and His toil than the bosom of the Father. His rest and exaltation we must share, being joint-heirs with Christ: nor will He be satisfied until His members be seated with Him on His throne.

"CHRIST twice passed the angels by. He sank far below them in His humiliation: He rose far above them in His exaltation."

## Fundamentals.

# The DEITY of Christ

★ by W. E. VINE, M.A.

**WE** purpose taking up this all important subject according especially to the different witnesses in the Scriptures to the essential and eternal Godhood of the Lord Jesus Christ. It is difficult to deal with such a subject comprehensively in a single article in a magazine, but the proposed mode of handling it may be helpful.

### (1) THE WITNESS OF HIS CREATIVE POWER

The Apostle Paul states that Christ pre-existed all creation and that creation itself owes its existence to Him, and is upheld by Him: "in Him were all things created, in the heavens and upon the earth, things visible and things invisible, all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist (or hold together)" (Col. 1. 16, 17, R.V.). The three prepositions are to be noted: "in," pointing Him out as the centre of the Divine counsels regarding creation, the personal Designer or Architect; "through," marking Him as the actual Instrument and Framer; "unto," indicating Him as the One for whose glory all was made. This is confirmed in the introduction to the Gospel of John by the twofold statement, "All things were made by Him; and without Him was not anything made that hath been made" (1. 3). Since all things were created by Him, He could not be Himself a creature. He could not have created Himself. Creative power belongs to God alone; cp. Rom. 11. 36; 1 Cor. 8. 6.

### (2) THE WITNESS OF HIS NAMES AND TITLES

In Isaiah 7. 14 the prophecy was given that "the virgin" (note the definite article) would conceive and bear a son. His name was to be Immanuel, "God with us," and in Matt. 1. 23 this is confirmed with regard to Him who was named Jesus (v. 21). In Isaiah 9. 6, H's name includes the two titles, "the Mighty God" and "the Everlasting Father," lit., "the Father of the Everlasting Age," i.e., the One from whom are derived the glory and blessedness of God's new creation. Both titles clearly testify to H's Deity, and the whole identification with Christ in the passage is undeniable.

Three times in Isaiah the titles "the First and Last" (or phrases which express the same thing) are used of God, 41. 4; 44. 6; 48. 12. In the Book of the Revelation the same titles are three times used by Christ, 1. 17; 2. 8; 22. 13. Again in this last verse the Lord uses of Himself the titles "the Alpha and the Omega," as God the Father uses them of Himself in 1. 8.

### (3) THE WITNESS OF OLD TESTAMENT PROPHETS.

We have already referred to passages in Isaiah. Further, in chapter 6, Isaiah records a vision given to him of the glory of God, the Lord of Hosts, and in John 12. 41 the Apostle declares that the glory seen by the prophet was that of the Lord Jesus. Micah declared that the One who was to come forth from Bethlehem, and was destined to be Ruler in Israel, was He "whose goings forth have been from of old, from everlasting" (5. 2). Only of One who is possessed of Deity and its attributes could such be predicted. The Psalms add their testimony. To take only 45. 6, that Christ is addressed as God is clear from Heb. 1. 8.

### (4) THE WITNESS OF APOSTLES.

Reference has already been made to the introduction of the Gospel of John. Its opening words emphatically state that "in the beginning was the Word, and the Word was with God, and the Word was God."

Firstly, that the word *logos* was not impersonal is made clear in verse 14. Secondly, since He is identified thus as subsisting with the Father "in the beginning," that phrase cannot mark the inception of a time period. Thirdly, the preposition *pros*, "with" while marking a distinction in Personality, excludes separation in the Godhead and signifies His Oneness with the Father in essence. When in verse 18 the Apostle speaks of Him as the "Only Begotten Son, which is in the bosom of the Father," the latter phrase, in which the definite article is used with the present participle of the verb "to be," lit., 'the One being in the bosom,' conveys a timeless description, expressing a condition and relationship characteristic, essential, unoriginated and unabandoned. Again Col. 2. 9 states that "in Him dwelleth all the fulness of the Godhead (*Theotēs*, signifying His personal and essential Godhood) bodily." Not that this fulness began at His incarnation, for the statement must be read in the light of chap. 1. 15-19. Heb. 1. 3 declares that the Son, the Maker of the worlds or ages and the Upholder of all things by the Word of His power, was "the effulgence of His glory, and the very image of His substance." Of no creature could such things be said. They make clear that He is one with the Father as shining forth eternally from His Essence in unbroken unity, and that He is the complete impress of the very being of the Father.

The Apostle John testifies that "Christ knew all men," and "knew what was in man." This faculty is ascribed to God in 1 Sam. 16. 7. A different and likewise striking testimony is found in the fact that, in the salutation at the beginning of several Epistles, God the Father and Christ are mentioned as equally the source of grace and peace, see e.g., 1 Cor. 1. 3; Eph. 1. 2; Phil. 1. 2,

#### (5) THE WITNESS OF CHRIST'S OWN TESTIMONY.

To deal with this exhaustive evidence would require more space than is available here. We draw attention to the following. In His controversy with the Jews recorded in John 5 the Lord said "My Father worketh even until now, and I work" (v. 17). That this was a claim to Deity was acknowledged by the Jews, who regarded Him as "making Himself equal with God" (v. 18). In 8. 58 He not only declares that He pre-existed Abraham but uses the Jehovah title of eternal pre-existence, "I am," and for this the Jews sought to stone Him, as they did later when He said "I and the Father are One" (10. 30 and see verse 33.). Cp. 16. 28, which predicates His eternal Sonship. The Lord never refused to acknowledge the charge or to repudiate the claim. In 5. 21 He declares that His power to raise the dead is equal to that of the Father, and, in vv. 28-29, that all the dead are to be raised by the power of His own voice. In the same passage He speaks of Himself as the Judge of all men (vv. 22, 24, 27). He asserts that He is the Giver of eternal life, 10. 28. All this Power involves the possession of the attributes of Deity. So also in Matt. 11. 27 where He declares that His knowledge of the Father is equal to the Father's knowledge of Him.

#### (6) THE WITNESS OF HIS RESURRECTION.

The Lord declared that He would accomplish His own resurrection. Speaking of the temple of His body, He said "Destroy this temple, and in three days I will raise it up," John 2. 19. Later He declared that He had power to lay down His own life and had power to take it again, 10. 18. Of the period of His death He said that He would be only three days and three nights in the heart of the earth, Matt. 12. 40. The Apostle Paul states that He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead," Rom. 1. 4. His resurrection was an inevitable result of His sinlessness. It was His right and prerogative. The great act marked Him out as the Son of God, in an absolute sense, not in the sense

in which others are called sons, whether by creation or moral likeness. His was a relation of essence and nature. Of no creature could such a statement be made as here is found at the opening of the Epistle.

#### (7) THE WITNESS OF WORSHIP BY CREATURES

When at the Second Advent of Christ God the Father again brings Him in as His Firstborn into the world, "He saith, And let all the angels of God worship Him" (Heb. 1. 6, R.V.). The position of the word "again" is to be noted. The verse does not refer to the Incarnation. The quotation is from the LXX of Deut. 32. 43. At His Birth there was a multitude of the heavenly host praising God. In the coming day, at the Second Advent not a multitude only, but all the angels of God will worship Him. In Rev. 5. 12, 13 the living creatures and the elders together with the angels, utter a doxology of worship to the Lamb, and then the whole Universe offers similar worship "unto Him that sitteth on the Throne and unto the Lamb." No created being could ever share thus the prerogatives and position of God the Father as are here clearly set forth.

#### (8) THE WITNESS BY UNCONVERTED MEN THROUGH THE EFFECTS OF THE GOSPEL

Among the many testimonies thus given as a result of the change in the lives of those who believe on the Lord Jesus Christ through the Gospel, one of the most striking is that of Napoleon the First. He said "Christ asks for the human heart: He will have it entirely to Himself: He demands it unconditionally. . . . The soul of man, with all its powers and faculties; become an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. . . . This it is which proves to me quite convincingly the Deity of Jesus Christ."

The truth of the Deity of Christ involves and confirms the infallibility of His teaching; it imparts infinite value to His atoning death, and supernatural power to the message of the Gospel.

## OUR GOSPEL MEETINGS

Dear Sir,

Is it not unprofitable and likely to raise dangerous inference to suggest that, "nothing comparable to the modern gospel meeting is even mentioned in the New Testament"? The question at issue surely is, Do we preach the gospel as Peter and Paul preached it? The brother who, in his measure, so preaches will, I suggest, be preserved, on the one hand, from unconcern as to prevailing indifference to the gospel and, on the other, from futile efforts to solve the problem by resort to worldly devices.

How necessary to us in our day is the apostolic injunction to "preach the word; to be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." And should not those who have for long heeded this be increasingly diligent, ere they pass on their way, to commit it "to faithful men, who shall be able to teach others also"?

Yours in the Lord's service,

B. R. COAD.

# Fellowship in the GOSPEL

Dr. E. A. Martin, U. S. A.

**F**ELLOWSHIP in the gospel is brought before us in the epistle to the Philippians in many more ways than by simply ministering of one's substance to those who are out preaching Christ. Nevertheless this is one way of having fellowship in the gospel. All cannot go forth preaching the glad tidings, but all can be united in heart with those who are thus "set for the defence and confirmation of the gospel" (Phil. 1. 7).

The gospel must be **DEFENDED** against the many unsaved, who are its opposers. It must also be **CONFIRMED** among the feeble few who have received it unto the salvation of their souls. What need there is then for God's people to have those who are devoting themselves unto this work, "in their hearts" (Phil. 1. 7. margin).

This union of heart is fellowship, and where this is, the outward manifestations—of which the giving of one's substance is one—will not be lacking.

## WRONG MOTIVES

The unsaved man may put his hand in his pocket and give of his substance, but in heart he is an enemy of the gospel, and so, in the light of the sanctuary, his glittering gold is but base metal. Examine his motive and you will understand the worthlessness of the gift. It may be that he considers God a needy God, His cause in danger of bankruptcy, or His servants in danger of starvation; and so he must needs give alms—a kind of compulsory charity. Or he may think that by helping along the good cause (as people call it), he will thereby merit favour with God, and so escape the wrath to come. Or what is, perhaps, the most common motive of all, he may give to be seen by men. Only such motives can actuate the unsaved to give. They are, in reality, enemies of the gospel, and an enemy of the gospel can have no fellowship in the gospel. "They that are in the flesh cannot please God" (Rom. 8. 8). "The sacrifice of the wicked is an abomination to the Lord" (Prov. 15. 8).

*All such fellowship ought to be refused and was refused by the early preachers, as can be seen in the third epistle of John, verse seven; "Because that for His name's sake they went forth, taking nothing of the Gentiles."*

But it is to be feared that many of God's dear children rise but little, in this matter of giving, above the things of the unsaved. Are there not some who would never give a penny if they knew that those who are out preaching Christ were always well supplied, but who would give something if they discovered one at the point of starvation? Is this fellowship in the gospel? I believe not. This is charity—the principle that moves a man to give a beggar a meal, an old coat or a few pennies.

## NOT CHARITY

No servant of Christ ought ever to feel himself an object of charity. We may forget our true position and consider ourselves such, and allow others to think as such, but it is to our shame if we ever fall from the lofty place God has given us. Notice the language of the apostle, "Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content" (Phil. 4. 11).

He was just as rich when his purse was empty as when it was full. His appreciation of their gift was not because it saved him from starvation, but because it was "fruit that would abound to their account." If I were starving and someone, knowing this, gave me that which relieved my distress, I could thank God for it upon the same principle that the poor of the Old Testament would thank God for the gleanings (Deut. 24. 19-22).

But if none knew my need or if I had an abundance, and God's people, knowing this, ministered of their substance because their hearts were in the work, then I ought to rise above the thoughts of need met and thank God and the giver for this "fellowship in the gospel," on the same principle that those who ministered at the tabernacle would thank God for "all the best of the oil, and all the best of the wine, and of the wheat. The first fruits of them which they shall offer unto the Lord, them have I given unto thee" (Num. 18. 12).

Or to use the language of the Book before us, "For fruit abounding to their account—an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4. 18).

### GOD'S PORTION

When I first came into assembly fellowship I used to wish that those labouring in the gospel would just let me know when their pockets were empty. I felt as though I would not like to see them starve, and, on the other hand, I thought that it would be too bad to give my valuable money to them if they already had plenty. But God has since shown me that it was not His order that the "best of oil, etc.," should only be brought in when His servants were at the point of starvation. It was God's portion to be brought in at all times, and to withhold this was "robbing God." And when God received His portion, He feasted upon it Himself, and then caused His servants to feast upon it also, so that they did not need to look to man for their support, but to God, who charged Himself with their keep. See Numbers 18. 8-19.

So is it to-day. *God's servants tell their need only to God* and He meets it in His own marvellous ways. That professed servant of Christ who hints that he needs a little money had better be helped out of the box marked, "For the Poor," or given a cast-off coat, or hat, or an old pair of shoes.

Dear child of God, do you realize that what is given as "fellowship in the gospel" is not to be given, primarily to man at all, but to God, and ought not to be the gleanings of your income, but the "firstfruits"—a portion set apart for Him who gave the first gift of Heaven in order to make you His own?

### WARNING—ENCOURAGEMENT

Now a word of warning to those who are not able to pay their debts. "Avoiding this, that no man should blame us in this abundance which is ministered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8. 20, 21).

God will not have His people rob their neighbours in order to swell His collections, and to profess to give God what is due to the grocer is simply roguery and a reproach upon God's work and name.

Then a word of encouragement to those who use their means in having "fellowship in the gospel," for God does give encouragement to such. "It is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Surely this is encouragement indeed. Then see what follows: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Blessed encouragement to know that God is going to look after those who look after His interests upon earth.



# Guides

## FOR SOUL WINNERS

(1) *Every believer is called to be a witness (Acts 1. 8).*

Not all are called to be pastors or teachers, but we are all called to be witnesses if we are born again. It is not necessary to change your honourable, honest occupation in order to be a witness. "Abide in your calling but take your Lord into partnership."

(2) *God desires to save every lost soul that you have an opportunity to deal with (1 Tim. 2. 4). "Will" lit. "desireth."*

Remember that contact, is opportunity. The first may be the only opportunity you will ever have. Therefore aim to lead an immediate decision. Never allow any fantastic theory of election to cool your zeal for the salvation of lost souls. Facility of approach is the result of daily activity. Skill is not acquired by spasmodic effort.

(3) *You are responsible to God for the salvation of these lost ones (Acts 20. 26).*

The text in Acts implies that Paul believed their blood would have been upon him if he had been unfaithful in witnessing. He no doubt alludes to Ezekiel where this principle is stated. Never forget your ambassadorship (2 Cor. 5. 20). Can you say with Paul, "I am pure from the blood of all men"?

(4) *The Word of God is the appointed means by which souls are saved (Rom. 10. 17, James 1. 18).*

The sower must bear seed when he goes forth. Therefore acquire power in handling the "Word." Answer human reason with Divine revelation. "God has not promised to bless our word, but He has promised to bless His."

(5) *Every testimony should be preceded by, accompanied with, and followed by prayer (Acts 13. 3, 16. 25, 7. 60).*

The Book of Acts is a book of witnessing and it is filled with references to prayer. No wonder the early church got results. Ask for a passion for souls, then ask for souls. Prevail with God and you will prevail with men.

(6) *The personal worker should rely completely upon the Holy Spirit (Acts 8. 29, 16. 6-10).*

Keep in mind the fact that the Holy Spirit convicts every unsaved person to whom you proclaim the Gospel (John 16. 8, Acts 5. 32, 7. 51). Therefore strike for conviction. Arouse the conscience and then press the will for choice.

(7) *The witness should be a child of God walking in the light (2 Cor. 6. 3, "ministry" lit. "service" 1 Pet. 2. 12).*

The average person will not read the "Gospel according to John" but will watch your life to see the nature of the "Gospel according to you." We should be careful not to do anything that would bring reproach on the Gospel. Let us do everything in our power to win souls for Christ. Let us refrain from anything that would be a hindrance. "The fruit of the righteous is a tree of life: and he that winneth souls is wise" (Prov. 11. 30).

# Three Happy Weeks of Meetings

by MARK PRIOR

[contd.]

## AARON AND HIS SONS.

They were anointed on that memorable New Year's Day (see Ex. 40. 2, 12-16) and clothed for the first time in their garments of glory and beauty. It must have been a time of great blessing for them. Psalm 133 lets us into their joy as it describes the way the precious ointment went down to the skirts of Aaron's robes. There is a practical present-day application to the blessedness of brethren dwelling together in unity. Observe, too, "There the Lord commanded the blessing—even *life for evermore*"—one of the two O.T. references to "eternal life."† Could their joy be greater!

The following seven days were very holy ones for them; during those days they dwelt in the tabernacle which had so recently been filled with the glory of the Lord. Can any one estimate the deep value to their souls of those first seven days of the New Year shut in with God in those holy precincts—they must have been days of heaven upon earth. What do we know of such days as these? See Psalm 27. 4.

Each day brought its round of duties—the daily sacrifices, the seven days of special offerings for the sanctification of the altar (see Ex. 29. 36), and the twelve days of the Princes' special offerings. (Num. 7). Possibly, however, the high water mark for those special gatherings was reached on the eighth day described for us in glowing language in Leviticus 9. After the Sacrifices, Moses and Aaron (King and Priest), went in and came out and blessed the people and the glory of the Lord appeared to all. A mighty shout arose from the hearts of God's people at this great display of glory—a picture indeed of the glorious appearing of our Great High Priest and King—Priest for ever after the order of Melchisedec.

## THE PRINCES.

How did these men respond to all this wonderful display of grace? Their actions are described for us in Numbers 7—a most delightful chapter. They had apparently learned much of the lessons of the altar, and on the day that it was anointed they commenced bringing, each on his day, their offerings. (Compare Ex. 29. 36 and 37 and Ex. 40. 10. with Numbers 7. 10.) Twelve days of wonderful meetings these!

Each Prince brought:—

- 1 A meal offering of
  - 2 Silver chargers full of fine flour.
  - 1 Golden spoon full of incense.
 These telling of the perfection of Christ in His Manhood, His moral glory and the fragrance of His pathway here below.
- 2 A burnt offering—telling of how He offered Himself, by the Eternal Spirit, fully and unreservedly, without spot to God, and of our acceptance in the Beloved.
- 3 A Sin Offering—fully meeting all man's deep need.
- 4 A Peace Offering—the basis of our Peace with God and of communion with Him,—now and for ever.

The Shekel of the Sanctuary seems to suggest the basis for, and value of holiness.

With delight the Holy Ghost gives all these blessed details twelve times over, summarizing them at the end. The golden lampstand is lighted to illuminate this bright testimony. (Numbers 7. 89 to 8. 4).

As one reads the chapter down one feels that these Princes realized something of that devotion of Christ—a devotion that led Him to offer

Himself on the Altar of God, and led the Princes to a pathway of devotion too.

"Lord, e'en to death Thy Love could go."

May the meditation on these things lead us

"In devotion meet  
To lay our all at His blest feet."

There is no doubt that these twelve meetings profoundly affected the  
TRIBE OF LEVI

for immediately following we find that the Levites dedicated themselves unto the Lord, and in Numbers 8 we have the deeply solemn service accompanying their consecration to the Lord and for His Service.\*

So a fortnight of happy meetings came to an end, but during that fortnight the Lord told Moses (Numbers 9. 1.) that the time had now come for a great memorial feast of that Passover night just one year before. No doubt, too, there was a general feeling of the fitness and appropriateness of such a feast of remembrance. So, on the tenth day of the month, the Passover lambs were chosen and on the fourteenth day at evening the great feast was held.

Experience of the joy of our own memorial feast on the first day of the week teaches us that this memorial feast had its own peculiar joy. This joy seems to have deeply affected certain who were debarred from partaking it. They were defiled! Special provision is made for those thus debarred, or those who in journeys "afar off" were unable to eat the Passover. It would be good if the joy of Christians produced in wanderers the same blessed results as are here detailed. "Draw ME —WE will run after Thee."

On the 15th day of the month the Feast of Unleavened Bread commenced with a holy Convocation to the Lord and on each of the seven days of the feast the appropriate sacrifices were offered—see Numbers 28. 24, and on the 21st day, the last day of the feast, there was another Holy Convocation to the Lord—see Lev. 23. 7 and 8.—surely a glorious conclusion to these three remarkable weeks of meetings.

"Christ our Passover is sacrificed for us: therefore let us keep the feast, not with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth." May we, too, be looking forward with joy to that holy gathering unto Him at His Second Coming.

†The other is Dan. 12. 2.

\*There is no date mentioned in this case but it seems to follow on naturally in this way.

#### REVIEWS

**SPIRITUAL GIFTS:** by W. E. Vine, M.A. This pamphlet has special reference to the errors of "Tongues" and "Healings," but also traces the historical development of the clerical system as opposed to the plain teaching of the New Testament. The warning with which the pamphlet ends should be laid to heart by all who desire to please God. Leaders in assemblies should see that copies are available for young believers. From "Echoes of Service" Office, Bath, 3d. (by post 4d).

**LIGHT ON THE CHURCH OF GOD,** by C. D. Hawley. A short account of its divine order, with some remarks on the present state of the professing Church. Originally intended for local circulation among Christians in Ewell, Surrey, this booklet is worthy of much more publicity. It deals with the movement out from organised religious systems, shows the New Testament pattern for church conduct, and warns believers against forbidden association. A most timely production. Copies for distribution obtainable from David Dyer, Leatherhead, or from the Author, 82, West Street, Ewell, Surrey. 6d.

**GOD THE REDEEMER,** by Daniel Lamont. A strong, vigorous, and challenging statement of the New Testament doctrine of Redemption, insisting that the modern misconception of the love of God must be corrected by a proper understanding of the facts of the Cross of Christ. God could not become Redeemer apart from the Incarnation, nor can man become a child of God apart from a regenerative act consequent upon faith in the redemptive work of Christ. A provocative declaration of an important doctrine admirably produced for thoughtful readers. Inter-Varsity Fellowship, 39, Bedford Square, London, W. C., 1. (6d. by post 7d.)

# "MY GOD" "OUR GOD" by W. W. Feraday

**T**HE use of pronouns should be carefully noted when reading the Epistles of Paul. For example, in his letters to the Galatians, Ephesians and Colossians "we" and "ye" must not be confounded, if the teaching is to be understood. "Ye," with this Apostle, frequently refers to Gentile believers when without the knowledge of God, and "we" applies to Jewish believers before the grace of Christ reached them. In many passages it is, of course, true that "we" embraces the whole household of faith, whatever their origin. See 1 Thess. 4. 17; Eph. 4. 13-14; Gal. 5. 5. etc.

## "MY"—"OUR."

Paul's well-known words in Phil. 4. 19-20 are before me at this moment. "My God shall supply all your need according to His riches in glory by (rather "in") Christ Jesus. Now to our God and Father be glory for ever and ever. Amen." Observe the transition from "*my* God" to "*our* God and Father." Verse 20 will surely flow from the lips of every saint, however slender the knowledge to which he has attained, and however feeble his faith. All can join heartily in ascribing glory to the One who has saved us by His grace, and taken us into intimate relationship with Himself for ever.

But every saint may not be able to express himself in the confident language of verse 19, not having passed through Paul's experiences, and therefore not having proved God as Paul has proved Him. On the very day of his conversion the Lord Jesus said to Ananias concerning him, "I will shew him how great things he must suffer for My name's sake" (Acts 9. 16). Thirty years of persecution from both Jews and Gentiles followed, and Paul was in captivity in Rome when he wrote to his spiritual children in Philippi. But though the path had been rugged, God had been his unfailling resource. His brethren had frequently disappointed him; God never. He had known what it was to have a full purse, and he had also known what it was to have an empty one. He had also at times been well fed, and at times he had been hungry. He had learned to be content, whatever his circumstances (Phil. 4. 11). His confidence in God was thus firmly established by his experiences.

## A WORD OF ENCOURAGEMENT

Accordingly, the imprisoned Apostle, no longer able to minister orally to his brethren, sent forth in writing the sweet words of encouragement: "My God shall supply all your need according to His riches in glory in Christ Jesus." The terms "riches" and "glory" are found frequently in the Epistles of Paul, for he felt deeply the greatness and the wealth of what God has revealed as His purpose for Christ and His saints. God's supply of our daily need is affected by this. He has called us out of the world to have part with His Son on high. He has even now blessed us with every spiritual blessing in the heavenlies in Christ; He has united us to Him as His body; and when the day comes for His manifestation to the world, we shall be manifested with Him in glory, and share His administration. All God's present dealings are in view of this consummation. An illustration may help here. If one of the great ones of earth were to take up an orphan lad, and show him kindness, its character and measure would be according to his ultimate purpose concerning him. If he thought to make him his page, the training and supply of means would be in suitability to that purpose; but if he thought to make a son of him, heir to all his possessions, the

training and supply would be of a higher character altogether.

HIGH DIGNITY.

No words can over-state the high destiny of believers in Jesus, but does this suggest abundance of wealth at the present time wherewith to maintain our dignity? By no means. Such abundance might possibly degrade rather than elevate. Our hearts might thereby be drawn away from Christ, and become engrossed with the things of earth, for it is undeniable that wealthy Christians are not always the most spiritual. But everything necessary for our testimony, and for our training ("your need") will be graciously supplied by the God who purposed immeasurable blessing and glory for us before time began. At such a moment as this, when thoughtful men of the world feel that everything is crumbling beneath their feet, the comfort of this assurance is immense. Let our hearts therefore turn to praise, "Now unto our God and Father be glory for ever and ever. Amen."

*A Prayer for Today.*

O, for eyes that can gaze through glory's false blaze,  
 To a world that is numb in her grief,  
 That weeps in the pain of sin's merciless chain,  
 With no solace, but dark unbelief!  
 O, for hearts that would pray in the old fashioned way,  
 With the souls of mankind in their breast:  
 Who would beckon His ears with love's ready tears;  
 And never depart still unblessed.  
 O, for feet that will press o'er a world in distress,  
 To bring it the balm of His love;  
 To all hearts that bleed, by word and by deed  
 To point to the Healer above.  
 O, for lips more like Thine, my Master divine,  
 All sanctified, purged from their dross!  
 O, for Spirit filled men, to tell it again,  
 The wonderful tale of the Cross!

W. Montgomery.

LORD'S WORK FUND.

For Needy Saints and War Relief, in fellowship with Elder Brethren in this and other lands.	
Dec. 23—Calderbank Assembly	£4 15 6
" 23—John 5. 24.	5 11 10
" 30—G. W. S., Cleveland.	2 0 0
" 30—Echoes of Service	1 0 0
" Roy St., A. Seattle.	61 13 3
Jan. 5—Hebron Hall, So. Shields	10 0 0
" 11—Anon, Plymouth.	2 0 0
" Birchcliffe A. Toronto	22 7 5
" R. R.	1 0 0
" 20—A Brother & Sister	10 0 0
" 23—Calderbank A.	4 13 0
	£125 1 0
For distribution of Testaments and Gospel Literature amongst Allied Forces.	
Jan. 11—Anon, Plymouth.	£1 0 0
" 12—J. L., Hamilton.	0 10 6
" 18—R. R.	1 2 6
	£2 13 0

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

Dec. 28—Christian Youth, Motherwell.	£3 3 9
" 28—Quartus	1 0 0
" 30—J. B. H., Seattle.	0 7 3
" 30—D. McC., N. Jersey.	1 2 6
Jan. 5—J. S.	50 0 0
" 5—T. M. H.	4 0 0
" 11—Anon, Plymouth.	5 0 0
" 18—R. R.	0 12 6
	£65 6 0

Office Expenses, for Bank Postages, etc.	Charges,
Dec. 30—D. McC., N. Jersey.	14/-
Jan. 18—R. R.	5/-
	19/-

We have examined and found correct the books, receipts, payments etc., of above fund to period ending 9th January 1945.  
 Signed: J. Campbell; Wm. Cochran; Hon. Auditors.

# The . . . BELIEVER'S QUESTION BOX



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

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

**Question. A.** What is meant by 'work out your own salvation'? (Phil. 2. 12.)

**Answer A.** Any interpretation placed upon a passage of scripture must not be in conflict with other scriptures. In Eph. 2. 9 we are plainly told that our eternal salvation is not a matter of 'works' and Romans 3 affirms that 'works' are excluded. It follows, therefore, that this verse cannot be an injunction to work for our eternal salvation. The 'salvation' here alluded to is that from the pitfalls and dangers of the believer's pathway, which in turn affect the assembly. This salvation is brought about by obedience to the truth. When Paul was among the Philippian saints they were obedient to him as an Apostle. Now that he, by imprisonment, is compelled to be absent from them he calls upon them still to be obedient 'much more in my absence.' They were not to be self-confident but with 'fear and trembling' to work out their own salvation from life's snares and the devil's wiles, from such things as disputings and murmurings, strife and vain glory. Failure to do this would involve the Philippian church in disruption from which it might otherwise have been saved.

The boy under the parents' care is saved from a good deal by the vigilance of the parents; but when the homestead is left and life is embarked upon alone the boy has to work out his own salvation. He must look after himself and not expect others to look after him. So the Philippians must watch themselves and not be dependent on Paul's watchful eye over them.

E. W. R.

**Question B.** In a small company is it necessary that a leading brother should break the loaf?

**Answer B.** Seeing that the breaking of the loaf is a thing which all the saints should do (it is the bread which WE break) it follows that it is not a matter of necessity that only a leading brother should give thanks for it, and initially break it for the convenience of the saints. Any brother should be available to do this. Of course, it is plainly unsuitable for a very young brother to take such a prominent part, although what might seem to be undue prominence in one company may not be such in another.

E. W. R.

**Question C.** How should a brother be treated who comes regularly to the Lord's Supper but goes regularly to the Baptists' evening services on Saturdays and Sundays when there are other meetings in his own hall. Would this be supporting Nicolaitinism?

**Answer C.** The matter of Nicolaitinism was dealt with in a recent answer in this magazine. The "deeds" of the Nicolaitines are those deeds which necessarily accompany the clerical system. The "teaching" of the Nicolaitines is that teaching which

the system propogates. Many saints fail to see that by such attendance as that to which the questioner alludes the person concerned supports and encourages the wrong system. They could not be said to hold the doctrine of the Nicolaitines for their attendance at the Lord's Supper in the assembly shows that they are clear that, in the matter of worship, they have right of direct approach to God without the interference of men, and in the matter of the remembrance of the Lord they know they need not the offices of a minister. To that extent they are clear from the doctrine of the Nicolaitines. If the principles which nominally operate in the assemblies are right then those which operate in the denominations are wrong. One who attends such denominational meetings should be instructed; it certainly is not a case for excommunication, for thereby a soul who might be amenable to instruction would be driven into the very company from which one would desire to save him. Lack of light and consequent unintelligent behaviour constitute no ground for excommunication.

E. W. R.

**Question D.** Do believers function as holy priests if, as some assert, they are not gathered together? Or, are all priests functioning independent of their ecclesiastical position?

**Answer D.** The priesthood of believers is a thing independent altogether of ecclesiastical position. It is true that when the saints come together for worship and prayer they function as priests. But a believer functions as a priest, for example, in his own home either when in personal or family worship or in prayer. It is Peter who speaks of the believers' priesthood in his first epistle; he does not, however, speak of the assembly. John, too, in Rev. 1. 6 speaks of the priesthood of believers but he does not say it is dependent on one's assembly position. Priesthood is a personal matter, though plainly, when the saints come together in the assembly there is a congregation of priests who have opportunity to exercise their priestly functions. Priesthood implies going into God, among other things, on behalf of men and out to men on behalf of God. This clearly is open to believers to do at any time irrespective of whether they are gathered together or not. Furthermore, many a godly soul, although not enlightened on church matters, functions faithfully as a priest. Ecclesiastical accuracy and godliness do not always go together: would that they did! Loss of corporate priestly privileges and exercise is entailed through a wrong ecclesiastical position. But surely many an unenlightened soul is to be found who offers up the sacrifices of Hebrews 13. vv. 15 and 16.

E. W. R.

# The Lord's Work and Workers.

## ENGLAND & WALES FORTHCOMING D.V.

**ACTON.**—Berrymead Hall. Y. P. Feb. 3, R. S. Code. Mar. 3, A. J. Atkins.

**BOURNEMOUTH.**—St. Andrew's Hall. Feb. 3 at 7, Feb. 4 at 8, F. A. Tatford; Mar. 3, 4, S. F. Olford.

**BRADFORD.**—Friends' Meeting House, Fountain Street. Y.P. at 6.30. Feb. 3, H. L. Ellison; 10, J. H. Hall; 17, A. Schultes; 24, E. Lewis.

**NEW FERRY.**—Hope Hall at 6.30, Feb. 3, A. J. Allen, L. Bell; 10, A. J. Allen, D. Ross; 17, A. J. Allen, C. Phillingham; 24, United Rally, Liverpool.

**NOTTINGHAM.**—Clumber Hall at 6. Feb. 3, F. Elliott; 17, Capt. A. Perry. Open-Air Mission Annual, Mar. 3 at 3 and 6. F. Elliott, H. Moore. Missionary, Mar. 13 at 3 and 6. S.S. Workers, April 7, at 3 and 6.

**SACRISTON.**—Gospel Hall, Findon Hill at 7. Feb. 3, J. Wallis; 10, G. Natrass; 17, F. McConway; 24, F. Lawther.

**EAST SHEEN.**—Sheen Hall, Feb. 10 at 3 & 5, S.V. Scott-Mitchell, E.F. Walker.

**CARDIFF.**—Y.P. Feb. 3, R. Scammel; 10, G. Gaunt; 17, A.J. Townsend; 24, E. Barker.

**LEICESTER.**—York Street Hall, 6.30. Feb. 10. M. Goodman; 24, F.A. Tatford.

**MANCHESTER.**—Houldsworth Hall. Feb. 10, F. Elliott, F. A. Tatford.

**WALLINGTON.**—Ross Road Hall. Y. P. Feb. 10 at 5.30, H. Lowman.

**SUNDERLAND.**—Gill Bridge Avenue, Feb. 10 at 6 p.m. J. Crichton, W. Mallen

**STRET福德.**—Gospel Hall. Feb. 17 at 3.30 and 6. J. L. Dbetter, A. Pickering.

**TUNBRIDGE WELLS.**—Culverden Hall. Y.P. Feb. 17 at 6.45.

**NEWCASTLE/TYNE.**—Bethany Hall, Park Road, Feb. 17 at 7. F. C. Cozens.

**PURLEY.**—Montpellier Hall. Feb. 18—Mar. 4. W. A. Chilcott.

**LONDON.**—Memorial Hall, Farringdon Street. Feb. 23 at 6, Missionary P.M.

**CAMBRIDGE.**—Panton Hall. Feb. 24 at 4, J. B. Watson.

**CHESHAM.**—Gospel Hall, Station Road. Feb. 24 at 7, J. Guyatt.

**RICHMOND.**—Clarence Hall, Y.P. Feb. 24 at 6. R. S. Code.

**THORNTON HEATH.**—Clifton Hall, Whitehorse Lane. Feb. 25 at 6.30 S. H. Savers.

**BOURNMOUTH.**—W. Norwich Hall, Missionary, Feb. 28 at 3 and 6. Dr. L. Bier, H. A. Bishop.

**BARNSBURY.**—Bethany Hall, 70, Barnsbury Road. Mar. 3 at 2, S.S. Superintendents.

**LEEDS.** City Museum. United Gospel effort at 7.30. Mar. 11, 18, 25. G. H. Grant.

**BURNT OAK.**—Woodcroft Hall. Mar. 17 at 3.30 and 5.45. A. Ginnings, A. Fineland Jack, H. Thorp.

**BLOOMSBURY.**—General Church. Mar. 24 at 5.45, S.S. Teachers. E.W. Humphreys, H. Lacey.

**GLOSSOP Y.P.H.C.** Easter. (A Pickering, 10, Abbey Grove, Stockport.)

**SCOTLAND FORTHCOMING (D.V.)**

**CAMELON.**—Saturdays at 7.30 Feb. 3, J. Douglas; 10, A. Gooding; 17, R. Moodie; 24, W. Naismith.

**ASHGILL.**—Annual, March 3 at 3.

**ANNBANK.**—March 10 at 5 p.m. Reading "Burnt Offering"—A Gooding.

**COATBRIDGE.**—Shiloh Hall, Lugar St., first fortnight February, E. Grant.

**KILMARNOCK.**—Elm Hall Princes St., Feb. 3, at 3.15 R. McKechnie, T. Sinclair, R. Scott.

**GLASGOW.**—Porch Hall. Feb. 4 onwards H. Lacey.

**GLENGARNOCK.**—Hebron Hall, Feb. 10 at 3.30. A. Borland, J. Currie, R. D. Johnston, A. C. McGregor.

**MOTHERWELL.**—Roman Road Hall, Feb. 11 to 23, H. Lacey.

**SHETTLESTON.**—Shiloh Hall, Ardhorn St., Feb. 24, A. Borland, J. Douglas, J. Milne.

**WHITEINCH.**—Summerfield Hall, Smith St., Mar. 3 at 3.30, H. Lacey, J. Moffat, J. R. Rollo, A. Scott. Mr. Lacey continues for series of meetings.

**POLLOKSHAW.**—Greenview Hall, Mar. 3 at 3.30, W.D. Whitelaw, T.A. Kirkby, R. Prentice, G. Murray.

**PAISLEY.**—Shuttle St. Hall, Mar. 24 at 3.30. J. R. Rollo, T. A. Kirkby, J. McAlpine.

**ABERDEEN.**—Assembly Hall, Stevenston St., Mar. 31 at 3 and 7. A. Borland, A.M.S. Gooding, J. Lightbody, F. A. Tatford.

**DUNDEE.**—Hermon Hall, Feb. 3 at 6.30. A.M.S. Gooding; Mar. 3, A.S. Stephen.

**GLASGOW.**—Balmore Hall, Possilpark. Feb. 6, 13, 20, 27, "Solomon's Temple" A. M. Gooding.

**EDINBURGH.**—Gorgie Memorial Hall, April 7 at 3 p.m. A.M.S. Gooding, W. Harrison, R. Scott, J. Yuille.

## IRELAND REPORTS."

**J. GEDDIS** had good meetings at Adam Street Belfast.

**W. BUNTING & J. McCANN** find meetings small at Allen's Corner, but some are interested.

**F. KNOX** in the Orange Hall and open-air at Greyabbey.

**J. KELLS & W. McCracken** were 3 weeks in wooden hall at Woodgrange.

**W. JOHNSTON** now finished at Ballykeel Hall, Mourne.

**T. McKelvey & R. Frew** had some meetings at Tullynure.

**T. Lyttle & E. Fairfield** expect to commence in Park Gate Hill, Belfast.

**R. Peacock & J. Hewett** at Carnicavell with some interest.

**R. Craig** now at Ballynashee.

**J. Glancy** had profitable meetings for believers at Lurgan.

**J. Hutchinson** saw some saved at Banbridge. Now having meetings in So. Wales, with blessing.

**S. W. Lewis** expects to commence in a house near Artigarvum.

**D. Craig** had ministry meetings at Newtownards and Broomhedge.

**T. Campbell & R. Beattie** had meetings at Limavady.

**E. ALLEN & K. DUFF** at Ballyshiel.  
**T. WALLACE & J. STEWART** had 12 weeks at Knockbracken Orange Hall where some professed.  
**F. BINGHAM** at Ballyrobin, expects to commence in Matchett St. Hall, Belfast.  
**R. HAWTHORN** at Burnside near Antrim

**"PRESENT WITH THE LORD."**  
**JAMES SMITH**, Letrin, Castledawson, suddenly on Dec. 23. Saved for 22 years and in Aaghin Assembly. A consistent brother who loved the Lord's people.

**Mrs. W. P. THOMSON**, Dundee, on Dec. 7 aged 82. Saved in Banchory. For 64 years in assembly now meeting in Hillbank Hall, Dundee. A devoted believer much given to hospitality and known to many of the Lord's servants.

**Mrs. HUGH McMILLAN**, Bothwell Haugh, on Dec. 23 aged 82. Called home after a long illness. In assembly from its commencement and highly respected by all.

**JAMES MOWAT**, son of Mr. and Mrs. Gavin Mowat, Central Africa. At Johannesburg on Dec. 16, aged 29. Had been an officer in South African forces. Found much comfort in Psalm 103, often repeating "His benefits." Leaves young wife and child.

**JAMES GIBB**, Holytown, on Dec. 27 aged 67. Saved over 40 years and associated with assemblies in New Stevenston and Holytown. Bore a bright testimony and will be greatly missed.

**Mrs. MATHERS**, Motherwell, on Jan. 5 aged 69. Gathered with believers in Roman Road Hall for a number of years. A quiet, consistent sister.

**Mrs. J. McCARTNEY**, Ballinmullad, Co. Fermanagh, on Jan. 3. For many years in Bellshill Assembly, Scotland. Bore a quiet and consistent testimony.

**Mrs. A. HARKES**, Cockenzie, on Dec. 29 aged 64. A faithful sister for many years in Cockenzie Assembly and well known to visiting and fishermen brethren. Much given to hospitality.

**Mrs. SMYTH**, wife of Wm. Smyth, Pflumbridge, Co. Tyrone. Saved 40 years ago and associated with Assembly at Corrick.

**BERTIE BOVILL**, Crosskeys, on Dec. 1, aged 9. A bright boy who bore a good testimony. Will be missed by all who knew him.

#### ADDRESSES etc.,

**GOUROCK**, Bethany Hall. Correspondence should now be addressed to Mr. S.H. Dodington, 33 Union St., Greenock.

**KEMPSTON**, Nr. Bedford. Service and other visitors will find assembly at Duncomb St. Gospel Hall, off Margetts Road.

**BRECHIN**. Correspondence for assembly in Ebenezer Hall, Souhesk St., Brechin should be addressed to W. G. Moffat, The Tryst Trinity, Brechin Angus.

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#### WORLD FIELD.

**FRANCE.**—Writing on 9th December, Mr. W. E. Taylor at 68 Quai Dr. Bouvat, Eaint Peray, Ardeche, tells of God's marvellous deliverances during the past four years. Twice he has been separated from his wife and interned, to be liberated again. Their lives were miraculously saved in one terrible explosion. They have not yet been able to return to their home from which they were evacuated in 1940. Over the year of war God has enabled them to work in the gospel in four different centres, to publish and distribute thousands of leaflets, and to see numbers of souls led to the Lord. Our brother asks for the continuance of prayer on their behalf.

**EGYPT.**—Mr. J. Moneypenny, 17, Sharia Abbas, Heliopolis, Cairo, had the joy of visiting a work in Alexandria where God had blessed the efforts of some christian soldiers. Quite a time of revival has been granted. He expected to visit about 14 small Arabic Assemblies in Upper Egypt and attend their annual conference at Assiout. With the help of interpreters he is able to minister. In Cairo, there is a wonderful opportunity amongst British, Empire, and Greek forces. Tracts and gospels are gladly received.

**TRINIDAD, B.W.I.**—Mr. Wm. Templeton, Toco Road, Sangre Grande, Trinidad, tells of the complex conditions following the false prosperity brought in by war work. The general moral tone is very low and assembly life is full of difficulties, yet grace is given to continue and not without a measure of blessing with the Lord's presence. Our brother asks for special prayer on behalf of the Hindu population on the Island with their Temple and Idol worship as in India. After a term of seven years our brother and sister both feel "poured out."

**SOUTH AFRICA.**—Mr. E. J. Peake, P.O. Box 1063, Port Elizabeth, tells of visitation work in the poorer quarters of the city. Amidst much overcrowding where sin breeds and thrives, he is enabled to carry the gospel into the homes. Our brother specialises in gathering the children together in different suburbs and through them reaching the adults with good results. A few have professed conversion but little can be said about growth in the midst of such environment. Through the testimony of a dying girl meetings have commenced in her Mohammedan home. Pray for this difficult work amongst a cosmopolitan people.

**REPORTS OF CONFERENCES** and other work held over through lack of space. Correspondents should advise conferences for the first Saturday of the month in good time for inclusion in previous month's issue.

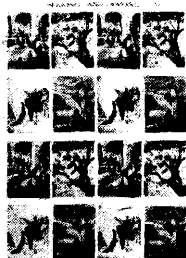


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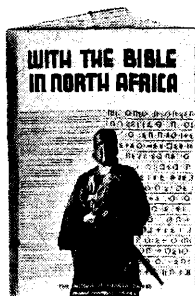
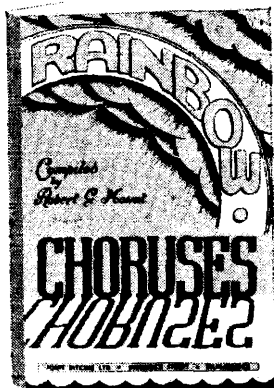
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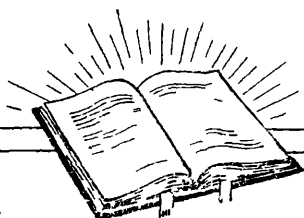
Edited by Andrew Borland, M.A.

# The Believer's Magazine

MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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# THERE IS ONE FAITH

By THE EDITOR

**I**N the sevenfold repetition of "one" in the enumeration of the items to be acknowledged by those who endeavour to keep the unity of the Spirit the emphasis contextually is upon the fact that there are seven common bonds uniting believing Jews and believing Gentiles. In the basic experiences and doctrines there could be no differences—both had the same attachments and beliefs. It is universally recognised that religious antagonisms are extremely difficult to dissipate, and they often tend to persist even where the saving grace of God has already been in operation. Yet, despite previous antagonisms, an understanding of the features common to all genuinely within the Church should go so far as to eliminate pride and to foster considerateness for all who own Christ as Saviour. No believer, taught by the Spirit to appreciate the simplest of "church truths," would knowingly disregard any other believer, despite the fact that ecclesiastical practices might cause a sense of uneasiness in the matter of communal fellowship.

**T**HE centuries intervening since the first have seen numerous divergent views on many matters, but these views have not altered fundamentally the act of common faith in a common Lord. Admitting that there cannot but be agreement regarding the plainest of New Testament teachings, let us hasten to add, however, that ignorance of what the Lord demands of those who believe is a culpable characteristic of many who confessedly own Christ as Lord in some walks of life. There is no blindness like that induced by selfish unwillingness to see the truth, or incurred by refusal to obey what has been learned. True fellowship is only possible where two are wholly agreed on all those beliefs and practices which are of prime importance for the conduct of communal Christian living. In other words, while each individual Christian should and may rejoice in the salvation of every other individual Christian, and acknowledge the fact that from the divine viewpoint "there is one body," there are occasions when fellowship to its proper extent is impossible because disobedience to what is pointedly stated in the Scriptures marks many who are genuinely believers in Jesus Christ. Ecclesiastical encrustations have obscured the simplicity of New Testament church life; and because they were beyond human effort to remove, godly men of over a century ago were forced to leave their accustomed associations, shed the formalities to which they had been devoted, and endeavour to reproduce, as far as was possible in the confused state of modern practice, the example of the earliest Christians.

**T**HAT movement out from State-regulated and man-controlled systems has been admitted to be one of the most potent influences in modern Church History. One of the interesting features thereof is this, that, while it very considerably narrowed the sphere of local church fellowship, it laid peculiar emphasis upon the recognition of the One Body, and upon the fact that "there is one faith." While ecclesiastics of various "colours" dubbed these believers as sectaries of the most stringent kind, the fact remains that they had a juster conception of divine truth than their detractors, and a fairer apprehension of what God demanded than those whose church practices were formulated for them by the councils of men. The seemingly paradoxical situation has consequently arisen, that despite the tenacious grasp of the great truths enunciated in the passage under consideration, there has been a justifiable narrowing of the church fellowship of

those who "came out" and the generations of "followers." It indicated then, and indicates to-day, great precision of thinking to be able to perceive the truth of the One Body, and at the same time to discover and obey the implications of the truths revealed regarding local church order. Only well-informed and deeply-convinced determination to obey the truth at all costs can enable the simple believer to continue in his path of separation from systems which are the product of departure from the original pattern.

THESE considerations are not inaptly associated with the contention that "there is one faith," for many of those ecclesiastics who decried the action of some of their fellow-clergymen and others, in practice and in preaching added to the "one faith" matters extraneous to the New Testament. Perhaps it is as true today that those who walk the narrow path of obedience to the divine will see more clearly than most others the far-reaching applications of the declaration that "there is one faith." They perceive what is taught in the Epistle from which the quotation comes that God has undertaken to remove all antagonisms that previously separated religious sectaries, as He did between Jew and Gentile through Christ "who hath made both one, . . . having abolished in His flesh the enmity, even the law of commandments contained in ordinances."

THERE are, of course, two possible interpretations of the expression, and dogmatism cannot be becoming where men of equal scholarship and devotedness have differed. Some maintain that "faith" means "the faith," the same completed revelation given to all, the same doctrines for the acceptance of both Jew and Gentile. What was taught to the one should be taught to and accepted by the other. Such an interpretation is possible, and there is nothing in the statement to prove a direct negative. And it is true that the same body of doctrine has been given for every member of the Church, no matter what ecclesiastical banner he marches under. The pity is that, in many cases, tradition has ousted "the faith" from its place of authority, and has been accepted as the guide of life. Clerical systems of every kind tend in that direction, and the admitted additions to the "one faith" have become party shibboleths for the exclusion of other believers. It is a human weakness to which we are all prone, and the only remedy for it is constant guidance by the Scriptures in humble dependence upon the Holy Spirit.

ON the other hand, many commentators maintain that the "faith" connotes the manner of entering into association with God in Christ Jesus, that "faith" is an act and an attitude. One writer goes so far as to say that such an interpretation is "required, or at least strongly suggested, by the general use of the *"pistis"* in the writings of St. Paul. Hardly ever, if ever, does he use it distinctly in the sense of creed" (Moule). Without following that suggestive thought, it is possible to look for the meaning in the context of the epistle. What was it that set Jew at variance with Gentile? There was a "middle wall of partition," and that is defined as "the law of commandments." The Gentile was excluded from "the commonwealth of Israel," he was a "stranger from the covenants of promise" but now in Christ he was to become "a joint-partaker of the promise." How was this change effected?—not by the deeds of the law but by "faith."

THAT interpretation accords with similar passages in other epistles. In Romans 3. 27-31, the argument follows lines with which the reader of Ephesians is familiar. It is this. There is one God, and he justifies both Jew and Gentile in the same way—not by works, but by faith. The parallel is too close not to be obvious, and it closes with the declaration, "It is one God who shall justify the circumcision by

faith, and uncircumcision through faith." The passage proves, as one commentator puts it, "that Jewish and Gentile faith is one and the same thing." Passages in the Epistle to the Galatians follow the same line of argument and insist that both Jew and Gentile are accepted by God on the same grounds and in the same way—by faith in the work of His Son, and not by deeds of the Law.

THE similarity between these passages and Ephesians 2, and the arguments based thereon point to the seeming conclusion that the "one faith" is a reference to the fact that there is only one manner by which Jew or Gentile could become a member of the "One Body" and be associated with the "one Lord." The conviction that that conclusion is correct is further strengthened when we quote the pronouncement in the epistle, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works" (2. 8-9). If there is only "one Lord," and only "one Body," there is only one method of association with the former, and of incorporation into the latter, and that is by "faith" which is demanded of all.

THAT was the grand truth discovered at the time of the Reformation, and for which so-called "Protestant Churches" stand since then. But is there not a prevalent tendency to abandon that position, and, by the introduction of religious acts as part of a "divine service," to becloud the clear, unmistakable assertion of the apostle, "there is one faith." Let us beware, lest, through association with anything that savours of "religious performances," we become gradually accustomed to a manner of thinking that endorses the specious addition of even simple ritual that denies the fact that "there is one faith."

## The Elder

1 TIMOTHY 3. 1-7; TITUS 1. 5-9.

HE lives in close fellowship with God. He faithfully and lovingly does the work to which he has been called by the Holy Spirit. Year after year he is irreproachable in character. His well-ordered life is one of sobriety and self-restraint. Hundreds of saints can testify of receiving shelter, food and spiritual blessing under his hospitable roof. He is a lover of good men and delights in their company. He shows partiality to no person nor to any party. He is a champion of the teachings of the Bible, and does not tolerate the least deviation from its standards of doctrine or morals. The precious truth of God has been made clear to many because he has the gift of teaching the Scriptures. His teaching is instructive, comforting, and convincing. He meditates day and night in the Word of God. When defending the truth or refuting error, he is always gentle and courteous. Regarding money, he is the soul of honour; not avaricious, but contented. When in need, he makes his requests known to God, never to man. His children will rise up and call him blessed for he has played his part in making their home a haven of joy and quietness. With quiet dignity he rules his own house, and has represented God to his children from their infancy. They love and serve the Lord Jesus Christ. His sons are as plants grown up in their youth; his daughters are as corner-stones polished after the similitude of a palace. He assumes a place of responsibility in the assembly with a humble and contrite heart, for he is not a novice, but has already learned the corruption of his own flesh, and the need of absolute dependence upon God in all things. The unsaved who know him marvel at the integrity and uprightness of his life. He is fair-minded and pure-hearted.

Donald M. Hunter, U.S.A.

# The SINLESSNESS of OUR LORD

by W. W. FEREDAY

**T**O us it seems a long time since our blessed Lord walked upon earth. Our knowledge of Him is drawn exclusively from the Scriptures, made good in our souls by the Holy Spirit. To the Scriptures then we must turn for the answer to every question that can ever arise concerning Him.

The person of Christ is the citadel of Christianity. If His claim to Deity could be disproved, or if His character could be successfully assailed (i.e. if any flaw could be discovered in Him) Christianity is at an end; our faith is vain; and all hope of salvation vanishes for ever.

## OUR LORD'S UTTERANCES

The attitude that He assumed as He stood amongst men is arresting. His words, often few, expressed so much. Tremendous inferences were involved in them. Thus He affirmed that the man who heralded His coming was the greatest of the human race by reason of the dignity of his office (Matt. 11. 11); He declared that it had been good for His betrayer had he never been born (Matt. 26. 24); He told His messengers that any city refusing those He sent would be guilty of a graver sin than even Sodom and Gomorrhah (Matt. 10. 15); He told the Pharisees that He was greater than Solomon, Jonah, and the Temple (Matt. 12. 6, 41. 42); and He promised His disciples when departing to send a divine Person from heaven to continue His testimony (John 16. 7). More startling than all, He addressed the Father in prayer in the hearing of several others, thus: "Now O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17. 5). What can be said of the moral character of one who would attach such importance to His person and mission if all His claims were false?

## SINLESS AT BIRTH

Every man born since the Fall has entered the world tainted with evil, and in every case that which is inherent in the nature expresses itself wilfully at the earliest possible moment. "The Second Man" was a marked contrast. His mother was doubtless an exceptionally lovely character, but she was no more sinless than any other woman. The figment of "the immaculate conception of the virgin Mary" is a dishonour to our Lord, for it transfers the distinction of a sinless birth to another. Her pedigree (and His) as given in Luke 3 is terrible. Murderers, adulterers, and idolaters are named therein, yet from a stream so foul there emerged the Holy One of God! Truly the miracle of His sinless birth is as great as that of His virgin birth! Before He was born, the angel said to Mary, "The Holy Spirit shall come upon thee, the power of the Highest shall overshadow thee: therefore that Holy Thing which shall be born shall be called the Son of God." (Luke 1. 35). Thus was Mary assured of divine care for herself, and of divine moral preservation for the promised Babe, that He might enter the world holy. In Adam as originally created, human nature was innocent; in us it is fallen; in Jesus it was holy. He was the antitype of the pure meal offering of Lev. 2.



## DISTINGUISHED FROM OTHERS

At the age of thirty our Lord came forth into testimony. As He emerged from the Jordan, the Father expressed His delight in Him (Luke 3. 22). John baptized multitudes, all sinners by their own confession. Did appearances thus suggest that Jesus also was a sinner? How quickly did the Father vindicate His beloved! How carefully did He distinguish Him from the erring sons of Jacob!

On the mount of transfiguration the Father again publicly testified to the dignity and perfection of His beloved Son (Matt. 17. 5). There the circumstances were the opposite of those at Jordan. At Jordan our Lord was (in condescending grace) in the company of the worst of men, and on the holy mount in the company of the best, yet the Father thus carefully distinguished Him. Peter would have put Him upon a level with Moses and Elijah; but however excellent were those men of old, the Christ of God ranks immeasurably above them.

## A UNIQUE CHALLENGE

In John 8 our Lord put forth a challenge surely unique in human history. To a critical and hostile audience He said, "Which of you convinceth Me of sin?" (John 8. 46). This challenge followed quickly the Lord's words to the accusers of the adulterous woman, "He that is without sin among you, let him first cast a stone at her." Not a stone was cast! Not a man in the company dare affirm that he was "without sin." But the One whom they wickedly sought to entangle in His judgment could challenge them all without hesitation!

## UNEXPECTED TESTIMONY

When the end came, God in His wisdom raised up testimony to the sinlessness of His beloved Son from most unexpected quarters. The Roman Governor Pilate, realizing that a case of peculiar delicacy had been brought before him, would gladly have found some justification for passing upon Him the death-sentence, but could find none. His uneasiness was increased by the message of his wife. "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him" (Matt. 27. 19). Wishing to be quit of responsibility in the solemn matter, Pilate remitted Him to the ruler of Galilee who happened to be in Jerusalem at that time. But he was constrained to say to the people, "I have found no fault in this Man . . . no, nor yet Herod" (Luke. 23. 15). The cross being reached, even a convicted malefactor bore witness to Him, "this man hath done nothing amiss." (Luke 23. 41). And the centurion who was in charge that day, testified when all was over, "Certainly this was a righteous Man" (Luke 23. 4). What an array of unlikely witnesses—Pilate, his wife, Herod, a thief, and a centurion!

## A SINLESS REDEEMER.

Redemption could only be wrought by a man. No angel could accept responsibility for human guilt. Angels and men are quite different orders in God's creation. Animal sacrifices were insufficient, for in all the sacrifices of old the sinner was greater than the offering he brought. Who would compare a man with a bullock? A man must undertake the great work, but it must needs be a man without sin, else death would have a claim upon him. Our blessed Lord met the whole requirement. "In Him is no sin," says John (1 John 3. 5). He "did no sin," adds Peter (1 Peter 2. 22) He "knew no sin," says Paul; but God "hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 21).

## VINDICATED IN RESURRECTION

God's vindication of His holy One came in resurrection. Thus we

read, "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1. 4). Our blessed Lord went down to the grave charged with a political offence—sedition (Luke 23. 1-5); and also with a religious offence—"He made Himself the Son of God" (John 19. 7). "Ye have heard His blasphemy," said the corrupt High-Priest (Matt. 26. 65). On the third day came His vindication from God, in response to His prayer, "Thou wilt not leave My soul in Sheol; neither wilt Thou suffer Thy holy One to see corruption. Thou wilt shew Me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psalm 16. 10-11).

The world has never been the same since "the Man Christ Jesus" came into it, and it can never be the same again. In Him God was fully revealed. The precious record is found in the four Gospels. Every divine excellency and grace shone out in our Lord's person—in His words and ways. The standard for man is now at its highest. Light has streamed across the face of the world, and nothing can extinguish it. "The Dayspring from on high has visited us" (Luke 1. 78). Although the Son of God has returned to His glory, the effect of His coming amongst us abides—"Light has come into the world" (but alas!) "men loved darkness rather than light, because their deeds were evil" (John 3. 19). The great question of Matt. 22. 42 still stands, transcending every other, "What think ye of Christ?"

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#### REVIEW.—WITH THE BIBLE IN NORTH AFRICA.

MR. DUGALD CAMPBELL is an intrepid traveller, and few living men know Africa as he does. For years a pioneering missionary in Central Africa, with contacts back to the earliest days of gospel-preaching in the "Beloved Strip," he has spent later years, when most men would have rested from their labours, to carry the New Testament into remotest parts of the Sahara. His latest book recounts the thrilling experiences of recent journeys among the "veiled warriors" of the desert, distributing thousands of portions of the Word of God, amongst peoples scarcely known to Europeans.

Here is the story of a man with a passion, a consuming passion, who (to quote his own words) "would gladly go through the whole thing again if I could have the joy of bringing the word 'Saviour' and flashing it in the darkness that envelops another tribe." In simple direct language, Mr. Campbell carries us with him through the "Land of the Vanished Church," across the almost inaccessible places of the Atlas Mountains, into the trackless Sahara, from oasis to oasis, through sandstorms, and burning heat, courting death from man and nature, until we marvel that one man would dare so much for the spread of the gospel.

The book is a "real thriller." It is profusely illustrated, contains maps of the journeys and an index. Published by John Ritchie, Ltd, its cost is 9/6 net.

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There are many abodes in the Father's house. It is no question of crowns, or cities, or place in the kingdom. *There* will be reward according to walk, though grace will secure its own sovereign rights. But *here* differences vanish before the infinite love that will have us with Himself before His Father. Were it too much, or not so, He would have told us, because He goes to prepare a place for us. Love never could, nor does, wittingly disappoint its object.

W. Kelly.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER 9.

## Verse 11.

*If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?*—that is, things needful for the body. There is stress upon the pronouns "we" (twice) and "your." Putting it in the form of a question suggests in a pointed way that the value of material benefits is very small compared with spiritual blessings, and the latter the Apostles gave themselves to bestow abundantly.

## Verse 12.

*If others partake of this right over you, do not we even more?*—the "others" refers to the Judaizing teachers, and the "right" indicates the privilege of being maintained by the assembly. The Apostle makes clear that his right in this respect was paramount, since he and his fellow-missionaries brought the gospel to Corinth.

*Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ.*—sooner than claiming maintenance they endured all kinds of suffering and privation. Had Paul exercised his right, he might have been suspected of preaching the gospel for the sake of what he obtained by it, with the result of weakening his influence and losing a moral advantage. The word *enkopē*, hindrance, literally denotes a cutting in, and the corresponding verb was used of causing obstruction by breaking up a road or placing an obstacle in the path, and hence metaphorically of hindering in any way, e.g., Gal. 5. 7.

## Verse 13.

*Know ye not they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar?*—for this see Lev. 6. 16, 26 and Numb. 18. 8 to 19, with reference to the portion allotted to the priests, and Deut. 18. 1 to 4 for the portions of the Levites also.

With regard to the peace offerings, a part was consumed on the altar, and a part allotted to the priest. The verb *paredreuō*, rendered "wait upon," literally denotes to sit constantly beside, and is here used of the presentation of themselves by the priests at the altar to offer sacrifice.

## Verse 14.

*Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.*—as Jehovah had given command concerning priests in Israel, so Christ gave instructions concerning His servants. Cp. Rom. 16. 15. For the words of the Lord see Matt. 10. 10 and Luke 10. 7. The Apostle was familiar with the teaching which had been given by Christ. What he states now clinches his whole argument.

## Verse 15.

*But I have used none of these things:*—this repeats, from his individual standpoint, what he said in verse 12. The reference is to the various material advantages derived from living of the gospel.

*and I write not these things that it may be so done in my case: for it were good for me rather to die, than that any man should make my glorying void.*—the word *kauchēma*, glorying, here stands for the ground of glorying, as in 5. 6. The word *kenoō* rendered "make . . . void"

literally means to empty, that is, to make of no effect; cp. 1 Cor. 1. 17, R.V.

#### Verse 16.

*For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel.*—the Apostle had received a commission from the Lord, Acts 9. 15. He had been laid hold of against his previous will. This had been confirmed at Antioch in Syria, Acts 13. 2, and had been repeated later Acts 22. 21. It was therefore an absolute necessity that he should not forego what had been entrusted to him. Consequently, there was no ground for glorying in what was a necessity. Moreover, he was a bondservant of Christ. He could therefore claim nothing from his Master. The woe he pronounces upon himself if he did not preach, is not a matter of grief but of self-denunciation, in view of the account he must give to the Lord. It would be fighting against the compulsion of grace. This anticipates what he is about to say in verse 27.

The word rendered "is laid" signifies rather to press heavily upon; cp. its use in Luke 5. 1.

## How shall I Pray?

WHEN we confess that we "never get answers to our prayers," we are condemning not God, or His promises, or the power of prayer, but *ourselves*. There is no greater test of spirituality than prayer. The man who tries to pray, quickly discovers just where he stands in God's sight.

Unless we are living the Victorious Life we *cannot truly pray* "in the name" of Christ, and our prayer-life must of necessity be feeble, fitful, and oftentimes unfruitful.

Child of God, you have often prayed. You have, no doubt, often bewailed your feebleness and slackness in prayer? But have you really prayed *in His name*?

It is when we have failed and know not "what prayers to offer" or "in what way," that the Holy Spirit is promised as our Helper.

Beloved, we have caught a fresh glimpse of the glory of our Lord Jesus Christ. He is willing and waiting to share with us both His glory and His grace. He is willing to make us channels of blessing. Shall we not worship God in sincerity and truth and cry eagerly and honestly, "Lord *what shall I do?*" (Acts 22. 10, R.V.), and then in the power of His might *do it?*

Paul once shot up that prayer to heaven, "What shall I do?" What answer did he get? Listen! He tells us in his counsel to believers everywhere just what it meant to him and should mean to us: "Beloved, put on . . . a heart of compassion, kindness, humility, long-suffering; . . . above all things *put on love* . . . and let the *peace of Christ rule* in your hearts. . . . Let the *word of Christ dwell* in you richly in all wisdom. . . . And *whatsoever* ye do, in word or deed, *do all in the name* of the Lord Jesus, giving thanks to God the Father through Him" (Col. 3. 12-17).

It is only when *whatsoever we do* is done *in His name* that He will do *whatsoever we ask in His name*.—

Selected.

# NOTES ON *Ephesians*

by P. LESSEY - - - - - Cardiff

**T**HERE is yet a further matter brought before us concerning which we should have spiritual enlightenment, and that is the greatness of divine power which is exercised on the part of God towards His people. Let us examine this expression and then seek for its meaning. We are called upon to know the exceeding greatness of His power towards us who believe. How great a statement is this we fail to see upon our first reading it. The divine power is here described as being exceedingly great, that is, surpassing in its greatness and refers to the whole of His energizing towards us from first to last. This great, surpassing power, in which the divine energy operates to His people, itself is operative according to the working of the power of His might concerning which three things are said.

First, it is the power of His might, it is the divine energy expressing itself in infinite might, in resistless operations; it is His might, an expression of His unlimited power. Is not something of that boundless power suggested in His eternal purpose to have all things in Christ? Will not the divine energy accomplish that? Is He not even now working all things to that end after the counsel of His own will? These are matters touched upon already in this chapter and yet we must go further.

## POWER OF RESURRECTION

Second, this infinite power expressed in unbounded might was effective in raising up Christ from among the dead. It was inwrought into Christ when He raised Him up from among the dead. In Acts ch. 2 v. 24, are found words which may help us at this point; "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." The reference, of course, is clearly to Christ (vv. 22-24), concerning Whom we are told God raised Him from among the dead, loosing or breaking its hold over Him. How did that take place? Clearly it was accomplished by the working of the power of His might which He inwrought into Christ when He raised Him from among the dead. It is, then, seen to be a power over death, a power against which death cannot prevail. By this divine power life triumphed over death, resurrection was brought in and the Lord Himself brought into the workings of endless life out from all the confinement and bondage of death. That is the power which is towards those who believe.

## POWER OF ASCENSION

Thirdly, this power of His might which was inwrought in Christ to raise Him up from among the dead was also the means by which He was brought to and established in His present position of privilege and honour. Christ is set down at the right hand of the Father, the place of full power, where He will remain until the time appointed by the Father for Him to gather unto Himself the Church of which He is the only Head. If this passage be connected with Hebrews ch. 2. v. 9, what a picture is here before us! The Son seated in the place of full power, privilege, and honour, has been brought there in the purpose of God Who will have His Son to be the Centre of all life and of all creation, and Who has purposed to have all things in Him. This, in itself, is a demonstration of divine power, behind which there is the

divine operation, the divine strength, the divine might. This is the power which is towards us who believe and which has enthroned the Son.

Now within the compass of these verses (19-23) there are three facts to notice. We have the resurrection, the exaltation, and the dominion of Christ each of which is treated from the heavenly aspect. It is Christ in His present position of supremacy; it is Christ in exaltation. We have touched upon the resurrection of the Son and are now mentioning the second great fact, namely, that of His exaltation. Let it be remembered the exceeding greatness of His power is still the main heading of this section of our meditation, and as we turn to consider the exaltation of Christ it is to see the working of that same power in the enthronement of the Son. The raised Christ becomes the enthroned Christ, and the enthroned Christ is the exalted Christ.

### EXALTATION OF CHRIST

There are a number of passages dealing with the exaltation of Christ which any child of God would do well to collect and ponder, while the same is true concerning the resurrection of the Lord; but we must content ourselves with a limited number of references leaving the rest to the interest and diligence of the reader. Resurrection is prior to exaltation and crucifixion precedes both. From the cross He passed to the throne in resurrection. In that life which alone is found and experienced on resurrection ground, the Son ascended to the place assigned Him of His Father Who set Him at His own right hand; a position which is further described in the Epistle to the Hebrews. In chapter 1 and verse 3, of that wonderful Epistle we are told the Son "sat down on the right hand of the Majesty on high." In chapter 8, v. 1, that He "is set on the right hand of the throne of the Majesty in the heavens." In chapter 12, v. 2, that He "is set down at the right hand of the throne of God." Each of these three statements as to the present position of the Son in His exaltation is rich in meaning, and will yield much in the way of spiritual illumination and revelation to the diligent seeker after truth.

Again, we turn to further Scriptures in this connection and note what is said. "Wherefore God also hath highly exalted Him . . ." (Phil. 2. v. 9). Here, the exaltation of that blessed One is in view. Here, we observe the working of the power of His might "which He wrought in Christ when He raised Him from among the dead and set Him at His own right hand . . ." We note another Scripture wherein we read: "Who is gone into heaven, and is on the right hand of God . . ." (1 Peter 2. v. 22). Thus Peter bears testimony to the same blessed fact that Christ has been exalted to the right hand of God. Neither is the Old Testament silent concerning this matter of exaltation, for we read: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men . . ." (Psalm 68. v. 18). We should take note of five different expressions used in the New Testament in connection with the Son's ascension to His present place and position of power. It is not our purpose to dwell or enlarge on these, but to note them in passing, viz. Acts 1. 9; Acts 1. 10; Luke 24. 51; Eph. 4. 8, 9; Acts 1. 9; 1 Tim. 3. 16.

Yea, He has passed through the heavens, up through all the principalities and powers, through all ranks of created intelligencies, through all ranks of angels, He has passed through them all and taken His seat above where He remains in the place of authority, power and privilege. There He is, the Father's sole delight, the theme and object of all heaven's praise and worship.

