

# The Believer's Magazine

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

EDITED BY ANDREW BORLAND, M.A.

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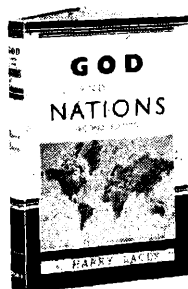
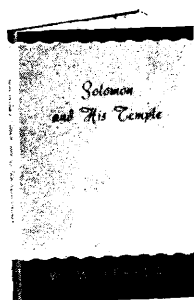
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# The Triune God

FATHER, SON and HOLY SPIRIT

**I**N a day when the foundations of our most holy faith are being attacked on all sides, and errors destructive of the very fundamentals of Christianity are boldly proclaimed, it becomes all who love the Lord and reverence His Word to be diligently "building themselves up," and so assuring themselves of of the "things which they have learned" as to "continue in them" (2 Tim. iii. 14). and be able to lend a helping hand to others in danger of being led astray with "the error of the wicked" (2 Pet. iii. 17). Second-hand knowledge is of little value in a day of stress. The enemy can easily wrest from us any truth held on mere traditional authority. Only that which we have learned from God, and hold in faith and love, in the communion of the Holy Ghost (2 Tim. i. 13, 14) strengthens the inner man, and becomes shield and sword (Eph. vi. 16, 17) to the warrior in the day of battle.

"The fool hath said in his heart there is **no God**" (Psa. xiv. 1). **Atheism** denies His existence. **Deism** admits an original Cause, but denies His Sovereignty. **Agnosticism** says He is unknown and unknowable. **Pantheism** makes God part of existing things, as in Brahminism and other idolatrous systems. **Revelation** makes known a Living and True God, His character, His works, and His ways, and "the testimony of the Lord is sure, making wise the simple" (Psa. xix. 7). To the Book of God, the only safe guide in things Divine and Eternal, let us reverently turn.

## ONE TRUE GOD.

"There is one God" (1 Tim. ii. 4), and "there is none other but He" (Mark xii. 32). His glory He "will not give unto another" (Isa. xlii. 8). The Creator and the Cause of all existence, material and spiritual, formed for Himself and His pleasure (Rev. iv. 11), He requires and claims its allegiance. Eternal Infinite, Omnipotent, Omniscient; God of Light and Love; in Him "we live and move and have our being" (Acts xvii. 28). Yet He is unknown and unknowable, alike in His mode of existence, His character, and His ways, save as He is pleased to reveal Himself to man.

Concerning Him, the question may be asked as of old, "Canst thou by searching find out God?" (Job xi. 7). "The heavens declare the glory of God, and the firmament showeth His handiwork" (Psa. xix. 1); but it is in His Son (John i. 18), and through His Word, that God has been pleased to reveal Himself. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).

### ONE GOD IN THREE PERSONS.

God is revealed in the Scriptures as one God in three Persons, each Divine, equally God, eternally one in Being: not three Gods, but three Persons—Father, Son, and Holy Spirit, the Triune God whose nature and whose name is Love. This great truth was well expressed by Athanasius, a noble witness for God and the faith in the early Church, at a time when Arian and Sabellian errors were turning many away from the truth. He says: "There is one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance; for there is one Person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal."

The English word "Trinity," which means "three-foldness," is not found in Scripture, yet it expresses more accurately than any other single English word this great Scripture truth of three Persons yet one God, a truth which is announced and in part revealed in the Old Testament, but fully developed and demonstrated in the New, by the Incarnation, Death, and Glorification of the Son, and the advent and work of the Spirit. Far beyond man's finite reason to grasp, it belongs to the Infinite and Eternal, a stumbling-stone to the worldly-wise, while faith receives and enjoys its truth. "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son" (Matt. xi. 27), and he to whomsoever the Son will reveal Him. What "flesh and blood" could never make known of the Son, the Father reveals (Matt. xvi. 17). Such knowledge is now imparted by the Spirit (1 Cor. ii. 10-13) through the Word (2 Cor. iii. 17-18). Scripture reveals all that God has seen good for us to know in our present state, concerning this truth, and beyond that we are wise not to pry.

### ILLUSTRATIONS.

Illustrations of this great truth may be seen in



# Emotion or Intellect

By THE EDITOR

THE Christian Faith makes demands upon a man's entire being-- on spirit and soul and body, and consequently it is difficult to maintain a proper balance in our spiritual growth. A danger which confronts us all in our complex make-up is that of developing one side of our nature to the partial neglect of the other sides. Circumstances, opportunities, temperament, environment, inclination all play their different parts in determining the easiest line of development in the divine life. To some mental concentration is difficult, while in others analytical and critical powers are either limited or non-existent; and naturally it is much easier for such to disregard the strife of the world of dogmatics and to cultivate the devotional aspects of life.

TO Christians of that type the Bible always speaks directly to the heart: its words stir the emotions profoundly. Every page may have its distinctive emotional appeal, even although in interpreting its message the context is completely ignored. Historical events, personal experiences, minutest details of or omissions in the elaborate ritual, geographical settings, place names, poetic imagery, or in short, every statement that is capable of such treatment is spiritualised and made to serve the purpose of what is called "heart-affecting ministry." Contextual explanation is thus frequently sacrificed on the man-made altar of "spiritual application," and the study of the Bible is reduced to a search for fantastic ideas embedded in unusual texts, and becomes an opportunity for the display of a kind of mental ingenuity which in some circles is the more highly applauded according as the explanation and application are the more unexpected. While affirming that the Old Testament abounds with rich spiritual lessons abiding for all ages, and convinced that the symbolism of its ritual and sacrifices has its focus in great truths made plain in the New Testament, it may not be impertinent to utter the warning that there are inherent dangers in an unrestrained pursuit of that method of Bible Study.

FOR one thing, it often encourages, as has been observed on numerous occasions, the assumption of an air of superior spirituality; and besides, it runs the risk of degrading the Scriptures to the verge of the grotesque. However much it may satisfy the needs of some, it creates in the minds of others the apprehension that it may bring real Bible Study into disrepute. Readers who find themselves with that particular bent could be well advised to read for their instruction and example two books of recent publication by our esteemed contributor, Mr W. W. Fereday, namely *Solomon and His Temple*, and *Samuel God's Emergency Man*, wherein, with the skill of a mind well furnished, the writer unfolds the exceeding wealth of the Old Testament in spiritual truth, without leaving the paths of common-sense application.

MAN is expected to love the Lord with all his heart, with all his soul, with all his strength, and with all his mind. Our mental powers, as well as our emotional capacities, must be used in the service of God, and be at the disposal of the Holy Spirit. The apostle Paul prayed for the believers in Philippi that their love might abound yet more and more in all knowledge and discernment (1. 9), in order that they might approve the things that differ (v. 10). Evidently his desire was that they might develop their critical faculties with a view to their understanding of those spiritual truths which would enable them to resist the temptation to compromise in an unfriendly world. Hence we

deduce, as we may do from other passages of the New Testament, the need for us to find a place for Christian apologetics in our study of the Scriptures. The Epistles to the Romans, Colossians, Hebrews, and entire chapters like 1 Corinthians 15, are examples of closely woven argument in defence of the Christian Faith. The heart of the Christian can be satisfied and made glad and confident when the mind has been made to rest on eternal verities. Devotion expressing itself in love and worship must be stimulated and maintained by growing knowledge, otherwise it will degenerate into the devotional side of our experiences as Christians; let us pause to have our quiet hours of meditation, prayer and communion with God; let us delight ourselves with those portions of Scripture which exalt our Lord and which provoke the spirit of worship; let us yield our hearts to the gracious work of the Holy Spirit in drawing us into a realm where carnal and temporal vanities cease to be of moment and where only what is of God counts; let us, in short, cultivate "the faith of the Christian mystic;" but, at the same time, let us not forget that the heart must itself be stayed upon unchanging truth.

**T**HE modern psychological approach to youth has unwittingly developed a tendency to neglect the more serious aspects of the Christian Faith. Attempts to popularise our message so as to draw large audiences, commendable as these attempts may be, have produced that type of preaching which demands the minimum of mental effort from the hearers, and which consequently discards the role of instructor for that of entertainer or exhorter. Dogmatics do not lend themselves to easy exposition or easy assimilation, so that unless where there is a strong individual inclination in that direction, there is a general dis-interest in intensive study.

**I**N a world that has adopted a distinctly menacing front none of us can afford to display an unintelligent attitude towards the truths most surely believed by us. The witness of experience must be supplemented by the witness of a well-informed mind. Christians of an older generation who lived when facilities for advanced education were fewer, or who are blissfully unaware of the erroneous ideas broadcast for the minds of growing youths, have but a very faint conception of the tremendous conflict being waged against the faith. Messages that may be "dry as dust" to the Christian who is nine-tenths emotional, may be food and drink to the young man or woman face to face with intellectual problems. While the love of these young people for their Lord must be fed by devotional exercises, their minds must be informed with truth which will make their loyalty to His cause the more courageous and the more effective. Testimony for the faith can be grandly assisted by accurate knowledge.

**E**ARLY Christians soon found themselves opposed by men who did not understand their doctrines, and who denied the historical character of their beliefs. How often Paul resorted to the method of apologetical defence, by producing his evidence from the facts of his faith! He reasoned; he alleged; he adduced evidence that Jesus was the Son of God and that the Resurrection was an undeniable occurrence. Peter in his first epistle, written to Christians who were faced with the imminent possibility of appearing before tribunals to answer for their conduct, exhorted his fellow-saints to sanctify Christ as Lord in the heart and to be ready always to give an answer to every man that asked them a reason of the hope that was in them, while his fellow-servant Jude's injunction was to contend earnestly for the faith once delivered (1 Pet. 3. 15; Jude v. 3). Both passages point the same lesson, namely that Christians should be able to confront opposition with the firm conviction that their beliefs are well-founded, and that their experiences of spiritual realities are based upon verifiable historical fact.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER 10.

## Verse 30.

*If I by grace partake, why am I evil spoken of for that which I give thanks?*—In other words it is God's grace that grants me to partake of the meat, and I give thanks to Him for it; yet all the time my brother's conscience tells him that I have done him harm. The fact that we give thanks for a thing affords no reason for thinking that what we are doing is innocent.

## Verse 31.

*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*—The glory of God is the manifestation of His character and acts. To do all to His glory is to manifest Him in both respects. If, as a believer I seek not my own interests but those of others, as in the special case with which the passage has been dealing. I am an 'imitator of God,' I have the mind of Christ and I am reflecting His character and ways. To be imitators of God we must "walk in love, even as Christ loved us" (Eph. 5. 1, 2). It is thus that the Lord's words are fulfilled, "I am glorified in them" (John 17. 10). The "whatsoever" includes both words and deeds (see Col. 3. 17).

## Verse 32.

*Give no occasion of stumbling, either to Jews, or to the Greeks, or to the Church of God.*—this continues the injunction in verse 31, putting negatively what was there enjoined positively. If I do all to the glory of God I shall avoid causing anyone to stumble. The three distinct classes of people mentioned include all those with whom any believer would be brought into contact in Corinth in daily life. The Jews and the Greeks were two classes of people of the world. From these "the church of God" is distinguished. It consisted of those who had been saved through the Gospel, and formed the local assembly. It was the only other section of the populace. There was no such person as an unattached believer, walking as a separate individual, nor should this ever be the case. Conversion was followed by baptism and identification with the church of God. That phrase is always used in the N.T. of a local assembly, not of the whole Church, the Body of Christ (see note on 1. 2). All such assemblies are spoken of as "the churches to God." See 11. 16.

## Verse 33.

*Even as I also please all men in all things, not seeking mine own profit, but the profit of the many that they may be saved.*—this by no means suggests that Paul courted popularity. The next two clauses negative that. Firstly, that he sought not his own profit shows that what he did seek was the spiritual profit of others, a motive which would not incur popularity see, e.g., the effect of his effort at the Areopagus in Athens, (Acts 17. 32). Secondly, his motive was the salvation of men, a purpose which would be thwarted by simply currying favour. Moreover the word rendered "please" was often used with the significance of being beneficial or useful to a person. This is the meaning of "profit." The scope of his activities was "the many," the greatest possible number. Paul was never content with the idea that

some people must be lost. As to actual results see the Lord's reply to the question "Are there few that be saved?" (Luke 13. 24). See 9. 22 and the note there.

#### Chapter XI, Verse 1.

*Be ye imitators of me, even as I also am of Christ.*—this verse obviously belongs to the end of chapter 10. The principle Paul has just stated as to his own actions he exhorts his readers to follow, and he does so, not in the spirit of self-advertisement, but because Christ is the controlling example for all, the principle being that of the sacrifice of our own rights and likes with a view to the interests and profit of others. See Rom. 15. 1-3.

## Three Men - A Contrast

by W. W. FEREDAY

NO divine authority is claimed for the division of the books of the Bible into chapters and verses. In some cases, the division strikes the thoughtful reader as unfortunate; and in many cases as excellent. Luke's third chapter is rightly given a place to itself, and its lessons are very suggestive. Many names are found in Luke 3, but with three only are we concerned at this moment. The first man mentioned is Tiberius Cæsar: the last is Adam; and in the middle of the chapter we find JESUS—Israel's Messiah, and our Saviour and Lord. The contrast between these men is very great. Tiberius was the ruler of the vast Roman Empire, and has been described as "a most profligate man, and his government was despotic and cruel;" Adam was the first man, head of the human race, and alas! leader in transgression.

#### FULFILLING ALL RIGHTEOUSNESS.

It is the contrast with Jesus that we desire to emphasize. When He approached John for baptizing His herald was surprised. "I have need to be baptized of Thee and comest Thou to me?" The Lord replied, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness" (Matt. 3. 14, 15). John's baptism (unlike Christian baptism) was to repentance for the remission of sins, and all who submitted to it acknowledged by their act that they were guilty sinners, worthy only of death. The river Jordan was the apt symbol of death. But Jesus was God's holy One, "Who did no sin" (1 Pet. 2. 22), and in Him no sin dwelt (1 John 3. 5). In grace, however, He had connected Himself with Israel; accordingly He would submit to that which Jehovah had commanded for all His people. As He came up from the river, the heavens opened above Him and the Father's voice testified "Thou art My beloved Son; in Thee I am well pleased" (Luke 3. 22). Not to Tiberius Caesar was such a testimony ever borne. Concerning Adam, he was included at the beginning in the general statement of Gen. 1. 31—"God saw everything that He had made, and, behold, it was very good!" But how soon Adam became very bad!

#### PERFECT EXAMPLE.

Luke notes that the Lord prayed at Jordan. Perfect, dependent,

and obedient Man! Here Adam failed. Created to live in happy dependence upon a bountiful Creator, he grasped at the suggestion to be independent. He would be as God! Prayer has no place in such a mind. What place has prayer with us? Only thus are we preserved from evil, and maintained in communion with God.

Seventy-five generations intervened between Adam and Jesus (the first man and the Second), and also (approximately) between Adam and Tiberius. The Roman Emperor was the sorry product of Adam's transgression. Yet when the Jewish people were compelled to choose between Jesus and Cæsar, they cried, "We have no king but Cæsar" (John 19. 15). The spirit of Tiberius lives on, and men suffer still from the cruel tyranny to which they so blindly committed themselves. They could have had Jesus but they preferred Cæsar! The holy Man of prayer, delight of the Father's heart, friend and sympathiser with men throughout His ministry, Himself co-equal with God, publicly rejected for a cruel despot! Here we have the key to the sorrows of this, and of every other distressing hour.

#### GOD'S KING—AND OURS.

As we examine our Lord's genealogy, we find some very great sinners. Murderers, adulterers, idolators etc! Yet He who came into manhood from that line, entered the world without taint of sin. Sacred mystery! The moral miracle of our Lord's stainless birth is surely as great and wonderful as the physical miracle of His virgin birth! He is the Man this poor mismanaged world needs. Self-willed Adam broke down; Tiberius Cæsar was an ugly blot upon God's fair creation; but Jesus meets all the desire of His heart, and is able to meet all the deep needs of men. Therefore our hearts cry, "Come, Lord Jesus."

Meanwhile, let us seek to be like Him and to "walk even as He walked" (1 John 2. 6). The Christian who is at the utmost possible remove morally from both Adam and Tiberius is of priceless value as a witness amongst men.

\* \* \*

Dear Mr Borland,

As it is drawing near the close of another year, I would like you to know how much I have appreciated each month the issue of The Believer's Magazine. I am speaking also for the few friends to whom I send a copy, one as far as Seattle, U.S.A. I copied out with my own hand "Gifts In The One Body" July 1945. Would that the truth of this was more understood among the Lord's people. What a joy it would bring, as it brings to some of our poor lives from day to day.

Eben. Tainsh.

\* \* \*

1946

We wish every reader the joy of the Lord, the peace that passes all understanding and the unspeakable privilege of leading others to the Saviour.

*Fundamentals.**The* PRIESTHOOD *of* BELIEVERS

by J. R. STEPHEN, Aberdeen.

THE priesthood of all believers lies at the very foundation of Christian ethics. This order continues with us: an integral part of the divine system superseding "the law of commandments contained in ordinances" (Eph. 2. 15). Hence no intermediary between the soul and God is called for today. To evoke the services of a priest is to reflect upon the "One sacrifice for sins" (Heb. 10)—however far this may be from the mind of truly pious persons unlightened as to the fact that they have part in a holy and royal priesthood.

## A MEDIATOR NEEDED.

That a mediator was necessary in consequence of man's sin is but to state a truism finding its echo in every page of the written Word. Now that He has been found in "the Man Christ Jesus who gave Himself a ransom for all" (1 Tim. 2. 5-6), we can exult and say:

Done is the work that saves,  
Once and forever done.

The priest's office, in the propitiatory sense, ended when our blessed Lord atoned for human guilt upon the cross. Even so He is still a priest, His affection unchanged "Who is sat on the right hand of the throne of the Majesty in the heavens" (Heb. 8. 1). Linked with Him there a priestly company, formed and fashioned after the will of God, exists upon earth to carry out the service of the sanctuary below. This may not be so clearly apprehended.

## THE SONG OF DELIVERANCE.

Before Adam sinned no priest was required in Eden. This would have entailed an anachronism. When sin constituted man a sinner, God became a judge. His creation had been invaded by a foreign element. The serpent's head had to be bruised for "the Lord is a man of war" (Ex. 15. 3). To this end "the seed of the woman" had been detailed in the counsels of Eternity. The mighty ordeal of Calvary witnessed this decisive action: the triumph of God is complete. There is much more than this, however, seen in the work of the Cross. The Throne of God is vindicated by the sacrifice of the altar. "His glory is great in Thy salvation: honour and majesty hast Thou laid upon Him" (Psalm 21. 5).

As in the wake of a fallen adversary at the Red Sea, on the wilderness shore of its cleft waters, we may be permitted to join in the song of the redeemed. Our deliverance has been from a far more subtle foe than that of Pharaoh. For—

The Lord is risen, with Him we also rose,  
And in His grave see all our vanquished foes.  
The Lord is risen beyond the judgment land;  
In Him in resurrection life we stand.

## CONDITIONS OF FELLOWSHIP

From the Red Sea onward—indeed in Egypt through the blood of the paschal lamb, redemption became the keynote of every activity of the divine mind. In type and shadow there were portrayed the basic conditions on which Jehovah could have intercourse with men.

That atmosphere of heavenly felicity, so rudely shaken when sin entered man's first abode, could never be restored. But a richer, fuller life was made available for a redeemed creation under the aegis of the Second Man, the Lord from heaven. The priesthood and the sanctuary are linked together, "And let them make me a sanctuary that I may dwell among them" (Ex. 25. 8). The Levitical law divided the nation of Israel into three constituent elements (1) Priests (Lev. 1. 8). (2) Levites, (Num. 3. 12). (3) Common People (Lev. 4. 4): Under Aaron, the high priest, his sons, the priests, were intermediary between the people and God. They were to minister unto the Lord in the priest's office (Exodus 28. 1). The service of the Levites was connected with the Tabernacle of Testimony (Ex. 28. 1). The common people functioned under these and were contributory to the furnishing and replenishing of the Tabernacle as Moses directed (Ex. 35. 21).

### AARON A TYPE.

Aaron when viewed as a figure of Christ stands apart. In company with his sons they are typical of Christ and the Church. Distinguished thus the teaching as to priest and the priesthood is set in its true perspective. That each functions as such in their several spheres is quite another matter. Opportunity is offered every saint to act the part, but men who are able to go in to God are not overabundant. There appears to be a great dearth of priests. Even if all do not reach to this crucial test the title stands: the Word of God knows no distinction between Clergy and Laity.

The priesthood of believers is a rich heritage made over to us in Christ. Our thesis is established in 1 Peter 2. With a bundle of adjectives the apostle delineates the moral features of their order. Luke, the beloved physician, regales us with some short but interesting biographies in his Gospel. In the opening chapter he gives a pen portrait of Zacharius, an Aaronic priest. In spite of the barrenness all around the father of John the Baptist walked "before God." Outside among men or within the sacred precincts of the Temple, "before God" was the governing standard by which his life was lived. Mark well, it was this man who became, though still under Levitical Law, the channel of divine communications relative to the advent of our Lord—a priest of holy and noble bearing, albeit he lived before Pentecost when the priesthood of which we now write was not then established.

### PRIESTLY SERVICE.

Again Luke discloses a shining example of what may truly be called priestly service. In this we do not forget that our illustrations are, as indicated, dispensationally earlier than that which relates to the Spirit's day. The principle is there however. Who shall say that the godly band of women who companied with our Lord and "ministered to Him of their substance" in Luke 8. 3 did not exhibit certain of the traits we are warranted to look for in a royal priest? They did it unto Him! "I will sanctify Aaron and his sons to minister to me in the priest's office" (Ex. 29. 44). They were cleansed, clothed and consecrated ere they undertook the service. All this has a profound bearing on the teaching in its incidence affecting a New Testament priest. He must be a purged worshipper: One who has heard that word—"Be ye clean that bear the vessels of the Lord," (Isa. 52. 11). Aaron and his sons were washed with water. This took place at the door of the Tabernacle (Ex. 29. 4). Aaron was rendered ceremonially clean: our High Priest is intrinsically clean.

(To be continued if the Lord will)

# THE UNDIVIDED BODY

By H. E. Merser, Hurstville, N.S.W.

**T**HE present activity of the Holy Spirit is the taking from amongst the nations a people for God's name, that is, for the purpose of making that name known. God is ever intent on glorifying His name, and He alone can justly do it. If He leads in paths of righteousness it is for His name's sake; if He forgives our sins it is for the self same purpose, and if redemption's work is current amongst men it is not only for man's deliverance and blessing but for His own name's sake as well. If then we seek to be in consonance with the mind of God about the present activity of grace, the gathering of a people for His name, we need the more to turn to Scripture and hear what the Spirit says to the believer and to see whether the testimony of men and the conduct of the Christian are in harmony with the Word of God.