# The Church: Local and Catholic

By Dr. R. C. Edwards, Australia.

**T**HE course of early Christian enterprise throws light on the connection between local congregations and the universal Church. It shows that the detailed teaching about the former was given to the Christians earlier than that about the latter.

Passing over any assemblies formed as a result of the activities of Acts 8. 1-12; 11. 19-21; and Gal. 1. 21, 22, the first local church named outside Jerusalem was that of Antioch in Syria (Acts 11. 26). We are not furnished with details of the teaching given in any of these churches.

Paul's "first missionary journey" (perhaps from March 46 to August 48) resulted in assemblies being formed in Antioch in Pisidia, Iconium, etc. The teaching given on this journey is described mostly in general terms (Acts 14. 22, 23). But a significant exception is that elders were appointed, showing that local assembly order was a definite subject of early apostolic indoctrination.

On the next journey (Acts 15. 40 to 18. 22) "confirming the churches," the brethren "delivered the decrees," and, breaking new ground, established assemblies at Philippi, Thessalonica and Corinth. Dating for this journey may be 50 to 53. During it the Thessalonian Epistles were written, and probably at its conclusion, the Epistle to the Galatians. Their scope is general, though, of course, all has a bearing on local church conduct.

Very shortly (53 to 57) followed the third journey (Acts 18. 23 to 21. 17). During it were written the two letters to the Corinthians and the Epistle to the Romans.

To the Corinthians, especially, is given a wealth of teaching about the local church. This is contained in special passages such as 1 Cor. 1. 2; 3. 9, 16; 11. 22; 12. 27; 14. 33; 2 Cor. 1. 1; 11. 2, 3, as well as in the main body of the Epistles. Add to this the oral teaching of Acts 20. 28 given in the same period. Contrast with the comparative paucity of the recorded teaching up to this point, about the church universal. 1 Thess. 4. 14-17; 1 Cor. 15. 51, 52; Romans 16. 25, 26, etc., must not be overlooked, but, obviously all this is preparatory.

Then, about 5 years later, in or about 62, Paul writes to the Ephesians, Colossians, Philemon and the Philippian. Not until this juncture do we get the rich instruction about the Church catholic which is supplied to the Ephesians and the Colossians and, if the letter to the former was a circular, to others quickly in their turn.

It seems clear from this brief sketch that the divine order was, first, *in the main*, teaching about local assemblies, and, secondly, that about the Church catholic. The larger subject was meant to be understood as the smaller was worked out and appreciated. Nothing in the writings of Peter and John militates against this order. For example, while local churches are in view in Revelation 2 and 3, it is in John's last book, the Gospel, that the Church universal, "perfected into one," receives mention (John 17. 23).

Again, about 66 or 67 A.D., the later prison epistles are written, 1 Timothy, Titus, and 2 Timothy. The first of these has as its declared object that people might learn how it is necessary to behave in a local church, such as at Ephesus where Timothy was. The Epistle to Titus is on similar lines, though not so detailed.

The suggestion may be ventured that an appreciation of these features of early testimony and doctrine is calculated to be of some assistance in maintaining a due balance in matters pertaining to the church local and the Church universal

# OUR HOME BIBLE CLASS

That

He Might Bring us to  
GOD.

by H. E. MARSON

**A**NOTHER Scripture revealing the Divine purpose in the sacrificial death of the LORD Jesus Christ is 1 Pet. 3. 18. Here we learn that His "being put to death" was a *suffering* for sins. It was indeed "the *suffering of death*," Heb. 2. 9. His dying for our sins meant nothing less than infinite suffering for GOD'S Holy One. We must think of all this death-suffering of our Lord in the light of what is revealed in such passages as Rom. 8. 32; 2 Cor. 5. 21; Isa. 53. 8, 10; Zech. 13. 7; and in the light of the language in Ps. 22. 1; 88. 7; Mat. 27. 46. The LORD Himself spoke of His death as *suffering* in Lu. 22. 15, and taught that there was a necessity for these sufferings, Lu. 24. 26, 46; cf. also Acts 17. 3; 26. 23, R.V. Cf. also "must" here with that in John 3. 14; 12. 34; Matt. 26. 54. These sufferings of Christ, were truly "the travail of His soul" of which the prophets of old testified, Isa. 53. 11; 1 Pet. 1. 11. The anticipation of these sufferings caused the Lord that exceeding sorrow of soul, that strong crying and tears, that agony and sweat of blood in Gethsemane, Mat. 26. 37, 38; Heb. 5. 7; Lu. 22. 44. No mortal mind can ever fathom the depth of the sufferings of the Christ of God when He "once *suffered* for sins, the Just, for the unjust, that He might bring us to God."

"The Just."

We must specially notice this title here given to our Lord. He, and He alone was "the Just" R.V. "the Righteous:" for He truly is "Jesus Christ the Righteous" 1 John 2. 1. This title which is so deservedly, and so designedly given to the Lord in Acts 3. 14; 7. 52; 22. 14, (note both the A.V. and R.V. in these passages), is a Divine refutation of what the world de-

clared Christ to be, John 18. 30; Mk. 15. 28; and it implies the Divine justification of Christ as God's Holy One: for, by placing Him in the seat that could only be occupied by God's Holy One, Ps. 16. 11; 110. 1, God, the Justifier declared the righteousness of CHRIST, cf. Isa. 50. 8, with 1 Pet. 2. 23; Ps. 37. 5, 6; John 16. 10; Ps. 22. 31. This verse 1 Pet. 3. 18, teaches us that Christ, the *solitary Just One*, suffered for the "many" Mat. 20. 28; 26. 28. unjust ones in order that He might

bring us to God."

Sin had separated man from God, Isa. 59. 2, it had set man at a distance from God, estranging and alienating him, so that he is "far off" and at enmity with God, for all have gone astray, and each has turned to his own way, Isa. 53. 6; Ps. 58. 3; Rom. 8. 7; Eph. 2. 13; Col. 1. 21. We were therefore in the most desperate need of reconciliation that would make peace with, and bring us to GOD. This could only be effected by Christ's sufferings unto death for us: "When we were enemies, we were reconciled to GOD by the death of His Son," Rom. 5. 10; for "God was in Christ, reconciling the world unto Himself;" and He "hath reconciled us to Himself by Jesus Christ:" 2 Cor. 5. 18, 19: so that "ye who sometimes were far off are made nigh by the blood of Christ" Eph. 2. 13: for it was through the blood of His cross that Christ "made peace" so that it can be stated, and you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death to present you holy and unblameable and un-reproveable in His sight." Col. 1. 20-





# 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.** Was the nobleman of John 4 a Jew or a Gentile.

**Answer A.** The precise meaning says Trench, of the Greek word here translated 'ruler' can never be exactly fixed. There is, therefore, a doubt as to whether the man was a Jew or a Gentile. He may have been a Gentile. John would then have presented in sequence three persons who benefited by the presence of Christ in their midst, namely Nicodemus a Jewish man; the Samaritan woman; and the Ruler's (presumably Gentile) child. But the matter is one that cannot, apparently, be determined with certainty. The Lord's remark concerning 'signs and wonders' seems to mark him as a representative of the spiritually hardened Jews. The matter, however, cannot apparently be finally decided. E.W.R.

**Question B.** Please reconcile 1 Cor. 11. 5 with 1 Cor. 14. 34 and 1 Tim. 2. 11, 12.

**Answer B.** 1 Cor. 14. 34 is a plain commandment of the Lord that women are to "keep silence" in the meetings of the churches, and that "it is not permitted unto them to speak" there. The word used for "keep-silence" is the same which is employed in verse 28 of a speaker in a tongue when no interpreter is present, and in verse 30 (rendered there in A.V., "hold-his-peace") of a prophet when another prophet has a message to deliver. And the word for "speak" is the same which is used of public ministry throughout the chapter, occurring in it twenty-four times altogether. This being so, any attempt to twist either of these words to have a different meaning in verse 34 betrays ignorance or dishonesty.

1 Tim. 2. 11, 12 sets forth a similar prohibition in a more general way, and clearly includes gospel testimony, since that is the subject of the chapter. The word "teach" here in verse 12 links with "teacher" in verse 7, where Paul claims to be a "teacher," not of the saints, but of Gentile sinners. In Acts this same word "teach" occurs sixteen times, and in all but two has reference to gospel preaching.

If these two clear commands are kept in mind when reading 1 Cor. 11. 3-16, there will not be found in that passage anything which runs counter to them. It may be noticed that in no part of it is reference made to a gathered meeting, either of saints or of sinners; and indeed what follows in verse 18, in which the apostle gives a "fact of all" ages ago had no exclusive reference to their stated meetings.

At the same time it cannot be claimed that it is a woman's private praying which is in view, for several reasons, of which three may be mentioned.

1. The praying is coupled with prophesying, which from its very nature could not be an entirely private matter.

2. Verse 16 speaks of a "man" as being contentious against what it enjoined, an unlikely development, if it had to do merely with a woman's individual prayers.

3. The main point of Paul's argument is that the practice to which he refers would challenge man's headship, and this would have no weight in the case of a woman praying alone. It is in fact much the same argument which he makes use of in 1 Cor. 14. 34, 35 and in 1 Tim. 2. 11-14 to enforce the prohibitions against her speaking in a public way.

But between the two extreme cases of "in public" and "in private" which we have mentioned, there is surely ample room left for others in which the apostle's warning and rebuke might be needed.

There seems little reason to doubt that some of the Corinthian women were erring in two ways. They were wrong in taking public part in ministry when the saints came together "in church"; but they were in still grosser error when, in praying or prophesying, they uncovered their heads after the manner of the prophetesses or priestesses who were connected with the various heathen Oracles of those times. And if Paul thought best, or rather was guided by the Spirit of God, to deal first in chapter 11 with their imitation of heathendom, and later in chapter 14 with their intrusion into leadership in the meetings, why should he not do so? Indeed the epistle contains another somewhat similar example of his method of dealing separately with different aspects of an evil thing, in the two chapters which speak of meats offered in sacrifice to an idol. In ch. 8. 4 he agrees with their contention that in itself an idol is "nothing in the world," and the meat that has been in its temple is nothing the worse for that. But, says the apostle, if partaking of it causes our weaker brother to stumble, this is a quite sufficient reason why we should have nothing to do with it. Yet when he reverts to the matter in ch. 10. 19-22, he points out that, back of the idol, here are "devils" or demons who are the real objects of heathen worship, and that having fellowship with these is a more serious affair than these Corinthians who claimed to "have knowledge" (ch. 8. 10) were aware of.

W.R.

# The Lord's Work and Workers.

England and Wales.—Forthcoming (D.V.).

**BARNBURY N.1.**—Bethany Hall, Mar. 3 at 2.30. S.S. Superintendents.

**BRADFORD.**—Friend's Meeting House at 6.30. Mar. 10, H. Steedman; 17, F.A. Tatford; 24, F. Mitchell.

**NEWCASTLE ON TYNE.**—Bethany Hall, Park Road, Mar. 10, 7 p.m. E Harrison.

**CARDIFF.**—Mar. 10, G. H. German; 17, T.G. Moore; 24, F. A. Tatford.

**LIVERPOOL.**—United P.M. at 7. Mar. 3, Sharon Hall; 10, Boaler St. Hall; 17, Larkhill Hall; 24, David St. Chapel.

**S.S. Workers, Park Hall, Tranmere, Mar. 10. Easter Conference Mar. 30—**

April 2. Evangelistic services in Central & Picton Halls, April 3-12, H. Wildish.

**MATLOCK.**—Trinity Methodist Church, 7 p.m. Mar. 10, J. Williamson; 24, H. T. King.

**NOTTINGHAM.**—Missionary, Mar. 17, at 3 and 6. Dr. L. Bier, A. E. Phillips, S.S. Workers, April 7 at 3 and 6.

**SALFORD.**—Cospel Hall at 7. Mar. 10, C.C. Hartis; 17, F. Lawler, F. McConway, S. Thompson; 24, F. Lawler.

**CHARING CROSS.**—Orange St. Church, Mar. 10 at 2.45. Brethren's conference on "Evangelism."

**ENFIELD HIGHWAY.**—Gospel Hall, Mar. 10 at 4 and 6.15. G.B. Fyfe, I. Morogowsky, H. St. John.

**LEICESTER.**—York St. Hall. Y.P. Mar. 10 at 3 and 6. F.F. Bruce, I.B. Watson.

**NORWICH.**—Y.P. at 6.45. Wensum Hall, Mar. 10. H.P. Barber, Gospel Hall, St. Benedict's Gates, Mar. 31, S. Porteus.

**SOUTHAMPTON.**—Uchton Hall, Y.P. Mar. 10. H. K. Bentley.

**TRANMERE.**—Park Hall, Mar. 10. S.S. Workers.

**WALLINGTON.**—Boss Rd. Hall. Y.P. Mar. 10 at 6.30. F. N. Martin.

**LEEDS.**—City Museum, Park Row, Mar. 11—Tune 3. G. H. Grant and others.

**EXETER.**—Mint Methodist Church, Mar. 14 at 3 and 6. G.C.D. Howley, A. McD. Redwood.

**BURNT OAK.**—Woodcroft Hall, Mar. 17 at 3.30 and 5.45. A. Ginnings, A. Fingland Jack, H. Thorp.

**NORTH HARROW.**—Elmfield Hall, Imperial Drive. Y.P. Mar. 17 at 6.30. E. Barker.

**TUNBRIDGE WELLS.**—Arlverden Hall, Y.P. Mar. 17 at 6.45.

**WINDSOR.**—Gospel Hall, Garfield Place, Mar. 17 at 6.30. D.C. Cameron, Mar. 30 at 2.45 and 5.30. E. Harrison, W. J. Redwood.

**LONDON.**—Memoria' Hall, Farringdon, St., Mar. 23 at 6. Missionary P.M.

**THORNTON HEATH.**—Clifton Hall, Mar. 24 at 6.30. P.F.W. Parsons, Mar. 30 at 2.45, Sister's Missionary Conference, Misses D.G. Richards and M. Noschke. 3 and 5.30. H. J. Brearey, A. Brown.

**BLOOMSBURY.**—Central Church, Mar. 24 at 5.45. S.S. Workers. E.W. Humphreys, H. Lacey

**CHESHAM.**—Gospel Hall, Station Rd. Y.P. Mar. 24 at 7. D.R. Meadows.

**GLOSSOP.**—Kingsmoor School. Y.P.H.C.

Mar. 29—April 3. F.F. Bruce, A.C. McGregor, J.R. Rollo, A. Rendle Short. (A Pickering, 10, Abbey Grove, Stockport).

**LITTLEHAMPTON.**—S.S. Workers, Mar. 29—April 3. M.E. Hepburn, H. Hutchinson, F.G. Russell. (C.F. Kennedy, Belgrave House).

**NEWCASTLE.**—Bethany Hall, Mar. 30 at 2 and 6; 31 at 6; Peoples Hall, Rye Hill Apl. 2 at 2 and 6. A. Greenwood, H. S. John, R. Scammell, A.E. Vine.

**MANCHESTER.**—Hope Hall, Brunswick St. Mar. 30—Apl. 2. R.D. Johnston, H. St. John, G. Conde, P. Horne, J.M. Davies, T. Rea.

**BEIGHTON near Sheffield.**—Mar. 30 at 3 and 5.45. A Hall, F. Whitmore.

**READING.**—Bridge Hall, Mar. 30 at 3 and 6. C. Gabriel, O. Speare.

**YEOVIL.**—Vicarage St. Hall, Mar. 31 at 2.45 and 6. L. Gould, G. Titcombe.

**DURSLEY.**—Gospel Hall, Apl. 2 at 3 & 6.

**BRIDLINGTON.**—Gospel Hall, 80 St. John's Walk, April 2 at 3 and 6. G. Bradford, J. Currie.

**COLYTON.**—April 2 at 3 and 6.

**IPSWICH.**—Gainsboro Hall, Bolton Lane, Apl. 2 at 7 a.m. 11.30, 2.15, 5.30.

**WARE.**—Gospel Hall, Collett Rd., April 2 a 3.30 and 5.45. R.W. Beales, J.W. Newton.

**BRISCOMBE.**—Mission Chapel, April 2 at 3 and 6.

**ACTON.**—Berrymead Hall, April 7, H.A. Bishop; May 5, E.F. Walker.

**BARKINGSIDE.**—Victoria Gospel Hall, April 7 at 4 and 6. H.P. Barker, J.M. Shaw, J. L. Anderson.

**NUTLEY.**—Forest Hall, Apl. 7 at 3 and 6. L.W. Adcock, G.C.D. Howley.

**WANDSWORTH.**—Victoria Hall, Melody Rd. April 7 at 6. H.L. Ellison, J.B. Watson.

**WALLING.**—Gospel Hall, Station Approach, April 7 at 3.30 and 5.30. A.E. Brown, C. W. F. McEwen, P. F. W. Parsons.

**ILKESTON.**—Adam St. Hall, April 8—19. J.H. Brown with Tabernacle Model.

**SCOTLAND.—FORTHCOMING (D.V.).**

**WHITEINCH.**—Summerfield Hall, Mar. 4—16. H. Lacey.

**GLASGOW.**—S. George's Tron Church, at 7. Mar. 3, F.A. Tatford; 10, H.L. Ellison; 17, Scripture Council; 24, A. Baker.

**BLANTYRE.**—Bethany Hall, Mar. 10 at 3.30. D. Walker, J. Douglas, W. Harrison, R. Scott.

**PAISLEY.**—Shuttle St. Hall, Mar. 24 at 3.30. T. A. Kirkby, J. McAlpine, J. R. Rolfe.

**OVERTOWN.**—Mar. 24. R. Cumming, J. McCalman, J. Moffat, J. J. Snih.

**ABERDEEN.**—Assembly Hall Stevenston St. Youth Conference, Mar. 31 at 3 & 7. April 1 at 2.30. 6.30 and 8. A. Borland, A. M. S. Gooding, J. Lightbody, F. A. Tatford.

**CAMELON.**—Bethany Hall, S.S. Teachers April 7 at 3.15. J. Caldwell, J. Carton, A. McNeish.

**MOTHERWELL.**—Shields Rd. Hall, Apl. 7 at 3.30. H. Steedman, W. Norris, W. Trew, J. Currie, with H. Steedman

**MOTHERWELL.**—Roman Road. Hall, Women's Missionary Conference, April 7 at 3.30. Miss Barclay, Mrs. P. Horne, Mrs. W. J. Paterson.

**EDINBURGH.**—Gorgie Memorial Hall, April 7 at 3, A. M. S. Gooding, W. Harrison, R. Scott, J. Yuille.

**BALLIESTON.**—Gospel Hall, Mar. 18—April 12, F. Elliot.

**HAMILTON.**—Low Waters Gospel Hall, April 14 at 4. G. Westwater, J. M. Davies, J. Paton.

**GLASGOW.**—Knightswood Gospel Hall, Apl. 14 at 3. J. Currie, R. Prentice, W.A. Thomson, W. Harrison.

**AIRDRIE.**—Miners Welfare Hall, Apl. 21 at 3, Annual Conference.

**TROON.**—Bethany Hall, April 28 at 3.30. A. Borland, E. H. Grant, J. Hyslop.

**AYR.**—Victoria Hall, Annual Bible Readings, May 7-12. W. W. Fereday, H. St. John. (Arrangements and Correspondence, W. D. Morrow, 14, Coltswood Road, Coatbridge).

#### IRELAND REPORTS.

**E. ALLEN & K. DUFF** saw some blessing in Tandraee.

**T. McKELVEY & A. BUICK** are preaching in Clough Co. Antrim.

**R. FREW & J. GRAHAM** are having a few meetings outside Dungannon.

**W. BUNTING & R. HAWTHORN** are in Kingsbridge Hall Belfast, with some interest.

**T. LYTTLE & E. FAIRFIELD** have seen the Lord's hand in Parkgate Hall, Belfast.

**R. CURRAN** commenced at Taguey, but owing to ill health had to give up meetings.

**J. KELLS** is holding forth in Edenderry.

**W. JOHNSTON** had some meetings in Bushmills.

**R. HALL** has gone to Tullyglush for meetings.

**F. BINGHAM** having good meetings at Matchet St., Belfast.

**J. GLANCY** at Donaclooney.

**T. CAMPBELL** had some meetings in Comber.

**R. PEACOCK & J. HEWETT** at Bransford in an orange hall.

**J. FOSTER** was labouring in Lackey, Co. Donegal some interest, a few professed.

**A. McSHANE & R. McCracken** are having good numbers at Ballynaloo.

**R. CRAIG** encouraged at Ballynashee.

**J. STEWART & T. WALLACE** have had some blessing at Dromore, Co. Down.

**D. CRAIG** had meetings at Newtonards and Halfpenny Gate.

**S. GILPIN & R. J. HILL** continue with testaments and gospels amongst the forces and find an interest. Prayer valued.

**J. FINNEGAN** at Killyleagh with interest and blessing.

**E. HILL** preaching in barn near Five-miletown.

#### "PRESENT WITH THE LORD."

**Mrs. RAMSAY**, on Jan. 12, aged 72. Saved 50 years and in fellowship at Larne, N.I.

**Mrs. VOGAN**, Mullerfernaghan. A consistent believer, who saw all her family saved and in fellowship. Will be much missed.

**Mrs. TORRENS**, Moneydig. Called Home somewhat suddenly. She will be much missed in the family and amongst the saints.

**DAVID GRAY**, Loanhead, aged 32. Killed in Burma while on active service. Known to many in N. Ireland where he was stationed for a time. A quiet brother, whose active interest in the Lord's work will cause him to be missed. Leaves a widow and little boy.

**J. W. GARTHWAITE**, Maltby, on Feb. 4. Aged 65. Saved for 40 years and associated with Doncaster, Ro'herham, and Maltby assemblies.

**Mrs. W. MAY**, Fraserburgh, passed Home Feb. 4. Was in assembly fellowship for many years, and lived a quiet, consistent life.

**G. H. VINE**, Wallington, on 3rd Feb. A pastor of the flock and a teacher of the saints, our late brother will be much missed in his sphere of service at Ross Road Hall, Wallington. His life-long interest in children's work was blessed to many. Formerly S.S. superintendent at Gothic Hall, Clapham, and for almost 30 years S.S. superintendent at Ross Road Hall. A life worthy of "remembering" and "imitating."

**RICHARD WARD**, Elgin, on Jan. 14, aged 91. Saved 72 years ago at Garra-mouth.

**Mrs. MAIN**, Hopeman, on Feb. 5, aged 63. Widow of the late Alexander Main. In fellowship at Elgin.

**Mrs. BOYD**, Newtonards, on Jan. 21. Widow of the late John Boyd and in Scrabo assembly from commencement 37 years ago. Much given to hospitality.

**Mrs. M'ALEESE**, Greenhill, on Feb. 2nd, aged 87. In fellowship with saints at Killykerigan for last 20 years and known to many of the Lord's servants. Weekly prayer meeting held in her home for many years.

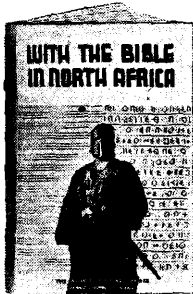
**Miss J. LUFFINGHAM**, late of Thel-netham, Suffolk, on Jan. 22, aged 80. Associated with Hopton assembly for many years. Ever bore a bright and consistent testimony and will be greatly missed.

**ALEX WALLACE**, Caldercruix. Called Home suddenly on Jan. 21st, aged 53. Saved in early life and associated with assemblies in Plains, Coatdyke, and Caldercruix. A humble brother, whose consistent testimony will be missed.

**EBENEZER B. HUNTER**, Glasgow, on Feb. 1st, aged 76. For many years in Marble Hall and Union Hall. Latterly met with believers in Christian Institute. Bore a quiet testimony.

**Mrs. W. NEILLY**, Sr., Stevenston, on Feb. 2nd. Saved 43 years ago in Barrmill and last 25 years in Stevenston. A quiet, consistent Christian, beloved by all.

**JAMES WATSON**, Belfast, on Jan. 25, aged 83. For 58 years associated with the assembly in Mountpottinger, and was well-known to many of the Lord's people throughout the province.



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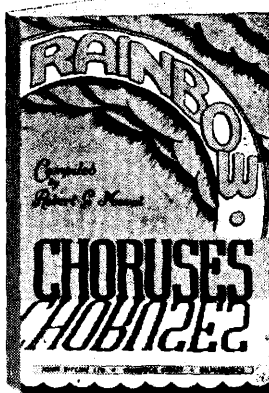
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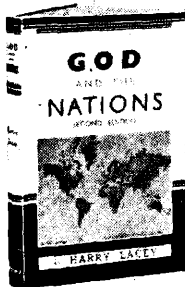
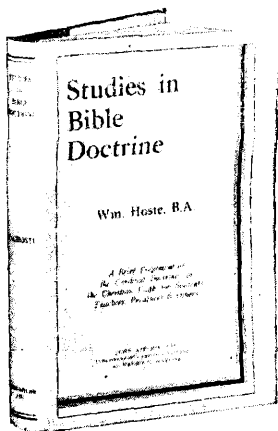
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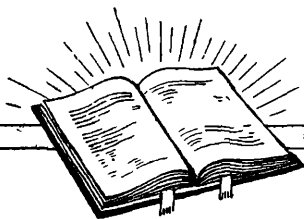


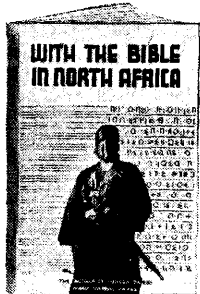
# The Believers' Magazine

MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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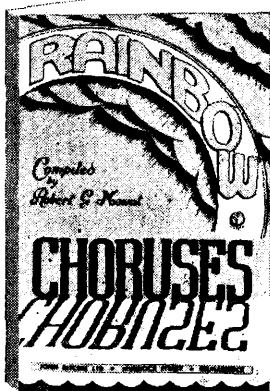
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# THERE IS ONE BAPTISM

By THE EDITOR

WE have already noted that it seems quite evident from the arrangement of the items in the sevenfold declaration of Ephesians 4 that the order of mention must be significant, and that certain truths must be intimately associated with certain other truths. While the seven items are to be accepted as an indestructible whole, it seems necessary to assert that they are to be interpreted in groups, each unit in which bears a special relation to the other members of the group of which it forms a part. "One faith" and "one baptism" are therefore suggestively associated with each other, and with the leading item in the group, "one Lord." Our last article endeavoured to maintain that "one faith" in all probability meant "one means by which a person becomes united to the 'one Lord,' namely by faith and not by works of the law."

AS there is divided opinion as to the meaning of "one faith," so is there about the interpretation of "one baptism." To some there is no problem. They cut the Gordian Knot by stating, definitely and finally, that it means, "the baptism by the Spirit of the believer into the one Body." Such an attitude is a gratuitous assumption that it can have no other meaning. The solution to the problem is not so easy, and the expression calls for closer investigation and an unprejudiced interpretation.

TO declare, as some do, that because the expression occurs in the Epistle to the Ephesians it cannot refer to water baptism (ritual baptism they call it) is a mere begging of the question, and simply puts a closure on any attempt to present the other side. That commentators are divided is apparent from a hurried perusal of the statements of several. Take a few.

"APPARENTLY no one ministry of the Spirit accomplishes so much for the believer as does his baptism, by which we are joined to the Lord, and, being thus in Him, we are made partakers of all that He is, even every spiritual blessing in Christ Jesus. Certainly this all important *real* baptism is not here set aside as unworthy of consideration and as secondary to *ritual* baptism; nor could it be said of any form of *ritual* baptism that it is a unifying agency." (Chafer in *The Ephesian Letter*).

ANOTHER writes: "Every member of the one body is a 'baptised believer.' We have already agreed that typical ordinances are shadows. Do you then say that those who emphasise the shadow have a monopoly of the word 'baptism,' while we who rejoice in the substance (the 'one baptism of Eph. iv. 5) must perforce allow you to say of us that we do not believe in baptism? . . . Ephesians iv. 5. is sufficient for every member of the one body. For him the precious unity can contain but one baptism, and that of the Spirit, as the parallel shows, for it cannot be allowed for one moment the one baptism of the church of the one body is that of water only. (It would be pertinent here to ask why it cannot. Ed.) That would deny to the Church the substance while leaving it the shadow." (C. H. Welch in *Tested Truth*). Others write in a similar strain without giving substantial reason for their dogmatic assertions.

ON the other side Dr. H. Moule in *Ephesian Studies* writes: "Beyond question the Apostle means a unity which is tangible, practical, working. Its mention of our Baptism may remind us of this, if we need it; the oneness of the sacred Rite suggests at once a community of life

which in some measure must express itself externally and publicly . . . The Christian Church should reflect as much as may be outwardly the holy inward principle and power of unity in Christ."

**B**OTH interpretations cannot be correct, and there is nothing in the context to confirm, beyond a doubt, either the one or the other. It is not wisdom to conclude, without substantial corroborative evidence, that "it CANNOT be allowed for one moment that the one baptism of the church of the one body is water-baptism only." Why CANNOT? To adopt such an attitude towards any scripture is to throw the interpretation open to the charge of special pleading, making the scripture in question fit in with a larger theory. Apart from any other consideration, the opposite meaning of "one baptism" is just as likely to be correct, for there is nothing in the context to give unshakeable assurance that either of the two interpretations is the correct one. To base our practice on such a precarious explanation is most unwise.

**L**ET us look at the setting again . . . "One body, one Spirit . . . one Lord, one faith, one baptism." It is likely that "one baptism" is to find its meaning from association with the "one Lord" rather than with the "one Spirit." What is commonly referred to as "the baptism of the Spirit" is more probably to be inferred in the items "one body . . . one Spirit," than in the later expressions, "one Lord . . . one baptism." If our interpretation of the "one faith" is correct, the line of the Apostle's argument seems to be: there is one method by which union with the Lord is possible, and that is by faith, and there is one method by which public expression is given to that act of faith, namely, identification with that Lord in water baptism. Such reasoning does not seem groundless, nor does it introduce any impossibility into the context.

**H**OWEVER, a further question arises. How does the Apostle usually employ the word "baptism"? Readers are aware that the term is applied in two distinct ways—literally and metaphorically, and that New Testament writers are consistent enough to make the meaning clear. What *we* think the word implies is not nearly so important as the discovery of *what the first readers were intended to understand.*

**I**S it too much to set down as a general principle of interpretation that "baptism" in the New Testament invariably applies to water-baptism, unless where it is explicitly stated that it is otherwise? The context usually decides where there is difficulty. It is plain that in such a passage as 1 Cor. 10. 2, the meaning is metaphorical: "Our fathers were baptized unto Moses in the cloud and in the sea," the meaning being that all the Israelites were separated from their Egypt life and emerged on the other side of the Red Sea to be associated with Moses as their leader. Again, the several references in the Gospels and the Acts (Matt. 3. 11; Mk. 1. 8; Luke 3. 16; John 1. 33; Acts 1. 5, 11.16) to being "baptized with the Holy Ghost," cannot have a literal interpretation. These scriptures refer to what happened in Jerusalem on the day of Pentecost, and in the house of Cornelius some time later. It is evident that neither of these experiences is exactly duplicated today, because they were initial experiences visibly manifesting the presence of the Holy Spirit with believing Jews and believing Gentiles. Similar occurrences are recorded in Acts 8 and Acts 19 with respect to the reception of the gospel by Samaritans and by some disciples of John Baptist in Ephesus. No other records are given, nor do the Epistles refer to any. Is it wise, then, to speak about "baptism of the Spirit" as being possible to-day, when there is nothing in the Epistles to confirm such a claim?

(To be continued, if the Lord will).

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter 9.

## Verse 17.

*For if I do this of mine own will, I have a reward:*—that is, if of his own choice he makes a business of preaching, as others did, he gets a reward in the pay he receives.

*but if not of mine own will, I have a stewardship intrusted to me.*—his preaching was not a matter of his own choice; accordingly he is simply a steward, a servant doing his duty to his Master.

*Oikonomia*, "stewardship," primarily denotes the management of a household; it came to mean the management of the property of others; hence a stewardship, as in Luke 16. 2-4. As to the A.V. "dispensation," this is often erroneously used of a period or epoch; a dispensation, however, is a mode of dealing, an administration of affairs. "Stewardship" is the right rendering.

## Verse 18.

*What then is my reward?*—that is, what is really his reward, in contrast to that mentioned in the first part of verse 17.

*That, when I preach the gospel, I may make the gospel without charge,*—his reward consists in the joy of refusing what might be claimed as a right, namely, his maintenance, and of rendering his service free of charge.

*so as not to use to the full my right in the gospel.*—the word rendered "to use to the full" (A.V., "abuse") literally denotes to use over much; see at 7. 31 (marg.) While all that we do to please God and render service to Him is really God's own work in us, and while the service, though spontaneously rendered, is the work of the Holy Spirit in us, yet God is pleased in grace to recognise the willingness and devotion, and He will reward it. The very love of Christ is sufficient to make us eager to do what has the simple motive of devotion to Him. Any exaltation we may have will be void of self-glorifying and will be in the Lord.

## Verse 19.

*For though I was free from all men,*—that is, he was free from any one who could exercise compulsion over him and from entangling dependence (see ver. 1).

*I brought myself under bondage to all, that I might gain the more.*—how he made himself a bondsman to all is explained in the next three verses. By foregoing his rights as an Apostle, and submitting to hard toil and privation, he obtained a greater result in his service in the gospel (see verse 23). The paramount consideration, however, was his relation to Christ, as he mentions in verse 21. So should it be with us in all our service.

*And to the Jews I became a Jew, that I might gain Jews;*—that is illustrated by the occasion when he circumcised Timothy, Acts 16. 3; cp. 21. 26. In thus making himself the servant of Jews he always refrained from entertaining Jewish repugnance to Gentiles (cp. Gal. 2. 14).

## Verse 20.

*to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law;*—the reference is to the whole Mosaic Law. This is not a mere repetition of the first part of the verse; the difference is that the former has reference to nationality, the latter to religion. The phrase "as under the law" simply means that he put himself alongside Jews by submitting to certain restrictions of the Law. For his freedom from it, as if he were under its government, see Rom. 6. 14; 7. 1 to 6; Gal. 5. 18.

## Verse 21

*to them that are without law, as without law, that is, the Gentiles.* The adjective *anomos*, lit., 'lawless,' does not here mean transgressing law, but simply those that were outside law, as in Rom. 2. 14. The rendering 'outlaw' is not satisfactory.

*not being without law to God,*—his freedom from the law of Moses did not involve liberty to please himself. On the contrary, he made it his aim to be in entire subjection to the will of God.

*but under law to Christ, that I might gain them that are without law.*—the phrase "under law" translates the word *ennomos*, lit., in law. It suggests not merely the condition of being under a law, but the intimacy of a relation and union established in the loyalty of a will devoted to Christ.

## The Salvation of ISRAEL

by WILLIAM KELLY

"Thou wentest forth for the salvation of Thy people" (Zeph. 3. 13).

TO a Jew's mind, and very properly, the salvation of Israel is as a rule bound up with the judgment of the Gentiles when the chosen people shall rise to their allotted and good eminence, at length fitted for it after humiliation, and the Gentiles willingly subject (though there may be, especially and growingly at the end but feigned obedience) spite of their long-continued resistance in pride. With the Christian salvation has another sense, and implies our calling out of the world to heaven. The world is meantime let undisturbed: the individual soul is called by faith out of it to the Lord, and so it will be up to His coming for us and our change into conformity with His glory. But when salvation comes to Israel it will be by the putting down of the enemies that strive round about and against them. That is, it is power that comes down to earth, and deals with the world, leaving the Jews for blessing, by the destruction of their enemies under the hand of God. We, on the contrary, are entitled to enjoy the salvation of God in Christ by His cross whilst the evil of mankind remains unjudged; and we, being thus delivered, and knowing it in the power of the Spirit, are therefore called out to be separate to the Lord in grace, yet with full sense of personal victory through His death and resurrection.

Contributed by W. W. F.

Christians have been well born. If they fail to grow it is because they fail to nourish themselves by the Word.

If my work is not good enough to merit God's support, I had better abandon my work.

# The Atoning Death of Christ

THE Atoning Death of our Lord Jesus Christ is the central fact and basis of the Christian Faith. Some one has said that if the Lord's Incarnation is the centre of time, His death is the centre of eternity. There could be no Gospel apart from the Atoning Death and Resurrection of the Son of God (1 Cor. 15. 3, 12-22), and it is no wonder that this great and glorious work has been during this Christian age the ceaseless object of attack by the devil, either by the way of denial, or obscuration of its meaning. The great work of the Lord on the Cross has been the joy and stay of His saints on earth, the theme of praise in heaven above, ever since it was enacted and will be throughout the endless ages of eternity. "Worthy is the Lamb," and "Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever" (Rev. 5. 12, 13), will be the song that will fill all creation in the day when God has made all things new, and will fill it for ever and ever.

## THE WONDROUS CROSS

That venerable patriarch of Barnstable, R. C. Chapman, said that the only death the Lord Jesus *could* die was an *atoning* death, and he might have added also, therefore a *substitutionary one*. Yet different meanings at different periods of the Church's history have been assigned to the wondrous work of the Cross; different theories have held sway over the minds of men. "The view chiefly appreciated and enforced by the "Fathers" was man's moral and spiritual renovation by Christ" (Hammond). "For nearly a thousand years many of the most eminent teachers of the Church were accustomed to represent the death of Christ as a ransom paid to the devil by which we are delivered from captivity to him. Then for nearly five hundred years the most eminent teachers, following Anselm, Archbishop of Canterbury, emphasised the death of Christ as an act of homage to the personal greatness and majesty of God. In the last three centuries the great Protestant churches have represented the death of Christ as having a relation neither to the devil nor to the personal claims of God, but to the moral order of the universe" (Dale). "The Reformers were chiefly interested in the legal aspects of the Atonement and its relation to their central teaching of justification by faith. In modern times there have been many conflicting theories and some which have sought to explain away the necessity for an expiatory or substitutionary view" (Hammond). "The Fathers" attempted to explain why it is that through the death of Christ we escape from the penalties of sin, and their explanations were rejected by the "Schoolmen." The "Schoolmen" (followers of Anselm, etc) attempted to explain it, and their explanations were rejected or modified by the Reformers. They attempted to explain it, and within a century after the Reformation, Grotius and his successors were attempting to explain it again. But the faith of the great body of the Church in the fact that Christ's sufferings came upon Him because of our sin, and that on the ground of His sufferings we are delivered from the penalties of sin has survived the theories that were intended to illustrate it" (Dale). Blessed be the God and Father of our Lord Jesus Christ for this: while the Holy Spirit the Interpreter is with us and the Holy Scriptures are still in the possession of the Church, the Lord's people will be guided into all truth. Having received the unction (the Holy Spirit) from the Holy One (Christ) they

will know all things (1 John 2. 20, 27), and what is correct in all these theories will be recognised and received by them, and what is error will be detected and rejected by them—in the case of the Atonement being a ransom due to the devil with especial abhorrence.

#### ATONING AND SUBSTITUTIONARY

The Lord's death on Calvary's Cross was, then, according to the teaching of Holy Writ and the testimony of the true Church through the dispensation, one of an atoning and substitutionary character, and the question at once arises in the mind, what was the reason for such a death? The answer is to be found in that one small, terrible word—sin. Sin, which originated, as far as man's world is concerned, in the Garden of Eden, as the rising of a spring from the ground which has expanded into a river so great in volume, so mighty in power, as to engulf the whole human race in utter destruction unless Divine grace and power intervene. For sin, like a raging virus, has infected the whole of Adam's race. Through the one man's disobedience, many were made (or constituted) sinners (Rom. 5. 19). And the result of sin is physical death—the wages of sin is death (Rom. 6. 23). By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all sinned (Rom. 5. 12 (R.V.))—not have sinned—but sinned, one definite act. The whole of Adam's posterity, yet in his loins (cf. Heb. 7. 10), sinned and fell in him, and consequently every man is born in sin (i.e. as a *state* before God) and subject to death and separation from God for ever. As to how, by God's grace and power and the work of Christ on Calvary's Cross, men are brought out from this state of sin and death we trust a later part of this article will make clear.

#### SIN AND SINS

For the present we must leave it to pursue another but related line of thought. *Sin*, then, indwelling as an evil principle every human being and having taken possession of our members to use them to its own evil ends and antagonistically to God always, manifests its presence by sins, in thought, word, or deed. And these sins, as the Psalmist writes (40. 12) in response to Job's anxious question (13. 23), are more in number than the hairs of our head. A moment's reflection will confirm this statement of fact. Supposing, for the sake of simplifying the illustration, that responsibility for sins is not reckoned until the age of ten, and that the individual lives to seventy years, man's allotted span, hence sins are committed, and therefore imputed, for 60 years. Again we will assume that the individual commits but one sin a day, whether in thought, word, or deed—an abnormally small reckoning indeed—a little simple multiplication shows that 21,900 sins have been committed whether they be sins of ignorance or presumption, of commission or of omission, and *all* have to be accounted for to God and will bring the sinner into judgment (Heb. 9. 27: Ecc. 12. 14: Acts 17. 30, 31 etc). Let us be quite clear that sin is the *root*, and sins are the *fruit*, and that man is not a sinner because he sins, but that he sins because he is a sinner born and bred. Let us also be quite clear that while the wages of *sin* is *death* (physical) and once that penalty is exacted he that is dead is freed (justified, margin) from *sin* (Rom. 6. 7), yet the wages of *sins* is *wrath*. The *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men (Rom. 1. 18) and when men appear at the last day before the Lord Jesus (John 5. 22, 27) on the Great White Throne (Rev. 20. 11-15) they are twice over (vv. 12, 13) said to be judged "according to their works," i.e. their *deeds of sin*. No man will ever be consigned to a lost eternity because of Adam's fall involving him in ruin and endowing him with a sinful nature—we hope to show why later—but for *his own personal acts of sin*.

Again, by the Fall, Adam and his posterity forfeited the dominion over the earth, and all on it that had been given to him by God (Gen. 1. 26-28), and brought a curse upon the ground and death upon its creatures (Gen. 3. 16-18). That the whole creation groans and travails together in pain until now (Rom. 8. 19-22) is only too self-evident for storms of all characters, earthquakes, floods, volcanic eruptions, etc., insect plagues, droughts, famines, pestilences and many other calamities all testify that we live in a ruined world. That sin was in the universe before Adam's world and time both theology and geology alike testify and its ultimate origination is to be found in the rebellion of Satan and disloyal angels against God (Ezek. 28 etc.) for the devil sinneth from the beginning (1 John 3. 8: Job 25. 5). But enough has been written of that which would tear Almighty God Himself from His eternal throne if it could: it is time to consider how it has been counteracted and overthrown.

### ATONEMENT AND RECONCILIATION

This has been done, and done once and for ever by the atoning death of the Lord Jesus Christ, the Eternal Son of the Eternal God, Who became man, God and man in One Person, on Calvary's Cross. This sin-atoning death is commonly called the Atonement which word is not a strict translation of the Hebrew word which means "covering." It is essentially an O.T. word and "atonement" is only once found in the N.T. (Rom. 5. 11) and the Revisers render it "reconciliation." But reconciliation is one of the results of atonement and the present writer is inclined to judge that the A.V. translators intended their word to be read as "at-one-ment" and not as "atone-ment" as we do: the R.V. word "reconciliation" being the equivalent of "at-one-ment." For "at-one-ment" between God and men is one of the blessed results of our Lord's death on the Cross. Justification is by His blood (Rom. 5. 9), reconciliation is by His death (Rom. 5. 10). God is infinitely holy and righteous, He is of purer eyes than to behold evil and cannot look on iniquity (Hab. 3. 13), sin is the abominable thing that He hates (Jer. 44. 4), and every sin involves a just recompense of reward (Heb. 2. 2). God in His infinite love, mercy, wisdom and power devised means whereby His banished should not be expelled from Him (2 Sam. 14. 14) in such a way that His holiness and righteousness are fully maintained, yea enhanced, His Name for ever glorified, His grace and love and mercy can flow out freely to every living sinner of mankind and all the cavils of the godless and rebellious for ever silenced: for God Himself in the Person of the Eternal Son, the Christ of God, has taken upon Himself the judgment due to sin. He is just and yet at the same time the justifier of the ungodly (Rom. 3. 26; 4. 5). "It is the blood that maketh an atonement because of the life" declares the O.T. (Lev. 17. 11) and "without the shedding of blood is no remission" declares the N.T. likewise (Heb. 9. 22).

(To be continued, if the Lord will).

\* \* \* \*

### WEIGH THESE WORDS.

"Let us not confound knowledge with light; knowledge brings information into my brain; light brings God into my heart, for God is light."

"Christ's workmen must not live in a bustle, driving through the business of the day. I am obliged to withdraw myself regularly, and say to my heart, what are you doing? where are you?"

"From work into the wilderness is a good transition . . . Know when your work is ended, or you will do something besides your work, and miss that which will fit you for the next work that is to come."

Contributed by W. W. Fereday.

# NOTES ON *Ephesians*

by P. LESSEY - - - - - Cardiff

**A** FURTHER matter engages our attention as we draw to the close of this great chapter, and that is the dominion of the exalted Son. Has He been raised from among the dead? Has He been set at God's right hand and thereby exalted? Then He has also been given dominion, for the place He now occupies is one far above all. How transcendent a revelation, how great an unfolding is this! Is it any wonder the Apostle prayed for spiritual enlightenment, towards a full acknowledgement of the Son in order that there might be spiritual apprehension of Him in His present position of exaltation and dominion? In verses 21-23 of our passage, we should note the words "all," "every," "all," for such are inclusive terms. He is not only above, but far above all principality and power and might, and dominion. He is above every name that ever has been or can be named. All things have been put under His feet, and He has received the position of supreme Headship over all things, and this in connection with His Church, and lastly, He Himself fills all things.

## THE DOMINION OF THE SON

From what is said in these verses now before us, we observe that the dominion of the Son operates in three directions which we will consider in bringing the "Notes" to a conclusion. First, the dominion of Christ, the Son, is seen to operate over all created intelligencies, for such must be understood by the terms, principality, power, might, and dominion. It will be remembered the Apostle makes a further reference to these in the sixth chapter of this same letter in bringing to our notice the character of the believer's spiritual foes and the corresponding suitable armour to meet these foes. He informs us that we wrestle against principalities and powers, etc., which are evidently created spiritual intelligencies. How fitting and encouraging that before the character of the believer's foes are brought to his notice, he is permitted first to know that Christ, in Whom He has been chosen and in Whom his present position is, has been given supreme dominion over these spiritual forces! As we have previously noticed, the Lord is not said to be merely above them, but far above them and that is one realm in which His blessed dominion is exercised.

## COMPLETE SUBMISSION

It must never be lost sight of, however, that dominion means submission on the part of the thing or person over whom it is exercised. Can this be claimed for God's well-beloved Son? Will there be complete submission of all things to Him? Before replying to that question let us be careful to note that not only has He complete dominion over all things, including all created intelligencies, but He is also over every name that ever has been or will be named. No name is higher than His name, and since name implies character and nature, then truly none are like unto Him, for He is higher than the kings of the earth (Psa. 89, v. 27). We return to our question: "Will there be complete submission to the Son?" "Wherefore God also hath highly exalted Him, and given Him the name which is above every name." For what purpose? What great end has God in view for His well-beloved Son that He should thus exalt Him and adorn Him with a name all other names above? The answer is, that the Son may have



full, complete dominion, with none higher than He and all in subjection to Him. "That in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth." (Phil. 2, vs. 9, 10).

How vast a sphere this covers! Not only is He far above all created intelligencies, and not only is He over every name but He is to receive the homage and submission of things in three known realms, namely, in the heavens above, upon the earth beneath, and in that lower region, namely, "of things under the earth." No realm, no sphere, will be passed over, all, yes, let it be most emphatically said, ALL must own allegiance to Him, the Son of God, the Head of the Church, the Redeemer of His people and the Creator of all.

## AN APPEAL TO CHRISTIANS

Gathering in Assemblies based on New Testament teaching.

Editor's Note: This letter has been issued by brethren R. W. Beales and E. G. Woodford in E. Anglia, but its message demands a wider publicity.

DEAR BRETHREN IN CHRIST,

With the cessation of hostilities in Europe likely in the near future, and the coming post-war planning in the world, does it not behove us to look around, as far as possible, and also within, to discover whether we are ready for the new conditions likely to prevail, and to be prepared, if our Lord tarry, to meet our obligations and opportunities?

The post-war world is likely to be flooded with subversive and Satanic propaganda, and the tempo accelerated towards the abandonment of the authority of the Word of God, the beginning of the final phase of the apostasy, and the climax of wickedness and infidelity. Spiritism will, doubtless, flourish more than ever, and thousands who have lost loved ones will be enmeshed in its terrible and diabolical net of destruction. Modernism is to be taught more openly in the schools than previously (if possible) and the teachers are to be trained in the best methods of inculcating this in the young mind, which is to be poisoned on the very threshold of life.

New "freedoms" will be sought for and worked out, but such will all be on the materialistic side. A new League of Nations is to emerge, and man again is to trust in man and make fleshly wisdom his arm, and rule God and His Christ out, thus making certain the final apostasy.

The western cults, such as Christadelphianism, Russellism, Seventh Day Adventism, British-Israelism, Mormonism, etc. will be on the forward march, and their paid emissaries, who cannot evangelise but only proselytise, will infiltrate into the whole of corrupt Christendom.

While Evangelical missionaries are hoping for open doors in other countries to open still wider for the inflow of the Gospel, doubtless the evil birds of Eastern religions, disturbed in their home-nests will flock Westward to these and other shores, and lodge in the branches of Christendom's great tree.

Roman Catholicism, firmly based upon doctrines and practices which are Pagan in origin (a similar basis to that of Buddhism and Mohammedanism) will stretch its tentacles further afield and entwine itself more securely in these countries, to engulf thousands more, ready for the great day of Rev. 17 and 18. Before the Day dawns, common ground will be sought and found by these religions of East and West with a corrupt and depraved "Christianity," which itself is preparing, all unwittingly, for the great amalgamation and final cataclysm envisaged in the Scriptures of Truth.

"Christianity," as it calls itself, is making a great effort to revivify and regenerate itself, and has already, up to a point, realised what the man of the world has charged it with, viz: having no present-

day message, being out of touch with real life and everyday need, and being spiritually dead. This revivifying will not be the blessed inflow of the life of Christ, nor the glad and emancipating message of the Gospel of Grace, but rather that of materialism, as recently and clearly expressed by the "leaders of the churches," supported by the religious vapourings of politicians and radio.

Another insidious danger is going to confront us in the future, regarding the young—our sons and daughters. A great effort will, undoubtedly, be put forth on the part of the State (or State and "Church" combined) to intrude itself into the home-life of the people and lay claim to much of the time and activity of our children, offering us, doubtless, many attractive inducements and baits in the way of increased Gospel advantages among the young generally, but demanding as a price to be paid the offering of these young lives to the modern Moloch, regimenting and nationalising them, and making them politically—and state-minded, in view of the next (and, probably, *last*) War. It is feared that many Christians will hardly recognise that such a danger exists, nor possess the insight and strength to resist such approaches nor dare to be "different" and stand alone, as Daniel and his companions.

In view of all this coming development (and it is hoped that the picture is not overdrawn) and the Return of the Lord Jesus, requiring of us an account of our stewardship, and also the fact that the period between (if any) may be the last test of our faithfulness, may we ask, "Brethren, what do we?" Is there not sufficient all around us, and also within the Assemblies, to bring us to, and keep us upon our knees, in humble earnest, continual and believing prayer, that God, in His infinite mercy, would look upon us, revive us, visit us afresh, and give us a real heart-searching, with a view to a full return to His ways? Should there not be more prayer in the home and in the Assembly, and also a coming together with one accord to seek His Face, and to consult Him as to His will for us, that we may, in His strength, be equipped to meet the demands confronting us, as we see the Day approaching? Examples abound in the Acts of the Apostles of the results following such united intercession, and revival has always come in the past as a gracious *act of God* in response to humble confession and importunate prayer: e.g. among the Moravians, through C. G. Finney, in Ulster in 1859, and in Wales in 1905.

During this war-period, there is no doubt that God has graciously saved multitudes of men and women in the various Services. May we ask ourselves, "What are these new converts going to find when they return? Will they find in us and in the Assemblies what they have read in the Scriptures and learned to expect of Christians? Will they find fervent love, a burning passion for the salvation of the souls around us, or complacency, spiritual poverty, and a feeble witness? What is our impact on the community in which we are set? Have we any plans for aggressive evangelism?"

It is believed that many dear brethren are anxiously concerned along these lines, and are deeply exercised about the present conditions prevailing in the Assemblies generally. Various conferences have been held in other parts of the country, but it is feared that many are chiefly concerned with what may be described as externals, and are seeking to inaugurate methods and systems which may be called "moving with the times," and which, most probably, do not even begin to touch the most important question of all, which surely is: Are we in our ways, individually and collectively, really pleasing to the Lord and living entirely for Him alone? Are we living in the Spirit, or are we grieving the Spirit? Is all well with us at heart, and are we actually "vessels sanctified and meet for the Master's use"? Should we not be concerned rather with the *inward life and power* of New Testament Christianity than merely with external forms?

# WHAT LIES AHEAD?

By Dr. A. E. Hunt, U.S.A.

**A** GREAT deal of confusion seems to exist in the minds of the people of God regarding these last days and what lies ahead before the coming of the Lord Jesus Christ for His Church. Although this is a parenthetical period, yet it is also prophetic in relation to the normal and spiritual conditions existing at His coming as shown by the second epistles of some of the Apostles and the Laodicean Epistle.

First let us classify the delusive prophetic picture which man today generally sees and which has for its basis a wrong conception of the Word of God. It seems to be in the minds of many earnest and sincere Christian Bible students that we are headed for trouble with Russia and that very soon. Others look upon Japan as the nation of the sunrising as predicted in Revelation 16: 12.

## THE CHURCH PARENTHESIS.

As a student of the Word of God I believe that both are wrong and have no foundation in Scripture. Since a statement without proof may be incorrect I will give both proof and facts. I might state that the present Church age is a parenthetical period and its aspect and perspective is not prophetic in relation to the nations and happenings nationally. This any careful student of God's Word will have to acknowledge. The only prophecy relative to this Church age has to do with the condition of the Church spiritually and morally as revealed to us historically through Christ's seven messages to the seven churches of Asia. This fact also will have to be admitted by sincere Bible students.

The Church is still here; Christ has not yet come for His bride, hence all prophecy relative to Russia and the ten-kingdom confederacy and the kings of the East or Sunrising are null and void as far as this present day or age are concerned.

## RUSSIA.

Can any one who sincerely interprets God's Word assert otherwise? A Christian who studies the Word of God through the illumination and interpretation of the Holy Spirit is not looking for trouble in Russia or a revived Roman Empire in this day, for such has *no basis* in Scripture. Rather he is looking for the return of his Lord who is coming soon in the clouds from heaven. In other words, the prophetic clock is stopped and will not run again till the Church is consummated and the Lord comes for it when complete.

This is illustrated in the plans of General Eisenhower and his staff. They did not invade till events transpired to make their preparations fully ripe. The vast army was detained in England and elsewhere till the hour struck.

## JAPAN.

*Another mistake* made by Bible students is to give Japan a place in the prophetic plan through failure to comprehend that the kings of the East or sunrising refer not to Japan, but to *Persia*. Any student of ancient history should know that the term sunrising applies to the Persian nation and adjacent territory, even to the Persian world Empire. Also, that all Bible prophecy has to do with the ancient world, especially in the region of the Mediterranean Sea—man's original home and the cradle of the human race. Neither America nor Japan are mentioned in Scripture, notwithstanding multitudinous statements to the contrary. America no doubt will play an immense part in the important future of the world though her link with the English-speaking race, yet nevertheless no nation in the Atlantic and Pacific

hemisphere is even alluded to in the Word of God.

Students of prophecy will not go wrong when they confine themselves to the prophetic map as revealed in the Word of God. Scripture does clearly, vividly, and also specifically record that Russia in some future day will be a mighty nation separated from her present allied link. It is also revealed that Germany will be a subordinate power and may be a vassal of Russia, but that in the distant future, may be a century hence.

### MEN'S PLANS

No doubt, America, Great Britain, and Russia have evolved plans whereby peace will continue for a long time to come after the cessation of present world-wide hostilities. Then, some future day after the Church has been caught up by Christ, a rupture will take place between these Allies, and Russia will stand alone. The scriptures give *absolutely no credence* to the view that it will take place now or at any time prior to the coming of the Lord for His Church.

The indictment by Christ of the Laodicean Assembly, an historical yet prophetic picture of the last days prior to the Lord's return, reveals that prosperity, activity, self-occupation, and a Christ without, will be the existing moral and spiritual conditions in Christendom when Christ returns. Everything points to increased knowledge, streamlined instruction, prosperity, peace, vast scientific strides, and earth so gilded with glitter on a par with the Antedelvians that men will turn a deaf ear to the heavenly message and will set their affections earthward. Coupled with this, will be a degeneration in things moral and spiritual. Even polygamy may take the place of monogamy. Saints will be so few and far between that they will be as the Enochs and Noahs walking and working alone or almost alone.

I am no pessimist, but I can see the leaven already at work producing these things. There is more activity in Christendom today than ever before, but *less* reality. One of the factors towards the production of Laodicea is the radical overdoing in radio resulting in lazy Christians.

### OUR RESPONSIBILITY.

Think twice before you give your money to some world-wide chain religious broadcast. The *leader* or *funder* may be an exalted member of a lodge or secret society. Rather invest your money in gospel tracts and take them personally door to door. Keep your money among the evangelists and missionary ranks of those who labour in the Word and doctrine and who have gone forth solely and wholly in the Name of the Lord Jesus. Neglect them and you help to produce such conditions as previously described—Christ without. See to it that your monetary investment is to the glory of God in a work that owns no name save the Name of Jesus, thus earning His well done, and your reward—not wood, hay and stubble, but gold, silver and precious stones.

May God help us one and all, for the coming of the Lord draweth nigh.

The heart, the seat of the affections and the source of our acts; the hands, the instruments whereby the desires of the heart are fulfilled—both of these God would have lifted up to Him. The yielded heart is essential for service and worship, but it cannot stand alone; it must have consecrated hands at its disposal. For, after all, one may talk much of his yielded heart and be only indulging in religious sentimentality; it is the lifted up hands that prove the surrender of the heart.

F. E. Gaeblien.

*I could not do without Thee*

I could not do without Thee,  
O Saviour of the lost,  
Whose precious blood redeemed me  
At such tremendous cost;  
Thy righteousness, Thy pardon,  
Thy precious blood, must be  
My only hope and comfort,  
My glory and my plea.

I could no do without Thee,  
I cannot stand alone,  
I have no strength or goodness,  
No wisdom of my own;  
But Thou, beloved Saviour,  
Art All in all to me,  
And weakness will be power,  
If leaning heard on Thee.

I could not do without Thee;  
No other friend can read  
The Spirit's strange deep longings,  
Interpreting its need;  
No human heart could enter  
Each dim recess of mine,  
And soothe, and hush, and calm it,  
O blessed Lord, but Thine.

—Frances Ridley Havergal.

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# The . . . BELIEVER'S QUESTION BOX



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

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

**Question. A.** What is really entailed in the demand for 'ecclesiastical separation? Have elders any jurisdiction over preachers who frequent the 'denominations'?

**Answer A.** This is a wide question. I suppose that the phrase 'ecclesiastical separation' means separation from humanly organized Christendom and association with believers who seek to comply with the ecclesiastical principles of the New Testament, restricting themselves to what is written and rejecting all the additional innovations of men.

In the matter of 'frequenting the denominations' each one must settle his conduct in this matter before the Lord. In an endeavour to secure on the part of believers a consistency of action care must ever be exercised to avoid usurping the authority which belongs only to the Lord. Overseers must seek to show believers the path they should tread. They must not force them to tread such paths. In the writer's view there can be no doubt that frequenting the denominations whether for ministry or for reception of ministry tends to support a system which is unscriptural. Some believers feel otherwise. We, therefore, should bear with one another and allow the injunctions of Romans 14 to operate with us. There can be no question of 'jurisdiction,' for the overseers are called upon not to 'lord' the heritage but to tend it. E.W.R.

**Question B.** When is a person out of fellowship?

**Answer B** 'Fellowship' is the common participation by two or more persons in any one thing. When, therefore, saints come together to break bread and each one partakes of the bread and of the cup the participants have fellowship one with another in that. Church fellowship, however, does not confine itself merely to this one ordinance. The fellowship of the saints should be extended to all the assembly privileges, responsibilities and activities. If, therefore, anyone is disciplinarily debarred from sharing in such things that one is 'out of fellowship.' Further, if anyone voluntarily excludes himself from any of these things he puts himself out of fellowship in respect of such excluded things. Those who only attend the meeting for the breaking of bread are only partially in fellowship. As to the Lord's Supper they are in fellowship; as to other matters they are out of fellowship, unless, of

course, there are reasons which make the absence unavoidable. Then there may be fellowship in heart and gifts though it cannot be manifested in practice. E.W.R.

**Question C.** Can we refuse a letter of commendation to a brother or sister for bad attendance at meetings?

**Answer C.** 'Bad attendance' at meetings may result from many causes. Each case must be judged on its merits and no hard and fast rule can be laid down. Prolonged absence from the assembly meetings, of course, makes it, to say the least, difficult, if not impossible, to grant a letter of commendation. Some explanation should be forthcoming for the absence. On the other hand, it is a serious thing to send away a believer to another district without committing them to the care of God's people in that place. A letter, worded in wisdom and love, should meet the case. E.W.R.

**Question D.** Is it permissible to say that the Church of the Mystery has no warrant to observe the Lord's Supper?

**Answer D.** It is difficult to see how such a contention as that contemplated in the question can seriously be maintained. In 1 Cor. 2, 7 Paul speaks of the 'mystery' and it is to this Corinthian church that he gives directions concerning the observance of the Lord's Supper. The doctrine that denies the applicability of the Lord's Supper to the saints to-day springs from an erroneous assumption that the church did not commence till after the history recorded in the book of the Acts. The fact is that the church began its existence at Pentecost; it is that church of which Paul speaks in the Ephesian letter. It is that body into which believers are baptised of which 1 Cor. 12, 13 speaks. There are not two churches since Pentecost.

It is a false conclusion that because the ordinance of the Lord's Supper is not mentioned in the Prison Epistles it is therefore not binding on believers to-day. The Spirit of God having given directions concerning it through Paul to the Corinthians did not need to repeat such directions in another letter for our guidance. It is dangerous to argue from the omissions of Scripture. Undoubtedly Paul taught in all churches all that he wrote to the various churches, but the Spirit of God in His wisdom has caused letters dealing with specific lines of truth, without duplication to be written and preserved for our guidance. E.W.R.

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## AN APPEAL For BOOKS For MALTA.

The Publishers are compiling a list of expository works for the restocking of the Malta Services Library. The brethren have made no appeal for assistance, proposing to purchase these new publications. Nevertheless we feel that many of the Lord's people may have valuable

books which they no longer use, and we suggest that saints could help in the edification of fellow christians by sending any book or books they can to help in this work. Parcels should be addressed, C.W./Editor, John Ritchie Ltd, Kilmarnock, Scotland.

# The Lord's Work and Workers.

## ENGLAND AND WALES FORTHCOMING—(D.V.)

**ACTON:** Berrymead Hall. April 7. H. A. Bishop; May 5, E. F. Walker.

**BARKINGSIDE:** Victoria Gospel Hall April 7 at 4 and 6. H. P. Barker, J. M. Shaw.

**CARDIFF:** Y.P. at 7. April 7, S. F. Olford; 14, A. Greenwood; 21, W. Harrison; 25, R. S. Code.

**EAST HAM:**—Milton Hall, Milton Ave. Y.P. April 7 at 6. H. Hutchinson, E. F. Walker.

**ENFIELD:**—Shirley Hall. April 7, 14, 21, 28 at 7. A. McD. Redwood.

**NUTLEY:**—Forest Hall. April 7 at 3 and 6. L. W. Adcock, G. C. D. Howley.

**SACRISTON:**—Gospel Hall, Feridon Hill at 7. April 7, A. Steel; 14, J. Rochester, 21, H. Nelson; 28, F. Lawther.

**WANDSWORTH:**—Victoria Hall, Melody Road. April 7 at 6. H. L. Ellison, J. B. Watson.

**WELLING:**—Gospel Hall, Station Approach. April 7 at 3.30 and 5.30. A. E. Brown, C. W. F. McEwen, P. F. W. Parsons.

**ILKESTON:**—Adam St. Hall, April 8-19. I. H. Brown.

**EWELL:**—Congregational Church, London Road. April 14 at 4 and 6. W. J. Redwood, E. W. Rogers.

**SOUTHAMPTON:**—Hebron Hall, Y.P. April 14. E. Barker

**WALLINGTON:**—Baptist Church Queen's Road, S.S. Workers. April 14 at 6.30. H. Paisley, F. A. Tatford, Dr. E. White. Midsummer Rally. June 9 at 6.30. Arthur Burr, Gordon S. Humphreys.

**LONDON:**—Eccleston Hall, Victoria. Sisters. April 20 at 11.15, 2.30 and 6.30. Mrs. E. W. Humphreys, Mrs. S. O. Ellis, Miss D. G. Richards, Mrs. A. T. Ginnings, Miss I. L. Thomas, Miss M. S. Kaye.

**BARNSBURY:**—Bethany Hall, Barnsbury Road. Village workers. April 21 at 6. W. D. Mudditt.

**NEWCASTLE:**—Bethany Hall, April 21 at 7. T. Rea.

**NORTH HARROW:**—Elmfield Hall, Imperial Drive. Y.P. April 21 at 6.30. Dr. Latimer Short.

**SYDENHAM:**—Mayow Road Hall. Y.P. April 21 at 6. E. Barker, F. Elliott.

**TUNBRIDGE WELLS:**—Culverdon Hall. Y.P. April 21 at 6.45.

**WALTHAMSTOW:**—Higham Hill Gospel Hall. April 12 at 4 and 6. A. L. Perry, H. L. Ellison, H. Lacey.

**WINDSOR:**—Gospel Hall, Garfield Place. Y.P. April 21 at 6.30.

**WOLVERHAMPTON:**—Cleveland Street Chapel. April 21. H. H. Stewart, F. A. Tatford, W. Tetsall

**WOODFORD GREEN:**—Salway Hall. April 21, Harold Thorp. May 19 F. A. Tafford

**BIDFORD:**—North Road Gospel Hall. April 25 at 3 and 6.

**LONDON:**—Memorial Hall, Farringdon Street. Missionary P.M. April 21 at 6.

**CAMBRIDGE:**—Panton Hall. Y.P. April 28 at 4. O. Speare.

**CHESHAM:**—Gospel Hall, Station Road. April 28 at 7. R. Hathaway.

**MAIDSTONE:**—Rehabilitation Hall, Brewer Street. Y.P. April 28 at 4.15. E. F.

Walker.

**NUNEATON:**—Manor Court Rooms. April 28 at 3.15 and 6. A. E. J. Burnham, E. C. Lambert.

**QUENINGTON:**—Gospel Hall. April 28 at 3 and 6. L. R. Goodenough, G. Price.

**THORNTON HEATH:**—Clifton Hall. April 28 at 6.30. A. H. Charters.

**COLCHESTER:**—Assembly Hall, Maldon Road. April 28 at 3 and 6. J. B. Watson, W. Harrison.

**HENDON (Sunderland):**—Next monthly ministry meeting at 6 p.m. (No date given). W. Mallen, S. T. Thompson.

**BRADFORD:**—Kensington Hall. S.S. Conference, May 5 at 3.15 and 6. G. I. Stewart.

**SCOTLAND FORTHCOMING (D.V.)**

**TROON:**—Bethany Hall. Youth Conference. April 28 at 3.30. A. Borland, E. H. Grant, J. Hyslop.

**DUNDEE:**—Hermon Hall, Tay St. May 5 at 3 and 6.15. Youth Conference. J. Moffat, W. F. Naismith.

**CAMELON:**—Bethany Hall. S.S. Teachers April 7 at 3.15. J. Caldwell, J. Carion, A. McNeish.

**MOTHERWELL:**—Shields Road Hall. April 7 at 3.30. H. Steedman, W. Norris, W. Trew, J. Currie, with H. Steedman continuing for meetings.

**MOTHERWELL:**—Roman Road Hall. Women's Missionary Conference, April 7 at 3.30. Miss Barclay, Mrs. P. Horne, Mrs. W. J. Paterson, Mrs. Pucknell.

**EDINBURGH:**—Gorgie Memorial Hall, April 7 at 3. A. M. S. Gooding, W. Harrison, R. Scott, J. Yuille.

**HAMILTON:**—Low Waters Gospel Hall, April 14 at 4. G. Westwater, J. M. Davies, J. Paton.

**KIRKCALDY:**—Hebron Hall, Links St. United Missionary Conference, April 14 at 3.30. P. Pucknell, P. Horne, and another.

**GLASGOW:**—Elim Hall. Women's Conference, April 14 at 3.45. Mrs. P. Horne and others.

**CALDERBANK:**—Miner's Welfare Hall, April 21 at 3. J. Paton, H. Steedman, R. Moody, A. Gooding.

**KILBIRNIE:**—Gospel Hall, Sister's Missionary Conference. April 21 at 3. Mrs. Horne, Mrs. Paterson, Mrs. Murray and another.

**DREGHORN:**—Parish Church Hall, May 5 at 3 p.m. R. D. Johnston, J. Ritchie, H. Lacey, J. Davies.

**AYR:**—Victoria Hall. Annual Bible Readings, May 7-12. W. W. Fereday, H. S. John. (Correspondence to W. D. Morrow, 14 Coltswood Road, Coatbridge.)

**NEWMANS:**—Gospel Hall. Sat. 26. May, at 3.30. H. Lacey, T. Richardson, A. Gooding, J. Douglas.

## IRELAND REPORTS

**A. McSHANE** and **W. McCracken** continue with good numbers and interest in Ballinloob.

**A. COOK** having good numbers and some professed at Ballywatermoy.

**T. McKelvey** and **E. Buick** saw some saved at Clough, Co. Antrim.

**R. Peacock** and **T. McKelvey** having meetings near Coleraine.

**J. Glancy** having encouragement at Donacloney, where some have professed.

**R. CRAIG** had a season of blessing at

- Ballynashee.**  
**R. PEACOCK, Jr.** had 8 weeks at Brynsford with blessing. Commencing at Annalong.
- R. HAWTHORN** and **W. BUNTING** had good meetings in Kingsbridge Hall, Belfast, where some professed faith.
- E. HILL** had well attended meetings at Fivemiletown. Now in Rossapenna Donegal.
- T. LYTTLE** and **E. FAIRFIELD** saw the Lord's hand in saving souls in Parkgate Hall, Belfast.
- R. CURRAN** at Taguey, near Portadown.
- E. ALLAN** and **K. DUFF** had some meetings at Lackey, Donegal.
- R. FREW** and **T. GRAHAM** had good numbers at Tullylagan.
- W. JOHNSTON** had meetings at Bushmills
- D. CRAIG** had meetings at Ballyhackamore.
- F. KNOX** at Fintona. Good numbers.
- F. BINGHAM** saw blessing at Matchet St.
- R. BEATTIE** and **W. RODGERS** at Carrick.
- T. WALLACE** and **J. STEWART** saw some blessing at Dromore. Now in Moneyrea, in loft, with some interest.
- R. LOVE** having some blessing near Market Hill.
- "PRESENT WITH THE LORD."**  
**THOMAS ALDERICE**, aged 74. Saved 30 years. In ill health for some time. Well known at Lurgan and Mullafernagh.
- Mrs. WALTER**, Bellshill, on Feb. 23, aged 54. Associated with local assembly.
- Mrs. W. BAILLIE**, Toronto, on Feb. 6. Saved almost 40 years and in fellowship at Swanwick Avenue Assembly. In former years in Warren Road Room, Torquay, England.
- W. G. ILOTT**, San Mateo, California, on Jan. 11, after a brief illness. Saved in England 54 years ago, and associated with assemblies in U.S.A.
- ADAM McCLAY**, Laghey, Co. Donegal, on Feb. 25. Passed Home somewhat suddenly. Associated with assembly at Carrick where he will be greatly missed. Our brother ever had a keen interest in the Lord's work and workers. The funeral was one of the largest ever seen in the district, and many heard the gospel preached at the graveside.
- THOMAS WATT** of Broomhill, Northumberland. Saved over 50 years. Assembly in Hebron Hall commenced in his home over 30 years ago. A true man of God, who will be greatly missed.
- Mrs. T. TORRENS**, Coolnaman, on Jan. 27. Called Home suddenly. Saved over 25 years, and met with the assembly at Moneydig. Much given to hospitality and well known to many of the Lord's people as Miss Anna B. Killough, Drumane. A godly sister, who will be greatly missed.
- JAMES TAIT**, Caheny, on Feb. 11, after a short illness. Associated with believers at Moneydig and will be sadly missed.
- JOHN ALLAN**, St. Monance, on Feb. 28, aged 59. Saved 40 years and in assembly from commencement over 20 years ago. A brother beloved, well known in many fishing ports.
- Mrs. W. WATSON**, Pittenween, Fife, aged 40. Saved 26 years and associated with assemblies at Peterhead and St. Monance.
- Mrs. BROWN**, Burnbank, on March 2, aged 69. Many years in assembly fellowship, and led a quiet and consistent life.
- THOMAS HALLIDAY**, Dreghorn, on Mar. 7, after much suffering. For 37 years in the village assembly, our brother's absence will be felt. His faithful witness and zeal in the gospel were characteristic of his whole life. A large circle of friends attended the funeral when brethren J. Campbell and T. Richardson paid tribute to one whose aim was to magnify Christ in his body.
- AGNES MONTGOMERY**, Troon (late of Dundonald), only daughter of the late Duncan Montgomery, evangelist. Passed Home in Jan. Ever bore a bright testimony.
- JAMES WILSON**, Garnagad, Glasgow, called suddenly into the Presence of his Lord on his way home from the gospel meeting on Feb. 25. The passing of our brother after over half a century of active assembly service, removes from our midst one of the notable brethren known world-wide for his active leadership and association with the Lord's work and workers. Associated with assemblies since 1885, our brother and others labouring with him commenced testimony in Garnagad district in 1889. In those early days many were the trophies of grace won for Christ. In business life our brother was for 50 years Master of the Room in the Royal Exchange, Glasgow, which made him widely known, and for many years he has acted as one of the conveners of the Half-Yearly Meetings, and Joint-Treasurer of the Home and Foreign Mission Fund. Active to the end in his 84th year, our brother was highly esteemed and many brethren and sisters from central and west Scotland gathered to pay homage at the funeral service.
- Miss C. STIRLING**, at Ayr on Feb. 8, aged 76. For many years in fellowship at Stonehouse and latterly with believers at Victoria Hall, Ayr. A quiet and consistent believer.
- Mrs. G. WILKINSON**, Oakville, Ontario, on Dec. 15. In early years associated with assemblies in Linthouse, Strathaven, Helensburgh, and Largs, before settling in Canada, where she was associated with Brock Avenue Assembly, Toronto.
- SAMUEL ALEXANDER**, Belfast, on Mar. 4, aged 75. Many years in Christ and bore an excellent testimony. Associated with believers at King's Bridge Assembly.
- Mr. FENTON**, Ballinaloob. A faithful brother whose testimony for God will be missed. Saw all his family saved and a number of his grandchildren also.

## ADDRESSES

- LARNE** Assembly.—Correspondence should now be addressed to Mr. A Barr, 4, Victoria Tce., Larne.
- TULLYLAGAN** Assembly, Co. Tyrone.—Correspondence should now be addressed to Mr. J. Barnes, Annaghtigue House, Cookstown.
- MAYBOLE** Assembly.—Correspondence should now be addressed to Mr. D. McCulloch, 12 Barns Terrace, Maybole.
- KIRKINTILLOCH** Assembly.—Correspondence now to Mr. D. Groves, 31 Alexandra Avenue, Lenzie.



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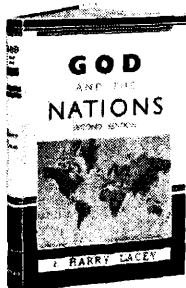
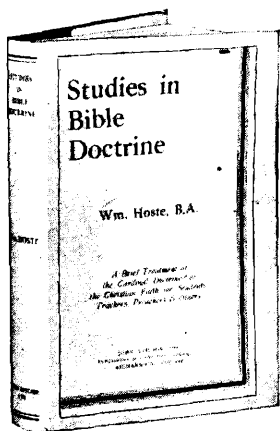
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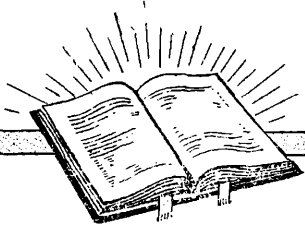
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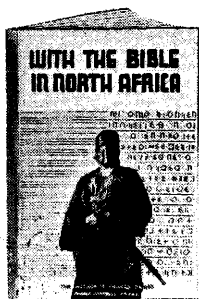
MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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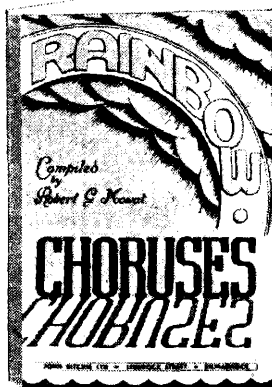
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# THERE IS ONE BAPTISM

By THE EDITOR

SOME will immediately ask, To what, then, did the Apostle refer in 1 Cor. 12. 13? There he declares, "In one Spirit were we all baptized into one body." That surely is the "baptism of the Spirit," by which all believers were incorporated into the one Body, ideally at Pentecost when the actual "baptism" took place, actually when each individual became a believer! To some there can be no other interpretation than that, because it is the traditional one in certain circles of thought. But tradition is not always correct, although convictions must be strong to break enslavement thereto.

THAT the statement is capable of more than one meaning cannot be gainsaid. "Baptism" may be either literal or metaphorical. If the "baptism" is metaphorical, then God is the Baptizer and the Spirit the "element" in which the "baptism" took place. If on the other hand, the "baptism" is literal, then Christian men were the baptizers, and the "element" was water. "In one Spirit" would then mean, under the urge of one Spirit, or in fellowship with one Spirit. Which interpretation accords best with Apostolic consistency? Omitting for the moment, because of doubtful interpretation, Ephesians 4. 5, it is pertinent to ask again, How does the Apostle use the word "baptism," literally or metaphorically? Quite aware of the fact that some maintain that the references to baptism in Rom. 6. 3, Gal. 3. 27, Col. 2. 12 are to the metaphorical "baptism of the Spirit," we are bold enough to assert, that, taking the context into consideration in each case, the Apostle except in the instance above mentioned, *never* uses the word in a metaphorical sense. The "literal" interpretation does not, in any manner, introduce ideas foreign to other parts of the New Testament, nor does it violate the context in which each occurs. 1 Cor. 12. 13 taken in this way, then, means that the Corinthian Christians and the others implied in "we," by their baptism in water in communion with the one Spirit acknowledged the unity of the one body and their association therewith.

SUCH interpretation accords with other passages in the Pauline Epistles. Romans 6. 6 informs us that the water baptism of vv. 3-4 is a reminder of the fact that "our old man" was crucified with Christ, and that the emergence from the watery grave is a symbol of a rising to "walk in newness of life." There is a very close parallel in the argument of Colossians chh. 2 and 3. The language of Col. 2. 12 suggests literal baptism, and teaches that the symbolic act is a reminder that we have put off the body of the flesh (v. 11), the "circumcision" of that verse corresponding to the "crucifixion" of Romans 6. The practical issue of Col. 2. 11-12 is found in chapter 3, where the exhortation "Lie not one to another" is enforced by the doctrine, "seeing that ye have put off the old man with his deeds, and have put on the new man . . . where there is neither Greek nor Jew, circumcision nor uncircumcision Barbarian, Scythian, bond nor free." (vv. 9-11). The "putting off" and "putting on" refer back to 2. 12, and point to the time of their public confession of having done so in baptism. It is to be observed that their conduct was to be controlled by the truth of the "new man" an expression which is explained in association with the idea of "one body." (v. 11).

FOLLOW the argument to Galatians 3, 26-28. The parallelism is obvious. Faith in Christ had expressed itself in baptism "into Christ," i.e. to the acknowledgement of association with Him and acceptance of His leadership. Here again is reference to "putting on," corresponding to the statements in Romans 6 and Colossians 2 and 3, and a further link of correspondence with the second of the two passages in the assertion that in Christ, "there is neither Jew nor Greek, etc.," an undisguised admission of the truth of the "one body."

**N**OW what has this involved cross-reference to do with 1 Cor. 12. 13? Very much! It points the undeniable lesson that water-baptism associated itself in the mind of the Apostle Paul in these ways: first, it was an admission of faith in Christ (Gal. 3. 26); second, it was an acknowledgement of the Lordship of Christ over the "new man." (Rom. 6. 4; Col. 3. 10); and third, it was an expression of union with other believers in the "one body" where all distinctions cease to exist (Col. 3. 11; Gal. 3. 28). That third truth is the one to which reference is made in our text, "In (fellowship with) one Spirit were we all baptized (in water) into (acknowledgement of the) one body," we, whether Jews or Gentiles, bond or free. That such interpretation is not corroborated will be evident from consultation of reliable commentaries (Ellicott, Alford, Coneybeare and Howson) and from reference to the article on Baptism in the Dictionary of New Testament Words by W. E. Vine.

**R**EVERTING now to Ephesians 4. 5, let us collect our "discoveries": baptism in water is related to one Spirit in 1 Cor. 12. 13, is linked with the Lordship of Christ in most of the teaching of the New Testament, is associated with "faith" or "believing" in Gal. 3 and many another passage in the Acts, and in 1 Cor. 12, Gal. 3, and Col. 3 is co-joined with the truth of the "one body." Asserting again that the Apostle Paul uses "baptism" in these passages only in a literal sense, is it inconsistent to interpret the word literally in Ephesians 4. 5, when the context has been enumerating the various items with which "baptism in water" is associated?

**T**HE insistence of "one baptism" to believers in Ephesus has a special significance, and throws us back to the record of the entrance of the gospel to that city. (Acts 19). Paul found there certain "disciples," but he detected a lack of something in their gathering, and asked the question, "Did you receive the Holy Spirit when you believed?" Their reply that they had not so much as heard whether there was any Holy Spirit further puzzled him, and he asked, "Unto what then were ye baptized?" (Incidentally that question proves that all believers were baptized, and that the formula used was "into the name of the Father, and of the Son and of the Holy Spirit). The answer given revealed the situation. They had been baptized unto John's baptism. On further instruction about the One of whom John's baptism spoke they accepted the message of Paul about Christ Jesus and were "baptized in the name of the Lord Jesus" (Acts 19. 5). Paul continued in Ephesus for a long time and "many . . . believed." Although no intimation is made, it is generally inferred that the Apostle, in accordance with his practice elsewhere, taught them to be baptized. Of believers subsequent to the original "disciples" there is no record that the "Holy Ghost came upon them" (v. 6), but from Ephesians 1. 13 we learn that they had all received the Holy Spirit when they believed.

**H**ERE, then, in the church at Ephesus were two groups of believers, with the elements of possible disunion. Some Jewish "disciples," originally twelve men and, probably some womenfolks, who had undergone two water-baptisms, the first of which was discarded for the second which associated them with Christ and the body of believers, and, on the other hand, numerous Gentile Christians who knew only "one baptism," that "in the name of the Lord Jesus." There again were the factious elements recognisable in other Epistles of Paul, e.g. Galatians and Colossians, and to eliminate contention he insisted that for Jew and Gentile alike there was "one Lord" (Jesus Christ), "one faith," (belief and not works), and "one baptism" (water baptism) "unto the name of the Father, and of the Son and of the Holy Spirit."

**L**ET those of us who believe in the truth of the "one body" be as consistent in believing and maintaining the truth of the "one baptism." Loyalty to the second is as important as loyalty to the first, and our acceptance of the practice and doctrine imposes upon us the great responsibility of teaching the one as insistently as we do the other.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter 9.

## Verse 22.

*To the weak I became weak, that I might gain the weak:*—the weak were those who were troubled with over-scrupulousness, and the Apostle abstained from things which they considered to be wrong, though he himself did not view them in that way; see Rom. 14. 1; 15. 1 and 2 Cor. 11. 29.

*I am become all things to all men,*—the perfect tense expresses the abiding result of his action in the past. The comprehensiveness of his statement is only limited by his relationship to Christ. There was no sacrifice of principle, but a readiness to approach men on their most accessible side.

*that I may by all means save some.*—every permissible method was adopted in order to save men, though he knew that only some would be saved and that the majority would still go down the broad road.

## Verse 23.

*And I do all things for the gospel's sake,*—not as in the A.V., "this I do," which follows inferior mss. The Apostle's whole life was given up to the work of the gospel and the issues from it. The rendering should be 'because of the gospel.' The meaning is not that of helping its progress, but that the ministry of the gospel meant so much to him, not only because of his delight in it, but on account of the effects of the work in the coming day of reward.

*that I may be a joint partaker thereof.*—the pronoun "you" ("with you") in the A.V. is not part of the original. The Apostle is not thinking here of his partnership with the believers at Corinth, but of his co-operation with the gospel itself in its activity. That he is thinking of the great eternal issues and of the effects of taking his share of the work effectually, seems clear from the remainder of the chapter.

## Verse 24.

*Know ye not that they which run in a race run all, but one receiveth the prize?*—the reference is to the public Isthmian Games held once in three years close to Corinth. With these occasions all the Corinthians were very familiar. There were also the Olympian Pythian and Nemean Games. These occasions were more than mere contests, they were great national and religious festivals. Only free-men could enter for them, and these only after they had satisfied the officials that they had undergone the appointed preliminary training. Upon the occasion a herald announced the name and country of each competitor. The victor received a crown consisting of a garland of either ivy or pine leaves. His family was honoured, and when he returned to his own town, a breach was made in the walls through which he was to enter, this being a token that a place so honoured needed no defending walls. The most famous contemporary Greek poet would immortalise his name in verse.

In reminding his readers of this and of the fact that one receives the prize, he enforces upon their hearts that it is possible for every believer to receive a reward if he fulfils the conditions in this life.

*Even so run, that ye may attain.*—that is, that ye may secure the prize. The thought pressed home here is not that of competition with others, but of the need of constant training and strenuous effort, so that nothing of the flesh may hinder or injure the spiritual life and prevent the prospect and actual receipt of the reward at the Judgment-Seat of Christ.

#### Verse 25.

*And every man that striveth in the games is temperate in all things.*—the verb rendered "is temperate" is used figuratively of the rigid self-control practised by athletes. Their training was over in ten months: ours is to last our lifetime, and, as with the athletes of old, the self-control is to affect all our circumstances.

*Now they do it to receive a corruptible crown;*—i.e., a wreath of leaves. Even the poets could not, by their poetic art, make the fading token of glory incorruptible, and history does not record the names of the victors in the games.

*but we an incorruptible.*—this makes clear that the rewards given by Christ at His Judgment-Seat will last for eternity. How foolish therefore it is so to act in this life that through unfaithfulness or dishonour to the Lord's Name such a reward should be lost! The elders who fulfil their responsibilities faithfully are promised "the crown of glory that fadeth not away" (I Pet. 5. 4). The word there is *amarantinos*, unfading, an adjective taken from the amaranth flower, a symbol of perpetuity; cp. 1 Pet. 1. 4. The word rendered "corruptible" in the present passage signifies liable to decay. For the contrast cp. 1 Pet. 1. 23.

## BLESSING IN ABERDEEN.

THE first week of April 1945 will live long in the memory of Christians in Aberdeen. There was a visitation of the grace of God—not altogether unexpected, but certainly past all expectation. The story corroborates the experience of all whom God blesses because they wait for Him. The blessing came, doubtless, because the Christians prayed and worked together.

Saturday 31st March was the Annual Youth Conference held in Assembly Hall, where young believers of the city meet on Saturday evenings for Bible Study and on Sunday evenings for a combined gospel meeting. Special prayer was made for the conference weekend, when brethren Tatford, Lightbody, Gooding, and the Editor were present. The opening address by Mr Tatford pointed the way of revival through dependence on God, and at the Gospel meeting the blessing came. The Hall was packed. Many were moved. Several visited the enquiry room. Monday to Friday unadvertised gospel meetings were held, but were announced by young people on the streets. Scores heard the gospel for the first time. Unexpected numbers passed through the enquiry room, and not a few confessed salvation or restoration.

What was the secret?—the fervent prayers of the saints. Prayer meetings preceded the preaching, continued during the preaching and went on until 10.30 each evening. Saints were uplifted, encouraged, united,—and young Christians saw demonstrated the power of the Gospel and the value of "effectual fervent prayer."

The lesson to learn is that God blesses when He sees His children in earnest; and when they become "labourers together" in the gospel. Let us be humbled, and seek His throne for similar outpourings.

—The Editor.



# The Atoning Death of Christ

by R. G. LORD (contd.)

IN order that sin and sins might be expiated by a perfect, **sinless**, spotless sacrifice, necessary to the shedding of blood in atonement, the Son of God became incarnate by the power of the Holy Ghost, and there was seen a Man on earth in whom was and is no sin (1 John 3. 5), who knew no sin (2 Cor. 5. 21), and who did no sin (1 Pet. 3. 22). This perfection was fully manifested before God, angels, demons, and men during the days of His flesh on earth and acknowledged by them. He manifested the fullest possible life, and then *voluntarily* became obedient unto death (which had no claim whatever upon Him) even the death of Cross (Phil. 2. 8) with all its shame and suffering, ignominy and reproach. Such an atoning death for sin was acceptable to God, and accepted of Him, and as a proof of its acceptability and acceptance God in righteousness raised Him from the dead, highly exalted Him, gave Him glory and a Name which is above every name whether in this world or that which is to come and has ordained that all created intelligences shall confess Him as Lord to the glory of God the Father (Phil 2. 9. 10).

The originator of sin and all our woe, the arch-enemy of God and man, the great rebel Satan, shall yet in the very presence of every created being, angelic, demonic or human, fallen or unfallen, bow the knee at the end of all things to the Blessed Christ of God, and say "Amen" to his only-too-well-deserved eternal doom in the lake of fire (Rev. 20. 10) together with all his duped adherents, angelic, demonic, or human.

## PROPIATION AND EXPIATION

The two great sides of atonement, as indicated by the ceremonies of the Jewish Day of Atonement (Lev. 16) were propitiation and expiation and both were effected by Christ. Christ with (i.e. in virtue of, not actually "with") His own blood entered into the Holiest of all, the presence of God above, in resurrection and ascension becoming our Great High Priest (Heb. 5. 5, 6: 7. 12-21), made propitiation (R.V.) for the sins of the people (Heb. 2. 17), on the one hand, and on the other He made expiation on Calvary's Cross by putting away *sin* by the sacrifice of Himself (Heb. 9. 26) and bore the *sins* of many (Heb. 9. 28: Isa. 53. 5, 6, 11, 12), that is, of all believers, so that God can righteously declare, "Their sins and their iniquities will I remember in no wise any longer" (Heb. 10. 17 Newberry). Hence there is no more offering for *sin*, nor can there be (Heb. 10. 18), and there remaineth no more sacrifice for *sins* (Heb. 10. 26). The act of propitiation, then, was the sprinkling of the atoning blood on and before the mercy-seat by the high priest. God has set forth the Lord Jesus as a propitiation (mercy-seat) through faith by His blood. As the apostle John says in his First Epistle writing to believers as the family of God, "He is the propitiation for our sins, and not for ours only, but also for the whole world" (2. 2).

## INFINITE VALUE

There is such an infinite value and wonder-working power in the precious atoning blood of the Son of God that it is sufficient to atone for the sins of, and procure forgiveness for, all the sons of men who have ever lived, or even will live, even were their sins myriad times

more than they have been or yet will be. Nothing but man's unbelief limits the blessing. But only the believers can rightly apply to himself such words as "He Himself bare our sins in His body on the tree" (1 Pet. 2. 24) and "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. 3. 18) and "the Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). Let everyone get firmly in his mind that Christ is the substitute sacrifice and Saviour for *believers only*. Yet the work of Calvary is *sufficient* for all, but is only *efficient* for those who trust in it for salvation. He gave Himself a ransom for (i.e. on behalf of) *all* (1 Tim. 2. 5), but "The Son of Man came . . . to give His life a ransom for (i.e. instead of) *many* (Mark 10. 45). The sinner must identify himself by faith with Christ and His sin-atonement sacrificial death before he may speak of His work on Calvary's Cross as a substitutionary death for him.

### MADE SIN FOR US

But the Lord Jesus in His atoning death on Calvary's Cross not only dealt with sins the fruit, but with *sin the root* also. He Who knew no sin (2 Cor. 5. 21), Who did no sin (1 Pet. 2. 22), and in Whom is no sin (1 John. 3. 5) was yet made *sin* for us (2 Cor. 5. 21) that we might be made (or constituted) the righteousness of God in Him. He put away *sin* by the sacrifice of Himself (Heb. 9. 26), He died unto *sin* once (Rom. 6. 10) for He was "the Lamb of God which taketh away the *sin* of the world" (John 1. 29), not *sins*, as it is so often misquoted on the Gospel platform by young preachers, to say nothing of those who ought to know better, but *sin*. For if Christ bore away the *sins* of the world then all must be saved and men may revel in the mire of iniquity and godlessness down here on earth, and be in heaven at last, though utterly despising God's Christ and His salvation. Hence *sin* as a state and man's sinful nature as the result of Adam's fall are not the subject of judgment at the Great White Throne, for a man cannot be responsible for being born in *sin*, but *sins* only. Again all infants, whether born in Christendom or heathendom, never having committed *sins* and who die, go to heaven as the consequence of Christ's death for *sin*. What an outrage then upon the sin-atonement work of the Son of God is the sprinkling of a few drops of water by a man-devised priesthood on helpless infants to produce regeneration and acceptance with God! Another consequence of Christ's death unto *sin* is that God can righteously waive physical death for *sin* in the case of believers when the Rapture takes place, for believers were crucified together with Him and died together with Him (Rom. 6. 6, 11; Gal. 2. 20 etc). In the meantime though *sin* is removed potentially (John 1. 29) the consequence death (Rom. 6. 23) remains: to be more largely, but not completely removed at the return of the Lord Jesus to set up His long-promised and looked-for Millennial Kingdom.

### BLESSED RESULTS

Human life will be lengthened again to antediluvian years, as several Scriptures show, e.g. Isa. 65. 20, and along with this the curse that rests upon the earth as the consequence of *sin* will be removed, animal savagery will be ended (Isa. 65. 25: 11. 6-9), "the desert shall rejoice and blossom as the rose: it shall blossom abundantly . . . the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon" (Isa. 35. 1, 2). For the groaning and travailing together in pain until now of the creation will be ended at the manifestation of the Son of God and the sons of God with Him (Rom. 8. 19-21). To crown all, *sin* and its effects will ultimately be confined to the lake of fire, and the One Who created the first creation (John 1. 3: Col. 1. 15-17) and died to redeem it from *sin* will bring into being a new creation, a new heavens and a new earth wherein dwelleth righteousness (2 Pet. 3. 13). However improbable it may seem in the eyes of men there

will come an eternity and a world in which there will be no more death, neither sorrow nor crying, no more pain (Rev. 21. 4), no more defilement, abomination, lie, or darkness (Rev. 21. 25, 27), no more curse (Rev. 22. 3) for there will never be sin in that world which is built upon the secure foundation of the sin-atonement sacrificial death of the Lamb of God. Well may we indeed rejoice and sing,

Crown Him the Lord of years,  
The Potentate of time,  
Creator of the rolling spheres,  
Ineffably sublime!  
All hail, Redeemer, hail,  
For Thou hast died for me;  
Thy praise shall never, never fail  
Throughout eternity.

## The BELIEVER and the *Post War World.*

EDWIN ADAMS.

**M**EN everywhere are hoping that conditions in the post-war world will approximate to President Roosevelt's "Four freedoms." An ideal world order has always been the dream of visionaries who have usually left the real nature of human beings out of reckoning.

On the other hand godly persons have always bewailed the evil of their own times. Luther thought the world of his day so wicked that the only thing to expect was Divine judgment and the end of the age. And that was 400 years ago and just after the glorious Reformation! Ninety years ago Bonar wrote that all human statesmanship was bankrupt and that men's hearts were "failing them for fear." In 1852 the Duke of Wellington said, "I thank God I shall be spared from seeing the consummation of ruin that is gathering about us."

The fact is that a "new world" has come again and again all down the centuries. Each period has its own good and bad qualities, and each period has its roots in the past. The French have a characteristic saying: "Life is neither so good nor so bad as one imagines." And the same is true of every age.

### SOME RESULTS OF WAR.

War always demoralises, and reminds one of our Lord's words to the evil authorities in Jerusalem, "Now is your hour and the power of darkness." Millions of young men have been killed. Millions have been wounded or injured in health, defiled in conscience, embittered in spirit and wounded in faith. Vast areas of Continental Europe have been devastated. Millions have been torn from their homes and forced to do slave labour for their German overlords. Hundreds of thousands have been "executed" or massacred with coldblooded and methodical savagery. Vast numbers have been imprisoned in concentration camps.

The second world war will leave a legacy of fierce nationalisms and of surging hatreds directed chiefly against Germany, but also in some cases within the countries themselves. A lowered standard of living for some years would seem inevitable almost everywhere in Continental Europe.

The middle classes, who are among the best supporters of true democracy, have been much reduced, while the Resistance movements are of course generally favourable to Communism. The youth of Germany has been perverted by the virus of Nazism. With the necessity

after the war for an inter-Allied "police force"—a League with "teeth"—conscripted in some form will probably be continued in Britain and the U.S.A.

Will the relaxation of war-time restraint lead to a lessening of the war-time intemperance in language, lying, liquor, and lust? The two world wars have helped to make people harder and more openly godless. Many of the younger generation of the "proletariat" have been brought up on cheap and nasty scraps of "science falsely so-called" and of Communism, and are without even elementary standards of moral conduct. For years the growth of humanism has been accompanied by the decay of real Christianity.

The world system was old in our Lord's day, and, like human nature, its essential character is the same to-day. The world, in its sinister meaning, is always opposed to the Kingdom of God. And, with the spread of atheistic or agnostic materialism some of the sombre features of that dark pagan world have been reappearing in our midst.

It remains to be seen whether the forecast of that able philosopher-statesman General Smuts, that a revival of religious faith is on the way, proves to be true.

### RELIGIOUS REVIVAL AND WAR.

We are told that the only hope for the world is in the Second Coming of Christ. But hope of what? Of course if what is meant is the hope of an ideal world order governed throughout by righteousness and goodwill, we all agree. But that was true a hundred years ago. Until the Advent takes place the world, which has always shown remarkable powers of recovery, has had and will have to try again and again to improve conditions of life on earth. And Christians are not slow to avail themselves of such improvements.

Again, religious people tell us that the only solution of post-war problems—chiefly the avoidance of another war—lies in evangelism, or, according to others, in a revival of religion. But let us do a little realistic thinking.

Increased evangelistic effort in Britain or the Continent would have no effect upon the policy of the British or of any European government. The Welsh Revival did not prevent the first world war. Nor did the revivals in the U.S.A., Ulster, and Britain in the middle of last century prevent the American Civil war or the European wars later in that century. Nor did the wonderful Methodist revival of the 18th century prevent the Napoleonic wars. Nor did the glorious Reformation prevent the European wars of the 16th century and the terrible Thirty Years war that devastated Germany within the first half of the 17th century.

What chance have Christian ideas and ideals of prevailing against the evil passions aroused in the masses of the people by a Hitler or a Mussolini, who can mesmerise, galvanise and militarise a whole nation in a few years? The late Lord Haig said, "It is the business of the churches to make my business impossible." Was he ironical? How can sheep prevent wolves from fighting? And how can the chiefs of the Fighting Services, whose trade is war and for whom war provides the opportunity for winning renown, really desire its abolition?

In every age the vast majority of Christian men in every nation have been and are prepared to bear arms at the bidding of their own government and to fight the national enemy, whoever he happens to be.

The only really effective way to stop war, that is, for men of military age in each nation to refuse to bear arms, has of course never been tried, and never will be in the present era. All that the peace-desiring nations can do is to take steps to make war by "restless and ambitious" nations less likely in the future.

(To be continued, if the Lord will).

# NOTES ON *Ephesians*

by P. LESSEY - - - - - Cardiff

**S**ECONDLY, the dominion of the exalted Son is seen to operate in connection with creation. God, "hath put all things under His feet." How vast a field is again before us, and how rich a harvest of revelation awaits the spiritually enlightened! There are many passages of Scripture we might with profit turn to in this connection, but we must be satisfied with two only. Shall we turn again to the Epistle to the Hebrews, chapter 2. v. 8.? In this passage, commencing in verse 6, mention is made of God's original design and intention for man, namely, that unfallen man should, in co-operation with God, his divine Creator, be set over the works of God's hands. In other words, man should be in a position of control, of government in connection with God's creation. Through sin, he lost both the right and ability to govern and at the same time deprived God of realising His original thought for man. In due time, God brought in another Man, Who also "was made a little lower than the angels" (Heb. 2. 9), but Who did not fail as the first man had done. Concerning this second Man it is written, "Thou hast put all things in subjection under His feet." That is what we have been looking at in considering this question of the Son's dominion, and now we will see how this is realised in connection with creation.

## THE SON AND CREATION

The other passage to which we will turn is in the Epistle to the Colossians, chapter 2. verses 16, 17. "For through Him (the Son) were all things created, that are in heaven and that are in earth, visible and invisible, whether thrones, or dominions, or principalities or powers: all things were created through Him and for Him: And He is before all things and through Him all things consist." Again, I would ask the reader to mark well the occurrence of the term "All things" which is found twice in these two verses. The eternal Son is here brought to our notice in a fourfold way. If we glance at the fifteenth verse we shall see there are five ways in which the Son of His love is exhibited to our view. We will point these out to the reader, and say they are intensely suggestive and capable of further development. First, He is the Firstborn of all creation. Second, He is the divine Agent of all creation—"through Him were all things created . . ." "All things were created through Him." Third, He is the divine Object of and Reason for all creation. "All things were created for Him." Fourth, He is the pre-existent One, for "He is (not was) before all things." Fifth, He is the Sustainer of all creation, for "through Him all things hold together." Concerning that creation God hath put all under His feet.

## THE CHURCH AND DOMINION

Thirdly, the dominion of Christ is seen operating in connection with the Church. ". . . And gave Him to be head over all to the Church, which is His body . . ." I would like to render that verse a little more literally in order to bring before us the meaning of it in a clearer way. "And hath subjected all under His feet as Head over all to the Church which is His body . . ." This at once makes it

clear that His headship over the church is not in order that all things might be subjected to Him, but rather all things are subjected to Him Who is the Head of the Church. Let us look at this great truth for a moment. We are not entering upon the subject of the Church here, but simply considering the present position and supremacy of the Son. We will turn to the Epistle to the Colossians, chapter 1, and read three verses therefrom—

“And He is the Head of the body, the church: who is the beginning, the firstborn from among the dead; that in all things He might have the pre-eminence.”

“For it pleased the Father that in Him should all fulness dwell;”

“And having made peace through the blood of His cross through Him to reconcile all unto Himself . . . whether things in earth or things in heaven.” (vs. 18-20).

It is interesting to compare the passage in Ephesians with this one in Colossians. In the former we learn the Father hath put all under the feet of the Son—this speaking of the subjection of all to Him—and hath given Him the place of headship over all things unto the Church—this speaks of His lordship over those subjected things. But we learn something still further, namely, He holds that position over all things for the sake of His Church. He is Head over all to the Church, which is His body. In the latter Scripture we learn He is the Head of the body, the Church, so we are brought to see that the exercise of His dominion over all creation is unto the Church and the position which He holds in direct relation to the Church is that of supreme Head, and only in so far as the members of that one body recognise and submit to Him as the alone Head can the Church ever function according to the divine intention and therefore fulfil the purpose for which it was divinely elected and predestinated in the eternal councils of the Godhead.

### THE SON'S PRESENT OFFICE

We have briefly touched upon the three directions in which the dominion of the Son operates and if we consider them together we shall see a threefold aspect of the Son's present office. In exercising dominion over all created intelligencies, He is Lord. In exercising dominion over all creation, He is Ruler, while in exercising dominion in connection with the Church, He is Head. Thus we have, Lordship, Rulership, Headship, each of which positions is held by the only One Who is worthy and capable to hold them. How blessed an unfolding of Him Who died on the cross, but Who lives in the glory and Who will yet reign on His throne!

One further word needs to be said in concluding these “Notes” which concerns the Church in living relation with its Head. In the Son the Father's fulness dwells; the Son is the Head of the Church, the Church is the vehicle for the expression of the divine fulness, it is itself the fulness of Him, but the passage closes with a still more wondrous view of Him, so that Christ, and not His Church fills the scene for He is the One Who filleth all in all. Can anything more wonderful than this fill the mind, or anything more glorious occupy the heart? With untold profit might the theme of the divine fulness in Christ and Christ the divine fulness filling all things, be further pursued, but such is not the purpose of these “Notes.” It would require a larger and fuller work than this to dwell upon such an unfolding as is here brought before us, but for those who wish to go on unto perfection in spiritual matters I would most earnestly exhort a most prayerful meditation of the Person and glories of God's well-beloved Son as these are brought to our notice in the Scriptures of Truth.

# SON of MAN

E. C. QUINE.

CONSIDER the title "*Son of Man!*" It is infinitely worthy of our consideration. It is very precious. It indicates our Lord's rejection as Messiah, but nevertheless it points directly to that wide and universal sphere over which, in the purposes of God, He is destined to rule. It is far more comprehensive than "*Son of David;*" it is wider in grasp than "*Son of Abraham,*" though these titles have their own peculiar associations and glories, and have particular charm for us of the Church of today, as we meditate upon Him in our hearts as the lonely outcast Stranger, but yet as One who links Himself with us in perfect grace in all our present need, and whose footprints we can trace and follow all across this great howling wilderness—the present world.

So in perfect keeping it is written "*the Son of Man hath not where to lay His head.*" His own Creation shunned Him! His own race "received Him not." "He was despised and rejected of men, a *Man* of sorrows and acquainted with grief, and we hid, as it were, our faces from Him: He was despised, and we esteemed Him not." And yet it is by this very title of "*Son of man,*" that He will, very shortly demand and exercise that universal dominion reserved for Him in the eternal counsels of God. "And then shall appear the sign of the *Son of Man* in Heaven!" "And then shall all the tribes of the Earth mourn, when they shall see the *Son of Man* coming in the clouds of Heaven, with authority and great glory." (Matt. 24. 30). "Behold He cometh with clouds, and (then) every eye shall see Him, and they also who pierced Him, and all kindreds of the Earth shall wail, because of Him." (Rev.

## VISIBLE SIGNS

The Jews might concede that if the Son of God really did come into this world, He would certainly be able to forgive sins, and doubtless heal the body as well. But Jesus had already given proof that both these blessings were "easy" to Him, as proved in the case of the palsied man (Matt. 9. 6.) whose sins He forgave, and whose body He healed, the healed body being the proof of His power to forgive the sins—which Caiaphas knew all about.

The universal pageantry and coming of the *Son of Man*, our Lord tells us is imminent. Addressing His disciples He says: "Ye shall not have gone over the cities of Israel till the *Son of Man* be come." (Matt. 10. 23). Like the past fulfilment of the Pentecostal prophecies, this also is similarly placed, for the world has not yet seen the returning glory of the *Son of Man*. "And then shall they see the *Son of Man* coming in a cloud with power and great glory" This will be literal and visible pageantry of the Heavens, which will strike terror to every unregenerate soul on the Earth. As *Son of Man* He will judge the nations, but individuals will not escape the scrutiny of Him whose eyes are as a flame of fire! (Rev. 19. 12.) nor their prayers avail, when they implore the rocks and mountains to "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.) "Whosoever therefore shall be ashamed of Me, and My words in this adulterous generation; of him also shall the *Son of Man* be ashamed, when He cometh in the glory of His Father, with the holy angels."

The title "*Son of Man*" declares that the Second Person in the Trinity became human, *was an actual man*, necessary in undertaking our redemption. "Who His own Self bare our sins, in His own body on the tree" (1 Peter 2. 24.) "He was put to death in the flesh, but quickened by the Spirit." (1 Peter 3. 18.)

# OUR HOME BIBLE CLASS

## "That He Might Sanctify"

by H. E. MARSON

**Y**ET another Divine purpose in the death of the Lord Jesus Christ is revealed in Heb. 13. 12, where we read, "Wherefore Jesus also, that He might sanctify the people with His Own blood, suffered without the gate." The context shews that there is an allusion here to that solemn burning of the sin-offerings on the great Day of Atonement, which were consumed by fire without the camp: when the sacrifices endured and exhausted the judgment fire that consumed them, Lev. 16. 27; and which was one of the most solemn types of the Lord enduring the Divine judgment due to us and our sins. We must therefore think of the suffering mentioned here in the light of all we saw His sufferings to mean in our last study.

*"Sanctify unto Me . . . it is Mine.  
Set apart unto the Lord . . . the  
Lord's."*

Let us consider this word "sanctify" in the light of its use and explanation in Ex. 13. 2, 12, which reveals the fact that to sanctify, is to set apart unto the Lord: Who claims those thus set apart unto Him as His Own possession. We also read in Lev. 8. 30, that Moses "sanctified Aaron . . . and his sons," when he put and sprinkled the blood of the ram of consecration upon them, Lev. 8. 22-30: henceforth they were wholly set apart unto JEHOVAH, they were holy unto their God, Ex. 29. 44; Lev. 21. 7. cf. Ezra 8. 28. How significant it is that in Psa. 106. 16, we read of "Aaron the saint of the Lord," or as in R.V. m. "the holy one of the Lord."! Now if those thus sprinkled with the blood of these typical sacrifices of old were sanctified, that is, were set apart unto JEHOVAH, so that henceforth they were God's saints, His holy

ones: how much more shall we, who come under the power of the precious blood of CHRIST, be truly set apart unto the Lord; and be wholly for, and holy unto Him, seeing that it was "His Own blood" from "His Own body," which He "His Own self" shed for us in order that thus He might sanctify us; Heb. 13. 12; 9. 12. 1 Pet. 2. 24, cf. Acts 20. 28; and that it was no less a Person than God's "Own Son," Who did this Rom. 8. 3, 32! What a soul stirring truth this is, that though by nature and by practice we were what we were, yet by grace "*we are sanctified* through the offering of the body of Jesus Christ once," sanctified "with His Own blood:" Heb. 10. 10; 13. 12: verily therefore "*we are the Lord's.*" cf. Ex. 13. 2, 12 with Rom. 14. 8.

*"Lo, I come to do Thy will, O God.  
By the which will we are  
sanctified."*

According to Heb. 10. 9, 10, this sanctifying was included in the will of God which the Lord came to do, cf. also 1 Thess. 4. 3. It was in view of thus doing this will that He said, "A body hast Thou prepared Me." Heb. 10. 5-7. This was a body of real human flesh and blood, Heb. 2. 14, and by the offering of that prepared body, that which could never be accomplished by the sacrifices of the Law has been effected perfectly; and "*we are sanctified.*" Heb. 10. 1, 10, 14.

*"He that sanctifieth and  
they that are sanctified."*

This glorious achievement has given to the Lord Jesus this beautiful title by which He is spoken of in Ex. 31. 13, "JEHOVAH that doth sanctify you," and cf. Lev. 20. 8; 21. 8; 22. 9, 16, 32; Ezek. 20. 12. It has also given a beautiful new



title to all the children of GOD, who consequently become "them that are sanctified," Heb. 2. 11; 10. 14, & cf 1 Cor. 1. 2, and seeing that the Sanctifier and the sanctified are all of One, that is, are of One and the Same Father, the Sanctifier is not ashamed to call them that are sanctified "My brethren:" as indeed He actually did in Matt. 28. 10; John 20. 17, cf also Psa. 22. 22; Heb. 2. 11, 17; 3. 1; Matt. 25. 40. What wondrous grace is displayed in His doing this! But note the pre-eminent place that He "The Son" has among His "many brethren," in Rom. 8. 29.

"Called saints."

This title "them that are sanc-

tified" expresses the truth so often packed into the one word "saints" in the New Testament. In 1 Cor. 1. 2 the words "to be" are in italics, and are best omitted. Over fifty times it is used in speaking of the children of GOD. Note how "them that believe" are called "His saints" in 2 Thess. 1. 10. The word simply means holy ones, those set apart unto the Lord. Note also how that "the people" in Heb. 13. 12 are "His people" in Matt. 1. 21: all the sanctified "shall be the Lord's," Ex. 13. 12. May this great truth lay hold of us in power, one of the great Divine purposes in the Lord's suffering and death was, that He might sanctify us with His Own blood.

REVEIWS.

**IN MY NAME.** We have read with pleasure and profit this booklet by Harold P. Barker,—an inquiry into the real meaning and application of a much misunderstood and misapplied verse, Matt. 18. 20. It deserves much publicity. Loizeaux Brothers. 5 cents.

**THE WORD OF TRUTH.** Our esteemed contributor, Mr. Marsom, draws attention to a re-issue of a booklet of his compiling—everyday questions answered from Scripture. Very useful for Tract Band and Visitation work. Scripture Gift Mission, Eccleston Hall, London, S.W. 1. Prices on application.

**GOD'S PEACE PLAN** by W. A. Thomson. This small volume on "God's New Order" has this outstanding merit that it does not mystify the great truth of the Lord's coming, but states simply the futurist position, without forgetting that the main object of all Bible teaching is to keep the believer near in heart-devotion to the Coming One. Published by Pickering and Inglis 3/6, obtainable from our Office.

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# 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; M. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

**Question A** Should the loaf be broken before being passed around?

**Answer A.** This question, put in a somewhat different form, was replied to by E.W.R. in the B.M. for January (Question B) in the words, "The initial breaking of the loaf is but an act of convenience for the saints. Someone of course must be the first to break the loaf, but it is no official act." With that reply I fully agree.

The preliminary dividing into two or more sections has become necessary in most of our larger Assemblies, but has no spiritual significance beyond that which he breaking off of the individual portions has. And it does seem from 1 Cor. 10. 16, 17 as though the saints at Corinth were accustomed to breaking their portion from an undivided loaf. Because the expression "Breaking of Bread" is used by us today exclusively for the ordinance, we are in danger of forgetting that in the time of the apostles it was used of ordinary partaking of food (See Luke 9. 16; 24. 30; Acts 27. 35), and of attributing to the "breaking" more significance than it necessarily bears. W.R.

**Question B.** Does the exhortation in Heb 13. 13 to "go forth unto Him without the camp, bearing His reproach," imply that we are to come out from the sects and systems of men unto Christ Himself, and to stay out?

**Answer B** Yes, it certainly should "imply" this, although primarily the "camp," outside which the Hebrew Christians were to go, was that which Paul in Gal. 1. calls "the Jews' religion." If saints had to go outside a religion that bore such credentials as it did, much more should they go out from the modern systems that have no claim whatever to be of divine institution. As for the "staying out," the trouble with these Hebrew Christians was just that they seemed inclined to go back again; and the same trouble exists with many saints today. W.R.

**Question C** Matt. 18. 20 and Heb. 2. 12 have been noted as having relation to the morning meeting only and it has been asserted that they imply a special presence of the Lord Jesus Christ different from any other meeting. Is this correct?

**Answer C.** It should suffice to say that in neither passage is the "morning" meeting mentioned, and therefore the restriction in the question is not tenable. As a matter of fact Matt. 18. 20 is the gathering together of any two or three which need not comprise the whole of the church. Heb. 2. 12 is a citation from Psalm 22 in order to prove the association of the Lord Jesus with His brethren. The passage itself relates primarily to yet future days.

The alleged "different" presence of the Lord Jesus with the saints when gathered together to break bread is altogether

imaginary, for the Scriptures know nothing of it. He is in the midst of any saints who are gathered together in His name. Matt. 18. 20 has to do with prayer, not the Lord's Supper. But the wording of the phrase is sufficiently large to embrace any gathering in His name.

Many fanciful notions of late have been attached to the Lord's Supper which have sprung out of the human mind under the pretence of a superior spirituality; they find no warrant in Scripture. Let all saints beware of such ideas. E.W.R.

**Question D.** What is the meaning of the word "only begotten"? Was the Lord Jesus ever begotten?

**Answer D.** That the Lord Jesus, the Son of God, had 'no beginning of days' should suffice to assure us that, whatever mysterious terms theologians may use, the Lord Jesus was never begotten as we understand the meaning of the word among men. He is the Eternal Son.

The force of the word 'only begotten' in Scripture may be seen from its use in the LXX in the following passages:—Judges 11. 34; Ps. 22. 20; 25. 16; 35. 17. The Hebrew equivalent is found in Gen. 22. 2 for the first time.

It denotes that the one to whom it is applied is alone; He cannot be replaced; He is, in consequence, exceedingly precious. He is God's 'darling.' We know that the Lord Jesus was He of Whom it could be said "I have one beloved Son: I will send Him." "The Father loveth the Son." He was His darling. His only One. E.W.R.

**Question E** Are the dead asleep until the resurrection?

**Answer E.** The record given by the Lord Jesus in Luke 16 concerning the rich man and Lazarus should be a sufficient answer to this question. Certainly the rich man was not asleep and the fact that the rich man supposed Lazarus able to go to him and to his brethren showed that Lazarus was not asleep. Little is known concerning believers who have departed to be with Christ but sufficient information is given to assure us that it is a 'far better' condition than the believer's present condition. If in this life he is able to enjoy the sense of the presence of the Lord with him, how can it be affirmed that to depart and be asleep until the resurrection is a far better condition! Rev. 6. vv. 9 and 10 looks the other way; there is no sleep there. The word 'sleep' in the matter of death is used in the New Testament in relation to the body—not of the soul. The body sleeps because there is a future awakening for it in resurrection. It is a dangerous thing to take a word that is applied to the body and use it in relation to the soul. E.W.R.

# The Lord's Work and Workers.

## ENGLAND AND WALES FORTHCOMING (D.V.)

**CARDIFF.**—Cory Hall, Missionary. May 2, 3. H. P. Barker, Dr. L. Bier, P. J. Home, A. E. Phillips, H. S. Turrall. Ebenezer Hall, Home Workers, May 12. Dr. A. M. MacLachlan, S. Ford, J. Hodson, J. D. Jones, J. W. Newton. (H. Thomas, 269, Caerphilly Road).

**AYLESBURY.**—Gude Hall, Beaconsfield Rd. May 5 at 3 and 6. S. Porteous, E. W. Rogers.

**BLOOMSBURY.**—Central Church at 6.30. May 5. H. St. John, W. E. Vine; 12, H. P. Barker, E. W. Rogers; 19, W. G. Hales, J. M. Shaw; 26, P. F. Parsons, J. B. Watson. (L. E. Perkins, 21, Birch Tree Way, Addiscombe.)

**BRADFORD.**—Kensington Hall, S.S. Workers, May 5 at 3.15 and 6. G. I. Stewart. May 19, 20, 21. Kensington Hall and Halfield Chapel, W. Harrison, H. Bell, S. Calcroft.

**SEAHAM HARBOUR.**—Monthly Ministry. May 12 at 6 p.m.

**NOTTINGHAM.**—Clumber Hall Missionary, May 5—8. A. Ginnings, F. W. Pucknell, Mrs. Pucknell, W. J. Wiseman. (H. T. King, 80, Bedale Road, Sherwood.)

**SWANSEA.**—Ebenezer Gospel Hall, Heol-ygors. May 10. Sister's Missionary. Mrs. L. B'er, Mrs. H. S. Turrall, Mrs. and Miss Wilson.

**BRISTOL.**—Alma Road. Missionary. May 12-14 at 3 and 6.30. Ladies, May 15 at 6.30.

**CHELTENHAM.**—Regent Hall. Missionary. May 12 at 3 and 6. C. R. Marsh, A. E. Phillips, F. A. Tatford.

**LEE GREEN.**—Burnt Ash Hall, May 12-18. E. Robson, S. Sayers, A. J. Atkins, P. Parsons, E. F. Walker, P. T. Shorey, E. W. Humphreys.

**NORWICH.**—Wensum Hall. May 12 at 6.45. C. C. D. Howlev.

**SHEFFIELD.**—Cemetery Road Hall, S.S. Teachers, May 12 at 3 and 5.30. T. Rendle. (R. Billington, 6, Trap Lane).

**WALLINGTON.**—Ross Rd. Hall, Y.P. May 12 at 6.30. M. E. Hepburn.

**CALNE.**—Oxford Hall. May 19 at 3 and 6. C. Graham, H. Steedman.

**CHESTERFIED.**—Holywell Church. May 19 at 3 and 6. S. Emery, S. R. Hopkins, L. Rees.

**SOUTHPORT.**—May 19-21. E. Hough, E. Lewis, J. B. Watson.

**TUNBRIDGE WELLS.**—Culverden Hall. Y.P. May 19 at 6.45. H. F. Wildish.

**WINDSOR.**—Gospel Hall, Garfield Place. Y.P. May 19 at 6.30. P. G. Lee.

**BANBURY.**—Southam Hall. May 21 at 3 and 6. D. Porter, A. H. Webster.

**CHESHAM.**—Gospel Hall, Station Road. May 21 at 6. Dr. W. W. Lindsay, F. A. Tatford; May 26 at 7, J. M. Shaw.

**GUILDFORD.**—Manor Road Hall, May 21 at 2.30 and 6. E. Barker, W. H. Begbie, A. Ginnings.

**HORNCASTLE.**—Prospect St. Hall. May 21 at 2.30 and 6.

**SWINDON.**—Florence St. Hall. May 21 at 11, 3 and 6. J. A. Farley, W. Wynne.

**WAREHAM.**—Gospel Hall, Ropers Lane. May 21 at 3 and 6.15. A. Pickering and others.

**LLANHARAN.**—May 21 at 2 and 5.30. F. W. Pucknell, P. O. Ruoff, O. Speare.

**WIMBLEDON.**—Central Hall, May 21. F. W. Pucknell, P. O. Ruoff, O. Speare.

**LONDON.**—Memorial Hall, Farringdon St. Missionary P. M. May 25 at 6.

**BARNSBURY N.1.**—Quarterly S.S. Supt. May 25 at 6. 70/72 Barnsbury Road.

**ALDERSHOT.**—Park Hall. May 26. Y.P. E. W. Grant, F. A. Tatford.

**HERTFORD.**—"The Spinney," Ware Rd. Open-air Convention. May 26 at 3.30 and 5.45. H. F. Wildish.

**THORNTON HEATH.**—Clifton Hall, Whitehouse Lane. May 26. E. F. Walker.

**SACRISTON.**—Gospel Hall Findon Hill. May 26, 2.30 and 6. H. Bell and others.

**SCOTLAND FORTHCOMING (D.V.)**

**DUNDEE.**—Hermon Hall, Tay St. May 5 at 3 and 6.15. Youth Conference. J. Moffat, W. F. Naismith.

**DREGHORN.**—Parish Church Hall. May 5 at 3 p.m. R. D. Johnston, J. Ritchie, H. Lacey, J. Davies.

**AYR.**—Victoria Hall, Annual Bible Readings, May 7-12. W. W. Fereday, H. St. John. (Correspondence to W. D. Morrow, 14 Coltswood Rd. Coatbridge).

**BLACKBURN.**—In Gospel Hall, Bathgate Rd., May 12 at 3.15. R. Balloch, J. Currie, J. Malcolm, W. Prentice.

**UDDINGSTON.**—May 12 at 3.30, in Trinity Church Hall. A. Borland, W. Harrison, J. Hislop, S. Porteous.

**MUSSELBURGH.**—In Congregational Church, Links St., May 19 at 3.15. R. Cumming, J. Cuthbertson, J. Lightbody, W. Harrison.

**SHIELDHILL, Falkirk.**—Miner's Welfare Hall, May 19 at 3. J. Pender, J. Douglas, J. Malcolm, A. Gooding.

**DUNDEE.**—Hermon Hall, South Tay St., May 26 at 3. Women's Missionary Conference, Miss Laird, Miss Barclay and others.

**NEWMAINS.**—Gospel Hall, May 26 at 3.30. H. Lacey, T. Richardson, A. M. S. Gooding, J. Douglas.

**STEVENSTON.**—Free Church, New St., May 26 at 3.15. R. Prentice, J. Moffat, R. Cumming, W. Currie.

**LOTHIANS SUMMER CAMPAIGN.**—opening conference, Bellevue Chapel, Ed'nburgh, May 26 at 3.30 p.m. W. McAlonan, J. R. Rollo, W. Trew.

**AYRSHIRE GOSPEL TENT.**—Opening Conference at Benwhat on May 26th. Dr. Manderson and D. Barnes. Mr. Barnes continues in Gospel.

**LANARKSHIRE GOSPEL TENTS.**—For the first part of the season, Tent will be pitched at Springwells, Blantyre. Opening Conference May 26th, from 4 till 8. R. W. McKechnie, J. McCalman, J. Cuthbertson, A. Philip. Mr Philip will take up the Tent work. In the small vilages of the Upperward of Lanarkshire, Mr. Wilding proposes to take up open-air and tract work owing to the difficulties in pitching a tent in some of these places. Prayer greatly valued.

**RENFREWSHIRE TENT**—Opening Conference at Neilston, on Saturday, June 2, at 3.30 p.m. D. McMurdo, S. H. Dodington. H. German, Mr. German will continue with the gospel throughout the summer months.

**BO'NESS**.—Hebron Hall, June 2 at 3. W. Harrison, A. Borland, J. Lightbody, F. Tanner.

#### IRELAND REPORTS.

**E. ALLEN** and **K. DUFF** hope to commence in portable hall at Gilford.

**E. FAIRFIELD** has had some blessing at Ballymacashon.

**F. KNOX** now at Lisburn.

**J. KELLS** saw some saved at Edenderry.

**R. HAWTHORN** commencing in a shop at Bryson St. Belfast.

**R. PEACOCK** and **J. HEWETT** were encouraged at Brynsford and saw some saved at Annalong.

**S. LEWIS** had some blessing at Churchill. Hopes to commence at Victoria Bridge.

**D. CRAIG** had good meetings at Ballyhackamore with some blessing.

**T. McKELVIE** and **R. PEACOCK** finished outside Colerane.

**R. CURRAN** has been encouraged at Taguey.

**A. McSHANE** and **W. McCracken** during 9 weeks, large meetings at Ballynuloob, saw some saved.

**J. GLANCY** had 5 weeks at Donacloney with blessing. Large meetings and souls saved. Some exercised about baptism and fellowship.

**E. HILL** had 3 weeks at Rosapenna with blessing.

#### BELFAST EASTER CONFERENCE.

Very large companies gathered and ministry was varied and good. P. Jemphrey, D. Walker, J. Lees, W. Gilmore, A. E. Phillips, H. Baillie, T. Campbell, F. Knox, W. Rodgers, J. Stewart, T. Ball, W. Bunting, W. McCracken and others ministered.

**PORTRUSH**. Conference, April 2 was good. Plain ministry by W. Johnston, E. Allen, K. Duff, W. McCracken, A. McShane

#### "WITH CHRIST."

**JAMES BARR**, Stevenston, on 29th Dec., 1944, aged 74. Born at Dromore, Co. Down, but in Scotland for almost 50 years, and associated with the assemblies in Stevenston for over 40 years, and a lover of hospitality and good men.

**Mrs ROGERS**, Tullywinney, Bessbrook, on March 23rd, aged 72. Saved over 20 years and bore a bright testimony. Highly respected over a wide area.

**DAVID JOHN COOPER**, Baloo, Killynchy, on Jan. 4th. Called Home suddenly. Saved in early life and associated with Ardmillen Assembly from its commencement. Had a great interest in the gospel and was much given to hospitality.

**JOHN W. PRENTICE**, Motherwell, on Feb. 18th, aged 77 (brother of the late

Mrs Anton, Cent. Africa). Saved in Wishaw when a lad. In Victoria Hall there; last 44 years in Roman Road Hall, Motherwell. Given to hospitality, and known to many of the Lord's servants at home and abroad. A willing worker, who will be greatly missed.

**Mrs T. McCLEMENTS**, Largs (daughter of the late Mr. A. Aitken). Called Home suddenly on Feb. 20th. Saved in girlhood and connected with assembly in Johnstone for 15 years. For the past 32 years in Largs Assembly. Loved the Lord and His people and a faithful worker, known to many visitors and friends. Will be greatly missed.

**ANDREW MACDONALD**, Dalry, aged 87 years. Saved over 50 years and that time associated with the assembly. A faithful brother, full of good works.

**Mrs SPENCE**. Called Home on March 14th, aged 92 years. Born in Shetland, and saved 70 years ago. Widow of Charles Spence, who built Ebenezer Hall, Lerwick. Some time in Boscombe, but for the past 50 years at Dunbar. Loved by all, she will be greatly missed.

**WILLIAM PATERSON**, Stranraer on March 20th, aged 77 years. Saved over 50 years, and with others was instrumental in building Kirkland Hall, Leswalt, and commencing an assembly there with which he was connected until his Home-call. Bore a consistent testimony and was given to hospitality.

**Mrs WEIR**, wife of David Weir, Kilmarnock called Home suddenly on March 26. Saved in early life and associated with assemblies over 52 years. Well known to a wide circle of believers and many of the Lord's Servants. A godly sister whose consistent life and presence will be missed.

**ROBERT AITKEN**, Galston, on 23rd April aged 77. For well over 50 years in assembly. Known as leader of praise for very many years. His familiar presence and quiet bearing will be greatly missed.

#### ADDRESSES, ADVERTS, etc..

**UDDINGSTON**. Assembly formerly meeting in Gospel Hall, Main St., has removed to Union Hall, Crofthead St. Correspondence to A. McNeish, Mayfield, Bellshill Road.

**LARGE NEWBERRY ENGLISHMAN'S BIBLE**.—Good copy wanted by R. Ashton, 32, Sandiland Road, Northampton.

**SEVEN FEATURES** of a **NEW TESTAMENT ASSEMBLY**. From the author P. James Poole, 70, George St., Crydon. 6 for 1/3; 12 for 2/3; 25 for 4/6 by P.O. (not stamps please).

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

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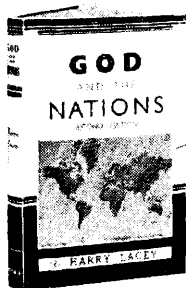
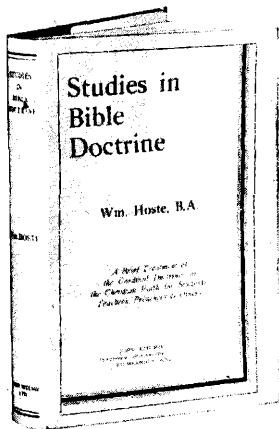
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Church and material means to individuals. He does so at His own pleasure. The Christian is merely a steward, a "house-manager" put in trust with a deposit, for the safekeeping and the proper use of which he will be held responsible. On the day of reckoning, i.e. at the Judgment Seat, he will be accounted faithful if the discharge of his duty merits the commendation of his Master. All life will be brought under review, and the stewardship of "this world's good" will not escape the impartial Judge. Sobering thought for all, whether much or little has been committed to our trust!

**T**HE preacher of the gospel, too, is not without obligation in this connection. Chapter 9 of the First Epistle deals exclusively with the servant's attitude to the gospel message. Several spheres of responsibility are indicated. He must keep his body under, if he would anticipate reward at the end of life's race (24-27). He has a moral obligation to his fellow men. Necessity is laid upon him to preach the gospel, and his reward is that he has the joy of declaring the message of God without charge (18). How assiduously the apostle Paul strove to protect himself and his companions from the least shadow of suspicion of a mercenary spirit. He laboured night and day, working with his own hands, to silence the malicious criticism that he was enriching himself at the expense of his "converts." Acting thus he had all the more right and authority to offer to the Corinthians advice as to their obligations in the same direction.

**T**HE apostle felt at times a special burden to instruct believers on the principles which should regulate their attitude towards those who ministered to them in things spiritual. They had, he asserted, a financial obligation. A truth for which the apostle contended vigorously, not only in one but in several passages, is summarised in 1 Corinthians 9. 44: "They which preach the gospel should live of the gospel." He maintained his contention with numerous assertions and illustrations. In the first place, the Lord had ordained that it should be so, and the apostles had acted on the assumption that it was righteous procedure for them to adopt (4-6). Secondly, observation provided him with several illustrations. The general of an army is obviously maintained by the monarch under whom he serves. The vinedresser rightly expects to be partaker of the fruits of his labours, while the shepherd derives support from the flock which he feeds (7). Furthermore, scripture enjoins such a principle. The ox was not to be muzzled at the threshing, while the farmer both ploughed and threshed in the hope that he would share in the produce of his own toil and care (9-10).

**S**UCH an array of facts was meant to impress upon the Corinthians their obligation to have fellowship with those who laboured in the gospel with them. More particularly had it reference to the justice with which the apostle might himself expect to receive material support at their hands. He had spared himself neither hardship nor indignity that they might be partaker with him of the blessings of the grace of God. Was it unjust, then, for him to expect a reciprocation in material good? He had sown spiritual things; was it too much that he should reap their carnal things (9. 11)? A similar metaphor was utilised to enforce the same truth upon the Christians in the churches of Galatia. The entire section in chapter six has its primary application, not to the worldly man who sows his wild oats, but to the believer who misuses the goods the Lord has committed to his trust. "God is not mocked; for whatsoever a man soweth that shall he also reap" (Gal. 6. 7). To the rich in Ephesus similar warning and exhortation are given: "Charge them that are rich . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate" (our "word-fellowship" again). Such discharge of one's duty is described by the apostle Peter as acting as a good steward of the manifold grace of God (Pet. 4. 10).

# Notes on Peter's Epistles

by WM. RODGERS.

THE half-dozen or so, which we have thus far considered, of words and phrases that occur in these writings with more than usual frequency or prominence, by no means exhaust the list. But we cannot dwell at length upon them all; and it is the less necessary to do so, since many of them to a considerable extent overlap one another with regard to the connections in which they are found. We shall, however, mention with references a few more, most of which will have been already noticed by every careful reader of God's word.

Four things are described by Peter as incorruptible:—

1. The "blood" by which we are redeemed, 1 Pet. 1. 18, 19.
2. The "seed" by which we are born again, 1 Pet. 1. 23.
3. The "apparel" of a meek and quiet spirit, 1 Pet. 3. 4.
4. The "inheritance" reserved in heaven for us, 1 Pet. 1. 4.

Three things are contrasted by him with gold:—

1. The blood, 1 Pet. 1. 18, 19.
2. The apparel, 1 Pet. 3. 3, 4.
3. Our faith, 1 Pet. 1. 7.

Four things he speaks of as "precious":—

1. The blood, 1 Pet. 1. 19.
2. The Living Stone, 1 Pet. 2. 4, 6, 7.
3. Our faith, 1 Pet. 1. 4.
4. The promises, 2 Pet. 1. 4.

Four times he adds to his exhortations a clause introduced by the word "Knowing" (Gr. *eidotes*), in which he reminds them of matters already familiar to them:—

1. As to their redemption by the blood, 1 Pet. 1. 18 (see R.V.).
2. As to their inheritance of blessing, 1 Pet. 3. 9.
3. As to suffering being the lot of all saints, 1 Pet. 5. 9.
4. As to progress in godly living, 2. Pet. 1. 12.

Four times in his first epistle he urges his readers to "be in subjection," using in every instance the same Greek verb:—

1. All the saints, to rulers, ch. 2. 13.
2. Servants, to masters, ch. 2. 18.
3. Wives, to husbands, ch. 3. 1, 5.
4. Younger ones, to the elder, ch. 5. 5.

See also ch. 3. 22, where angels are subjected to the risen Christ.

Three times in the first epistle he exhorts them to "Be sober;" employing in each case a word (*nepho*) that occurs only three more times in the N. T.; and connecting it with:—

1. A girded up mind, ch. 1. 13.
2. Prayer, ch. 4. 7.
3. Conflict with the devil, ch. 5. 8.

Other groups such as these, readers may discover for themselves; but there is one feature still in Peter's letters which deserves more than casual mention,—his repeated references in them to the Word of God. The only other epistle that can be compared with them in this respect is Paul's second to Timothy, a fact which suggests that both apostles, as they neared the end of their course, were desirous of emphasising to the saints the importance of the Scriptures as their permanent guide in the days to come, when apostolic ministry would no longer be with them. Let us then place these references together, that we may see how much Peter thought of God's Word, and how many uses he found for it.

The first one is at 1 Pet. 1. 10-12, where he speaks of the

## OLD TESTAMENT PROPHETS

as foretelling the very "salvation" that had been preached to his readers by those who brought them the gospel. By "The Spirit of Christ which



was in them" did the prophets foretell it, and with the same "Holy Spirit sent down from heaven" did the preachers proclaim it. The central theme of both was "The sufferings of Christ and the glory that should follow;" and it is worthy of notice that the prophets, far from being left to give the message in their own way, had actually "to inquire and search diligently," just as any other Bible reader might, to what persons and to what times did the Spirit who spoke by them refer; and ultimately to have this "revealed" to them by the Spirit Himself.

A remarkable instance of such inquiry, and one which may have been in Peter's mind as he wrote, is mentioned in Daniel 9, where the prophet tells how he had been learning from the "BOOKS" something as to when "the desolations of Jerusalem" would be accomplished (verse 2); and how, in response to his prayer, the Lord revealed to him that a period far longer than the "seventy years" of which he had been reading, and the end of which was now in sight, had been "**DETERMINED** . . . to make reconciliation for iniquity and to bring in everlasting righteousness, and TO SEAL UP THE VISION AND PROPHECY" (verse 24).

Before passing to the other references to the Word in 1st Peter, let us set alongside this one the first mention of the earlier Scriptures in 2nd Peter, which occurs at ch. 1. 19-21. It will be noticed that the statements made in it are very similar to those we have been considering; so much so that one passage helps us to understand the other. We find the same emphasis upon

### THEIR DIVINE ORIGIN

"Holy men of God spake as they were moved by the Holy Ghost;" and a similar effect of this Divine origin is mentioned—"that no prophecy of the Scripture is of any private interpretation." But in addition to this, we get an interesting representation of them as "A light that shineth in a dark place," to which the saints would do well to take heed in their hearts, until the day dawn and the day-star arise. It is an illustration which should doubly appeal to us at the present time; on the one hand, because we have learned by experience, as never before, and the value of a light however small shining on our pathway; and on the other, because we have been discovering that this present world is a darker place than some of us ever thought it to be, and are all the more longing for the appearance of the Day-star.

The other references in the first epistle are:—

Ch. 1. 23-25, where it is said that we have been born again by the Word. Here its permanence is stressed, and the apostle's statement as to this is fortified by a quotation from Isa. 40. 6-8, at the end of which he links it with his readers' experience by saying, "And this is the word of good tidings (R.V.) which was preached unto you."

Ch. 2. 2, where, having been thus born again, he wishes them "as new-born babes" to grow by constant use of the "sincere milk."

Ch. 2. 8, according to which God has "appointed" that those who disobey His gospel shall stumble at the very word through which they might have been born again, and over the very Christ Who would have saved them.

Ch. 3. 1, where we find that there is still a gleam of hope that one who is disobedient to the gospel word, may be "won" by beholding the godly conduct of a Christian relative.

Ch. 4. 11, in which one exercises the "gift" of speaking is to do so in the closest possible association with the "Oracles of God."

In the second epistle, in addition to the passage already noted, we have:—

Expressions such as "Exceeding great and precious promises" though from a different point of view, suggests to us the word of God.

# THREE STEPS TO HONOUR.

Hebrews 2. 9-11.

by J. A. HUGHES, Uckfield.

THE meditation of these verses suggests that there are three steps to the honour of being welcomed by that most intimate term of "brethren," when at last our Great High Priest comes forth from the Holiest to receive us to Himself.

## "Every man."

First, "He tasted death for every man." Think of the first step, when, in our need, we put our hand in His, and turned our back on the old life of sin. It was as simple as the escape of Israel's host from Egypt's bondage when they, too, were redeemed with blood, and by power. For the Lord Jesus is indeed the Beginning of the New Creation, the Firstborn from the dead, the crowned Victor over the grave, and so He stands alone and supreme. His death is indeed in relation to every man. What a multitude profess to believe in Him! No wonder that a mixed multitude was also found amongst the Israelites. May we ever be kept from thinking that the Cross ended His work in us as well as for us; for we note that He has not brought every man to glory, but—

## "Many sons."

We soon learn that God has a purpose in saving us, far beyond delivering from Satan's power. This epistle links us with the glorious host of men and women of faith who from the beginning have "looked for the City which hath foundations, whose builder and maker is God." Christ has gone to prepare a place for us, and is now occupied in preparing us for it. When Israel was delivered from Pharaoh, God at once began to speak about Sanctification (Ex. 13. v. 2.), and He is also now concerned with the sanctification of a people whose High Priest is enthroned beneath the wings of the cherubim. The higher the family the more strict the discipline: an heir to a throne must submit to a rigidly controlled life with his high office in view. So He deals with us. Let us regard the discipline of our lives, our many trials and sorrows, as the marks of His high interest in us, that we, too, may be submissive in His hands, moulded in the crucible of affliction after the pattern of Him who was "made perfect through suffering." But what a reward awaits us! "He is not ashamed to call them—

## Brethren."

What a welcome! This is relationship indeed, and the joy of it will be the measure in which the Sanctification which is perfect in Christ has been perfected in us. He prayed "that all may be one; as Thou, Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." Therefore the process of sanctification will be the same for us as it was for Him. Happy indeed are we if we are continually drawing all our resources, as He did, from the inexhaustible treasure of the Father's will; blest indeed if we are continually satisfied with the fulness of Christ. He is not ashamed to call us brethren. "As He is, so are we in this world." Let us seek more earnestly to add to His joy in Heaven by a whole-hearted purpose to do His will on earth.