Now, what saith the Lord? Is such evident division of the Christian community into a number of groups, some mutually exclusive, consistent with God's grand purpose of getting a people for His name? Let the Scriptures speak, and let us act consistently with what they say. "Ye are my friends," saith the Lord, "if we do whatsoever I command you" (John 15. 14). "If ye continue in my Word then are ye my disciples indeed and ye shall know the truth and THE TRUTH shall make you free" (John 8. 31).

## THE LORD'S DESIRE

In John ch. 17 we have the Lord's prayer. This chapter is probably unequalled by any part of the Holy Scriptures. The sufferings of the Cross were very near. His last night before being crucified had arrived, and the Son, who is to leave His own in an alien world pending His return, opens up His heart to the Father. What profound depths He touches, as He prays for His own, speaking to His Father on their behalf! To them He had given the Father's Word. Those words they had received, and He prays for them that they might be kept. Two perils confronted them, the evil of the world and division amongst themselves. Hear Him thus, "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." But another burden was upon His heart.

Dear Christian reader, His prayer should move us to greater loyalty to Himself so that His desires might be fulfilled in us. Hear Him asking "That they might be one as we . . . that they also might be one in us . . . that they might be one even as we are one." No thought here, surely, of a "Church of one's own choice," of division in the body of a Christian community split into sundry factions. Whilst the Lord was amongst the disciples He had kept them together, for He was the centre of their interest and of their service. Now He was going away for a while. He knew the grave risks of division and defection and so He prayed that the disciples and all who were to believe through their word might be kept in oneness, in one unbroken association for testimony during the time of His absence.

## CONVINCING THE WORLD

That the day will come when the undivided Assembly will be presented to Himself we doubt not, but no one should turn the edge of Scripture nor deny the Lord His desire. The time for the display of God's desired unity was surely not reserved for the glory, but for the days of the Assembly's testimony on earth, and such a unity was designed to produce belief in the Lord Jesus as the "Sent One" from the



Father. Such is God's great testimony to men and the rejection of it seals the doom of the sinner. But the acceptance of the testimony is at least somewhat conditioned by our walking in a visible, unbroken fellowship, recognising in a practical way the unity of the body of Christ. If we walk in any way or in any association which denies or fails to give expression to that unity we hinder the acceptance by men of the witness the Lord Jesus was so anxious about.

The truth of John 17, however, is not without full expansion in the developed doctrines of the Pauline epistles. The Apostle Paul, to whom was given by revelation from God the truth of the Assembly, tells us much about God's thoughts concerning it. We have eternal life, peace with God, an assured inheritance and a title to glory, but it is also true (may we rise to a fuller sense of it) that we are even now seated in the heavenlies in Christ Jesus. We are those who have "other worldly," heavenly interests, though sojourning for a time in the world which sent our Beloved to the Cross.

Now we are not viewed in Scripture as a number of independent units, coalescing around some creed or doctrine nor yet around some devoted servant of Christ, no matter how valued such a creed or person may be. Nowhere does Scripture justify a number of believers fashioning or joining a "Church of their own choice," and tendencies towards such a course amongst the believers at Corinth were roundly condemned by the Apostle Paul.

#### ONLY ONE BODY.

The great testifying unity for which the Lord prayed was being set aside, and in the name of the Lord Jesus the saints were besought to act as their Lord had desired. No one with the slightest acquaintance with ecclesiastical history, or with any knowledge of the present condition of the professing Church, could do other than admit that the Corinthian tendency has been reproduced, maintained and even intensified throughout the Christian centuries and that such is seen in its developed form in the multiplicity of denominations, sects and parties into which Christendom is now divided. Is all this in keeping with the mind of Christ? Is it not the sad result of folk uniting on the ground of "Churches of one's own choice" rather than on the ground of the Divinely contemplated, undivided body of Christ? In 1 Cor. 1. 10-13, the genesis of sectarianism is seen, and whilst that early Christian community was not broken up into well-defined, discordant divisions an evil course had been entered upon and God's desired unity was being set aside.

ENOCH (1)

- - -

R. Cumming

**A**LTHOUGH it took over four thousand years to complete, the story of Enoch is a masterpiece of brief biography. Four verses in Genesis 5, one in Hebrews 11, and two in the Epistle of Jude, suffice to give us a perfect pen-portrait of a pattern saint for all ages.

The first thing to be observed is God's economy in words. The best preachers in the Bible were also brief and to the point, and it is good to return to God's way and to give the message of God in sound speech that cannot be condemned. The lesson applies not only to preachers but to believers in every walk of life. This the saint of God does well to remember, for did not Solomon say, "in the multitude of words there wanteth not sin; but he that refraineth his lips is wise."

The second point noticed is the extraordinary delay in finishing this life story. The Spirit of God could quite well have given to Moses full details for the Genesis record, but in keeping with that structural

plan of Holy Scripture by which God only presents facts in relation to His purposes and to the prevailing need of His creatures, the final particulars were withheld for subsequent narration in New Testament days, when by their recital a definite object would be achieved. The Bible is a moral book and not a compendium of earth's history, and in this age of infidelity and scientific pretensions, a clear understanding of this principle would prevent the loss of valuable time in speculation upon subjects which God has not been pleased to reveal.

The purpose of Scripture is to portray the mind of God and to present the person of Christ. Because of sin, man could only bear a little instruction at a time. His schooling in consequence, was gradual but steadily progressing to the moment when the fragments of revealed truth would be gathered together and God would speak in His Son, the Image of the Invisible God, the first-born of every creature. No end is greater than the glory of God and the triumph of Christ. No bliss is more transporting than the felicity of sonship and the abiding assurance of a place in the Father's home. To reveal this was the Scripture given and how fully and happily engaged is the Christian who responds to the Pauline exhortation—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth!"

## Brethren

Brethren of Jesus! What honour, what fame!  
Brethren! Once children of wrath and of shame.  
Jesus, The cattle stall—  
Jesus, The judgment hall—  
Jesus, the Lord of all,  
Gives us the name!

Brethren of Jesus! He carried a cross!  
Bore it to sacrifice, suffering and loss.  
Brethren, the Cross still towers  
'Twixt the world's path and ours;  
Come, let us prove its powers,  
Till earth is dross.

Brethren of Jesus! The diadem now  
Graces that worthy, illustrious brow.  
Soon we shall rise to share  
Through grace, His glory there.  
Up then! The cross to bear  
And keep our vow.

Brethren of Jesus! Where the glories divine  
Round the bright Throne of the Conqueror shine.  
There, as our crowns we lay  
Low at His feet one day,  
Jesus Himself shall say  
"Brethren of Mine."

# The DEATH of CHRIST and the LIFE of the BELIEVER

By W. J. Grant, Kilarmnock.

I WAS never more impressed than I have been of late with the *present* object of the death of Christ; and I would ask you to turn to seven scriptures, all of which bring that object before us.

*First.*—As to the object of God in giving His Son.

*Second.*—As to the object of the Son of God in giving Himself.

*Third.*—As to the object of the Spirit-moved child of God in response to the heart of both the Father and of the Son.

1. John 3. 16: There you have the object of God in the giving of His Son—"that whosoever believeth in Him should . . . have everlasting life." "*Eternal life*"—not the mere "forgiveness" of our sins, not "justification," not "not perishing;" but something positive, tremendously positive, tremendously personal, tremendously experimental, tremendously sensible: *LIFE*, present life, spiritual life, heavenly life, divine life.

2. 1 John 4. 9: There again the purpose of God in the giving of His Son comes before us—"that we might live through Him"—life, present life through Him, the given One. The next verse gives us the marvellous display of love, God sending His Son as "propitiation for our sins." The Apostle first presents to us the object of the Cross before he presents to us the Cross itself. The Spirit of God would thus fix that end indelibly upon our consciences and hearts—"that we might live through Him." And, mark, that is the end of God "giving," and God "gave" long before He "gave up: He *"gave" His Son in the past eternity in the counsel of His heart; and all down the preceding ages He was giving His Son, in all the types of Israel, in every sacrifice placed on the altar He was giving His Son; and then when the hour at last came, He "gave up" His Son—"He that spared not His own Son, but delivered Him up"* (Rom. 8. 32). The word in the original is the same,—in its simple form it expresses the intensified idea of "giving up." The Revisers have well looked at the difference between the two: "Who loved me, and gave Himself up for me" (Gal. 2. 20); "Christ loved the Church, and He gave Himself up for it" (Eph. 5. 25). Thus, then, God has "given" and "given up" His Son, "that we might live through Him." Is the object to be realised, or is it not? *What shall the answer be?*

3. Gal. 1. 3-4: This brings before us the object of *Christ* in the giving of Himself—"Who gave Himself"—not "gave up"—He simply *"gave Himself for our sins."* O, beloved, we are very costly! We have been estimated in the office of the great valuer and we are valued thus—"Who gave Himself for our sins." O, how costly the sins of God's people have been! Am I going to love one indulgent habit, one flesh-pleasing habit, one flesh-pleasing thought or desire—am I to love one that cost my Substitute so much? "Who gave Himself for our sins." But for what? "That He might deliver us (take us out for Himself, for His own possession) from this present evil age"—"evil" in every sense of the word, for its principles and practices and pursuits are evil. What have we to do with this present evil age? We live in it, but we are not of it; we are sons of a coming age, and we must bring the character

and walk of that future age into the present; and that will make us "foreigners" indeed, in feeling, in desire, in speech, in conduct—a foreign element recognisable by the children of this age. And all this, adds the Apostle, "according to the will of God and our Father."

4. Titus 2. 13-14: In this scripture we have the object of Christ in the giving of Himself still more fully expressed—"Our Saviour Jesus Christ Who gave"—not "gave up"—"Himself for us." Notice this now: "our Saviour Jesus Christ, Who gave Himself"—not for our sins—but now "for us," for us the sinners, that we might be sinners no longer. "While we were yet sinners, Christ died for us" (Rom. 5. 8), but now we are to be sinners practically no longer. "Who gave Himself for us that He might" accomplish two objects—the one, a *judicial* object, and the other, a *moral* or spiritual one; and notice that the judicial and the moral ever go together, like coal and iron in the same geological formation. First comes the legal or judicial object—"that He might *redeem* us from all iniquity." We are the legal bond-servants of "all iniquity;" just as in Rom. 6., so here. We needed "redemption;" we needed the legal price, the ransom price paid down fully to "all lawlessness"—lawlessness, whether in the world, in the church, in the family, or in the individual heart. We had better begin with the *individual*; and if the lawlessness is overthrown in the individual, its overthrow will soon follow in the family, in the world, in the church of God. "That He might buy us back from all lawlessness;" that is the legal object and that is the first one. But then the Spirit does not leave us there; He leads us to the experimental, the moral object also—"and purify unto Himself a people for His own possession." Ah! my brother, "You are not your own:" the house is bought, and the new proprietor wants to occupy it *Himself*; He is not going to "let" it; He never bought a house to let it yet. Ah! no! wherever our Lord Jesus Christ makes an investment of that kind, it is always for self-occupation. "Zealous of good works." Oh! I tell you the "good works" will soon follow if this second object be realised; we shall soon have plenty of worship and praise and thanksgiving, plenty of prayer and supplication and intercession, plenty of reading of the Word of God, of meditation, of individual private ministry one to another, plenty of godly ministry in the assembly, plenty of real communion with the Father and with the Son and with one another, plenty of testimony to the world,—plenty of "good works." Now comes the purifying One,—the *HOLY SPIRIT* present in us. Shall we allow Him to carry out the purpose of the Son? In this scripture there is the "appearing of the grace" and the "appearing of the glory;" and we are shut up to living this life of faith in the Son of God right between the two "appearings," between the appearing of the grace and the appearing of the glory.

5. 2 Cor. 5. 14-15: Now we are brought to *ourselves*. "The love of Christ constraineth us"—it leads us to "judge thus"—it keeps us *taking this view*; and here the believer is seen as coinciding with the object of God, with the object of Christ, in the sacrifice of the Cross, in *forming the same judgment* as God has formed, the same judgment as Christ has formed. And what is it? That that "One died for all." It has been said, and said rightly too, "for all His people." I believe we might carry it still further and say that one Man died for all men, and that in a sense God looks upon all men as dead in Christ; hence there is salvation for all if they would only have it, because there is One Who has made atonement for all. But, O, how few of the millions of the human race for whom the one Man died respond to the love of His heart as He hung on the Cross! Indeed, there are only a few among God's people who are "constrained with the love of Christ" to take this view of it—"I see I am a dead man, I never saw it before;

whatever I was as a sinner, I died in the death of that one Man. This is my opinion of the subject, a divinely given opinion, a Spirit-imparted opinion. I judge that if "One died for all" I am among the "all," and I died in the death of that one Man." But more—"That they which live should not henceforth live unto themselves"—that is, as the object of their life—"but unto Him who for their sakes died and rose again." Up to the moment that you and I were linked with Christ, *self* was the object of our life; we felt, thought, spoke and acted for self. "But (now) unto Him." Have we reached that point? Have we as much response to the heart of God and the desire of His Son that we take this view, that the very object for which Christ died was that I should no longer live to myself but to Him who died for me and rose again?

(To be continued if the Lord will)

## The Language of Complacency (5)

W. Harrison Glasgow.

**P**HARISAICAL complacency is exhibited in several ways in the Gospels. It is well expressed in the words spoken to the blind man of John ch. 9. "Thou wast altogether born in sins and dost thou teach us?" v. 34. They had strong views as to who was or was not fitted to communicate things to them. The same spirit shines in the words they used about the blind man's healer. "How knoweth this man letters having never learned" John 7. 15. Being without a definite social or educational environment made one seem in their eyes an intellectual or spiritual quack.

"Who did he think he was? Trying to teach them! The audacity of it!" One can well imagine how offended they were. How easy it is, nevertheless, to arrive at a point when you imagine you have nothing to learn. The man who has nothing to learn will learn nothing. Let him listen to the most capable teacher and hear the weightiest of teaching it makes no difference. His attitude of mind makes the effort of no avail. May the Lord preserve us all from this!

Not far removed from this is the attitude that despises communications from all but those who have had definite cultural or educational advantages. Scholarship exercised in the way of Righteousness we cannot have too much of. But we must avoid extremes. If recognised scholarship is the only thing capable of instructing us we are forgetting the Giver of all gifts (Eph. 4. 8), and the power of the Spirit of God. It is not unknown for one's ministry to be ineffectual for some who hear merely because the speaker said "I" instead of "Me". Billy Bray once spoke of a preacher whom he described as being "strong in grammar but weak in Father." How we say things is important, but what we say is more so. Let us avoid missing the good of a man's matter by being needlessly offended at his grammar.

The man who received his sight was evidently the Lord's handiwork just as Lazarus and others. That gives a man a right to be heard according to his measure. This man's testimony was brief and powerful, but intellectual and spiritual complacency made it impossible for his testimony to be received. If we are not careful we too shall miss the good of ministry that has a voice for us today. If a man gives us the sense can we not overlook a little weakness in the tense, especially if the tense is not vital to the matter under review? The Lord sent the first of the Apostles to an Italian military captain, Acts 10. He sent a tent-maker and his wife to an eloquent preacher. Acts 18. 24-26 A word to the wise is sufficient.

## OUR HOME BIBLE CLASS

THAT WE MIGHT BECOME  
THE RIGHTEOUSNESS OF  
GOD IN HIM.

by H. E. MARSON

Divine purposes in the atoning death of Christ revealed to us in Scripture, and brought before us by the words "that *He* might" have been our subject for some time past; let us now consider some brought before us by the words "that *we* might," one of the most wonderful of which is "Him Who knew no sin He made to be sin on our behalf; that *we* might become the righteousness of God in Him." 2 Cor. 5. 21, R.V. The Lord Jesus Christ is here spoken of by a most beautiful phrase-title, which He alone could bear, "Him Who knew no sin." Into this unique title we must put the full significance of what is taught as to His absolute holiness in 1 Pet. 1. 19; 2. 22; 1 John 3. 5; John 14. 30; Heb. 4. 15; 7. 26; 9. 14; Isa. 53. 9; and in the testimonies and statements in Lu. 23. 4, 14, 22, 41, 47; 4. 34. He alone could fulfil the type in which the Law required that the sacrifice should be "without blemish," Ex 12. 5; Lev. 1. 3, 10. Both the sin-offering and the trespass-offering of old were declared to be "most holy," Lev. 6. 25; 7. 1. Only He Who was both "Thine Holy One," and "the Lamb of God," Psa. 16. 10; John 1. 29 could rightly bear the title "Him Who knew no sin."

We must read the solemn words, "He made to be sin on our behalf," in the light of the interpretation in Isa. 53. 6, 10, 'JEHOVAH hath laid on Him the iniquity of us all. . . Thou shalt make His Soul an Offering for sin.' And in the light of the double type in Lev. 16. 5, "two kids of the goats for a sin-offering:" teaching us to consider that these two constituted but one offering, although two animals were required to typify the two-fold truth, on the one hand, the laying on and bearing away of

sins; on the other, the suffering of death and the exhausting of the judgment fire without the camp. Lev. 16. 21, 22, 27. The words "made to be sin on our behalf," like similar ones in Gal. 3. 13, "being made a curse for us," reveal the awful reality of the infinite sufferings of the Holy One of God as the Sin-Offering for us, when God thus "spared not His Own Son, but delivered Him up for us all." Rom. 8. 32. There was then no making light of sin, nor the slightest mitigation of Divine and righteous judgment upon it! Then it was that "it pleased JEHOVAH to bruise Him," and to "put Him to grief:" for then He bade His sword awake against His Shepherd, the Man that was His Fellow; (cf. Phil. 2. 6. "equal with God"), and the Good Shepherd was smitten of GOD and became "Him Whom Thou hast smitten." Zech. 13. 7. Psa. 69. 26. Then He was afflicted with all the waves and all the billows of the divine wrath that lay hard upon Him, as He, "His Own Self, bare our sins, in His Own Body on the tree." Psa. 42. 7; 88. 7; 1 Pet. 2. 24.

The amazing wonder of all this is that it was all "on our behalf," actually "for us:" in order that we positively might become the righteousness of God in Christ: as truly as He was made to be sin for us! That we, who had sinned so grievously, and who were so greatly guilty, might actually be justified—be reckoned righteous before God. This justification by grace is that "righteousness of God," which is revealed in the Gospel through faith in Jesus Christ: offered as a gift to all; and put upon—reckoned to all who believe. Rom. 1. 17; 3. 21, 22; 5. 17. A justification effected freely by God the Justifier, through the redemp-

tion that is in Christ Jesus; Rom. 3. 24-26, and reckoned to all "who believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." Rom. 4. 24, 25. This righteousness is entirely distinct from, and incomparably superior to any attempted righteousness of our own, by means of works of the law; but is solely and only "through faith in Christ, the righteousness which is of God by faith:" Phil. 3. 9; Rom. 9. 32, apart altogether from the Law, for "to him that worketh not but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness." Rom. 3. 21; 4. 5, R.V. This then is that "righteousness of God" which all who believe become in Christ: for we must note that it is "in Him"

only, that is, in "Him Who knew no sin," and Whom God has justified, shewing Him to be "the Holy and Righteous One," by raising Him from the dead; and enthroning Him on the seat that none but the "Holy One of GOD" could occupy' Isa. 50. 8; John 16. 8, 10; Psa. 16. 10, 11; Acts 3. 14; 7. 2; 22. 14: for divine justice could do no other than "justify the Righteous." Deut. 25. 1; 1 John 2. 1. The believer who is "now in Christ Jesus," is truly "justified in Christ." Who was made to be sin on our behalf, that we might become the righteousness of GOD *in Him*:" "Who of God is made unto us . . . righteousness." How literally and truly He is, "The Lord our Righteousness!" Eph. 2. 13; Gal. 2. 17; 1 Cor. 1. 30; Jer. 23. 6.

\* \* \*

HAVE I DECLINED?

When we first receive the knowledge of life in Christ, we are absorbed, we readily admit all else to be "dung and dross" (Phil. 3). But when decline comes in, we get old motives into action again. Little by little we are not absorbed, and then a hundred things begin to be motives—things of which we took no notice, which did not act before. People say "What harm is there in it?" When I begin to enquire, "What harm is there in this or that?" there is the tendency to decline. There may be no harm in the thing, but the thought about it shows that I am not absorbed with that which is heavenly. "Thou hast left thy first love." It is not in great sins, but in this, that decline in the saints is manifest.

J. N. Darby.

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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 Bleheim Gardens, Wallington, Surrey, or direct to the publishers.

## BREAKING THE BREAD.

Dear Mr Borland,

In the notes on 1 Cor. 10 by Mr Vine, he makes some statements which many will not agree with. In his remarks on the words, "The Bread which we break" (v. 16) he says we must take notice of the pronoun "We." Then he asserts that "We" means that everyone breaks the bread for himself. Would Mr Vine be willing to admit that the pronoun "We" that is used in reference to the giving of thanks for the Cup (the Cup which we bless) means an audible individual giving of thanks for the Cup? If not, then his argument falls to the ground. In the giving of thanks for the Cup, all do it through one. One acts for all. Does not the same hold true of the breaking of the bread?

At the institution of the Feast Our Lord broke the loaf before it was passed round. Are we to assume that He did so because it had a hard crust and that He was performing a simple act of service on behalf of the disciples, or did He intend that act to be symbolic of His Sufferings, and a pattern for us to follow in our observance of the Lord's Supper? I think it would be well if the Lord's people read carefully the records given us by Matt. Mark and Luke of the institution of the Supper and interpreted all subsequent revelations on this matter in the light of what we have there.

T. H. Lyttle.

## Mr VINE'S REPLY.

Dear Mr Borland,

Your correspondent, who takes exception to my setting forth of the passage in 1 Cor. 10 relating to the bread and the cup of the Lord's Supper, seems to imply that the brother who goes to the table, breaks the bread, and pours out the wine into a cup (if it is necessary to do so), is in some way representing the Lord, and that in leading the company in giving thanks he is acting in some official character.

In the records of the New Testament of the institution of the Lord's Supper, there is an entire absence of any reference to an official of any kind, or indeed in any context of the narratives. The claim of the sacerdotalist, based upon 1 Cor. 10, 16, that when it says "the cup of blessing which we bless . . . the bread which we break," that the "we" signifies "we the apostles and our successors," is without foundation.

There is no rule or appointment in Scripture to the effect that it is necessary for the brother even to lead the congregation in thanks, when he breaks the bread. If he does, he and the congregation afterwards, each one, gives thanks

both for the bread and for the cup, and that is plain from the sixteenth verse just quoted, and the Apostle goes on to say, "Seeing that we, who are many, are one bread, one body, for we all partake of the one bread." The "we" cannot refer to officials in verse 16 and to the company in verse 18. As it refers to the company in the latter verse, so it must be in the former.

If the brother leads the company in giving thanks, he simply expresses the thanksgiving that all feel and desire to offer, but the whole company consists of priests, to the exclusion of any human mediator or medium of any kind. We all bless God, we all give thanks to Him, both for the bread and for the cup.