The curse shall change to blessing—

The name on earth that's banned  
Be graven on the white stone  
In Immanuel's Land.

# NOTES ON ★ ★ I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter 5.

### Verse 4.

In the name of our Lord Jesus,—the name is indicative of character, e.g., John 17. 6, of rank, e.g., Heb. 1. 4, of power, e.g., John 17. 11, 12, and of authority, as in the present instance (sometimes it stands for the Person, e.g., Lev. 24. 11; Joel 2. 32).

The clause is solemnly and formally introductory to what follows in this and the next verse. The immediate connection is taken in different ways, either with "ye being gathered together . . ." or with "to deliver such a one unto Satan," or with both. The first of these points to the inauguration of the proceedings, the gathering together being in the Name, as in Matt. 18. 20. If taken with the delivering to Satan, the authority of the Name bears upon the exercise of the judicial act. The phrase seems to be associated with both.

**ye being gathered together, and my spirit, with the power of our Lord Jesus**,—this indicates that the Apostle, in his capacity as such, was endowed with a special intuitiveness upon an occasion like this. But what was essential was both the authority of the Lord Jesus and the power of the Lord Jesus (the same title is used in both clauses, as in the R.V.) and both clauses are in the position of emphasis, one at the beginning and the other at the end of the verse.

In all the circumstances of service nothing can be effectively accomplished without the authority and power of our risen Lord. We should, however, avoid making or openly assuming a claim that we are exercising it, though He grants us the experience of it. The circumstance at Corinth was of a special character.

### Verse 5.

**to deliver such a one unto Satan**—to excommunicate from a church is to put the offender into the sphere of the world, where God's authority is disowned, and where accordingly Satan holds sway as "the god of this world (see 1 John 5. 19, R.V.); something more than expulsion from the church seems implied, though this would *ipso facto* be fulfilled in the act of which the Apostle here speaks, which sets forth a severer aspect of the retribution. To deliver to Satan would seem to involve severe physical affliction and apostolic authority, as is indicated by 1 Tim. 1. 20, where the Apostle states that he had exercised his authority in this way in the case of the promulgators of evil doctrine. Yet, while a church may not formally do so, the principle of the act is inherent.

The adversary is ever seeking to tempt the children of God to turn aside from the right ways of the Lord, and is occupied in laying snares for them (1 Tim. 3. 7.), by which he may succeed in making them his captives; see 2 Tim. 2. 26, where the rendering should be 'that they may return to soberness out of the snare of the Devil—having been made captive by him—unto the will of God.' To disregard God's claims and commandments is to give Satan the opportunity of fulfilling his malign purposes and exercising his power.

**for the destruction of the flesh**—*olethros* signifies ruin, and is here used of the effect upon the physical condition of the erring one, but with a view to his spiritual benefit (it is used elsewhere only in 1 Thess. 5. 3; 2 Thess. 1. 9. and 1 Tim. 6. 9). The word never means the destruction of being, annihilation, but of well-being, i.e., ruin so far as the purpose of what is referred to is concerned. Such destruction is the work of Satan, while it is also the effect of the judgment of God.

that the spirit may be saved in the day of the Lord Jesus.—the mention of the spirit does not suggest dissociation from the body in the glorified state. The man himself, body, soul and spirit, will be saved, but the spirit alone is mentioned as the higher element, in contrast to the flesh doomed to destruction. Satan is not permitted to touch the spirit.

This then presents the ultimate design of the discipline. The day of the Lord Jesus is the period after the Rapture of the Church, in which each believer will "give account of himself to God" at the Judgment-Seat of Christ (Rom. 14. 12; 2 Cor. 5. 10), a period called "the Parousia of the Lord Jesus" in 1 Thess. 3. 13, and to be distinguished from "the Day of the Lord," which signifies a period of the intervention of Divine judgment in the affairs of the world.

### Verse 6.

**Your glorying is not good.**—the meaning of *kauchema* here is not the actual boasting, but the ground of glorying (as, e.g., in Phil. 2. 16, "whereof to glory"); *kaukesis* denotes the act of boasting, as in 15. 31 (R.V., "glorying"). The reference is apparently to what was stated in ver. 2, as to their being "puffed up."

**Know ye not**—as in 3. 16; see also five times in chapt. 6, and again in 9. 13, 24—a hint against their professed wisdom.

**that a little leaven leaveneth the whole lump?**—there is a certain stress on "little;" if a small amount of leaven spreads through the whole lump, how much more must this gross evil of tolerated fornication affect the assembly! To be indifferent is to incur to some extent the responsibility for the evil. Moreover such an attitude debases the normal standard, and the evil effect spreads surely and rapidly. In Gal. 5: 9 the statement (probably a current saying) is used of false doctrine (with perhaps a reference to persons, as here).

In the O.T. leaven is not used metaphorically. In the N.T. it is used literally in Matt. 16. 12, (first part); in the latter part and elsewhere it is symbolic of the pervasive power of evil, and to this Matt. 13. 33 is not an exception. Leaven was in use in Sodom, Gen. 19. 1-3, the earliest reference to it.

### Verse 7.

**Purge out the old leaven, that ye may be a new lump, even as ye are unleavened.**—a reference to Ex. 12: 18—20; 13: 6, 7; the Jewish household was enjoined to remove all leaven in preparation for the Passover. This signaled the complete break with the old manner of life in Egypt, and their entrance upon the new life they were designed to enjoy in fellowship with God. So with an assembly, this fellowship must be maintained in all purity, everything being purged out that may intrude, so that each member, and therefore the whole assembly, may maintain a condition in accordance with the new (that is the unleavened) life in Christ, responding continually to the holy calling wherein we are called. The church at Corinth was not at the time unleavened in point of fact, because of existent evil; the statement refers to the spiritual status into which they were introduced in virtue of their union in Christ.

**For our passover also hath been sacrificed, even Christ:**—the word *pascha*, "passover," is used (1) of the Passover Feast, e.g., Matt. 26. 2; frequently in the Gospel of John; Acts 12. 4; Heb. 11. 28, (2) by metonymy (a substitution of a word for the name, of that connected with it), (a) of the Paschal supper, e.g., Matt. 26. 18, 19; (b) the Paschal lamb, e.g., Mark 14. 12 (cp. Ex. 12. 21); (c) Christ Himself, here.

There is a great stress upon the word "Christ," and the R. V. gives it the place in the sentence as in the original. The tense of the verb rendered "hath been sacrificed" is the aorist, indicating a definite act, here with abiding results.

# OVERSEERS.

by Harold T. King of Nottingham.

**T**HE Scriptures make it quite plain that the Lord's purpose for His people, while they remain down here, is that they should be joined together in companies—local churches—gathered in the Name of the Lord, in the districts in which the believers reside. Of each of these local churches, Christ Himself is the supreme Head, and each company is responsible to Him, and to Him alone.

In the Word of God it is also clear that, in New Testament days, in each of these churches, there were brethren whose recognised responsibility it was to rule, guide, and care for, the church of which they themselves formed a part, and it is important that we, in our day, should follow the instructions and practices recorded in the Word in this, as in all matters which concern the well-being of the Lord's people. We must not be affected by what may be happening around us today, nor go for guidance to the example of churches of a few centuries ago. It must be "to the law and to the testimony;" to the law for the instructions to be obeyed; to the testimony for the record of examples to be followed.

What, then, were the qualifications necessary for this important work? What did the work entail? How were these overseers appointed? And what was the attitude enjoined upon the believers towards them?

## VARIOUS NAMES.

First, we note that these brethren are designated by various names in the New Testament, which names, to some extent, indicate their work and responsibilities. They are called overseers (Acts 20. 28.) and bishops (Phil. 1. 1), these being alternative translations of the same word. They are also called elders (1 Pet. 5. 1), a word which refers to the same individuals, seeing that Paul told the "elders of church" at Ephesus: "The Holy Spirit hath made you overseers" (Acts 20, 17, 28). Again they are to act as shepherds (1 Pet. 5, 2) and guides (Heb. 13, 7).

It is very important to note that in each church, there was a plurality of overseers or bishops: always more than one bishop in one church, and never one bishop with a number of churches! So that there should always be at least two overseers in each church, and more in larger companies. Moreover, it is plain that all overseers were men-brethren, never sisters.

What is to be done then, someone may ask, if, in a small or newly formed church there is only one brother who is in any way qualified to act as an overseer. Obviously in such a case, but in such a case only, he will need to carry on caring for "the little flock" meantime, in dependence on the Holy Spirit, and in full fellowship with such brethren as there may be in the church, seeking all the time to instruct others, so that they may become fitted to share this work with him. Such a position should, however, be a rare exception, and should only arise in the circumstances stated.

## INDEPENDENCE.

There appears, also, to be no ground at all for believing that the overseers in any church were responsible for care and discipline in any other church. The idea of "district" or "national" oversights is not found in Scripture. Brethren from other churches were consulted at times, and help of various kinds was given (e.g. Acts 15. 1 - 35), but the conduct of each church was, under the Holy Spirit's guidance, the responsibility of the overseers of that church alone.

Now, we are told that "if a man desire the office of a bishop he desireth a good work (1 Tim 3.1.). Here it should be noted that the

emphasis is on the **work**, not the **office**. Newberry's rendering is "If a man earnestly desireth overseership he desireth a good work." Alas! some have desired the office who had neither desire nor fitness for the work. This is a good work to do, a very necessary work, and it needs good men to do it. It should have good results here and now, and, to those who carry out the duties faithfully and well it will bring a good reward hereafter. Let all who desire such a work seek to fit themselves for it, according to the instructions laid down in the Word. And if they desire to serve the Lord and the church in this way, and have the required fitness, as they essay to do it, their work will soon be recognised by their brethren.

### QUALIFICATIONS.

The qualifications of an overseer are set out plainly and in some detail in two parallel Scriptures (1 Tim. 3. 1-7, and Tit. 1. 5-11). The instructions there given deserve most careful study. Bringing the passages together we find there are some twenty-four items, of which at least eight are duplicated, word for word, in these two epistles. As one carefully considers them it becomes evident that they may be summarised as follows: In his relationship with God the overseer must be holy, and he must have a firm grasp and a good understanding of the faithful word. In his various earthly relationships he must so behave as to gain the respect of the spiritually minded in the church, be able to conduct his household in an orderly manner, and bear a good testimony in the world without, by blameless and transparently honest behaviour in all his ways. Moreover, he must be old enough (however old that may be), both in years and in the faith, to have acquired good judgment and discretion.

It is not likely that any of those upon whom the responsibility of overseership falls, would claim to possess, to the fullest possible extent, every qualification set before us in these two passages. Nevertheless, it is incumbent on overseers to keep the ideal pattern before them, and in this matter to "show themselves approved unto God" and to His people. It must be remembered, too, that (with few exceptions) these Christian graces should characterise every true child of God, and not those only who exercise oversight. May we strive to get as near as possible to the perfect standard, which can only be accomplished by the Holy Spirit's enabling.

### DUTIES.

The duties and responsibilities of overseers have already been touched upon above, but let us note carefully what the Scriptures have to say about them. Overseers must "rule well" (1 Tim. 5. 17), and "with diligence" (Rom. 12. 8). They are enjoined to "take heed" to themselves and "to all the flock" (Acts 20. 28); to "feed the flock, . . . taking the oversight thereof, not by constraint, but willingly; not for filthy lucre (that is, not for the sake of personal gain), but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5. 2, 3).

Overseers will have to deal with many difficult problems, and with the various matters of discipline, etc., which will arise in every church, both in regard to individuals and the collective company (see Acts 7. 15; 29 30.)

Financial matters are also committed to their care, as when the disciples at Antioch "determined to send relief unto the brethren which dwelt in Judea" in a time of need, and "sent it to the elders" (Acts 11. 29, 30.)

### APPOINTMENT.

A question which frequently arises in connection with this subject is: "How were overseers appointed?" In this also we should seek to follow the pattern, in so far as there is any guidance for us in the Word.

Now, it is clearly evident that, as the apostles, evangelists, and teachers, in the New Testament days, went about preaching the Word, and local churches were established, these brethren selected and appointed those in each newly-formed church who should undertake this important work.

This was done by Paul (an apostle) and by Barnabas (who was not an apostle) at a number of places which are named (Acts 14. 23), and doubtless at other places, too, "in every church." Again, Titus (an evangelist and teacher) was left at Crete for the same special purpose, "to ordain elders in every city" (Tit. 1. 5). Probably Timothy also (another evangelist and teacher) acted similarly, seeing that very full instructions as to the qualifications to be looked for were given him in writing (1 Tim. 3. 1-7). It should be noted that the word "ordain" has no ritualistic significance, and simply means "appoint", as in the Revised Version.

Following these examples, therefore, those whom the Lord is pleased to use in these days in the establishment of churches, in this and other lands, through the salvation of souls and the gathering together of believers in the Lord's Name, should similarly act, having got to know the brethren well, by selecting from amongst them those whom they believe to have been fitted and called by the Holy Spirit to guide and shepherd each new church.

Thereafter, obviously, the need would arise, periodically, for other overseers, to increase the number or to take the place of those who, for various reasons, became incapacitated for the work. These reasons would include, amongst others, removals to other places, the failing health or home-call of some, and alas! cases of brethren falling into sin or imbibing false doctrine. In this matter we have no definite instructions nor any clear examples recorded as to how these needs were met in the early churches.

Certainly there are no cases of brethren appointing themselves, or being appointed by vote or ballot by the church. The apostle Paul, however, when writing to Timothy, to whom such full instructions were given on church order and government, says: "The things that thou hast heard of me . . . commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2. 2). And, although this has no special connection with this point in particular, the principle surely applies, so, as the need arose, those brethren who were doing oversight work in the local church, and who were in the best possible position to know the needs, and the brethren amongst them most suited to meet them, would doubtless look round for others in the church, whom they believed the Holy Spirit had fitted for, and called to, this important work, asking them to share the responsibility.

It is only the Holy Spirit Who makes a man an overseer, but it is incumbent on responsible brethren to be ever on the watch for such men, and in each well taught and properly constituted church there should be brethren following on, available to fill the gaps, or to increase the number of overseers, as the need occurs. It is quite clear that there were in the churches of New Testament days such recognised overseeing brethren, and there should be to-day.

Alas! as we have already indicated, it is possible for even overseers to fall into sin, or to imbibe false doctrine, and thus to be incapacitated from continuing in this service. This will, unfortunately, happen from time to time, even when every care has been taken, and the guidance of the Holy Spirit has been sought in selecting brethren for this work. That this was to be expected is indicated in the Scriptures. For example, it was to the elders of the church at Ephesus, whom he called together, that Paul said: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20. 30), yet it was to these very brethren he had just declared: "The Holy Spirit hath made you overseers." Nevertheless, when such distressing events

do occur, we should all be humbled thereby, and in this remember the injunction, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10. 12).

### TREATMENT.

We have considered the responsibilities of the overseers to the church, what then should be the attitude of the believers in the church towards the overseers? In this matter, brief, but none the less definite, instructions are given. The believers are besought thus: "Know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake" (1 Thes. 5. 12. 13.). The believers are to "remember them", and to follow their faith; to "obey them", and to submit to them (Heb. 13. 7. 17.). Moreover, "the elders that rule well" are to be "counted worthy of double honour, especially they who labour in the Word and doctrine" (1 Tim. 5. 17.). Which makes it evident, by the way, that not all the elders laboured in this particular sphere.

Should the occasion arise, no accusation is to be received against an elder "but before two or three witnesses" (1 Tim. 5. 19.), and an elder must not be rebuked, but entreated "as a father" (1 Tim. 5.1.). All this, obviously, because of the added seriousness of an offence when it is committed by one in such a position of trust and authority. For the same reason, if it should be found, after careful investigation, that an elder has sinned, he is to be rebuked before all, "that the others also may fear" (1 Tim. 5. 20.).

Let those who "desire the office of a bishop" (or an "overseership") remember that this work entails long and arduous labour. It will involve those who do it in much adverse criticism and misunderstanding, and it will bring them many sorrows. But it will also afford them many joys, especially as they see the fruits of their labours in the local church, and as they are enabled to guide, instruct, and comfort the people of God.

Finally, for their encouragement, the elders who carry out their duties in accordance with the instructions laid down, and constrained by the love of Christ, are given the wonderful promise that, "when the chief Shepherd shall appear (they shall) receive a crown of glory that fadeth not away" (1 Pet. 5. 4.). May there be many from amongst us who, in the goodness of God, and by the enabling of the Holy Spirit, may be found worthy to receive such a reward from the hands of our Lord, in the day of His appearing!

### NOTES ON PETER'S EPISTLES—Continued from Page 84.

Ch. 3. 2. where "The words which were spoken before by the holy prophets" are joined with "The commandment of the Lord and Saviour through your apostles" (R.V.); thus linking the old Testament with the New, as a fitting introduction to a warning against "scoffers" (v. 3.) who would arise to deny the authority of both.

Ch. 3. 3, 5, 7, in which "the word of God" is represented as having held back in its allotted place the water by which in due time the "world that then was" perished; and "the same word" as now penning up the fire by which in time to come "the earth and the works that are therein shall be burned up."

Ch. 3. 15, 16, in which Paul's epistles are linked with "the other Scriptures," as being of the same class, and suffering the same treatment at the hands of the "unlearned and unstable" Also from this final reference we learn that Peter had been already studying Paul's epistles, and that, like the prophets of old time mentioned in his first reference at 1 Pet. 10-12, he found "things hard to be understood," apart from the teaching of the Holy Spirit.



## OUR HOME BIBLE CLASS

"THE SON OF MAN CAME  
... TO GIVE HIS LIFE A  
RANSOM FOR MANY."

by H. E. MARSOM.

**I**N our last study we saw that one of the great purposes in the Incarnation of the Son of God was, that He came not to be served, but to serve. Mat. 20 28; Mk. 10. 45. But when the Lord made this astounding statement, He added the still more astounding one "and to give His life a Ransom for many;" and this meant dying, dying the death which was death indeed! Truly it was grace for the Lord of Glory to come to serve; but was it not greater grace for Him, "the Prince of life" to come to die! It is indeed true that "all that a man hath will he give for his life;" but here is the wonder of wonders, the Son of Man came on purpose to give His life for others! Job 2. 4; John 10. 11; 12. 27.

### Giving His life He gave Himself.

In seven passages of Holy Scripture, this giving of His life for us is spoken of by the Holy Spirit as actually the giving of Himself; Gal. 1. 4; 2. 20; Eph. 5. 2, 25; 1 Tim. 2. 6; Tit. 2. 14; Heb. 9. 26. In order to redeem us to Himself, not only did He sell "all that He had" Mat. 13. 44, 45; but gave all that He was in that one great "Sacrifice of Himself." This emphasises the fact that this, His dying for us, was His own voluntary act: for His life, and His alone was one that none could take from Him, John 10. 18. CHRIST offered Himself to God, Heb. 9. 14 when He laid down His life, John 10. 15.

Let us consider the fact that that word "Himself" implies all that He was; and therefore would include His soul, which He poured out unto death, Isa. 53. 12, His body, which He gave for us, Lu. 22. 19; Heb. 10. 10, His flesh, which He gave for the life of the world, John 6. 51; His blood, which was shed for many for the remission of sins, Mat. 26. 28, His life, which He laid down for us, John 10. 11, 15, 17, 18, and we

must note the vital connection between the words "blood" and "life" which is taught in Lev. 17. 11, 14. How infinitely great was the Sacrifice when the Incarnate Son of God actually "gave Himself for us an Offering and a Sacrifice to God."

And though giving His life for us meant nothing less than dying for us, Rom. 5. 8; 1 Cor. 15. 3, we must remember what that life had been: even the one and only sinless life ever lived upon earth, 1 Pet. 2. 22; Isa. 53. 9: the one and only life always well-pleasing unto GOD, John 8. 29; Mat. 3. 17; 12. 18; 17. 5: that was entirely satisfactory to Divine Law, Mat. 22. 36-40; John 14. 31; Rom. 13. 10; and consequently the solitary life which that holy Law could justify, Rom. 2. 13; Isa. 50. 8, of Deut. 25. 1, the only one that did not come under the death sentence of that law, cf Ezek. 18. 4, 20 with 2 Cor. 5. 21; 1 John 3. 5; and therefore, the only One Who could die for others as a Sacrifice to God, Eph. 5. 2. And though that holy and perfect life could never save the sinner, yet it did qualify the One Who lived it to die as the acceptable and all sufficient Sacrifice for sin: because it proved Him to be indeed without blemish and without spot, Lev. 22. 19-21; Ex. 12. 5; Deut. 17. 1; Heb. 9. 14; 1 Pet. 1. 19; only the One Who did not have to die for Himself could die for others, Psa. 49. 7; Job 33. 24; and become their Ransom.

Yes, that life was given as a Ransom, as the infinite "Price" paid for our redemption necessitates both a Redeemer and a Ransom. For our redemption the Redeemer became the Ransom, 1 Tim 2. 5, 6; 1 Pet. 1. 18, 19: hence we read of "the redemption that is in CHRIST JESUS," that in which He is both Redeemer and Ransom, Rom. 3. 24: for "God sent forth

His Son, born of a woman, . . . that He might redeem" Gal. 4. 4, 5. R.V.

That Ransom avails for all, for it was given on behalf of all, 1 Tim. 2. 6; and it avails for all who will avail themselves of it, even the "many" who by faith claim Him as their Substitute Who died in their

stead: and who by faith take their place in the "us" and "our" of Rom. 5. 8; 1. Pet. 2. 24; 1. Cor. 15. 3. It was a vicarious death; He was a voluntary Sacrifice on account of sin: He came to give His life in the stead of many, to be Himself the Substitute, of Gen. 22. 13.

## HE CAME TO DIE

He left the brightness of His home  
For sinners such as I,  
An Outcast and a Stranger here,  
He came to die!

Only-begotten Son of GOD!  
He left the courts on high  
To tread the weary paths of earth;  
He came to die!

His life on earth was lowliness,  
To God and sinners nigh;  
He had nowhere to lay His head:  
He came to die!

He loved the souls for whom He died--  
Not ours, to question why,  
But ours to fall before His feet  
Who came to die!

Heyman Wreford.

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# The . . . BELIEVER'S QUESTION BOX



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

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

**Question A.** Please explain what is meant by the expression "visiting the iniquities of the fathers upon the children." Is divine justice in that?

**Answer A.** I believe if Ex. 20. 5 and 6 are read in the R.V. and the margin thereof is carefully noted that any thought of injustice on the part of God will disappear. Whereas in Divine Government and according to natural law established by God, physical results of sin may affect the third and fourth generations, the Mercy of God is available in any generation to any that love Him and keep His commandments. "Mercy" may become active in many ways, and in its course some may be taken away "from the evil to come," thus avoiding the full development of the consequences of the sins of the forefathers.

There are, of course, many problems in the ways of God which our finite minds cannot understand. In face of one of these Paul raises the question: "Is there unrighteousness with God?" and banishes the thought instantly. Our faith must cling to the inflexible justice of God, however strange and difficult the problem may be. God Himself acknowledges that by one man's sin the whole of the human race was adversely affected (Romans 5). Moreover who would question the Justice of God towards His Son in allowing Him to suffer for sinners? But it was Justice that smote Him with the sword!

E.W.R.

**Question B.** What is "the sin unto death" in 1st John 5. 16; and have we any Biblical examples of it?

**Answer B.** The view which appears to be generally held with regard to the "sin unto death" is that it is any sin so flagrant, or so persisted in, that because of it the Lord sees fit to cut off the offender by death of the body. If this view be correct, the fate of some of the sinning Corinthians, as mentioned in 1 Cor. 11. 30 ("For this cause . . . many sleep"), is of course an example of it, and so, perhaps, is the death of Ananias and Sapphira.

I cannot say, however, that this view satisfies me. The tone and trend in 1st John is altogether different from that in 1st Corinthians. The latter is mainly occupied with the sins and failures of real saints, but the former with the marks which distinguish the children of God from the children of the devil. Moreover when Paul speaks of "life" (Gr., *zoe*) he may, and sometimes does, refer to the earthly life, which terminates with the death of the body; but John, in whose writings we get the word no less than 64 times out of 134 it occurs in the New Testament, never once employs it with merely this signification; unless, as the above view would imply, he does so here

in 1 John 5. 16. For if the "death" in this passage be the death of the body, the "life" in verse 16 would necessarily be the present life; and I find it not easy to believe that on this one occasion only, John varies from his usual custom, especially as it would render the statement almost meaningless. If as is predicated in the words which precede and which follow the phrase "He shall give Him life," the case prayed for is that of one who has sinned "NOT unto death," the promise that he shall be given "life" as a result of the prayer seems unnecessary.

I therefore incline to accept the view, suggested by various commentators, that the kind of sin present to John's mind as "sin unto death" is the rejection of Christ claims as the Son of God. That he thinks of this sin is plain from his references to it in ch. 2. 22, 23; 2nd. John 7-11; etc.; and from the fact that his gospel appears to have the vindication of these claims for its main object (see 1 John 20. 31). Doubtless by the time John's writings were penned, heresies with regard to the "doctrine of Christ" were beginning to arise; and it is clear that the apostle was deeply moved about them, and considered them to be fundamental error, the propagators of which were putting themselves outside the pale of God's mercy, and could only have a "fearful looking for of judgement and fiery indignation, which shall devour the adversaries."

Looked at thus, the "sin unto death" would not be very different in kind from what the Lord Jesus spoke of as blasphemy against the Holy Spirit and in Mark 3, 29, R.V. described as "an eternal sin." For the context there, in verse 22 and especially in verse 30, shows us that in this case too a rejection of the claims of Christ is involved. It would also be to some extent similar in character and effects to the sin described in Heb. 6. 6 and Heb. 10. 29.

I am well aware this view also has its difficulties, but to me at least they appear much less than those besetting the other. And the point usually relied upon, that the person concerned is called in verse 16 a "brother," has no weight with me. It is noticeable that it is only in connection with the alternative of having sinned "NOT UNTO DEATH" that the term is used of him; and besides this, we have in ch. 3. 14, 15 a clear example of one being classed nominally as a "brother," until his conduct proves that he has no claim to the title, because he has not "eternal life abiding in him." Another difficulty, inherent in the first mentioned view, is that of deciding whether or not the sinner has sinned "unto death," but it would scarcely ever arise in connection with the second.

W. R.

# The Lord's Work and Workers.

## ENGLAND.—FORTHCOMING (D.V.)

**BOUREMOUTH.**—St. Andrew's Hall, June 5th at 7 p.m. E. S. Curzon.

**ELTHAM.**—Park Hall, S.S., Workers June 5th at 6 p.m. Harold Thorp.

**NOTTINGHAM.**—Clumber Hall, June 5th at 8 p.m. H. St. John.

**WIMBLEDON COMMON.**—The Windmill, Young people, June 5th at 6 p.m. E. Lewis.

**WALLINGTON.**—Ross Road Hall, June 6th-13th. Harold Thorp, P. T. Shorey, M.B.E., Harold F. Wildish, Ernest F. Walker, Scott V. Mitchell, Group Capt. P. J. Wiseman C.B.E.

June 12th at 6.30, at Baptist Church, Queens Road, R. A. Laidlaw, Dr. Latimer, J. Short.

**GREENWICH.**—King George St. Hall, June 7th-12th, at 7.30 p.m. E. F. Walker, E. Barker, M. Goodman, E. W. Rogers, J. M. Shaw.

**RUISLIP.**—Gospel Hall, Westway. June 12th. R. Scammell, H. F. Wildish.

**SOUTHPORT.**—Bethesda Hall. June 12th-14th. A. Fallaize, W. F. Naismith, H. St. John.

**CHESHAM.**—Gospel Hall, Station Road, June 14th at 6 p.m. R. A. Laidlaw, J. B. Watson.

**GUILDFORD.**—Manor Road Hall, June 14th at 2.30 and 6 p.m. T. Bishop G. Gray, J. Harrad.

**HORNCASTLE.**—Gospel Hall, Prospect Street, June 14th at 2.30 and 6 p.m.

**SWINDON.**—Florence Hall, June 14th at 11 a.m., 3 and 6 p.m. F. Stradling, E. F. Walker.

**TAUNTON.**—The Octagon, June 14th at 11 a.m., 2.30 and 6 p.m.

**WAREHAM.**—Gospel Hall, June 14th at 3 p.m. G. Gittings, F. W. Dykes.

**SUNDERLAND.**—Wearside Annual Conference in Gillbridge Hall, June 14th at 2 and 6 p.m. F. Lawther, W. Wedderburn, T. Wattam.

**WIMBLEDON.**—Central Hall, June 14th at 3.15 and 5.45 p.m. J. L. Anderson, H. L. Ellison, H. Thorp.

**NEW MALDEN.**—Mount Pleasant Gospel Hall, June 19th at 4 and 6 p.m. W. A. Chilcott, and others.

**NORTH HARROW.**—Elmfield Hall Imperial Drive Y. P., June 19th at 6.30. E. Barker.

**READING.**—Bridge Hall Oxford Road, June 20th and 21st at 11 a.m., 3 and 6.15 p.m. H. St. John, R. Scammell, and another.

**BOSCOMBE.**—Drummond Hall, Missionary, June 23rd-24th. Messrs. Gray, Jonson, Zentler.

**HOLBURN.**—Kingsway Hall, Missionary, June 23rd at 2.30 p.m. (sisters). June 24th and 25th at 2.30 and 6 p.m. W. Stunt, 1-3 St. Paul's Churchyard, E.C. 4.

**HARROW.**—Belmont Hall, Pinner Road, June 26th at 6 p.m. P. O. Ruoff

**LEE GREEN.**—Burnt Ash Hall, June 26th at 6.30 p.m. R. Scammell and E. F. Walker.

**RICHMOND.**—Clarence Hall, June 26th at 3.45 and 6 p.m. H. P. Barker, A. Ginnings.

**STANMORE.**—Culver Grove Hall, June 26th at 3.45 and 6 p.m.

**CARSHALTON.**—West St. Hall, Walling-

ton Y. P. Rally, July 10th at 6.30 p.m. Edwin Lewis.

**BRISTOL.**—Home Workers, Sept. 4th-6th. H. E. Cooper, 9 King's Drive, Bristol, 7.

## ENGLAND REPORTS.

**LIVERPOOL.**—Appreciated help was given April 23rd-26th when Capt. E. G. Carre, D. Haxton, A. McD. Redwood, H. St. John and F. A. Tattford ministered the Word.

**CROYDON.**—Cranmer Hall well filled at the Rally on May 8th, when G. Ritchie Rice ministered the Word.

**BIRMINGHAM.**—Encouraging numbers at Community Hall, Yardley Wood, on May 15th, when J. K. Boswell, E. Lewis and F. A. Tattford gave searching ministry.

## SCOTLAND.—FORTHCOMING (D.V.).

**STRANRAER.**—Greenvale Street Gospel Hall, Annual Tent Conference June 16th at 11.30 a.m. S. Capie, W. McAlonan, S. Thomson.

**CRAIGELLACHIE.**—Annual Conference July 21st Particulars next month. Edward A. Grant, The Standfast Works, Craigellachie.

## SCOTLAND REPORTS.

**MUSSELBURGH.**—Conference on 15th May, a time of profit with practical ministry to a large gathering by J. Douglas, J. Moffat, and J. Hyslop.

**S. PORTEOUS** had times of blessing with good attendance at Bethany Hall, Prestwick and Knightswood Hall, Glasgow.

**PORT GLASGOW.**—Y. P. Conference in Falconer Street Hall on April 17th, helpful ministry by W. McAlonan, A. Borland and R. McKechnie.

**GEORGE BOND** hopes to resume house to house visitation with the Bible Coach in the North of Scotland commencing early June. Will value prayer for guidance and blessing.

**UDDINGSTON.**—Following a profitable Conference where the Word was ministered by Messrs. Borland, Douglas, Grant, Gooding and Richardson, a month's special meetings were conducted by Mr. T. Richardson, when the hand of the Lord was seen in some being saved and added to the assembly.

**BRADFORD.**—Annual S.S. Conference April 24th; a time of blessing. There was an encouraging attendance with profitable ministry and discussion.

## "WITH CHRIST."

**W. H. YOUNG**, Bleary, on April 13th Saved about 48 years ago and in fellowship at Bleary for many years. His Homegoing was happy and triumphant. J. Geddis took funeral service.

**ROBERT KERNAGHAN**, Shanaghan, Co. Down, aged 54 years Saved over 25 years. Associated with assembly at Shanaghan, and although a sufferer for many years ever bore a bright testimony.

**JOHN J. LAUCHLIN**, Garvagh, Co. Derry, called home suddenly on Lord's Day 11th April. Saved 43 years ago and associated with Carrick Assembly, Co. Tyrone, and Killykegan, Co. Derry. A succourer of many who will be missed.

**ALEXANDER Mc ALLISTER**, Beith, on 14th April, aged 71 years. Saved 45 years and in assemblies for over 40 years. Will be missed at Bethany Hall, Beith.

**JAMES TAYLOR**, Glasgow, on April 21st aged 51 years. In fellowship with Springburn Assembly for over 40 years, where he was a faithful leader.

**WILLIAM H. BEATTIE**, Coracalvey, on April 30th. Saved at sixteen and for over 50 years in Drum Assembly, Co Monaghan. Mr. R. Hawthorn conducted the funeral service.

**Mrs. SWAN**, widow of Mr. C. A. Swan formerly veteran missionary to Africa. Called home suddenly as the result of a road accident on April 19th, at Bristol.

**Mrs. M. McLEOD**, Newcastle, N. S. W., Australia, on 9th March aged 81 years. Born and converted in Dromore, Co. Down, where she was baptised by Dr. Matthews 62 years ago. In fellowship at Dromore Barrow-in-Kurness, Mourne St., Belfast, before leaving for Australia in 1897. Given to hospitality and will be greatly missed.

**Mrs. JOHN PRENTICE**, Motherwell, on May 17th aged 72 years. Saved in girlhood and associated with assemblies in Victoria Hall, Wishaw, and the last 42 years in Roman Hall, Motherwell. Known to a large number of the Lord's servants throughout the world.

**Mrs. BROWN**, Townhead, Glasgow, aged 72 years. Saved 49 years and in fellowship at Parkhead, Halfway and Townhead Assemblies. A faithful sister and a succourer of many.

**RICHARD JOHNSTON**, Listernan, Co. Cavan, called home April 14th. Saved many years and bore a good testimony. W. Rogers and R. Beattie conducted the services.

**W. JACKSON**, Portrush, on May 11th. Saved almost 50 years and most of that time in Ballyneelob Assembly, later in Portrush, where he will be greatly missed. Keenly interested in the Gospel and conducted children's meetings weekly in Cloughmills. W. McCracken and T. Wallace conducted funeral services.

**Mrs. D. WILSON**, Bangor. Saved many years bore a good testimony. A lover of the Lord's people and given to hospitality. T. Campbell and J. Geddis conducted the funeral services.

**Mrs. J. McLEAN**, Whiteinch, aged 71. Widow of Ronald Mc Lean. Saved over 50 years. In Round Toll and Union Hall, Glasgow. Later in Summerfield, Whiteinch. A faithful witness for her Lord.

#### ADDRESSES AND PERSONALIA.

**CHIPPENHAM**, Wilts. A new assembly has been formed here, meeting in the Gospel Hall Dallas Road. Lord's Day 11 a.m. and 6.30 p.m. Monday 7.30 p.m. Chippenham, Wilts.

Wednesday 7 p.m. Correspondence to Mr. Samuel J. Wolfe, 13 Langley Road, **ANDREAS VILLIAGE**, Isle of Man. An assembly now gathers at Ballaghau Cottage. Correspondence to Mr. Geo. Caley, The Cronk, Andreas, Isle of Man.

**BLACKLEY, NORTH MANCHESTER**—Correspondence should be addressed to R. Ashley, 7 Brynford Avenue, Higher Blackley, Manchester 9.

**SPRINGBURN ASSEMBLY, GLASGOW**.—Correspondence should now be addressed to Mr. James A. Harris, C.A., "Redcliffe," 140 Balgrayhill Road, Glasgow, N.

**EXEMPT BROTHER**, business experience, presently employed on agriculture, wishes to contact brother in similar circumstances with a view to partnership in buying and developing land as nursery—preferably South of England. Reply to B. M. Office, A. 4/384.

#### IRELAND REPORTS.

**R. HAWTHORN** has been at Portavogie and Aughrin.

**W. MCCRACKEN** and **T. McKELVIE** had blessing at Coleraine.

**T. KELLS** at Knockbracken.

**R. LOVE** has been at Windsor Hall where some professed.

**J. STEWART** and **R. WALLACE** saw a number saved at Mount Hamilton, then at Ballyneelob with encouragement and expect to commence in a workshop at Ballywearey.

**J. FINNEGAN** saw some saved at Rusharkin.

**R. CRAIG** with some encouragement at Limavady.

**C. FLEMING** labouring near Newry.

**F. BINGHAM** had blessing at Shanaghan, near Croxkeys.

**F. KNOX** at Ballywatermoy with some professing conversion.

**R. CURRAN** at Warringstown.

**J. GEDDIS** working near Ahorey with good results.

**S. LEWIS** and **R. FREW** now in Lisburn having good attendance.

**W. JOHNSTONE** and **J. BARR** in tent at Blackskull.

**LOCAL BROTHERN** are working a wooden tent above Ligoteil, Belfast.

**E. HILL** had nine weeks good meetings in Laghey, Co. Donegall. Now in Dunmurry.

**J. GLANCY** now in Kilkeel for a series of meeting.

**PORTAVOGIE** Conference, April 22nd was a season of refreshing helpful ministry by Brethren W. Gilmour, H. Bailie, R. Hawthorn, J. Megaw, J. Geddis.

**BELFAST EASTER CONFERENCE**. One of the largest, with over 3000 attending. Helpful ministry by various brethren.

**DONACLONEY**. Believers Meeting, May 8th, well attended and ministry profitable, by Brethren Beattie, Whitten, Wylie, Bently, Bingham, Craig, Wills, Hutchison, Kennedy.

#### CANADA.

**GALT**. T. G. Wilkie and Geo. Shivas continued gospel meetings here throughout February with blessing in the salvation of souls.

**BRACEBRIDGE**.—Mervyn Paul has been carrying on a gospel effort in this place for several weeks with encouragement.

**HAMILTON**.—W. Warke and H. G. Dobson started gospel effort in Kensington Avenue Hall, on February 14th.

**TORONTO**. Geo. Gould and Fred Nugent have been preaching the gospel nightly at Pape Avenue Gospel Hall with results in reaching souls.

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Mr. Lacey has rendered valuable service in writing so fully and so Scripturally on the subject of God's dealings with the Nations. The first part of the book takes up many portions of Scripture, especially from the Old Testament, setting forth the principles by which the Lord acts both in mercy and in judgment. The pages which deal with the sins of nations and the principles of Divine visitations are of very great importance and cannot fail to impress the reader with the seriousness of the present state of affairs in the world. In the second part the subjects of prophecy relating to the Lord's Second Coming, first for the Church and then for the deliverance of Israel and the setting up of the Kingdom on earth, are handled with care and with faithful adherence to the Scriptures relating to this subject. The distinction between the Lord's Parousia with His saints at and after the Rapture, and the circumstances connected with His Second Advent to the earth at the close of that period, is carefully observed. May God use the book to the blessing of many.—W. E. Vine.

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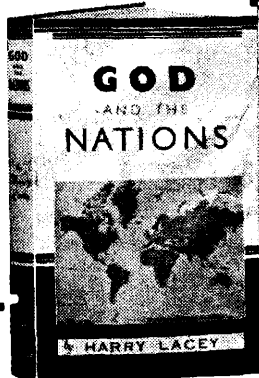
The author proceeds on the assumption that the Bible discloses principles on which the Divine government of nations is conducted. The subject is approached from numerous angles, and the truth of the writer's assertions is amply vindicated by Scripture references. We know no book which treats the matter so exhaustively and yet so sanely. None who read will doubt that God is still Governor among the nations, and 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.—"Believer's Magazine."

Mr. Lacey is well known, at any rate in the Eastern Counties, as a lecturer on prophetic subjects. The present war has caused him to ponder deeply over the relationship between God and the nations, and in accordance with Psalm 94. 10 ("He that chastiseth the nations shall not He correct?"), is chastising them with one of His four scourges, viz., war, with a view to their repentance and return to Himself. Of this, in spite of days of prayer, small sign is to be seen at present. We have greatly enjoyed and profited by our perusal of the book. It is marked by spirituality, insight into the ways of God, and solemn earnestness. He points out very clearly the pathway for the young Christians of today who are willing to be guided by the Word of God. We cordially recommend this work to all, and trust it will have a wide circulation.—R.G.L. ("The Witness").

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# In Everything by Prayer.

Phil. 4. 6.

By THE EDITOR

**C**HRISTIAN experience everywhere has demonstrated the fact that prayer is the believer's most powerful weapon in his conflict with the invisible forces of evil and in his service for the extension of the kingdom of Jesus Christ. From apostolic days until the present generation the Devil has done his utmost to retard the progress of the gospel, and has been successful wherever he has been able to damp the ardour of the saints in the exercise of the duty of intercession. Of the early Church it is recorded that "when they had prayed, the place was shaken . . . and they were all filled with the Holy Spirit, and they spake the word of God with boldness, and the multitude of them that believed were of one heart and of one soul . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4. 31-33). Records have been preserved from many places to prove that when saints have met in a similar way, similar manifestations of divine power have been granted. The lesson is obvious. The road to recovery of blessing in our assembly witness lies through the prayer-meeting to the ultimate source of endowment at the throne of grace. Revived interest in the weekly gathering for prayer is the surest sign of returning concern for the glory of God and the salvation of the unreached.

**M**ANY complain that the prayer-meeting lacks attractiveness. They have lost desire to attend because it is not interesting enough. The complaint reveals a deplorable soul condition, and is an unwitting exposure of spiritual weakness. Nothing is intrinsically interesting. To one man an odd-looking foreign stamp is intriguingly attractive because he has the philatelist's love for the valuable, while to another it is nothing more than a piece of coloured paper without any special attraction. The difference is in the individual, for interest resides in the person, and not in the object. The prayer-meeting, therefore, has no attraction to the individual who has lost his interest in prayer. Even the drabest building, the most commonplace people, the most unattractive singing, the lack of leadership and variety, do not necessarily have an adverse affect upon a prayer meeting. Attempts to make such gatherings "attractive" are disguised confessions of luke-warmness on the part of those who frequent or criticise. The cure lies with the individual, not with the meeting. Leaders, however, should endeavour to maintain the glow of spiritual power, so that the atmosphere will be conducive to the growth of ability to intercede.

**N**O limit circumscribes the realm of prayer. "Everything" is its scope. Why, then, should there be poverty of subjects to pray about? We should pray for a more thorough conviction among all classes of Christians that the Bible is indeed the word of God. The whole of our outlook on life, individual, national or international, is conditioned by our attitude towards the Scriptures. Nominal assent to inspiration is a poor substitute for the faith that relies on the Book, and deepens into implicit obedience as its precepts are acknowledged as of divine origin. The statements of the inspired volume then become the sole source of guidance and the ultimate court of appeal for conduct and belief. The slogan "Back to the Bible" would become very disconcerting were those who use it always honest enough to face its issues in every direction, ecclesiastical as well as personal.

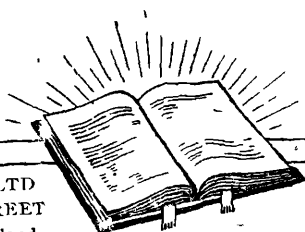


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for MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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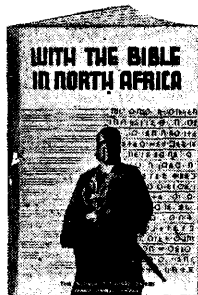
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# Gifts in the ONE BODY

By THE EDITOR

**I**N chapter 1 of Ephesians our Lord is called "Head over all things to the Church." That designation intimates the fact that He sustains a particular relationship to those who, by faith, are vitally associated with Him. In previous epistles the apostle had more frequently and specifically written about local churches, but at the same time he had hinted at the great fact of the "one body" now developed at greater length in his later letters. Believers, as a divinely chosen and constituted Community, are therein called the Church, and by way of illustrative explanation is added the adjective clause, "which is His Body." Sane interpretation does not see in that addition the introduction of a new revelation about a new Church, but simply a description given to an already existing community, given to emphasise the unique position occupied by the Son of God in the present dispensation of the Church. For clarity the meaning might be set out thus: Christ is not Head of a new Society called "The-Church-which-is-His-Body," commenced sometime after the incident in Paul's Roman prison recorded in Acts 28, but is Head of the Body existing since Pentecost and herein referred to as "The Church, (*which is His Body*)."

**T**HE verses in chapter four, 7-16, develop the theme in detail and disclose the manner in which that Head discharges His responsibility towards that Body through the provision He has made for the individual members thereof. The ultimate objective of all His activities and gifts is perfection—"the measure of the stature of the fulness of Christ." (4. 13). The parallelism between the two passages in the Epistle is too obvious to be neglected, and is both striking and impressive. Both indicate that the connection between the Head and the members, and the provision made for the latter by the Former, is immediately consequent upon the glorification of the Son. No unspecified interval is suggested, and the exaltation of the Son to become Head is inferred to be simultaneous with His setting down at God's right hand. The receiving of gifts by Him and the giving of them to men are associated immediately with His ascension, when He led captivity captive. (v. 8). Such closely related actions likewise dispose of the idea that "the Church of the dispensation of the mystery," i.e. "the-Church-which-is-His-Body," is subsequent to Pentecost, for here, in the very epistle alleged to give authority for such a suggestion, the formation of the Body and the provision for its maintenance are inalienably linked with the announcement, "when He ascended up on high." (4. 8).

**T**HE entire passage demands careful investigation, for it contains several very important lines of teaching, both about the growth and also about the functions of the individual members of the Body.

**F**IRST, as arising from the pronouncement that God as Father is through and in all believers, is the general statement, that "unto everyone of us is grace given according to the measure of the gift of Christ." All in the Body have the same God and Father, the same Lord and the same Spirit, yet all do not have the same "gifts" or the same "grace." Relationship is one thing, responsibility is another. A proper understanding of the differences taught in this and kindred passages dissipates many of the false ideas that have assailed assemblies attempting amidst difficulties to carry out New Testament church order. There are "diversities of gifts," "differences of administrations," and "diversities of operations" (1 Cor. 12.), all within the one Body.

Variety of function is the very essence of virility, in the spiritual as in the physical realm.

**T**HE gift is from Christ and is according to the measure of His entrustment. He knows the capacity and capability of every member of His Body, and according to His knowledge of the manner in which the recipient will utilise the gift does He graciously dispense. In educational circles much is made of the special psychological tests to discover native ability and inherent tendency, and according to the knowledge so acquired is vocational guidance given. Natural talent, (if Christians are permitted to use such an expression) dedicated to the service of Christ, is often the pre-disposing equipment for capable discharge of spiritual gift. No progress is made where serious application is not given to develop the gift or talent bestowed.

**S**ECOND, that human elements, as such merely, are eliminated is evident from the fact that all functioning in the Body is a "gift," and that all ability to discharge that function is according to "grace." Divine givings are divine enablings. The business of the member is to utilize the grace, by performing the function honourably and dutifully, so as to hear the approval of the Head. Each member must be assured that the work being done is that for which the gift has been given. If the tasks assigned are sometimes obscure or irksome, difficult or trying, then is opportunity afforded to rely upon supplies of grace for the efficient accomplishment thereof. The promise of divine help, however, does not relieve the member of studious application to devote every ounce of ability to the task for the honour of the Head.

**A**NOTHER thought emerges. If natural ability has been conferred upon any one, it is a frustration of the divine purpose to devote to personal ends talent which might have been spent in the service of the Body. How tragic it is that through emulation or laziness, or indifference, powers meant for the glory of the Head should be squandered on the promotion of selfish ends! Place or property acquired at the expense of usefulness in and to the Body is not gain at all. It is irretrievable loss! Words of the Master are staggeringly pertinent in such a case: "What shall a man give in exchange for his life," wasted in a selfish way, and now gone beyond recall? The gift undeveloped is the precursor of the withdrawal of the grace for the discharge of the duties for which the gift had been given. Of how many, with a different meaning from the original, can these words be used, "Ye did run well; who (what) did hinder you?" The zest and zeal of youthful spiritual enterprise are not infrequently diverted into other channels, and retarded progress in usefulness often begins to manifest itself in middle life when material ambitions most persistently assail the unwary. The loss of the grace for the gift discloses itself in an unwillingness to make the sacrifice once readily given for the benefit of the Body.

**L**ESSONS are evident. We should not grieve if the Head has not given us what is considered a more honourable or public life. All functions are important in His estimation, and the faithful stewardship of any gift, howsoever insignificant in human consideration, will have its true appraisal at the Judgment Seat. Again, the gift will make room for itself. Members will be given grace to recognise what God has given to others. Forwardness must not be mistaken for spiritual zeal. Youth will wait upon opportunity, and will consider the more matured gift in those who have learned grace in the school of experience. Further, every one of us should examine our motives and ambitions to discover whether we are each giving to the Body the benefit of the gift bestowed by the Head. Each has a gift; therefore let each devote himself to the faithful fulfilment of the duty whose discharge will mean the edification of others. May God save us from squandering ability intended for His glory and the honour of His Son.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter 10: 1-23.

**T**HIS chapter follows in close connection with the last part of the preceding chapter, as is made clear in the R.V., by the connecting word "for." The danger that a believer may be rejected in regard to his present service and may lose his reward at the Judgment-Seat of Christ, through failure to exercise self-discipline, is illustrated from the history of Israel in their wilderness journey and the failure of those who came out from Egypt to enter the promised land. The record of their evil ways was Divinely designed for our admonition (ver. 11). Self-complacency on our part is to be avoided lest thereby we fall. God has provided, however, so that we may always overcome this danger by taking the way of escape which He has made for us with every temptation; there is no temptation which is beyond our power of endurance (vv. 12, 13).

## Verse 1.

*For I would not, brethren, have you ignorant,*—not implying that they did not know the facts about to be stated, but that there was a possibility of their failing to learn the lessons intended in the narrative. Mere head knowledge of Scripture is valueless, not to say dangerous. What is necessary is due exercise of heart in listening to the voice of God which speaks to us from the sacred page.

The phrase here used occurs again at 12. 1 and Rom. 1. 13; 11. 25; 2 Cor. 1. 8; 1 Thess. 4. 13. In all cases except the last it is connected with what precedes. In 1 Thess. 4. 13 it introduces a new subject altogether. In every case the Apostle addresses his readers as brethren and the term is one of affection, which serves to make the appeal all the more telling.

*how that our fathers were all under the cloud, and all passed through the sea;*—this introduces the privileges granted by the Lord to Israel. There is strong emphasis upon the repeated word "all" in this and in the next three verses, and this prepares the way for the contrasted phrase "most of them" in verse 5.

## Verse 2.

*and were all baptized unto Moses in the cloud and in the sea;*—these circumstances are clearly typical of believers' baptism. The waters on each side of them, made "to stand as a heap" (Ps. 78. 13), and the cloud above them, betokening the presence of Jehovah, portrayed the watery grave in which believers are immersed and from which they are raised.

The preposition rendered "unto" may also mean "into," and this may be intended to suggest not only the fact that Moses was their leader, but also the spiritual significance of believers' baptism as those who are identified with Christ. Baptism should never be described as "immersion," for that is only the initial stage of the ordinance and leaves out the important fact of the emergence which symbolises resurrection.

## Verse 3.

*and did all eat the same spiritual meat;*—the manna was spiritual in that it was both supernatural in origin (Psalm 78. 25), with its consequent effects upon the people themselves, and in its having a

spiritual meaning, signifying that Christ Himself is the Bread of Life, and those only have life who feed upon Him (John 6. 31, 32).

#### Verse 4.

*and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.*—the supply of water, though it was natural water, was supernatural in the mode of provision, both by reason of the smiting and by the continuous flow. There is a change of tense in the original in the verb rendered "to drink;" in the first case the aorist or point tense is used, as of the eating in verse 3, indicating a past act without reference to the repetition; in the second case the imperfect tense is used (lit. 'they were drinking'), signifying the constant use of what was always at hand for them.

The statement "the rock was Christ" signifies that it was typical of Christ; but there is more than this, for the Apostle does not say that the rock is Christ, using the present tense as in Gal. 4. 24-25 concerning Hagar and Sarah, as representing two covenants, and as in the parables in Matt. 13. 19-23 and 37-38. The past tense "was" implies that the water was provided by the personal presence of Christ; for the Angel of His presence was with the Israelites through all their wilderness journeyings (Isa. 63. 9). The description of the rock as spiritual and as following them is a distinct testimony to the pre-existence of Christ. Certain it is that the smiting of the rock was a typical foreshadowing of the judgment stroke which fell upon Christ and to which He voluntarily submitted at Calvary.

#### Verse 5.

*Howbeit with most of them God was not well pleased:*—it does not say "all," nor is the A.V. "many" a correct rendering. Only two, Caleb and Joshua entered the land of Canaan (Num. 14. 30-32). All the rest failed to obtain the prize and were rejected.

*for they were overthrown in the wilderness:*—the verb *katastrōnumi*, literally, to strew, and so to overthrow, is used here only in the N. T. It is the word used in the Sept. in Num. 14. 16 and in Job 12. 23 (R.V. "spreadeth abroad").

## REVIEWS

**THE THEOLOGY of PREPOSITIONS.** by Basil Atkinson. Greek prepositions are interesting from the fact that the New Testament was written in that language. Mr. Atkinson has made a painstaking study of the subject, consulting numerous authorities, but making his own independent contributions. The result is an interesting, informative, and some cases, an illuminating pamphlet, that should be helpful not only to those conversant with the original language but also to those reading the New Testament only in English. We recommend this book to our readers. 2/6 from Intervarsity Fellowship, 39 Bedford Square, London. W.C.1.

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*Fundamentals.*

# The RESURRECTION

by R. D. JOHNSTON, M.A.

SECOND PAPER

(2) **THE EXTERNAL EVIDENCE.** Nothing could be more convincing than the circumstantial evidence surrounding our Lord's Resurrection. It brought about

(a) **A NEW THEME.** Wherever the disciples went, they preached "Jesus and the Resurrection." It became "the cause, the centre and the circumference of the testimony of the early Church." For it they suffered the loss of possessions and friends, exile from home, imprisonment and death (1 Cor. 4. 11-13). Moreover, all this was staked on a doctrine that could have been convincingly disproved, were it untrue, by the production of His dead body. Further, Paul, writing some twenty years after the Resurrection, affirmed its truth by citing over 500 witnesses, "of whom," said he, "the greater part remain unto this present" (1 Cor. 15. 6). Surely this was the moment to crush Paul, the hated renegade, and the obnoxious faith by producing these 250 witnesses to contradict the story. There was indeed one piece of opposing evidence, but it was offered by men who testified to events which, they declared, occurred while they were fast asleep! (Matt. 28. 11-14).

(b) **A NEW DAY.** From shortly after their liberation from Egypt, the Jews' sacred day of the week was Saturday. Yet that time-honoured holy day was changed by the disciples, themselves Jews, to the first day of the week, without any divine command. Only one event could have so quickly and completely effected this transition. That was the Resurrection. Moreover, it was our Lord's dying wish that His death should be kept ever in the memory of His followers, by their partaking of bread and wine. But men normally commemorate an event on the anniversary of the day on which it took place. Yet for fully nineteen centuries the Christian Church has commemorated Christ's death on a day on which it did *not* happen, namely, Sunday. Only one event could justify this—Resurrection.

(c) **NEW MEN.** The most striking evidence is the moral transformation in the disciples themselves. At His arrest all "forsook Him and fled" (Matt. 26. 56). In the courtyard of Calaphas, Peter three times denied Him, with oaths and cursings for emphasis. At His crucifixion they were in blank despair. The two, bending sorrowful steps towards Emmaus, lamented: "We trusted that it had been He Who should have redeemed Israel" (Luke 24. 21). Yet in a few days what a change! Peter, the craven coward, who had shivered before the accusing finger of a maid, faces Jerusalem's mob and charges them with Christ's murder, saying: "Him . . . ye have taken and with wicked hands have crucified and slain: Whom God hath raised up" (Acts 2. 23, 24). When, with John, he is brought before the very Council that condemned Jesus, Peter again preached to them "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead" (Acts 4. 10). So great was their boldness that the very councillors marvelled (Acts 4. 13). Later, arrested, imprisoned and faced with death, they refused to cease preaching the Resurrection. Said they: "We ought to obey God rather than men. The God of our fathers raised up Jesus,

whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour" (Acts 5. 29-31). Only one cause, all-inclusive and all-sufficient, could transform craven cowardice into complete fearlessness. The miracle of moral transformation could only be accounted for by the greater miracle of the Resurrection.

(3) ITS SURE SEQUELS. With the rising again of the Lord Jesus Christ has come a precious cluster of blessings for the believer. His resurrection is

(a) THE PROOF OF GOD. By the raising of His Son, God displayed both His personality and His power. "By Him (we) do believe in God, that raised Him from the dead and gave Him glory" (1 Pt. 1; 21). Our belief in the God of the Bible is not "a figment of fancy, but a fixed faith resting upon a firm fact." Contemplating a risen Christ, we learn "what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Eph. 1. 19, 20).

(b) THE VINDICATION OF CHRIST'S DEITY. To men Jesus Christ asserted His Deity, but they disbelieved, saying: "If Thou be the Christ, tell us plainly" (John 10. 24); and again, "If Thou be the Christ, save Thyself and us" (Luke 23. 39). But, writes Paul, He "was declared to be (or, "marked off as") the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1. 4).

(c) THE EVIDENCE OF JUDGMENT ON CHRIST-REJECTORS. Our Lord Jesus claimed that His Father had "given Him authority to execute judgment" (John 5. 27), saying: "The Father judgeth no man but hath committed all judgment unto the Son" (John 5. 22). His hearers scorned His claim and put Him to a felon's death. But in the Resurrection God vindicated these claims. Therefore Paul could say that God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17. 31).

(d) THE TOKEN OF JUSTIFICATION FOR BELIEVERS. The One who had come "to give His life a ransom for many" (Mark 10. 45) did so upon the Cross. God accepted that ransom-price, and the proof is the risen Saviour. Hence the Apostle writes that He was "delivered for our offences, and was raised again for our justification (Rom. 4. 25); or, as one version has it, "He was delivered because we had offended; He was raised again because we are justified." "I look at the Cross and know atonement made; I look at the open sepulchre, and know atonement accepted."

(e) THE POWER FOR OUR NEW LIFE IN CHRIST. The Saviour who died for us, is now our great High Priest at God's right hand, "able also to save to the uttermost all that come to God by Him, seeing He ever liveth to make intercession for them" (Heb. 7. 25). His Resurrection is the *invitation* to a new life—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3. 1). But it is more; it is the *incentive* to that new life. It is the *plea* for a higher life, and the *power* that makes it attainable. So Paul writes: "Knowing that Christ, being raised from the dead, dieth no more; . . . likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6. 9-11).



(f) **THE ONLY COMFORT IN DEATH.** Immortality, the vision of poets, dream of sages, and desire of all, has been declared a reality. For those who "died in faith," hope has taken the place of numbing despair. We sorrow, but not as others who have no hope. "For if we believe that Jesus died *and rose again*, even so them also which sleep in Jesus will God bring with Him" (1 Thess. 4. 14). And again "He which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you" (2 Cor. 4. 14). His Resurrection is the *pledge* of ours. Moreover, it is the *pattern* of ours; for 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.).

(g) **THE GUARANTEE OF FUTURE BLISS.** Said the Lord Jesus, on the eve of His departure: "If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also" (John 14. 1-3) and the first step toward the fulfilment of this sweet promise was His Resurrection. Thus Peter could say: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1. 3-5). So with the godly Rutherford we sing—

"The King in all His beauty shall then by us be seen,  
It were a well-spent journey, though seven deaths lay between;  
The Lamb, with His fair army, doth on Mount Zion stand,  
And glory, glory dwelleth in Immanuel's land."

# God and Man

## FACE to FACE

by W. W. FEREDAY

IN reading the pages of Matthew and his honoured companions Mark, Luke, and John, one is impressed with the fact that for a number of years God and man were face to face in this world. In earlier ages God had graciously spoken to men "at sundry times and in divers manners," for He ever sought their good. Once He spoke audibly from Mount Sinai, and many times He had addressed the people by means of prophets. But the Jesus of the Gospels was no mere prophet. Elijah, Isaiah, John the Baptist etc., were that; nothing more. But in the person of Jesus, the Lord of the prophets spoke directly to His wayward creatures. They met Him in the streets of Jerusalem, in the fishing ports of Galilee, and in the roads of Palestine, North and South, and even across Jordan. He visited their places of assembly, and thus could say to Pilate at the last: "I spake openly to the world; I even taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18. 20). He spake as never man spake, and did works such as no other ever wrought (John 15. 22-24).

## NO MERE PROPHET.

The Old Testament Scriptures, familiar enough to the Jewish nation, should have prepared them for this great marvel. Isaiah wrote 800 years before the Incarnation that a Child should be born whose name should be called "Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of peace." (Isa. 9. 6). About the same time Micah foretold that the wondrous Child should be born in Bethlehem (little among the thousands of Judah), He "whose goings forth have been from of old, from everlasting" (Micah 5. 2). The last of the prophets added that the Lord would suddenly come to His temple; "but," said Malachi, "Who may abide the day of His coming, and who shall stand when He appeareth?" (Mal. 3. 12).

All possible misunderstandings that men ever had of God should have cleared up by the gracious condescension which brought Him from heaven into their midst, and which made Him their very neighbour for a whole generation. His easy accessibility, His tender sympathy, His willingness to meet every form of need, and His marked interest in the poor, should have endeared Him to all hearts, and should have banished from men's minds all the Devil's misrepresentations once and for ever.

## HOSTILITY AND INDIFFERENCE

But alas! the ruling authorities were hostile, the religious leaders found every fault in the veriest hypocrisy, and the multitudes were as fickle as the wind. The masses were willing to accept His bounty, and would even pursue Him into the deserts in order to partake of it; they came eagerly and brought their friends to be healed of their diseases; but when the critical moment came at the last Passover in Jerusalem, not a voice was heard in His defence! The murderous priests wished to get the feast over before making their supreme attempt, "lest there be an uproar among the people" (Matt. 26. 5). How little did even those wicked men understand the depravity of the human heart! Urged on by their clergy, the people cried out with one voice, "Let Him be crucified." The bewildered Governor might well ask, "Why, what evil hath he done?" But the people "cried out the more, Let Him be crucified" (Matt. 27. 20-23).

Thus the sons of Israel, whom the Spirit of prophecy sought to prepare for the coming of their God, when they looked upon Him (amazing honour and privilege) spat in His face, tore the hair from His cheeks, and then condemned Him to a malefactor's death.

## RETRIBUTION

With such a terrible record inscribed upon the sacred page, need we wonder that men are to-day inflicting fearful wounds upon one another, and that Israel's sons are being trampled in the mire? What Job affirmed the wicked were saying in his day, is the utterance of their hearts still: "they say unto God, depart from us; for we desire not the knowledge of Thy ways" (Job 21. 14). Until the rights of Christ are humbly acknowledged universally, men must continue to writhe in grief and pain.

Tremendous thought! God has been here—walking amongst us in the likeness of sinful flesh, Man amongst men; men have looked Him familiarly in the face, and then with execrations have cast Him out of His own world!

Yet the sun still shines upon men, and the gentle showers still fall upon the earth (Matt. 5. 45). What a God is ours!

# Post War Problems

*Suggestions from Conference at Bury, St. Edmund's, March, 1945.*

POINTS stressed were: the measure of departure among us from the Scriptures, and the N.T. pattern; and the sins and strife which are robbing the Lord of His honour, Christians of their sanctity and power, and the world of its blessing. Much time was spent before the Throne in humiliation and confession, and in calling upon the Lord to come in amongst us in His grace and power to revive, reclaim and reinvigorate. It was agreed that what the "patient" needed was not so much (as suggested in some quarters) a new diet, but, firstly, a right diagnosis of the sickness which impoverishes, in order that a correct remedy may be applied. We must recognise that *we ourselves* are responsible for the prevailing conditions, and cannot act as mere spectators and adjudicators.

In the afternoon, the following subjects were brought under review:

## I. SPIRITUAL CONDITION—INDIVIDUAL AND COLLECTIVE

The first, and most important lack was believed to be PRAYER, to deal with the conditions of Christians and of assemblies, whatever those conditions might be. Do we fly to any and every so-called remedy, instead of engaging in united, constant, believing, importunate prayer? Allied to this was failure in the personal lives of believers, which mars their testimony before the world, e.g.: Christians engaged in making money or a name, becoming world-conformed, important in status, touchy where personal dignity was involved; the weakening of assembly life and worship through failure in discipline, a fear of dealing with sin because of the apparent effect upon the world or upon fellow-believers: a lack of fellowship and harmony in certain assemblies through over-insistence of personal interpretations. How could these defects be remedied? Paul commended the elders at Miletus to "the Lord and the Word of His grace."

Many confessed to lack of prayer, through not having time to spend before the Lord each day. There is little prayer in the home, the family "altar" is neglected, and children of Christians are deprived of their "birthright"—learning prayer in the home. Prayer, and speaking about Christ, are conspicuous by their absence when Christians meet in one another's homes, and conversation is not about the *Word*, but about the *World*. We should cultivate "the mind of Christ"—coming down and not reaching up (Philippians 2).

In the assembly meetings, opportunities for the young to testify should be provided, so that they can begin to take their part, and develop any gift the Lord bestows. To prepare them for this, as also for the teaching of all believers more completely, there was a general consensus of opinion that *a fuller return should be made to the conversational Bible-Reading, but with the proviso that there should be certain amount of leadership by those gifted to teach; those who are able to guide the conversation into profitable channels, and to bring out the true and inner meaning of the Word, having, grace to bear with the uninstructed, so that the very youngest may understand.* Many testified to their eternal profit from the old-fashioned Bible-Readings, and it was suggested that the whole or part of some "Conferences" should be given to the exposition of the Scriptures, with opportunities for others than the introducer to take part, and that when a speaker is invited to address special meetings, he should be asked to have one or more in the form of a conversational reading.

A brother mentioned that he had been asked to visit assemblies

in Egypt to conduct Bible-Readings, with a view to building up believers, and this had brought great blessing. "Gifts" are for the whole church, and those apt to teach should be asked to help smaller assemblies as well as larger ones, not spasmodically but periodically, preferably for definite Bible Study. Many small country assemblies are very much neglected, (Bible teachers, please note, and ask, "Why?"). Young people's Bible Study meetings might be arranged in villages, the young folk travelling from the neighbouring places to join in, when transport is less restricted, as it may be in the near future. It might be possible to have groups of young people for study in a home circle, care being taken not to clash with assembly activities.

Reference was made to Deuteronomy 6: 7, the great need of the father teaching his own children, and talking of the Scriptures with them at home (See also the case of Timothy in 2 Timothy 3. 15 which was stressed). There should be a constant look-out for men to whom these lessons can be passed on, and who can teach others also (2 Timothy 2. 2). Mention was made of a brother in Glasgow, years ago, who gathered a number of young men in his home, after there had been blessing in the assembly, and it was stated that after several years many of the 40 who came under his teaching were taking a leading part in ministry in the assemblies in Scotland. Assemblies should encourage these spheres of home-teaching. The need of simplicity was stressed, and the value of following up the Gospel meetings by taking the young people into the Christians' homes, not only for a "sing," but to talk over the lessons learned.

II. OVERSEERS AND MINISTRY and the responsibility of ALL Overseers—i.e. those who are actually caring for the spiritual welfare of believers and shepherding the flock, should be *recognisable* through the work they are doing, and not because of some position "on oversight," and *recognised* as such (1 Thess. 5. 12 and 13). There is no "official oversight" in the Scriptures. They are appointed by the Holy Spirit (Acts 20) and responsible to Him. They are to take care of the assembly, and not to lord it over God's heritage. Many to-day appear to desire the official position and to be men of importance, who have not the scriptural or spiritual qualifications and equipment, and some assemblies suffer grievously through having over them a man or several men of overbearing manner, jealously guarding "their rights," dictatorial in spirit—the very opposite of that which the Scriptures envisage. On the contrary, they should be men who, like Paul, travail until Christ be formed in the believers, they should labour and agonise until every one is perfected in Christ.

Much of the so-called "oversight" work is really *deacons'* work, the "serving of tables"—financial matters, engaging of speakers, building or decorating Halls, etc. This "deaconry," and not oversight, occupies all their time and concern. Deacons are responsible to the assembly, for whom they undertake this work, but overseers are responsible to the Lord and the Holy Spirit.

The sovereignty of the Holy Spirit (*to testify to which the assemblies were raised up*) should be more recognised in all the gatherings. He is grieved by sin in the life, and quenched by disobedience or fleshly activity. He is present in each believer, and also in the assembly, and should have supreme sway in all things.

III. EVANGELISM. All were agreed as to the great need to take the Gospel out to others, especially in view of the fact that Satan's emissaries, with their pernicious and clever falsification of the pure and simple Gospel, seem far more energetic and devoted than most Christians; the lack of true results in the meetings was deplored, and the small numbers of unbelievers who attended them was confessed, as a general condition with few exceptions. We should be prepared to

go into ALL the world and teach ALL the Truth (combining Matthew 28. 19 and 20 with Mark 16. 15).

Here it was suggested that where these conditions obtained, the reason was that the Halls were not situated well, not modern enough, not decorated properly, nor even cleaned efficiently; that there should be brighter singing, and a more up-to-date appeal and atmosphere. While it was agreed that improvement in some of these items was overdue, these were not considered to be the chief reasons of the failure, but it was declared that any Hall could be filled, if only believers set out to do so, by repeated personal invitations to their neighbours and friends, perhaps asking these friends to tea, going to neighbours in distress, and shewing a real interest in them and their children, *with a view to getting them to the Gospel meetings* eventually, and meanwhile praying much for their conversion. This, of course, necessitates much more real spiritual consecration and energy than the externals above referred to, and requires revival amongst the people of God, and a willingness to pay a higher personal price.