Your correspondent argues that because in my notes I mentioned that the brother who acts at the table is simply acting as a servant of the saints in preparing for them to partake in an orderly manner, if that is the case the Lord was Himself performing a simple act of service on behalf of the disciples. This does not follow at all. The very argument that your correspondent uses shows that he believes that such a brother is representing or imitating the Lord. It should be understood that this is not the case.

As you cogently remark, "there are ritualists, following the teachings of some who wish to put the saints somewhat in bondage." As our departed brother Mr. C. F. Hogg rightly said, "it is not either necessary or seemly that such persons (that is, the company of believers) should wait for . . . a minister before they can break bread . . . When we survey . . . the officialism associated with the Lord's Supper . . . we must wonder what connection there can be between what He did and what they (such officials) do."

W. E. Vine.

**Question A.**—Why is it that in 2 Chr. 12. 6; 21. 2 and 28. 19 the name 'Israel' appears, where 'Judah' apparently is intended?

**Answer A.** This substitution of the word Israel for Judah is not uncommon in 2. Chronicles. It may be that as some of the smaller prophetic books were bunched together and referred to under the generic name of one of the larger prophets, so, too, the small section of the nation was alluded to under the name of the entire twelve tribes. . . Or it may be that God intended this having regard to His original thought of the unity of the nation. In most of these occurrences restoration is in view. Is it that God thus points out that restoration would be fully complete unless there were an abolition of the division of the nation into two parts and unification of the whole twelve tribes?

E.W.R.



the sun's light, which is white, but which, when passed through a prism, divides itself into the three primary colours—blue, red, and yellow; in man formed in the image of God, composed of spirit, soul, and body; and in other things, all of which, while bearing witness to the Triune God, their Maker, need to be used with reverent care.

When Patrick went to preach to the unlettered pagans in Ireland, he found great difficulty in making clear to them the truth of the Trinity. "Are there three Gods or one?" they asked. Perplexed, he looked on the ground, picked up a shamrock growing at his feet, and holding it up, said: "As there are three in one and one in three in this little plant, so is God." A very few steps in the quest of such knowledge brings us to the verge of the Infinite and Unknowable, where, not in irreverent speculation or unholy scepticism of which the baffled man of reason at this point becomes the victim, but in adoring worship of the All-wise and All-good God, who thus reveals yet hides Himself, the devout and longing soul exclaims: "Lo, these are part of His ways; but how little a portion is heard of Him" (Job xxvi. 14).

(To be continued if the Lord will)

## The Lord's Work and Workers.

### SCOTLAND FORTHCOMING (D.V.)

- RENFREW.**—Evangelistic Hall, Jan 19 at 3.30. Missionary Conference: T. Melville, W. B. Jack, W. J. Paterson, A. J. Nock, R. Leighton.
- DAILLY.**—Special effort by D. Barnes, commencing Jan. 26.
- KILMARNOCK.**—Elm Hall, Feb. 2, at 3.15. C. Macmillan, W. D. Whitelaw A. Sharp.
- ABERDEEN.**—Assembly Hall, Stevenson Street, Y.P. at 7.45. Jan. 5, G. H. German; 12, M. Connell; 19, R. J. Taylor; 26, J. Phillips.
- PAISLEY.**—Wellmead Hall. Y.P. at 7. Jan. 12, J. O. Campbell; 19, W. J. Brown; 26, H. Lacey; Feb. 2, A. Bolland.
- DUNDEE.**—Y.P. Hermon Hall, S. Tay Street. Jan. 19, E. S. Stephen; Feb. 2, A. McNeish.
- KIRKALDY.**—Dunnikier Hall. Y.P. Jan. 19 at 6.30. J. Caldwell.

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

- SEAHAM HARBOUR.**—Jan. 12 at 6 p.m. R. Ogle, D. Mck. Millar.
- LONDON.**—Missionary Prayer Meeting, Memorial Hall, Farringdon St. Jan. 30 at 6.
- NOTTINGHAM.**—Clumber Hall, Jan. 5/8 G. H. Grant; 19th, G. Guant; Feb. 2/5 F. Elliot; 16 Capt. A. Perry.
- LIVERPOOL.**—Picton Hall, Jan. 26, D.

W. Brealey.

- HAVANT, HANTS.**—Assembly meeting in the Legion Assembly Hall during the past 10 years is desirous of obtaining other premises, and would negotiate for a building of wood or any other suitable material not less than 40 x 20 feet. Information and fellowship through Mr. Ernest Jay, "Petros," Connaught Road, Bellair, Havant, Hants.
- CARLISLE.**—Hebron Hall, Jan 1 at 2 and 6. R. Balloch, W. W. Campbell, J. Harrison.
- MANCHESTER.**—Jan. 1. Messrs. Craig Cuthbertson, Lacey. (G. S. Bowker, 53 Park Rd., Salford, 6). Onward Hall, Jan. 19, Y.P. Rally.
- ACTON.**—Berrymead Hall. Y.P. Jan. 5. S. Garrett; Feb. 2, A. H. Webster.
- CARDIFF.**—Adamsdown Hall. Jan. 5 at 3 and 6.15. E. W. Humphreys, W. A. Norris, T. Rea. Y.P. Rallies at 7. Jan. 12, H. L. Ellison; 19, H. P. Barker; 26, R. Mountfort.
- LEEDS.**—Gospel Hall, Fenton Street. Y.P. Jan. 5, R. Gardener; 12, M. Coles; 19, W. A. Bell; 26, G. C. D. Howley.
- NEWCASTLE-ON TYNE.**—Bethany Hall Park Rd., S.S. Workers. Jan. 5 at 2.45 and 6. J. R. Hill, H. Thorp.
- WHITSTABLE.**—Gospel Hall, Harbour St., Jan. 5-10. H. L. Ellison.
- EAST SHEEN.**—Sheen Hall, Upper Richmond Rd. Y.P. Jan. 12 at 6.30. F.

N. Martin, Feb. 9 at 3.30 and 6 Dr. J. Goldstein, A. Shulies.  
**HIGHGATE**.—Cholmeley Hall, Archway Road, Jan. 12 at 4 and 6.30, M. E. Hepburn, P. Parsons.  
**PLYMOUTH**.—Wolsey, Gospel Hall, Y.P. Jan. 12-17, C. W. F. McEwan.  
**WALLINGTON**.—Ross Road Hall, Y.P. Jan. 12 at 6.30, C. W. Ellison.  
**BURNT OAK**.—Woodcroft Hall, Jan. 19 at 3.30 and 5.45, R. R. Guyatt, M. E. Hepburn, P. T. Shorey.  
**CHESHAM**.—Gospel Hall, Station Rad., Y.P. Jan. 26 at 7, H. Lowman.  
**THORNTON HEATH**.—Clifton Hall, Jan. 26, P. W. James.  
**KINGSWAY**.—Kingsway Hall, April 6 at 6, Y.P. Missionary Rally.

#### IRELAND REPORTS

**D. WALKER** having good meetings at Cregagh Hall, Belfast.  
**J. STEWART & T. WALLACE** being encouraged with blessing at Bloomfield.  
**E. FAIRFIELD** continues in Lower Windsor, Belfast, with blessing.  
**H. BAILEY** has finished in Adam Street Hall.  
**R. HAWTHORNE** went on to Portrush, after meetings in Ballywillan Orange Hall.  
**A. McSHANE & J. McCracken** continue in Newry, with blessing.  
**T. CAMPBELL** having good meetings in Omagh.  
**E. ALLEN & K. DUFF** saw some saved at Ballymagarrick.  
**A. COOK** still having encouraging numbers at Cookstown.  
**D. McKELVEY & H. BUNTING** continue at Granshaw with much encouragement.  
**MESSRS. POOTS & PAISLEY** saw some saved at Dollingstown.  
**F. BINGHAM** having good meetings at Ahoghill.  
**R. LOVE** having meetings at Garavagh.  
**J. M. DAVIES** had good meetings in Londonderry.  
**D. L. CRAIG & J. HUTCHISON** having meetings at Drumonoway Orange Hall.  
**S. W. LEWIS & R. PEACOCK** had some blessing in meetings at Ardstraw.  
**R. CRAIG** finished at Dungannon and starting at Ballygelly.

#### ADDRESSES & PERSONALIA.

**D. L. CRAIG** should now be addressed 60 Bloomfield Rd., Belfast.  
**JAMES LEES** has been able to return to Sweden, but should be addressed at his permanent home address—6 Dalziel Street, Hamilton, Lanarkshire, meantime.  
**D. CAMERON** continues to find a ready response amongst the children, some professing conversion. Good meetings at Montrose, Uddingston and Wishaw during recent months. Asks prayer for proposed visits to Kirkintilloch and New Cumnock.  
**GLASGOW**.—Greenview Hall, Pollockshaws Rd. Correspondence now to Mr.

J. Walker, 55 Treefoile Ave., Shawlands, Glasgow, S.1.

**S. PORTEOUS** reports encouraging meetings in Norwich. Hopes to visit assemblies in N. Ireland early in the New Year.  
**R. ROBERTS** of Toronto had 6 weeks in the Gospel at Sydney Mines with fruit.  
**NEWBERRY BIBLE wanted** (portable edition) or O. T. portion of same. Must be clean and white paper. Binding immaterial. R. C. Sharman, 3 Albert Rd., Wellingboro' Northants.  
**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 atmosphere. Spiritual assembly in the town. Grateful to any friends recommending alert, intelligent young women. Particulars to above please.

#### "WITH CHRIST."

**JAMES H. ASTON** called Home from Stanmore in his 75th year after much suffering from neuritis and diabetes. Served the Lord in India for about 28 years with his late wife, but for health reasons had to return to this country, where in recent years he has been faithfully engaged in visitation and tract distribution. A devoted brother, whose telegram memory remains.  
**JOHN HARTLEY**, Granshaw, Rathfriland called Home 20th Nov., aged 83. Convicted in early life and saved in his youth. Gathered with the saints at Keady and later at Banbridge, Glascar, Brickland, Ballygorian and for the last 31 years at Granshaw. A real shepherd, with an open heart and home for the Lord's people. Pre-deceased by his daughter, Mrs. Jennings, a few months ago. Brethren McKelvey, Bunting, Whitton and McCracken addressed large companies at the home and cemetery.  
**Mrs. BANKS**, Dregghorn, on Nov. 24, aged 73. Saved in early life and associated with Dregghorn assembly for 44 years. Laid aside for over 20 years. She ever bore a bright testimony and maintained her interest in the Lord's work at home and abroad.  
**HUGH A. DAVIDS**, Burlingame, California, aged 73. In assemblies in England and U.S.A. for 50 years. An active gospel preacher and tract distributor, who will be greatly missed. Leaves widow and two sons, all in the assembly.  
**FRANCIS W. GROVE**—Chesham, on Dec 2nd, aged 70. 52 years in Chesham Assembly, where he continued steadfastly in the work as a faithful overseer.  
**Mrs. COWIE**, Edinburgh, on Oct. 21, aged 85. Widow of G. Cowie, chemist. Over 60 years in assemblies, latterly at Bellevue, Edinburgh.

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, 3/6;

Two, 5/6; Three, 7/6, post free. Magazines not cancelled will be continued.

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.

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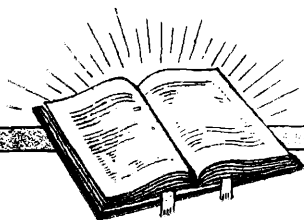
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# he Believers' Magazine

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

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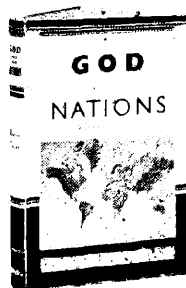
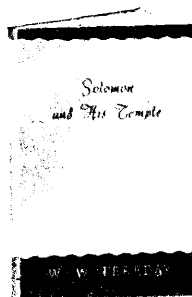
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# The Triune God

FATHER, SON and HOLY SPIRIT  
TRINITY ACTING IN UNITY.

**I**N Creation.—“In (the) beginning God created the heaven and the earth” (Gen. i. 1). The word “God” is **Elohim**, the plural of “Eloah,” the object of worship—“created,” brought into existence, out of nothing, “the heaven and the earth.” Thus, in the eternal past, “in beginning,” long before the clock of time was set agoing, the Eternal, Triune God—Father, Son, and Holy Spirit—co-existed and acted in unity in the work of creation. Such is the first sentence of the Book of God: the truth it teaches runs through it to the end.

In the Word, the original creation is attributed alike to Father, Son, and Holy Spirit (see Rev. iv. 11; John i. 3; Psa. civ. 30). It is **of** the Father, **through** the Son, **by** the Spirit. Originated with the Father, accomplished through the Son, effected by the Spirit, each acting unitedly and harmoniously. Thus the Divine purpose and way are perfect, as are their execution. In verse 3 where reconstruction of the ruined earth as an abode for man is in view, the Spirit personally is seen moving (see Deut. xxxii. 11 for same word), or fluttering over the dark, chaotic mass, foreshadowing His work of awakening, conviction, and regeneration in fallen man, while light and life are produced through the word (2 Cor. iv. 6). Although not distinctively the subject of Old Testament revelation, the Personality and operations of the Son (see Num. xxxii. 32; Isa. lxiii. 9; Mal. iii. 1) and the Spirit are fully recognised (Isa. xlviii. 16; lxi. 1), while in the New Testament the full manifestations, inter-relations harmonious actings, and dispensational workings of Father, Son, and Holy Spirit are clearly announced and distinguished.

In the Baptismal formula of Matt. xxviii. 19, “baptising them into the Name of the Father, the Son, and the Holy Ghost;” in the Apostolic benediction of 2 Cor. xiii. 14; and the Apocalyptic greeting of Revelation i. 4-6, the Triune God in all diversity, equality, and Deity is fully recognised—Divine honour and Deity being here, as elsewhere, ascribed to each (Rom. ix. 5; Heb. i. 8; Acts v. 3, 4). The Son claims equality and unity (John x. 30) with the Father (John v. 20), and the Word proclaims (John i. 1) His eternity, equality, and Divine Personality. Yet, in relation, the Son is Filial as well as Divine. Eternally the Son,

before all worlds, co-existent with the Father (John xvii. 5, 24; with Prov. viii. 22-31), His "well-beloved" (Mark xii. 6), in whom He was "well pleased" (Matt. iii. 17). He who did not "become," but eternally was the only begotten in the bosom of the Father (John i. 18), was "sent forth" (Gal. iv. 4) to do the Father's will (John iv. 34), not less Divine, yet subordinate to Him, doing nothing of Himself (John v. 19). In this respect alone is the Father said to be "greater" than the Son (John xiv. 28), and the Son "subject" to the Father (1 Cor. xv. 24, 28), not in essential, but in economic, filial, and dispensational relations.

**I**N INCARNATION, Trinity is seen again acting in unity. "God so loved the world that He gave His only begotten Son" (John iii. 16), and He, who ever was in "the form of God," of His own will took upon Him the bondservant's form, saying, "Lo, I come to do Thy will, O God" (Heb. x. 9). In a body "prepared" by the Father, and by the Spirit formed (Luke i. 35), "God sent forth His Son, made of a woman" (Gal. iv. 4), in His Divine Personality, the Son of God, ever God and Man, two natures in one Person, always Divine, yet ever perfect Man.

**I**N SERVICE.—At His baptism in Jordan, the Son obeys, the Father speaks from the open heavens, and the Spirit in dove-like form descends (Matt. iii. 16-17); while throughout His public ministry the Son ever had the Father with Him (John viii. 29), and did all His mighty works by the Spirit (Matt. xii. 28).

**I**N REDEMPTION.—God the Father, is said to be the Originator of the scheme of redemption, the Giver and Sender of the Son; the Son accomplishes, as Sacrifice, Redeemer, Saviour; and the Spirit bears witness to the completeness of that work. (Heb. x. 17). The three Persons of the Godhead, in one sublime statement of the Sacred Word, are each mentioned as present at and sharing in the great work of Calvary, when "He (the Son), through the Eternal Spirit, offered Himself without spot to God" (Heb. ix. 14).

**I**N SALVATION, the election, choice, and call of the saved is ascribed to God the Father (Eph. i. 4; 1 Peter i. 2; Romans vii. 28); their redemption, justification, and peace to the work of the Son (Eph. i. 7; Acts xiii. 39; Eph. ii. 13); their regeneration, sanctification, and transformation to the Holy Spirit (John iii. 5; 1 Pet. i. 2; 2 Cor. iii. 17, 18). The threefold parable of Luke xv., in which the shepherd goes after the wandering sheep, the woman searches for the lost



# The Christian Faith

By THE EDITOR

## (1) The Historical Background.

THE Christian Faith claims to satisfy the deepest needs of the heart, to stir the affections to adoration and worship, and to be a revelation universally applicable. For many centuries men and women of all classes and in almost every country have embraced its tenets, not simply because they are contained in church creeds to which in some cases adherents must subscribe, but because they are believed to be historically true, and morally and emotionally satisfying. "The claim of the Christian doctrine to be revealed religious truth is based, no doubt in part upon historical considerations . . . supported by empirical evidence . . . (which) embraces such matters as the effects of the acceptance of Christianity upon the conduct of human beings in the past, (and) the place of Christian belief in men's lives in the present." That is Professor Joad's manner of stating the Christian's attitude to his faith\*. However subtle might be the metaphysical argument for the appearance of "Christian beliefs" at a certain point in the evolution of the world's religious experience, they could be of no convincing value and would not for long withstand the aggressions of anti-Christian attacks, if these arguments were not maintained by solid verifiable facts. Historical event and reasoned faith must move together as inseparable companions. That our Christian Faith has been able to survive onslaughts of all kinds—physical and intellectual, of reasoning unbelief and of sneering infidelity—goes a long way to convince the unprejudiced seeker for truth that it is founded on the impregnable rock of authenticated history. He may not accept all it implies, but he will not deny its historical nature.

IT is easy for the critic who does not wish to be disturbed from his complacent unbelief to make assertion of denial without staying to consider all that his denial involves. It would mean, in this case, the refusal to accept the witness of acknowledged fact. Here, then, is our first reason for accepting the Christian Faith, our first line of defence—its *genuine historical background*. The argument can follow three directions—historical buildings, a historical Book and a historical Person. A threefold cord is not easily broken.

IN every country where the Christian Faith is accepted there are numerous buildings whose architecture marks them off into a category of their own. Their existence is a challenge to investigation. The Pasteur Institute in Paris has its roots in the life-story of Louis Pasteur. The mansion of Abbotsford cannot be dissociated from the history of the Romantic Revival and the genius of Sir Walter Scott. These churches, cathedrals, abbeys and monasteries bear the same kind of evidence. Extensive study of ecclesiastical architecture would take our investigations back almost twenty centuries, in the course of which it would be necessary to visit many lands, in the New World and in the Old World, but especially those round the Mediterranean Sea. There would be found ruins of small unimpressive dimensions, remains of ancient piles still grand in their desolation, and more modern buildings of awe-inspiring structure. Even in Britain it would be possible to visit the Candida Casa near Whithorn in the south of Scotland and mingle in imagination with events of the fourth century, A.D., or the isle of Iona and watch with interest the arrival in the sixth century of Columba from Ireland and see the erection of the primitive religious cells which preceded more permanent and pretentious structures.

\* In "God and Evil."

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\* In "God and Evil."

**A**CROSS North Africa would be found numerous ruins of buildings of "The Vanished Church" which had succumbed in the seventh century to the destructive fanaticism of Moslem warriors. In Europe our investigations would take us to the vast edifices of Notre Dame in Paris, the Cathedral in Cologne, St. Peter's in Rome and buildings almost as noteworthy in Venice, Milan or even Ravenna. In Rome, amidst a bewildering display of architectural magnificence, curiosity would take us to the most primitive of "churches," to the catacombs—sanctuaries and sepulchres—and there would be touched historical fact of the very first century of Christian testimony. Beyond that time would be found relics of Pagan Rome; and the conclusion would inevitably be reached that some event must have taken place to introduce changes of such moment as to affect all the lands between Alexandria and Iona.

**M**OREOVER, if in spirit we could catch the age-long transactions in these and other buildings, we should discover that the peoples who had frequented them had performed similar rites, had sung similar hymns, and had listened to readings from the same kind of Book. Stamped upon atmosphere and service would be the impression that the important matters referred to had their roots in incontrovertible historical occurrences. These buildings, whatever else they may mean, whatever interpretation may be put upon services conducted therein, are incontestible evidence that the Christian Faith derives its significance from actual events associated with the first century of our era. The opponent of our Faith has a difficult task to explain away the substantial proof existing in the masonry of two thousand years.

**O**UR second line of argument is that the Christian Faith is inseparably associated with a historical Book, the New Testament, whose origin can be traced back to a time no later than one century from the events recorded therein. It stands, by common consent, alone within the realm of literature. The Gospels and the Acts, i.e. the historical, non-doctrinal portions of this Book, are now acknowledged to be genuine productions completed in the earlier years of the second half of the first century. The much discussed John's Gospel may be an exception, but there are scholars who would place it much earlier than 90 A.D. The Epistles, particularly the Pauline ones, contain indirect references from which a substantial life of Christ can be pieced together, corroborated by and not contradicting the more explicit declarations of the Gospel narratives.

**R**ESearch in schools of modernistic tendency, and criticism emanating from rationalistic German colleges have done their utmost to discredit many of the separate books and to prove that they are spurious composition of dates no earlier than the middle second century, but competent scholarship is being forced to recognise that it is becoming exceedingly difficult to maintain the demand for the later dates in face of the accumulating evidence for the earlier ones. The Chester Beatty papyri and the papyrus fragment in the John Rylands Library, Manchester, support *other* internal evidence that the four Gospels as we have them are almost contemporaneous with the events they record. Today, as perhaps at no time since the critic assumed the rôle of destroyer, the authenticity and integrity of the New Testament have been firmly settled, and conviction that the Gospels are genuine and authoritative is growing amongst scholars who have studied the various aspects of the numerous problems connected with the manuscripts. Harnack's pronouncement in 1897 is being more than justified in our generation: "In all main points and in most details the earliest literature of the Church, is, from a literary-historical point of view, trustworthy and dependable."

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter XI

## Introductory Note.

Chapters 11 to 14 relate again as in the first seven chapters to matters of the life and testimony of the local church itself. In chapter 11 the Apostle first deals with the relative position of men and women in the assembly and what makes for the recognition of the honour of Christ. Passing from the general to the particular he leads on to matters relating to their actual gatherings and therefore to that which is of primary importance, namely, the gathering to partake of the Lord's Supper. Other details regarding church assemblings are taken up in subsequent chapters.

## Verse 2.

*Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.*—the Apostle again prefaces his correction of disorders by recording his pleasure regarding matters for which he can bestow praise; cp. 1. 4 to 7. Such preliminaries ever add cogency to the treatment of matters of delinquency. Where praise can be bestowed it is well to begin by giving it.