Some brethren testified to the fact that since they had had new Halls, and in some cases obtained a larger congregation, the love and fellowship had declined, and so had conversions: in fact in some instances, sin and strife had entered. When the young people return from the Forces, etc., we want them to find a spiritual and scriptural home in the assemblies: machinery and gifts without love and power are useless (1 Corinthians 13). We should remember that the great remedy for all weakness and defects is REVIVAL, and should pray for that, constantly and fervently. Finney said, "You can have revival any time you like: only fulfil the conditions and God will give it."

Tract work was discussed and highly commended, not only to be done by the assembly as such, but by individuals at all times. An example was quoted of a band of young people giving one Sunday afternoon a month to go out into the town with magazines and tracts, meeting after in the Hall for tea and prayer. Saturday afternoon might profitably be given to visiting the villages with the Gospel, but the village should be well tracted beforehand, and invitations to the Gospel meeting given. We MUST go out to the people if they will not come to us, and if we do not keep the young people active and united, we shall soon discover that the Government will be using them for its own ends.

IV. CO-OPERATION BETWEEN ASSEMBLIES AND WITH OTHER CHRISTIANS. References were made to the great desirability that assemblies which were well-supplied with helpers, teachers and evangelists should bear in mind and help the smaller ones. When travelling gets less difficult, it should be quite possible to make excursions to these assemblies with peculiar difficulties and needs, to assist in their Bible-Readings and open-air Gospel efforts: this would correct the tendency for larger assemblies to become self-centred.

The difficult subject was raised about preachers visiting the denominations for Gospel service, and it was pointed out that there were two extremes to be avoided—firstly, making *ourselves into a sect*, by refusing all fellowship with other Christians unless they come to us: and on the other hand injuring assemblies by drawing away young believers and building up sects where some might even be exercised about coming out of them! The example of Paul was mentioned, and it was pointed out that he went to the synagogue as long as the Word was read and accepted there: directly it was rejected, he sought a place "hard by the synagogue" and taught the disciples there, gathering them out to the Lord. This was an entirely individual matter between the Lord and His servant, and we must take care to recognise the liberty of the latter, abstaining from mere criticism, which is unprofitable.

## OUR HOME

# BIBLE CLASS

CHRIST . . . gave Himself . . .  
that He might present . . . to  
Himself a glorious Church.

by H. E. MARSON

FOLLOWING the truth in our  
past study that one of the  
great Divine purposes in the aton-  
ing death of CHRIST was, that He  
might sanctify the people with His  
Own blood, we learn from Eph. 5.  
25-27, that Christ "loved the  
Church, and gave Himself for it;  
*that He might* sanctify and  
cleanse it with the washing of  
water by the Word, *that He might*  
present it to Himself a glorious  
Church, not having spot, or  
wrinkle, or any such thing, but  
that it should be holy and without  
blemish." Two great purposes are  
here revealed, a practical and pro-  
gressive sanctification effected by  
a Divine application of the Word;  
and the presentation of a glorious  
Church to Himself. Those words  
"gave Himself for it" mean noth-  
ing less than the voluntary *laying*  
*down* of the life that none could  
take from Him, the *giving* of that  
life as a Ransom for us; they mean  
even the actual Sacrifice of Him-  
self, as an Offering and a Sacrifice  
to God. John 10. 11, 15, 18; Matt.  
20. 28; Heb. 9. 26; Eph. 5. 2. This  
giving of Himself thus for us was  
indeed the supreme expression of  
His love, Eph. 5. 2; Rev. 1. 5; and  
this sanctification and cleansing,  
and this presentation are the out-  
working of that wonderful love  
that "loved the Church, and gave  
Himself for it."

We must read this statement as  
to the LORD Himself effecting this  
sanctification and cleansing, with  
the washing of water by the Word,  
in the light of the Lord's Own  
word in John 15. 3, "Now ye are  
clean, through

*the Word which I have spoken  
unto you."*

This practical effect was only pro-  
duced by the Word which He had

spoken unto them. It had been  
His Own living voice to them, cf  
Matt. 7. 29; John 7. 46 with Psa.  
29. 4. It is the same today, it is  
the word that *He* speaks to us that  
has this practical effect in us, cf  
John 6. 63 and contrast John 8. 47.  
It is the privilege of all "His Own  
sheep" to know and to hear "His  
voice." John 10. 4, 27. For this  
sanctification through the Word He  
prayed in John 17. 17, and His  
present blessed and gracious ser-  
vice in this matter ensures the ful-  
filment of that request. It is very  
important to notice that we have  
in the Gospels a record of that  
which the Lord "Jesus *began* both  
to do and to teach," Acts 1. 1, and  
that when the Lord gave His dis-  
ciples the great parable-lesson in  
John 13. 5, 10, we read that He  
then "*began* to wash the disciples'  
feet." How precious is the fact  
that "this same Jesus" is *today*  
engaged in sanctifying and cleans-  
ing His loved Church "with the  
washing of water by the Word"  
Who in that *yesterday* washed  
those feet in the upper room! Heb.  
13. 8.

*Presentation with exceeding joy.*

But beyond this present gracious  
ministry of the LORD, the love  
that gave Himself for the Church  
had also in view the purpose of  
presenting to Himself that loved  
Church, not only sanctified and  
cleansed; but also glorified! That  
love that could not be satisfied with  
anything less than having those  
for whom He died, for ever *with*  
*Him*, and "according to His Pur-  
pose" *like Him* glorified! Rom. 8.  
28-30; 1 John 3. 2. Then shall  
they "bear the image of the  
heavenly," 1 Cor. 15. 49, being  
changed from a body of humil-  
iation; and fashioned anew like

unto His glorious body, Phil. 3. 21, R.V. 'conformed to the image of God's Son, Rom. 8. 29, presented holy, unblameable and unreprouable in His sight, Col. 1. 22. Then shall He see of the travail of His soul, and He shall be satisfied; then shall the Church "see Him" and she shall be satisfied, Isa. 53. 11; 1 John 3. 2; Psa. 17. 15. And when He thus presents the church "faultless before the presence of

His glory" her joy shall then be full; but His shall be the "Exceeding joy." Jude 24; and will not that exceeding joy be the climax to that joy which was set before Him, when, for that joy, He "endured the cross"?

"He and I in that bright glory,  
One deep joy shall share;  
Mine to be for ever with Him  
His, that I am there."

## The Divine Filling



Lord, we ask it, hardly knowing  
What this wondrous gift may be;  
Yet fulfil to overflowing:  
Thy great meaning let us see.  
Make us, in Thy royal palace,  
Vessels worthy of the King;  
From Thy fulness fill our chalice,  
From Thy never-failing spring.  
Father, by this blessed filling,  
Dwell Thyself in us, we pray;  
We are waiting, Thou art willing;  
Fill us with Thyself to-day.

Anon.

"The pebble cannot be polished without friction, nor can the graces of the Christ be fully developed without trials."

"The world is an immense system kept up by Satan to blind the eyes of men, and to keep them away from God."

"We need never be discouraged as long as we see such a motto inscribed on the door of our Father's treasury, 'He giveth more grace.' It has no limit, it is bottomless, and boundless."

### LORD'S WORK FUND.

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

May 28—Mr. & Mrs. McK.	£10 0 0
" 28—G/H Fielding, N.Z.	25 0 0
" 28—A Brother.	4 0 0
" 28—T. M. H.	1 0 0
" 30—Loan Hall A. Stevenston.	5 0 0
June 7—S. H., La Crosse	25 0 0
" 8—J. N., Coalhurst.	0 8 10
" 11—P. S. H.	2 0 0
" 16—John 5. 24.	5 11 10
" 16—Calderbank A.	3 7 6
	£81 8 2

For distribution of Testaments and Gospel Literature amongst H. M. Forces.

June 8—E. J. C., Newark	£0 12 4
" 11—P.S.H.	1 0 0
	£1 12 4

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

May 30—Bethany Hall, Stevenston.	£10 10 0
June 7—R67091	0 10 0
" 8—J. N., Coalhurst.	0 18 0
" 11—P. S. H.	2 0 0
" 11—R67091	2 0 0
" 16—A Brother, Largs.	0 10 0
	£16 8 0

Office Expenses etc.

May 30—Loan Hall, A. Stevenston.	2 6
" 30—Bethany Hall A. Stevenston	5 0
June 11—P. S. H.	5 0
	12 6

# The . . . BELIEVER'S QUESTION BOX



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

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

**Question A.** Seeing that the Scriptures are inspired how can we account for quotations from the Old Testament appearing in the New Testament in a form altogether different from the text in the O.T.?

**Answer A.** The citations in the New Testament from the Old Testament are, in many cases, made from the LXX translation of the Old Testament. This translation is a Greek translation from the Hebrew original and in very many cases is not accurate. However, those citations which are made in the N.T. from the LXX are full of interest and instruction. It would well repay an examination of every such occurrence. For example, **Gen. 5, 24** states that 'Enoch walked with God.' Hebrews 11, 5 referring to this passage says that 'he had this testimony that he pleased God.' 'He pleased God' is the LXX translation of 'he walked with God' for, no doubt, the translators knew that one who so behaved necessarily pleased God. The Spirit of God thus set His seal of approval upon this paraphrase of the Hebrew text and inserted it into the New Testament. All quotations of this kind appearing in the N.T. are inspired of God.

It must not be inferred, however, that the whole of the LXX is inspired. No such claim can be made for it any more than such a claim can be made for any translation. It is the citations, selected and quoted by the Spirit, which become inspired by His use thereof. E.W.R.

**Question B.** Is the doctrine that there are degrees in eternal punishment scriptural?

**Answer B.** Luke 12, vv. 47-8 and Matt. 11, 22 each support the doctrine that there are degrees of punishment. Such degrees are determined according to God's knowledge of all the facts pertaining to the individual concerned, such as opportunity, knowledge, circumstances, parentage, training, etc., etc. 'God is not unrighteous' and man will be judged 'according to his works.' Some will have 'few stripes' some 'many.' For some the judgment will be 'more tolerable' than for others, though for all it will be dreadful. It is true that the rejection of Christ is man's gravest sin but not all the human race are guilty of this. Some have never heard of Him; it, therefore, follows that they cannot be held responsible for that particular sin. But they have conscience; and creation bears witness. E.W.R.

**Question C.** Does the second clause of 1 Cor. 15, 22, "Even so in Christ shall all be made alive." include both saved and unsaved?

**Answer C.** There is much difference of opinion as to this, some holding that the second "all" of the verse be co-extensive with the first one, while others look upon each "all" as qualified by the phrase accompanying it, "all in Adam" in the one case, "all in Christ" in the other. According to the former view the verse would attribute the resurrection of both saved and unsaved to Christ; according to the latter the reference would be to the resurrection of the saved only, they being linked with Christ by spiritual birth, as all men by natural birth are linked with Adam.

That Christ has to do with "the resurrection of damnation" as well as with "the resurrection of life," whether taught here or not, is a truth clearly set forth in John 5, 25; and therefore nothing vital is at stake, whichever view of our verse be taken. But it is evident that throughout 1 Cor. 15 it is the resurrection of the saints the apostle has in mind; and since nowhere else in the chapter is reference made to that of the unsaved, it is unlikely that verse 22 is an exception. Notice especially the comparisons which are made in verses 42-49, comparisons that can only be true of the present and future conditions of the saints; and see how in that passage, as in verses 21, 22, the first Adam and the last Adam stand contrasted, and the word "quickening" which is found there is from the same Greek verb that in verse 22 is rendered "shall-be-made-alive." This word, usually translated "quicken," does not seem to be applicable to the resurrection of the unsaved. Compare its use in Rom. 8, 11.

Notice, too, that in verse 20, with which 22 stands in close connection, the persons in view are described as "them that slept (R.V., sleep)," an expression never employed of the unsaved dead. It occurs also in verses 6, 18, and 51. W.R.

## THE CHRISTIAN AND THE WORLD

(1) Conformity to the world has been the most prolific source of weakness in Christian testimony.

(2) Separation from the world is the secret of spiritual strength.

When self is in question be thorough and unsparing. When others are concerned be just and merciful.



# The Lord's Work and Workers.

## SCOTLAND FORTHCOMING (D.V.)

**DAILLY.**—July 7, at 3.30.—United Open-air Rally. Tea provided.

**BEAULY.**—Kilmorack Hall, July 14, from 3 to 7. (Correspondence—J. Marr, 1 Beaufort Gdns., Beauly.).

**AYR.**—July 14, Open-air Rally on Low Green from 7 p.m. July 15—Victoria Hall at 2.30. J. Hislop, G. Westwater.

**CRAIGELLACHIE.**—July 18, Dr. Duncan I. Lightbody, D. Morrison, W. F. Naismith, J. R. Rollo, W. A. Thomson. Correspondence—E. A. Grant, Standfast Works.

**LOSSIEMOUTH.**—James Street Gospel Hall, July 20-22. J. Lightbody, A. Gooding, J. Feely, J. Douglas, W. F. Naismith, W. Harrison.

**LANARKSHIRE TENT.**—Second Pitch at Plains, by Airdrie, July 28th, at 4. A. Scott, J. Yuille, F. Whitmore, A. Philip.

**INVERURIE.**—Annual Conference, Aug. 8, at 1.30. J. J. Adams, W. Harrison, D. Morrison, and others.

**St. ANDREWS.**—Macintosh Hall, Aug. 11-18. D. W. Bealey, H. Lacey. Correspondence—F. E. Balfour, 57 Frederick Street, Edinburgh, 2.

**ENGLAND & WALES (D. V.)**

**OLDHAM.**—Park Road Hall, July 7 at 3.30 and 6.15. E. Lewis, C. E. Lewis.

**WELLING.**—Gospel Hall, Station Approach, July 7 at 7. A. Burnham.

**BARROW-IN-FURNESS.**—Abbey Road Hall Jubilee, July 14-15. J. B. Watson, E. W. Rogers.

**HOUGHTON-LE-SPRING.**—Gospel Hall, July 14 at 6. J. McConway, J. McKelvey.

**HOVE.**—Rutland Hall, Rutland Road, July 14 at 3.15 and 6. A. Burr.

**LEEDS.**—Joseph Street Hall, July 14 at 3. R. D. Johnston, F. A. Ttaiford.

**NORWICH.**—Wensum Hall, July 14 at 6.45. Nigel Turner.

**SHEFFIELD.**—Cemetery Road Hall, July 14. H. Bell, A. R. Webster.

**WIMBLEDON.**—Central Hall, Missionary, July 14 at 3. Algeria and India.

**READING.**—Bridge Hall, Oxford Road, July 18, 19 at 11, 3 and 6. M. Goodman, G. C. D. Howley, G. J. P. Price, H. St. John.

**NORTH HARROW.**—Elmfield Hall, Imperial Drive, Y.P. July 21 at 6.30. W. G. Hales.

**TUNBRIDGE WELLS.**—Culverden Hall, Y.P. July 21 at 6.45. F. A. Tatford.

**WINDSOR.**—Gospel Hall, Garfield Place, Y.P. July 21 at 3.30 and 6.30. G. S. Humphreys, E. H. Needham.

**WOODFORD GREEN.**—Solway Hall, July 21 at 4 and 6. C. Davey, J. McAlpine, J. B. Watson.

**TROWBRIDGE.**—Gospel Hall, Frome Rd, July 25 at 3.15 and 6.15. F. H. Gray, H. S. Turrall, W. Wynne.

**LONDON.**—Farrington Memorial Hall, Missionary P.M., July 27 at 6 p.m.

**CHESHAM.**—Gospel Hall, Station Road, Y.P. July 28 at 7. R. S. Code.

**LEIGH.**—Near Tonbridge, July 28 at 3.30 and 6. E. Barker, W. Harrison, F. A. Tatford.

**REDHILL.**—Shrewsbury Hall, Y.P. July

28. O. Speare

**DORKING.**—Hampstead Road Hall, Aug. 6 at 3 and 6. L. W. Adcock, G. C. D. Howley, M. Kagan.

**SOUTHBOROUGH.**—Victoria Hall, Aug. 6 at 3 and 6. H. P. Barker, E. W. Rogers.

**VINES CROSS.**—Aug. 6 at 3 and 6. E. W. Humphries, P. F. W. Parsons.

**WYLAM.**—Y. P. Aug 6 at 2 and 6.

## IRELAND REPORTS.

**D. L. CRAIG & J. HUTCHINSON** at Drumbonaway Orange Hall, with good numbers.

**E. ALLEN & K. DUFF** now finished at Gilford.

**T. McKelvie & W. BUNTING** continue in the Hall at Ballylntagh near Coleraine.

**R. CRAIG** commenced at Tivaconavey.

**F. KNOX** proposes erecting large Tent in Belfast after July 12.

**R. LEWIS & F. ENGLISH** having fair numbers in Tent at Victoria Bridge.

**R. PEACOCK & R. MAGOWAN** at Ballykeel, Clogher Hall, with blessing.

**R. CURRAN & A. McSHANE** in Armagh.

**A. COOK** in Ballywatermoy district.

**RICHARD HULL** commenced with tent near Tandragee.

**J. FINEGAN** in wooden tent at Ballygoskin.

**D. WALKER** having good tent meetings in Newtonards.

**E. HILL** had to cancel meetings in Cavan and enter a Nursing Home for slight operation.

**JOSEPH GLANCY** on advice of his doctor has had to cancel engagements and lie up for some time.

**J. STEWART & T. WALLACE** saw blessing at Mount Hamilton & Ballinloob.

**BALLMACASHON** Believers' Meeting, on May 26 was large and good. Ministry by—R. Curran, R. Hawthorne, J. Geddis, H. Bailie, J. McCabe and R. Wylie.

**DONACLONEY**, May 19, Annual Believers' Meeting was well attended and ministry helpiul. H. Bailie, T. Lyttle, W. Campbell, T. Rea, W. Hagan, F. Knox, R. Holmes, T. Gracey, R. Peacock and others.

**CREDUFF.**—Believers' Meeting was large. Helpful ministry by W. Rodgers, J. Stewart, R. Whitten, R. Love, and others.

**DROMORE.**—A large and profitable meeting. Ministry by—J. Geddis, T. Ball, J. Stewart and T. Wallace.

**AUGHAVEY MEETING** was good and ministry appreciated. F. Bingham, H. Bailie, R. Kells, R. Whitten, and others.

**GROWELL**, June 9. Searching ministry to a large gathering by R. Hawthorne, J. Geddis, H. Bailie, R. Love, J. McCabe, W. McCracken, J. Kells, and R. Peacock.

**BALLYNALOOB**, June 13. A profitable time when brethren T. McKelvey, A. Buick, J. Stewart, W. Bunting, R. Hawthorne, F. Knox, W. McCracken took part.

**BALLYSHIEL**, June 14. An excellent meeting, when word was ministered to profit by brethren R. Curran, E. Allen, A. McShane, R. Hawthorne, J. Geddis, F. Knox, W. McCracken.

## "WITH CHRIST"

**ROBERT SCALON**, aged 57, passed away very suddenly on 2nd May at Launceston, Tasmania, after an operation. Born in Dreghorn, Ayrshire, he went to Australia from Clydebank in 1921, making his home in Brisbane. Much used in Gospel work and ministry in four States of the Commonwealth. Leaves widow and two married daughters.

**THOMAS REES**, South Shields, on May 7, aged 53. Called Home suddenly after preaching the previous day.

**Mrs. YOUNG**, Redcar, on June 4, aged 62. Wife of David Young. In fellowship with believers at Redcar for over 30 years. An active worker amongst women, whose labours and fellowship will be much missed.

**Mrs. H. P. ROUT**, Norwich, formerly of Woking and Lowestoft. Saved in early life and in happy fellowship for over 40 years. Known to many evangelists and Missionaries for her loving hospitality.

**Mrs. CATHERWOOD**, widow of Henry Catherwood, Toomebridge. Called Home 21st March. Saved in early life and associated with Magherafelt Assembly. A lover of God's Word, who had the joy of seeing all her family saved.

**LEONARD T. TOMS** at Largs, June 9, aged 50. Laboured in Bolivia and for a short time in Spain, but known to many as a valued helper at "Netherhall," Largs.

**MARIA C. MUIR**, on May 6, aged 76, at the Toronto Western Hospital. For many years in Bethany Hall, Dumfries. Ever bore a consistent testimony.

**JOHN MARSHALL**, Bellshill, on June 10th, aged 75. Saved about 50 years ago and in Bellshill Assembly for the last 35 years.

**Miss C. ARCHIBALD**, Brechin, on May 24th, aged 80. Saved over 55 years ago and in fellowship with assembly at Brechin since 1891. Ever bore a consistent testimony.

**JOHN CAMPBELL**, Old Monkland, Coatbridge, on June 9, aged 57, after a long illness. A quiet unassuming brother, he was associated with assemblies in Greengairs, Airdrie, and Coatbridge.

## REPORTS.

## Gospel Carriages in East Anglia.

**Jas. L. ANDERSON** now at STEVENAGE, Herts: Weather trying, prospects cheering.

**Geo. E. ANDREWS** has Gospel carriage at BETHERSDEN, near ASHFORD KENT. Meetings in the village hall. Local villages being visited with Gospel literature.

**H. W. O. ATKINS** at GREAT LINDFORD BLETCHLEY, BUCKS. A soldier confessed Christ as his own personal Saviour. Mr. FRED ELLIOT in tent at NEW BRADWELL.

**STANLEY EDWARDS** now commencing near EAST DEREHAM, Norfolk, thus renewing work closed by war conditions.

**H. ELPHICK** continues open air meetings

and visits to houses around CROYDON Surrey.

**GEO. GAUNT** is at RUSPER, Sussex. Children's meetings with good listening to the Gospel. Friendly reception of tracts.

**S. K. GLEN**, now at MALDON near HEYBRIDGE, ESSEX. Conversation with soldier from Newcastle who was deeply interested. Others express thanks for help given. Lady of 76 years of age received assurance of salvation.

**R. HADAWAY** encouraging meetings at SAFFRON WALDEN, Essex with evidences of blessing from earlier services in the district.

**J. H. HUGHES** continues ministry of Gospel in and around the ASIUDOWN FOREST, Sussex. Many open doors and some blessings.

**E. M. WARNOCK** is visiting WILSTEAD, near BEDFORD, needy district. Assemblies at KEMPSTON and BEDFORD helping in this service.

Through the goodness of God it has been possible to renew work in Kent and Norfolk which had been closed owing to war conditions.

**GUILDFORD**.—Messrs E. Barker, W. H. Begbie, and A. Ginnings gave refreshing ministry to a well-filled Hall on Whit Monday.

## ADDRESSES, etc.

**IPSWICH**.—Correspondence for Gospel Hall, Foundation St., should be addressed to Mr. F. C. Diaper, 335A Bramford Road.

**FFORESTFACH ASSEMBLY**.—Correspondence should be addressed to Mr. A. H. Carter, Glasfryn, Mile End, Gendros, Swansea.

**DENMARK HALL**.—South Norwood, London, S.E. 25. Bomb damage to school rooms now sufficiently repaired to allow the commencing of meetings on July 8, pending rebuilding later. Correspondent—L. Johnson, 7 Dalmally Rd., Addiscombe, Surrey.

**PORTRUSH ASSEMBLY** desire visiting friends to note change of time of meeting from 1st July. Breaking of Bread will be at 11 a.m. instead of 11.30 as formerly. Correspondent—Mr J. Dawson, 9 Mark St., Portrush.

**DREGHORN**, Ayrshire.—Correspondence to Mr J. Hynd, 93 Townfoot, Dreghorn.

**CUTSYKE GOSPEL HALL**.—Correspondence should now be addressed to—Mr Richard Tonkinson, 14 Saville Rd., Castleford, Yorks.

**DRUMREAGH ASSEMBLY**.—Newmills, Co. Tyrone. Correspondence to Mr G. W. Latimer, 1 Ranfurly Rd, Dungannon, Co. Tyrone.

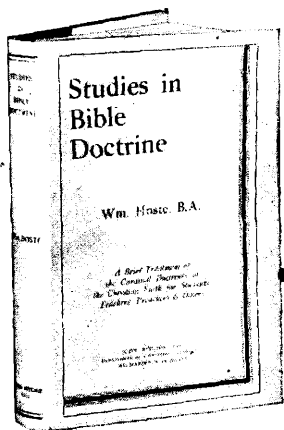
**Mr D. L. CRAIG**, Evangelist, should now be addressed to 60 Bloomfield Rd., Belfast.

## BOOKS FOR MALTA.

The brethren of Assembly in Malta wish to offer their sincere thanks to all those who so kindly responded to the request made by the publishers of this magazine for Books for the Forces library.

# BOOKS WORTH READING

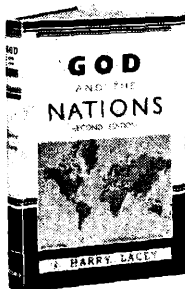
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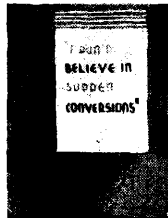
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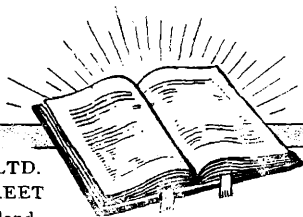
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# the Believer's Magazine

for MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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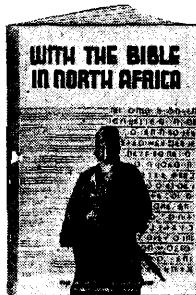
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# Gifts in the ONE BODY

By THE EDITOR

**G**IFTS, as bestowed by the discriminating Head of the Body, are a distinction in function of each separate member, but not a difference in value as to usefulness, for "all service ranks the same with God." No one is unnecessary, just as not one of the various members of the body is unnecessary. Indispensability is the honour attached to every "gift," until its appointed end has been accomplished. "God appoints to everyone . . . a separate mission, and if they discharge it honourably, . . . and faithfully follow the light which is in them, withdrawing from it all cold and quenching influence, there will assuredly come of it such burning as in its appointed mode and service, constant and holy." (Ruskin).

**I**T is of importance, surely, to observe the precise language of the passage which attributes to Christ the solitary dignity of being the Source of every gift which may function for "the perfecting of the saints." However talented and erudite a man may be, although placed in charge of a congregation, if his "gift" has not the commendation of the Head of the Church, his ministry will be like sounding brass and tinkling cymbals. That danger is ever present where the human element enters into the service of God. It is a danger insidiously at work even in those communities, which, discarding historical developments in church organisation, protest for the original simplicity of the New Testament order. The only really "educated ministry" is that which recognises its dependence upon the Risen Head, and exercises its "gift" in the power of the Holy Spirit. Mental capacity may be developed and secular knowledge may be acquired legitimately at human institutions, but these in themselves are not the indispensable equipment for the service of the Church. With increasing facilities for higher education, it is not outwith the boundaries of possibility for even "chief men among the brethren" to be attracted by external scholarship to the detriment of growth of true "gift." Endowment by Christ is of greater moment and is for richer experience than any theological training or human ordination.

**O**N the other hand the very terms of the expression here used are a warning against the frowardness of unsanctified talkativeness. "He gave GIFTS." That "gift" makes a servant of Christ "talented." He becomes different from others. He has been placed in a unique category. In most, if not in all cases, the "gift" is a recognition of innate ability, sublimated to the service of God, first by the act of regeneration and then by the deliberate dedication of that ability to the Master's use. Thus mental and moral and spiritual qualities are evident in the "gift" from Christ, and are recognisable by "those who are spiritual." A cultured ministry, which is nothing more, impoverishes an assembly of real dynamic: it is cold and formal, and, although it may be intellectually commendable, it will be spiritually ineffective. An ignorant ministry, which may be nothing but rant and fury, deriving its sole justification from a mistaken conception of New Testament liberty of speech, robs the people of God of the "gifts given," and imposes a tremendous strain upon the patience and forbearance of its unfortunate victims.

**T**HE organised services and ritual of Christendom are not in the slightest degree reminiscent of the unornate simplicity of apostolic days, for only through legalised channels can the ministry be effected. Nor is the democratic idea that "Jack is as good as his master," any nearer the basic truth of spoken ministry in accordance with New Testament teaching and practice. Both errors would be avoided if Christian communities adhered to the injunctions plainly discernible in

the inspired Word of God. It was such adherence that marked the progress of 'assemblies' over a century ago, when exercised Christians endeavoured, as guided by the Spirit, to put into practice what they read in the New Testament.

**T**HE Lord Himself, by His Spirit, was as really present as if He had been visible. Indeed, to faith He was visible; and Himself being there, what servant could be so irreverent as to take out of His hands the control of the worship and ministry?

**B**UT, on the other hand, most certainly it was not the case that anybody had liberty to minister. The liberty was for the Holy Spirit to do His will, not for His people to do as they willed. The notion that every believer had an equal right to speak was not allowed. Every one had right who was chosen, qualified, and moved thereto by the Lord the Spirit, and no one else had any right. All rights in the house of God vest solely in the Son of God." (G. H. Lang).

**T**HAT such was the practice in earlier days is substantiated by statements from the correspondence of Dr. S. P. Tregelles, a very accurate contemporaneous observer. He writes, " 'Stated ministry, but not exclusive ministry,' has been the principle upon which we have acted . . . By 'stated ministry' we mean that such and such persons are looked upon as teachers, and one or more of them is expected to minister, and they are responsible for stirring up the gift that is in them, but this is not 'exclusive ministry,' because there is an open door for others who may from time to time receive any gift, so that they too may exercise their gifts. . . . Liberty of ministry was intended to signify that all who were fitted by the Holy Ghost might minister: it was as needful for such to shew that they had fitness, as it was for those who wished for fellowship to exhibit to their brethren that they were really taking the stand of Believers in the name of the Lord Jesus Christ."

**T**HE recognition of such a gift of ministry devolves upon those who sit by. On occasions the "mouth must be stopped" of the garrulous person whose gift is evidently not for public display. That course is not easy, and must be taken only in evident grace. In "open meetings" opportunity is given to the Holy Spirit to exercise those whom He is fitting for service. Dr. Rendle Short writes wisely: "Let us offer to younger brethren a word on this subject. We have all received some talent or gift. It may not be in this particular direction, of course. But it is not humility, it is unfaithfulness, to bury the talent, and to say, 'I have none.' It is possible, of course, to take part in a meeting in order to gratify the natural craving for prominence, but it is also possible to withhold a message from our fellows that God has given us for them, and so to deprive them of blessing and stunt our own growth and fruitfulness."

**Q**UITE undesignedly this paper has taken an unusual course—not the one originally prescribed for it. The quotations were an afterthought, but it is to be hoped that they are altogether in keeping with the tenour of our meditation,—Christ "gave gifts." The chief concern of both readers and writer should be to preserve loyalty to the pattern visible in the New Testament. Departure therefrom, for any purpose, is to be deprecated, and we shall be saved from that disaster only by strict adherence to what is revealed, and by humble waiting upon God. Elder brethren should be of such spiritual understanding that they will recognize and encourage the gift that the Holy Spirit has imparted to the Church, and will graciously suppress what is evidently only an activity of the flesh. Blessing can attend the use of the gift only in so far as it is exercised in dependence upon the Head, in the guidance of the Holy Spirit, and in ardent desire to bring to fellow-believers the teaching already derived from faithful and painstaking study of the Scriptures.



## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Verse 6.

Now these things were our examples,—lit., 'now these things came to pass as examples of us (i.e., for us),' or rather, as in the R.V. marg., "in these things they became types of us," setting forth what will happen to us if we do as they did. What follows shows that *tupoi* (lit. types) is used here not to signify types as much as examples by way of warning.

to the intent we should not lust after evil things, as they also lusted.—the word *epithumeō* primarily means to desire, and is used in a good sense of the Lord Jesus in Luke 22. 15, of the holy angels in 1 Pet. 1. 12 and of good men, for good things, in Matt. 13. 17; 1 Tim. 3. 1 and Heb. 6. 11. Here it is used of evil desires, as elsewhere, for instance, in Matt. 5. 28; Jas. 4. 2 and the 1st part of Gal. 5. 17. The word here rendered 'lust' is used in the original as a noun with the verb to be, lit., "we should not be lusters." It is thus used here only in the N.T. The lusting of the Israelites recorded in Num. 11. 4 was due largely to the mixed multitude that came up out of Egypt with them, Ex. 12. 38. If God's people do not tread a path of complete separation, they will inevitably find themselves led astray by evil associations. Again, if we give ourselves up to the endeavour to satisfy ourselves merely by natural gratification, we are sure to meet with disappointment and disaster.

## Verse 7.

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.—this quotation is from the Sept. of Ex. 32. 6. It is significant that only the accompaniments of the idolatrous worship are mentioned here, and not the actual worship of the golden calf. This suggests that the Apostle is recalling to his readers what he had said about sitting at meat in an idol's temple (9. 10). The believers at Corinth did not actually worship the idol but the associations were questionable.

## Verse 8.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.—for the subject of fornication see at 6. 9, 13, 18. That the evil existed in the Corinth Assembly is clear from 2 Cor. 12. 21. That Balaam was Satan's instrument in seducing Israel, as narrated in Num. 25, is recorded in Num. 31. 16. With the present passage cp. Col. 3. 5, 6 and Rom. 8, 13,

In Num. 25. 9 the number mentioned is 24,000. The fact that the Apostle mentions 23,000 here affords no real difficulty. We do not agree with those who suppose that Paul was quoting from memory. Nor is there any question of a difference of readings in the original. The passage in Numbers does not say 24,000 fell in one day. Accordingly the Apostle may be giving the immediate result here, while the record given by Moses mentioned the full result.

## Verse 9.

Neither let us tempt the Lord, as some of them tempted, and perished by the serpents.—the verb *ekpeirazō*, used in the 1st part of the verse, is an intensive form of the more frequent verb *peirazō* and is used in the senses of trying or challenging God. That is its sense in Matt. 4. 7; Luke 4. 12 and 10. 25 (the simpler form is used in the

2nd part of the verse). That the stronger form is used in the 1st part of the present verse seems to suggest that, serious as it was for the Israelites to act in the sight of God in the way they did, it is a still graver matter for us to do so, in view of our greater privileges and the fact that the Holy Spirit had been given to indwell us. To tempt God is to endeavour to put Him to the test as if to see how long His longsuffering will continue. That was the spirit manifested by the Israelites in their constant rebellion.

The imperfect tense used in the verb rendered "perished" shows that the judgment executed upon them was continued from day to day.

Verse 10.

*Neither murmur ye, as some of them murmured, and perished by the destroyer.*—here the reference is to what is recorded in Num. 16. 14-47. Murmuring has its root in unbelief. It is a denial of the goodness and mercy of God. The believer is exhorted "in everything to give thanks," as this is the will of God in Christ Jesus to us-ward (1 Thess. 5. 17, 18). Let us therefore beware of grumbling at our disappointments and in the midst of trials.

The destroyer here mentioned is not Satan, but the destroying angel (see Ex. 12. 23).

Verse 11.

*Now these things happened unto them by way of example;—lit., 'typically,' i.e., as a figure or pattern (one to be avoided), and so by way of a lesson warning us what will happen to us if we do as they did. There is strong emphasis upon "them."*

*and they were written for our admonition.*—the word *nouthesia* denotes, literally, putting in mind, and hence came to mean a training by word, whether of encouragement or, as here, by remonstrance or warning. The O.T. histories are not merely narratives of facts, they convey the thoughts and law of God concerning men, and hence have a purpose far beyond the thoughts of the writers. Hence the importance of reading all the O.T. Scriptures with this in view.

*upon whom the ends of the ages are come.*—not "the end of the world," as in the A.V. The ages are the successive periods of God's dealings with mankind (sometimes misnamed dispensations; a dispensation is a mode of dealing, not an age). Such periods are the ante-diluvian, pre-Abrahamic, patriarchal, and the period of the Law. Each of these former periods has led up to, and reached its consummation in, the present age of the Gospel and the effects of its ministry in the lives of believers individual and collective. Accordingly the experiences of the Israelites as recorded in this passage provide lessons for us all in the present period, lessons which are deeply to be laid to heart.

The word rendered "are come" is *katantō* which, when used of things or events, signifies to arrive at a certain time, or to come upon or reach certain persons.

\* \* \* \*

### SEEKER OR POSSESSOR?

"I am a seeker after truth: are you?"

"Well not exactly. He who declares himself a seeker after truth thereby proclaims that he does not possess it."

"Does anyone really possess the truth in this world?"

"Surely every true Christian does. Has not the Lord said, "I am the way, and the truth, and the life" (John xiv. 6). Possessing Christ, the believer possess the truth. By His coming into the world all that God is has been *revealed* and all that man is has been *exposed*. The blessed revelation and the painful exposure show us all things as they really are, and thus we have the truth."

*Fundamentals.*

## THE DOCTRINE OF THE

# Virgin Birth of Christ

—Prof. Rendle Short.

ALTHOUGH in God's wise providence the fullest story of the coming of our Lord Jesus Christ into the world was related through a physician, there is today no particular reason why the subject should be reserved for a medical man to expound. Modern scientific learning cannot elucidate the theme. It is at once too simple and too profound. True, the biologists use the term parthenogenesis, virgin birth, for certain natural phenomena, but they have nothing in common with the great event we are considering.

It is unhappily the case that in our times the familiar theological expressions that were reserved to describe acts or revelations of God are employed by some preachers with an outward show of orthodoxy, but with a depraved meaning; Christ's resurrection to them may mean no more than an abiding influence, or His Deity robbed of its superlative quality by the allegation that there is a spark of the divine in all of us. But the doctrine of the Virgin Birth cannot be so beclouded. Either our Lord had a human father, or He had not. If anyone holds that He came into the world in the ordinary way, or even leaves the question in doubt, he will be wrong everywhere else. If he is convinced that Jesus was "conceived of the Holy Ghost, born of the Virgin Mary," he is likely to be right in the most important things. Nevertheless, it is an error of tactics to argue that since He had such an origin, therefore we are bound to believe in the Deity of our Lord Jesus Christ. This way of putting it will not carry conviction. It rests too heavy a strain on the credibility of Matthew and Luke, of Joseph and Mary. It is not the method of the Gospels. Mark explains his purpose in his opening words, "The beginning of the gospel of Jesus Christ, the Son of God," and then proceeds to show how prophecy, speaking through Isaiah and through John the Baptist, pointed forward to Him. John at the end of his gospel tells us that he has related these "signs" that He did, "that ye might believe that Jesus is the Christ, the Son of God." Neither of them so much as mentions His nativity. It was outside their purpose; in Mark's case, perhaps, because he was confining his narrative to the standard public teaching given by the Apostles to new converts; and John's perhaps because he had the older gospels before him, and would not repeat, unless he had something particular to add. The method of the Apostles and Evangelists was to demonstrate that Jesus was the Son of God because of His character, His miracles, His Resurrection, the voices from Heaven, the testimony of the prophets, and His own claims. That having been established, the secret was revealed as to how He came into the world, not as a point of argument, nor to satisfy curiosity, but to enable Christians the better to understand His proper Deity and Humanity.

### THE SILENCE OF PAUL.

The Epistles, too, have nothing to tell us about the birth story. Paul must surely have known it well, and when he writes to the Galatians he says, "God sent forth His Son, born of a woman," (Gal. 4. 4. R.V.), words entirely suitable to the doctrine, but which, standing by themselves, if we had not the first and third gospels, might not be regarded as proving or even stating it.

The silence of the two gospels, and of the epistles, has been reckoned as detracting from the credibility of the Nativity story. It

is nothing of the kind; it does not contradict, but puts the story in its rightful place, not as proof of Christ's Deity, but as an explanation of His origin and of His personality. The very earliest post-apostolic writers of whom we have any knowledge, Ignatius, Aristides, Justin Martyr, Tatian, bear their testimony to the Virgin Birth as if no Christian had any doubt about it.

#### EVIDENCE, NOT ARGUMENT.

It is not our purpose in this brief article to argue, so much as to call attention to evidence. For full, reverent, scholarly, up-to-date argument, we refer the reader to Gresham Machen's admirable work, "*The Virgin Birth of Christ*," and for a vindication of the historical accuracy of the first two chapters of Luke's Gospel to Sir William Ramsay's writings, especially "*Was Jesus born at Bethlehem?*" and "*Bearing of Recent Discovery on the New Testament.*"

We notice, then, that the truth of the story is established at the mouth of three witnesses. The first witness is the prophet Isaiah, "Behold a virgin shall conceive and bear a son, and shall call His name Immanuel." It may be conceded that the Hebrew word used, *almah*, does not stress the virginity. It is used again in Genesis 24. 43; Ex. 2. 8; Psalm 68. 25; Prov. 30. 19; Canticles 1. 3; 6. 8. But it was rendered *parthenos*, virgin, by the Greek translators of the Old Testament. The best English rendering might be "maiden." It may also be conceded that perhaps there was a partial and local fulfilment in the birth of a son either to the prophet or to the king, but the reference in Isaiah 9, "Unto us a child is born, unto us a son is given . . . His name shall be called the Mighty God" shows that no human child exhausts the prophecy. The contemporary writer Micah has a reference to the same subject, "Thou Bethlehem—Ephrathah . . . out of thee shall he come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Therefore will He give them up, until the time that she which travaileth hath brought forth." This seems to be a reference to the virgin of Isaiah's prophecy. There is no evidence that the Jewish religious interpreters of the first century A.D. expected the Messiah to be born of a virgin. It cannot therefore be argued that Christians invented the history to fit the prophecy.

#### DIFFERENCES NOT CONTRADICTIONS

The events as described by Matthew are notably different from those preserved for us by Luke. There are no flat contradictions, and on the main points they coincide; the Holy Child was conceived of the Virgin Mary, at Bethlehem, and Mary was living under the protection of her husband Joseph but in chastity; there were divine intimations before the Birth as to Who He was; they returned from Bethlehem to Nazareth after no long stay in the city of David, from whom He was descended and of whom He was the legal heir. But the differences are at least as marked as the agreements. Everything in Matthew is related from the point of view of Joseph, his intentions, his dreams, his actions and the reasons for them. In Luke all is related from Mary's point of view; this is well seen in the narrative of her visit to Elisabeth. The language of the first two chapters of this gospel is significant; there are good grounds for thinking that they are a Greek translation from an Aramaic original. The hymns are neither Old Testament nor Christian in type; they have been well described as pre-Christian, entirely suitable to the time when they were composed, but to no other. Exactly how Matthew, or Luke, derived their information, whether by direct revelation from God or whether by the use of written or oral material going back eventually to Joseph and Mary,

the only human beings who could know all the facts, we are not informed; opinions may vary. When Luke writes in his preface, "Having traced the course of all things accurately from the first," (Luke 1. 3, R.V.) does he imply that when he was in Palestine he found Mary herself, or one of her daughters, and heard it all from so unimpeachable a source? Mary might have been about eighty, if she was indeed alive. What a thrilling interview for the Evangelist, whoever it was that opened the story to him! But this is too speculative.

### THE BEAUTY OF THE RECORDS

The unearthly beauty of the Nativity narratives has captivated the imagination of the whole world ever since, and has charmed and impressed even unbelievers, at least at Christmas. There are no grotesque miracles such as those contained in the Apocryphal Gospels. But no one can help feeling that God was very near, over-ruling and restraining. No mere human child would have had such a welcome in the world. It is worthy of note that God took care to guard the reputation of the woman who submissively said "Behold the handmaid of the Lord; be it unto me according to Thy Word." Joseph, naturally enough, was distressed at first, but his dream and the Scripture in Isaiah that a virgin should conceive, dispersed his doubts, and his kindly protection and trust were rewarded. The Jews of Nazareth and the people around the Lake of Galilee scent no breath of scandal, but have no doubt that He was Joseph's son. "Is not this Jesus the son of Joseph, whose father and mother we know?"

### PERFECTLY DIVINE, PERFECTLY HUMAN

And what is the main purpose for which we are permitted to know that the birth of Jesus Christ was on this wise? That we should be helped to understand that He was perfectly Divine, and perfectly human. As a child at conception derives exactly half of its being from each parent, so we must learn in Him not so to over-emphasize the Deity as to overshadow the humanity, or the humanity to becloud the Deity. Both mistakes have commonly been made at one period or another of church history; of late years, the human side has usually been exaggerated and the divine obscured. How the two were blended has been the theme of controversies enough; that is beyond our ken. It is ours to believe, to try to understand, and to leave what is not revealed; human learning, speculation or science are more likely to becloud the truth than to illumine it.

There is, we may well think, a subsidiary purpose in the story; that is, to enable us to think nobler thoughts of motherhood, of infancy, and of childhood. There is little trace of the Christian interest in and concern for babies and small children, either in the Old Testament, or in classical literature. That is one of the blessings we owe to the Birth at Bethlehem.

## REVIEWS

**CHRISTIAN UNITY**—G. T. Mauley, M.A.—A review of the cause of divisions among Christians, with a statement of the basic facts of Christian Faith. Admirable in spirit, it contains suggestions for "unity" which those adhering strictly to New Testament teaching would not endorse. Intersarsity Fellowship. 2/-.

**THE STORY OF ABRAHAM; OUTLINE STUDIES ON THE HOLY SPIRIT:** by J. H. McCormick. These commendable booklets are produced for wide-spread distribution and copies may be obtained from Northern Pub. Office, Ann Street, Belfast.

# Look on the Fields

by John Moore, Glassford

WITH the end of the War apparently in sight, great preparations are being made on every hand to deal with post-war problems, Housing, Education, Health Services and Social Security are occupying the minds of Government and people alike. Great promises are being made of a better world with better living conditions for people in every land. Alas! all the schemes of men fail to deal with the real problem.

The only thing which can meet the needs of men everywhere and change their hearts, is the gospel of Christ. The great business of the Church and of every Christian is to proclaim the "Good News." Let us hear again the words of the Lord Jesus, "Go ye into all the World and preach the gospel to every creature." (Mark 16. 15). We are now in the 20th century since these words were spoken and the commission has not yet been fully carried out. There are places where the gospel has not yet been proclaimed. How miserably the Church has failed in this great work of evangelising the world! In the first century the scattered disciples went everywhere preaching the Word. The Apostle Paul visited several countries and is the great example in missionary pioneering. Great results attended these efforts, and if the Church had maintained this rate of evangelisation soon the whole world would have been evangelised. Alas! while it is true that God has always had witnesses, there are indeed few of whom we have record through the centuries, who have endeavoured to carry out the great commission.

## THE MISSIONARY SPIRIT.

Towards the end of the 18th Century, the missionary spirit was revived and from then on a steady stream of missionaries have gone forth. William Carey, a humble cobbler, was greatly exercised about foreign missionary work, and after having done what he could at home in England to rouse the Church to the responsibility of carrying the gospel to the regions beyond, he himself went out to India in 1793, at the age of 32. He was the first British missionary to India. Two things characterised him. He was a man of prayer and self-denial. When his income was £1,500 *per annum*, he kept his expenses down to £50 and devoted the remainder to the interests of the mission work. In 1807, Robert Morrison, at the age of 25 went to China. He took lodgings in the humblest part of Canton city and adopted the native habits of the Chinese. Forbidden to preach, he continued to study the difficult language, and three years after arriving he put into print the first portion of scripture ever issued by a Protestant missionary in the Chinese language. Less than 14 years after landing he had completed the translation of the whole Bible into Chinese. Adoniram Judson set out for India in 1812, but God drove him on to Burma where he laboured faithfully amidst many difficulties. After long patience his labours were rewarded and a great harvest was reaped. As a young man of 21, John Williams went to the South Sea Islands in 1817. His 22 years of missionary work were attended by great blessing in many of the Islands. He was martyred when only 43 years of age trying to land on the Island of Erromanga. It was in 1840 that David Livingstone set out for Africa. He had been preparing to go to China but God had been fitting him for Africa. Travelling over 30,000

miles, he opened up the Dark Continent for the spread of the gospel.

These were some of the pioneers, (the list could be made much longer). They blazed a trail through the dark lands of Africa, India, Burma, China and the widely scattered islands of the seas, and were followed by hundreds of others who took up the torch and developed the work.

### SCRIPTURAL PRINCIPLES.

Fully a century ago, following upon the return of many to the scriptural simplicity of meeting together in the Lord's Name, outside the sects and systems of men, there was also a deep exercise to get back to scriptural principles in missionary work. About 1839 A. N. Groves went to Baghdad, and later with others to India. R. C. Chapman visited Spain in 1838 and returned later with others too. More and more became exercised and went forth in simple dependence on the Lord. Reference to the prayer list issued by "Echoes of Service" will show that about 1,000 such workers are at present labouring in many lands. The school and the hospital and dispensary departments have undoubtedly helped the missionaries in their main work of reaching the hearts of the people with the gospel.

There have been times when interest in missionary work seemed to wane, and there certainly was a slackening-off for a period before the war. The war, too, no doubt, has put a brake on missionary work in almost every land, and in some lands the work has had a definite set-back.

### LOOK ON THE FIELDS

Let us "look on the fields for they are white already to harvest," and truly "the harvest is great but the labourers are few." Look on the great field of China with its 4 million square miles and 450 million precious souls and still only half evangelised. Look on India with its 2 million square miles and 350 million of a population, many of whom have never yet heard the glad tidings of salvation. Look on Burma, Malaya, the East Indies, Siam, Indo-China, Japan and the hundreds of islands of the Pacific. Many of these closed doors may soon be opened again. Look on the Dark Continent of Africa again with its dark-skinned and dark-hearted people. Look again, to the countries of the Middle-East, to Persia, Syria, Iraq, Turkey; all needing the gospel. Look on the great lands of South America. Look on the Continent of Europe on the war-weary people of many countries. Look on devastated Russia, and having looked and seen the deep need everywhere, pray; pray that the war might result in the opening of many doors for the preaching of the gospel.

### CARRY OUT THE COMMISSION.

Perhaps when the war is over greater opportunities than ever before will be given to the Lord's disciples to carry out the great commission. The great land of China, under Chiang Kai Shek will surely welcome the Christian missionary. In many lands the prestige of Britain will be high after the war and greater liberty may be expected for the missionary. In Russia we can surely expect, that at least, more liberty will be given to the Christians there to preach the gospel. Russia is not so much in need of foreign missionaries as of liberty for the many witnesses already there. Many lands have been greatly developed through the war, and new roads, railways and airports will make travel much easier than ever before. We may expect opportunities for emigration to the British Dominions and Colonies and some might be exercised about serving the Lord, while, like Paul, working with their own hands for their support.

Let every Christian pray the Lord of the harvest to send forth labourers. Let each one seek the Lord's guidance as to where he, or she, can best serve him.

# The USE and ABUSE of Language.

by Dr. Edwards, Australia

BY the language we use we shall be either justified or condemned (Matt. 12. 36, 37). The Lord stresses this. Surely John Bunyan had this in mind when he wrote: "Since by what name you desire that I call myself, I call myself no other name than that which is sanctioned by the Holy Spirit such as Christian, believer, child of God, or saint. But such names as Episcopalians, Presbyterians, and Baptists they neither came from Antioch nor Jerusalem but from Babylon and tend to divisions and by their fruits ye shall know them." A correspondent of a religious newspaper groups together "Presbyterians, Congregationalists, Pentecostals, Salvationists, Church of Christ, Brethren; and Assembly of God." This list contains one name from Bunyan's and six others *Not any of them is more legitimate than any other.* In particular, be it stressed, Christians are not authorised to call themselves "Brethren." But what of Heb. 2. 11? The word here is "brethren," not "Brethren," or "The Brethren. We should refuse as responsible to God for the language we use, to apply any of these terms to ourselves. Let those who are foes to Christian testimony do so if they wish. They too are accountable for their words.

## ILL-INSTRUCTED BELIEVERS.

As a matter of fact it is to the interest of many opponents of scriptural practice (and unfortunately this includes many publicists who are Christians) to fasten on believers seeking to avoid denominationalism. They want to make others denominational as well as themselves. Ill-instructed believers, in their simplicity, are an easy prey to them by accepting the term "Brethren" or "The Brethren." The remedy is to learn what the mind of the Lord is and even in felt weakness to refuse the evil and choose the good, despite hindrances in quarters where help should be forthcoming.

Many today are wearing badges indicating to which military or naval unit the wearer belongs. Corresponding to this, is a Christian to wear (figuratively) some badge to denote his belonging to a denomination? Certainly not. A Christian needs *no name to distinguish him* from other Christians. Like Bunyan, let him acknowledge only those names which are common to all. He is meant to learn and believe and know the truth, to be held and moulded by it, not to fall for denominationalistic propaganda,

"Let us not be unmindful of the fact that, both in doctrine and practice, our spiritual foes are constantly and assiduously set against such a testimony, and that collectively as well as individually we need to be much in prayer and intercession and ever on the watch, lest the Lord's name should be brought into dishonour, and the witness He designs be marred by our inconsistencies." (W. E. Vine.)

"Many have sought to liken the various denominations of Christendom to so many different regiments of an army, each separate from the other, but all united for the common purpose of defending the country from invasion, or attacking the enemy, as the head of the army orders. Such an illustration cannot apply, for denominationalism is not content with the marching orders of the Commander-in-Chief as found in His word; but substituting for them their own rules and regulations, they have thus virtually denied His supreme authority for faith and practice. The exhibition of rival denominations, each under a different flag and commanded by a general of its own choosing, and each striving for the pre-eminence, is not calculated to suggest the unity of an army under the absolute rule of the commander-in-chief." (A. P. Gibb.)



## PARTISAN INTEREST

It is to the partisan interest of some to seek to fasten on others who dissent from their ecclesiastical views the title "Open Brethren." This is to be refused as much as other titles of sectarianism.

Similarly it is in the interests of the Romanists to classify professing Christians into "Catholics" and "Protestants." Scripture applies neither term to the Christian. "In vain," as R. M. Beverley puts it, "will we seek for Papist or Protestant in the New Testament." By appropriating the term "Catholics," Romanists mean to claim that they constitute the universal Church, a monstrous pretension which many careless Christians help to bolster by weakly adopting Romanist language.

To recognise the difference between assemblies, on the one hand, and denominations, on the other, is *not sectarian*. It accords with Philip. 1. 10.

"There is no such body as 'Open Brethren' inasmuch as each company seeking to carry out what they find written is responsible not to any other or to any circle, but to the Lord alone . . . they do not belong to any organised body of professing Christians." (C. F. Hogg.)

Some years back one who wished to instruct certain Christians published a book, part of whose title was, "Our Brethren in the Churches." Actually he was referring, not to churches, but to denominations! It should be regarded as elementary knowledge among Christians that churches and denominations are poles apart. Churches or assemblies are of God. Denominations are work of the flesh. (The word "heresies" in Gal. 5. 20 is "sects" or "denominations"). The simplest believer should know that in N.T. the word "church" always means either a local assembly or the Church universal, the Church catholic. It is never used with the meaning of "the church of God on earth," never of "the collection of believing men and women on the face of the earth at any one time," never of "a body on earth whose unity was the foundation of blessing in fact and its maintenance the duty of every Christian," never of "every soul on earth united to Christ by the Holy Spirit," for it is not scriptural that "the true Church of God all over the world is really but One Body," or that the sum total of Christians all over the world constitutes one body.

Again, to announce, "Some of you have your churches and some your assemblies" is confusing. It is calculated to make people think that the announcer is overlooking that assemblies are churches, or even perhaps that he does not know it.

"The importance of having regard to the Scriptural use of these terms lies especially in this, that deviations therefrom support unscriptural organisations, sectarian views, racial antipathies, and merely human traditions." (W. E. Vine.)

## CLERGY AND LAITY.

*Post-apostolic corruption* at an early date introduced caste among Christians by dividing them into clergy and laity. "A careful perusal of the Scriptures on the subject of ministry makes clear that to be rightly understood it requires to be divested of the clerical accretions which it has received from the traditions of ecclesiasticism." (W. E. Vine.)

Though the minister as described in Scripture is quite a different kind of person from the denominationalist clergyman, many persons carelessly and unthinkingly call the latter by the name of the former. This is regrettable, for, "It has been well said that 'one of the forms in which unbelief reveals itself is in using words, instinct with divine meanings, in a low and degraded sense.' To attach to a foreign article a name already registered for a home product is a fraud. Scriptural terms are all registered. To give a divine name to a human invention is a religious infringement." (W. Hoste.)

# Suggestions to Saints

**M**AKE it a SPECIAL point, if in your power, always to be in the place of meeting in due time; better be a few minutes before the time, and spend them in secret prayer, praise, or meditation. Coming in late tends to distract the minds of those gathered. Remember, "When the hour was come He sat down" (Luke 22. 14; 1 Cor. 14. 40.)

2. Be occupied with "Jesus only," as He who died and rose again; who ascended, and who is coming again. Do not talk to each other, unless it be really needful, nor turn over the leaves of your Bible or Hymn-book except when necessary. "This do in remembrance of Me" (1 Cor. 11. 24).

3. Remember that EACH one gathered at the Table either helps or hinders in blessing, therefore the need that EACH saint there be in realized fellowship with God. "But let a man examine himself, and so let him eat of that bread and drink out of that cup" (1 Cor. 11. 28).

4. Remember that the Holy Spirit is present to guide in the worship and ministry. Let the brethren see, when leading in worship and ministry, that they are in the Spirit; for only as worship and ministry are in the Spirit can it be pleasing to God, and profitable to those gathered. "The Father seeketh such to worship Him . . . They that worship Him in Spirit and in truth" (John 4. 23-24).

5. Remember that we are all in the position as worshippers—blood-bought sinners saved by the sovereign grace of God (Eph. 2. 4-5); but not so with regard to ministry; some are special gifts given by Christ, the living Head, for the edifying of the Body (Eph. 4. 11-16); but there is also a general ministry in which all members of the Body have their place (1 Cor. 14. 29-34).

6. Any brother leading in worship or ministry, should read and speak so distinctly that all present can hear well, and give due time to those gathered to find the hymn, or portion to be read, before beginning. "*Let all things be done unto edifying*" (1 Cor. 14. 26). *Edifying* is to be the object. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14. 9).

7. When gathered at the Lord's Table, remember that the special object in gathering thus is to "show *the Lord's death* till He come" (1 Cor. 11. 26). Just in proportion as this is kept in mind, will the praise, teaching or exhortation be profitable; therefore the breaking of bread ought not to be kept in the background, as it sometimes is. Though there is no special time appointed for the dividing of the bread and wine, yet we have the example of the Lord Himself, for He gave it a prominent place, as the special teaching in John, chaps. 13, 14, 15, and 16. appears to be after the breaking of bread. "The disciples came together to break bread" (Acts 20. 7; Acts 2. 42.).

\* \* \* \*

## A CONTRAST.

*Job said* (xiv. 1, 2.):—

"Man that is born of woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

*But the Christian may say*:—

Man that is born of the Spirit has eternal life, and is full of blessing. He cometh forth like a flower; he blossoms and develops under the Father's care unto the image of the First Born Son in glory."

W.W.F.

## Outside the Camp

Outside the camp unto Thy dear name,  
 Draw me, O Lamb of God,  
 Far from the world with its sin and shame,  
 Hallowed is ev'ry sod;  
 Outside the camp 'tis a lonely place,  
 Outside the city wall;  
 Here on Thy breast let my soul ever rest,  
 Outside the camp with Thee.

Outside the camp unto Thy dear name,  
 This is Thy word I see,  
 Unto that name, then I share in His shame,  
 Privileged place to be.  
 Feasting on Christ, His reproach to share,  
 Tempt not my soul away,  
 Nought can compare with the blessedness there,  
 Outside the camp with Thee.

Outside the camp unto Thy dear name,  
 Blest gathering place for me,  
 Banner of love from Thy presence above  
 Draws forth my soul to Thee.  
 Shame on my soul that I ever sought  
 Inside the walls to dwell,  
 Riches of grace, gazing here on Thy face,  
 Outside the camp with Thee.

Outside the camp unto Thy dear name,  
 Lord, may I here be found.  
 Weaned from the world with its pomp and its fame  
 Resting on holy ground.  
 Outside the camp, in Thy company till  
 Earth's little day be done,  
 Then face to face, all Thy mercies to trace,  
 Inside the Camp with Thee.

Fred Magee.

## LORD'S WORK FUND.

For Needy Saints and War Relief, in fellowship with Elder Brethren in this and other lands.

July	6—S. D. McK. ....	£1	0	0
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# 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; M. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

**Question A.** Is it right to ask a Christian to "break bread," and afterwards to see if he or she is a fit person for fellowship? **Answer A.** There are some who regard the bringing in of a person "to break bread" as distinct from receiving into fellowship. We know of no Scripture warrant for such a distinction. The circumstances referred to in this question could only occur where the right of individuals, on their own responsibility, to bring Christian friends to the Lord's table is admitted.

We believe this practice to be without Scripture precedent, and to have been productive of much evil.

1. It sets aside those who have the oversight, and are in responsibility to the Lord as to the guidance of the assembly.

2. It weakens the sense of responsibility which ought to rest upon every member as to who is and who is not admitted into fellowship. I cannot at one time urge upon believers the duty of taking a hearty interest in those proposed for fellowship, and at another, bring in one known only to myself, or even hear the testimony of those who know them, and to exercise care and discernment. The assembly in such a case is unable either to receive or reject intelligently.

3. If one exercises this supposed privilege of bringing in a person to the breaking of bread on his own individual responsibility, whom he believes to be a Christian, then others will do the same, and either godly oversight is entirely set aside, or else this liberty is granted to some and denied to others, thus raising most invidious and unscriptural distinctions.

4. The result of this independent action is to constitute two circles of fellowship, plainly called in some cases "permanent" and "occasional." Or, if the unscripturalness of such a distinction be seen, and all who are brought "to break bread" are regarded as in fellowship, then there are those "in fellowship" of whom the assembly knows nothing, concerning whom those having oversight have exercised no care and no discernment, and who, in most cases, are allowed to come and go as they please; a constant source of weakness and stumbling to those who are truly exercised before God. J.R.C.

**Question B.** "What would Paul's gospel be without justification by faith and reconciliation? yet neither of these basic doctrines find expression in Peter's ministry." Will you kindly comment on this?

**Answer B.** Because an inspired writer does not use precisely the same terms as are employed by another inspired writer it does not follow that the doctrine represented by such terms is not to be found in such writing. It is Peter who said that "who-soever believeth on Him shall receive remission of sins:" this comes very near to justification by faith. It is Peter who said that 'Christ died to bring us to God.' This comes very near to reconciliation. It is admitted that Peter does not formally expound these doctrines in the fulness in which Paul does, but this would not be necessary in inspired scripture. Mere duplication is not to be found in our Bibles. Yet although Peter does not give us a full exposition of these doctrines the two passages cited show that he recognizes them as vital factors in the gospel. E.W.R.

**Question C.** Someone has recently written: 'If the Church's sphere is far above the reach of Satan . . . is it not the essence of unbelief to talk of Satan in terms of 1 Peter 5. 8?' Does that Scripture not refer to the agents of Satan acting as persecutors of unbelievers?

**Answer C.** Satan is not omnipresent and therefore, if (as is the case) his opposition to believers is widespread it must be effected through his agencies whether they be evil spirits or wicked men.

The questioner is confusing two things, the Church as a whole and the individual as a single unit. In the purposes and estimate of God the Church is seated with Christ in the heavenly places. In the actual experience of the individual believer he is on earth, passing through it as a pilgrim and in relation to it as a stranger. Peter does not introduce into his letter the truth of Ephesians; nor does Paul introduce into the Ephesian letter the special line of Peter. It certainly cannot be the 'essence of unbelief' to talk of Satan in terms of 1 Peter 5. 8. Satan is the relentless enemy of the believer but he cannot frustrate the purpose of God pertaining to the Church. E.W.R.

## SPIRITUAL GIFTS.

Everyone has some gift, therefore all should be encouraged.

No one has all gifts, therefore all should be humble.

All gifts are for the one Body, therefore all should be harmonious.

All gifts are from the Lord, therefore all should be contented.

All gifts are mutually helpful and needful, therefore all should be studiously faithful.

All gifts promote the health and strength of the whole body, therefore none can be safely dispensed with.

All gifts depend on His fulness for power, therefore all should keep in close touch with Him.

A. T. Pierson.

# The Lord's Work and Workers.

## SCOTLAND FORTHCOMING (D.V.).

**INVERURIE.**—Aug. 8, Annual Conference at 1.30. J. J. Adams, W. Harrison, D. Morrison and others.

**ST. ANDREWS.**—Macintosh Hall, Aug. 11-18. D. W. Brealey, H. Lacey. Correspondence—F. E. Balfour, 57, Frederick Street, Edinburgh, 2.

**MAYBOLE.**—Aug. 11, Open air Rally at 3.30.

**DALMELLINGTON.**—Aug. 25, at 4. W. A. Thomson, R. Balloch, D. Barnes.

**FORTH, LANARK.**—Gospel Hall, Aug. 25 at 3.30. J. Barrie, R. Prentice, F. Tanner, J. Feely.

**DUNDEE.**—Hermon Hall, Sept. 1 at 6.30. J. Hislop; Sept. 15 at 6.30. A. J. Campbell and Dr. A. T. Duncan.

**KIRKINTILLOCH.**—Gospel Hall, Sept. 1, at 3.30. W. J. Paterson, J. Douglas, James Paton, W. Prentice.

**EDINBURGH.**—Tollcross Halls, Sept. 1, at 3. J. L. Barrie, T. J. Smith, W. McAlonan, Andrew Philip.

**LOANHEAD.**—Town Hall, Sept 8 at 3. Dr. A. T. Duncan, W. A. Thomson, J. R. Rollo, A. P. Campbell.

**COCKENZIE.**—Viewforth Hall, Sept 15 at 3.30. J. Feely, F. Tanner, Joseph Hewitt.

**GLASGOW.**—Half-Yearly Meetings, Sept. 22 till 25. Prof. Rendall Short, Harold St. John, G. C. D. Howley, E. Ginnings, H. Wildish, Mr. Philips. The Tuesday evening Missionary Meeting will be transferred to St. Andrew's Halls, capable of holding 3,000. It has been decided to afford this additional accommodation for this particular meeting owing to the limitation of space at the Christian Institute.

**EDINBURGH.**—Bellevue Chapel, S.S. Teachers' Conference, Sept. 29 at 4. W. N. Moscrop.

**AYR.**—James St. Hall, Sept 29 at 3. Opening Y.P. Conference, W. F. Naismith, W. A. Thomson, Wm. King.

**GLASGOW.**—Shettleston. Fred Whitmore resumes his Tent gospel work on July 29. Closing conference on 8th Sept. Some conversions and some restored during very encouraging meetings in past weeks.

**LANARKSHIRE GOSPEL TENT.**—meetings well attended at Springwells, where some have been saved. Second pitch will be at Plains. J. R. Wilding has had encouraging times in the Upperward of Lanarkshire, where he has visited over 20 places with gospel literature, and had many opportunities of personal contact in conversation.

**GEORGE BOND** is much encouraged in visitation work with the Bible Coach at Munloch, Ross-shire. Was enabled to have cottage meetings and give help in the small assembly at Avoch.

**NEW DEER, Aberdeenshire.**—A very encouraging time was experienced at the summer conference held here on June 30. The Public Hall was well filled, large companies travelling inland for the ministry which was of a practical and heart searching nature. Brethren taking part were—J. Alexander, M. H. Grant, J. Petrie, J. R. Stephen. There

were many expressions of blessing received and desires for more frequent gatherings of the Lord's people.

## ENGLAND & WALES (D. V.)

**DORKING.**—Hampstead Rd. Hall, Aug. 6 at 3 and 6. L. W. Adcock, G. C. D. Howley, M. Kagan.

**SOUTHBOROUGH.**—Victoria Hall, Aug. 6 at 3 and 6. H. P. Barker, E. W. Rogers.

**VINES CROSS.**—Aug. 6 at 3 and 6. E. W. Humphries, P. F. W. Parsons.

**WYLAM.**—Aug 6 at 2 and 6.

**WEARSIDE** monthly meeting Aug 11 at 6 in Gospel Hall, Hendon. J. Hislop, W. Wedderburn.

**NEWCASTLE.**—Bethany Hall, Aug. 18 at 7. S. D. Thomas.

**HANWORTH.**—Aug. 25. 3.30-6 p.m. E. W. Rogers, A. Fingland-Jack. Thursdays of Aug. R. G. Lord.

**LONDON.**—Memorial Hall, Farringdon St., E. C. 4. Monthly Missionary Prayer Meeting, Aug. 31 from 6-7.30.

**CARDIFF.**—Cory Hall on Sept 12 and 13. D. Brearley, E. S. Curzon, T. J. Smith.

**ILKESTON.**—Adam St. Hall, Sept. 22 at 3. F. James, H. Bell.

**LEICESTER.**—Missionary Conference, Sept 29 to Oct. 1. Correspondence—G. Thomas, 313, Gooding Avenue.

**EAST HAM.**—Milton Hall, Milton Ave. (late Latimer Hall damaged), Sept 29 at 6. B. Philips, W. Porter.

## ENGLAND REPORTS.

**MERSEYSIDE.**—Assembly Rest Room work very encouraging: several nurses and women of the Forces recently led to Christ. Work amongst the Forces continues with blessing at Boaler St. and David St. Commander Salwey visited several Halls recently after his trying experiences in France.

**PENRITH.**—G. Winter had 6 weeks encouraging meetings for children in the Tent. D. Roberts of Hereford had 4 weeks for adults. Attendances small at first, but interest deepened and the Lord gave blessing.

**JAS. L. ANDERSON** continues at Stevenage, Herts, where there is blessing. Visit to Ware, Herts for children's meetings. Up to 300 nightly. Some professed.

**S. K. GLEN.** (Essex). A man at Heybridge trusted Christ as his Saviour. Boys and girls interested. Converts progressing.

**H. ELPHICK,** (Surrey). Quite a number seem interested at Nutfield, Surrey, where I have been well received with Gospel literature. This is a work of great opportunity.

## IRELAND REPORTS.

**R. MAGOWAN** and **R. PEACOCK** finished at Ballykiel, where the meetings were well attended with some blessing. R. Peacock hopes to do personal work during July and Aug. at Portrush, Coleraine, Portstewart and Bushmills.