The "traditions" consisted of apostolic teaching concerning believers in their assembly capacity (cp. 2 Thess. 2. 15, where the word is used of Christian doctrine in general). The word has a wider scope than "ordinances" (as in the A.V.). The definite article used with the word here shows that these were of apostolic authority in general for all the churches.

## Verse 3.

*But I would have you know,*—suggesting that what he was about to say was something additional to what he had delivered to them,

*that the head of every man is Christ; and the head of the woman is the man;*—the subject of the Headship of Christ here differs from that in Ephesians and Colossians, where not only is His relationship to the whole Church in view but vital union with Him and His maintenance of its spiritual life. Here His Headship is confined to His authority and supremacy and direction over the individual. While Christ is the Head of all believers (and only believers are referred to), the subject with which the Apostle is dealing involves the distinction between the man and the woman, by reason of the circumstances of their differing creation.

Again, while the woman, as a believer, is under the authority of Christ, yet in relative position to the man, he is her head, for "the woman is the glory of the man" (v. 5). This is true in the relationship of husband and wife (Col. 3. 18 and 1 Pet. 3. 1), but the special application here has reference to the assembly (cp. Tim. 2. 11, 12). Adam was intended to hold headship directly from His Maker. The realisation of that was lost through sin. It could be renewed only through faith on the ground of the atoning sacrifice of Christ. Therefore the implication in this statement is as to the relation between Christ and every man in the assembly. The believing man acts in his capacity as "the image and glory of God" (ver. 7).

*and the head of Christ is God.*—the reason for the mention of this highest order of supremacy is not merely to state a fact of doctrine, but to present the great pattern of authority and subjection exhibited in this Divine relation, as having a bearing on the practical realisation of the preceding headships. What is an essential fact in the Godhead

was perfectly manifested in Christ's obedience to the Father in the days of His flesh. "I seek not Mine own will," He said, "but the will of Him that sent Me" (John 5. 30), and "I do always the things that are pleasing to Him" (8. 29); cp. 4. 34; 6. 57; Rom. 15: 3; Phil: 2: 8; Heb. 5. 8; and for the future see 1 Cor. 15. 28, where Christ is spoken of as the Son. There is not the slightest intimation that Christ is distinct from God in point of Deity because God is the Head of Christ. The distinction is between the Father and the Son, but both are essentially one in the Godhead, as Scripture abundantly testifies.

Verse 4.

*Every man praying or prophesying, having his head covered, dishonoureth his head.*—The physical head is that part of his body which the Spirit of God has indicated in Scripture as the symbol both of the Headship or authority of Christ over the man, and that of Christ over His Body the Church. To have the head covered is therefore a dishonour to Christ.

Among the Jews the heads of the men were covered in the synagogue. Among the Greeks both men and women were uncovered. The testimony of the assembly in this respect was therefore incidentally a token of separation from unbelievers both Jews and Gentiles.

*Fundamentals.*

## The PRIESTHOOD of BELIEVERS

by J. R. STEPHEN, Aberdeen.

### PRIESTLY CONDITIONS.

The priestly family when washed were clothed with their garments for glory and beauty. When a believer submits to the call of God in the Gospel, in view of passing within the veil as a worshipper he must be suitably attired for the occasion. From whence does he acquire his fitness? He is designated "Elect of God, holy and beloved." Surely this is sufficient! Holy priests must be arrayed in holy garments. Priestly provision in this respect is a charge upon our God. Righteousness is the first adornment:—"Let thy priests be clothed with righteousness." Salvation is a further beautific. "I will also clothe her priests with salvation" (Psalm 132). Righteousness and salvation: "Decked as a priest" (Isa. 61. 10, margin). What an ample vestment!

The anointing oil was a special compound of aromatic spices to be used in the consecration of the priests. "Upon man's (Adam's) flesh it shall not be poured." Their garments were sprinkled with this holy compound. "All thy garments smell of myrrh and aloe and cassia." (Psalm 45) Said one servant of Christ to another as he invited his friend to share the work with him:—"Come and bring the fragrance of the bundle of myrrh with you." This invitation was given many years ago and both have long since entered into their rest. Yes, that holy aroma is carried in person by men who walk with God.

### CLEAN AND SERVICEABLE

In John 17 our blessed Lord in speaking to the Father could breathe these desires, having His own in mind:—"Sanctify them through the truth: Thy word is truth." Sanctification lies at the threshold of all service for God. Only clean vessels are serviceable to Him. The folly of man may decree otherwise. Jeroboam "made priests of the lowest of the people, which were not of the sons of Levi" (1 Kings 12. 31). Human expediency determined the issue.

While the first covenant stood, admission to the Holiest was without the limits of the priest's service. Beyond the second veil he dared not venture: the way in was not yet made manifest. The effulgent glory of Him who dwelt between the cherubim forbade an entrance. Only the High Priest could enter, and that but once a year with the blood of the sin-offering on the Great Day of Atonement. That sacred spot was not open to any other human eye.\*

Under the New Covenant, Heb. 10. 19-22 invites our approach: the new and living way, by the rending of the veil, stands wide open: the blood of Jesus has secured an entrance for us and beckons us to draw near.

Why stand ye then without in fear,  
The blood of Christ invites you near?

#### FUNCTIONING PRIESTS.

The first day of the week is a high day for this sanctified company. Lifting up consecrated hands, filled for the occasion, they tell in God the Father's ear some of the excellencies of His Son. His Person, His work, His glory, commands their attention. The Father has long been seeking worshippers: here He finds them. With what jealous regard the Spirit would lead in that devotion! Heaven is brought near to men. The Father is glorified in the Son.

In the assembly, for faith the moral distance between heaven and earth has been shortened. At that moment to our vision there is spread out before us the choicest of heaven's treasures. We are in perfect accord with its song and story: able even now to join in its full acclamation—"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever" Amen (Rev. 1. 5-6).

Such then is the priesthood of believers in which all saints are called to share.

\*Moses may have been an exception to this.

\* \* \*

#### .. R E V I E W S ..

**HOLD THE FAITH.**—by Gordon Harman. A series of "Study Notes" on and introduction to Mark's Gospel, The Acts, Galatians, James; Ephesians, 1 Peter, 1 John. Very suitable for study circles. I.V.F. 39 Bedford Square, London, W.C.1. One shilling.

**THE EVANGELICAL FAITH.**—by John Shearer, M.A. Twelve short, concise chapters, restating the Evangelistic position as opposed to the modernist trend in all denominations. Suitable for beginners and others. 6d. by post 7d. From the author, 49 Kensington Drive, Bearsden, Glasgow.

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#### The Saviour of all Men.

The Apostle had been showing how little profit there is in bodily exercise, whereas godliness is valuable in all things, having the promise of the life that now is, and of that which is to come. This he pronounces a faithful word and worthy of all acceptance: the reason appears in our verse. For therefore we both labour and suffer reproach (painfully as it may be for the present), because our settled hope is in the living God, who is the preserver of all men, specially of the faithful. The question here is of His preserving care, and not of salvation only; and this the apostle shows to be most true of those who are most tried by reason of their faithfulness (1 Timothy 4).

—Bible Witness and Review.

# The Promise and Certainty of His Coming.

Wm. RODGERS.

"WHERE IS THE PROMISE OF HIS (the Lord's) COMING?" is the question attributed to the last day scoffers of 2 Pet. 3. From the context it seems clear that what they mean is, What signs are there that this promise will ever be fulfilled? But let us take their question literally, and endeavour to reply to it, not by looking for external tokens, the real significance of which might be doubted, but by turning to the Word of Truth itself, and searching for the Promise there.

In doing so we will for the moment ignore passages concerning which doubt might also be entertained as to whether they refer to the Coming or to something else, even though to the Spirit-taught mind they might be plain enough. We shall endeavour to bring forward only those in connection with which any questioning as to their application is altogether unreasonable; and of such the chief are perhaps John 14. 1-3; 1 Thess. 4. 13-18; Heb. 10. 35-37; and Rev: 22: 7, 12, 20: In all of these the Promise is given clearly and distinctly, in the first and last of them by our Lord Himself, and in the intervening two by His inspired apostle.

## BIBLE METHODS.

As we read them we may notice that there is in each case a contextual reason for the introduction of the Promise. In that respect the Word of God is very different from books of "Systematic Theology," or "Confessions of Faith," or "Articles of Religion." All these have their doctrines set out in what their authors conceive to be a regular order, one after the other like plates on a kitchen sideboard. If they bring in the Coming of the Lord at all, which is seldom the case, it is neatly placed at or near the end of the row. But in the Scriptures even the grandest and most important of truths are introduced without any formality in the midst of exhortations, or of messages of comfort or warning. Seldom, too, is it that they are dealt with exhaustively in any one passage, but we must glean a little here and a little there as we search our Bibles, that by putting all together we may obtain, with a measure of fulness, the mind of God with regard to the doctrine in question. This is just as it should be, for God's Book is not a college text book, nor are its doctrines given to fill our heads with knowledge, but to reach and to establish our hearts.

## PROMISE AND INDUCEMENT.

In John 14 the Promise is brought in to encourage the disciples in view of the fact that Jesus was going away from them. In 1 Thess. 4 it is similarly introduced to comfort those whose Christian friends had been taken from them by death. In Heb. 10 it is set forth as an inducement to patient continuance in their testimony for God. And in Rev. 22 it forms our Lord's thrice repeated closing message to His own.

In keeping with these differences of connection, and in consequence of them, varying aspects of the Promise are emphasised in each passage. In John 14 it is pointed out that His coming is to receive them UNTO HIMSELF, that where He is there they may be also. In 1 Thess. 4 the fact is stressed that they will then be reunited to their "dead in Christ." Heb. 10 brings into prominence that it is only for "A LITTLE WHILE" they have to wait, and that He "will not tarry." Lastly, Rev. 22 introduces in turn the Blessing at His coming (v. 7), the Reward at His coming (v. 12), and finally HIMSELF (v. 20).



All these aspects of His "exceeding great and precious" Promise are most important, yet after all they are but a few of the many ways in which it is presented to us in the Scriptures, with the object of stirring our hearts in expectation and exercising our consciences in view of it.

#### THE CERTAINTY.

As to the CERTAINTY of His coming there can of course be no doubt in the minds of those who bow to and believe His Word, but it is a remarkable fact that more emphasis is thrown into the statements made in connection with this truth than is the case with almost any other contained in God's Book. It is as though He has provided beforehand against all doubts and cavils regarding it.

Let us, for example, notice how true this is of the four great passages upon which we have been dwelling.

In John 14 the Lord begins with "If I go away I will come," thus asserting that the one fact was as certain as the other. Has He gone away? He surely has. Then He will just as certainly come again. Notice, too, how it is in the same connection that we have the twice repeated "Believe . . . believe" of v. 1, as well as the "If it were not so I would have told you" of v. 2.

#### PROMISE AND FAITH.

In 1 Thess. 4 the apostle starts off somewhat similarly with an "if" and a "believe." He says, "If we believe that Jesus died and rose again," thus making the Coming and the reunions with our saved dead as sure as the very Gospel testimony upon which all our redemption is based.

Turning to Heb. 10, what could be more emphatic than the manner in which the Promise is here stated, "He that shall come WILL come, and will not tarry." And here, too, the oft-quoted and important statement "The just shall live by faith" is immediately appended, as if to say that the Promise is a part of the very faith by which we live.

Lastly, in the end of the Revelation, where we have the threefold "I come quickly," we have also, in connection with these and other prophecies of the future therein contained, a threefold affirmation of their truth:—

Ch. 19. 9. "These are the true sayings of God."

Ch. 21. 5. "These words are true and faithful."

Ch. 22. 6. "These sayings are faithful and true."

And as though to crown all, and leave no shadow of doubt, the final repetition of the Promise is "SURELY, I come quickly."

Faced with all this, we may well, with our brother Peter, tell the scoffers that "The Lord is not slack concerning His Promise," and pray with our brother John, "AMEN: EVEN SO COME LORD JESUS."

"I am looking for the Coming  
Of the Lord who died for me.  
Oh, His words have thrilled my spirit,  
'I will come again for thee.'  
I can almost hear His footfall  
On the threshold of the door;  
And my heart, my heart is longing  
To be with Him evermore."

\* \* \*

"He who does not submit to the word of God thereby shows himself to be a rebel against God."

"One good sign of growth in grace is that I become as rigorous with myself as I used to be with others, and as lenient with others as I used to be with myself."

# The Holy Spirit in Worship.

H. K. Downie, U.S.A.

**T**HE essential difference between worship and ministry is that, in the one man speaks to God, and, in the other, God speaks to man. The first requires a greater degree of spirituality than the other which may account for the apparently low standard of worship in the assemblies of God's people. It will be generally admitted that there is room for a great deal of improvement in the worship and devotional side of things. It would be folly to attempt to deny that many of our Lord's Day morning meetings are not the seasons of worship and thanksgiving which they ought to be. We have plenty of hymn singing and prayer and even ministry but, alas! the spirit of true worship seems to be lacking in many of those spiritual exercises.

What is the root cause of such a condition of things? Is it not because we fail to understand clearly what the leading of the Spirit really is and means? Is it not because we don't know how to distinguish between that which is of the flesh and that which is of the Spirit in ourselves. There are two principles of thought and feeling and action in every one of us, and the part we take in the assemblies of the saints may flow from one or other of these sources. It is of the utmost importance that we judge ourselves as to this.

## LIBERTY.

The "open" meeting does not warrant anyone taking part simply because he feels "led" to do so: It is an easy matter for those who can read to give out a hymn and read the Scriptures, but to give out a hymn which really embodies and expresses the worship of the saints can only be done under the guidance of the Holy Spirit and requires considerable exercise of heart and mind before the Lord. We must carefully guard ourselves against the spirit of restless activity which is a marked feature of our modern way of living and strenuously resist the temptation to take part in the meeting for the mere sake of breaking a silence which is perhaps irksome to some, but which may be a great delight to others. Silence for its own sake cannot be too much deprecated, but even silence is better than that which is done merely to break the silence.

## HYMN SINGING.

The common habit of giving out a favourite hymn should also be carefully avoided. A hymn may be blessed to our own souls, but we must not on that account think we ought to give it out at the next meeting we attend, as our personal experience may not correspond to the state of the assembly. A portion of scripture may have been blessed to our own souls perhaps just before coming to the meeting, but it does not necessarily follow that it must be read at the Lord's Supper. In praise or prayer or worship it is the assembly that speaks to God, and those who take part ought to do so fully conscious that they are just the mouthpiece of the assembly. The one who utters the worship of the assembly must have the hearts of the assembly with him or there is no reality on what takes place. To address God in the name of the assembly or to suggest a hymn as the expression of its real state before God requires a great deal of spiritual discernment which can only be acquired as the result of constant dependence upon God and subjection to His Word and Holy Spirit.

## SPIRIT GUIDANCE.

The presence of the Holy Spirit in the assembly is a fact. The doctrine of the indwelling of the Holy Spirit in the church and His presence and supremacy in the assemblies of the saints is one of the most momentous truths of this age. It is simple faith in this that is

the present need. The Holy Spirit must order the meeting if He is present. The absence of human restrictions does not mean that anyone is at liberty to take part, or the mere circumstance of there being liberty to act is no warrant for acting, that no one else is doing anything is not sufficient warrant for taking part in the meeting. Liberty is no excuse for irreverence or haste and he alone has a right to take part who is led by the Spirit and can do so unto the glory of God and the good of His people.

#### SPIRITUAL UNDERSTANDING.

The guidance of the Spirit is not by blind impulse and unintelligent impressions, but by filling the spiritual understanding with God's thoughts as revealed in His Word. The true remedy for the defects in our worship lies not in framing hard and fast rules or trying to put our brethren right, but in each of us taking ourselves seriously to task as to whether we are guided by the Holy Spirit or not. Those who habitually live in fellowship with God and are constantly enjoying the communion of the Holy Ghost will have little difficulty in discerning between that which is of the flesh and that which is of the Spirit. The practice of the presence of God produces a responsiveness to the leading of the Holy Spirit that is easy and unaffected. The heart is tuned in to listen to the faintest whisper of the Father's will. There is also a sensitiveness to the evil working of the flesh within that is in itself a real safeguard against much that is displeasing to God. Our greatest need is patience and faith in God, love to Christ, subjection to the Holy Spirit, diligent occupation with the word and unfeigned subjection to one another in the fear of God.

## God Heareth.

Is our's a God 'far off,'—or 'near?'  
 Or doth He say in vain,  
 "Call upon Me, and I will hear,  
 And grace thou shalt obtain?"  
 The prayer of faith to Him addressed,  
 In Jesus' worthy Name,  
 Although in feeble words expressed,  
 Will His attention claim.

Do we believe God hears our prayers?  
 Do we for answers look?  
 He bids us 'roll on Him' our cares,  
 Yea; all our care He took.  
 The "Intercessor" knows our needs,  
 The Spirit, Who indwells,  
 Another in God's Presence pleads,  
 Whose virtue all excels.

In sorrow, sickness, pain and woe,  
 In every nameless grief  
 We to our God and Father go,  
 We seek, and find, relief.  
 Though darkening storms around us surge,  
 He bids us not despair.  
 Such tests to deeper faith would urge,—  
 He hears, and answers prayer!

# Divine Wisdom Demonstrated

ONE of the proudest of human boasts is in the height of wisdom to which, in the course of centuries, men claim to have climbed. The Scripture, however, shows man's boasting to be in vain, in that the wisdom of this world, with all its acquisitions and pretensions, leaves man still unrighteous, unholy and unredeemed.

But that which men lack naturally, and cannot obtain by their own wisdom, God extends to them in Christ (1 Cor. 1. 30), i.e. God's wisdom as and in the Saviour, a wisdom which is manifested negatively in reversing for the believer absolutely and on all its points the previous condemnation of mankind as under sin and positively in having secured to Him in Christ, righteousness, sanctification and redemption.

In all three, God's wisdom identifies us with Christ; first when coming to Him as sinners and ungodly, He justifies us, makes Christ our righteousness. This touches the matter of our sins and is presented in the type of the sin offering in Leviticus. In this type we learn of sins atoned for and put away as far as the east is from the west. Through the shedding of the blood of God's Lamb (John 1. 29) believing sinners may be both forgiven and justified.

The truth of sanctification, through regeneration, meets the need of our persons. As made righteous we are identified with the Person of the Son as children. Christ is made unto us sanctification. This is presented in the burnt offering sacrifice. The great truth expressed there is that our persons are accepted in Christ. We are established "holy, and unblameable before Him in love." The Spirit's designation of us is "saints." We are children of God and a "sweet-smelling savour" unto Him.

The third feature mentioned is redemption. By this is met in the present and in the future the need of the new relationship into which we have been brought. This is the "peace offering" aspect of the work of Calvary. Through the redemption there accomplished the need of the condition of our new nature is met.

In its measure here and in the fulness hereafter, communion with God is secured. The enjoyment of the relationship of children is ours unalienably. We have the right of entrance into the Holiest, now in abiding intercourse with God. The fulness will be ours when we "receive the adoption, to wit the redemption of our body" (Romans 8. 23).

Such is our portion in the wisdom of our God, such the goodly inheritance of which, even now by faith, we are called to enjoy the foretaste.

## *The Power of the Tongue.*

This is a lesson which cannot be too much stressed among Christian people. The words of Solomon are literally true. Many a reputation has been killed, many a good name murdered, by an unruly tongue. But, thank God the proverb is not merely negative. Life is also in the power of the tongue. Oh, what blessing there would be if all the readers of these words, a great company of Christian people throughout the world, would resolve today to see how much good they might do with their tongues! From the simple word of kindness, the phrase of appreciative good will, to the sincere testimony for Christ—what a wealth of opportunity for good! Let us resolve today to make our tongues powerful for life.

# The DEATH of CHRIST and the LIFE of the BELIEVER (contd.)

By W. J. Grant, Kilmarnock.

6. 1 Peter 4. 1-2: This brings us further—to the point of *divine determination*, so that, so far as I am concerned, this object shall be carried into effect. Please notice this wonderful scripture. "Forasmuch then . . . same mind." What mind? what purpose? what determination? the determination to "suffer." Oh! brethren, our blessed One armed Himself with the determination to do the will of God to the very uttermost, to the very death, the death of a cross. Was not He so clad in heavenly armour of holy invincible determination that when, through the lips of His own disciple Peter, "That be far from Thee, Lord," the great adversary would turn Him aside from the will of Him that sent Him? He said, "Get thee behind me, Satan"—"I know who it is that is addressing Me, you are a stumbling block in my way;" and so He "set His face as a flint" to go to Jerusalem—to Gethsemane—to Calvary; and thither He went till He could say "It is finished." Now, says the apostle Peter, if you are going to respond to the purpose of Christ in His marvellous sacrifice, you must be armed with the same determination, "Arm yourselves with the same mind," the mind to suffer, the mind to go to the Cross with Christ, the mind personally and practically to suffer for Him, to die unto sin that you may live unto God. Is it possible that in the Word of God any are said "to cease to sin"? You and I may and must say "no" to self, however pressing, urgent, clamorous the desire of nature may be, if that desire is contrary to the will of God. Self-denial always means experimental "suffering;" and "self-denial," be observed, is the very first foundation stone of true "discipleship;" for, "If any man will come after Me, let him *deny himself* and take up his cross and follow Me" (Matt. 16. 24). And what is to be the object of this arming? That I should "no longer live the rest of my time in the flesh (in this sinful mortal body) to the lusts of men but to the will of God." There we have the believer brought not only to the *judgment* that I died with Christ as my representative, but more than this, to a positive *determination* that I will go and die with Him.

7. Gal. 2. 20: This, the last, passage gives us the case of one in whom this purpose was *actually fulfilled*. Wonderful scripture! "I am crucified with Christ." Here Paul tells us, not as an Apostle but as a Christian, what his position, what his experience is; for I take it that when he says "I am crucified with Christ," he sets before you and me not merely his judicial position as executed with Christ but also his *experimental condition* as crucified practically with Him, faithfully suffering this death unto sin moment by moment, that "dying daily" of which he speaks in 1 Cor. 15. 31. Oh! it is as much as to say, "If you Galatians want to find Saul of Tarsus, you will find him on the cross." Ah! brethren, we often pray to be kept "*near* the cross" and speak about being "near the cross"; but I do not think Paul ever speaks about being near the cross; but always speaks about being *on* the cross—"I have been crucified with Christ; there is my place in judgment, my place representatively and my place in present experience, too." "Our old man was crucified with Him"—that is *history* (Rom. 6); "I am crucified"—that is *present experience*. "I have been crucified." And what is the issue? "It is no longer I: it is no longer I Saul that lives, but Christ that liveth in me." What a beautiful definition

of the Christian life; for the Christian life is simply the life of Christ reproduced in us by the power of the Spirit of Christ! It is not you or I *trying* to imitate Christ. That word "try" is a Satanic intrusion into the vocabulary of many Christians: we must have it struck out; it is not found in the vocabulary of God; it belongs to Egypt. I cannot live the life of one fellow saint, for each one must live his own life: and there is only one that can live the Christ-life and that is *Christ Himself*; but He undertakes to live it in you and me. Let Him do His own work in the power of the Spirit that dwelleth in us. "The life that I now live I live through faith, in faith, that is, in the Son of God." Blessed title! Not faith in Jesus, nor even faith in the Lord Jesus, but faith in the *Son of God* raised from the dead. The power that raised Him from the dead can impart the same divine life to us and keep us alive in the midst of surrounding death. If I want any assurance or guarantee that He will continue to supply this divine life, I find it in this, that He "gave Himself up for me;" and as I look at Calvary and see Him giving Himself up to *die for me*, can I doubt for one moment that the same heart of love will now lead Him to give Himself up to *live in me* in the power of the indwelling Spirit?