**W. BUNTING** and **T. McKELVEY** finished near Coleraine and hope to commence at Killykerigan Co. Derry.

**R. HAWTHORN** has tent meetings at Drumbow.

- R. CRAIG** had good tent meetings at Tivanconavey, with blessing.
- F. KNOX** is erecting his tent again in High St. Belfast.
- STONEHALL**, Co. Sligo.—First conference held here on June 29. Believers encouraged by the ministry. Brethren Wilson, Hughes, McKibbin, Kemp and Lavery took part. Messrs Hughes and McKibbin are continuing in the west of Fife with blessing.
- KINGS MILLS**. Believers' Meeting on July 12 was largest and best for years. Wholesome ministry by J. Kells, F. Knox, D. L. Craig, J. Hutchinson, and F. Bingham.
- DUNMULLAN**.—July 12, was a large gathering. Ministry by brethren W. Rodgers, J. Megaw, W. Wills, J. K. Duff, W. Smyth, and W. Bunting.
- BALLYBOLAN** meeting was very large and profitable. Brethren H. Baillie, T. Campbell, R. Curran, T. Lyttle, and A. Cooke were the speakers.
- BALLYHAY**.—A large gathering. Ministry by brethren J. Stewart, W. McCracken, R. Hawthorn, A. McShane, J. Shanks, S. Mahwinney.
- AHOREY**.—A large company listened to the ministry of the Word by brethren T. McKelvie, S. Whitten, D. Wylie, Dr. Boyd, J. Curran, and others.
- BANGOR**.—Very large gathering in King's Hall. Ministry searching and helpful. T. W. Ball, S. Whitten, W. McCracken, R. Hawthorn, T. Campbell, R. J. Hill, F. Knox, A. McShane, and T. Little, ministered.
- BLEARY**.—On 13th was a large and good meeting. Brethren W. Rodgers, H. Baillie, J. Megaw, T. McKelvey, D. Wylie, and J. Curran ministered the Word.
- BALLYMAGGIRICK**.—Conference on the 13th was well attended and ministry was profitable. R. Curran, E. Fairhead, W. Edgar, J. Stewart, W. Johnston and J. Geddis ministered the Word.
- BALLYKEEL**.—On June 28th. A profitable meeting. Brethren R. Curran, E. Allen, W. Bunting, R. Hawthorn, W. McCracken ministered the Word.

### "WITH CHRIST."

- Mrs. W. CARSON**, Kirkdale, Liverpool, on 7th June. In fellowship with believers at Sharon Hall (late Iron Room). Saved 56 years ago through the preaching of Malcolm MacKinnon. She loved her Lord and the fellowship of saints.
- Mrs. MARY METCALFE** at Southport on June 26, in her 87th year. Widow of the late John Metcalfe. Converted in early life amongst Wesleyans, and for 48 years in fellowship with assemblies. Given to hospitality. A lover of God, of His Word and of His people.
- Mrs. SAMUEL**, Llanelli, on June 18, aged 61. Wife of Mr. W. Samuel and well known to many of the Lord's servants. Saved 39 years ago and in fellowship at the Evangelistic Hall.

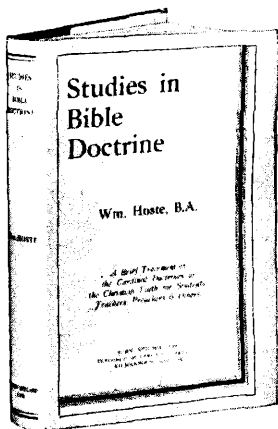
- Greatly loved and will be greatly missed.
- HALL**, Margaret H., the help meet of J. Howaid Hall of Jarrow, on 30th June, after some months of illness cheerfully and patiently borne. Associated with assemblies for 35 years. Will be remembered by not a few of the Lord's servants in many lands to whom she freely ministered when visiting the home.
- Mrs. A. C. GRIEVE**, Killynure, Convoys Donegal. Called Home suddenly after a short illness. For several years in fellowship at Magheracorran. R. A. Stuart spoke to a large and representative gathering at the funeral.
- Mrs. MABERRY**, Motherwell, aged 88. Baptised when about 80, since when in happy fellowship at Roman Rd. Hall. Bore a bright testimony.
- Mrs. J. MCGAW**, Drummore, Stranraer, on July 7, aged 78, widow of Robt. McGaw, and long in assemblies at Sandhead and Drummore. Loved righteousness, the assembly, and given to hospitality.
- GAVIN WARDROPE**, Plains, on July 14, aged 76. Bore a long, consistent testimony. 60 years in Plains assembly.
- SIDNEY BURNHAM**, evangelist, called Home to be with Christ on 6th July at Oakland, California, U.S.A. after a long illness and much suffering, resulting from a germ he caught in May, 1943. Saved in Oct. 1919, and received into fellowship at Cranmer Hall, Croydon, in 1921. With his brother he was commended to the work of the Lord in 1925 and much used of God in the salvation of many souls throughout Britain and Near East. Since 1939 he laboured alone, visiting Australia and New Zealand, and latterly in Canada and U.S.A. Had the experience of being torpedoed and cast afloat for 30 hours with 27 seamen, to whom he read the scriptures and witnessed for his Lord. The labourer's task is o'er.

### ADDRESSES & PERSONALIA.

- J. STEWART**, Evangelist, Ballymena, has been laid up in bed and ordered by doctor to refrain from preaching. Mrs. Stewart is also poorly. Prayer will be valued.
- J. HUTCHINSON** has now removed to Banbridge and should be addressed at Glendyne, 27 Rosemount Av., Londonderry, N. I.
- SIDNEY PORTEOUS**, 53, St. Quinton Av., London, W. 10, has been laid up in hospital and forced to cancel his engagements. Prayer will be valued on his behalf.
- GOSPEL BOOKLETS** based on the Catholic Scriptures, Douay Version. Four now available.—"Heaven," "The Forgiveness of Sins," "God's Salvation," "Abraham—the Friend of God." Splendid for R.C. work. Particulars and samples from J. H. McCormick, 12, Bow St., Lisburn, or Northern Publishing Office, Ann St., Belfast.

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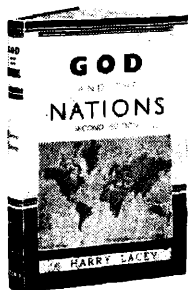
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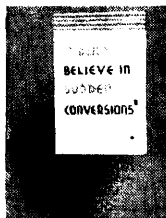
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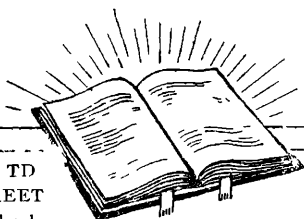
Edited by Andrew Borland, M.A.

# the Believer's Magazine

for MINISTRY of the WORD & TIDINGS of the WORK of the LORD

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# Gifts to the CHURCH

By THE EDITOR

THE importance and the significance of this subject are implied in the quotation from Psalm 68 and in the parenthetical explanation given by the apostle. No words in Scripture are to be lightly read or carelessly interpreted, for even those seemingly unimportant are meant to convey some necessary aspect of divine truth in language specifically chosen for that noble purpose. So it often appears that practical applications of Christian teaching are enforced or illustrated by the most sublime declarations of doctrine fitted in to apparently less important aspects of the New Testament message. That is the method adopted by the Holy Spirit to impress the reader with the tremendous import of the instruction being given.

TWO such passages stand out with imposing grandeur. In the second chapter of Philippians the disruptive elements in the local church are exhorted to live peaceably and quietly, and all the believers are requested to attempt to work out the solution of their problems by following the example of their Lord, the nature of whose "mind" is exhibited in the moving passage which rehearses with admirable condensation His progress through an unparalleled condescension up to the unrivalled glory of His exaltation. This present section, Ephesians 4:8-10, must be placed in a similar category, although the meaning and intention are quite different.

HERE the exercise of gifts given by the glorified Head of the Church is thrown most effectively against the background of divine achievement. The argument runs as follows: Christ has by right of conquest acquired the position and authority to dispense such gifts, for He received gifts for men, and consequently each gift is the expression of His love for the recipient and of His concern for the welfare of His mystical Body. The heart-stirring sweep of the apostle's language and the splendour of the truths implied thereby cannot fail to create an impression of awe and wonder. The position of the public servant of the exalted Victor-Giver is not therefore the result of personal attainment or of right communicated by authoritative ecclesiastical officialdom, pretentious enough as both of these might be. That position in the Church is the result of a gratuitous bestowment by an all-conquering Saviour and Master, and, as a consequence, an appreciative recognition of such a fact must go far towards eliminating any frivolity or carelessness in the discharge of public ministry and towards inculcating a proper regard for all those whose gift is evidently from the discerning Head.

A MORE minute investigation of the section reveals a number of closely related ideas. The apostle evidently is using one of his favourite metaphors taken from well-known contemporary Roman practice. He is referring to certain features associated with the public triumph given to a victorious general. When such a warrior returned from a successful campaign deemed worthy of that high honour, he was granted a solemn and spectacular entry into the Imperial City. Heading the procession were a number of sacrificial animals garlanded for the occasion. Wagon-loads of spoils captured from the enemy followed, and these were reckoned partly as the property of the victor. Then came the important personages held to ransom, followed in the middle by the honoured general seated in a gorgeous chariot to whose wheels were chained numerous captive slaves, possible victims at the end of the triumphal march. The Senate, tribunes and citizens brought

up the rear in exultant mood. The spoils of war, the acquired possession of the conqueror, were often gifted by him to the citizens, while the ransom money "did the general coffers fill."

**I**N the Scripture under consideration the munificent Victor is our Lord, Jesus Christ, Head of that Body, all of whose members share in the liberty won by Him. His conquests He has utilised for their benefit, for as Victor He has acquired the right to dispense the gifts by His voluntary undertaking of the cause of fallen humanity. The apostolic movement of thought is as vivid as it is suggestive. It traces the Conqueror's progress in statements that merely summarise facts that are almost incomprehensible. Several stages are clearly outlined.

**F**IRST, there is the downward outgoing to conflict—"He descended into the lower parts of the earth." In these few words are condensed the records elsewhere in the New Testament given of the tremendous events associated with the initial movement towards victory. They imply the doctrine of the unutterable glory of divine pre-existence. The descent involved a voluntary relinquishment of that state, as intimated in other words of the same writer, "He thought it not robbery to be equal with God, BUT made Himself of no reputation." Such abasement included the Incarnation and sinless human experience of the Son of the Highest, with all their attendant and, to us, unimaginable limitations. But the acquirement of the cherished objective embraced infinitely more than existence upon the earth. The Victor's path led to "the lower parts of the earth," a phrase which in all probability refers to the descent into Hades in fulfilment of Psalm 16. How much that involved!

**S**ECONDLY, then, He had to face the foe whose power had robbed man of fellowship with and usefulness for God. He had to spoil principalities and powers, and make a show of them openly, before He could lead captivity captive. His triumph was complete. His enemy and man's enemy could not stay His progress, for "He passed through death and gloriously confounded our every foe." The imagery employed by the apostle may be used only in a general sense, to convey the truth that just as a Roman general's triumphant entry into the city indicated the successful issue of his engagements, so the Resurrection of our Lord implied the discomfiture of all those who would have withstood His "march" towards the place of power and blessing.

**T**HIRDLY, He also "ascended up, far above all heavens, that He might fill all things." His identity is unmistakeable. He is the same that descended. The unique position in the glory of heaven is His and His by right. None there is to dispute His authority, or to interfere with the exercise of His prerogative to "give gifts to men." His might is universal, and His bounty is as magnificent as His triumph. From His place of supremacy and out of His inexhaustible resources, "He gave some, apostles, and some, prophets, and some, evangelists; and some, pastors and teachers." Who would not rather be personally endowed from the munificence of such a Conqueror than be "ordained to office" by the acknowledgement of failing men?

**W**HAT, then, are the practical issues of this examination of the divine background of gifts in the Church? First, the duties inseparable from the gifts must be discharged with the utmost reverence. What calamity, what irremediable tragedy when tasks presumably delegated from the bountiful Lord are performed in such a perfunctory fashion as to reflect discredit on the gift and the Giver! Brethren, we are debtors to give always of our best. Again, it is a solemn duty for the Church to acknowledge only such as are manifestly divinely endowed, and to encourage them. Their voice ought to be the voice of authority, within the limits of the written word.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter 10.

## Verse 12.

*Wherefore let him that thinketh he standeth take heed lest he fall.*—this is the necessary application to each believer of the truth conveyed in the preceding narratives. He who thinks he stands is the "strong" believer (cp. 8: 9-13); his danger consists in the self-complacency that takes his standing for granted. Self-satisfaction produces carelessness, and this leads to the rejection mentioned in 9: 27, on account of the fall against which he is warned.

## Verse 13.

*There hath no temptation taken you but such as man can bear:*—the Apostle passes from warning to encouragement. The word *anthrōpinos*, rendered "such as man can bear" (A.V., "common to man"), signifies "human," i.e. such as must and does come to men. God permits the circumstances to take place from which a temptation arises, but He does not bar the way of retreat. The believer must take it. This is his responsibility. God is not the Author of sin.

*but God is faithful.*—He ever acts consistently with His own character, and has made provision adequately to meet the need of those who rely upon His strength and seek to be conformed to His will. Cp. Heb. 4. 14-16.

*who will not suffer you to be tempted above that ye are able:*—He is fully aware of all the circumstances attaching to every temptation and not one comes to us except under His permissive will. His restraining power is such, that we can meet and overcome the temptation by the exercise of our wills in response to, and by the power of, the Holy Spirit's work in our hearts.

*but will with the temptation make also the way of escape, that ye may be able to bear it.*—not merely "a way of escape" (A.V.) but the way appointed by Him and suited to each temptation. The word rendered "way of escape" is *ekbasis*, lit., a way out. The word is used in the N.T. elsewhere only in Heb. 13. 17. The temptation and the way out always go together. God never allows us to be the mere victims of circumstances. All these are under His control and in all this His faithfulness is manifest. Joseph availed himself of the way of escape when his special temptation came (Gen. 39. 12). So with Daniel (Dan. 1. 8). God orders the circumstances but it is ours to pass through them victoriously for His glory, and the fulfilment of this lies in the explanatory phrase "that ye may be able to endure it;" cp. Jas. 1. 12-17, where the 17th verse has a bearing upon the subject of the way of escape.

## Verse 14.

*Wherefore, my beloved, flee from idolatry.*—the Apostle here returns to the subject of chapter 8, but now brings to bear upon it what he has just set forth in the first part of this chapter, and, inasmuch as idol feasts were definitely connected with the subject, he sets in contrast the significance of the circumstances of the Lord's Supper.

The exhortation here given has no doubt a special reference to partaking in idol-feasts. It has an application, however, to everything which might be set up by a believer in his heart which would take the place of devotion to Christ and His service, which might unduly allure his natural affections, to the detriment of his spiritual life and power. For the same word rendered "flee from" see ch. 6. 18.

*Fundamentals.*

# On the INSPIRATION of SCRIPTURE.

E. W. ROGERS

IN all matters of interpretation, words are of the utmost importance. A lawyer, in interpreting the document before him, is not guided by what it is suggested the person concerned intended, but by what he actually has written. The words of the document count for everything; all else for nothing.

This is so in interpreting the Scriptures of Truth. Its words, the numbers of the words, whether singular, dual or plural, the tenses, genders and every other detail have to be weighed and considered. Conclusions reached should be deduced from what the Scriptures say, not from what others say of them. Seeing, therefore, that life's real success and security for the eternal future are contingent upon obedient observance of the words of Scripture, it becomes a matter of vital importance to be assured that such words are accurate and dependable, that they are free from all error, and that they really present perfectly the message of God to man.

It is not sufficient to affirm that *the thoughts* are inspired though the words are not, for if the words be faulty the thoughts cannot be accurately conveyed. Nothing short of verbal inspiration will suffice. Plenary inspiration is essential. Precise thought can only be conveyed in precise words.

It needs, however, a *properly adjusted mind* to receive the revelation, for precise thoughts conveyed in precise words to a distorted or darkened mind fail to achieve anything of lasting good. The book can only be discerned by those who have the Spirit of God. (1 Cor. 2. 14).

## RELIABLE AND AUTHORITATIVE.

To affirm the verbal inspiration of Scripture is to acknowledge that that *book is a reliable and authoritative* source of information pertaining to matters beyond human discovery; it morally binds the one who holds this doctrine to implicit and total obedience to its precepts; it gives confidence in its promises; it produces fear of its warnings. If the book be verbally inspired by the living God, it is in the voice of the living God and cannot be ignored with impunity.

## INSPIRATION NOT DICTATION.

*What then is inspiration?* It is that process which resulted in a perfectly accurate and authoritative compilation of literature which everywhere bears the hallmark of divine origin. The process will ever remain a mystery. Certainly it is different from the inspiration of a poet, artist or musician.

Moreover, it is *not mechanical dictation*, for everywhere in Scripture the human element is discernible. As the Lord Jesus, the Word of God, was truly divine and truly human and the two natures were inseparably joined in His One Person, so, too, is the Scripture. The tears and logic of Paul, the zeal of Peter, the mysticism of John and the multitudinous human traits of the other penmen of Scripture are manifest in their writings which constitute the book truly human; yet in every part the voice of God is to be heard which shows it to be really divine. Were it mere dictation it would be the word of God minus the characteristics of the human amenuenses, and it would thereby lose much of its value and appeal.

*Local circumstances*, moreover, gave rise to the writings. Problems and sins in the church at Corinth called for the the two letters to it; the

fickleness of the Galatians gave rise to their letter (Gal. 1. 6.); the misunderstanding of the Thessalonians afforded Paul occasion to write to them (2 Thess. 2. 2), and so on.

#### COMMON DIVINE SOURCE

"Men from God spake as they were borne along (as ships are driven by the wind at sea) by the Spirit of God." (2 Pet. 1. 21.) Their writings were *not the result of an independent decision* to compose an essay or write a letter. They did not spring from the "will of man." They all had a common divine source, and, in consequence, each becomes an integral part of the whole. No penman could, therefore, claim an exclusive monopoly to interpret or explain his own writing, for, as a matter of fact, some of them failed to understand what they had written and had to search and investigate the meaning thereof. They wrote as reporters, yet also as pupils, and afterwards studied what they had written.

It was the Spirit of Christ who caused each of them to write (1 Peter 1. 11). As a result thereof *each part is interdependent* upon the other and is explained by it. It is, therefore, the Spirit, not human authorship, Who gives the capacity to interpret Scripture, which capacity every child of God possesses. (1 John 2. 27).

'All Scripture is *God breathed*' and is necessarily 'profitable.' (2 Tim. 3. 16). Not merely was it God-breathed originally, but it always retains that living quality. It is, as another has said, still warm with the breath of God. Old and New Testaments are alike (for the phrase used by Paul covers the whole volume) in this. The writers *were* inspired; the Scriptures *are* inspired. Paul in 1 Cor. 2. vv. 9-16 discusses the general question of the origin of his writings and what he there says concerning them is true of the whole book. The subject matter was revealed by the Spirit of God in the first instance: it did not spring from sight, hear-say or imagination. The words, too, in which it was communicated were given equally by the Spirit, 'communicating spiritual things by spiritual means;' and the interpretation thereof is by the same Spirit: 'they are spiritually discerned.' Revelation, communication and explanation have their source in Him.

#### REVELATION FROM GOD

The Scriptures contain information concerning much which, in the nature of the case, man could never discover. *Revelation*, therefore, is the basis of God's communication to man. It is this which the rationalist emphatically denies, for he knows that to admit it is to admit the authority and validity of Holy Scripture. Behind God's revealing Himself in the Scriptures to man is His great love for fallen man and His longing desire for his recovery. The Scriptures then spring from the heart of God.

The very *existence of the Scriptures* themselves, as well as their survival despite all the endeavours made to destroy them, is further proof of their superhuman origin and character. They are a homogeneous whole, replete with Divine life which cannot be smothered or destroyed.

Despite variety of date and authorship, circumstances of writing and location of the penmen and many other differences, *their unity* is, indeed, remarkable. This itself testifies to their divine origin. The absence of any contradiction, notwithstanding the fact that there was no collusion on the part of any of the writers, attests the same.

Yet another evidence is the *effect of the Scriptures upon human lives* and their general good effect on communities wheresoever they are acknowledged. This declares indubitably that over the whole book may be inscribed the words 'Thus saith the Lord' (see 1 Peter 1. 23). It has turned savages into saints.

## EXTENT OF INSPIRATION

*To what extent are they inspired?* As was said earlier, nothing short of verbal inspiration will satisfy the case. Inspiration of ideas but not of words will never do. Doubtless there was divine wisdom in using *languages* which are now dead in the composition of the Scriptures. Being dead they are static; the meaning of their words does not change with the passing of time. The Lord Jesus declared that not one jot or one tittle (peculiarities of Hebrew letters) will pass away, by which we may infer that He taught the inspiration of the words, which, of course, are made up of letters. He pointed out that the Scriptures spake of God thus: 'I am the God of Abraham, Isaac, and Jacob' and, emphasizing the present tense, He drew from it the conclusion that 'God is not the God of the dead but of the living: for all live unto Him!' So that He taught that *the tenses* also are inspired.

Let the reader examine *the citations* from the Old Testament in the New and especially the emphasis which the writer of the Hebrews lays on particular words (e.g. the words 'once more' (12. 27) and the word 'new' (8. 13) and also the quotation in Rom. 10. 6-12, and he will find he cannot escape the conclusion that the Scriptures are verbally inspired. Observe, too, that Paul extracts an important doctrine from the word 'seed' used in Genesis, noting the fact that the word is singular not plural, and refers to Christ. (Gal. 3. 16).

*The New Testament is in no way inferior to the Old.* Its words were to be read publicly in the churches (1 Thess. 5. 27 and Cal. 4. 16) as the Old Testament had been in the synagogues. Paul's writings are ranked with 'other scripture' (2 Peter 3. 16) and the words of the gospel of Luke are cited as Scripture by Paul in 1 Tim. 5. 18.

## THINGS THAT REMAIN.

LET us remind ourselves of some of the "Things that remain" for us believers.

First, The Scriptures remain. The Word of God in all its verbal and plenary inspiration still continues and spreads the glad message of Salvation. All and every attempt to injure the Scriptures and to hinder its conquering onward march have failed, and it remains to be the means of saving men and women and in cheering and strengthening the saints.

Secondly, the Holy Spirit remains, convicting and regenerating the souls of men and producing through the word true conformity to the likeness of Christ.

Thirdly, the true Incarnation of the Lord Jesus Christ remains. Born of the Virgin Mary, having two distinct natures, Divine and Human joined in one person, Jesus of Nazareth, the Son of God. Here we have the true foundation of the Faith.

Fourthly, the Vicarious Atonement remains. The supreme sacrifice of the Cross with the Bodily Resurrection of the Lord Jesus Christ still forms the foundation on which "God can be Just and the Justifier of the ungodly."

Fifthly, Baptism remains. Identification with Christ, in Death Burial and Resurrection in the waters of Baptism is still the wonderful privilege of every Born Again person.

Sixth: The simple gathering of the Christians in His Name, remains. This is the One and only Divine position for His people in this age. "Where two or three are gathered together in My Name," still gives His children the mandate and rallying centre for worship and service.



# CHRIST *in the Heart.*

W. W. Fereday.

**P**PAUL the Apostle in his second prayer for the Ephesian saints (ch. 3. 14-21) desired that they should enter into the blessedness of the heavenly counsels of grace which he had been unfolding. "That ye may be able to apprehend with all saints what is the breadth and length, and depth, and height." "Comprehend," says the Authorized Version—an impossibility really. No mind is able to take in the thoughts of God fully; but we can and should, "apprehend," i.e. lay hold of them by the power of the Holy Spirit. "The fulness of God" knows no measure, but something of it will fill our vessels to overflowing if we desire it.

## MORE THAN BELIEVING

One thing is absolutely necessary if our souls are thus to be flooded with the deep things of God—Christ must dwell in our hearts by faith. This is much more than believing in Him for salvation. The Ephesian saints already had "faith" in the Lord Jesus, and the Apostle who loved them ceased not to give thanks for it (ch. 1. 15); yet he bowed his knees to the Father that Christ might dwell in their hearts by faith (ch. 3. 17). What is meant is that Christ may be "*all*," as he says in Col. 3. 11. A lodger in a house may depart at any time, or he may be given notice to do so, for there is nothing permanent in his status in the home. But this will not do for Christ. He desires to be *domiciled* within us; He must fill the house, i.e. the heart. No other must rule there. How far is this true of us? Neglect of this is quite sufficient to explain our lack of understanding of the deep things of God. All God's counsels centre in Christ; He is supreme in His affections; and unless He is also supreme in ours we shall make no headway in the apprehension of divine thoughts.

## AN EMPTY HOUSE.

The Lord warns against the danger of an empty house in Matt. 12. 43-45 and Luke 11. 24-26. In the first of these passages there is a pointed reference to the Jewish people. Their "house" was at one time, and for many centuries, grossly unclean. All sorts of heathen deities were welcomed amongst them, with their filthy accompaniments, in the days of the Kings. Jehovah was their God in name only. He certainly had not the love of their hearts. Even Solomon led the way in this grievous unfaithfulness (1 Kings 11. 1-9). But after the return from the captivity in Babylon the "house" was "swept." No more do we read of Baal, Chemosh, etc; never again is it recorded that the people sacrificed their children to Moloch. The temple was rebuilt; its ritual was re-established according to the ancient law; the annual feasts were restored; and the Scriptures were read. The teaching of the Scribes, and Pharisees was so excellent that even our Lord said, "whatsoever they bid you, observe and do," although He was constrained to add "but do not ye after their works, for they say and do not" (Matt. 23. 1-3). The contrast between the Jewish people as John the Baptist found them, and as the Old Testament prophets knew them was very great. But alas! the "house" was "empty"! It was indeed "swept and garnished." Who could find fault with their external ways? Yet the Baptist thundered out to all classes, especially addressing the religious leaders, the summons to repent! With all their external correctness, and their punctilious observance of religious ordinances, Jehovah was not enthroned in their hearts. Malachi's short book is full of lamentation concerning this. The proof of their alienation from God was given when the long-promised Deliverer came amongst them—God's beloved, God's best—and they said, "Come, let us kill Him" (Matt. 21. 37-39).

### MORE THAN REFORMATION

Reformation will not do for God. Hence our Lord's solemn words to the people around Him in Matt. 12. 43-45. The unclean spirit of idolatry which left them in the days of Nebuchadnezzar, will yet say, "I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." This is a clear prediction of the return of idolatry to the Jewish people in the last days, and that in its worse form. For they will worship, not Baal, but "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God" (2 Thess. 2. 3-5). Swift judgment will fall upon the blasphemer himself, and upon all who blindly worship him; righteous judgment surely upon a people who refused their own true God when He visited them in grace, and who thus left the "house" empty for the diabolical intruder.

### THE NEED FOR CLEANSING

The application of Matt. 12. 43-45 is therefore to the Jewish people; in Luke 11. 24-26 the application is universal, "this wicked generation" not being mentioned. Let us not miss our Lord's warning. The writer and also the readers of these pages are no longer under the dominion of Satan. The evil lusts of our unregenerate days do not now appeal to us as once they did. Our lives are more correct; would not even our neighbours say so? But what about the "within"? Have we paid heed to the Apostle's exhortation in 2 Cor. 7. 1? "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Does Christ indeed dwell in our hearts by faith? Our neighbours cannot answer this solemn query; but God can, and so can we. If we will be honest with ourselves, we know what it is that governs our lives. What place has Christ with us?

We are all familiar with the appeal of the Lord Jesus in Rev. 3. 20 (so often applied wrongly to the unconverted). "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The Epistle to the Assembly in Laodicea describes not only the condition of the Assembly in that city 1900 years ago, it also describes the general condition in the last days. Riches abound, attainments are gloried in; but to Christ hearts are indifferent. This is painful to Him, for there is no substitute for love (Song 8. 17). Labour, orthodoxy, and all other things that are good in their place, are of little worth when He has to say, "I have against thee that thou hast left thy first love" (Rev. 2. 1-7). But the Lord's words to Laodicea indicate that even in the closing days of this dispensation of failure, the most intimate communion with Himself may be enjoyed by those who desire it.

The mere religious professor who has known "the way of righteousness," but not the Righteous One Himself is ever in danger of turning back to the things behind. Like a dog or a washed sow such wallow again in their evil (2 Peter 2. 20-22). But we who, through grace, have "the root of the matter within us" (Job 19. 28) dare not turn aside the warnings of Holy Scripture. Dangerous paths should be carefully avoided. Nothing will keep us steady but having Christ enthroned in the heart. Constant meditation upon the Word, by the help of the Holy Spirit, is needful for this. "Keep thy heart with all diligence (above all keeping); for out of it are the issues of life" (Prov. 10. 23).

This is the cure for all ills. If Christ is supreme in our affections, we shall make good progress in the precious things of God, our lives will be holy, and our Assemblies will be happy and united.

# CHASTISEMENT.

(Hebrews 12. 1-13).

J. Barclay, Brisbane.

HERE in this chapter we have a word translated, "Chasten," and in the noun form we have it "Chastisement" and "Chastening." We have another word which means "Chasteners." We have these words several times in the New Testament. They are translated in various ways, and it is interesting to notice the meanings of the words used, because in the English language they do not convey the same thoughts.

God has two ways of training His children. He does, what is called in the English language "admonish." Several times that word occurs, but there is another word which means "to correct by discipline." That is the word that is here used for chastening. In the Epistle to the Ephesians, Chapter 6, verse 4, we have these two words used together—"to correct by discipline" or "train by act" and "to put into the mind" or "train by word." Every father is exhorted to do these very things which are in Hebrews 12 mentioned as chastisement, or chastening. "Provoke not your children to wrath, but bring them up in the *nurture* and admonition of the Lord." It is interesting to notice, too, that this word translated "chastening," is also translated "instruction" in Tim. 3. 16. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for *instruction* in righteousness." We have then three words—"nurture," "instruction," and "chastisement," and in our English language they do not seem to agree in meaning at all, yet the translators seem to have had the idea that, in order to give us the correct meaning of the word in the original, they had to give it in this three-fold way. "Nurture" speaks of growth; "instruction" of mental and spiritual progress. God's children today are in training, and thus we have also the thought of "discipleship" and "discipline."

## PREVENTIVE DISCIPLINE.

God's Word shows us that this word, chastening, may mean something in the way of preventive discipline. In the fourth chapter of Exodus, God calls the children of Israel "My son;" in the third chapter, "My people;" in the 15th chapter He speaks of them as His "redeemed people;" and in the 1st chapter of Deut. we find Him spoken of as a father bearing a son. "The Lord thy God bare thee, as a man doth bear his son." In Hosea also we find Him dealing with them as a father: He took them under His fatherly care; He redeemed them. But when God delivered them from Egypt, He led them not through the way of the land of the Philistines, though that was near; for God said, "Lest peradventure the people repent when they see war, and they return to Egypt." God knew His people, and here at the very beginning of their pilgrimage, God exercised upon these people, preventive discipline. Have you ever realized, that some time or other in your experience you had a desire to go somewhere or to do something that was not quite in accordance with God's word and His will, but something has come in and prevented you from going to that place, prevented you from doing that which you desired to do? I do not know whether we could say that was the case in the life of the Apostle Paul when he assayed to go to Asia but the Holy Spirit suffered him not. There is no word there about chastening, but he was prevented from going into that place; and we can thank God that he was prevented from going there, because that prevention brought the Gospel into Europe and to us, to you and me. Here then we have an example of how God exercised preventive discipline.

# Trial and TRIUMPH.

By W. F. NalSmith, Glasgow

NEW Testament writers, under the impulse of the Holy Spirit, manifest aptitude for illustration, some of which is culled from Old Testament Scripture. Much of the Pauline doctrine is enhanced by illustration, as a glimpse at Galatians 4 will show. When expatiating on the rivalry between the flesh and the Spirit he alludes to Ishmael and Isaac, saying; "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." There is another portion of Old Testament Scripture that exemplifies this teaching unfolded in Galatians 4 and 5; and it is found in 1 Samuel 1.

Names in the Old Testament are not without their significance, and often give a clue to the individual's character. In 1 Samuel 1 we are introduced to a man named Elkanah, which name means 'God has possessed.' This man would present a picture of the believer, who is a divine possession. "Ye are not your own, ye are bought with a price." 1 Cor. 6. 20. The believer is a divine possession in that he has been given by the Father to the Son (John 17); he has been purchased and redeemed (Acts 20. 28; 1 Peter 1. 18); and God dwells in him by His Spirit (1 Cor. 6. 19.)

From 1 Chronicles 6 we learn that Elkanah was of the family of Kohath, which latter means "the assembly." Every one who is divinely possessed is in "the assembly which is His body." (1 Cor. 12. 13). He may also, acting according to the pattern shown in Acts and the Pauline epistles, be amongst the believers in his district who are gathered unto His Name, and who comprise an assembly locally.

This man's dwelling was in Ramathaim-Zophim, meaning "the double high place;" and this suggests the teaching of the first two chapters of the Ephesian epistle, where we are told we are "blessed with every spiritual blessing in the heavenlies in Christ"; and He hath made us sit together in the heavenlies in Christ." This dwelling place was in Mount Ephraim, which signifies "the fruitful place." Fruitfulness comes through dwelling high! If we appreciate the position that is ours in Christ, and abide in Him we shall manifest the fruit of the Spirit (Gal. 15. 22); the fruit of Light (Eph. 5. 9), and the fruit of our lips (Hebrews 13. 15).

## A WORSHIPPER.

Elkanah's character is in keeping with his name. He was a worshipper. He went up year by year to Shiloh to offer sacrifice and to worship. Note the line of sequence: this man, a picture of the saint of God as a divine possession, is of the assembly and dwells in the double high place; consequently he has a desire that God should get something from him, and to this end he goes to the Sanctuary of Jehovah to offer sacrifice and to worship. What a lesson for us! The Father is seeking worshippers: and they who worship Him must do so in Spirit and in truth. 'In Spirit,' that is, in keeping with His character; and 'in truth,' that is, in keeping with His revelation. Are we worshippers; and have we any sacrifices to offer? It is not a sacrifice if it does not cost us something!

His family life is summed up in a few words, viz., "He had two wives; the name of one was Hannah, and the name of the other Penninah: and Penninah had children, but Hannah had no children." The saint—a divine possession—is married to two! These two wives would suggest the two natures which each believer has, and the names

of the two wives would confirm this. 'Hannah' means 'grace,' and we know that this comes down from above: for 'the grace of God that bringeth salvation hath appeared:' and 'grace and truth came by Jesus Christ.' The new nature is from God, and every child of God has been made partaker of the divine nature. 'Penninah' means 'coral,' and this comes up from beneath. "The first man is of the earth, earthy; the second man is the Lord from heaven." There is with us an old nature and, though judicially dealt with, 'having crucified the flesh with the affections and lusts,' yet it has not been annihilated. The two natures are as distinct as the 'first' and 'second' man.

### WORKS OR FRUIT.

The anticlimax of the study here is recorded in verse 2 of this chapter; "Penninah had children, but Hannah had no children." Have we noted such factors in our own lives? "The works of the flesh" are manifest, while "the fruit of the Spirit" is, alas! so often absent: "Penninah had children, but Hannah had no children." Resulting from this predicament in which Hannah found herself, Penninah mocked Hannah. This was not history in the making; for Ishmael mocked Isaac seven hundred years prior to this: nor has the hatred abated, for Paul, by the Holy Spirit, says "even so it is now." Make a practical application of this truth to yourself; you are a believer, hence a divine possession; in the assembly; enjoying the blessing of being seated in the heavenlies in Christ; fervent and regular in worship: what about the daily routine of life? Is the old nature subordinate to the new; or is the fruit of the Spirit sadly lacking?

### A MAN FOR THE TIMES.

Hannah, exercised before God, unbosoms herself to the Lord, asking for a man child. Her spiritual vision was undimmed though tears might fill her eyes. Eli was old and blind; his two sons were wicked men, and she saw clearly the need for a man to care for the interests of God and for His glory, and she prayed that God would give here a man child. While she prayed, the High Priest, Eli, wrongly judged her. How blessed is this knowledge that our great High Priest will not wrongly judge us! He can be touched by the feeling of our infirmities, and He readily sympathises with us. Her prayer is answered. Samuel is born, whose name means 'asked of God.'

Hannah's pæan of praise is found in 1 Sam. 2. 1. "A threefold cord is not easily broken," said the wise man; so Hannah's song of praise is directed to the Lord alone. "*My heart rejoiceth in the Lord.*" One might have been so absorbed with the gift that the Lord had given as to lose sight of the giver for the moment; not so Hannah. The affections are right, and "out of the abundance of the heart the mouth speaketh." "*My horn is exalted in the Lord:*" victory is hers, and she can rejoice that her 'strength' is renewed—horns are put on animals for beauty and strength—and the beauty of the Lord is seen in her, as her strength is changed.

"*My mouth is enlarged over mine enemies, because I rejoice in Thy salvation.*" A soul that is in tune with the Lord Himself will never lack material for praise! What about me? What about you? Is it the fruit of the Spirit, or the works of the flesh that are seen in our lives?

There is no short cut to the eighth chapter of Romans—that victory-life of the believer! We must pass the way of chapter seven, and learn there that 'in me, that is, in my flesh, good does not dwell.' The flesh profiteth nothing.

What an exhilarating experience on the part of Elkanah, through the one who was loved of him: and what a triumph when the God-given gift, Samuel, is dedicated and given wholly to the Lord!

## OUR HOME BIBLE CLASS

THAT HE MIGHT  
BE LORD.

by H. E. MARSON

ANOTHER very definitely stated Divine purpose in the death of Christ is revealed in the words, "For to this end Christ died, and lived again, *that He might be Lord* of both the dead and the living." Rom. 14. 9. R.V. And we learn from Acts 2. 33-36, "that God hath made Him both Lord and Christ, this Jesus Whom ye crucified." R.V. There is a special reference here in the word "Lord" to the One "by the right hand of God exalted" Who was bidden by JEHOVAH to sit at His right hand; the One Whom, even the great King David acknowledged as "my Lord." Psa. 110. 1. Cf. with this Matt. 28. 18; Ephes. 1. 20-22; Phil. 2. 9-11; Col. 2. 10; 1 Peter 3. 22. King David's Lord is indeed the "Lord of all" Acts 10. 36, the "Lord over all," Rom. 10. 12; the "Lord of lords," 1 Tim. 6. 15; Rev. 17. 14; 19. 16; and every tongue shall yet confess that "Jesus Christ is Lord," to the glory of God the Father." Phil. 2. 9-11.

But the word usually translated "Lord" in the New Testament has, not only the meaning of all that we understand by true lordship, but also that of *ownership*. The same word that, in the singular, is rendered "Lord" in Luke 19. 31; is, in the plural in v. 33, rendered "owners." It is the word used for the master-owner of the bondservant, or slave, John 13. 16; 15. 15, 20, R.V. margin. The vineyard belonged to the "lord of the vineyard" for it was "*his* vineyard," Mat. 20. 1, 8. It is clear that the word "Lord" in Rom. 14. 9, has this twofold meaning of both lordship and possession, for the words immediately preceding it stress that aspect of the truth: "we are the Lord's": clearly teaching that we belong to the Lord; cf. "ye belong to Christ," Mk. 9. 41. The

redeemed become the property of the Redeemer, Isa. 43. 1, cf. Ex. 13. 2, 12; they become definitely "a people for His Own possession," Tit. 2. 14, R.V. cf. 1 Peter 2. 9; they are told that "ye are Christ's," 1 Cor. 3. 23; Gal. 3. 29; 5. 24; they become one of "them that are His," 2 Tim. 2. 19, cf. Rom. 8. 9: even one of "His Own," the affectionate designation used in John 13. 1. All who confess Christ to be "My Lord," can truthfully say, "My Beloved is mine and I am His." Song. 2. 16.

The fact is that the Christian is *not his own*, for being "Christ's bondservant," he was "bought with a Price," 1 Cor. 6. 19, 20; 7. 22, 23. That purchase "Price" being nothing less than "His Own blood," even "the precious blood of Christ," Acts 20. 28; 1 Peter 1. 18, 19. Consequently the very body of the redeemed one becomes the "purchased possession" of his Lord, the rightful property of his Redeemer. Eph. 1. 14. What a revelation we have in Matt. 13. 44, 45, 46, of the cost of this acquisition!

Therefore the word "Lord" connotes the consequent *servant*. When Paul the Pharisee confessed JESUS Christ to be his Lord, he became henceforth ever and only "Paul a servant (and that a bondservant) of Jesus Christ." Acts 9. 5, 6; 1 Cor. 12. 3; Rom. 1. 1.

The word that in Rom. 14. 9, is translated "He might be Lord," is translated "exercise lordship over" in Luke 22. 25, have, or "hath dominion over" in Rom. 6. 14; 7. 1, and in the margin of 1 Tim. 6. 15, R.V. "them that rule as lords." One of the Divine purposes in the death and resurrection of the LORD Jesus was, that He might exercise lordship over, that He might have dominion over, that He might rule as Lord over both the dead and the

living. He is truly Lord in both these spheres. Having *through death* brought to nought "him that had the power of death, that is the devil;" He the risen, living, triumphant glorified One bids us to "Fear not," and declares "I have the keys of death and of Hades." Heb. 2. 14; Rev. 1. 17, 18 His authority over and His claim upon the believer is not altered or affected in any way by the death of the believer: the relationship between the Lord and His servant is pre-

cisely the same in death as in life: they who die in the Lord are still 'in Christ:' for they are then among "the dead in Christ;" and will be among "they that are Christ's at His coming," who then shall "be made alive." 1 Thess. 4. 16; 1 Cor. 15. 22, 23. And beyond death "His servants shall serve Him." Rev. 22. 3. "For to this end Christ died, and lived again, *that he might* be Lord of both the dead and the living."

THE BELIEVER IN CHRIST.

The believer is "the light of the world," "the salt of the earth," "a city set on a hill," "a child of God," "a friend of God," and "heir of God and joint-heir with Christ." He is a "partaker of the divine nature;" he is "one with Christ," and Christ is one with him; he is "espoused" and married" unto Christ; he is a member of the body of Christ; he is bone of Christ's bone and flesh of His flesh. Christ "liveth in him," dwells in his heart, sups with him, and he sups with Christ; the Father, Son, and Holy Spirit (the blessed Trinity in unity) make their abode with him, and condescend to have "fellowship" and "communion" with him; he is "chosen in Christ"; is "accepted in the Beloved"; he has "redemption through His blood; he has "put on Christ"; is "in Christ"; is "crucified with Christ," is "risen with Christ," and is 'seated in heavenly places with Christ.'

The believer has an anchor for his hope, a Forerunner already entered into heaven on his behalf, a Captain to command and direct him, a great High Priest for his Advocate and Intercessor, a home in prospect where all is bright with joy, and a faithful Promiser Who has said, "I go to prepare a place for you; I will come again and receive you unto Myself," then to be with Him and like Him for ever.

—Author unknown.

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

**Question A.** Is it a believer's duty to register his vote in an election?

**Answer A.** It is never wise to say that a believer must or must not do this or that. Such is legalism and the teacher who so speaks exceeds his proper responsibility. It is far better to point out the believer's true position and leave him to reach his own conclusions in the presence of the Lord.

The believer, like Abraham, is a pilgrim outside of the cities which are doomed to God's judgment. Is it conceivable that Abraham would have interfered with the political affairs of Sodom? or have sought to influence them? Similar remarks apply to Israel outside of Jericho. Peter speaks of the believer as being a 'pilgrim' journeying to another country; and as a 'stranger' in the country where he is. Paul speaks of the believer as an 'ambassador,' and no ambassador meddles with the politics of the country to which he is sent. "We are not of the world" as the Lord Jesus was not of the world. Despite social and governmental wrongs He did not meddle with its affairs. Nor did the Apostle Paul. Indeed, Paul enjoined the Philipians to "behave as citizens only worthy of the gospel," since they were a "colony of heaven."

Is it possible to have onemindedness among the saints if there is political partisanship? Was not much sorrow brought about in the days of the recent Spanish revolution because believers took their sides with this party or that?

The legitimate claims of the State upon the believer are clearly set forth in Scripture: he is to be 'subject,' for he has taken sides with the rejected King. To be a 'friend of the world,' which hated and still hates the Son of God, is to be guilty of gross disloyalty to the Lord in His absence.

Happily, voting is not compulsory, and while it is optional the believer should consider whether or not he is wise in voluntarily doing what he is not bound to do.

There is, surely, a moral responsibility on the part of the voter for the doings of the man whom he sends to power. Is the believer prepared to assume this responsibility? Are not worldly politics so defiled that the believer should keep his hands clean?

Let the reader weigh over these thoughts; surely he can then reach only one decision.

The word 'duty' is used by the questioner, and perhaps he has in mind the curbing of open evils as the result of helping to send to power a certain candidate. But

the believer's 'duty' is determined by the specific injunctions of scripture as also its implications. Does not the prohibition of the believer being "yoked together with unbelievers" embrace such ideas as a voluntary association in electioneering?

Was redeemed Israel in the wilderness expected to register their votes in Egypt.

But if you find one who differs in judgment and therefore acts differently, bear in mind Romans 14, and do not 'condemn' him nor 'despise' him. Each shall give account of himself to God.

E.W.R.

**Question A.** In what sense did it please the Lord to bruise His Son? If God delights not in the death of a sinner how could He delight in the death of Christ?

**Answer B.** Spiritual judgment tells the believer that Jehovah could not have delighted in inflicting judgment on the Son. The very words of Romans 8. 32 that 'He spared not His own Son' show that the Father keenly felt what had to transpire if sin was to be put away.

Although the word 'please' occurs elsewhere in the Old Testament in the sense of delight, as is well known the sense of a word has to be governed by its context and usage. That a certain person is to be detained at the King's pleasure does not mean that the King takes a keen delight in such detention. Yet the word 'please' used in other contexts has a fuller sense. The whole scheme of divine redemption was a thing which God contemplated with joy because of the honour it would bring to His name, and to His Son, and the blessing which would result to sinners. But this the central part of it, the bruising of His Son, was not that in which, per se, God could delight in the sense of taking pleasure, save only as part and parcel of the accomplishment of His purposes of grace, which were ever according to the good pleasure of His will.

E.W.R.

## REVIEW.

**The Feasts of Jehovah.**—This is a reprint of a series of addresses on Lev. 23, given by the first editor of the Magazine, John Ritchie. Few excelled him in simple exposition of profound truths. A Chart illustrates ten lucid chapters.

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# The Lord's Work and Workers.

- ENGLAND & WALES (D. V.)**
- BARNSBURY.**—Bethany Hall, 70 Barnsbury Road. Sept. 1 at 6. S.S. Superintendents, Sept. 21 at 7. Lantern addresses on 13.
- YEOVIL.**—Vicarage Street Hall. Sept. 4-7. (H. Childs, 18a The Park.)
- VICTORIA.**—Eccleston Hall. Sept. 7-Oct. 26 (Fridays) at 6. J. M. Shaw, J. B. Watson.
- LEEDS.**—Missionary. Sept 8-10 (J. T. Fewings, 31 King's Mount, Leeds, 7).
- WALLINGTON.**—Ross Road Hall. Y.P. Sept. 8 at 6.30.
- WALTHAMSTOW.**—Wadham Hall. Sept. 8. M. Kagan, F. A. Tatford.
- EXETER.**—Mint Methodist Church. Sept 12 at 3 and 6. E. Barker and J. M. Davies.
- SHEFFIELD.**—Sept. 15, Y.P. F.A. Tatford.
- TUNBRIDGE WELLS.**—Culverden Hall. Y.P. Sept. 15 at 6.45.
- SEAHAM HARBOUR.**—Gospel Hall. Sept. 15 at 6 p.m. Ministry.
- WOODFORD GREEN.**—Salway Hall, High Road. Y.P. Sept. 15. H. N. Martin.
- CARLISLE.**—Hebron Hall. Sept. 15. at 3 and 6. Mr Lidbetter and another
- DURSLEY.**—Gospel Hall. Sept. 15 at 3 and 6. Annual Conference.
- LEEDS.**—Fenton Hall. Sept. 15 at 6.30 Dr McDonald, Congo.
- DEVIZES.**—Salem Chapel. Sept. 19 at 3 and 6. H. P. Barker, W. E. Vine.
- CHESHAM.**—Gospel Hall, Station Road. Y.P. Sept. 22 at 7. P. Widdison.
- LEEDS.**—City Museum. Sept. 22. H. G. Bedford.
- NEW BARNET.**—Gospel Hall, East Barnet Road. Sept. 22 at 4 and 6. R. G. Lord, F. A. Tatford.
- DEVONPORT.**—Wolsley Hall. Sept 26 at 2.30 and 6. W. Norris, F. Magridge.
- LONDON.**—Memorial Hall Farringdon St. Sept. 28 at 6. Missionary P.M.
- BRISTOL.**—Alma Road Chapel. Home Workers. Sept. 29 to Oct 1. H. Steadman, J. B. Watson. (H. E. Cooper, 9 King's Drive, Bristol, 7.)
- EAST HAM.**—Milton Hall, Milton Ave. Sept. 29 at 6. E. B. Phillips, W. Porter.
- LEICESTER.**—Missionary. Sept. 29 to Oct. 1. Messrs. Ward, Hough, Phillips, Patterson and Mills. (G. Thomas, 313, Gooding Ave.)
- REDHILL.**—Shrewsbury Hall, Shrewsbury Road. Y.P. Sept 29. A. E. Vince.
- SOUTH SHIELDS.**—John Clay Street Hall. Y.P. Sept. 29 at 2.45 and 6. J. Reginald Hill.
- BLOOMSBURY.**—Central Church. Oct. 13 at 3 and 6. Counties Evangelistic Work. Oct. 27 at 3 and 5.45. S.S. Workers. M. Hepburn, A. Greenwood, T. G. Moore.
- CHARING CROSS.**—Orange Street Church. Oct. 20 at 2.30. F. A. Tatford, H. Lowman, B. Adkins, G. Soole, H. Dennett.
- NUNEATON.**—Manor Court Baptist Church. Y.P. Nov. 24 at 3 and 6. J. K. Boswell, J. James.
- SCOTLAND FORTHCOMING (D.V.).**
- SHETTLESTON.**—Glasgow Assemblies Tent closing conference, Sept. 8 at 3.30. J. Douglas, W. Harrison, F. Whitmore.
- LINWOOD.**—Sept. 8 at 3.30. R. Balloch, R. D. Johnston and others.
- MOTHERWELL.**—Sept. 8. Ebenezer Annual in Town Hall at 3.30. G. Murray, J. Coutts, T. Sinclair, A.M.S.G. Gooding.
- LOANHEAD.**—Town Hall Sept. 8 at 3. Dr A. T. Duncan, W. A. Thomson, J. R. Rollo, A. P. Campbell.
- COCKENZIE.**—Viewforth Hall, Sept. 15 at 3.30. J. Feely, F. Tanner, J. Hewitt.
- MOTHERWELL.**—Ebenezer Hall, Sept. 15 at 3.30, Sisters' Missionary Conference: Mrs Spargo, Miss Yuill.
- SHETTLESTON.**—Tabernacle Gospel Hall Bible Readings Sept. 1, 15, 22 and 29 at 7.30. J. Douglas.
- GOUROCK.**—Renfrewshire Missionary Conference in Gamble Institute, Shore St. Sept. 22 at 3.30. R. J. Wilding, Harold German and others.
- GLASGOW.**—Half-Yearly Meetings Sept. 22-25 Prof. Rendle Short, Harold St. John, G. C. D. Howley, E. Ginnings, H. Wildish, A. P. Philips. Missionary Meeting on 25th will be held in St. Andrew's Halls.
- EDINBURGH.**—Bellevue Chapel, S. S. Teachers Conference, Sept. 29 at 4. W. N. Moscrop.
- DALRY.**—Sisters' Missionary Conference Sept. 29 at 3.15. Mrs Spargo, Mrs Ginnings, Mrs Jack.
- MOTHERWELL.**—Annual Missionary Conference in Town Hall, Sept. 29 from 3.30 till 7.45. P. J. Horne, J. J. Adam, R. H. Stokes, S. Lander, J. Lees and J. Geddis.
- AYR.**—James St. Hall, Sept. 29 at 3. W. F. Naismith, W. A. Thomson, W. King.
- COATBRIDGE.**—Lesser Town Hall, Sept. 29 at 3.30. A. Borland, E. Grant, T. Richardson, T. A. Kirkby.
- GLASGOW.**—Bethesda Hall, Sept. 6 at 3. A. Borland, F. Tanner, G. Murray.
- BURNBANK.**—Ebenezer Hall, Oct. 6 at 3.30. W. A. Norris, F. Tanner, J. Malcolm, J. Currie.
- NEW STEVENSTON.**—Gospel Hall Oct. 13 at 3.30. R. Cumming, W. Brown, M. Bentley.
- ABERDEEN.**—Hebron Hall Oct. 22-25, series of Bible Readings. Particulars from W. D. Morrow, 14 Coltswood Rd. Coatbridge.

## IRELAND.—REPORTS.

- R. HAWTHORN** having good numbers, with interest, in Tent at Drumbo.
- F. KNOX** and **E. FAIRFIELD** had a week's large meetings in Central Y.M.C.A. Hall, Belfast, after disbanding Tent They continue with good numbers in Y.M.C.A. Hall, Albert Bridge Road.
- H. BAILIE** & **F. BINGHAM** are labouring in a tent at Ballynahinch.
- W. BUNTING** & **T. McKELVEY** found meetings small at Garvagh.
- T. BALL** & **R. HULL** are working under canvas at Dyan, a needy district. Brethren J. Stewart, R. Curran and J. Hutchinson, although slightly improved in health, have each been seriously ill and need our prayers. They are grateful for widespread interest and intercession.

**DRUM.**—July 24, Believers' Meeting was a profitable time with practical ministry by W. Rodgers, R. Beattie, W. McCracken, R. Hawthorne, T. Campbell.

**BALLYMONEY.**—Aug 6, a large meeting and good ministry. T. McKelvey, H. Bailie, W. Bunting, D. L. Craig, W. McCracken, T. Wallace, S. Whitton and A. Cook ministered.

**CLONES.**—Aug 6, Meeting larger than usual and helpful ministry by W. Gilmore, E. Allen, T. Campbell, R. Hawthorne, K. Duff and T. Lyman.

### "WITH CHRIST"

**Mrs E. E. W. TATFORD,** Ruislip, on July 17, aged 77. Over 60 years in fellowship, first at Portsmouth, then Southsea, Wilfeden, Northleigh and Ruislip. In early life engaged in Sunday School and Bible Class work, and saw her family of two sons and two daughters saved and in fellowship. Will be greatly missed.

**SAMUEL JOHNSTON,** Belfast, on May 11, aged 49. In fellowship with believers in Maran-atha Assembly. Active in gospel and open-air work. Will be greatly missed.

**Mrs. KELLY,** Bellshill, on July 22, aged 80. A quiet, godly sister, who was in fellowship for nearly 20 years.

**HAMILTON BARNETT,** Largs, on July 21st, after a short illness was called Home at the age of 81. He served faithfully for many years in the assembly gathered at Bath and Brisbane Halls. Known to a wide circle of the Lord's servants at home and abroad. Will be greatly missed.

**Mrs HUGH DALRYMPLE,** Glasgow. Saved when a girl, and about 50 years in Eglinton and Wellcroft Halls Assembly. For over 40 years a faithful worker at Half-Yearly Meetings of Christians.

**ALFRED BRUCE,** Belfast, on July 28, aged 45. A faithful brother, who was for many years in fellowship at Gregagh St. Assembly, where he will be greatly missed.

**JOHN KEPPIE,** Pittsburgh, U.S.A., on April 7, aged 85, after a short illness at his daughter's home in Elmira. Saved 60 years ago in England: he went to Pittsburgh in 1891 and was amongst the first gathering to the Lord's Name there. A faithful brother and able minister of the Word.

**Mrs T. MELVILLE** (China), called Home on July 28, from Vancouver, B.C. Saved in early life and commended to the Lord's work in China from Wolsey Hall, Glasgow, in 1902. Laboured and pioneered with her husband in parts where no other white woman had ever lived, and was much loved by the Chinese, who appreciated her love and care for them. She has been in indifferent health for some time and now rests from her labours. Prayer is asked for Mr. Melville who feels keenly her loss.

### ADDRESSES & PERSONALIA.

**Mr P. J. Horne** (Bolivia) should now be addressed at "Pharos" High St. Newmilns Ayrshire.

**Mr T. A. Wilson** (America), having arrived in this country, should now be addressed at 275 Woodstock Rd. Belfast, N. I.

**SAMUEL McCUNE** (Bermuda) after 9 years has reached N. Ireland, and should be addressed—C/o, Mr. T. J. Robinson, "Ben-Robin," Ballynacamore, Belfast.

**JAMES HISLOP** (formerly Wishaw) should now be addressed—21 Howard Place, Edinburgh 4.

**OVERTOWN**—Correspondence should now be addressed to Mr. James Glidden, 28 Greenknowe St. Overtown, By Wishaw

**CARCROFT**—The assembly here is desirous of installing microphone and 2 speakers. Information regarding supply of same should be sent to—Mr H. Kemp, 3 Sandy Field View, Carcroft, Doncaster.

**CANTERBURY.**—Assembly formerly meeting at the Gospel Hall, Station Rd., West, Canterbury is advised now discontinued by Mr. T. J. Evans, 27, Burgate St. Canterbury.

**NORWEGIAN REFUGEES.**—Our brother David McMurdo, has been encouraged in work amongst a colony of about 500 refugees, rescued from the Arctic Regions by British and Canadian Navy last Feb. They are encamped at Neilston, Renfrewshire, and will be unable to leave this country until some time next year. These people are poor, being crofters and fisher folks, and many families have large numbers of children. Mothers are clever at making down clothes, and in view of the winter ahead our brother would appreciate suitable gifts of second-hand clothing, picture books or toys for children, and parcels should be addressed to him—C/o Norwegian Camp, Neilston Renfrewshire.

### WORLD NEWS.

**ITALY.**—Mrs Pinkham, late of Italy, has received the following communication from believers at Florence:

"We have received permission from the military authorities to broadcast an "evangelical message every Sunday for 30 minutes from 18.40 to 19.10. All "the Italian ministering brethren take part. It is a splendid opportunity, and "we are grateful to God and to the Allies. "We are also in touch with many soldiers "who come to our meetings, and Mr "Brotherton is very active and busy "holding four meetings a week in Hall."

News has also been received about premises in other parts being released and repaired for the use of meetings. Prayer is asked that these opportunities might be preserved and that former "adverse powers" might be restrained.

**INDIA.**—Mr J. A. Johnston, Behar, tells of a very interesting postal work by which means gospels and tracts are distributed all over India to English speaking railway and postal officials. The difficulty of travelling led to this very fruitful exercise, and quite a lot of inquiries for Bibles and testaments have been received. The dispensary work was very full earlier this year, and cases of smallpox and cholera were amongst the many coming for help. Prayer would be valued for our brother in his important work.



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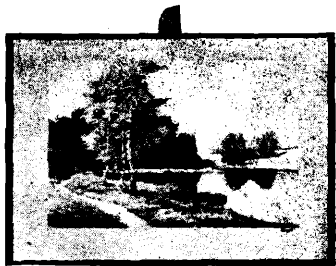
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# ★ DISTINCTIVE

## Gifts to the CHURCH

By THE EDITOR

TO acquire a fairly comprehensive knowledge of the teaching of the New Testament about service in and for the Church, three main passages should be studied closely, almost word for word—Romans 12. 6-8; 1 Cor. 12. 27-31; Ephesians 4. 11-16. The striking similarity is impressive enough, as are also the differences. The repetition leads to the conclusion that the subject matter is of prime importance for the proper understanding of the divine methods by which the Church in the first century and during its entire subsequent history was to be established, extended and confirmed. Neglect of serious study of the teaching of these passages and reluctance to conform thereto cannot but produce weakness in any united testimony for God. God's work must be done in God's way by men appointed by Him. It is to be lamented that, in some communities which ought to be better informed, a glib use of Bible phraseology is very often accompanied by a careless misapprehension of the implicates of the words used. Especially is that so where forward individuals are bent on asserting themselves to occupy positions for which, it is evident, they were never gifted by the Risen Head. A distinction, too, must always be maintained between the duty of witnessing and the call to specified service.

THE general drift of the teaching in these three passages is as follows. Functions within the Church or in the local gathering are analogous to the functions of the separate members of the human body. Each member has been given for the benefit of the whole, but none should presume to do the work of the other. All are necessary, and no one can claim monopoly of the work to be done. In the Church the animating and controlling power is the Holy Spirit, Who fits and maintains each for his particular duty. That matter cannot be too frequently and too emphatically stated. Every Christian has the Holy Spirit, but every Christian is certainly not controlled by the Spirit. Only those whose wills have been adjusted to the will of God in all things, in domestic, in business, and in church affairs, can make claim to true spiritual power. Sentiment or acute mental acumen cannot be admitted as a substitute. Unwillingness to recognise the presidency of the Spirit means failure, and failure there means failure everywhere, for it is nothing short of disastrous when self-appointed men essay to discharge duties which only the spiritual are capable of undertaking. Many a "gifted" brother has squandered his talent, and prostituted his gift by devoting over-much attention to the material side of life. Years ago it was remarked of a most promising young man that he went to the gold fields in Africa, when he ought to have gone to the mission-field further north. His after life proved the wrongfulness of his choice. It is highly probable that the Church—and particularly numerous local churches—may be suffering from a diversion of gift and energy into selfish channels. Those who have "business" or "professional" talent should carefully weigh up the situation and consider whether much of the present-day weakness may not be due to a false evaluation of worth and progress. That way, perhaps, lies recovery for many a waning testimony. The believers in an assembly can easily sense a peculiar atmosphere about a person whose fitness is not material or intellectual but spiritual.

THE parallel between the second and third of our passages must not escape observation. Both adopt the same order in the enumeration of the gifts. In Corinthians the words are, "God hath set some

in the church, first apostles, secondarily prophets, thirdly teachers," while in 'Ephesians' the declaration is, "He (i.e. Christ as Lord) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." By comparing the list we reach the conclusion that the functions of the "teacher" are to evangelise and to act as pastor. The work of the evangelist is the carrying of the good news of salvation to the unconverted, while the labours of the pastor are devoted to edifying by teaching those who have become sheep in the flock.

"**A**POSTLES" and "prophets" were basic and seemingly temporary gifts, essential at the commencement of the Church. The need for them ceased when the mind of God had become recorded and fixed in scripture. The nature, purpose and impermanence of the gift of prophecy are discussed by the apostle in 1 Corinthians 13 and 14. At the same time he indicates principles which have remained as sufficient guidance for local church gatherings in post-apostolic days. The instructions given for the regulation of the use of prophecy in an "open meeting" apply now to the person who takes upon himself the responsibility of expounding the will of God as revealed not by direct communication but in the word of truth. Many of these so-called "open meetings" would assume an entirely different character if more intelligent heed were taken to the teaching of the apostle.

**T**HE evangelist preaches the gospel. He labours that others may accept the testimony he raises to the claims of Jesus as Son of God. It must never be forgotten, however, that while "some" are gifted to be evangelists in a special sense, all Christians, without exception are enjoined to evangelise. Every one must cultivate the desire to convey to others the story of the Saviour. For that task they require no special training and need no peculiar equipment. One of the most thrilling stories of the Church is that of those unnamed early disciples who, when persecution began in Jerusalem, "went everywhere telling the good news." It was to those itinerant evangelisers that Antioch owed the coming of the gospel. As they went they preached, asking sanction of none and being controlled by no council. Unto this day that method, although still unconventional, is open to all, and the undisguised need of the world is an imperious call to every Christian to seize every opportunity to press home the claims of the Master. If we may not all be evangelists in the common acceptation of the term, we may at least play our part in extending the kingdom of our Lord by being faithful witnesses. Not a reader but should ask whether that duty is being discharged with faithfulness, and whether the witness of the local church would not improve if the urge produced by the Holy Spirit were more unhesitatingly obeyed. So many of us clamour for public recognition of a gift which is not evident, while tasks of a more simple nature, but none the less remunerative, remain undone.

**T**HE work of the evangelist is not easy, for the message he proclaims is not popular. Human nature has always been devising systems of religion or philosophy which oppose or obscure the gospel of Christ. So was it in Paul's day: it is so in ours. His words to Timothy have a peculiar fitness for the preacher in a modern world that has turned from the message of the Cross and the love of God to the empty and barren ideologies of men. His instructions and warnings ought to be pondered long and deeply: "Preach the word . . . reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, (i.e. be sober), endure affliction, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4. 2-5).

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter 10.

## Verse 15.

*I speak as to wise men; judge ye what I say.*—there is no sarcasm here, as in 4. 10. The Apostle genuinely attributes to his readers the intelligence to understand the meaning and force of what he has said and what he is about to say. The word *phronimos* means prudent, wise practically. There is special emphasis on the "ye." This and the change in the verb may be rendered 'judge ye yourselves what I declare.'

## Verse 16.

*The cup of blessing which we bless.*—the word *eulogia*, rendered "blessing," literally denotes good speaking, and is used in various ways, whether in praise, e.g., Rev. 5. 12, 13; or benediction; e.g. Heb. 12: 17, or a benefit, e.g., Rom. 15: 29, or the giving of thanks, which is the meaning here. The corresponding verb, *eulogeō*, has a similar variety of meanings, and here denotes the act of giving thanks. The love of Christ stirs the affections of the heart and begets praise.

*is it not a communion of the blood of Christ?*—the word *koinōnia* communion, signifies having in common, and denotes, in its most frequent sense, the share which one has in anything, here, a sharing in the realisation of the effects of the blood (that is, the death) of Christ, as, in the next verse, of the body of Christ.

The Apostle is not here giving the details in the order of partaking, as in the next chapter. The reference to the blood is put first because the death of Christ in the shedding of His blood, that is, the act of the giving up of His life in vicarious sacrifice, is the very basis of all spiritual blessings. Man by sin has forfeited his life, and "the life of the flesh is in the blood." . . . "It is the blood which maketh atonement by reason of the life" (Lev. 17. 11, R.V.) No one who has not received spiritual life through the death of Christ has any right to partake of the Lord's Supper. The Apostle's question therefore teaches us that believers have fellowship in all that is the outcome of the shedding of the blood of Christ.

*The bread which we break, is it not a communion of the body of Christ?*—we should notice the pronoun "we." Each believer breaks the bread for himself. There is no hint in the New Testament of the dispensing of the elements by a "minister." Any preliminary act on the part of a brother who is guided to divide the loaf (the loaves in this country usually have a hard crust) is a simple act of service on behalf of the gathered company, himself included. He is not performing a representative act, as if he were setting forth thereby the death of Christ. He takes his place with the other believers, to do with them what the Lord commanded when He instituted the Supper.

The communion with, or fellowship in, the Lord's body is likewise a fellowship in what is derived from the offering of the body of Christ in His death. His body had been prepared for Him by the Father (Heb. 10: 5). Throughout the days of His flesh it was the instrument of His perfect fulfilment of His Father's will, culminating in the act of giving Himself up to the death of the Cross. Hence He, the living and glorified Christ, is the Bread of life for our souls.

## Verse 17

*Seeing that we, who are many, are one bread (marg. loaf), one body; for we all partake of the one bread.*—this, which confirms what is set forth in verse 16, teaches the basic fact of unity on the part

of the assembled company of fellowship with Christ and with one another. That is conveyed in the word rendered "partake," which denotes to have a share with. That each believer breaks off a fragment of the loaf for himself indicates his individual fellowship with Christ on the ground of His death, while, at the same time, the fact that all do it is a token of the essential oneness of the members of the Body of Christ.

This blessed and solemn fact should give us to realize how grievous the slightest element of bitterness or division is to the Lord.

## NEED IN EUROPE

*"Nation shall rise against nation . . . and there shall be famines and pestilences."* (Matthew 24, 7).

**N**EVER in all history has so great an area of the world been so devastated by war as at the present, nor has any previous war employed such means of widespread destruction. Famine and pestilence always follow war, but the end of the war finds all peoples bleeding, impoverished, sick and exhausted, their fields long neglected, their manufacturing plants destroyed. The United Nations, after years of financial strain, must now feed these people or mass starvation will follow this winter.

It is an unparalleled crisis. As one writer says: "European civilization is in the clutch of collective death"—and both political expediency and economic foresight demand that those who have food should be willing to divide it with the starving. But, are we willing to do it?

Here are a few statistics: Battle losses on both sides—about 30,000,000 men. Millions already have starved in European countries. In France 54 per cent of little children have rickets. In Belgium 33 per cent of the children are tubercular. Children's death rate has increased 44 per cent above normal.

Throughout western Europe crops for this year are reduced by half. In devastated factory areas of the war, crisis is severe. Some of the biggest manufacturing cities may never be rebuilt. In Ruhr district 4,000,000 are destined to starve. In the Reich 10,000,000 displaced persons have to be fed.

The issue rests in the final analysis with the Cristian conscience of the world. Who else can help? Prayer and financial aid can do much. If Europe has to be rebuilt, let us give our missionaries the means to reach others with spiritual help as well as material.

### *From the Translators*

"Holy Scripture is the faultless, most true, most perfect, and most holy law of God, which it is the duty of all men to know, to defend and to observe, inasmuch as they are bound to serve the Lord in accordance with it, under the promise of an eternal reward" (John Wiclif).

"Read God's Word diligently, and with a good heart, and it shall teach thee all things" (William Tyndale).

"But whosoever thou be that readest Scripture, let the Holy Ghost be thy teacher, and let one text expound another unto thee. As for such dreams, visions, and dark sentences as be hid from thy understanding, commit them unto God, and make no articles of them; but let the plain text be thy guide, and the Spirit of God (which is the Author thereof) shall lead thee in all truth" (Miles Coverdale).



*Fundamentals.*

## On the INSPIRATION of SCRIPTURE. (2) E. W. ROGERS.

### MISTAKES.

It has, however, been seriously asserted by some that *mistakes* are to be found in the Scriptures. This assertion emanates not merely from those who are hostile to the book but also from those who read it devoutly and more than superficially. Whatsoever admissions may be made concerning the few apparent discrepancies which exist, they do not affect the general teaching of verbal inspiration or the reliability of the book as a whole.

*Mistakes in translations* there have been, of course. Inspiration is not claimed for translations, though translators have in many cases been given divine help in their work. Inspiration is claimed for the original writings only.

*Mistakes of copyists* do not adversely affect it: they are so very few and unimportant that only the most obstinate would make capital out of them. The remarkable thing is that they are not more numerous. Why, it may be asked, has God been pleased to preserve the book as a whole and yet failed to preserve the original writings so that the matter of copyists' errors could not have arisen? 'His ways are past finding out,' but is it not more than likely that man would have done with the originals what he did with the Golden Calf? Would he not have been likely to make them an object of worship, or superstition, or what not?

*Alleged scientific mistakes* have been dealt with by competent scientific men. He who is not versed in scientific matters is not well advised to attempt to deal with the alleged scientific inaccuracies. Let all such objectors be sure, however, that they discriminate carefully between theory and fact; and let them see that they do not base their objections on manners of speech and commonly understood phrases which actually define phenomena although they do not define scientific process.

Most alleged historical errors vanish on closer investigation. Matthew Henry was correct when, dealing with the alleged discrepancies in the records of the miracles of the Lord Jesus, he observed that "if there were two men there must have been one." No one quarrels with the photographer who produces a profile photograph showing one eye and a full-faced view showing two. Which is correct? Moreover, the inspired evangelists wrote on a principle of selection. They mentioned things which were pertinent to their aim. The Spirit of God through Moses omitted certain details concerning the person of Melchizedek to make his recorded history an apt type of the Lord Jesus, as to Whom the omissions were actual matters of fact (Heb. 7. 1-4). Adolph Saphir has said that "The silences of Scripture are like the pauses in music: they add to its harmony." What destruction of harmony is affected by attempting to harmonize the four gospels! How much sweet music is lost if the blanks are filled up by careless hands! He whose heart is opposed to God, looks for mistakes; he will find plenty of what he regards as such; but such supposed errors are, in many cases, evidences to the illumined mind of the superintending control of God which adds lustre to the written text.

## AVOID RASH CONCLUSIONS

As to the small residue of *unresolved alleged errors* we may safely await more information. In the absence of all the data rash conclusions should be avoided. The writer arrived home early recently though the train was late! Here is an apparent contradiction, but the facts of the case were that he was able to catch an earlier train which itself was late instead of the one after it. Consequently coming by the train that was late he arrived home earlier than he would have done had he caught his usual train which was on time. But the statement "The train was late, although I am home early" seems, in the absence of more details to be contradictory and stupid.

Capital has been made out of the fact that the New Testament passages *quote citations differently from the original text*. But the objection is ill-founded. The word of God is so full that often the quotation in the New Testament brings into prominence a hidden meaning latent in the passage but not apparent in its Old Testament setting. Sometimes God puts His seal of approval on a Greek mis-translation of the Hebrew text with which the Septuagint abounds, and uses such erroneous reading to good purpose (cf. e.g. Gen. 5. 22 and Heb. 11. 5).

Moreover, it is the moral right of any author to cite his own former writings in a subsequent writing; he does no wrong if he misquotes, amplifies or uses to another purpose what he has hitherto written. It is his own writing; he may do what he will. But may Paul so use what Isaiah wrote? When it is apprehended that all scripture is that of the Holy Spirit and not of mere human origin, it will become plain that the Holy Spirit infringes no moral right when He cites differently one of His own earlier writings. It is the Spirit Who wrote: it is the Spirit who cites. It is not the blunder of a subsequent human writer.

## A COMPLETED BOOK

The matter of the *Canon of Scripture* is far too large a subject to be dealt with adequately in this paper. At this late date we may rest content that in our Bible we have all the word of God: no volume outside of that book can seriously claim a place within it. The Lord Jesus in His day had the Old Testament as we have it to-day: its divisions then into the Law, the Psalms and the Prophets, being the divisions which are found current among the Jews to-day. Deut. 31. 24 gives assurance as to the completeness of the Pentateuch. Col. 1. 25 gives assurance as to the completeness of Paul's revelation and Rev. 22. 6 forms a most suitable conclusion of the whole volume. The word of God is "faithful"—it can be relied upon. It is 'true' in all the material matters of fact. It is authoritative for 'the Lord God of the Holy Prophets' is the speaker; and its foreshadowings are inevitable—they 'must come to pass.' Woe be to him who adds to them or who takes from them! They are not deficient; they are not in any part redundant. They are 'perfect and entire, wanting nothing.'

Though written by men it is *free from human infirmity*. John in his advanced years was not hindered by the common infirmities of old age, viz. mental feebleness and defective memory. The Spirit of God, in accordance with the promise of the Lord Jesus, 'brought all things to remembrance' and, as with all others, assured to us an accurate written statement of God's revelation of the past, operations in the present and purposes for the future.

It behoves us all to "give attendance to reading" (1 Tim. 4. 13), to "search the scriptures" (John 5. 39) and to "give the more earnest heed to the things which we have heard lest we should slip by them." (Heb. 2. 1.).

## *A call from Africa* R. Allison, Angola

A GOOD percentage of the policy of our missionary work needs urgently to be revised. Circumstances and cases often form a rampart behind which one would shelter in mental outlook, thus restricting the spiritual vision of the pressing need of the nations of the Gospel. The accusing finger cannot be pointed only to many churches in Great Britain, America, and Australia, but unfortunately missionaries themselves are not without blame. We so easily become localised in our calculation of giving the Word of God to the perishing. The ideal motto for the gospel must be, "All nations" and for the ministry, "All saints." To the former, independent of their language, locality and tribe, it is our duty to give them the greatest of all treasures, the Word of God. To the latter we owe a ministry of varying kinds no doubt, irrespective of their earthly connections. Yet in fulfilling to them our responsibility, we must never commit ourselves to be spiritually parsimonious and ever be innocent of compromising the truth. The gifts viewed in Ephesians were given for the whole Body.

### UNEVANGELISED.

Our present debt to Angola is far from being liquidated and we have a long road to travel and immense difficulties to overcome before we near such a coveted position. Missionaries from the assemblies have been labouring amongst the large Chokwe tribe for a considerable number of years, yet the largest part is still without a witness. There seems no doubt that should it not be occupied by us, it will eventually after some time be so by the Methodist Mission, who have their headquarters at Malanga, 400 miles west of Saurimo. Bordering on them we have the Mbangala and the A-Shiji, and also a small Minungo tribe who speak the language of the Chokwe, except for a few variations. To our immediate north there lie the Ki-Kongo, the Tu-Mai, Zala Majimo and others, unevangelised.

In the south of the country the challenge remains the same. Amongst the Shikwanyama a Finnish Mission is attempting to open up, but up to the present no permission has come through to them. Then there are the Lunyaneka, Lunkhumbi, Tyherero all untouched by the Gospel. Apart from these there are several fugitive tribes in the Kalahari desert section of Angola amongst whom no work has ever been attempted. The Bushmen are computed around 15,000 and are in exactly the same sad condition without a word of the Gospel.

Amongst the Mu-Kuissi some little work has been attempted but this is entirely new.

The Chisaji, near the Lobito coast, are just being evangelised by the Swiss people. Another serious matter is the question of the Quibala Kalulo, and also the peoples lying in the south east, almost entirely if not wholly untouched. The Songo have been started on by Mr and Mrs T. Ernest Wilson, but the majority of the tribe has still to be evangelised. Our brother has done quite a good bit of translation work into their language.

Another serious matter is the constant sending of workers to the Sugar Plantations at the Coast; there are ten thousand of these at Lobito and Dombe, while at Luanda there are probably ten thousand more. The Agave plantations constitute a challenge in itself for evangelization. The government census gives the number of professed Protestants in Angola as 286,126. That is for the whole of the country.

Since the World Dominion Survey of Angola in 1933, not much advance has been registered. In fact there are now today fewer missionaries than in that year.

### MERELY HANGING ON.

Speaking in regards to our own occupation, because of the fewness

of workers, it is taking them all their time to hang on to what already is in existence. The present prospect is gloomier with so many missionaries having to go on furlough because of ill health and one can only deduce the fact that stations are going to be LEFT EMPTY. No station is supposed to be without a white missionary over a period of six months. It is a real call for more earnest intercession on the part of God's people. We are not called merely to be hanging on but to be advancing and seeking to complete the task set before us. The promise and exhortation of Isa. 54. 2 is for the strengthening of the stakes upon the fact that the cords are being lengthened. Should we call for the first without being prepared for the latter? I would judge not.

In regards to the white population very little has been done. Perhaps the influx of the Portuguese caught the Evangelical Missions unaware and consequently ill-prepared to rise to the new need. The greater part live along the Lobito-Katanga railway and along the coasts. There are serious difficulties in this, that it is questionable whether we could expand among them, as permission would perhaps be withheld.

In the writer's opinion new workers coming out should endeavour to get amongst those unevangelised tribes, should such a step be possible. Anyhow it would be preferable to leave the home country without any definite committal as to working at a particular station. Then the country and need could be seen with the advice of missionaries on the spot.

#### FRESH VISION WANTED.

It is hoped fervently that with the cessation of hostilities there will come forward men and women, called of God and fitted by the Spirit. Let us bring the pressing need of the unreached tribes to their consideration and keep our vision fresh. Remember Africa is apt to dim that vision which was so clear in the home country. Many even here are receiving "cake" while a great many others go without "bread." May bread, yes, the Bread of life, be soon available for them.

We lack in a very acute fashion qualified Portuguese teachers. In all our stations in this country there is only one. I refer to Miss Elisama Morreira at Monte Esperanca. We can only thank God for her labours, not merely as a teacher but as a missionary, too. Let us unite in a tryst before the Throne to plead daily for more teachers, so as to fulfil the government's requirement and be able to move ahead. Our eyes and vision get so glued downwards that the Lord needs to repeat, "Lift up your eyes and look." In Angola you will find fields white already to harvest but others which are still very green, upon which no labour has been expended.

The whole attitude of the Bush-African is to build as much as possible around the white man and there great care has to be exercised. Our main job is "to plant the church and then to make ourselves as unnecessary as possible," to see to it that the Spirit has room to raise up men who will guide the church and feed with spiritual food, and then to be prepared to move on if necessary.

"I have put off my coat; how shall I put it on?" May this be the cry of our hearts in this contemplation of His work. Let us get down to the job and pray the Lord of the harvest, that He send forth labourers into His harvest. May such come forth bearing spiritual accoutrement. All other abilities should be given second place, as this is the most precious. What is my end in coming? So that I may help to build mission houses? If so, there are plenty to build at home. There is a great need for every type of man or woman, but the natural ability or training should never influence a commendation; such may prove to be disastrous. The highest honour that can be granted anyone is to be a Gospel announcer and minister of the Word.

# God sits Sovereign

THE most talked-of subject today is the possibility of a new kind of world as the outcome of Allied efforts to put an end to brutality and aggression and set up a world of peace and prosperity. It is a good time for Bible Students to seek clear ideas of the divine purposes as to nations as they are revealed in the Word. One of the best of new books to assist one in bringing together these teachings is Harry Lacey's, "God and the Nations."

It is certain that the majority of Christians—and many Bible teachers—have never gone into this subject to any extent, yet without an adequate knowledge of divine revelation as to the nations, one is in no position to estimate the sincere and energetic efforts now being made to pull the world out of a hole.

## MORAL GOVERNMENT.

Biblical prophecy by no means is confined to the nation of Israel. Other nations are not left to work out their own affairs. The fortunes of nations, the issues of war and the rise and fall of kingdoms, are not matters on which the Almighty turns His back. There is a moral government in the universe and the reality of Providence affects not only individuals but nations of men. Many of us have failed to consider the amazing amount of material in the Bible having to do with God's purposes as to the nations of this age.

Racial distinctions and national barriers proceed from God and any idea of one community of men, one family of human beings, is something foreign to the programme of God and will never be brought about by men. God designed different types of lands as well as peoples, that each in its own inheritance might become a nation with its own individuality, and live out its special national experience before God. (Deut. 32: 8, Acts 17: 26).

Variety is always stamped upon the works of God. From a natural point of view, it may seem desirable to unite mankind in one federation—"One World"—but Scripture shows there is no remedy in this for worldly ills. Some results commercially, politically and even religiously may come from the ambitious schemes of men, but there can be only catastrophe in the end, because man is anti-God in his nature. Even under the reign of Christ, the peace will not be that of uniformity, but immeasurable diversity brought into harmony with the purposes of God.

## THE MOST HIGH RULES.

Regardless of all our best plans, the Most High will still rule in the kingdom of men and will give it to whomsoever He will, according to the recognition given to His Gospel. (Dan. 4. 17). Kingdoms are numbered and finished at His decree and even the days of the power of anti-Christ are limited and the appointed time of his fall set in heaven.

Human rulers may seem to be the only agencies directing the affairs of men, but they are not. (Rom. 13. 1). God sits sovereign and makes even what is violently opposed to Him serve His purpose and He can harness the devil's widest schemes to the chariot wheels of His unchangeable purpose.

Mr. Lacey brings out those prophecies which show evil agencies pressing on toward that day when God "will punish the host of the high ones . . . and the kings of the earth." (Isaiah 24. 21) Scripture abounds with the evidence of the element of retribution operating in the moral realm and dealing with the evils of nations as they mount. Whatever part men may play, calamitous times proceed from the hand of God. Kingdoms are "weighed in the balance and found wanting."

## GOD'S KINGDOM.

Even now, while men boast of their ability to solve all problems, God is planning to bring man to the end of his schemes through the throes of adversity and unprecedented wars, which, if not cut short, would entirely annihilate the race. The place of the Christian and the Church in all this, is put in a spiritual light throughout the book.

The climax of the study is, of course, the revelation of how the purpose of God concentrates on the ultimate establishment of the Kingdom of heaven upon the earth. Until the redeemed company is completed, we need count on no radical changes for the better on earth. It will be Christ's coming alone which will set on foot the events that will culminate, after accelerated and intensified visitations, in the rule of the King of kings.

The corruption of the unregenerate heart prevents the application of Christian principles to the social and moral conditions that make this an even sicker world. Therefore wars must be regarded as one of the necessities of the governmental sphere as long as the nature of man remains unchanged.

"Let no man deceive you," said our Lord. Many are prone to be deceived by the big talk of the hour. Those who read "God and the Nations" will come to better understanding.

"God and the Nations" by Harry Lacey from John Ritchie Ltd., Price 5/-; by post 5/4.

## *A Crime against our children*

Mr Edwin Willie writes,

"The B.B.C. are repeating their series of talks on evolution entitled "How Things Began" to school children from ten to fourteen years of age every Tuesday from September 25th to July 9th next, from 2.10 to 2.30 p.m. School teachers and others interested can obtain "Programme of School Broadcasts and Notes for the Class Teacher" free from the Central Council for School Broadcasts, 55, Portland Place, London, W.1.

These reveal the subtle and Satanic way that our beloved children are to be systematically taught to throw aside Bible Teaching. A letter of protest and appeal is being sent to every Member of Parliament, and a pamphlet "The B.B.C. Abuses Its Monopoly" enclosed. A copy can be had from Edwin Willie, 99 Westville Road, Cardiff.

Rise up, friends! Cry mightily to God that this crime may cease. Write in strong protest to the B.B.C. and DO IT NOW!"

Editor's Suggestions:

1. Where such broadcasts are used in school, parents may protest and ask the Headmaster to permit their children to have other instruction at that hour.
2. Parents should teach their children at home the perils of the evolution theory.
3. S.S. Teachers should furnish themselves with "counter-arguments" based on Bible teaching and the pronouncements of Christian Masters of Science.
4. Parents are advised to use with the utmost discretion the radio, if they possess such. It is becoming more evident than ever that that modern convenience can be more of a menace than an asset in a Christian home. Its control is an imperative necessity, if the world is to be kept out.
5. Teachers in day schools have a splendid opportunity to teach the Christian faith in an aggressive way, and to contend earnestly among fellow-members of their staffs.

# The Scourge of the Tongue

(James, Chapter Three)

T. C. Bennet, London.

CARELESS talk is nowhere more strongly condemned than in the Word of Truth. In these days of democratic sentiment the carnal attitude seems to be, "our lips are our own, who is lord over us?" (Ps. 12. 4). Consequently the third chapter of James becomes to the observant soul a timely corrective. James there assures us by the Holy Spirit that if any man offend not in word, the same is a perfect man and able also to bridle the whole body. He who controls and uses it aright "for the grace of his lips the King will be his friend."

The highly suggestive thumb-nail sketches found in this chapter depict the follies and dangers of the uncontrolled tongue. In the HORSE we have the symbol of power; but man, "born like a wild ass's colt" is resentful of restraint. In no way does he display it more than in the arrogance of his speech. "They set their mouth against the heavens, and their tongue walketh through the earth." The unbridled tongue is

## SELFWILLED.

Such an attitude ends inevitably in disaster. The writer once saw a pair of heavy draught horses, attached to a van, take the bit between their teeth and bolt headlong along a busy London thoroughfare. Their headstrong career was abruptly halted when they went at full gallop one each side of a lamp standard. The shocking results can safely be left to the imagination. Power out of control!

What is the remedy? *The restraining hand of the Saviour of men.* Let the bridle of the unbroken colt be in His hands and the unruly creature will instantly be calm. The shouts of the multitude, the waving palm branches, the clothing fluttering before its eyes and cast at its feet will not perturb it, but happily and becomingly it will journey with its Master to the City of the Great King.

Next comes the illustration of the SHIP—emblem of commerce. The Divine intention is that for His glory alone we should "do business in the great waters" of life's sea. But the ship whose loose-swinging rudder is at the caprice of every passing wave will fail to hold on its true course, and will surely be a menace both to itself and other shipping. Such is the person whose talk is voluble and

## AIMLESS

for in the multitude of words there lacketh not sin. The talk of his lips tendeth to penury; his lips are the snare of his soul. His mouth poureth out foolishness because he feedeth on foolishness. Let not such profess to sail under the heavenly flag. It will be said of him, "thy speech makes thee manifest" (Matt. 26. 73 New Trans).

But there comes a time when the drifting vessel feels its peril and signals for help. *The guiding touch of the Lord of the sea* is needed at the helm of the tongue. He is not far from every one of us. If He sleeps, it is in readiness near the tiller (Mark 4. 38) awaiting an appeal from the heart that knows its own weakness. Mark shows us, too, that the life which is under Divine control cannot founder. Pillowed on the one cushion of the Father's love the fiercest storm cannot disturb its rest nor delay its reaching the appointed harbour. Our Lord has gone, but to the yielded heart He has bequeathed His pillow.

In the emblem of FIRE we have that which speaks of passion. When carnal impulses kindle the tongue what a conflagration may soon rage! Forty soft words whispered in the peace of Eden's fair paradise, and behold—"a world of iniquity"! That fire is devouring still. A tongue instigated by sinful passion can be only

## DESTRUCTIVE

and also, ultimately, self-destructive. Israel, inflamed by the chief priests and elders, cried "Away with Him, crucify Him. His blood be on us and on our children." We look around upon Israel today and the lament of the prophet is forced upon our lips, "O Israel, thou hast destroyed thyself." But the fire of a heated temper is not only self-injurious: it leaps forth from the tongue with appalling devastation and its effects are far reaching indeed. Love, honour, reputation—all become blackened and ruined, until eventually the fire burns itself out. Then, amid the charred remains of what were fair and lovely, regrets are of little avail. Truly "it is set on fire of hell"!

We turn with relief to another Fire—the Fire of Heaven, which consumes only that which is unlovely—the *kindling Spirit of the Risen Christ*. Let that Holy Fire possess the heart, and the tongue that repudiated the Lord with oaths and curses will lead three thousand souls to Him.

James proceeds to contrast the unruly tongue with beasts in general, all species of which have been known to yield to training. The tongue, however, is a VENOMOUS BEAST that is never really tamed. Consequently we have to bear in mind the

## TREACHEROUS

nature of this member. Under provocation, the tongue of the saintliest person is quite capable of speaking unadvisedly, and even of going further and spitting out venom. We need not turn to Scriptural illustrations of the point. Let us search our own hearts. Has not the untrustworthy member filled us with shame and driven us to our knees in penitent confession on many an occasion?

What can be done about this tameless beast? Keep it confined, and get a Good Keeper for it. Nature, suggestively, has already put it into a cage. Let us *keep* it between our teeth and *seek the guarding power of Him who, when reviled, reviled not again*. Therefore, I beseech Thee "set a watch, O Lord, before my mouth; keep the door of my lips." (Psalm 141. 3).

In James 3. 11 the tongue is further likened to a FOUNTAIN which sends forth, now sweet water, now bitter. It is pointed out in verse 12 that such an anomaly is never seen in nature. But what the lower forms of nature scorn to do the tongue,

## INCONSISTENT,

perpetrates all too often, regardless of the dire consequences. O man, whomsoever thou art, if this is true of thee, "unstable as water, thou shalt not excel."

Let us turn back in our Bibles to the story of the exodus. There we shall find a remedy for the Marah of the tongue. "The Lord showed (Moses) a *tree* which when he cast into the waters, the waters were made sweet" (Ex. 15. 23-25). *Only let the cross of Christ, with all its sacred implications, be kept continually in view and we shall glorify our God continually with the fruit of our lips* (Heb. 13. 15 and Jas. 3. 12) and we shall refresh the thirsty soul with Good News from the Far Country (Prov. 25. 25).

We turn with our unclean lips to the One with "lips like lilies, dropping sweet-smelling myrrh." Touch Thou our lips, O Lord, that our iniquities may be taken away and our sins purged. Let Thy restraining hold curb our restive tongues—Thy guiding touch give them purpose. Transmute their devouring fires by Thy kindling Spirit and preserve us from the untamed beast by Thy guarding power. Sweeten the contaminated fountain with Thy purifying grace. So shall our tongues say continually, "The Lord be magnified" and they "shall speak of Thy righteousness and Thy praise all the day long." Amen.



# Lead me to the Cross

There's a Cross lifted high, and by faith I can see  
My Redeemer enduring the shame there for me;  
Oh, the anguish He suffered for sinners opprest—  
Then lead me to the Cross, where my soul shall find rest.

When from infinite Love I am tempted to stray,  
And the snares of the world are encircling my way,  
As a wand'rer returning with sin all confest—  
Oh, lead me to the Cross, where my soul shall find rest.

In the heat of the day, 'neath its sweet, hallowed shade,  
I would gaze on the One by Whose Blood peace was made;  
Just to worship and praise Him at Love's glad behest—  
Oh, lead me to the Cross, where my soul shall find rest.

At the evening of life when the dark shadows fall  
And I look for His coming, and wait for His call,  
When the voices of earth blend with songs of the blest—  
Oh, lead me to the Cross, where my soul shall find rest!

## HOW TRUE

"A thousand times the sceptics have announced the Waterloo of Christianity and preached the funeral sermon of the Bible; and a thousand times, not the Bible, nor Christianity, but the enemies of God, have gone their way to the graveyard."

"There are many right hands that tell not the left hands what they are doing, not because they are so humble, or hate praise so much, but because they have nothing to report."

"The servant of Christ who pleases God will, at the same time, displease many men much, the devil more, and himself most."

"Yesterday cannot be recalled, to-morrow cannot be assured, to-day only is ours, use it therefore well."

## LORD'S WORK FUND.

For Needy Saints and War Relief, in fellowship with Elder Brethren in this and other lands.

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Sept. 1—J. N., Coalhurst	0 8 10
10—A Brother. ....	1 10 0
11—Birchcliffe A. Canada	16 15 7
15—John 5. 24. ....	5 11 10
15—Calderbank A. ....	2 8 6
24—A.S.C., Arlington. ....	0 6 3
24—J. N., Coalhurst	0 8 10
25—Brother in the Lord	0 10 0
	£112 1 11

For distribution of Testaments and Gospel Literature amongst H. M. Forces.

Aug. 24—Loan Hall A. Stevenston	2 0 0
Sept. 15—"W.P." Ireland	1 0 0
	£3 0 0

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

Aug. 24—Lord's Portion	10 0 0
27—J.H. ....	2 0 0
31—Mr. and Mrs. M.	6 0 0
Sept. 1—J. N., Coalhurst	0 18 0
3—Tarbolton A.	15 0 0
4—Eph. 4. 28.	1 0 0
20—S.S. Motherwell	1 0 0
24—J. N., Coalhurst	0 18 0
	£36 16 0

Office Expenses for Bank Charges, Postages, etc.

Aug. 24—Lord's Portion	0 10 0
31—Mr. and Mrs. M.	0 2 6
	£0 12 6

The above fund, with vouchers, receipts etc., examined by us and found correct to period ending 31st August, 1945.

Signed, John Campbell; William Cochrane; Hon. Joint Auditors, 3rd September, 1945.

# 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; M. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

**Question A.** John 6. 37.. Has this verse to do with the acceptance of the sinner when he comes to Christ or does it teach his eternal security?

**Answer A.** This verse denotes two things. First that God is sovereign in His electing choice of those whom He gives to the Son. Second, that such individuals themselves are responsible to come to Christ. Thus there is here divine sovereignty and human responsibility. The Lord Jesus affirms that where the one is the other will be also; that is, those who are given will be sure to come, and those who come are sure to be received and not cast out no matter what their past record may be. Although these two things may be irreconcilable to the human intellect, election and responsibility are parallel truths and he who is the subject of the one is also the subject of the other. None should say 'If I am elect I need not trouble to come;' nor need any who are drawn so that they are desirous of coming to Christ have misgivings as to whether they are 'given.' Their 'coming' proves them to be one of the 'given' company. Their being 'given' results in their 'coming.'

The verse thus has to do with the initial reception of the sinner by Christ; it does not go on to his future security. Later verses deal with that such as verse 39. E.W.R.

**Question B.** 1 Thess. 4 is not the hope of the Church of the One Body. Comment on that statement, please.

**Answer B.** This suggestion springs from the same source as many another unsound doctrine, namely the supposition that the Church did not commence until after the events recorded in Acts 28.

If, however, it be recognised that the Church came into being on the day of Pentecost, and that the entirety of the writings of Paul have to do with it, there can be no doubt whatever that the hope set forth in 1 Thess. 4 is the proper hope of the Church. It is true that in the Thessalonian letters Paul does not speak of the Church under the similitude of a body, but we are not to conclude from this that the church to which he wrote was, therefore, not part of the One Body. There is but One Body. It already existed when Paul wrote to the Romans (see ch. 12) and to the Corinthians (see 1 Cor. 12).

If the Lord's Coming into the Air be not the hope of the Church, one may ask whose hope is it? Certainly not the hope of the Jew, for their hope is the coming to the earth of their Messiah. E.W.R.

**Question C.** Does Heb. 6. 4 refer to a person who has been under conviction by the Holy Spirit, and has professed to be saved; but who afterwards finds out that

he is not saved? Will God never convict such a one again?

**Answer C.** There can be no doubt that the person in view has been dealt with by the Spirit of God, and has professed to receive Christ. But, more than that, he is one who, after having done so, has deliberately turned away from Christ, and gone back to the "dead works" (v. 1.) of his former religious life; which is what some of these Hebrews seemed to be almost on the verge of doing. That is why such are described in verse 6 as "crucifying to themselves the Son of God afresh." Peter in Acts 3. 17 could say to them of the original crucifixion, "Brethren, I wot that through IGNORANCE ye did it;" but this could not be said of the crucifying afresh" of verse 6, which was WILFUL. Compare ch. 10. 26-29.

The case of one who has professed conversion and afterwards found out that he has been mistaken is usually very different from that above described. The very finding out of his mistake is itself often the work of the Spirit, and a proof of His renewed activities.

W.R.

**Question D.** Does Paul's preaching differ from Peter's and if so, in what respects?

**Answer D.** It is certain that there are features in the preaching of Paul not to be found in the preaching of Peter.

(a) To Paul it was revealed (on the Damascus road) that believers on earth are vitally linked with the risen Christ in heaven, so that to touch them was to touch Him. This truth is not found in Peter's writings.

(b) To Paul was given a ministry specifically among the Gentiles. To Peter the keys of the Kingdom were given so that he might unlock the door to both Jew and Gentile, but his work lay chiefly among the former.

(c) To Paul were revealed mysteries not disclosed to others. Such matters are, therefore, not to be found in Peter's writings.

(d) Peter is occupied with a risen Christ whereas Paul is chiefly occupied with an ascended and glorified Christ. Not that Peter fails to mention His ascension (see 1 Peter 3. 22).

It is important to bear in mind that there is no contradiction between Paul and Peter. Each pursues a distinctive line. To each one of the inspired writers was given a distinctive ministry. Thus Paul speaks of the Church; Peter of the pilgrim people; Hebrews of a holy people; John of the family; and so on. There is no conflict between any of these, though confusion in thought and expression is bound to result if these distinctions are not borne in mind. E.W.R.

# The Lord's Work and Workers.

## SCOTLAND FORTHCOMING (D.V.)

- BURNBANK.**—Ebenezer Hall, Oct 6 at 3.30. W. A. Norris, F. Tanner, J. Malcolm, J. Currie.
- DUNDEE.**—Hermon Hall, Y.P. Oct. 6 at 6.30. Wm. Jackson; 20 at 6.30 A. P. Campbell, Dr. A. T. Duncan.
- KILMARNOCK.**—Y.P. Oct. 6 at 7.30. J. Lightbody (Elim Hall); 13, W. Norris (Central Hall) 20, W. A. Thomson (Elim Hall).
- AUCHINLECK.**—Gospel Hall, Oct. 13 at 3.30. A. Borland, J. Lightbody, R. Prentice.
- NEW STEVENSTON.**—Gospel Hall, Oct. 13 at 3.30. R. Cumming, W. Brown, M. Bentley.
- ABERDEEN.**—Victoria Hall, Torry. Oct. 20 at 3. F. Cundick, H. Lacey, J. Rankin, T. J. Smith.
- ABERDEEN.**—Hebron Hall. Oct 22-25. Series of Bible Readings. Particulars from W. D. Morrow, 14 Coltswood Road, Coatbridge.
- WISHAW.**—Ebenezer Hall. Oct. 27 at 3.30. J. Rollo, J. McAlpine, W. Thomson H. Lacey.
- GLASGOW.**—Gospel Hall, Knightswood. Oct. 27 at 3. J. Lightbody, M. H. Grant J. Pender.
- CATRINE.**—Gospel Hall. Oct. 27 at 3.30 R. McKechnie, J. Paton, A. M. Gooding.
- DREGHORN.**—Bible Reading on the Meal Offering Conducted by W. W. Fereday. Oct. 27 at 7.30.
- LARKHALL.**—S.S. Teachers in Hebron Hall. Nov. 10 at 3.30. A. McNeish, W. Whitelaw, A. P. Campbell.

## ENGLAND AND WALES FORTHCOMING (D.V.)

- EASTBOURNE.**—Marine Hall. Missionary, Oct. 3 at 3 and 6. F. W. Pucknell, W. Hateley.
- SACRISTON.**—Children's Meetings, Oct. 5-12. I. Logan.
- CARDIFF.**—Y.P. Oct. 6, D. Ward; 13 M. E. Hepburn; 20, A. J. Townsend; 27, D. L. Clifford.
- WIRRAL VILLAGE WORKERS.**—Report Meeting. Bethesda, Bebington. Saturday Oct. 6 at 2.45 E. H. Grant, G. C. D. Howley.
- CATERHAM.**—Gospel Hall, Oct 6 at 3.30 and 6. H. Lowman, W. Chilcott, E. Walker.
- FAREHAM.**—Church House, West Street. Y.P. Oct. 6 at 6.30. M. Goodman.
- HERSHAM.**—Women's Institute, Oct. 6 at 6.30. A. McLennan, Brian Tatford.
- HORNSEY.**—Alexandra Hall. Y.P. Oct. 6 at 5. H. P. Barker, O. C. Hartridge.
- WELLING.**—Gospel Hall, Station Approach. Oct. 6 at 6.30. Brains Trust.
- NOTTINGHAM.**—Clumber Hall, Rallies. Oct. 6 Leith Samuel; 20 Ernest Barker; Nov. 3 E. H. Grant; 17 G. Foster. Special Meetings Oct. 6-9 Leith Samuel. Nov. 3-6 E. H. Grant.
- BLOOMSBURY.**—Central Church. Oct 13 at 3 and 6. Counties Evangelistic Work. Oct. 27 at 3 and 5.45 S.S. Workers M. Hepburn, A. Greenwood, T. G. Moore.

- EBBINGTON.**—Bethesda. Oct. 13 at 6.30 J. Lidbetter, A. R. Trew. Oct. 20, A. E. McDowell, A. R. Trew.
- NORTH-EAST ENGLAND MISSIONARY WEEKEND.**—Oct. 12-15. J. E. Fairfield, A. Ginnings, P. J. Horne, E. Hough, K. G. Hyland, Mark Kagan, F. W. Pucknell, E. Robson.
- DUDLEY.**—People's Mission Hall. Y.P. Oct. 13 at 6.45. F. A. Tatford.
- HEOL-Y-CORS, SWANSEA.**—Ebenezer Gospel Hall. Oct. 13. Fred Elliot, S. R. Hopkins.
- EAST SHEEN.**—Sheen Hall. Y.P. Oct. 13 at 6.30. R. L. Hathaway.
- ENFIELD.**—Bible School Rally. Oct. 13 at 7. E. W. Rogers.
- SHEFFIELD.**—Methodist Church, Surrey Street, at 7. Oct. 13, S. Topaliam; 27, J. B. Watson.
- WALLINGTON.**—Ross Road Hall. Y.P. Oct. 13 at 6.30. L. Gearey.
- BALHAM.**—Endlesham Hall, Endlesham Road. Y.P. Oct. 20 at 6.30. J. M. Shaw.
- MANCHESTER.**—Onward Hall. Oct. 20 at 6.30. Cdr. Salwey.
- NORTH HARROW.**—Elmfield Hall, Imperial Drive. Y.P. Oct. 20 at 6.30 T. G. Smith.
- CHARING CROSS.**—Orange Street Church. Oct. 20 at 2.30. F. A. Tatford H. Lowman, B. Adkins, G. Soole, H. Dennet.
- LEEDS.**—City Museum, Oct. 20. A. Fingland Jack; Fenton Hall, Oct. 27, A. E. J. Burnham.
- TUNBRIDGE WELLS.**—Culverden Hall. Y.P. Oct. 20. H. P. Barker.
- WINDSOR.**—Gospel Hall, Garfield Place. Y.P. Oct. 20 at 6.30. E. S. Curzon.
- MONTHLY MISSIONARY P.M.**—Committee Memorial Hall, Farringdon E.C.4. Oct. 26 at 6 p.m.
- CAMBRIDGE.**—Panton Hall. Y.P. Oct. 27 at 5.30. G. C. D. Howley.
- CHESHAM.**—Gospel Hall, Station Road. Oct. 27 at 7. S. V. Scott Mitchell.
- REDHILL.**—Shrewsbury Hall. Y.P. Oct. 27. R. S. Code.
- DORKING.**—Hampstead Rd. Hall. Sisters' Missionary. Oct. 31 at 3.30 and 6 Misses Wilks, Richards and Noschke.
- ACTON.**—Barrymead Hall. Y.P. Nov. 3. F. A. Tatford.
- NUNEATON.**—Manor Court Baptist Church. Y.P. Nov. 24 at 3 and 6. J. K. Boswell, J. James.

## IRELAND REPORTS

- H. BAILIE** and **F. BINGHAM** have been at Donaghadee for some weeks. Meetings small at first but increasing now. Prayer is desired.
- F. ENGLISH** and **S. W. LEWIS** finished at Currien. Meetings small but good. Now at Killadeas with fair meetings.
- R. CRAIG** persuading to commence Gospel effort at Dungannon.
- R. HULL** and **T. BALL** have finished after four weeks at Dyan. R. Hull now in Charleymount Orange Hall.
- J. HUTCHINSON** is laid aside with heart trouble, was seriously ill, but is a little stronger. Must have complete rest and

cancel all engagements. Prayer will be valued (Glendyne, Rosemount Avenue, Londonderry).

#### WITH CHRIST.

**Mrs. IRVINE**, Kilmarnock on 9th Sept. aged 82. Widow of John Irvine of Lugar and Auchinleck. Saved in N. Ireland 57 years ago, and in Ayrshire Assemblies for over 50 years. Entered her Lord's presence from the home of her son.

**Mrs. L. ROBB**, Rhoda, Dreghorn. Passed away beginning of August aged 67. 35 years in fellowship in the Assembly at Dreghorn. Great Worker amongst the sisters. Very interested in Missionary Work. A good mother. Will be greatly missed.

**Mrs. RUTH PHILIPS**, late of Byford, W. Australia passed into the presence of the Lord whilst sleeping on July 2. Saved at 14, she attended Shrewsbury Hall, Redhill, Surrey and was married at Cranmer Hall Croyden. Left England in 1911. For 34 years associated with Perth (Australia) assembly. Beloved by all and noted for her consistent walk. A faithful wife and loving mother. Leaves husband and family who need our prayer.

**JOHN JAMISON**, Byford, on July 10 after a lingering and painful illness. saved 42 years ago in Coatbridge, Scotland. In fellowship there and later in Greengairs Assembly, Roman Road Hall, Motherwell. Went to Australia 25 years ago. An ardent preacher of the Gospel. Will be much missed by widow and family.

**Mrs. RANKINE** on August 27, aged 92. A very devoted and happy sister. Died at Stonehaven. Best known at Riccarton where for many years a small assembly met in her house. It no longer exists.

**Miss JESSIE L. REID**, on August 6th. Saved in Forfar 62 years ago the last 54 years in fellowship in Hillbank Hall, Dundee. Known to many, given to hospitality.

**WILLIAM WRIGHT**, passed away suddenly on August 31 aged 82. Well known in Lanarkshire. Last four years met with saints in Darvel. Bore a good testimony.

**Miss JANE MILLIKEN**, on Sept 3rd aged 84, at the residence of her niece Mrs. Kelly-Caw. Saved in early life, Baptized and Gathered to the Lord's Name with saints at Killy Kegan for last 19 years. Kept happy and steadfast to the end.

**Mrs. JANE ELLIOT**, on June 16, aged 73, wife of Wm. Elliot. Long connected with assemblies, firstly in Sion Mills; many years in Adam St., Matchett St., and Oldpark Halls Belfast. She loved the Lord and His people—a succourer of many.

#### REPORTS

**S. PORTEOUS** is now able to resume

engagements and desires to thank the Lord's people for their prayers during his illness. Hopes to visit Edinburgh, Inverurie, Inverness and Larkhall for ministry during October.

**F. WHITMORE** had a good season in the Glasgow tent at Shettleston, where souls were saved and a number baptized and added to the local assemblies. Now in Belfast.

**D. CAMERON**, Airdrie, again devoted the summer weeks to children's work at holiday resorts and in different assemblies. He is now commended to this work by Coatdyke assembly.

**G. HAROLD GERMAN** had 10 weeks encouraging meetings in Renfrewshire Tent at Neilston, with contact, through Mr. McMurdo, with a Norwegian colony of refugees. Went on to Lochwinnoch, where the meetings were crowded and much interest manifested. Now visiting Hull for special meetings.

**ALEXANDER PHILIP** saw some young folks saved and five believers baptized as a result of the tent work at Plains. He hopes to return to Orkney during Oct., and will value prayer for this service in Northern Isles.

#### ADDRESSES, ADVERTS, Etc.

**RUSSIAN NEW TESTAMENT**.—A new edition in modern orthography is being prepared for distribution amongst Soviet Russian readers. The Scripture Gift Mission, Eccleston Hall, Eccleston St., London, S.W.1., hope to have preliminary editions of the four Gospels available by the end of the year. Prayer is asked that the way may be opened for the whole New Testament being produced at an early date, and that God will grant channels of distribution within Russia. Further information from: S.G.M. or T. W. Cooke, Aldborough, Norwich, Norfolk

**RUMNEY GOSPEL HALL**.—Correspondence for above assembly should now be addressed to H. B. Morgan, 11 Pwllmawr Ave., Cardiff.

**WINNIPEG WEST END ASSEMBLY**.—Correspondence should now be addressed to S. M. Vanstone, 251 Beverley St., Winnipeg, Canada.

**BOOKS** by J.N.D.; W.K. and others for sale. List free on application to PRYKE Bridge Cottages, Hopton Diss, Norfolk.

**LIGHT ON THE CHURCH OF GOD** by C.D.H. A further issue has been printed. Commended by the Editor of the "Believers' Magazine." Copies obtainable from the author—82 West Street, Ewell, Surrey. 9d each (Not stamps).

**WANTED**.—One or two copies of the COMPANION BIBLE in good condition—Particulars to H.B. 25945 Believers Magazine Office.

**WANTED**.—"ISAIAH" by Jennings—Communicate with John Feely, 39 Westwood Road, Newmains, Wishaw.

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.

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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, Freleagus 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.

# Gifts to the CHURCH

## —THE EVANGELIST

By THE EDITOR

THE modern conception of the evangelist and his work has tended to obscure the nature and the function of that servant of God as referred to in the New Testament. One person only, Philip of Caesarea, is mentioned by such name, although as we have noticed in a previous article, Timothy is exhorted to "do the work of an evangelist." It is dangerous for us to build up a certain notion of what an evangelist should be and do without having guidance from apostolic times. We do not expect to find in the New Testament precise rules for every eventuality, but we may look for controlling principles and concrete examples from which to derive instruction.

TO the modern mind an evangelist is a specially designated Christian who has left his secular calling and has devoted himself to the preaching of the gospel, arranging for or being asked to conduct campaigns of more or less short duration. The tendency, consequently, is to think of that individual as one of a class apart, whose business and duties are somewhat different from those of the ordinary Christian. That procedure of that kind has been highly honoured of God is certain indication that it is in keeping with His will.

THE example of the leaders in the church at Antioch (Acts 13) has been followed on many an occasion since, as brethren gifted to preach and assured that God has called them to devote themselves, like Barnabas and Saul, to the spread of the gospel, have gone forth with the blessing of their fellow-labourers in the local church. The entire section of the Acts, recording the first missionary (or, if you prefer, evangelistic) tour of Barnabas and Saul, should be carefully pondered by every brother labouring as an "evangelist at home" or as a "missionary abroad" (Acts 13-14). Two outstanding lessons may be learned.

THE evangelist (home or foreign worker makes no difference) should not attempt to set out on his labour without the concurrence and fellowship of his brethren who know him best. "Free-lance" work is not countenanced in the New Testament. The decision at Antioch was not reached in a sudden impulse. Grave concern was shown by all, and counsel was sought of God over a fairly prolonged period, for Luke informs us that after the Holy Spirit had said, "Separate me Barnabas and Saul for the work where unto I have called them," they "fasted and prayed" before "they laid their hands on them." Many a precipitous decision has ended in spiritual disaster. Moreover, it should be observed that Barnabas and Saul did not arrive at a decision simply by consulting each other, but only after the concurrence of their brethren that their call was of God. Paul, later, recognised the same principles in the case of Timothy, "who was well reported of by the brethren." Such interest assures the evangelist of the continued prayerful concern of those by whom he has been commended to the work, and gives him confidence and encouragement in times of opposition and seemingly fruitless effort.

IT is unwise of an older evangelist to press a younger man into the service without first consulting those with whom the latter has been associated, and it is unwise for a young man to force himself into the work without the hearty approval of those who know his spiritual and mental equipment.

THE second lesson from Acts 13-14 is this. The local church should endeavour to maintain interest in the labours of those who have

been commended by the brethren. That interest may be fostered by adhering to a simple New Testament principle of procedure. After their first "trip" Barnabas and Saul returned to Antioch, "and when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts 14: 27). What delightful fellowship! what affecting confidence! If evangelists kept in frequent touch with their "parent" assemblies a great deal more sympathetic prayer would ascend, and at the conclusion of each extended tour there might be more praise-provoking reports. Perhaps, too, assemblies are themselves to blame for the absence of such an apostolic atmosphere. If evangelists and churches were resorting to New Testament ways and means we might yet see times of blessing all over our Land. Isolationism destroys co-operative effort; confidence each in the other engenders it. Let us be sure that we adopt apostolic methods in the apostolic spirit.

**T**HE case of Philip remains for investigation. He did not have an "official send-off," like Barnabas and Saul. He was forced out into the work for which his brethren did not at first deem him fitted. Such was his evangelical zeal when he found himself driven into Samaria after persecution broke out at Stephen's martyrdom, that he could not refrain from preaching the evangel. The "success" of his labours was not due to a well planned campaign but to the man who brought the message. The personal factor is a most important feature in evangelistic work.

**W**HO was "Philip the Evangelist"? He is called in Acts 21: 8 "one of the seven," a reference to the first mention made of him in chapter 6. He evidently satisfied the threefold demand made by the Apostles for those who were to "serve tables" viz. "of honest report, full of the Holy Spirit and wisdom." The choice of the church made him a "deacon;" the over-ruling providence of God made him an evangelist. Perhaps, sooner or later, his brethren would have discovered his value and have encouraged him into larger service, but God had no time to lose, and Philip gave himself to the work for which he had been divinely equipped. No one knows until the circumstances arrive, how perfectly God has been training a man for public service. It is the man's duty to accept the challenge when the opportunity presents itself. A man, guided by and submissive to the Holy Spirit, may do far greater work than his less discerning brethren consider him capable of performing.

**P**HILIP'S work is associated with four spheres of activity. First, he served the church in Jerusalem well. His sterling character, and spiritual fitness were recognised by all. Doubtless, with the others chosen, he would discharge his duties with a sense of responsibility to God. He had been willing to serve in a restricted area before he was thrust forth to a wider parish. That is always God's way. The Christian who performs the less public duty in an honourable manner may unconsciously be preparing himself for enlarged spheres of labour.

**W**HEN he found himself in Samaria, his special work commenced. "He preached Christ." He preached "the things concerning the kingdom of God and the name of Jesus Christ." That is the evangelist's public duty. He has only one message. He may vary his approach he may alter his sermon-title, but he must never depart from his central theme. Successful evangelism always makes Christ central. Philip's conduct was commendable. He carried out the full commission of Matthew 28, for "when they believed, . . . they were baptized, both men and women" (Acts 8: 12). He evidently communicated with his brethren in Jerusalem and did not desire to carry on an independent work. His action had a most inspiring effect upon Peter and John who visited the scene of the new outpouring of blessing, for when they

returned to Jerusalem they "preached the gospel in many villages of the Samaritans" (v. 25). This latter action of Philip confirms what was observed about Barnabas and Saul in their fellowship with the brethren in Antioch.

**PHILIP** was a successful personal worker. The story of the Ethiopian reveals him in a most delightful character. Responding to the guidance of the Holy Spirit, he found himself alone with the eunuch, and he led him to the Saviour. What wonderful lessons may be learned as the careful reader follows the soul-winning evangelist through the entire story! Again the same ending to the episode—a baptism consequent upon believing. The application patent to all is that an evangelist should be able to adapt himself to whatsoever circumstances he finds himself in, and to be able to reach men of such different status in life as Simon Magus, the showman, and the Ethiopian eunuch.

**THE** last mention of the evangelist is in Acts 21, where, twenty years later, Philip is found living with his four daughters, and still maintaining a service the nature of which is unrecorded. Are we to infer that he made Caesarea his centre and from there sallied forth with the good news as he had formerly done, or are we to think of him living in that city and day by day doing the work of an evangelist? One interesting feature of the narrative is the mention of his daughters, a testimony to the man's evangelistic efforts in his own home. The day is not past when it is unnecessary to remind ourselves that the best witness to the truth and sincerity of our confession is the effect the message has had upon those who live closest to us. In seeking others let us not forget our own.

**MAY** God give us each grace to do the work of an evangelist, and, if the risen Head has given to any particular one of us the gift of evangelist, let such a one be careful to conform as much as in him lies with the teaching and examples recorded in the New Testament.

#### REVIEWS.

*Scientific Rationalism and Christian Faith*—By R. E. D. Clark, MA., Ph.D. This is a vigorous exposure of the futility of the attempts of modern rationalistic scientists to evolve a "Religion without God." The world of today needs as never before the gospel of God concerning His Son. To quote one sentence from the last chapter, "The central message of the New Testament . . . is surely the one thing that can help us today, for it shows us the way in which sin can be dealt with continuously as it arises."

Published by I.V.F., 39 Bedford Square, London W.C1: 2/-

*Samuel, God's Emergency Man*—By W. W. Fereday. Our esteemed contributor is a marvel of industrious application. Despite incapacity, he continues to labour. His present volume is full of the wisdom of ripe experience, of profound Bible knowledge and discriminating judgment. In his preface he writes, "Samuel's personal character is an example to us all. His simple unaffected piety, his blameless administration, his service of intercession, and his faithful reproving of evil in ruler and ruled, furnish a delightful picture. Both writer and reader might well aspire to be a Samuel."

Published by John Ritchie, Ltd. Price 3/-

*Noah's Ark*—By W. J. Stenner, F.R.I.B.A. Recent Claims have been made that remains of the Ark have been found preserved among the snows of Mt. Ararat. This pamphlet justly rejects the claim and shows how alleged evidence conflicts with the Bible story.

Some interesting remarks on the Flood are included.

Published by the Bible and Tract Depot, 71 Stokes Croft, Bristol. Price 7d post free.

# NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Verse 18

*Behold Israel after the flesh*:—this suggests that what preceded concerning the facts of the nation in its wilderness circumstance were of spiritual import. Here the stress is upon the people in their natural state.

*have not they which eat the sacrifices communion with the altar?* that is to say, they are in fellowship with Him whose altar it is. In certain offerings the offerers, after a part had been burnt on the altar, and a part had been given to the priests, ate the rest in the court of the tabernacle, Lev. 7: 15-21; Deut. 12: 5-7 and 18: 18. To participate in the sacrificial feasts was to have fellowship with the living God, who appointed them. The Apostle is about to show the spiritual application of this in the matter of the partaking of the Lord's Supper, but he first states a contrast.

## Verse 19.

*What say I then? that a thing sacrificed to idols is anything, or that an idol is anything?*—both the offering made to a god and the idol which was considered to represent the god were in themselves lacking reality. There were no such beings as the gods and goddesses as existed in the minds of the offerers.

## Verse 20.

*But I say, that the things which the Gentiles sacrifice they sacrifice to devils and not to God*:—contrary to what idolators imagined, and do so still, their sacrifices were actually to demons, not to gods which they had in mind. There is only one Devil; where the plural is used the rendering should always be "demons." The Apostle has in mind the Septuagint of Deut. 32: 17, where the R.V. "demons" translates the Hebrew word *shedim*. The Greek word *diamōn*, demon, signifies a knowing one, and this is borne out by such passages as Luke 4:34 and Acts 19:15. These are the beings which actually instigate idolatry. They seek to inhabit the bodies of human beings, or even animals, Luke 8:31, and are themselves probably disembodied spirits.

Idolatry has been called "the ritual of sin . . . the ceremonial of the rule of evil spirits over men." Two evils were therefore involved in the sacrificial feasts of idolators: (1) they worshiped a thing-of-nought; (2) worse still, they had fellowship with demons (cp. Rev. 9: 20).

*and I would not that ye should have communion with demons*:—those who partook of feasts in connection with the worship of pagan gods were not only aiding and abetting idolatry (however free they were from any evil motive), they were also having fellowship with demons, a very dangerous thing.

What was true of idol feasts in this respect, is likewise, true of attendance at spiritist séances. For the medium who is professedly the agent by whom the spirit of the departed is supposed to communicate with the seeking relative or enquirer, is actually under the control of an evil spirit, to whom the medium voluntarily devotes his or her being. Accordingly those who in any way take part on such occasions are having fellowship with demons.\*

\*See the writer's pamphlet, "Spiritism Unmasked," 4d, published from the "Echoes of Service" Office, 1 Widcombe Crescent, Bath.



## Verse 21.

*Ye cannot drink the cup of the Lord, and the cup of devils (demons)*—it is a moral impossibility to partake of the cup of the Lord's Supper and then to associate in that which is in any way ministered through the power of demons. The former is symbolic of life received through the death of Christ, the latter is a ministry of death, a veritable blight upon spiritual life.

*ye cannot partake of the table of the Lord and of the table of devils (demons).*—the table stands here by metonymy (change of name) for that which is placed upon it and is so supplied by it, just as, for example, the blood of Christ stands for the giving up of His life in the shedding of His blood in atoning sacrifice. Here then the table stands for the bread and the cup which are placed upon it, and which set forth the fellowship we enjoy with Christ through His body and blood in sacrifice. Likewise the table of demons stands for those things which are provided for partakers in idol feasts, and which set forth fellowship with powers of darkness, not an altar, for the believers at Corinth were not attending idolatrous sacrifices, but were in danger of partaking of that which was supplied from the altar. We are always at the table of the Lord, always partaking of the benefit of His Death, but not always at the Supper where He proclaims that death in His appointed way.

## Verse 22.

*Or do we provoke the Lord to jealousy?*—the "Or" presents the alternative false idea that it is possible to eat out of both tables. There is a reference in this to Deut. 32: 21; see also Numb. 25: 11, 13 and 5: 14-31. To attempt the combined fellowship in any way, i.e., to seek to have fellowship with the world while professing to have fellowship with Christ, is to move the Lord to holy indignation. "The Lord" stands for Christ throughout these verses.

*are we stronger than He?*—a question asked by way of warning, that we cannot stir the Lord to anger with impunity. The fear of the Lord should prevent any such action (cp. Eccles. 6: 10; Is. 10: 15; 45: 9; Ezek. 22: 14).

## Eternity.

O Mystery! image of a World unseen,  
 Abyss unfathomable! the loftiest thought  
 Of man's unfettered mind has ne'er conceived  
 Infinity, the Uncreate, Unwrought.

The myriad aeons of the starry spheres,  
 Lost in the Darkness of the vast unknown  
 Compared with Thee are Naught, and quickly pass  
 As shadows only where thy Light has shone.

Home of the blest, the goal of Life's Desire;  
 Dread omen of Despair to those who spurn  
 Love's greatest Gift to man, the Prince of Life,  
 And view Love's Sacrifice with unconcern.

The silent witness of the fleeting years,  
 The voice of Truth that calms the sorrowing heart,  
 Speak not of Earth, but of that Timeless World  
 To which Life hastens on, and learns its part.

C. D. Hawley.

*Fundamentals.*

# OUR LORD'S *Present Session* and *Priesthood.*

By E. W. Humphreys.

WE are living in days of unparalleled trial and difficulty. The war, happily now over, with its bereavements and partings, its bombings and dangers, has sorely tested many of the Lord's dear people, not only in this land but immeasurably more so in lands abroad. These experiences have helped us all in a very real way to realize how wonderful has been the priestly ministry of our risen Lord in the glory on our behalf. In the midst of our toilings and tossings, His eye and His heart have been ever toward us, and His intercession for us has been both efficacious and unceasing. Not until we reach Home shall we fully enter into what we owe to such a merciful and faithful High Priest.

## BEYOND OLIVET.

After the cloud had received the Lord from the sight of the little band of followers on the slopes of Olivet, the everlasting doors of heaven lifted up their heads and the King of Glory, strong and mighty, fresh from the triumph of the battle of Calvary, entered. He passed through the heavens to the right hand of the Father, to a position far above all principality and power and might and dominion and every name that is named. There He presented the credentials of the sacrifice of Calvary. How completely that offering of Himself without spot to God satisfied to its very last demand, every requirement of the unsullied righteousness of a thrice holy God! Justice has been satisfied and for the believer the throne of judgment has become the throne of grace.

## IN THE HOLY PLACE.

It is on the ground of the atonement made on the cross that the efficacy of the high priestly intercession of the Lord rests so securely. He, the High Priest of good things to come, entered in once for all into the holy place, having obtained eternal redemption. God was so completely glorified in the work of Calvary that the One who accomplished that work has full authority and influence with the Father. The efficacy of His advocacy on our behalf within the Sanctuary can only be measured by the value of His atoning sacrifice in the estimation of His Father God. Oh, that more constantly by the eye of faith we might see Him there engaged on our behalf before the mercy seat above! What relief from over-anxiety and corroding care, and what a happy peace of mind in the midst of trial would be our blessed portion!

## OUR GREAT HIGH PRIEST

It is to the Hebrews epistle that we turn for the fullest presentation of our Great High Priest. In order that His ministry for us shall be effectual He must be both God and man. The absolute deity of our blessed Lord and His perfect sinless humanity form the themes of the first and second chapters of this epistle. In chapter one we find God the Father twice addressing the Son as "O, God" (vv. 8 and 9) and this is one of the strongest evidences to His deity that we have. Because He is God, He knows perfectly the heart of God. He is entirely One with Him in all His thoughts and purposes. When He intercedes for us He does so, invested with all the power and authority of God.

## PERFECT MAN

At the same time, however, He is except for sin, perfectly human. This the second chapter unfolds. He became a partaker of blood and flesh. He took hold of the seed of Abraham. What a link this intro-

duces between Him and us! He can feel as a Man. He can sympathise, "For in that He Himself hath suffered being tempted, He is able to succour (lit. run to the help of) them that are tempted (ch. 2: 18). Were our High Priest only divine and not human we should for ever be questioning as to whether He did fully understand the frailties of us mortals. Such doubts are completely removed when we see Him as the perfect Daysman, the One who can lay one hand securely on God and stretch the other hand right down to us in our low estate.

Besides establishing the personal fitness of the Lord for the High Priesthood by being both God and Man, and referring to the excellence of His sacrifice as giving weight to His advocacy, the writer also has much to say concerning the superiority of the order of priesthood assumed by the Lord. It is a priesthood after the order of Melchisedec, much higher than that of Aaron.

### A NEW ORDER

When Abraham was encountered by Melchisedec, he was on the verge of a trial of a peculiarly insidious nature. Many a lesser man would have succumbed to the blandishments of the king of Sodom, and even Abraham would need added strength to overcome. The proposal of the heathen king seemed harmless enough. Then it was, just on the threshold of danger, that Melchisedec appeared to strengthen the patriarch with bread and wine, and to remind him of the infinite resources of the God in Whom he had trusted. When immediately after he was confronted by Bera he was proof against his wiles, for his heart had been stayed on the most high God, Possessor of heaven and earth. What needed he from Sodom when all the abundance of heaven and earth was for him? This priestly ministry of Melchisedec was a service that never could have been rendered to any needy Israelite by Aaron. By the nature of his office he was precluded from any such ministry.

### OUR MELCHISEDEC

Similarly our divine Melchisedec lays Himself out for us, He knows all about our difficulties and sees our trials 'ere they reach us. With heavenly manna He comes to our aid and, as chapter 4: 16 has it, we receive grace to help in time of need. Come to Him, tried and harried believer; tell Him all your cares, breathe into His loving ear your every need. He will take these petitions, add to them the matchless worth of what He is and what He has done, and spread them out before His Father, Who, for the sake of His beloved Son, will answer exceeding abundantly above all we ask or think.

He, of old the Man of Sorrows,  
Pleads before the Father's face,  
Knowing all the needed solace,  
Claiming all the needed grace.  
We so faithless and so weary,  
Serving with impatient will—  
He, unwearied in our service  
Gladly ministering still."

\* \* \*

### HOW TO SPEAK

OPEN your mouth WIDE at the throne of grace; SLOWLY in conversation; THOUGHTFULLY in affliction; and NOT AT ALL in repeating the faults of others except when the honour of God and duty to man require it.

If you your lips would keep from slips,  
*Five things observe with care;*  
OF whom you speak, TO whom you speak  
And HOW and WHEN and WHERE.

# EDEN and Calvary

By W. W. Fereday.

THE stretching forth of man's hand to pluck the forbidden fruit culminated in human hands driving nails into the hands and feet of God manifested in flesh, and afterwards thrusting a spear into His side as He hung dead upon Calvary's tree. Frightful development of self-will, and creature rejection of the God who made him!

The woman was *deceived*. The Holy Spirit admits this in 1 Tim. 2: 14. She paid heed to the plausible words of the serpent, to whom, as the wife of the divinely appointed head of the lower creation, it was beneath her dignity to listen at all. Without consulting her head, and in clear defiance of what God had said, she ate of the tree. The Apostle's reasoning from this as to women's place in the assembly should be carefully noted. She must not attempt to lead or rule.

## OPEN-EYED TRANSGRESSION.

The Holy Spirit does not admit that Adam was deceived. With him it was open-eyed transgression. He was aware of his wife's evil deed; he listened to her voice; and he sinned with her, but more culpably. It was rejection of God in His plainly expressed will for the maintenance of His own rights, and for the well-being of His creatures. Simple beginnings (as men might judge) of a torrent of evil which has devastated the earth!

Outside the Garden (for ever closed to man) flesh developed painfully. World-wide corruption and violence made the Flood a moral necessity (Gen. 6). Divinely appointed restraints, first in government entrusted to Noah; and later in the law given to Israel at Sinai, only served to make manifest the incorrigible evil of flesh. Flesh will accept no control from God.

## THE CLIMAX.

The climax was reached when God sent forth His Son. He set foot in one land only, and His personal ministry was limited to Israel. He "was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers" (Rom. 15: 8). To the women of Canaan He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24). That nation had for 1500 years been specially favoured, Divine care had been lavished upon it to the uttermost, and they held in their hands the scriptures which promised them a Deliverer in God's due time. Yet with every facility for the testing of His claims, and with every inducement in His words and ways to love Him, they cast Him out of the Vineyard and slew Him (Matt. 21: 33-39).

But the whole world (not Israel only) stands responsible for the cross. As the early Church said in prayer, "against thy holy servant Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together in this city" (Acts 4: 2). Jewish lips clamoured for His blood, but Gentile hands nailed Him to the tree. Governor and people, clergy and laity, soldier and civilian, joined hands that day. The trial of flesh was thus completed. Without law, under law, and in the presence of God come to earth in lowly grace, flesh has fully proved its evil. As if the foregoing was not enough, every effort was made to stamp out the new testimony of grace which the Holy Spirit brought from heaven after the return thither of the outraged Son of God.

## GOD'S REMEDY.

"World-betterment"—"improvement of the masses"—"vain expect-

tations! The Gospel is the great work of God today. By its means the Holy Spirit is gathering souls out of the world, from every nation, to form a body and bride for Christ on high. When this wonderful work is completed, and the Church is removed to the glory of her Lord, the sword of judgment, which has been suspended over the world since the great sin of Calvary, will descend with unsparing violence.

Meantime, may we who have been saved by grace out of this self-willed Christ-rejecting world, renounce every motion of self-will within ourselves, and do the will of God from the heart.

## Conflicting Loyalties.

By F. W. James, China.

*"Why do disciples transgress the tradition of the elders?"* (Matt. 15. 2).

**E**VEN in the distant region of Galilee were to be found noisome Pharisees and scribes from Jerusalem who were contemptuously critical of the disciples of Christ because they did not punctiliously observe their traditional ceremonial law (Mark 7. 1-23 and Matthew 15. 1-20). We can picture their raised eyebrows and askant eyes, as from their table they watched the wearied and hungry disciples of our Lord sit down with *unwashed hands* to eat a hearty meal! And it was their effrontery in questioning Christ about this breach of their traditional law that called forth from Him some of His most scathing remarks about their hypocritical ways, and occasioned His exposure of how they, through their unquestioning loyalty to the traditions of the elders, failed in their transcendent loyalty to God and His commands.

It is of interest to notice how Christ, in answering the above question of the Pharisees, shows them that their inquiry involves the whole problem of the relative importance that should be given to different loyalties. His argument to vindicate the action of His disciples indicated only too clearly that it was a well known fact that their eating with unwashed hands violated no ceremonial law of God. In this way He showed that their lack of loyalty to the tradition of the elders was of no relative importance. But He then points how that they, on the other hand, by their loyalty to the traditions of the elders, often rejected the plain commands of God. This was of infinitely greater consequence than His disciples' breach of their etiquette. Thus He shows them that they are seriously at error in the relative importance they give to the traditions of the elders and the commands of God.

### RIGHT JUDGMENT.

The need for rightly judging between conflicting loyalties is again stressed by Christ in His illustration of how they by their loyalty to tradition in the case of dedicated things (Corban), violated the moral law of God. In ancient days two commands of God had, under certain circumstances, appeared to be in conflict. These two commands were, "Honour thy father and thy mother" (Ex. 20. 12) and "If a man vow a vow unto the Lord, or swear oath to bind his soul with a bond; he shall not break his word" (Num. 30. 2). They appeared to be in conflict when, say, a young man by a vow dedicated to God the means which would relieve the need of his parents. Did his loyalty to his vow disannul his loyalty to God's command in respect to his parents? Or was the converse true? Christ plainly states that the elders were wrong in deducing that his vow relieved him of his duty to his parents. How could God receive that which He had commanded should be for the relief of the young man's parents? And therefore the young man was under no obligation to keep a vow that was not acknowledged as such by God. It was the Pharisees' denial of this basic moral law of God

in their observance of the mistaken tradition of the elders that occasioned Christ's speaking to them so scathingly when they questioned Him about His disciples not observing a non-Scriptural point of their ceremonial law.

### MORAL LAW FIRST.

The illustration of Corban which Christ used when speaking to the Pharisees indicates an important principle to be borne in mind when judging between conflicting loyalties. The rule established is, that in such cases the moral or first law of God must never be set aside by a subsidiary or subsequent rule of Scripture. Now it is important that this principle should be clearly understood by us if we are to be balanced in our judgments and right in our actions. Here are some examples of how this principle bears in a practical way upon our lives and actions today.

For the purpose of elucidation, we will suppose that there is a Christian young man who feels called of the Lord to serve Him in full time service in a foreign land. That this is a praiseworthy desire, no one will deny. Also, it is indisputable that to give himself thus a living sacrifice to God is well-pleasing in His sight. But the young man, who is fitted in every other way for such service, has an old widowed mother who is dependent upon his personal care and support. Now this brings into the question the command, "Honour thy father and thy mother," and alters the whole case. Christ's statement that, if any man come to me, and hate not his father and mother (i.e., his love for his parents to be as hate when compared with his greater love for Christ) . . . , he cannot be my disciple" (Luke 14, 26), has no bearing here. The plain moral law of God that he should honour his parents stands supreme in face of the general command of Christ to carry the Gospel into the distant places of the earth (Mark 16, 15). Until he has fully discharged his first loyalty he is not free to respond to the second.

### A CHRISTIAN'S FIRST LOYALTY.

It is the failure of Christians to judge conscientiously between conflicting loyalties in their sphere of Christian fellowship and service that has caused discord and decline in many assemblies. It is an acknowledged truth that the Christian is an integral part of the local church. He is an indispensable member of this corporate body and has a Godgiven function to perform there. Therefore, "the eye cannot say unto the hand, I have no need of thee" (1 Cor. 12, 21). Now, in the light of this, the Christian's first loyalty in Christian fellowship and service is to the local assembly. But sometimes subsequent loyalties in these relations are introduced, outside the sphere of the local assembly. This has often happened through Christians becoming associated with Movements, Missions and Associations, frequently having for their object the laudable purpose of winning for Christ young people, members of His Majesty's services, and the heathen, but constituting an organized company of Christians outside that of the assembly. In such cases, where does the Christian's first duty lie? To the local assembly. To disregard this fact both disrupts and is detrimental to the true centre of God's work in the locality. By judging rightly as to our first loyalty in this respect, God's work in the winning of others for Him need not be hindered, but rather forwarded—*through the right channel.*

### HOW TO GIVE.

The same principle is applicable in our giving of our substance for charitable or Christian purposes. It is a general principle of the Word of God that the Christian should abound in good works. But it is equally clear that his first responsibility is to the household of faith (Galatians 6, 10). "Good causes" on every hand cry for the support

of Christians. If, though, we are to be faithful in the discharge of our two loyalties, our help of all such should be in marked inferiority to our support of God's work through the assemblies. And incidentally, we need to beware of urgent appeals for help by "good" Missions when conscience forbids the assemblies seeking support for the Lord's work in this nauseating way.

It may not at first be obvious, but it is nevertheless true, that this principle has also a bearing upon the way we hold the truth of the separation of Christians from evil. It is most certain that we are commanded not to be unequally yoked together with unbelievers and that we are to live apart from all that is evil (2 Cor. 6. 11-18), but this does not warrant our being unneighbourly or unhelpful to the unsaved around us. Our adherence to this truth must not have even the appearance of invalidating our Lord's command to "love thy neighbour as thyself" (Matt. 22. 39). We have a loyalty in both directions, and we need to seek God's help that we might be balanced in our conduct.

And so, in conclusion, may we daily seek God's aid in the right assessment of our relative duties and loyalties that we may never justify the rebuke of Christ, "woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 2. 42). But rather, may we have His approbation as those who rightly divide the word of truth (2 Tim. 2. 15) and keep His commandments.

## To-morrow . . .

"New mercies, new blessings, new light on thy way;  
 New courage, new hope, and new strength for each day;  
 New notes of thanksgiving, new chords of delight;  
 New praise in the morning, new songs in the night;  
 New wine in the chalice, new altars to raise;  
 New fruits for thy Master, new garments of praise;  
 New gifts from His treasures, new smiles from His face;  
 New streams from the fountain of infinite grace,  
 New stars for thy crown, and new tokens of love;  
 New gleams of the glory, that waits thee above;—  
 New light of His count'nance full and unpriced;  
 All this be thy joy in walking with Christ."

F.R.H.

### ADDRESSES ON "THE BIBLE."

During September and October, the Editor gave a series of nine addresses on The Bible in Victoria Hall, Ayr. The meetings were arranged to discover if young Christians would attend a continued series of lectures on vital themes. The venture more than justified itself. Average attendances were about 200, mostly young people, eager to learn. It was commonly felt that here was a field for gifted brethren, to strengthen the faith of the rising generation. The subjects dealt with were, 1. Why Accept the Christian Faith? 2. Why Believe in the Divine Origin of the Bible? 3. How did the O. T. come to the world? 4. How did the N. T. come to the world? 5. How did the Bible come to Us? 6. Proving the Bible True. 7. Christ the Theme of the Bible. 8. How to study the Bible. 9. How to use the Bible.

Some of these addresses will be published in The Believer's Magazine in 1946 D.V. Interest the young Christians in your assembly by introducing the magazine to them.

# OUR HOME BIBLE CLASS

THAT HE MIGHT  
GATHER TOGETHER.

by H. E. MARSON.

HE prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad" John 11: 51-52 This Scripture reveals another Divine purpose in the atoning death of the Lord. We have already seen one Divine purpose to be the rescue out of the world of a people for His Name, Gal. 1: 4; Acts 15: 14; the purpose here revealed is that those thus taken out of the world should, as children of God, be *gathered together in one*. That unity being nothing less than that of the *one flock* of the one Shepherd, John 10: 16, R.V., that of the *one family* of the one Father, Heb. 2: 11, that of the *one new man* in Christ, Eph. 2: 15, even that of the *one body*, Eph. 4: 4: fitly framed and builded together, an holy temple in the LORD Eph. 2: 21-22.

One great effect of sin has ever been to estrange man both from God and from his fellow man, and to set him at enmity with God and with man. Discord, disunion and division, strife and scattering, revolt and warfare are inevitable consequences of sin. In striking contrast to this, was the four times expressed desire of the heart of CHRIST the night before He died; concerning those whom the Father gave Him out of the world: "that *they may be one*, as We are. That they also *may be one* in US. That they *may be one*, even as we are one. That they may be made perfect in one" John 17: 11, 21, 22, 23. This desire of His heart could only be effected by His dying for the Jewish nation; "and not for that nation only." Connect these words with "and not for ours only, but also for the whole world," in 1 Jhn 2: 2; and with His own declaration (when certain Gentiles desired to see Him), that if He was

lifted up, He would draw all, (that is all without distinction as Jew or Gentile) unto Himself. John 12: 32; 3: 14-15 and cf Isa. 49: 5-6; 56: 8.

Read the expression "children of God" in the light of the same words and their context in John 1: 12, R.V. and cf Acts 13: 48; and also in the light of the Lord's words in John 10: 16, "other sheep I have:" noting carefully the three statements, and their harmony, "them also I must bring" "I . . . will draw all men unto Me." "He should gather together in one" John 10: 16; 12: 32; 11: 52. The result of this Divine bringing, drawing, and gathering is that all who are so Divinely wrought upon, although they are "many, are *one body* in Christ." Rom. 12: 5. "For we being many are one bread, and *one body*." "Now are they many members, yet but *one body*." 1 Cor. 10: 17; 12: 20. "For by *one Spirit* are we all baptized into *one body*, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into *one Spirit*." 1 Cor. 12: 12-13; cf 6: 17; and Eph. 4: 3-4; Phil. 1: 27; Rom. 15: 6. The unity effected is a vital spiritual organism, Eph. 4: 15-16.