In all these seven scriptures we see that the one present object of the grace of God and the gift of Christ is that you and I should respond thereto with a Christ-like life *even now*. While so much is said in Scripture on the present object of the death of Christ, very little comparatively is said in the Word of God as to the full and ultimate object in a coming day: that will be all right if the present object be graciously and faithfully fulfilled in us. Remember, beloved, that for this Christ has died, and for this the Spirit of God has come to indwell you and me; and now, if we are only wise and simple enough to give ourselves over to the power and faithfulness of that indwelling Spirit, He will, through the Word read, meditated on and obeyed, through fellowship with God at the throne, through fellowship with Spirit-led saints, and through the furnace of affliction, He will, I say, work out this present, spiritual, moral, glorious purpose of God to the praise of God and the gratification of the heart that suffered once for us, and to our own and others' present and eternal blessing. God grant that this may be so in us all!

## Fruit

By Joseph Guy.

**T**EACHERS who follow in the "way of Cain" assert that such cardinal Christian virtues as love, joy and peace, are all that matter in Christianity. Scripture however teaches otherwise. Faith is the vital energising power which gives life to the tree. Love, mercy and truth are the fruits which it produces. It is not sufficient to live soberly and temperately. There must be grace and the exercise of grace. It is not enough to go but one mile, that is duty, we must go the two; which is grace. We may abstain from evil and things abhorrent to the public eye, but are we godly? The barren tree was cursed, as well as that which brought forth evil fruit.

### FAITH AND FRUIT.

Works are subsequent to faith with regard to time. They are subsidiary, being but the outcome of faith. They establish, confirm

and ratify the professions of the lip. In John 15, 2-8 we see fruit in the culmulative aspect. In Jas 2, 14-26 in its corroborative aspect.

Fungi can often be seen growing in sheds or upon rotten wood. The actual plant itself is unseen. The toadstool which is visible is the fruit. So let your light shine that men may see, not the plant which is yourself, but the fruit, your good works. Mat. 5. 16.

What is wrong with the assemblies? There can often be found a dozen or more professing Christians in the vicinity of an assembly who once met with us but have now left. We can conveniently shelter behind John 2. 19, but why not rather emulate the Sunday-school teacher. He blames, not the children but himself, for his scholars' inattention. When a believer leaves a meeting it ought to be a cause for self-examination and not the condemnation of the other. Perhaps the real cause is lack of the fruits of the Spirit on our part.

#### THE ASSEMBLY.

Good fruit is essential for the well-being of an assembly. Doctors are seeking to impress parents with the importance of fruit for growing children. It is essential for good health. If necessary for physical health, fruit is also required for the inner moral being of the individual, and it is the elders who must produce that good fruit for the welfare of the young.

"Hero worship exists, has existed and will for ever exist among mankind." The young idolize and mark the steps of their elders. How important then that those who are foremost in assembly activity take heed to their ways! An adolescent observed during impressionable years the inimicable attitude of the members of an assembly towards another member. Years passed by, but the fruit of the seed sown was reaped in dissension and strife.

#### FRUIT AND LIFE.

Food is necessary for the sustenance of life and God made the fruit of the earth for man and beast for food. Without it life is impossible for even "the king is served by the field." If an assembly is to be progressive there must be in evidence the fruit of the Spirit (Gal. 5.22). An assembly cannot live on wind alone. Words must be accompanied by works. The tree must bear not only leaves but fruit. The church may have a name to live but if there is no fruit it is dead. It is to be compared with the valley of dry bones upon which the Spirit has not blown.

Eloquent preachers and influential patrons cannot supply this lack of fruit. Let a church be so perfumed with love that it emits its fragrance all around, then it will be the greatest power on earth. Fruit, though it appears last, is the real cause of the yearly vegetation both in temporal and spiritual spheres.

Twelve spies who were the heads of the children of Israel viewed the promised land to see "if it were fat or lean, good or bad," and in those strange surroundings of the wilderness of Paran "they shewed the people the fruit of the land."

Leaders may have risen to the highest heights of faith and have ascended right into the mount of God. They have seen Christ on the throne and appraised the worth of eternal things, but are they shewing the people "the fruit of the land?"

What is this fruit? It is the substance of things hoped for, the evidence of things not seen, the bringing into present reality and being the things of eternity. This results in affections being weaned from

earthly things and centred upon heavenly things. This fruit is more needed now in this materialistic age than ever, and the one who shows evidence of this becomes a pattern to all. Are we producing this fruit?

## ENOCH (2)

R. Cumming

IT is a profitable practice to keep a careful watch upon the meanings of the names of Scripture. For example, to grasp the significance of the distinguishing names of God in the Old Testament gives the believer the key which at once opens the doors to a clearer understanding of progressive revelation and, at the same time, locks the door for ever upon the iniquity of modernistic criticism.

The names of men also are sometimes indicative of character, so much so, that God finds it needful to make changes at times, as in the cases of Abraham and Israel in the Old Testament and Paul in the New. The name 'Abram' was linked with the worldly ambitions of Ur; 'Jacob' betrayed a crooked nature and recalled a disreputable history; 'Saul' meaning a man of the people spelt identification with Judaism entailing the horror of Stephen's martyrdom and the immeasurable persecution of the Church of God. But God met these men and transformed them in name and nature. The worldling became a pilgrim, the crooked was made straight, and the man of Israel became the apostle of the Gentiles. Happily God works this way still. Granted that He does not now directly change names, nevertheless, by the Gospel, He continues to act in sovereign grace towards His elect, changing the outlook, establishing character, and guiding activity.

### NEW CHARACTERISTICS.

Furthermore, God insisted that the patriarchs should forthwith bear their new names and thus display their new character (Gen. 17, 28). Similarly, the Lord expects the believer today to be very careful that a like clean cut be made with the past, so that the new man might be manifest to the glory of God and to the furtherance of His purpose. In the case of Saul of Tarsus, some time elapsed before his Gentile name was brought into use. This, however, is consistent with the transitional nature of the book of Acts. The Gospel was to the Jew first, and not until Peter the apostle of circumcision, had made use of the keys of the kingdom and had more or less fulfilled his specific ministry in this regard did the Spirit of God bring forward the Lord's appointed witness to the Gentiles—once Saul the Pharisee, but now by the call of God, Paul the apostle.

Enoch's name (dedicated) was most appropriate. The children of Cain had reached a woeful state of iniquity and the world sadly required the testimony of a man of Enoch's type. It has always been so and God has never failed to meet the need. Moses, preserved for God by Jochabed from infancy, listened to the voice of Jehovah from the burning bush. Samuel, dedicated to God by Hannah, gave ear to the call of the Lord in the temple. Saul of Tarsus, separated unto the Gospel of God from birth, heard the voice of Jesus from the excellent Glory. The first man obtained strength for the wilderness journey, the second found grace for temple service, and the third received authority for assembly administration. These needs are paramount today, and it is the privilege of every believer, by the Spirit, through the Word, to give ear likewise to the voice of the Lord, that spiritual character may be produced in each which will be immovable in the flood-tide of declension and active in the pursuit of those things well-pleasing to the Lord.



# OUR GREATEST NEED.

In my judgment I would say that our assemblies are most in need of putting the ministry of prayer in the place that Scripture shows it should be in. That is very emphatically the first place. That is where the New Testament puts it. Witness the indication of that in the condition of things described in Acts chapter 6, when there was such a congestion of social and spiritual work that the chief workers rather let the social work slip, in order to attend to the spiritual, and emphasised the need in this way, "It is not meet that we should leave the word of God, and serve tables. We will give ourselves continually to prayer and to the ministry of the word," thus putting prayer in the first place (verse 4). The apostle Paul also gives it this place in 1 Tim. 2. 1, where he says, "I exhort, therefore, that, first of all supplications, prayers, intercessions, and giving of thanks be made for all men." It is noticeable, too, that when Paul makes any request to the Christians for himself it is always to be remembered in prayer that the Word may go forth by him in the power of the Holy Spirit. If the leaders in the work of the ministry among us would attend to this, and all the members of our assemblies kept this seriously before them, there is no doubt that spirituality would increase among us, and that would bring all things up to a higher plane in our testimony. Power in the word preached would follow, and the spiritual fellowship would be manifest, and real revival would soon make itself evident among us. If this reminder convicts us of neglect in this matter, then let us repent of our negligence at once and give ourselves to this ministry of prayer, which should have first place with us. In Matt. 6. 6, the Lord suggests that this is a ministry that is carried out in the unseen place but the result of it is publicly manifested.—The Treasury, New Zealand.

## LORD'S WORK FUND.

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

1945			
Dec.	21—Anon. Worthing	£0	10 0
	21—"Echoes of Service"	78	10 0
	28—P.S.H.	2	0 0
1946			
Jan.	3—J.N., Coalhurst	0	8 11
	7—R.McC.	4	0 0
	11—Timaru A., N.Z.	20	0 0
	11—Maidstone A., Canada	22	9 0
	12—A Sister, Aldborough	1	0 0
	15—West Duluth A., U.S.A.	18	0 0
	17—J.N., Coalhurst	0	5 11
		£147	6 10

For distribution of Testaments and Gospel Literature amongst H.M. Forces.

1945			
Dec.	10—Anon. Worthing	£0	10 0
	25—R.P.	0	11 5
	28—P.S.H.	1	0 0
1946			
Jan.	10—S.P.	0	5 0
		£2	6 5

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

1945			
Dec.	28—P.S.H.	£2	0 0
	31—R.J.M.	10	0 0
1946			
Jan.	3—J.N., Coalhurst	0	18 0
	7—F.G.E.	1	0 0
	7—R.M.cC.	12	0 0
	8—Shapinsay A.	5	10 0
	11—Roman Road Hall Bible Class	5	0 0
	11—T.B., Eltham	10	0 0
	12—A Sister, Aldborough	1	0 0
	15—J.S.	25	0 0
	17—J.N., Coalhurst	0	18 0
		£73	6 0

Office Expenses etc.

1945			
Dec.	28—P.S.H.	£0	5
1946			
Jan.	15—E.H., Carlton	0	7
		£0	12

# 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.** Why did the Pharisee marvel at the Lord Jesus sitting down without washing? See Luke 11. 37.

**Answer A.** A comparison of the parallel passages in Matthew 15. 2 and Mark 7. 13, 14 will show that the matter of washing before meals was a question of tradition of the elders. Mark observes that there were many like traditions. The Lord Jesus had come inter alia to free man from the bondage of man-made ordinances, and therefore He could not submit Himself to such. It was this break away from "accepted custom" and "religious duty" that amazed the Pharisee: he was one who would naturally diligently observe and encourage in others the observance of such things. The "washing" was part and parcel of a system of external religion which was utterly worthless seeing that the inner man of the heart was "far from God." Clean hands at meals is a proper thing; it becomes an evil thing, however, if it is made a Pharasaical hypocritical rite. E.W.R.

**Question B.** To whom does 1st Tim. 6. 15 refer; to the Father or to the Son?

**Answer B.** This verse must be read in conjunction with the following one, in which the description of the same glorious Person is continued. And since He is there said to be "Dwelling in the light which no man can approach unto; whom no man hath seen, nor can see;" it is clear that the reference is to God the Father. Compare John 1. 18, "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him." Also Exod. 33. 20, "There shall no man see Me and live."

This being so, verse 15 must refer also to the Father, the statement being that "He (the Father) shall in His own times show the King of kings and Lord of lords." And this form of expression, though it may seem strange, is in keeping with Acts 1. 7. where it is said that "The TIMES and the seasons the Father hath put in His own power."

It is of course a fact that in the Revelation two of the terms found in our verse 15 ("King of kings and Lord of lords") are, in a slightly different form, used of Christ; but this is no reason why they should not be applied to the Father here. E.W.R.

**Question C.** What is meant by 1 Cor. 14: 30?

**Answer C.** This has to do with church meetings which are left free and unfettered for the Spirit of God to operate through whomsoever He will. In those days, when the canon of Scripture was not complete, this was seen in the revealing 'to one a certain thing, for the expression of which opportunity had to be afforded. In the present day the Spirit operates through His people by stirring up their mind in respect of what is written and reminding them of a 'doctrine'.

This distinction should ever be borne in mind. Where the Spirit of God is, in unquenched power, it will to-day become apparent when one who is teaching the saints should cease to make room for another to whom a word has been given. It was "while Peter was speaking" (Acts X) that the Spirit made it plain that enough had been said. E.W.R.

**Question D.** Are the tongues of Acts 2 the same tongues in 1 Cor. 13 and 14?

**Answer D.** It is important to observe that in 1 Cor. 14 the word 'unknown' being in italics should be omitted. The R.V. omits it. The tongue was unknown to the ignorant, but it was capable of being understood by an interpreter. It was, therefore, a language known somewhere though not necessarily to the audience where it was used. This would agree with the record in Acts 2. In each case they were a sign to the unbelievers (not to believers) and were designed to confirm the message of the gospel. In principle, therefore, both as to nature and purpose they were the same. E.W.R.

**Question E.** Is it scriptural to speak of a believer as being baptized by the Holy Spirit at conversion, or are the terms of Eph. 1: 13 only applicable?

**Answer E.** In the case of the early Apostles their baptism with the Holy Ghost manifestly occurred after their conversion, for it did not happen until the day of Pentecost. In the case of the believer it occurs at the moment when he is incorporated into the body of Christ (1 Cor. 12: 13) which, plainly, synchronizes with his new birth. Thus, at that moment he is baptised in the Holy Spirit. The Holy Spirit is thereby the seal set upon him as designating that he belongs to God. It is at once a seal of ownership and a guarantee of security. Both sealing and baptism of the Holy Spirit are simultaneous and occur when the individual believes to the saving of his soul. E.W.R.

silver, and the father welcomes the repentant and returning prodigal, may surely further tell of the activities of the Triune God in the sinner's salvation.

**I**N COMMUNION, access (Eph. ii. 18) and worship (Heb. x. 19-21; Phil. iii. 3, R.V.), the believer knows and proves the efficacy of the way opened, the ministry of the living High Priest, and the Spirit-given strength and competency to "draw near," to abide in the light, and to walk through life with God. Divine love, manifested in the gift of the Father (1 John iv. 9) and the death of the Son (Gal. ii. 20), is "shed abroad" (Rom. v. 5) in the heart of the believer by the Holy Ghost, to be enjoyed experimentally by him.

**I**N THE CHURCH, as the House of God (1 Tim. iii 15) over which the Son is set (Heb. iii. 6, R.V.) and in which the Spirit dwells (Eph. ii. 22), all administration and operation for godly order and edification is undertaken by and wrought out under the supreme control of the Three-one God (1 Cor. xii. 3-5) through men, but not of them; and where the Divine Pattern is conformed to and room left for the Divine power to operate, now as of old, some will have to confess, "God is in you of a truth" (1 Cor. xiv. 25).

**I**N GLORY.—On the coming resurrection morning, the Spirit quickens (Rom. viii. 11), the Son receives the raised and transformed saints (John xiv. 3), and presents them to the Father with exceeding joy (Jude 24). In the Eternal state, God Himself shall be with His people (Rev. xxii. 3); they shall see the face of the Son, and serve Him (Rev. xxii. 3, 4); while from the throne of God and the Lamb, the water of life, like a river—emblem of the Spirit's fulness will flow on for ever. (see John vii. 38, 39).

## The Lord's Work and Workers.

- ENGLAND AND WALES (D.V.)**
- BLOOMSBURY.**—Central Church Shaftesbury Avenue. Feb. 2, 9, 16, 23 at 6.30. D. W. Brealey, F. F. Bruce, G. C. D. Howley, H. St. John, J. B. Watson, P. J. Wiseman, W. J. Wiseman.
- LONDON.**—Memorial Hall, Farringdon Street. Feb. 22 at 6. Missionary P.M.
- LIVERPOOL.**—Picton Hall, Feb. 23. J. M. Shaw. Central Hall, April 19-22. H. P. Barker, E. Lewis, J. B. Watson.
- CATERHAM.**—Gospel Hall, Mar. 2 at 3.30 and 6. E. Barker, G. J. P. Price. Mar. 17-31. W. H. Clare.
- EXETER.**—Half Yearly Meeting. Mint Methodist Church. Mar. 13 at 3 and 6. Reuben Scammel, Nigel Bruce.
- NOTTINGHAM.**—Open Air Mission Conference, March 16, E. Lewis, R. S. Code, C. King.
- GLOSSOP.**—Kingsmoor School. Y. P.
- H.C. April 18-23, F. F. Bruce, L. J. Short, E. H. Trenchard, (A. Pickering, 10 Abbey Grove, Stockport).
- LITTLEHAMPTON.**—Belgrave House. S.S. Teachers. April 18-23. P. J. Wiseman, W. J. Wiseman.
- BATH.**—Manvers Hall. Y.P. April 19-22. E. W. Rogers, W. E. Vine. (L. F. Guy, Grove Lea, Landsdown Road, Bath).
- NEWCASTLE-ON-TYNE.**—April 19-22. J. Coultts, S. Mawhinney, T. Rea, P. T. Shorey, W. Trew. (J. Howard Hall, 12 Borough Road, Jarro).
- SCOTLAND FORTHCOMING (D.V.)**
- ABERDEEN.**—Assembly Hall Stevenston Street, at 7.45. Feb. 2, A. Ingram; 9, J. R. Stephen; 16, W. Haining; 23, A. P. Campbell.
- DUNDEE.**—Hermon Hall, South Tay St. at 6.30. Feb. 2, A. M'Neish; 16, F. E. Balfour.
- KIRKCALDY.**—Hebron Hall. Feb. 9 at

6.30. A. P. Campbell.  
**PAISLEY.**—Wellmeadow Hall, at 7. A. Borland; 9, J. Cuthbertson; 16, H. H. Stewart; 23 J. Coutts; Mar. 2 J. Currie Mar. 3 at 3.30, J. Malcolm, J. Ritchie, A. Wallace.

**DUNDEE.**—Hermon Hall, South Tay St. Youth Conference. April 27. H. Lacey, F. A. Tatford.

**GLENGARNOCK.**—Hebron Hall, Feb. 9 at 3.30. J. Coutts, J. J. Ruddock, W. Harrison, W. B. Jack.

**MAYBOLE.**—Feb. 23 at 3 p.m. W. F. Naismith, W. King, W. Harrison.

**SHETTLSTON.**—Shiloh Hall, Feb. 23 at 3.30. G. Murray, J. Currie, T. J. Smith.

**LOCHWINNOCH.**—Gospel Hall, March 9 at 3.30. A. Campbell, J. B. Taylor, H. Gernan.

**BOTHWELL HAUGH.**—Jubilee Conference, Mar. 16 at 3.30. R. Prentice, J. Cuthbertson and others.

#### WAR TIME WORK & WORKERS

**JAMES LEES.**—After war-time years of labour amongst European troops in camps and hospitals, where large quantities of literature and testaments were distributed, Mr. Lees has been able to return to Sweden. Has met many refugees from the Baltic States, amongst whom are many of the Lord's people, and has been enabled in some measure to administer relief. Was 6 days in Copenhagen, Denmark, at the New Year and had meetings daily, with much help from the Lord. Hopes to visit Russian believers in Finland during Feb., and would value the prayers of the Lord's people for his journeys, that the way may open up and that Divine wisdom and guidance be given.

**DAVID McMURDO**, who has been busy throughout the war years amongst Norwegians in this country, hopes to return to Norway soon. His contacts while in this country give promise for an open door throughout Norway. He learns of active interest in spiritual things from all over the country. From the Norwegian colony in Renfrewshire, he has been able to distribute large quantities of clothing through the active fellowship of the Lord's people, who have sent in over 200 parcels. Would value prayer for the distribution of scriptures and Christian literature, not only in Norwegian, but in English, since there is a great demand for the latter.

**DUGALD CAMPBELL** throughout the war years has been enabled to distribute over 60,000 testaments in different languages amongst prisoners and overseas troops. Vital contacts were made amongst German and Italian prisoners, and several of the latter were saved and baptised and received into fellowship at Denny Assembly. He has favourable echoes from men returning to their own lands.

**F. J. HOPKINS**, China, has arrived in this country:—26 The Drive, Tonbridge, Kent, and asks that we express his warm thanks to the readers of this Magazine for their prayers and help during his great sorrow and years of captivity.

**VICTOR WAUGH**, France, after liberation from imprisonment, has been en-

abled to return to the Orphanage, where he finds the work amongst 23 children ably cared for by his wife. "Out of weakness" she was "made strong through faith." While in prison for 2 years, our brother was made head nurse attendant, which gave him many opportunities of testimony. Several were truly converted, and he knows of two dying in the faith.

#### IRELAND REPORTS.

**J. STEWART & T. WALLACE** had several weeks meetings in Bloomfield Hall, with blessing and salvation to several souls.

**D. WALKER** has finished in Cregagh St. Hall Belfast.

**J. FINNIGAN** has gone to Moy district.

**S. LEWIS & T. ENGLISH** hope to have meetings near Castlefin, Donegal.

**T. MCKELVEY & W. BUNTING** had a long spell of meetings at Granshaw where a number professed to be saved.

**A. COOKE** has commenced at Lisburn.

**T. CAMPBELL** had a series of meetings in Omagh.

**A. McSHANE & J. McCRACKEN** are having good numbers, and some souls, at Newry.

**R. STOREY & W. McCRACKEN** have had a fair start in the new hall at Castlereagh hills.

**S. PORTEOUS** hopes to be in and around Belfast for ministry. Expected at Albert Br. Hall.

**F. W. BALL** has commenced meetings in Londonderry.

**W. JOHNSTON** has started in an Orange Hall at Ballymacreeley.

**W. BUNTING** hopes to commence at Growell.

**R. PEACOCK & R. MAGOWAN** expect a start at Castlerobin.

**RICHARD HULL** is finding an interest in Gospel Hall, Drumreagh.

**J. A. GRAY** having some meetings in Donegal Rd. Hall, Belfast.

**MESSRS FOSTER & MAGOWAN** saw some saved and some baptised at Rasharkin.

**MESSRS MAGEE, GLOVER & MEGAW** had 6 weeks good meetings at Ardmillan, where some were saved.

**R. CRAIG** having good meetings in a barn at Ballygelly, with some interest.

**G. D. ALEXANDER & J. MOAR** are having encouraging meetings in the village of Walls, Shetland Islands, where there has been no gospel effort for many years.

**W. HAGAN** had 3 weeks ministry at Aghavey and expected to go on in Central Hall, Bangor.

**E. FAIRFIELD** had some blessing in Windsor Hall, Belfast.

#### "WITH CHRIST"

**MATTHEW H. SHEARER**, Edinburgh, on Dec. 19, aged 72. Born in Orkney; saved in youth. For 55 years in assembly now meeting in Tollcross Hall, Edinburgh. A gracious brother, who, like Barnabas, encouraged his younger brethren. A life long S.S. teacher, who will be missed.

**Mrs. DAVID M. AIRD**, Edinburgh, on Dec. 26, aged 73. Saved in early life in Ayrshire and for 45 years in assemblies in Edinburgh. Faithful worker

amongst women and given to hospital-  
ity. Bright to the last.

Mrs. **GEORGE ROBERTSON** of Mother-  
well on Jan. 7, aged 83. Called Home  
from Glenisla. Saved at tent services  
as a girl, and came into fellowship at  
Roman Rd. Hall, Motherwell, over 50  
years ago. Some years in Dumbarton,  
where her husband was Postmaster.  
Suffered much and long, but rejoiced in  
the Lord until her release.

**ANDREW RUDDOCK**, Los Angeles,  
California, on Nov. 20. Born at Growell  
Co. Down, where he was saved in early  
life. Laboured in the gospel in N.  
Ireland for many years before going to  
U.S.A. Well known and esteemed by  
many for his love and labour in the Lord.

Mrs. **R. CHAPMAN**, Creeduff: called  
Home after much pain and suffering.  
Saved many years ago and ever bore a  
bright testimony. Will be much missed  
by all in assembly and in her home.  
A faithful woman.

**SAMUEL SEMPLE**, Maghermorne, Nr.  
Lr., Dec. 26, aged 81. Saved 49 years  
ago and associated with Adam St. and  
Larne assemblies.

**JOHN B. LENNIE**, Glenboig, on Jan. 1,  
aged 81. Called Home after a protracted  
illness. Saved in Kilsyth many years  
ago and for over 30 years in Annathill  
Assembly. A quiet and consistent  
brother, who will be much missed.

Mrs. **E. IRVINE**, wife of Joseph Irvine,  
Toronto. Saved 36 years ago and in  
assembly fellowship in Brock Ave.  
Assembly, Toronto, Canada, for 35  
years. A faithful woman, who loved and

served her Lord.  
Mrs. **JOHN GRANT**, Stevenston, on Dec.  
9, aged 51. Saved for over 33 years and  
associated with Bethany Hall Assembly,  
Stevenston. Given to hospitality.

**SAMUEL PATON**, Stevenston, on Dec.  
31, aged 75. Almost 50 years "in  
Christ," and for many years with as-  
sembly in Ardrossan. Later in Steven-  
ston. A quiet and consistent brother.

**JAMES W. MITCHELL**, Dumfries, on  
Jan. 5, aged 52. Over 33 years con-  
verted. A native of Rothes, he was for  
many years in Bellevue Assembly,  
Edinburgh and for the last 22 years in  
Dumfries. A beloved and faithful  
brother, who leaves a fragrant memory.

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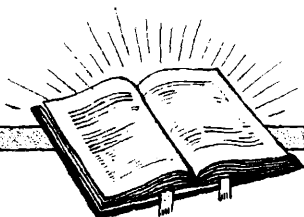
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For MINISTRY of the WORD & TIDINGS of the WORK of the LORD

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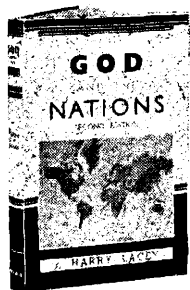
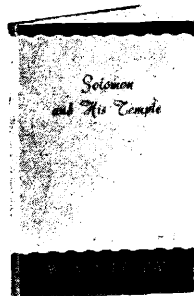
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## The Divinity of the Lord Jesus

**T**HE essential Deity and eternal Godhead of the Lord Jesus is a fundamental truth of the faith. It cannot be rejected or tampered with without destroying the very foundations of the Gospel. The person of the Lord Jesus gives value to His work. What He does depends upon what He is: hence the need of having a firm and comprehensive grasp of the dignity and glory of His peerless person as set forth in the Holy Scriptures, where alone He is revealed. The written Word reveals the Living and Incarnate Word, and to its testimony faith unhesitatingly and adoringly bows. There is much there revealed and testified of concerning the Eternal Word, alike in the Divine glory of the Godhead and the perfection of His Manhood, which is beyond man's reason—very much at which his puny, finite understanding staggers, and hence rejects, but which faith, whose language ever is, "Let God be true," accepts, and proves to be the verities of God, who cannot lie. Never was there a time when the children of God more needed to be instructed in the great fundamental truths of the Word and built up in their most holy faith than the present, when the enemy, by specious and deceitful means, is assailing on all hands the adorable person and perfect work of the Son of God, seeking thus to make faith void and salvation impossible.

**Unitarians** deny the Godhead of the Son, and the Holy Spirit. They reject the depravity of man, the Atonement of Christ, the Divine inspiration of the Scriptures, and the eternal punishment of the wicked. Others, who do not adopt the name of Unitarians, some of them in positions of honour in the various churches and colleges, are more or less infected with this fundamental error, and become increasingly openly bold in teaching it, so that now a vast number who profess the Christian name are **Socinians** or **Unitarians** in doctrine, and being so, have no Divine Saviour. A true Christian, one born of God, may, by reason of false teaching, be led into bypaths of error—as many, alas are in this day—but we do not regard a man who denies the proper Deity, the true Godhead of the Son, as a child of God or a disciple of Jesus Christ at all. How can anyone be a Christian who has no Divine Christ? He is not a Christian, but an anti-christ. To this the testimony of the Word is plain and clear. An attempt is sometimes made to take the edge off this by adopting the Christian name. The notice-board on a small chapel with a dying cause bears the dual name "Unitarian Christian Church."

This reminds us of the pirate ship whose captain carried two flags, and sailed under the one which best suited the occasion. But it will not do. "Whoso denieth the Son, the same hath not the Father" (1 John ii. 23). "Whoso transgresseth, and abideth not in the doctrine of Christ, the same hath not God" (2 John 9). "He is antichrist, that denieth the Father and the Son" (1 John ii. 22). This, Unitarians and others who refuse to own the essential Godhead of the Son and His equality with the Father do, and therefore are not Christians, but "against Christ."

Let us turn to the Word of God, where this great truth of the Divinity of the Lord Jesus is fully set forth, and let us examine it reverently and in the spirit of one who in ages past heard a voice speak, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 6), as he drew near to look upon God. The Scriptures which speak of this subject may, for simplicity, be grouped under the seven following heads:—

1. The **Eternity** of the Son, His pre-existence before all worlds.
2. His **Creator** glory, as the One **through** whom and **for** whom all things were made.
3. His **Equality** with the Father and the Holy Spirit.
4. His **Titles**, and the Divine honours ascribed to Him, in humiliation and in glory.
5. His **Essential** Deity, the Son said to be God, before and after His Incarnation.
6. His **Work** as Sacrifice, High Priest, and King.
7. His **Eternal** Glory, Himself the object of worship on earth and in heaven.

1. His **Eternity**.—In the sublime statement with which the Gospel of John opens, we read: "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). Here, the eternity of His being, the distinctness of His personality, and His essential Godhead are distinctly declared. In verse 14, the further testimony is given: "And the Word became flesh," as the Revised Version correctly has it. The Eternal Word, who ever was with God, and who was God, "became flesh," not ceasing to be God, but for ever ceasing to be **only** God, and becoming "Emmanuel, God with us" (Matt. i. 23). Born in Bethlehem, the Virgin's child, yet ever the mighty God, "whose goings have been of old, from the days of eternity" (Micah v. 2, margin). In His prayer to the Father, the Lord Jesus asks that He may be glorified with "the glory which I had with Thee **before** the

(continued on page v. of cover)

# The Christian Faith

By THE EDITOR

## 1. The Historical Background (2)

**C**HRISTIANITY claims to be more than a religion. Religions are man-conceived and man-regulated, but the Christian Faith claims to be a divine revelation to man. In that fact lies its essential and fundamental difference from Mohammedanism, Hinduism, Confucianism, and the many modern cults which pose as religions. To the Christian his faith is inextricably bound up with the person of Jesus Christ; and he cannot claim right to such a name in the original connotation of the word, without committing himself to very definite beliefs about the character and work of Jesus of Nazareth. He must acknowledge Him as Lord, know Him as Saviour, learn from Him as Teacher, follow Him as Example, and confide in Him as Mediator. He sustains to Him a real, spiritual relationship, for, as one writes, "Christianity is in essence adherence to the Person of Jesus Christ."

**A**T one time it was considered evidence of intellectual superiority to deny the historical existence of Jesus Christ. He was at best a legendary character the product of the imagination of some pious Jews whose interests were bound up with the alleged appearance of their Messiah. Around that legendary person they wove the stories of certain supernatural incidents, which could easily be distinguished from the historical elements in the Gospels, and which quickly dissolved before the rationalistic investigations of the Higher Critics. The claim to finality by those who adopted the "scientific method" in their study of the four documents preserving the record of that unique Life impressed the un instructed, and did enormous harm by temporarily discrediting their value as authentic portraiture of a genuine personality.

**T**HAT position, happily, has been proved untenable, for informed conservative criticism has restored confidence in the historical character of the Gospels, and showed how unsound was the foundation for the unwarranted pronouncements of the modernists. Today no educated man would deny the reality or greatness of Christ's place in the annals of history. Nothing is more certain than the fact that Jesus Christ lived in Palestine, and His story belongs to general human knowledge as much as does that of Julius Caesar, or of Alfred the Great or of George Washington.

**T**HE New Testament documents, we have already concluded, are reliable and genuine writings of the first century. From them the Christian derives his information, and to them he looks for instruction and guidance. In perusing them he is brought into contact with unassailable fact, and becomes more than ever confirmed in the belief that His faith is not built upon a combination of folk-lore, myth and legend, but is based upon the reality of a unique Person whose character and works are preserved in records that are authenticated as history and established as the actual writings of men who wrote from first-hand knowledge of the events they describe. The historical value of the New Testament is unchallengeable. That is acknowledged by those who have no axe to grind.

**I**N his "Short History of the World," H. G. Wells remarks, "Our only direct source of information about the life and teaching of Jesus are from the four gospels. All four agree in giving us a picture of

a very definite personality. One is obliged to say, 'Here is a man. This could not have been invented.' To assert that the Gospel story is a work of imagination does not resolve a difficult problem: it simply creates a more difficult one. "It would be more incredible," wrote Roussaeu, "that four should have agreed to manufacture this book than that there was a single man who supplied the subject matter for it. No Jewish authors could have hit upon its tone or its morality: the Gospel has notes of reality which are so great, so striking, so absolutely inimitable, that their inventor would be a more astonishing person than their hero."

**T**HE main point of contention is that the character delineated in the Gospels is that of a real person, and not that of a supposititious hero. In these documents certain data are made available from the reminiscences of four historians who claim to have been competent eye-witnesses or to have made critical investigation of their narratives before they set in order certain facts recognised as authentic and historical by themselves as well as by others (see Luke 1. 1-4). Moreover, no documents have undergone a more searching examination than these. For two centuries the most enacting scholarship has scrutinised their contents, attempted to track every statement to its "source," investigated every possibility of contradiction or confirmation with the result that all this activity "may be stated, without exaggeration to have shown that there are no documents in the world for whose historicity so much can be said."

**T**HAT is the position maintained by Sir J. G. Frazer, whose sympathies towards divine revelation did not prejudice his attitude. He writes, "The testimony of the Gospels, confirmed by the hostile evidence of Tacitus and the younger Pliny, appears amply sufficient to establish these facts to the satisfaction of all unprejudiced enquirers . . . The doubts which have been cast upon the historical reality of Jesus are, in my judgment, unworthy of serious attention. Quite apart from the positive evidence of history and tradition, the origin of a great religious and moral reform is inexplicable without the personal existence of a great reformer."

**C**HRISTIANS can be assured, then, that their faith does not attach itself to a mere phantom of the first century imagination but to a real Person whose existence cannot be doubted, and whose influence upon subsequent centuries is without parallel or peer. Sir John Seeley in his "Ecce Homo," a book which presented Jesus Christ as a man of astounding influence, but not a divine Being, on this point asserts, "The unbounded personal pretensions, which Christ advances remain throughout a subject of ever-recurring astonishment. It is common, in human history, to meet with those who claim some superiority over their fellows . . . but they dream of nothing greater than of some partial control over the actions of others for the short space of a lifetime . . . Christ claims to be a perpetual attractive power . . . They contributed to men some discovery and passed away: Christ's discovery is Himself."

**S**URELY it is not impertinent, in the face of such evidence from non-Christian sources, for the follower of Christ to maintain that the unique fact in history is the personality of Jesus. He occupies a category by Himself. It is not that He is greater than others. He is different. There is not another of His kind. "Unique" is the adjective that fitly designates Him: and that uniqueness consists in the fact that He is sinless. The universality of sin is thrown into glaring contrast with the sinlessness of Jesus. A Disciple in "The Faith of

a Christian" puts it thus: "Paul, who felt the burden of this awful problem as few men have felt it, thought and believed that though man was hopeless and helpless in himself, God had not left him to defeat and death, but had provided a Deliverer for him in the person of One, and the only One in the history of the race, Who had never succumbed to the bondage and slavery of sin." The character of Jesus Christ as presented in the Gospels, is human, yet flawless and taintless. That fact demands explanation, and involves consequences which cannot "be evaded".

**I**F the entail of sin has been broken in only one Person in the annals of history, it is permissible to ask for a reasonable explanation. If the life of Jesus was not only free from taint, but also perfect in every aspect and detail, it is necessary to seek a sufficient cause for such an effect. The Christian answer is in one word, The Incarnation.—God was manifest in flesh. Jesus Christ was the Son of God.

**T**HAT fact has been cogently put by another in these words: "The great mystery, which lies at the foundation of Christianity, is declared in the fewest and simplest words. That He who is to show God to men and to save them from their sins, must be born of a woman, is plainly necessary. Because 'the children are partakers of flesh and blood,' He also must 'take part of the same.' That He must be free from the taint in nature, which passes down to all 'who are born of the will of the flesh or of man,' is no less obviously requisite. Both requirements are met in the super-natural birth of Jesus, and unless both have been met, He is not, and cannot be, the world's Saviour. Nor is that supernatural birth less needful to explain His manifestly sinless character than it is to qualify Him for His unique office. The world acknowledges that in Him it finds a man without blemish and without spot. How comes He to be free from the flaws which, like black streaks in Parian marble, spoil the noblest characters? Surely if, after millions of links in the chain, which have all been of mingled metal, there comes one of pure gold, it cannot have had the same origin as the others. It is part of the chain, 'the Word was made flesh'; but it has been cast and moulded in another forge, for 'that which is conceived in her is of the Holy Ghost'."

**T**HE Christian has solid ground beneath his feet. Everywhere around him are evidences that his faith rests on historical fact—evidences which confront the critic and challenge him to explanation. More and more the Gospel documents are becoming accepted as trustworthy history, while the Person of Jesus Christ continues to present to the world the greatest enigma in the story of mankind, an enigma which is resolved the moment the Christian position is accepted and He is acknowledged as somewhat more than man, but as man's divine Saviour, the Son of God come in flesh.

\* \* \*

### EVOLUTION.

No single factor has been more potent in the destruction of belief in God with consequent moral lapses confined to no one section of men than the unproven theory of Evolution. Recently we drew attention to a protest made against the B.B.C. broadcast, "How Things Began". Those interested in combating the evils related to such a theory will find a most useful booklet "Evolution", obtainable from Douglas Dewar, "Almora", Park Ave., Camberley, Surrey. 1 Copy 6d. 12 Copies 4/6. Post Paid.

# NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter XI.

### Verse 5.

*But every woman praying or prophesying with her head unveiled dishonoureth her head;*—firstly the idea that the occasions of gatherings of the assembly are here in view is ruled out by the command in 14. 34, that women are to be silent in the church gathering (the reference is not to chattering, the word is the same as in verses 28 and 30 of that chapter). However the words of this statement may be understood, no explanation can be admitted that violates the fundamental rule that "a plain Scripture may not be set aside because of another not so easily understood." The meaning of 1 Cor. 14. 34 is quite unmistakable. Therefore this statement cannot refer to the gatherings of an assembly. There are other occasions than that of an assembly gathering when a woman can exercise the oral ministry of prayer or testimony.

That Philip had four virgin daughters who prophesied (Acts 21. 8, 9) is used as an argument that, as prophetesses in O. T. times were public characters, so these daughters exercised their gift in church gatherings. But, firstly, conditions under the Law provide no ground for the supposition that they were to continue in the assemblies of the present era. The contrary is the case. The conclusion that Philip's daughters prophesied in assembly meetings is without foundation and is contradicted in the teaching of the Epistles. So with the case of Elizabeth in Luke 1. 42-45 and that of Anna in 2. 38.

*for it is one and the same thing as if she were shaven*—a woman appearing unveiled would indicate that she acknowledged no visible human head. She would thus shame herself and she might as well be shaven. In this respect there were two sad and abnormal conditions (see Num. 5. 18 and Deut. 21. 13): Among the Greeks only immoral women went unveiled; slave women were shorn.

### Verse 6.

*For if a woman is not veiled, let her also be shorn: but if it is a shame for a woman to be shorn or shaven, let her be veiled.*—lit., if a woman 'persists in unveiling herself;' the verb is in the present continuous tense, indicating a customary act, and is in the Middle Voice, implying that her not being veiled is her own persistent act. While the tenses of the verbs rendered "be shorn" and "to be shorn" denotes a single act, that of the verb rendered "(be) shaven" denotes a repeated act. That is, if a woman insists on having her head uncovered, let her insist on having her hair cut short or shaven, and no woman with the slightest sense of shame would think of such a thing.

### Verse 7.

*For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God:*—see Gen. 1. 26. The word rendered "image" signifies a visible representation. Man was designed to be the representative of his Creator to display the attributes of God, His

goodness, wisdom and power.\* He was also to be the "glory of God" to manifest His greatness and majesty. There may be a representation without glory; there may be a shining forth of glory without a visible representation. Both are combined in man. Accordingly those who were intended to display all this were not to be covered.

*but the woman is the glory of the man.*—it does not say she is the image of man. The spiritual quality of man and wife is not affected by what the Apostle is setting forth here, but in the lesson drawn from the natural relationship her honour lies in that she is a manifestation of man's greatness and adds dignity to him. The point of the contrast is however, that as man is her superior, she cannot so suitably represent God, who has no superior.

#### Verses 8, 9.

*For the man is not of the woman: for neither was the man created for the woman, but the woman for the man:*—her glory is the reflection of his, and all this sets forth the higher relationship of the Church to Christ. When Rebekah learned from her servant that the man who was walking in the field to meet them was his master, "she took her veil, and covered herself" (Gen. 24. 65), not only an indication of her prospective position with regard to Isaac, but an intimation that her beauty was for him alone. The true Church does not display its glory for the admiring gaze of the world. Whatever savours of ostentation and worldly splendour is mere carnality, and brings no glory to Christ. The object of the true Church is to direct others to Christ and not to herself. Every clause in these verses is illustrative of this high and eternal relationship. When God formed Eve from Adam, He said "I will make him a help meet for (or answering to) him" (Gen. 2. 18). The woman thus became his counterpart and complement, and in her man reaches the full manifestation of himself.

\*In Gen. 1. 26 the word "likeness" goes further than "image:" it conveys the thought of those moral powers by which man was enabled to enter into God's thoughts, to understand His counsels, and hold communion with Him.

## God Hears and Answers Prayer



Not even Satan's subtle wiles  
Shall long thy path impede.  
Though he each faltering step beguiles,  
Trust God thy way to lead;  
The panoply that He provides  
Now confidently wear,  
He not alone through danger guides,  
He hears and answers Prayer!

This world a changing, passing thing,  
Will cold and hostile prove,  
But thou canst soar on eagle wing  
To brighter scenes above;  
Mourn not the loss of dainty meat,  
No sinful pleasures share,  
For every day new grace entreat,—  
God hears, and answers prayer!

# THAT WEE LAND

by W. W. Fereday, Rothesay

THE Bible was never intended to teach either Geography or History, although the observant reader will gather much information of a geographical and historical character as he pursues his studies through the Book of God. The divine aim in the Scriptures is to reach heart and conscience, in order that the reader may deepen his knowledge of God, and become intimately acquainted with His ways. The purposes and ways of God are opened out in the Sacred Volume with considerable detail, and the understanding of them tends on the one hand to separate the believer from the whole order of things which constitutes man's world, and on the other hand it expands his communion with God, and draws out his heart in adoration to the One whose ways are so full of wisdom and power.

## GOD'S PLANS

The aim of the Holy Spirit in the Scriptures being thus moral and spiritual, places, persons, and events are only mentioned in so far as they fall in directly with God's plans. Thus Nebuchadnezzar and his conquests are dealt with at considerable length, while Julius Caesar and his much more extensive conquests are altogether unnoticed. This is because Nebuchadnezzar was the first head of Gentile Imperial Power, with authority directly given him by God, (Dan. 2. 37-38) while Caesar was merely one of the many ambitious rulers whom God in His providence has allowed to arise from time to time. Again, Abram's crossing of the Euphrates from Mesopotamia into Canaan is noted because, although at first sight it appears to be just the removal of a family from one place to another, it was really an important step in the development of the ways of God for the deliverance and blessing of all the nations. But Caesar's crossing of the Rubicon, which historians regard as a turning point in the world's politics, is ignored in Scripture, although it took place in Bible times.

## THE LAND OF THE BOOK.

Now, with regard to lands, many are named in the Book of God; but there is one land, at present called "Palestine," which comes before us repeatedly from Genesis to Revelation. Yet it is by no means the largest of the many lands noticed by the Spirit of God. It is almost startling to find two of the greatest countries of the earth only incidentally mentioned. *China* ("the land of Sinim") is mentioned in Isa. 49. 12; and *India* is simply mentioned in Esther 1. 1, and 8. 9, as indicating a boundary line.

These are not man's ways. The wee land that is never very far from the thoughts of those who love the Lord Jesus has a place in the ways of God which no other land has ever had or will have. (It may be remarked in passing that the land of promise is more extensive than anything that Israel has yet possessed, for it extends from the river Nile to the Euphrates—Gen. 15. 28).

## DIVINELY GIVEN NAMES.

The land bears three names in Scripture. *Palestine*, derived from the Philistines who seized the coastal regions and succeeded in stamping their name upon the whole country; *Canaan* (Gen. 12. 5, 6) is reminiscent of the inhabitants of the land in general before Joshua's conquest; *the Land of Israel* (Matt 2. 20, 21) is the proper name, marking it as the gift of God to the people of His choice.



God's own description of the land is truly delightful:—

"The pleasant land" (Dan. 8. 9).