This truth is further expounded in Eph. 2: 11-22. We are reminded that previous to the death of Christ the Gentile was specially alienated from the Jew, there was not only actually a literal "wall of partition" surrounding the Jewish Sanctuary: with its inscription forbidding the intrusion there of any Gentile; but there was also "the enmity" in their hearts which spiritually estranged them as literally as the other bodily excluded them. But the Divine purpose was "that He might reconcile both, (that is, both Jew and Gentile) unto God in one body by the Cross, having



slain the enmity thereby: and came and preached peace to you (Gentiles) which were afar off, and to them (the Jews) that were nigh, v.v.16-17. This reconciliation to GOD by the death of His Son of both Jew and Gentile in precisely the same way, with no racial distinction whatsoever, unites them in the same bond of peace, "having slain" that enmity which was naturally between them: so that now thus doubly reconciled they mutually through Christ have access by one Spirit unto the Father: even to the same Father, v. 18, and cf Heb. 2: 11. Henceforth they are no more strangers and foreigners to one another; but they mutually partake of the same privileges in their new spiritual nationality: becoming mutual fellow members of the very family of GOD: builded and fitly framed together upon the same Foundation united under the same Chief Corner Stone: together forming "an Habitation of God though the Spirit." Thus of the antagonistic Jews and Gentiles, it was the Divine purpose in the death of the Lord "to make in Himself of twain one new man, so making peace." v. 15. Therefore "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Gal. 3: 28. and the Divine purpose is fulfilled that through His death "Jesus . . . should gather in one the children of God that were scattered abroad." And unitedly they shall sing the new song of Rev. 5: 9-10, when finally gathered together unto Him. 2 Thes. 2. 1.

We should recognise that whilst the teaching of Scripture in reference to "both," the "twain," the "afar off," and the "nigh," in Eph. 2: 14-18; and to the "other sheep . . . not of this fold," and to the "children of GOD that were scattered abroad," and the "all," in John 10: 16; 11: 52; 12: 32, has primarily reference to Jew and Gentile, and the natural enmity existing between them. The teaching involved in all these passages, and also in Rom. 12: 5; 1 Cor. 12: 13; John 17: 11, 21-23, would equally apply also to any such distinction as African and European, black and white, Asiatic and American: or to any other racial distinction where naturally there might be enmity or a contemptuous attitude: as Gal. 3 27-29; Col. 3: 10-11, clearly shews. There must be "no distinction" between nationalities with those mutually owning the "same Lord" as "Lord of all" Who is rich unto all that call upon Him. Rom. 10: 12, R.V.

\* \* \*

## LORD'S WORK FUND.

For Needy Saints and War Relief, in fellowship with Elder Brethren in this and other lands.

Oct. 2—James St. Gospel Hall			
Lossiemouth	£10	0	0
5—P.S.H.	2	0	0
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# 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; M. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

**Question A.** Does the word rendered "sing" in 1 Cor. 14: 15 imply accompaniment with instrumental music, as Young's Concordance suggests (See also Vine's Dictionary)?

**Answer A.** The word "psallo," used here and in a few other N. T. passages, has for its primary meaning "pluck, or twang with the fingers," as one would a bow-string or a stringed musical instrument. But words have a habit of developing in their signification, till in the course of time the root idea in them has been entirely lost sight of; and this has been the case with "psallo," which as used in the N. T., simply means "sing," or at most "sing praise."

Many other examples might be given, both in Greek and in our own language, of words which have thus changed and in certain instances almost reversed their original signification; but it is unnecessary, because the context in 1 Cor. 14: 15 rules out all thought of a musical instrument. The "singing" is to be "with the spirit" and "with the understanding," neither of which qualities are likely to be found in a harp or an organ. The absurdity of the idea is even more clearly brought out in Eph. 5: 19, where the same word "psallo" is translated "making melody," and this is to be done, not "on a harp," but "IN YOUR HEART." If we make good use of this instrument we shall have little need for any other. W.R.

**Question B.** What is meant by the expression "Who delivered us from so great a death" 2 Cor. 1 10.

**Answer B.** Verses 8 and 9 shed light upon verse 10. Paul was evidently very much troubled in Asia, so much so that even such an one as he despaired of life. He and his companions were, as it were, under the sentence of death, so severe and persistent were the troubles. The object on the part of God was that He might inculcate in His servant faith in Himself Who raiseth the dead; to banish all confidence in self. God is unchangeably the same: in the past, in the present and for the future He is the God of deliverances. "So great a death" may refer to the hostility of the enemy or it may allude to a physical malady. It was a trouble which beset him in the course of his spiritual work designed to cast him utterly upon God. E.W.R.

**Question C.** Should sister's meetings be encouraged, or is it scriptural to prevent them being carried on?

**Answer C.** This is a very important question and I will take it piece by piece.

1 Cor. 14. 34. This passage does not prohibit specially arranged meetings for

women. It prohibits women speaking in the churches—or assemblies of believing men and women. It is of the utmost importance to adhere strictly to what is written and not to import anything else.

1 Tim. 2: 11-12. This has to do with the relative position of men and women; women are to learn from the lips of the men and not to usurp authority over them. It presupposes a congregation made up of men and women.

Tit. 2: 3-5. This passage sets forth the responsibility of the elder women toward their younger sisters, and certainly admits the principle of their teaching them and schooling them in good things generally and domestic duties particularly.

It will, therefore, be seen that out of the three passages quoted two do not bear on the matter of women's meetings and the third looks in the direction of sanctioning them.

While the New Testament indicates the will of the Lord in detail in respect of assembly meetings, it must be remembered that it is not a legal code, but is an expression of the Lord's mind in principle which is capable of application in an almost limitless variety of ways. Provided novel methods do not infringe any of the principles of scripture who is to condemn them?

If women's meetings militate against attendance at the assembly meetings it becomes a serious question. God in His wisdom has made the society of men and women interdependently essential, and it does the brethren no good to lose the sweet influence of their sisters nor does it do the sisters any good to lose the instruction of their brethren. The best of all methods, therefore, is a full assembly meeting for prayer and Bible instruction.

But some sisters are so tied that they cannot attend the church meeting; they have to snatch an hour in the afternoon whenever they can. The same applies to some women unable to get to the gospel meeting. Where is the brother who will deprive these friends of the benefit of the good work of our sisters?

We should not look for a scripture for absolutely every detail of activity. Principles there are; these must not be infringed. The need is vast and within the compass of those principles we must 'by all means' endeavour to meet it.

We must not let the women starve for spiritual food by the refusal to make special provision for them; if they cannot attend the assembly meetings on account of having to put their little ones to bed in the evening!

E.W.R.

# The Lord's Work and Workers.

## SCOTLAND FORTHCOMING (D.V.)

- LARKHALL.**—S.S. Teachers in Hebron Hall on Nov. 10th at 3.30. A. McNeish, W. Whitelaw, A. P. Campbell.
- GALSTON.**—Nov. 24th at 3. G. Westwater, W. Harrison, R. Scott.
- TYLEFIELD, Glasgow.**—Nov 17 at 3.30 J. Pender, M. H. Grant, W. Dickson, G. Mair.
- KILMARNOCK.**—Y.P. at 7.30 Nov. 3. W. F. Naismith (Central Hall), Nov. 10 G. Westwater (Elim Hall), Nov. 17. G. Murray (Central Hall), all Saturdays of December—A. Borland.
- PLANN (Kilmarnock).**—Bible Reading—Peace Offering introduced by R. Balloch. Nov. 24 at 7.30 p.m.
- ANNBANK.**—Prophetic Addresses. Nov. 7 R. Balloch. 14 W. Sanderson. 21 W. Gaw. 28 A. Gooding.
- DUNDEE.**—Hermion Hall South Tay Street, Jan. 1, 1946, at 11 and 2.15 R. Scammell, F. Jack.
- FALKIRK.**—Mid-Scotland Conference in Town Mission Hall, on Jan. 1st at 11. G. C. D. Howley, G. Westwater, J. Malcolm, W. Jack.
- PORT GLASGOW.**—Falconer St. Hall, Jan. 1st at 3.30. M. H. Grant, R. McKechnie, J. MacCalman.
- KIRKCALDY.**—United Conference on Jan 2nd at 11 a.m. T. Richardson, T. Rea, J. McAlpine, W. W. Campbell.

## ENGLAND AND WALES (D.V.)

- SACRISTON, Co Durham.**—Each Sat. Nov. at 7 p.m. in Gospel Hall. F. Lawther on "Priesthood."
- ACTON.**—Barrymead Hall. Y.P. Nov. 3. F. A. Tatford.
- BROOMSBURY.**—Central Church. Nov. 3 at 6.30. J. B. Watson, J. R. Rollo; 10 F.F. Bruce, Dr. L. J. Short; 17 E. T. Tarrant, S. V. Scott Mitchell; 24 F. N. Martin, H. F. Wildish.
- CARDIFF.**—Y.P. Nov. 3, G. H. German; 10 A. E. Phillips; 17 J. A. Farley; 24 L. Samuel.
- FAREHAM.**—Church House. West St. Y.P. Nov. 3 at 6.30 D. W. Brealey.
- HEREFORD.**—Barton Hall. Y.P. at 7.30. Nov. 3 A. E. Ward; 10 J. Lewis; 17 L. Phillips; 24 H. St. John. Nov. 5, 12, 19, 26. H. St. John.
- LEEDS.**—Gospel Hall, Fenton St. Nov. 3 W. Burnell; 17 F. F. Bruce; 24 W. Rhodes.
- MANCHESTER.**—Houldsworth Hall, Nov. 3. E. Lewis, F. J. Scroggie. Nov. 17, Onward Hall.
- NOTTINGHAM.**—Clumber Hall. Nov. 3 at 6.30 E. H. Grant; 17, G. Foster.
- EAST SHEEN.**—Sheen Hall. Y.P. Nov. 10 at 6.30. P. Burt.
- ENFIELD HIGHWAY.**—Gospel Hall, Harford Rd. Nov. 10 at 7. W. J. Redwood.
- CATERHAM VALLEY.**—Gospel Hall. Nov. 4-11. W. H. Clare.
- CRADLEY HEATH.**—Methodist School. Nov. 10 at 6. H. Bell, J. McConway.
- CRADLEY HEATH.**—Methodist School-room, Grainger's Lane. Nov. 10 at 6.45. Fred Elliott.
- LEEDS.**—City Museum. Park Row. Nov. 10 at 6.30. H. L. Ellisson
- ST. ANNES-ON SEA.**—Gospel Hall, St.

- Albans Rd. Nov. 10 at 4 and 6. A. Caddick, P. S. Mills. Nov. 11-22 P. S. Mills in Gospel.
- SHEFFIELD.**—Methodist Church, Surrey Rd. Y.P. at 7 Nov. 10 M. E. Hepburn; 24 R. S. Code.
- SWALWELL.**—Annual Conference. Nov. 10. (R. Marshall, 4 Cheviot View Whickham, Newcastle).
- WALLINGTON.**—Ross Rd. Hall. Y.P. Nov. 10 at 6.30
- DENMARK HILL.**—Beresford Chapel. Missionary. Nov 17 at 5. H. A. Bishop. E. Robson.
- TUNBRIDGE WELLS.**—Culverden Hall. Y.P. Nov. 17 at 6.45.
- WINDSOR.**—Gospel Hall, Garfield Place. Y.P. Nov. 17 at 6.30. E. Barker.
- NORTH HARROW.**—Elmfield Hall, Imperial Drive. Nov. 17 at 6.30. Y.P. Dr Julyan Hoyte. Nov. 24 at 4 and 6.30 S. V. Scott Mitchell, W. J. Wiseman
- NUNEATON.**—Manor Court Baptist Church. Y.P. Nov. 24 at 3 and 6. J. K. Boswell, J. James.
- REDHILL.**—Shrewsbury Hall. Nov. 24. J. Frame.
- CAMBRIDGE.**—Panton Hall. Y.P. Nov. 24 at 5.30. F. Elliott.
- CHESHAM.**—Gospel Hall, Station Road. Y.P. Nov. 24 at 4 and 7.
- LONDON.**—Islington, Bethany Hall, 70/72 Barnsbury Rd. N.1. Annual Fellowship Meeting. Dec. 1 at 4, 5 and 6. Ministry as the Lord leads.
- LONDON.**—Memorial Hall, 16 Farringdon St. Nov. 30 at 6. Missionary P.M.
- KINGSBURY.**—Roe Green Hall, Princes Ave. Missionary, Dec. 1 at 6. H. A. Bishop, A. H. Charters.
- WATLING.**—Gospel Hall, Station Approach. Dec. 1 at 3.30 and 6. F. Cundick, A. J. Davies, G. D. L. Howley.
- GREENWICH.**—King George St. Hall. Dec. 8 at 3.30 and 6.15. E. Robson, A. Ginnings, E. Barker, S. V. Scott Mitchell.

## IRISH REPORTS

- E. HILL** expects to start at Ebenezer Hall, Belfast.
- E. ALLEN** and **K. DUFF** had some blessing in tent work at Killeel.
- C. FLEMING** saw fruit in tent meetings near Moneymore.
- W. BUNTING** and **T. McKELVEY** have commenced at Granshaw.
- J. FINNEGAN** commencing near Moy.
- W. JOHNSTON** hopes to start in the Hall at Templetate.
- D. WALKER** expected at Portavogie.
- A. McSHANE** and **J. McCracken** hope to start in Bandroom, near Newry.
- R. CRAIG** having some interest in Dunganagh.
- R. HULL** had help and blessing at Charlemont.
- McKIBBEN BROS.** having some blessing in meetings at Drumlone.
- H. BAILLIE** and **F. BINGHAM** had good, attentive meetings at Donhadagee.
- R. PEACOCK** is exercised about personal work and meetings in the South of Ireland. Would value the prayers of the Lord's people.
- CONFERENCES.**—
- TEMPLETATE,** Sept. 20 was a good gathering and practical ministry given

- by A. McShane, R. Beattie, W. McCracken, J. Finnegan, J. McCracken.
- BALLYGIGGAN** Sept. 29: Bre. H. Baillie, W. Wills, R. Hawthorn, J. McCabe, D. L. Craig took part.
- SHANAGHAN** Oct. 11, large and profitable meeting, when H. Baillie, J. McCabe, R. Hawthorn, E. Allen and J. Geddis ministered.
- LURGAN** Oct. 15-17. Annual meetings reported to be the largest yet. Profitable ministry at the Readings and in the large meeting. Speakers at the latter were Bre. J. M. Davies, E. Wilson, W. Rodgers, F. Whitmore.
- WARINGSTOWN**.—Bro. F. English has been heartily commended to labour with our brother Sam Moore amongst coloured people in South Africa. Six neighbouring assemblies have joined in this hearty commendation. Farewell meetings have been held as follows:—
- MULLAFERNAGHAN**.—Sept. 18: ministry by Bre. J. Agnew, D. Poots, W. Bell and W. D. H. Mahon.
- WARINGSTOWN**.—Sept. 19. A large company assembled to bid God speed to Br. English. Bre. T. Rea, Isherwood, Russell, Kennedy, Hugan, Magill, Watson, Lennon and Mahon spoke words of encouragement.
- DONACLONEY**.—Sept. 26 when the following brethren ministered:—W. D. H. Mahon, J. Poots, A. Lennon and R. Watson.

### REPORTS.

- LESWALT**.—The work amongst the troops carried on by Mr. Scott for the last three and a half years has now terminated owing to the removal of the men. Mr. W. Scott desires to express his warm thanks for the interest and fellowship shown. He continues to devote his service in the gospel to the South of Scotland. Address now: c/o Old Post Office, Stoneykirk, Wigtownshire.
- D. CAMERON** has had much blessing amongst young people in meetings at Carluke, Blantyre and Broughty Ferry. Would value prayer for help at Aberdeen Dunfermline and Montrose.
- JUBILEE GATHERING** at Ebenezer Hall Burnbank, Oct. 6th was large and helpful. Ministry by J. Currie, J. Malcolm, W. A. Norris, F. Tanner.
- CONFERENCE** in Gospel Hall, Baillie's Causeway, Hamilton, Sept. 15th, was very profitable and well attended. Ministry by W. Harrison, J. MacCalaman, R. Cumming and J. Caldwell.

### WITH CHRIST.

- AUSTIN TINCKLER**, Liverpool, on Aug. 16, aged 70. Associated for over 60 years with Iron Room (now Sharon Hall). An ardent worker in tent campaigns. Called Home suddenly on the way from Bible Reading at which he had taken part.
- W. CUNNINGHAM**, Hamilton, Sept. 16. About 40 years in Assembly at Baillies Causeway. A quiet and consistent brother.
- Miss ELSIE LOOSEMORE** of Cardiff, on Sept. 4th. Met with believers at the Heath Gospel Hall for a number of

years. She laboured at Fitzroy Street Mission Sunday School, and was active in tract distribution in the Welsh Valleys during the tent seasons. Beloved by all, she will be greatly missed.

- Mrs. JOHNSTON**, Musselburgh, on 4th Oct. Saved a number of years ago and received into Assembly fellowship, where she was happy and steadfast to the end. Loved her Lord and His people.
- JOHN DEMPSEY**, Bothwell Haugh, on Sept. 15, aged 60. In assembly for 20 years, and took an active part in S.S. and Bible Class work.
- Miss MARTHA HILL**, Broan N. Ireland on Sept. 29, aged 77. Saved and gathered to the Lord's Name for 50 years with the saints at Killykeran. When younger she was a very enthusiastic S.S. teacher. Mr McKelvey spoke at the grave.

### ADDRESSES, ADVERTS etc.

- GALASHIELS**.—Foresters Hall. Correspondence should now be addressed to—J. MacMillan, 6 Island St., Galashiels.
- GLENCRAIG Gospel Hall**.—All Assembly correspondence in future should be addressed to Mr Thomas Innes, 9 Garry Park, Glencraig, Fife.
- NEWBERRY BIBLE**, Englishman's edition, wanted in good condition by soldier desirous of help in his Bible study. Particulars and price to Box No. A5791, "B.M." 18 Sturrock St., Kilmarnock.
- "ISAIAH"** by Jennings.—A copy of this work is wanted by Mr James Stewart of India. Present address—"Bannur," Gateside, Beith, Ayrshire.
- SITUATION wanted**.—For health reasons a sister in Nr. Ireland is desirous of a change to the South of England. She is experienced as a drapery assistant in ladies mantles, but would accept a situation in similar work such as book or fancy goods store. Known to and commended by Mr J. Hutchison, evangelist, 5 Woodleigh Terrace, Londonderry, to whom replies should be sent.

### FROM SHANGHAI.

Dear Mr. Borland,  
This is just to let you know, that, although we have been deprived of the privilege of having month by month ministry of the "Believer's Magazine" and "The Witness" (My last copy of the Believer's Mag., being July 1941). We have been constantly in prayer for you, for the writers and readers, not forgetting the publishers. Praying that suitable ministry of comfort and ministry to "Build up" the saints might be given with each issue and that all mere controversy be kept out. Please thank all your dear Readers of "The Believer's Magazine" who have prayed for us during our long captivity, and that now PEACE has been graciously restored that we may be in the current of HIS WILL.

**"THE LORD WILL PERFECT THAT WHICH CONCERNETH ME"**

Psa. 138. 8.  
"What God commences HE always completes." See Phil. 1. 16.

Yours very sincerely,  
FREDERICK JOHN HOPKINS.

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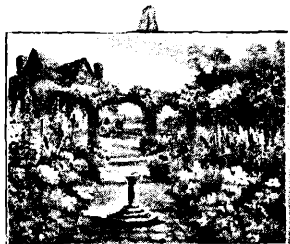
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# Gifts to the CHURCH

## —The PASTOR and TEACHER

By THE EDITOR

THE work of the evangelist, it has been noted, is to preach the gospel, to lay the foundation. Thereafter the duty of continuing devolves upon the "pastor and teacher." The omission of the word "some" before "teachers" is meant to indicate that the expression "He gave . . . some pastors and teachers" refers not to two classes of person, but to one, that person discharging a double function. Within the Church, again as gifts by the risen Head, are those whose duties are to tend others as a shepherd cares for and feeds his sheep. These duties involve all that is connected by the words "shepherd" and "instructor."

ONE of the qualifications demanded for an overseer is aptitude to teach (1 Tim. 3), and it is quite evident that a building up process in the Church cannot be secured if there are not those who can follow the evangelist and consolidate his work. Wisely has the Lord seen to the preservation of a testimony in the gospel by making provision for the instruction of such as are novices.

ABILITY to teach is of two kinds—natural and spiritual. The grace of God almost invariably develops capacities already in the possession of the believers, and utilises them in the direction He chooses. Natural powers which may have lain dormant, or have been diverted into other channels, are now either called into exercise, or are given new duties to perform. The Holy Spirit indwelling the believer becomes the Agent, controlling and guiding for divine ends. Thus these natural gifts are raised to a higher potentiality by a new power introduced into the life by the goodness of God.

ALTHOUGH, in the last analysis, all usefulness is of God, none of those gifted to be "pastors and teachers" can exempt themselves from the very necessary business of fitting themselves for the work. While all spiritual power is from above, every one who endeavours to serve in that capacity, is under obligation to "make full proof of his ministry" and "to take heed to himself." Perhaps one of the saddest and most disconcerting features of "assembly" life is that there are great numbers of brethren with evident "gifts" in certain directions, devoting that gift to their own personal advantage, utilizing their talents, time and energies for ends that are perishable, and consequently depriving the Church of the benefit of the gift they have. It is always beneficial for us to search our hearts to discover if we are giving Christ the opportunity to use us as He might. It is the vessel that is purged from evil associations with both men and doctrines which is "sanctified and meet for the master's use, and prepared unto every good work."

THE art of shepherding and teaching is not learnt in a day. It is an arduous business, and demands not only a sound heart, but also a well-furnished mind. Ability to teach may be a divine gift, acquirement of the matter to teach is a human task—and not an easy one. To it a man must bring all the powers of his mind, and must devote the best of his hours. God does not now speak by revelation. He has given us the record of His will, and He intends that those who act as shepherd-teachers will devote themselves to the study of His word and to the care of His people.

**T**HERE are several outstanding passages in the New Testament to which we may turn for instruction, but it is interesting for a beginning to recall the numerous similitudes by which the great apostle to the Gentiles tried to impress upon his contemporaries the strenuous and exacting nature of this business of caring for the Lord's people "It is required in stewards" wrote he, "that a man be found faithful." The servant of God must act in a manner worthy of his Master, and must do so under the great Taskmaster's eye, knowing that he must give account. As a nursing mother he must tend to the children (1 Thess. 2. 7), while as father it was his duty to guide with authoritative instruction (1 Cor. 6. 15). Paul himself laboured as a husbandman, (1 Cor. 3), and dispensed his spiritual "goods" as a steward in the household of God, (1 Cor. 4. 1). In all his aims he kept his bodily desires under as an athlete does (1 Cor. 9), while as a workman he endeavoured to perform his duties so as not to be ashamed (2 Tim. 2. 15). As a builder he laid the foundation, working according to the plans revealed to him by God (1 Cor. 3. 10). When hardships were to be endured, he did not shrink, but, like a good soldier, took his share of the dangers incurred by faithful service (1 Tim. 6. 12). Such was his conception of obligation that always he was the bondservant of Jesus Christ, unremitting in his service, grudging nothing, labouring often with his own hands that he might be free from the charge of avariciousness. Surely such a man was a model for every "pastor and teacher."

**H**E rehearses in Acts 20 what his own practice was. He declared the whole counsel of God, omitting nothing. He warned against the dangers of false teachers, giving intensity to his words by weeping as he taught. Such was his desire for the church in Ephesus that he called for the elders, those who were the "pastor-teachers," and gave them commendable advice—necessary today as then, and as applicable too. Said he, "Take heed to yourselves, and to all the flock in which the Holy Spirit has made you overseers, to feed the church of God, which He has purchased with His own blood. For I know, that after my departure grievous wolves shall enter in among you, who will not spare the flock. And from your own selves will men arise speaking perverted words that they may draw away disciples after themselves. Therefore be watchful." Noble, moving words—and how they must humble every believer who has sought in the most unpretentious way to act as pastor and teacher! Night and day he toiled, labouring in tears and with prayers (cf. Col. 1. 28—2. 2).

**I**N John 21 is the report of a memorable scene. Peter is being commissioned to service for his soon-departing Lord. He must act as a pastor to the sheep. Many abiding lessons clamour for attention. Read the passage again, and observe that failure in an ordinary business enterprise may be, for the Christian, more formative of character than would be success. Failure in material pursuits often throws a servant back upon divine resources. Moreover, the call to devote oneself to such labour comes, not in the moment of excitement, but when the emotional surge has gone, and the opportunity is given for an answer to a plain, calculated question. Many a Christian, willing to devote himself to some service for Christ, has been caught in the current of a passing impulse, and has failed to respond to the sobering demand of the Chief Shepherd, "after he had dined." It must be remembered, too, that such service is by divine appointment and not by human ordination. It is Christ Himself who calls and equips, and, just as in the case of Peter, so in every other, He also appoints the tasks.

**A**S the passage is pondered again, it is observed that such service for Christ springs from affection for His person. Fundamental to everything is the answer to the question, "Lovest thou Me, more than



these?" Peter's haste to the shore had given indication that he loved his Lord supremely, and now the test was to be put to his loyalty, not in an exactingly noble task, but in the discharge of some simple duties. If we may draw a lesson from the sequence of events, it may be permissible to see once more the divine order—fishing first, feeding afterwards. This service of feeding must be discriminative, for the words our Lord uses suggest that the lambs are to be *fed* while the sheep are to be *tended, guided*. Is not that again the dual function of the "pastor and teacher?" Lambs need to be fed on the rich pastures of the word of God, while the sheep need the guidance of goodly example.

THE end of all and any service of the above nature is this—"for the perfecting of the saints"—i.e. for their equipment so that each one will be fitted into his proper sphere of labour; and when they have thus been perfected, they will each be able for "the work of ministry (in its widest sense) and for the edifying of the body of Christ" (Eph. 4. 12). When the sheep of the flock are poor, the reflection is upon the shepherd and the pasture. If the saints in the assembly are weak and erring, is it not as justifiable to admit that the responsibility lies at the door of those who act as "pastors and shepherds?" Such a suggestion should make all who lead pause and think.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

### Chapter X.

#### Verse 23.

*All things are lawful; but all things are not expedient. All things are lawful; but all things edify not.*—the all things are those concerning which a believer has freedom. The Apostle has repeated the statement in order to lead up to the special subject of meats offered to idols. The guiding principle for us all towards others is that we may be a means of edifying them, that is, of building them up spiritually. Moreover, a freedom which is enjoyed at the expense of detriment to others cannot be really beneficial to oneself (Gen. 2. 4; Luke 17. 16-21).

#### Verse 24.

*Let no man seek his own, but each his neighbour's good.*—the exhortation enforces what has just been said. To seek one's own advantage is not always wrong, but as a matter of principle self-interest must not be our real aim. If we are true followers of Christ we shall seek to do all we can to all with whom we are brought into contact. For this we need indeed to place our whole being at the disposal of Christ day by day, using our physical powers as part of the being which He has redeemed for His own glory, and so keeping body, soul and spirit that all may be set apart to the Lord. Only thus can we really be helpful to other people. It is the sanctified life that the Lord uses for the lasting good of others.

#### Verse 25.

*Whatsoever is sold in the shambles, eat, asking no questions for conscience sake;*—the word rendered "shambles" denotes a market, here the meat-market. This verse deals with purchasing or eating in the market, and not an invitation to a feast, as in v. 27. It was not always

easy, when purchasing, to know whether a piece of meat had been offered in sacrifice or not, especially where the slaughter-house and meat shop were situated close to premises used for idol-worship. The believer, when buying or eating in a restaurant, was not to trouble to make enquiry about this on the ground of his having a conscience about the matter. Difficulties are not to be created unnecessarily.

## Verse 26.

*for the earth is the Lord's and the fulness thereof.*—this quotation from Ps. 24. 1 the Apostle uses to confirm the preceding injunction. The emphasis is on "Lord." The fulness of the earth, i.e., all its contents, is His by creation and therefore by possession. That a usurper has put it to his evil use does not nullify God's ownership. That rebel sinners have offered meat to an idol does not make the meat evil in itself. A believer, partaking of it for necessary uses, is only vindicating God's rights to it. On the contrary, to argue from this question that a believer may do whatever he likes with anything, is to pervert the meaning. The purpose in a true believer's heart is to use everything for God's glory and not for self-indulgence. The misuse of a thing by the worldly need not hinder a believer from using it for the Lord. The fear that prevents him from doing so is needless.

## Verse 27.

*If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.*—that is on the ground of conscience. The Apostle now deals with the subject of an invitation by a host. There is no prohibition against going to be the guest of an unbeliever. There is a clear implication in the clause, "if ye be disposed to go," that of course believers would not go unless expressly invited. At the feast itself there was no need on the part of the Christian guest to be making enquiries, because of scruples of conscience, as to whether the meat provided had been connected with idol-sacrifices.

## Verse 28.

*But if any man say unto you, This hath been offered in sacrifice, eat not; for his sake that shewed it, and for conscience sake,*—the speaker referred to is probably a fellow-believer, who himself is possessed of conscientious scruples, and knowing the circumstances in regard to the meat, feels it necessary to warn his brother. By whomsoever the information might be given, the prohibition is clear and specific. The abstention was to be out of regard for the informant himself and for his conscience.

## Verse 29.

*conscience, I say, not thine own, but the other's;*—if the one who feels he has the liberty to do a thing, such as eating the meat sacrificed to an idol, does so, his example might lead the brother who has a conscience about it to do likewise. His conscience will condemn him, and the wound might bring spiritual disaster. The principle holds good concerning all such matters where divergent views are held.

## Verse 30.

*for why is my liberty judged by another conscience?*—Paul, vividly putting himself in the place of the strong brother, shows what a difficulty he would incur by bringing upon himself the condemnation of his informant, who, with his tender conscience, looks upon the strong brother as having done wrong. What is there to gain by the additional disadvantage of coming unnecessarily under the condemnatory judgment of the weak brother's conscience? See Romans 14. 13-15.

Fundamentals.

# The COMING of the KING

W. W. Fereday.

**S**URELY every thoughtful person, whether Christian or otherwise, who contemplates the present conditions of world affairs perceives the desirability of the intervention of someone from another world—some one entirely free from all national and partizan feelings, and who is possessed of the wisdom and competency to settle earth's difficulties righteously.

## NO PEACE YET.

Great Powers which endangered world-peace and security have been overthrown, but peace and security seem as far away as ever. The conquering Powers are by no means agreed amongst themselves and the smaller Powers who have been saved from extinction are contending over their boundaries, and in some cases are involved in civil wars.

Are all the nations great or small about to fall upon one another in a general scrimmage and so complete the ruin of the human race? Many wonder anxiously. There is One and only One Who can grapple with the situation and settle it to the entire satisfaction of both God and men; His name is Jesus. He is shown to us symbolically in Rev. 5. 6, as a Lamb having seven horns and seven eyes; this signifies perfection of power and perfection of wisdom. Such a combination has never been found in mortal man.

## THE RIGHTFUL KING.

Men forget that everything is *His* by right of creation, for the blessed Man Who should be reigning is our God. "All things were made by Him, and without Him was not anything made that was made" (John 1. 3). "By Him were all things created that are in heaven and that are upon the earth . . . all things were created by Him" (Col. 1. 16). Furthermore "by Him all things consist" (Col. 1. 17). "He upholdeth all things by the word of His power" (Heb. 1. 3). The whole system of the universe would fall to pieces if He ceased to interest Himself in it. Who then has a greater right to the earth than He Who made it and sustains it? But the politicians of earth in their quarrels over territories appear to overlook Him entirely.

As having graciously come into Manhood, the Son is the divinely appointed heir of all things (Heb. 1. 2). But when men saw Him, instead of bowing at his feet and joyfully acclaiming Him Lord and King, they said among themselves, "this is the heir, come let us kill Him and seize on His inheritance" (Matt. 21. 38).

## THE HEIR REJECTED.

This is the cause of all men's troubles and perplexities. It has been truly said, "the world's great guilt is the cause of the world's great sorrow." While Christ continues to be excluded from world-affairs sorrow must continue and deepen. Those who have seized upon the inheritance of the divinely appointed Heir, have never agreed and never will agree how to divide that which they have unlawfully taken. Men may deplore the waste and suffering of war, but no creature mind can find a remedy for these ills. Thank God, a great change is coming. He Whom men slew, God has raised again. His word to earth's rejected One is "Sit Thou at My right hand until I make thine enemies Thy footstool" (Psa. 110. 1). Men may scoff at the suggestion that Christ will come a second time to earth, and that, not to suffer but to reign; nevertheless He that sitteth in the heavens laughs at their foolish determination to have nothing to do with the Man of His choice, and He has said "Yet have I set My King upon My holy hill of Zion" (Psa

2. 1-6). Col. 1. 16 not only tells us that "all things were created *by Him*" but also "FOR Him." The whole universe therefore (not the earth only) must needs come into His hands, for no divine purpose can be frustrated by creature malice.

#### SOMEONE IS COMING.

Earth's rejected One is therefore coming again! The nations need Him albeit they understand it not; the glory of God demands His return, for the divine supremacy must be asserted and established beyond dispute for ever. What a day it will be when the King appears! "He will be revealed from heaven with His mighty angels in flaming fire" (2 Thess. 2. 7). "The Son of Man shall come in His glory, and all His angels with Him" (Matt. 25. 31).

It will be an *apocalypse*—the invisible will be revealed to mortal eyes (1 Pet. 1. 7). It will be *epiphany*—an outshining of divine majesty which will fill with dismay all who behold it, as in the case of Saul of Tarsus long ago (2 Thess. 2. 8; Acts 26. 13). "Every eye shall see Him" (Rev. 1. 7).

We have spoken of angels. They will be His glorious *attendants*, but He will also have *companions* in the day of His glory. These are His saints, all of whom were once sinners as all others. The grace of God has saved them and the precious blood of Christ has cleansed them from all sin.

#### GLORIFIED AND ADMIRED.

In the day of His manifestation the Lord Jesus will be glorified in His saints and admired in all them that have believed (2 Thess. 1. 10). In order that these may shine forth with Him, He will first descend into the air and call the whole ransomed host to meet Him (1 Thess. 4. 16, 17). Every sleeping saint from Abel's day will be raised, and every living saint will be changed. In a moment, in the twinkling of an eye, our mortal bodies will be transformed and made like His body of glory (Phil. 3. 21; 1 Cor. 51).

The two events, the Lord's coming for His saints and His public appearing *with* them are distinct, but indissolubly connected. The one is the prelude to the other. In Titus 2. 13, the blessed hope, and the appearing of the glory are presented to us under one adjective (the "the" before "glorious," should be omitted). The two things were thus closely connected in the mind of the Apostle.

#### FUTURE WARS.

Between the catching up and the shining forth, terrible things will take place on earth. Evil will rise to its fullest height both religiously and politically. Man will be deified and the name of God will be officially banished from the earth. Great combinations of Powers will be effected. All these the Lord Jesus will overwhelm when He appears. The destruction of the Western hosts is described in Rev. 19; 17-21; of the North-Eastern in Zech. 14. 1-3; Isaiah 17. 12-14; and various other scriptures. The ruin of the hosts of Russia and her many allies and satellites is given at length in Ezek. 38 and 39, and Isa. 33. 1.

The Lord taught His disciples to pray "Our Father . . . Thy Kingdom come, Thy will be done in earth as it is in heaven" (Matt. 6. 9-10). This will only be fully realised in the new heavens and new earth; but He who taught the disciples thus to express the longing of their renewed hearts will Himself rule with a rod of iron throughout His thousand years administration and will deal sternly with every uprising of the will of man. It is blessed to think of the golden age which He will establish, when the purpose of God concerning the earth so fully unfolded in the prophetic word will be effected. Zion will be the centre of His government, the tribes of Israel will possess the land of promise in its full extent and all the nations will fall into their divinely appointed place, humbly acknowledging God's chosen King and His chosen centre.

## CHRIST THE CENTRE.

Nineveh, Babylon, Rome and other Gentile centres have raised their proud heads seeking to control the earth, but all these will disappear in the day of our Lord's power.

However blessed may be the condition of things here below, our position is in a higher sphere. In union with Christ as Head, the Church as His body and bride will look down upon this peaceful scene from the heavenlies. In the ways of God there are both earthly things and heavenly things, as the Lord suggested to Nicodemus in John 3. 12, and as He expressly taught His disciples in Matt. 13. 41-43. But in every sphere Christ will be glorified. For this great consummation so divinely sure we wait with longing desire.

## The Language of Complacency

By W. Harrison, Glasgow.

**M**MUCH of the turmoil in the modern world is traceable to the fact that nations came to be classified either as being among the "Haves" or the "Have-nots." It has to be admitted that the *Have* nations were in many cases quite complacent with regard to the difficulties and distresses of the *Have-nots*. As a result bitterness arose and some *Have-nots* were prepared as opportunity offered to use political trickery or Military force in order to find their place among the *Haves*.

This *Have* and *Have-not* business may be seen in families and communities everywhere, and the Bible is not silent on the conditions that are produced as a result thereof. We see it in a family in 1 Sam. 1, in an assembly in 1 Cor. 11, and in an assembly's relations with other assemblies in Rev. 3. It is astonishing to see how complacent people can be who have what others have not. It is sad to see how they can still engage in divinely-appointed ordinances, and on these very occasions give offence to and shame those who have not. Penninah took advantage of the ordinances of God's House to vex Hannah and make her fret (1 Sam. 1. 6, 7). The rich men in Corinth, on the occasion upon which God's people were occupied with the most touching of all scenes in their Lord's experience, shamed the poor saints by their conduct. What kind of God did they think they were appearing before!

The seventh assembly addressed in the last book of the New Testament is judged by the Lord out of her own mouth. The language of complacency could hardly be expressed more clearly than in the words: "I am rich and increased with goods and have need of nothing" (Rev. 3. 17). Laodicea was surely among the "*Haves*." They doubtless would have admitted that they were in fellowship with at least six other assemblies; that these, too, had a Divine origin, followed a Divine pattern, carried out Divine ordinances and came under the care and correction of a Divine Lord. But having need of nothing suggests that the other assemblies were so far beneath her that the idea that any of them should contribute anything to Laodicea was unthinkable. What had left-love Ephesus, impoverished Smyrna or any of the others to communicate to complacent Laodicea?

The Laodicean spirit has always been present in the dispensation, but if the suggestions of the prophetic teachers are true it ought to be more in evidence now. Who knows but we may be more complacent after the Laodicean pattern than we are aware. It is evident that cleverness is increasing while spirituality decreases. The assembly that has nothing to learn from any other and cannot be enriched by any other is poor indeed.

# "MADE KNOWN in the BREAKING of BREAD."

By J. H. Hughes, Nutley.

"I HAVE seen the Lord" was the glad announcement of Mary Magdalene on the morning of the Resurrection Day, the first of the week. 'He appeared first to Mary Magdalene, out of whom He cast seven devils.' Can we discover any reason why He singled her out for this great honour, and learn how we also may see Him when we gather together to remember Him? For like the beloved in the Song of Songs He, too, is elusive: we rise to open, but He is gone! We are not in earnest as He is; too late we respond, and weary is the way if we have not recently seen that marred but lovely face. Two O.T. expressions guide us as we go to the feast.

## BITTER HERBS.

It is the night of Israel's redemption. They were a nation of slaves about to be brought out of Egypt and into Canaan. Soon they would sing 'Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?' In the security of their houses they fed upon the lamb, ready to depart on the morrow. Outside the destroying angel passed through the land claiming the firstborn. But on their doorposts the life-blood was already sprinkled; in effect the firstborn was already dead, and such was the value of the blood that God Himself 'passed over their doors, not suffering the plague to enter.' And we know in the light of the unfolding of the Divine purpose that Jehovah Himself accepted the responsibility. 'Put that to My account' against the day when the sword would be sheathed in the heart of the Beloved One, and the sin account closed forever. How then were the people to eat the feast? *With bitter herbs*, not over rejoicing in their imminent deliverance, nor indifferent to the judgment overshadowing all, but seeking to enter into the mind and heart of Him who was redeeming them at so great a cost.

## AFFLICTED SOULS.

'Ye shall afflict your souls.' The second is found in the observance of the great day of atonement. Year by year they kept it, preparatory to enjoying the feast of Tabernacles. All sins were atoned for, the blood was sprinkled on and before the mercy-seat, by which every claim of God was met, and the people began their lives with Him anew. Twice in His commandment to them concerning this day they were told to 'afflict their souls.' They were not to do this thing formally, or carelessly, but again they were to seek to enter into the thoughts of Him who had not only redeemed them, but was also maintaining them in worship and communion with Him by continual sacrifices—shadows of an eternal and Heavenly reality. How few were exercised, or even cared about these things is seen by the sad record of their history, with its story of privileges abused, holy days neglected, the law forgotten ending in apostasy and captivity. God delivered them from one bondage, but their evil way led to another. 'Now these things were our examples' 1. Cor. 10. 6.

'Mary stood without . . . weeping.' Here are 'bitter herbs' indeed. Nor could a soul have been more afflicted than was hers as she stood, with one all-absorbing desire, before the opened tomb. Surely no one, before or since, ever turned their back on angels! 'They have taken away my Lord, and I know not where they have laid Him.' And 'Sir, if thou have borne Him hence tell me where thou hast laid Him, and I will take Him away.' She passes out of the record with the sound of the well-known voice in her ears, and her tears wiped away by the sight of the altogether lovely One.

## SOME REFLECTIONS

A few simple reflections may be opportune. In the first place there is ever the danger that when we come together we may think too much of our blessings, our position and prospect, rather than of Him who has given us everything at so great a cost? We find it easier to sing and give thanks for what we are in Him, than for what He became for us. Secondly, we may easily become 'accustomed' to the weekly gathering. What are the thoughts of our hearts and the themes of our conversation as we journey thither? We cannot have too much heart preparation as we go to meet *the Lord*. 'Let a man examine himself, and so let him eat.' Again—'When the hour was come He sat down with the twelve.' Yet it is common among us for some to be late, and few to be *awaiting* Him at the table. And because of these things we too often 'see the signs, but see not Him.' Let us then learn from Mary's unfading memory of her own great deliverance from Satan's power; her daily walk with the Saviour, and His power to sanctify until she desired Him only; and how she lingered at the place, fragrant with spices, where she had last seen her Beloved, and His precious body marred for sin. Let us learn, too, that because of it He was very near, waiting to keep the promise 'I will see you again,' so that in an instant of glorious revelation death and grief vanished away in the wonder of the New Creation. And for us, too, there is no other way.

'Shew me Thy face, my faith and love shall henceforth fixed be,  
And nothing here have power to move my soul's serenity.'

## Not Seen

"AND I, if I be lifted up . . . will draw all men unto Me" John 12. 32.

"He held the lamp of Truth that day  
So low that none could miss the way;  
And yet so high to bring in sight  
That picture fair . . . 'The World's Great Light'  
That gazing up . . . the lamp between . . .  
The hand that held it scarce was seen.

He held the pitcher stooping low,  
To the lips of little ones below,  
Then raised it to the weary saint  
And bade him drink . . . when sick and faint;  
They drank . . . the pitcher thus between . . .  
The hand that held it scarce was seen.

He blew the trumpet soft and clear  
That trembling sinners need not fear,  
And then with louder note and bold,  
To raze the walls of Satan's hold.  
The trumpet, coming thus between,  
The hand that held it scarce was seen.

But when the Captain says 'Well done  
Thou good and faithful servant . . . Come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp.'  
The weary hands will then be seen  
Clasped in those pierc'd ones . . . naught between."

Anon.

# FORWARD MOVEMENT

*NOTES on the Conference of brethren from the Counties of East Anglia held at Ipswich on Saturday 7th July 1945.*

## ASSEMBLY NEEDS

1. As assemblies, we must evangelise, but we must seek earnestly to appropriate "power from on high." The waiting upon God together and sharing of exercises and thoughts has been provocative and fruitful,

(a) in confession of failure in the past, and present weakness; and  
(b) in mutual desire to give help. We must, therefore, intensify our private prayers, and also increase interest in the public prayer-meetings, engaging in real, earnest supplications, and not merely formal stereotyped "prayers" which ask for nothing (and get it!). We should also invite others to pray with us for revival.

## YOUNG PEOPLE

2. There is a great need to bridge the gap between the Sunday School and the assembly by seeking out, winning and training the young; without this, many assemblies may well die out. The problem is a thorny one, but not so tragic as that of those companies which have no Young People's problem, because they have no young folk, or are losing them.

Some assemblies have found it useful and fruitful to set apart suitable workers to draw in the young from outside, both boys and girls, by friendly interest and also some athletic activities, working with a nucleus of Christian Young People, who are already in the assembly and keen to win their young friends for Christ.

Apprehension was felt and expressed lest games, which may be useful as "bait," might become dangerous if they became an end in themselves, or were used as an introduction to other things bringing them into assembly life. This danger was acknowledged and appreciated by those who were thus engaged, and they informed us that they told the young ones who came in, frankly, that they were were out to win them for Christ, and in fact had done so in many cases. They were also keeping a close watch on all such activities lest they should tend to develop into what was definitely of the world and unscriptural. It was pointed out that youngsters will play, somewhere and at some time, and if they can play wholesome and harmless games, or engage in their hobbies, with godly oversight, and with those like-minded, with the sole object of winning others for Christ, this will surely be something which can be used of God for spiritual blessing.

Let us pray continually for all thus engaged in this important work, that they may be led aright, controlled by the Holy Spirit, and encouraged by seeing young lives changed by the power of God, and dedicated to the Lord Jesus. Let us also give the young people careful instruction in the Word of God, opportunities to discuss their problems, develop what gifts the Lord is bestowing upon them, and help them towards witnessing and evangelising.

## FORWARD MOVEMENT.

3. Undoubtedly the Spirit of God is moving in the assemblies to bring about a deeper concern about our present weak state, and the needs of the unsaved and of the younger generation growing up all around us, and the new estates in towns: all challenge us as to our professed obedience to the Lord's commands, and our responsibilities, personal and assembly. Let us search our hearts and lives to find out what is wrong there, and seek the Lord's own remedy, and let us yield ourselves and our means wholly to the Lord for His life to be more manifest in us, and His service to emanate from us.



Let us seek to do all things decently and in order (*His* order), and in a godfearing way, so that those who come back to, or freshly into, the assemblies, may find a warm welcome, spiritual vigour, room for their own quota of activity, and the same zeal and efficiency in the Lord's service as they have found elsewhere, and which is demanded in our secular calling and business life.

## The Spirit's Work in the Incarnation

There is still one more activity of the Holy Spirit prior to His advent at Pentecost at the beginning of this present age, to be considered—His part in the Incarnation of the Son of God. In speaking of the Incarnation, we are not referring alone to the miraculous birth of the Saviour, but to the complete earthly sojourn of the Son of God, the Man Christ Jesus. Nor do we lose sight of the fact that it was through the death of the Second Person of the Godhead that our redemption was wrought, by the precious blood of Christ (1 Peter 1: 19). But we shall see that the Third Person of the Trinity had also His work in the Incarnation.

The human body in which our Lord Jesus Christ entered into this world as a Babe and adorned as a Man was a prepared body (Heb. 10: 5); 10: 5). It was a body conceived in the womb of the virgin Mary by the Holy Spirit, Who came upon Mary in order that through her might be born into this world the Son of God (Matt. 1: 18-20; Luke 1: 35). Speaking of the ministry of the Saviour, John the Baptist prophesied, in the Spirit, that He, the Lord Jesus, should baptize with the Holy Spirit and fire (Mark 1: 18), referring in the first instance to the gift of the Spirit which should later come upon believers in Christ, the baptism of the Spirit. Again, at the very outset of the ministry of the Son, the Holy Spirit came upon Him in the form of a dove, visible to the eye, to witness to His Person and to anoint Him for the work that He, the Son, came to do (John 1. 32). It was of the Spirit that our Lord was led into the desert place to be tempted of Satan (Luke 4. 1); it was in the power of the Spirit that His Gallean ministry began (Luke 4: 14). By the Spirit's power He wrought miracles, cast out demons, etc. (Matt. 12: 28). Christ's message of the new birth declared the Spirit's work in regeneration (John 3: 5-6; 7: 37-39). His great promises concerning the Comforter pertained to the Spirit's present work in believers, a different prophecy than that of the Old Testament (John 14: 16-17; 16: 7-15). It was by the Spirit of God that our Lord was raised from among the dead: "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit" (1 Peter 3: 18). Again, after His resurrection, our Lord once more promised that the Holy Spirit should come (Luke 24: 49; Acts 1. 4, 8; cf. John 20: 22). And now the incarnate Man in the Glory ministers to His own and indwells them by the power of the Holy Spirit (Col. 1: 27; 1 Cor. 6: 19). Throughout His whole earthly life the work of the Son and the work of the Spirit were inter-linked, as they are today, when the Holy Spirit continues to glorify the Son (John 16: 14).

Thus we see that the Spirit's work did not begin at Pentecost; it began in eternity past and will ever continue. He is the Power of God in the execution of His purposes. He it is, who reproduces the mind and life of the Son of God in us so that we can walk even as He walked. He is the separate power in the life of the believer in Christ. "For as many are led by the Spirit of God, they are the sons of God" (Rom. 8: 14). So, then, let us walk in the Spirit, that we shall not fulfil the desires of the flesh.

*From Our Hope.*

# OUR CHIEF HOPE . . .

## *Waiting, Watching, Witnessing*

**T**HE experience of the Lord's people has ever been of a varied character. Seasons of revival have gladdened and encouraged, as times of refreshing have been granted. The present condition as reported from many parts is one of dearth and dullness. In seeking to find reasons for this almost Laodicean state we have to turn to the word of the Lord. There is to be found the one and only remedy.

Ere He left this scene He gave the promise of the Church. That divine and wonderful Testimony was to come into existence, builded and maintained through His wonderful death and resurrection. He gave not only that promise but also the assurance of her invulnerable character. "On this Rock, I will build My Church and the Gates of Hell shall not prevail against it" (Matt. 16. 18).

### OUR HOPE

Among the many teachings of the Church is that most vital soul stirring fact, **HIS COMING FOR HER**. When the Bride for Whom He Died is completed, She will be caught up to meet Her Bridegroom in the Air. She will be like Him and with Him for ever.

That He is to return to this Earth in Glory and Judgment is true, but the **COMING FOR HIS PEOPLE IS THE BRIGHT AND MORNING STAR OF THE SCRIPTURES**.

His return to Earth to judge His enemies and establish His Kingdom forms a very important part in the Prophetic plan of the Scriptures. What we need to be reminded of is that the promise of His coming *For* His Church, forms no part of that prophecy. The truth of the Church is not part of Old Testament teaching; so His coming *For* His Church is not to be found there.

### A PRACTICAL HOPE

The "Blessed Hope" has been designed by God to have a very practical bearing on the life and character of the Saints; on their attitude to this truth hangs all their spiritual and real life before men. He that hath this Hope set on Him, purifieth himself even as He is pure (1 John. 3. 3).

These words tell us the desire of the Lord for us, His pilgrim people. When this Hope burns brightly, all is well, there is blessing and revival. When it is allowed to fall into the background, the opposite is found. The Hope then is the real panacea for the dullness so seen today. That Satan should make it to be one of his tactics to belittle this truth was to be expected. In so doing he is not slow to use even some other truth of Scripture. Prophecy has ever had a fascinating hold on the minds of Christians. To study this is to find a blessed opening up of the plan God has, not only for the Earth but for the future of both Jew and Gentile

### LOOKING FOR HIM

What we wish to call attention to is a danger to which we are exposed. In pursuing that most entrancing subject there is the tendency to belittle what after all is more to us in immediate importance, the Hope of His Coming *For* His people. The times we are living in lend themselves to a special interest in Prophecy. The gathering gloom and the happenings of disturbance among Nations, along with the rapid rise of rebellion against all authority, are surely omens of coming disaster. That there are likenesses of some rulers to the coming character of the Antichrist is seen, and makes some foundation for the attention drawn to Prophecy which is so manifest today.

We need to remember that until He returns for His OWN, no part of the Prophetic Scriptures can be fulfilled. The clock of Prophecy

stopped at the rejection of Christ, and the 69th week of Daniel's Prophecy had its finish in that grim tragedy.

Let us not be unduly occupied with the truths of Prophecy. The pleasing gleam of the prophetic vision is apt to lend itself to a Mirage of the Desert. It is liable by that vision to have a less direct attention paid to the blessed Hope. It is known that during the course of a three day convention of believers, while other truths were dwelt upon, "The Hope" was not brought before the Saints. Can we not trace in that omission, some of the reasons for the dearth and dullness of today?

PERHAPS TODAY

A clear understanding of the divine plan of the Scriptures will disabuse the mind of that which is apt to dim the truth of the COMING OF CHRIST FOR HIS CHURCH. That there are evidences of the fast approaching end of this age is true, but we are not to be looking for signs but for His Coming. It is not for you to know the times or the seasons which the Father hath put in His own power (Acts 1. 7). These words spoken by the Lord ere He left His disciples, at least warn us against too much occupation with passing events. We long to see a revival both in the oral and in written ministry, of the truth of the Rapture of the Church. It is said of the late Horatius Bonar, that each morning stepping out to the front door of his home, he looked up and was heard to say, "Well, He has not come yet, but perhaps He will come today."

Let this be the attitude of us all and there will be more real godly living and more active service in the Gospel. Hearts will be warmed up at the fire of His Grace and the coldness and indifference so seen will depart. There will be a rising tide of joy and blessing, and His Name will be glorified among men.

A Christian salesman was asked, "What is your occupation?" he replied "I am waiting for the Lord from Heaven and selling buttons in the meantime." J.F.

For 1946.

1. We hope to reprint in the Believer's Magazine articles by the first editor, John Ritchie, entitled: Foundation Truths. Few ever stated great truths with such simplicity and clarity.
2. Notes of Addresses by stalwarts of the past: W. J. Grant, J. R. Caldwell, Dr. Owles, H. B. Thompson—Never before published—a genuine feast.
3. Articles on the Bible by the Editor; etc., etc.

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14—Swalwell A.	0	2	6
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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; M. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

Dear Mr. Borland,

In Question A in last month's number of "The Believer's Magazine," the questioner has referred to my Dictionary in a way which implies that I have dealt with the word "sing" in 1 Cor. 14. 15 as if it conveys the idea of an accompaniment with instrumental music. This, however, is not the case. I point out exactly what Mr. Rodgers mentions in his answer that while primarily the word "psallo" meant to play a stringed instrument with the fingers, or sing with a harp, in the N. T. it denotes to sing praise, and what I imply is that in the N. T. references there is no such idea as instrumental accompaniment.

W. E. Vine.

**Question B.** Can you please explain 2 Tim. 2. 11, 12 and 13? Is it possible for part of the Body not to reign with Christ?

**Answer B.** It cannot be too strongly emphasised that when scripture states one side of a matter we are never well advised to affirm the opposite. We should adhere strictly to what is written.

In verses 11 and 12 the preposition 'with' is of the utmost importance. The believer is identified with, associated with Christ. As David's follower's shared with him his rejection when driven off his throne into the wilderness, and later shared his kingdom, so the believer today, being associated with Christ in death and resurrection, suffers with Him during the time of His rejection and has the assured hope of reigning with Him when the time therefore comes. It is the common lot of all believers to suffer with Christ. It, therefore, will be the common lot of all believers to reign with Him. It cannot be avoided, seeing they are indissolubly joined with Him. But 'suffering with' is different from 'suffering for'. This latter the Apostle Paul knew in full measure, though it is a thing most of us shun.

Such 'ifs' as occur here, and are also found in the Hebrews epistle, are designed to exercise the conscience and search the heart. If the R.V. here be the true reading verse 12 is calculated to beget endurance (see Col. 1. 23): as is its later part calculated to destroy self-confidence (cf. Peter); while v. 13 gives assurance of the most sensitive conscience.

One word may be added. It is a mistake to mix up different lines of truth. In these verses there is nothing said concerning the 'Body': that is an altogether different idea from what is here contemplated.

E.W.R.

**Question C.** How can one reconcile such passages as Luke 4. 6 and 2 Cor. 4. 4 and John 5. 19 with Romans 13. 1-10?

**Answer C.** It is altogether a mistake to suppose that the present world is entirely under the control of the devil. He is

of course active in it but God has not abdicated: He still retains His governmental authority therein. It is important to remember that these two principles are concurrent: God's government and Satan's opposition. Any interpretation, therefore, of Romans 13. 1 must be consistent with both.

The preposition 'of' occurring twice in verse 1 represents *hupo*; it must not be rendered 'by' as though it were the equivalent of *dia*, for the actual rise and sway of some of the 'powers that be' is certainly not by the doing of God. Nor is it *apo*, 'from', because some of these powers have a source other than God. The force of *hupo* is that the powers are 'under' God, permissively allowed by Him but subordinate to and, therefore, restricted by Him.

The object God has in permitting their rule is the maintenance of some semblance of order among men for their own good. Their design is to be a deterrent of evil and to encourage good. To resist anything, therefore, which is permissively allowed by God is, in effect, to resist God's own arrangement (*ordinance*). This is the teaching of verse 2. Conduct which accords with the proper governmental laws of the existing authorities results in one welcoming the existence of such rule; they do not fear it; it approves them.

The injunction of this section is for the believer to be subject. His subjection may at times lead him to obey and it may at other times lead him to suffer at the hand of the authority. Obedience to the state is always limited by prior obedience to God. Where obedience to the one is consistent with obedience to the other well and good; but where obedience to men involves disobedience to God then non-compliance with the order of men is obligatory and submission—note the word—to the consequences as enacted by the authorities must mark the conduct of the one who is thus determined to obey God rather than men.

To sum up: 'God doeth according to His will in the army of heaven and among the inhabitants of the earth.' 'He putteth down one and setteth up another.' Concurrently the devil is the relentless opponent of the will of God. He uses even those to whom God permissively grants power to persecute the saints as Nebuchadnezzar of old did. Even the devil himself is a God-allowed 'dignity,' but God is over all, blessed for evermore.

That the world lieth in the lap of its wicked one is distinct altogether from its moral government: it is a cognate thought with the devil 'blinding the eyes of them that believe not.' The worldling is alike asleep and blind—the devil inducing both states.

# The Lord's Work and Workers.

## SCOTLAND FORTHCOMING (D.V.)

**CRAIGELLACHIE.**—Annual Christian's Meetings on Christmas Day as formerly.

**INVERNESS.**—Ebenezer Hall, Dec. 25 at 11 a.m. W. McAlonan, J. Milne, D. Morrison, and others.

**ABERDEEN.**—Jan. 1 and 2, Gilcomstone S. Church, Union St. at 11, 3 and 7. Jan. 3 in Hebron Hall, Thistle St. at 3 and 7. E. Barker, A. Borland, J. M. Davies, A. Greenwood, A. Ginnings, R. D. Johnstone, T. Kirkby.

**AIRDRIE.**—Jan. 1 at 11 in large Town Hall. A. M. S. Gooding, W. Trew, J. Malcolm, W. Prentice.

**AYR.**—Jan. 1 in Town Hall at 1.30; interval at 4. J. Hislop, D. Morrison, A. A. Abrahams, E. Lewis.

**BLANTYRE.**—Jan. 1, in Bethany Hall, Glasgow Rd. at 11. F. Whitmore, W. D. Whitelaw, W. J. Brown, J. Paton.

**DUMFRIES.**—Jan. 1 at 11.30, in Bethany Hall. J. McAlpine, Wallace Lee, P. J. Horne.

**DUNDEE.**—Hermon Hall, South Tay St. Jan. 1 at 11 and 2.15. R. Scammell, F. Jack.

**FALKIRK.**—Mid-Scotland Conference in Town Mission Hall on Jan. 1 at 11. G. C. D. Howley, G. Westwater, J. Malcolm, W. Jack.

**GLASGOW.**—Plantation Gospel Hall, Jan. 1 at 11. M. Grant, J. Currie, M. Bentley and J. Douglas.

**GLASGOW.**—Shettleston: Tabernacle Gospel Hall, Jan. 1 at 11; interval at 1.30. J. Feely, W. Trew, F. Tanner, J. Caldwell.

**KIRKCALDY.**—United Conference on Jan. 1 at 11 a.m. J. J. Ruddock, W. Harrison, J. L. Barrie, G. Murray.

**PRESTWICK.**—Jan. 2 in the Town Hall at 2. Interval at 4.30. J. Coutts, A. P. Campbell, J. Currie, R. Scott.

**LARKHALL.**—Jan. 2 in Hebron Hall at 11 a.m. T. Richardson, T. Rea, J. McAlpine, W. W. Campbell.

**MOTHERWELL.**—In Town Hall, Jan. 1 at 11 a.m. S. H. Dodgington, W. F. Naismith, J. Coutts and J. Currie.

**PORT GLASGOW.**—Falconer St. Hall, Jan. 1 at 3.30. M. H. Grant, R. McKechnie, J. MacCalm.

**STRANRAER.**—Greenvale St. Hall, Jan. 1 at 11 a.m. T. Kerr, R. Orr, W. Brown.

**STRATHAVEN.**—Jan. 1 at 3 p.m. A. M. S. Gooding, J. Wilson, W. J. Brown.

**AUCHINLECK.**—Jan. 2 in Gospel Hall, Park Rd. at 11.30. W. F. Naismith, W. King, S. Dodgington.

**WHITBURN.**—Jan. 2 in Welfare Hall at 11.30. J. L. Barrie, M. Bentley, J. Pender, M. H. Grant.

**NEWMILNS.**—Jan. 3 in Morton Hall at 3 p.m. R. Balloch, J. Coutts, J. J. Ruddock, T. J. Smith.

**RUTHERGLEN.**—In Hebron Hall on Jan. 5 at 3.30. M. H. Grant, W. Prentice, F. Tanner, W. D. Whitelaw.

**ABERDEEN.**—Y.P. Assembly Hall at 7.45. Dec. 1 J. Lightbody; 8 R. Bowen; 15, F. W. James; 22, A. Ingram, J. R. Stephen; 29, R. D. Johnston.

**KILMARNOCK.**—Y.P. Andrew Borland. "Through the New Testament." Dec. 1, 15 and 29 in Elim Hall. Dec. 8 and 22 in Central Hall.

**DREGHORN.**—Ebenezer Hall. Bible Reading—Sin Offering on Jan. 5 at 7.30.

## ENGLAND AND WALES (D.V.)

**CARDIFF.**—Y.P. at 7. Dec. 1, A. E. Ward; 8, J. McCready; 15, A. Greenwood; 22, W. Banfield.

**HEREFORD.**—Barton Hall. Y.P. at 7.30 Dec. 1, H. P. Barker; 8, P. S. Mills; 15, J. K. Boswell.

**LEEDS.**—Gospel Hall, Fenton Street. Y.P. Dec. 1, W. E. Jones; 8, H. Rhodes City Museum, Dec. 15, H. L. Ellison.

**MANCHESTER.**—Houldsworth Hall, Dec. 1, D. W. Brealey, S. F. Olford. Onward Hall, Dec. 15, A. Schultes.

**NOTTINGHAM.**—Clumber Hall. Dec. 1, 2, F. F. Bruce; 9-11, D. L. Clifford; 15, G. Foster; 26, 27, H. St. John, W. J. Paterson.

**WELLING.**—Gospel Hall, Station Approach. Dec. 1 at 3.30 and 6. F. Cundick, A. J. Davies, G. C. D. Howley.

**BUSH HILL PARK.**—Leighton Rd. Hall. Dec. 8 at 7. G. C. D. Howley.

**CAMBRIDGE.**—Panton Hall, Y.P. Dec. 8 at 5.30. S. Porteous.

**EAST SHEEN.**—Sheen Hall, Upper Richmond Rd. Y.P. Dec. 8 at 6.30. F. Tatford.

**GREENWICH.**—King George St. Hall. Dec. 8 at 3.30 and 6.15. E. Barker, A. Ginnings, E. Robson, S. V. Scott-Mitchell.

**WALLINGTON.**—Ross Rd. Hall. Y.P. Dec. 8 at 6.30.

**CRADLEY HEATH.**—Methodist Schoolroom, Grainger's Lane. Y.P. at 6.45. Dec. 15, E. Woodhouse; 29, Leith Samuel.

**LUTON.**—Selbourne Hall, Waller Ave. S.S. Teachers. Dec. 15 E. W. Humphreys F. A. Tatford.

**NORTH HARROW.**—Elmfield Hall, Imperial Drive. Y.P. Dec. 15 at 6.30. O. C. Hartridge.

**TUNBRIDGE WELLS.**—Culverden Hall. Y.P. Dec. 15 at 6.45.

**LONDON.**—Memorial Hall, Farringdon St. Dec. 28 at 6. Missionary P.M.

**WALTHAMSTOW.**—Folkstone Rd. Hall. Y.P. Dec. 29 at 6.30. F. A. Tatford.

**CARLISLE.**—Hebron Hall, Jan. 1 at 2 and 6. R. Balloch, W. W. Campbell, J. Harrison.

**MANCHESTER.**—New Year Conference. Dec. 31 at 7.30. Jan. 1 at 10.30; 2.30; and 5.45. Messrs. Craig, Cuthbertson, Lacey.

**NEWCASTLE-ON-TYNE.**—Bethany Hall. Jan. 5 at 2.45 and 6. J. R. Hill, H. Thorp.

**CARDIFF.**—Adamsdown Hall. Jan. 5 at 3 and 6.15. E. W. Humphreys, W. A. Norris, T. Rea.

**NEWCASTLE-ON-TYNE.**—Bethany Hall. Park Rd. S.S. Workers. Jan. 5 at 2.45 and 6. J. R. Hill, H. Thorp.

**WHITETABLE.**—Gospel Hall, Harbour St. Jan. 5-10. H. L. Ellison.

**HIGHGATE.**—Cholmeley Hall, 272 Archway Road. Jan. 12 at 4 and 6.30. M. E. Hepburn, P. Parsons.

### IRELAND REPORTS

**R HULL** having gospel meeting at Carricklongfield.

**S. GILPIN** having special meeting at Doagh, with fair attendance.

**J. GLANCY** had large and encouraging meetings at Glennane, Co. Armagh.

**R. CRAIG** at Dugannan. Meetings good, with blessing.

**J. FINNEGAN** having special meetings in a recreation hall at Anakeera.

**R. MAGOWAN & A. FOSTER** at Raharkin, a needy place.

**J. GRAY & S. MAXWELL** having special meetings at Broomhedge, Nr. Moira, with good numbers attending.

**W. BUNTING & T. MCKELVIE** saw some blessing among the young at Grandshaw.

**RODGERS** and **BEATTIE** have finished at Sion Mills.

**A. NORRIS** at Maghermore with some blessing.

**D. CRAIG** at Fortwilliam Park, Belfast.

**J. STEWART & T. WALLACE** had good meetings and souls saved at Kilsorril.

**J. DUFF & E. ALLEN** at Ballymagarick.

**F. BINGHAM** has been at Crosskeys and now at Agoghill Hill.

**A. COOKE** at Cookstown.

### "WITH CHRIST."

**Mrs CARSWELL**, Bellshill, on 18th Oct., aged 71. Saved as a girl in Holytown, and associated with the Bellshill Assembly for over 19 years. A quiet and consistent believer.

**Mrs RODGERS**, Ballywatermoy, for 72 years in Christ. Steady and consistent in testimony and saw her family and many of her grandchildren saved.

**Mrs JOHN WRIGHT** of Ballyvady Assembly, Co. Antrim. Highly esteemed as a godly woman, which was evidenced by the large attendance at the funeral.

**Mrs A. WESTWATER**, Motherwell, on Nov. 6, aged 85. Sixty years in assem-

ble fellowship: three years at Victoria Hall, Wishaw, and for fifty-seven years in Roman Rd. Hall, Motherwell. A consistent and godly Christian, who saw all her family saved and in fellowship. Greatly esteemed in the assembly and in the town where she lived.

**Mrs A. MACKAY**, Abbeymount, Edinburgh on Nov. 11. In Portobello Assembly for over 30 years. A faithful and consistent sister.

**CHARLES LINTOTT** of Bridge Cottage Assembly, Chiddingfold. Called home Nov. 18. Saved 34 years and known as an earnest and active open-air worker. His last words were—"He is faithful."

### ADDRESSES, ADVERTS, ETC.

**GARDENSTOWN**, Banffshire. A new assembly commenced here Nov. 4th. Correspondence to Alex. West, 147 Green, Gardenstown, Banffshire.

**BANNOCKBURN.**—The assembly now meets in Old Town Hall. Correspondence—Mr Neil Flannigan, 51 Firs Cres. Bannockburn, Stirlingshire.

**LEE, LONDON.**—Assembly has now removed from Burnt Ash Hall to Northbrook Schools, Edgley St., Lee, London, S.E. 12. Correspondence to J. Rogers, 115 Baring Rd. Lee, London, S.E. 12.

**EDINBURGH**, Tollcross Hall. Correspondence should now be addressed to Mr W. Jackson, "Shalom," 42 Ashley Dr., Edinburgh, 11.

**KIRKMUIRHILL.**—Correspondence for the assembly here should now be addressed to Mr John Hannay, 30 Strathaven Rd., Kirkmuirhill, Lanark.

**DUMBARTON.**—Correspondence for Gospel Hall, Bridge St. should now be addressed to Mr John Taylor, 5 Station Rd., Dumbarton.

**STRANRAER.**—Mr H. Campbell (Correspondent Greenvale St. Assembly), 50 Sun St., Stranraer, reports that saints meeting in St. John St. Hall and in Greenvale St. Hall are now in fellowship with each other.

**Mr T. CAMPBELL**, Evangelist, has moved from 108 Earlswood Rd., Belfast, to 31 Newtownards Rd., Bangor.

**Mr JOHN CARRICK** has removed from Coatbridge to reside at 14 Nelson St. Largs, Ayrshire.

**Mr O. C. HARTRIDGE**, 113 Victoria St., St. Albans, Herts. Phone 1982, seeks thoroughly efficient secretary-shorthand-typist with commercial experience able to take charge in his absence. Also a junior for her. Good remuneration. Interesting and varied work in congenial Christian atmosphere. Spiritual assembly in the town. Grateful to any friends recommending alert, intelligent young women. Particulars to above please.

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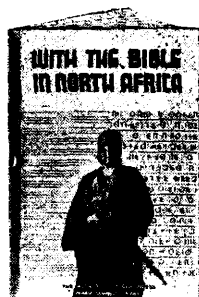
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