"The glorious land" (Dan. 11. 16 and 41).

"The glory of all lands" (Ezek. 20. 6 and 15).

"The most lovely inheritance of the nations" (Jer. 3. 19, Darby).

"A land flowing with milk and honey" (Ex. 3. 8).

"A plentiful country" (Jer. 2. 7).

It is a pleasure to transcribe these words, for we learn from them that God delights to give the very best to those who put their trust in Him, which the people of Israel will certainly do ere long.

#### THE PROBLEM LAND.

God's land is very much to the fore as we write. The statesmen of Europe would gladly shelve the matter, for they have headaches enough with Poland, Greece, Rumania etc. But the problem must be faced. The powerful Arab League is determined that Palestine shall not be filled with Jews; the French desire to dominate Syria and Damascus; and the British wish to hold Palestine because of its strategic importance; but God intends the whole land of promise (not Palestine only) for Israel, and all others must clear out, save such as are willing to remain as the humble servants of the chosen nation (Isa. 61. 5). This will not be accomplished without fierce conflicts. In God's land the armies of the Western, Eastern and Northern powers will meet their doom in the order here indicated.

But, oh, the transformation when the King comes! The land, so long a desolation, will be fruitful as a garden, even "The desert shall rejoice or blossom as the rose" (Isa. 35. 1). "The Lord shall set His hand again the second time to recover the remnant of His people." (Isa. 11. 11). Old antagonisms will pass away and the twelve tribes will live together in peace and harmony. Ezekiel was shown in vision the Sanctuary of Jehovah rebuilt, with the glory-cloud returning to it. Because of this Jerusalem shall be called Jehovah-Shammah, i.e. "Jehovah is there" (Ezek. 48. 35). Centuries before the prophet's day, David wrote "Because of Thy Temple at Jerusalem shall kings bring presents unto Thee" (Psa. 68. 29). The earth's centre of government in the kingdom-age will not be London, Rome, Moscow, or any other Gentile city, but the long-despised Jerusalem. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Jehovah of Hosts, and to keep the feast of tabernacles" (Zech. 14. 16).

#### THE KING'S ENTRY.

He Who was once led out of the gates of the city with a Cross upon His shoulder amid the execrations of the people will yet pass through the gates triumphantly as the King of glory (Psa. 24). His people will be willing in the day of His power (Psa. 110. 3). How changed will be the condition of the people when they say "Lo, this is our God; we have waited for Him, we will be glad and rejoice in His salvation!" (Isa. 25. 9).

Every problem will then find its true solution. The whole house of Israel will be restored to God, every one righteous; and all the nations of the earth will acknowledge Jehovah's choice of Israel and Zion. Accepting their true place in subordination to Israel and submitting to the kingship of Christ all the nations of the earth will be fully blessed. Righteousness, peace, glory and blessing will fill the whole scene now covered by sin, sorrow and death. But all this awaits the return in glory of the Unwanted Christ. Until then that wee land with its city Jerusalem will continue to be "a burdensome stone for all people" (Zech. 12. 3).

# CHURCH TRUTH - Reception

by W. FISHER HUNTER, U.S.A.

**I**F we fail to see that there is a "within" and "without" in Scripture, we shall very likely under-value or see no need for the truth and practice of reception relative to local assembly fellowship. We cite three Scriptural cases to show "within" and "without" as established facts. The assembly at Corinth was called upon to punish (2 Cor. 2, 6) one of its number by excluding him from its fellowship (1 Cor. 2, 6) and such action was justified on the ground that it had the right to judge those "within"—whereas God judged those "without". Second, we read of brethren being cast out of the church (3rd John 10). We know it was not a material building out of which they were cast, for in no instance in Scripture does the word "church" have that meaning even though it is commonly attached to it by the world. Third, in 1st John 2, 19 we read: "They went out from us, but they were not of us." We ask: from what did they go out, and where did they go, if there is no "within" and "without"?

We know that responsibility is laid upon no one relative to receiving into the great body of professing Christians called Christendom. It will also be admitted that man has nothing to do with receiving into the true Church, which is Christ's body. He alone builds that (Matt. 16, 18). Clearly then, reception must necessarily be a local assembly responsibility.

In some places the truth and practice of reception is minimised, ignored, or given up entirely because of ignorance, or on the plea that it has been abused or caused trouble. Surely that is no reason for setting this truth aside! On the contrary, the present influx of false profession, doctrinal error, and the increasing tendency to laxity in morals demands that special emphasis be laid upon it. Properly used, it is an assembly safeguard.

This article does not deal with individual reception of Christians one with another to social intercourse and fellowship; but rather with reception into the local assembly fellowship, with its privileges and responsibilities (see Rom. 14 for former, also Cor. 2, 7-10 and 1st Tim. 3, 15 for latter).

## RECEPTION THROUGH EXAMINATION

Reception should be an intelligent act on the part of the whole assembly fellowship. It is expected that those who seek fellowship have been baptised, and if not, are willing to be—not as THE essential to reception, but rather as a first, important, and incumbent responsibility belonging to them as believers. It is not a matter of form, but rather it is a matter of Divine Order. Baptism is linked with believing. Were this order followed, there would be no unbaptised believers seeking reception. A person may be a fit subject for baptism, and yet lack fitness to be received into the local assembly. To say that "Life and not light is the title to fellowship" is misleading, in that it does not fully state the case. It will be admitted that a person may have Divine life, and yet be found living in sin and even holding and propagating doctrinal error (1 Cor. 5, 2; 1 Tim. 1, 19). Surely such are unfitted for fellowship.

Reception should be a intelligent act on the part of the whole assembly. To make it so, a commendable custom is to announce the names of those who seek fellowship some time in advance of the time set for their reception. This will give time for examination and inquiry

(or objections, if any are to be raised) and will help to maintain peace and obtain oneness of mind. Further, seeing that reception is into the fellowship, and constitutes much more than the privilege of eating the Lord's Supper, those coming should be advised of the responsibilities of taking such a step. It will mean the giving up of all unscriptural fellowships, for it is incongruous and untenable that the person may be in the fellowship of God's assembly and yet remain in an ungodly or unscriptural religious fellowship. It will also involve sharing the assembly's responsibilities as well as its privileges. In days like these in which we live, when there is so much "lip profession" and spurious conversion, those who examine should not easily be satisfied.

Another way of receiving is

#### WITH LETTER.

That this was a custom in the apostolic days may be seen from 2nd Cor. 3. 1; Acts 18. 27; Rom. 16. 1. The letter should tell the moral and spiritual value of the one it commends. As an example, we call attention to Paul's commendation of Phoebe. He terms her a sister, a servant of the church, and a succourer of many. Formal printed letters fail to do this, therefore are not suitable in every case. Further: letters should be signed by more than one person; and if such signers are well known and highly esteemed, the letter will have added value. Letters should be dated and retained by that assembly to which the bearer was specifically commended. Letters are godly safeguards, and when properly used they prevent the reception of the unacceptable. The practice of strangers seeking to be received without letters should be discouraged on the ground that it is unscriptural, creates suspicion, and gives unnecessary exercise to the assembly receiving that one. Strangers can foster fellowship by carrying letters, and overseers can help by seeing that those who leave their midst are given letters whenever possible.

Another way of being scripturally received is by

#### ORAL TESTIMONY.

As may be seen from Acts 9. 26-29, where we have a person seeking to be received without a letter. His experience serves to show us how such a one may be treated. The receiving assembly manifested carefulness. We read, "They were all afraid of him and believed not that he was a disciple." No one has a right to be received on his or her own testimony. Our Lord confirmed this when He said, "If I bear testimony of Myself My witness is not true." A properly commended person ought not to be received with suspicion. Sometimes circumstances prevent one from securing a letter, as in the case of Paul who had to leave Damascus in no ordinary way. Then others may seek to come in from worldly religious systems or from such places as would not be acceptable. Cases like the above should be tested by examination or approved by the testimony of another; they should receive consideration coupled with carefulness. In using carefulness to prevent the reception of the unfit, we should also use consideration that we may not reject the worthy. In Paul's case, the brethren received him on the strength of the testimony of Barnabas. Our estimation of a person should be based on what he now is, rather than what he once was, or where he comes from. Nationality, social standing, or human relationship should carry no weight. Attention should also be given to the character of the person who commends another, for all do not have the ability to discern between the false and the true. Barnabas was a good man, full of faith and the Holy Spirit. Testimony from such a person carries much moral weight.

# The Sanctifier and the Sanctified

Hebrews 2. 11-12.

By John R. Stephen, Aberdeen.

**H**EAVEN, or to be precise, the third heaven, is the dwelling place of God. Men regard this region as the highest state of bliss. They are right in their assumption. Earth can furnish no vocabulary in which these scenes can be narrated, as its unspeakable words declared. (2 Cor. 12. 1-4). Yet, how few seem to realise that a flawless title must be secured ere a divine warrant exists even to anticipate its holy joys. Heaven is no place for the unregenerate. God is to people this thrice happy region with holy beings conformed to the image of His Son. "We . . . joy in God through our Lord Jesus Christ by Whom we have received the reconciliation" (Rom. 5. 11).

## RICHER BLESSINGS.

Divine love cannot remain alone: it requires the companions on whom this love is set. Both mutual and reciprocal is its character. "O Naphtali, satisfied with favour and full with the blessing of the Lord" (Deut. 33. 23). How this contrasts with that restless condition descriptive of the same tribe in Gen. 49. 21! "Naphtali is a hind let loose." Yet the very choicest of Israel's blessings cannot be compared with those spiritual blessings which are ours in Christ. They far transcend the favours bestowed upon an earthly people as heaven is higher than the earth.

## WHAT GOD CAN DO.

But before we proceed further we are reminded of Job's very sensible question—"Who can bring a clean thing out of an unclean?" (Job 14. 4). Pollution dark and turgid has flowed in a steady channel from Eden onward. God Himself must intervene if disaster, overwhelming in its incidence, is to be averted. Every work of God in the soul is of necessity thorough. "I know that whatsoever God doeth it shall be for ever: nothing can be put to it nor anything taken from it." So spoke the Preacher in Eccl. 3. 14. It is most blessed to countenance that what He has established can suffer no defeat. There is a home where the fang of the Serpent can instil no deadly poison nor evil thing dare intrude. This old world has to acknowledge—"It is not in me!" (Job 28. 14) but entirely outside the sphere of death, far beyond the ken of mere mortals.

## THE PERFECT WORK.

Facts such as these did not escape the acquiescence of God's electing grace when He chose the saint in Christ. Purification no less efficacious than that which meets the demands of His holiness was an urgency not to be dismissed. Where is the One competent to carry out this cleansing process? "Lo I come to do thy will, O God" (Heb. 10. 9) is the answer. "We are sanctified through the offering of the body of Jesus Christ, once for all" (verse 10). Perfect offering this! Nothing less could suffice: nothing more was needed.

## TRUE SANCTIFICATION.

There are certain vague ideas abroad as to what the term sanctification means. In Hebrews 2. 11 at all events, they who are sanctified enjoy this distinction as linked with the Sanctifier. Who would suggest ought to make the contract more binding? Close affinity exists between Sanctification, Separation and Consecration. They are common to either Testament. Aaron and his sons were sanctified (Lev. 8. 30), separated

(1 Chron. 23. 13), consecrated (Exodus 29. 29). This priestly family, the divine service, their garments, their food, their handling of holy things, all the habiliments of their sacred office, every movement connected with the Tabernacle of Testimony are now translated for us into words which the Holy Ghost teacheth. How full our heritage! The wealth of the ages has descended upon us!

Precious beyond measure is our oneness with Christ. Every believer has part in this divine unity. Our association with Him is on the other side of death: the New Creation is entirely apart from the Old. Outside of Resurrection it does not exist. Union with Christ in Incarnation is a monstrous fallacy (however attractive it may be to the unrenewed mind), and a dangerous doctrine to boot. But our union with Him in this new order enables Him to declare unto us the Father's name. Here we touch assembly ground where "He is not ashamed to call us brethren." Today we live in the full light of this revelation. If the truths of the assembly, not only in its local, but corporate character in the ways of God fails to grip the apprehension of believers, there cannot be intelligent understanding of cognate truths in respect of dispensations allied to the revelation of this great mystery.

### PERFECT UNITY.

The unity of Christ with His people is the burden of our message. Sanctifier and Sanctified are all of one—not contingent upon our faithfulness: it does not enter into it. If it did who considers himself eligible to occupy this high ground? But let it not be said that this is a plea for lax methods either in doctrine or morals. On the contrary, "He that saith he abideth in Him ought himself also to walk, even as He walked" (1 John 2. 6). Further, the enjoyment of these precious things is a matter of very real moment to the believer. To know the will of the Father and have that knowledge divorced from practice, it becomes nothing more than a snare to be avoided at all cost.

It calls for continual exercise to have part with Christ experimentally. When Peter in John 13 disclaims the Lord's gracious act in feet washing in reference to himself, he was met with His Master's tender correction: "If I wash thee not thou hast no part with Me." Peter was equally beside the mark when he solicited a further application of the water in the bason to his hands and head. Once more the Lord's answer to His ardent, if still uninstructed, disciple emphasises the truths He would inculcate upon all His own since that remarkable occasion—"He that is washed all over needs not wash save his feet but is wholly clean" (verse 10 J.N.D.). These distinctions are profoundly significant and enter into the whole fabric of the Christian Faith.

### PRIVILEGE AND RESPONSIBILITY.

May the Holy Spirit stir up the heart of the Lord's beloved people to value increasingly their association with Christ in these holy bonds! While privilege enters into all this there are also responsibilities imperative in their demands which cannot be thrust aside. The shining virtues of a life of faith are sure evidences that besides being satisfied with the mere objective side of the truth a corresponding subjective state is in progress which will resound to the honour and glory of God. Paul's desire for the Thessalonians expressed so simply in that epistle will help us here: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5. 23). Let us never lend ourselves to those easy conditions which cramp and stunt a vigorous Christianity.

# Conformity to CHRIST

By the Late H. B. Thompson.

WE know we are predestined by the grace of God to be conformed to the likeness of His Son. That likeness will be ours perfectly when the Lord Jesus Christ comes, Who will transform our bodies of humiliation that they may be fashioned like unto His own body of glory (Phil. 3. 21) and "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15. 49). That is, so to speak, the divine side of the transformation. But then there is the other side, the side for which, in measure at least, we through the power of God enabling us are responsible. That the Apostle brings before us very clearly in 2 Cor. 3. 18, when he says: "But we all, with open (unveiled) face beholding as in a glass the glory of the Lord, are changed into the same image"; and I think we may judge of our advance in the divine life in proportion to the likeness of the Lord Jesus Christ which is being manifested in us and through us and by us.

## THE PERFECT EXAMPLE.

The Lord Jesus tells us in Matt. 11. 29 that He is "meek and lowly in heart". That meekness or that lowliness is not natural to any one of us. It was through pride that Satan fell: he said "I will be as God" and God cast him down from heaven. He came into the garden of Eden and told Eve virtually that God did not really love her and her husband; that if God had really loved them He would not have withheld anything from them, not even the fruit of that tree which He had forbidden them to taste. Satan on that occasion said "Ye shall be as the Triune God" (as the word should be rendered) and Adam fell through partaking of that forbidden fruit. Satan well knew what he was doing when he went to the garden of Eden and poisoned the spring; and everything coming from that spring bears the pollution. It was there he instilled those seeds of pride and folly which are in every human heart, no matter who he or she is. If we have been enabled to repress them more than others, no thanks to us; it has been the grace of God and nothing but His grace. But we are predestinated to be conformed to the image of His Son and God means that we, through our consideration of the life of the Lord Jesus and our contemplation of Him and of the perfection of His ways, should be transformed daily in spirit into the likeness of Him Who "was meek and lowly in heart".

## A GRACIOUS TRANSFORMATION.

I sometimes think of the Apostle Paul's reference to himself in 1 Tim. 1. 13-14, where he speaks of how the mercy of God had abounded toward him who was formerly "a blasphemer, and a persecutor, and injurious" (or as that word in the original means "an insolent overbearing man"); that the grace of God so reached his heart and so transformed him that he could by the Spirit of God say to these Thessalonian believers "We were gentle among you" (1 Thess. 1. 7). Ah! who made that smoking firebrand, that smoking volcano, as Saul of Tarsus once was, into a gentle man? It was the grace of God operating on his heart; contemplation of the Lord Jesus Christ Himself and the companionship with Him Who is "meek and lowly in heart"

The Editor, The Believers Magazine.

Dear Sir,

May I, as a young believer, take the liberty of expressing my thanks and appreciation of the realistic attitude adopted in the January editorial towards what many like myself feel from our own experience is a crucial question of the day.

To young people affected by the educational and cultural standards of the day, with their often semi-agnostic bias, messages and books containing sound and modern apologetic for the great truths so surely believed among us are in very truth 'food and drink'. To one in daily contact with those who do not profess the faith, intellectual problems are bound to occur: for such an one light and perhaps fanciful addresses are not only of little help but may even be dangerous, while honest tackling of the problems not only leads to a deeper devotion to the God Who has revealed Himself, but can produce a grip upon the basic doctrines of the faith which could not otherwise be attained. Perhaps only in this way can some of us really enter into the truth that 'the foolishness of God is wiser than men: and the weakness of God is stronger than men.'

Personally, I am looking forward greatly to further articles in the series. If it is not also under consideration, would it perhaps be possible to include particulars of recent sound books of Christian apologetics? One feels that the information would be invaluable to many.

Yours sincerely in the Lord Jesus Christ,

F. R. Coad.

Footnote by Editor.

It is interesting to note our brother's desire to have a list of books on Christian Apologetics. Readers of mature judgment are invited to send names of such books which have helped them, and the Editor may be able to compile a list suitable for young Christian students.

#### PONDER THESE!

"Evangelism true and thorough is not a debater, but a witness. It does not argue, it testifies."

\* \* \*

"Believing is like an open door that leads you into an immense storehouse."

\* \* \*

"False notions are learned much more easily than truth. The Truth meets with the opposition of the flesh in us, whereas error meets with no such opposition."

\* \* \*

He who works in the field of the world  
 Must work with a faith sublime,  
 For the seed which he sows must lie in the ground  
 And wait God's own good time.  
 But nevertheless the harvest is sure,  
 Though the sower the sheaves may not see;  
 For never a word was spoken for Him,  
 But shall ring for eternity.

## OUR HOME

# BIBLE CLASS

"That we might receive the adoption of sons."

by H. E. MARSOM

Following our last study, in which we saw one of the Divine purposes in the death of the LORD to be, that we might become the righteousness of GOD in Christ, let us now further consider that it was also the Divine purpose in that atoning death "that we might receive the adoption of sons:" for "God sent forth His Son, born of a woman, born under the Law, that He might redeem them which were under the Law, that we might receive the adoption of sons" Gal. 4, 4, 5, R.V. This word "sons" whilst emphasising filial relationship to the Father denotes a greater dignity, liberty and privilege than the word "children" does. All who are born of God become the children of God: by "the adoption of sons," the child is placed in all the dignity, the liberty, the privilege of *sonship*. (As the R.V. shows the distinction between the two words more clearly, it will be well to use the R. V. in this study).

Let us first note this *placing as sons* could only be made possible by redemption, that is, by the "redemption that is in Christ Jesus," Rom. 3. 24: that redemption in which He is both the Redeemer and the Ransom, Tit. 2. 14; 1 Tim. 2. 6; Matt. 20. 28; and that that redemption could only be effected by the precious blood of Christ: which means nothing less than His infinitely holy, and infinitely precious life laid down for us in death, 1 Pet. 1. 18, 19; Lev. 17. 11, 14; John 10. 15-18.

"that He might **Redeem**" us  
"that we might **Receive** the adoption of sons."

This word "receive" shows that this inestimable privilege and position, like the bestowal of Eternal Life and justification, is a sovereign and gracious gift of God. Under Law, even the faithful law-

giver Moses, was but "as a servant," Heb. 3. 5; but grace places us among the "many sons" God is now bringing unto glory, Heb. 2. 10. Though the penitent prodigal aspired to be no more than "as one of thy *hired servants*," yet the Father in His love and grace places him as "this my son." Luke 15. 19, 24. "So that thou art no longer a bondservant, but a son; and if a son, then an *heir* through God," Gal. 4. 7. A son with all the dignity, the liberty, and privileges of true sonship: entitled to the inheritance as "heirs of God and joint-heirs with Christ" Rom. 8. 17 cf 1 Peter 1. 4; Eph. 1. 11, 14.

This high privilege was no afterthought with GOD, but was part of His eternal purpose for us; for in love He "foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace" Eph. 1. 4-6. There was a foreshadowing of this high privilege of the Christian in the adoption of Israel of old, Rom. 9. 4, 8, 26; for God claimed Israel as "My son, even My firstborn," saying to Pharaoh "Let My son go," Ex. 4. 22, 23, and cf Hos. 1. 10; 11. 1; Deut. 14. 1; 32. 6.

This privileged adoption as sons brings the one thus adopted under the loving Fatherly discipline of God, Who "reasoneth with you as with sons, . . . and scourgeth every son whom He receiveth . . . God dealeth with you as with sons." But all such chastening is an expression and proof of our Father's love, and of the reality of our sonship: it is all for our profit and sanctification, it calls for humble, childlike subjection to Him Who is the Father of spirits; and yields peaceable



fruits of righteousness where there is exercise under the discipline, Heb. 12. 5-11.

There should be developed a likeness in character between the "sons" and their "Father which is in heaven," so that this manifest family likeness shall show them to be indeed "sons" of their Father Matt. 5. 44-48, cf also Phil. 2. 14, 15; I John 3. 10. This manifestation should take place here and now; but there is to be in the

future a manifestation, a "revealing of the sons of God," which will take place at the "adoption, to wit, the redemption of our body," Rom. 8. 19, 23, when we shall be changed, and "we shall be like Him: for we shall see Him even as He is." 1 John 3. 1-3. Let us ever remember that this is all because Christ died for us to redeem us, so that we might receive the adoption of sons.

THE TRUTH OF THE GOSPEL

The truth of the Gospel is that man, whether Jew or Gentile, has no righteous standing before God, is in fact, totally condemned; and at the cross of Christ is the definite legal execution of that condemnation, and the bearing of the curse which the law had pronounced, and that the believer, now cleared by death from condemnation, and from the law-system which pronounced it, lives in the life of the risen Christ unto God, controlled and governed now, not by the demands and regulations of the law, "by the faith of the Son of God," i.e., the Son of God made a living bright reality to the soul by faith. Of this new life, love is the motive force, the compelling power, for the Son of God, it says, "loved me, and gave Himself for me." F.B.H.

\* \* \*

"A worldly religion, which forms a system in which the world can walk, and in which the religious element is adapted to men on the earth, is the denial of Christianity."

\* \* \*

"Those who venture on an enterprise of any sort without God must not wonder if their service be without His honour and blessing."

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# The . . . BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1, Meir 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 the Lord's action in stooping down and writing on the stones in John 8.

**Answer A.** The case in hand was that of a normal breach of the Mosaic Law. One guilty pair was brought before the Lord, and Moses was ordained for authorizing her death. The whole affair was an endeavour to find ground not to accuse the woman but the Lord. What will He say? Had He any right to say contrary to the Mosaic Law? Was not that final? Who was He? Let His action tell. God, in the first instance, had twice written the law in tables of stone; here was the Law Giver who again twice writes on the stone. The presence of the Law Giver condemns all in that company and all slink away from His presence and He, the Law Giver, come in grace to save Law breakers, refuses to enact the penalty on the one hand or to countenance the sin on the other. "Neither do I condemn thee"—He will not throw stones at Law breakers. "Go and sin no more"—He will not countenance their guilt. E.W.R.

**Question B.** What is the force of John 2. 4. What has this to do with the incident recorded?

**Answer B.** "Mine hour" stands for the period in which the power of the Lord Jesus will be displayed and in exercise. When He was here in lowliness He describes that period as "your hour." That was then present; His hour had not yet come. It was not then the time for the public display of His glory. When that hour comes He will be seen to be the possessor of the authority over all that passeth through the air, on the earth and in the sea. In grace He anticipates the day of His glory in this miracle (which typically portrays the millennial blessing of Israel) and gives a sign miracle, showing His authority over one part of the material creation, a token of His universal sway.

As to the expression "Woman, what have I to do with thee," I believe this to mean that the absence of wine was a matter for the host; it was not for them as guests to call attention to it; it was neither the affair of Mary nor of the Lord, both being guests. Behold, what courtesy and propriety there is with the Lord Jesus! Yet, in grace He meets the need and thus displays His essential power.

**Question C.** Why did the Lord Jesus commend the unjust steward, for what he was doing seems to be anything but honourable? Luke 16. 8.

**Answer C.** The questioner has misread the passage. The Lord Jesus does not commend the action; it is his own lord who

does. Refer to verse 3. That is to say the lord of verse 3 was his employer. The R.V. gives 'his lord.' The commendation was because the unjust steward had acted discreetly in regard to himself taking measures to safeguard his future when he would be out of employment. It was the worldly wise policy of the sons of this age from which the children of light may at least, learn a lesson, viz. to act in the present with an eye to the future. How many fail to take the long view!!

**Question D.** Can one have full fellowship with those who are known as Pentecostal, also Four Square, and can we accept at the Lord's Table any of them in the light of O.B. principles and a pathway of separation?

**Answer D.** This question is badly worded. What are O.B. principles? If they are supposed to be scriptural then why did not the questioner use the words Scriptural principles? Let us avoid sectarianism as we would the plague.

There is no such thing in the New Testament as fellowship at the Lord's Supper to the exclusion of any other church privileges or responsibilities. Therefore, if a believer is received it should not be with any reserves. As to the case mentioned no hard and fast rules can be laid down. Care must be exercised to see that while we seek to separate from all forms of sectarianism or heresies we do not drive away from us earnest souls who are seeking scriptural paths. Why, indeed, do they come to us? Each case must be judged in its own merits. If by receiving one the door is opened for wrong teaching or unseemly behaviour in the assembly the elders must take care of the flock and safeguard them. If they can only be received by imposing a muzzle they should consider whether the doctrines they wish to suppress are sufficiently serious to warrant refusal at the table. A difference must be made also between the propagators of the teaching and the unwary who have been caught thereby. The matter demands careful thought and principled courage. E.W.R.

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JOB'S CHARACTER	
JOB'S CONDUCT	Ch. I. v. 1.
JOB'S CONFLICT	Ch. I. vv. 4, 5.
JOB'S CONVERSATIONS	Ch. I. v. 13—11. 13.
JOB'S COMPENSATION	Ch. III—Ch. XXXIX.
	Ch. XLII. vv. 12-17.

Do you read "THE CHRISTIAN WORKER"?

world was" (John xvii. 5), a statement which all who question the eternal existence of the Son must deny. When He said to the Jews, "Before Abraham was, I am," He claimed to be the ever-existing One, to whom past, present and future are one, an honour in which He is owned in Rev. i. 4, where the apostle speaks of Him as "Him which is and was and is to come." In Prov. viii. 22-31, Wisdom personified can refer to none other than the Lord Jesus; while the great Gospel charter of John iii. 16—"For God so loved the world that He gave His only-begotten Son"—clearly proves His pre-existence, otherwise God would have had no Son to give.

2. Creation is attributed to the Son: "All things were made through Him (John 1. 3, R.V.). "By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him, and by Him all things consist," or hold together (Col. i. 16, 17). Not Himself a created being, as some infer, but before and above all created beings and things, their Creator and upholder—"upholding all things by the Word of His power" (Heb. i. 2), and by "the same word" the heavens and the earth are "kept in store, reserved unto fire" (2 Pet. iii. 5, 7). His mighty Word, which gave creation being, causes it to hold together, else, in spite of what the sceptics call "the law of nature," it would collapse and fall to peaces. Could a mere creature, a man, do all this? Can the Creator and Upholder of all things be less than a Divine person, God the Son?

(to be continued if the Lord will)

## The Lord's Work and Workers.

### ENGLAND & WALES (D.V.)

CATERHAM.—Gospel Hall. Mar. 17-31, W. H. Clare.

SWANSEA.—Mar. 2-24. Campaign. W. J. Paterson and Stan Ford.

LEEDS.—City Museum. Mar. 2, F. A. Tatford; 9, P. O. Ruoff; 16, 23, 30, Leith Samuel. Campaign at 7.30 each Sunday.

Grant, Leith Samuel, F. Whitmore, Dr. G. McDonald, A. E. Burnham.

MANCHESTER.—Houldworth Hall. Mar. 2, J. Caldwell.

NOTTINGHAM.—Clumber Hall. Open Air Mission Annual. Mar. 16/19 at 3 and 6. C. H. King, R. S. Code, E. Lewis. April 6/9 S.S. Workers, A. Greenwood, J. Hislop.

LONDON.—Memorial Hall, Farringdon St. Mar. 29 at 6. Missionary P.M.

AYLESBURY.—Guide Hall, Beaconsfield Rd. Mar. 30 at 6.30. Y.P. R. S. Code May 4 at 3 and 6, G. C. D. Howley, G. K. Lowther.

BLOOMSBURY.—Central Church. Mar. 30 at 3 and 4.45. J. L. Anderson, T. G. Smith.

LONDON.—Kingsway Hall. Missionary Rally. April 6 at 6. A. Naismith, S. F. Olford, A. E. Phillips, C. E. Stokes.

NUTLEY.—Foust Hall. April 6 at 3 and 6. G. C. D. Howley, G. Phair.

BARKINGSIDE.—Victoria Gospel Hall. April 13 at 4 and 6. H. J. Brealey, A. G. Clark, J. M. Shaw.

WARRINGTON.—Wycliffe Church, Bewsey St. Apr. 13 at 3. E. W. Rogers, J. M. Davies, A. F. Jack.

GLOSSOP.—Kingsmoor School. April 18-23. F. F. Bruce, L. J. Short, E. H. Trenchard.

LITTLEHAMPTON.—Belgrave House. S.S. Teachers. April 18-23. A. E. T. Oliver, P. J. Wiseman, W. J. Wiseman.

BATH.—Manvers Hall. April 19-22. E. W. Rogers, W. E. Vine.

LIVERPOOL.—Picton Hall, Mar. 23. E. W. Rogers. Central Hall, April 19-22.

H. P. Barker, J. M. Davies, E. Lewis, J. B. Watson. David St. Chapel, M. S. C. May 4. Sharon Hall, May 11.

NEWCASTLE-ON-TYNE.—People's Hall, Rye Hill. April 19-22 at 2 and 6. J. Coutts, S. Mawhinney, T. Rea, P. T.

Shorey, W. Trew.  
**PORT TALBOT.**—Gospel Hall, Ynys St.,  
Apl. 22 at 3 and 6. A. R. Trew, J.  
Wilson.

**COLYTON.**—April 22 at 3 and 6.

**BRADFORD.**—Yorkshire S.S. at Girling-  
ton April 27, A Skinner.

**QUENINGTON.**—Gospel Hall. April 27  
at 3 and 6. H. L. Ellison, J. A. Farley.

**BOURNEMOUTH.**—St. Peter's Hall.  
April 30-May 2 at 11, 3 and 7.30 (6.30  
on May 1). H. P. Barker, H. L.  
Ellison, G. C. D. Howley, Leith Samuel.

**NUNEATON.**—Manor Court Baptist  
Church. May 4 at 3 and 6. A. E. J.  
Burnham, F. A. Tatford.

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

**LOCHWINNOCH.**—Gospel Hall, March  
9 at 3.30. A Campbell, J. B. Taylor,  
H. German.

**BLANTYRE.**—Bethany Hall, Glasgow Rd.  
March 9 at 7.30. H. Lacey, R. Pren-  
tice, R. Cumming, J. Feely. Mr Lacey  
continues with special meetings.

**MOTHERWELL.**—Roman Rd. Hall.  
Special Mission from Mar. 10, with Sun-  
evening in Town Hall, by Mr David  
Craig, Ballymena.

**BOTHWELL HAUGH.**—Jubilee Confer-  
ence, in Miners' Welfare Hall, Mar. 10,  
at 3.30. R. Prentice, A. Miller, J. Cald-  
well, J. Cuthbertson.

**GLASGOW.**—Summerfield Hall, Smith St.  
Whiteinch, Mar. 16 at 3.30. A. Naismith,  
W. Jack, W. Brown, J. L. Barrie.

**ANNBANK.**—Gospel Hall, Mar. 30, at  
3.30. W. F. Naismith, R. Scott, R.  
Prentice.

**MOTHERWELL.**—Shields Rd. Hall, Apl.  
6 at 3.30. A. Borland, J. Malcolm, J.  
Caldwell, J. McPhie.

**AYRSHIRE MISSIONARY CONFER-  
ENCE** will be resumed in Kilmarnock  
Central Hall, Apl. 13 at 3. D. Weir,  
R. Allison, A. Nock, W. Templeton,  
W. Morrison, Dr. Kennedy.

**TROON.**—Bethany Hall, Apl. 27 at 3.30.  
A. Greenwood, F. Tanner.

**MOTHERWELL.**—Women's Missionary  
Conference in Roman Rd. Hall, Apl. 27  
at 3.30. Mrs J. McPhie, Mrs W. B.  
Jack, Miss K. L. Peebles and Miss J.  
S. Yuille.

**HAMILTON.**—Low Waters Gospel Hall,  
Apl. 13 at 4. H. Lacey, J. Feely, A. S.  
Gooding.

**AYR BIBLE READINGS** May 6-10. H.  
St. John, J. B. Watson. Correspondence  
to W. D. Morrow, 14 Colstwood Rd.  
Coatbridge.

**UDDINGSTON.**—In Trinity Church Hall  
May 11 at 3.30. A. Borland, R. Cum-  
ming, W. King, J. Malcolm.

**MUSSELBURGH.**—In Congregational  
Church, Links Street. May 4 at 3.15.  
J. Hislop, J. Currie, J. Rollo, F. Tanner.

**KILWINNING.**—In E.U. Congregational  
Church, March 30 at 3. W. Harrison,  
W. Prentice, F. Tanner, J. Douglas.

**DUNDEE.**—Hermon Hall, South Tay St.  
Youth Conference. April 27 at 3 and  
6.15. H. Lacey, F. A. Tatford.

**DUNDEE.**—Hermon Hall, South Tay St.,  
Women's Missionary Conference, May 11  
at 3 and 5.45. Mrs Evans, Mrs Jack,  
Mrs Nock, Miss Robertson.

#### "WITH CHRIST"

Mrs R. ANDERSON, Bothwell Haugh,  
aged 59, after a lingering illness. Ever  
bore a quiet and consistent testimony.

Mrs DONALDSON, Victoria, B.C., on  
Nov. 22, aged 76. Saved at 14 and

gathered to the Lord's Name for 63  
years. Formerly in Aberdeenshire and  
Leven, Fife, but most of her life in  
U.S.A. and Canada. Well known to  
many of the early preachers, her home  
being ever open for the Lord's servants.  
Given to hospitality and ever remember-  
ed the poor.

**W. B. FISHER,** Victoria, B.C., Canada,  
on Dec. 29, aged 86. Came from Kent  
and associated with B.C. assemblies for  
almost 50 years. A brother greatly  
beloved, he interested himself in the  
Lord's work at home and abroad. Bel-  
onged to a missionary family, his  
brother being Dr. Walter Fisher of  
Central Africa and his sister Mrs. F.  
Arnot.

**JOHN BROWN,** Largs, on Jan. 30, aged  
83. Our brother was well known for  
his evangelistic fervour, having preached  
and served the Lord in many parts of  
the United Kingdom. His well known  
figure was ever in evidence at the assem-  
bly services on the foreshore at Largs.  
Will be greatly missed.

**BARBARA SANDERSON,** on Jan. 11,  
daughter of the late Thomas Sanderson.  
Saved in her teens and for some years  
in Eastpark and Hebron Halls, Glasgow.  
Last 15 years in Knightswood. A quiet  
and consistent sister.

**Mrs WHITESIDE,** Cambuslang, on Nov.  
18. Saved many years and associated  
with Gospel Hall, Plantation Street and  
Gospel Hall, Cemetery Rd. Halfway. A  
patient sufferer.

**Mrs. LOWIE,** Jan. 21. Saved for many  
years. Formerly associated with Shuttle  
St. Assembly, Paisley, and in later years  
at Gospel Hall, Cemetery Rd. Halfway.  
Now at rest.

**ARTHUR JONES,** late of Dunmullan  
Assembly, Co. Tyrone, on Jan. 28.  
Saved 46 years, and one of the first of  
the assembly formed at Glassmullagh,  
Co. Fermanagh. Saw all his children  
saved and in assembly fellowship. Fun-  
eral services were largely attended and  
afforded a special opportunity for tes-  
timony amongst many who otherwise  
rarely hear the gospel.

**W. H. BULL,** of Capetown, called sudden-  
ly home on Jan. 4, after a short illness.  
Converted at 14, he actively engaged in  
the gospel throughout a long and happy  
life. Known to a wide circle of believ-  
ers in S. Africa and to missionary breth-  
ren and sisters in the interior. His  
home was ever open for the Lord's  
people and His servants, and many will  
mourn his passing. Will be greatly  
missed.

**THOMAS JOHNSTONE,** Belfast, on Jan.  
30. Saved as a boy of 14, and in fel-  
lowship with the Lord's people for over  
60 years. In Matchett St. Assembly  
since its commencement, and was pres-  
ent at the gathering on his last Lord's  
Day down here. A good and faithful  
man, who loved his place "outside the  
camp." Will be greatly missed.

**Mrs JOHN HAMILTON,** Motherwell,  
Jan. 20, aged 89. For many years in  
fellowship at Roman Rd. Hall. Previ-  
ously associated with assemblies at  
Shields Rd. and Ebenezer Halls. Loved  
the Lord and His people.

**THOMAS BOYLE,** Motherwell, on Jan.  
30, aged 75. For a long number of  
years in happy fellowship at Roman Rd.  
Hall. Formerly in Shields Rd. Assembly.  
A quiet, consistent brother, who loved  
the Lord, His word and His people.

**ARCHIE McBETH**, Hamilton, aged 76. For many years in Low Waters Assembly. Laid aside for a considerable time, but ever bore a quiet and consistent testimony. Now at rest.

**SYDNEY J. COLLINS**, Sacriston, on Jan. 28, aged 70. In assembly since its commencement 53 years ago, he diligently served the Lord and His people and will be missed. Well known to many of the Lord's servants, who enjoyed the hospitality of his home.

**WM. GAIR**, Largs, on Jan. 25, aged 80. In assemblies for a long period of years, and last 15 years in Brisbane Hall, Largs. A quiet, consistent brother.

**Mrs S. FERGUSON**, on Feb. 9, aged 82. A devoted Christian woman and servant of the Church. Formerly in Irvine assembly, but last 25 years in Brisbane Hall, Largs.

**JOHN McKAY**, Kirkmuirhill, on Jan. 23, aged 68. In assembly for 47 years. A faithful brother, who was highly esteemed and remained bright to the last.

**Mrs J. MAXWELL**, Annathill, on Feb. 8, aged 76. Saved 30 years ago and associated with assembly ever since. Bore a bright testimony suffered long, but rejoiced in the Lord until her release.

**Mrs SAMUEL McALONAN**, Craignuk, Wishaw, on Feb. 3, aged 73. Saved 46 years ago in Victoria Hall, Wishaw. Baptised and received into Roman Rd. Hall Motherwell. Afterwards with Shields Rd. Assembly. A happy, kindly sister, who suffered much. Now at rest.

**JOHN POLLOCK**, Annathill, aged 65. Saved over 40 years ago in Larkhall. Associated with Coalburn and Carfin assemblies, but last 9 years in Annathill. An earnest worker, who has left a fragrant testimony.

**Mrs WM. COSTLEY**, Hamilton Canada, on Jan. 28, aged 77. Saved over 50 years ago and associated with saints gathered at Wishaw, Morningside, Kilwinning, and for the last 22 years at Kensington Ave., Hamilton, Canada.

**Mrs. RITCHIE**, Leswalt, Stranraer, on Feb. 14, aged 85. Saved over 60 years Steadfast and faithful.

**WM. SHEARER**, Edinburgh, on Feb. 12, aged 81. For over 60 years in Assembly which now meets in Tollcross Hall. "He did justly, loved mercy, and walked humbly with his God." Loved by all.

**Dr. W. H. BISHOP**, M.B., B.S., M.B.E., passed Home suddenly in his surgery

where he was attending to patients on 23 Jan. aged 78. Son of a vicar, he was converted in youth and devoted his life to the medical profession and preaching the gospel. Commenced his professional practice with his sister—a trained nurse, in 1895 at Wylam, and later left the State Church and with three other brethren began the assembly at Wylam nearly 50 years ago. A stalwart for God and His truth, Dr. Bishop leaves behind a remarkable testimony. Widely known and honoured throughout the North of England, his funeral was largely attended by people of every rank and station of life. Mr F. Brown conducted the service in the Hall from 2 Sam. 3. 38, and Dr. Jones conducted the service at the graveside from 1 Cor. 15. A beloved brother has gone Home in the way he wished, leaving us a great example of humility and devotion to God and men. Prayer is asked for his sorrowing sister, who was his inseparable and devoted companion throughout life.

**JOSEPH STEWART**, Ballymena. Suddenly at his residence—84 Cullybackey Rd. He laboured long and faithfully in the gospel throughout the North of Ireland, and many were brought to know the Lord through his fearless preaching. Our brother loved the souls of men and faithfulness to the truth was owned of God in the establishment of not a few assemblies. He had a large heart for the Lord's people, and kept in touch with a wide circle of the Lord's servants at home and abroad. His generosity and hospitality were known and enjoyed by many throughout his 50 years of faithful testimony, and he leaves a fragrant memory amongst the saints whom he loved. A great labourer and soul-winner has entered his rest to await his reward. The funeral was one of the largest seen in Northern Ireland: believers gathered from far and near at short notice. A large number of preaching brethren were present to pay their last respects, and his fellow-labourers—Mr T. Wallace and Mr D. Craig, conducted the services. The prayers of the Lord's people for Mrs Stewart who is in feeble health, and the family of three—all saved and in fellowship—will be valued in the time of their bereavement.

**REPORTS** of Work, Addresses, Personalities unavoidably held over due to lack of space.

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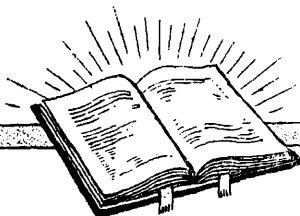


# The Believer's Magazine

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

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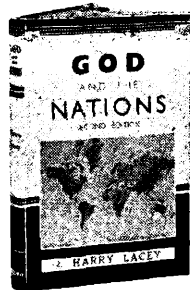
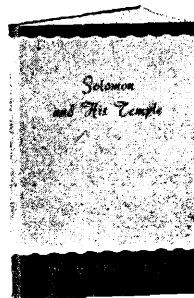
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## The Divinity of the Lord Jesus

(3) Equality with the Father was claimed by Him while here on earth. He said, "I and My Father are one" (John x. 30). And as such He claimed equal honour with the Father. "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him" (John v. 23). And this equality is fully borne out by the very frequent linking of the name of the Son with the Father in the Sacred Word. Thus we read, "Grace be unto you and peace from God our Father and from the Lord Jesus Christ" (Phil. i. 2), while in some cases the name of the Son precedes that of the Father: "Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us . . . comfort your hearts and establish you in every good word and work" (2 Thess. ii. 16, 17)—words which, if uttered of any created being in such a connection, would be profane. Surely, then, His equality with the Father proclaims Him Divine.

(4) The titles given Him throughout the Sacred Word mark Him out as essentially Divine. "Son of God," a title given to no one else, is given in a three-fold sense to the Lord Jesus:—(a) By Eternal Generation (John i. 18; Rev. i. 2); (b) by Incarnation (Luke i. 35); (c) by Resurrection (Rom. i. 4). "Only begotten" (John iii. 16) is used of Him as the eternal Son, the one who abode "alone" (John xii. 24). "First begotten" or "Firstborn of many brethren" (Rom. viii. 29) is a title given to Him in Resurrection (Rev. i. 5), in which the "many sons"—fruit of His atoning work—who are being brought to glory by Him, stand related to Him as His brethren. Titles which in the Old Testament predicated of the Father are given to the Son in the New. Thus, what is spoken of in Psalm cx. 1 concerning Jehovah, is claimed by the Lord Jesus in Matthew xxii. 42-44, and owned by the Father (Heb. i. 13) as being applicable to Him. The name **Jehovah**, never given to any created being, is His by right (see John xii. 41, with Isa. vi. 5); while the confession of Jesus Christ as **Lord** (Rom. x. 9; Phil. ii. 11) by all, clearly points to His Divine glory, apart from which such confession would be idolatry. Thomas, the doubting disciple, owned Him "my Lord and my God" (John xx. 28), while others worshipped Him (Matt. xxviii. 9; Luke xxiv. 52), ascribing to Him honours which belong to God alone.

(5) Owned as God.—Unitarians and others who deny the Deity of the son ask, Where is Jesus ever

said to be God?" They confess their ignorance of Holy Scripture by asking such a question. In Hebrews i. 7 we read: "To the Son He saith, Thy Throne, O God is for ever and ever"; while in 1 John v. 20 it is said concerning the Son, "This the true God and eternal life." He is "God our Saviour" (Titus i. 3); "God over all, blessed for ever" (Rom. ix. 3). In respect of His advent, the Word declares it to be "the appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii. 13, R.V.)—words which may surely convince all who bow to the authority of the Scripture that Godhead is most distinctly and fully ascribed to the Son.

(6) His Work as Sacrifice, Priest, and King always and everywhere assumes His Godhead. "Who being the brightness of His glory and the express image of His person, when He had by Himself purged our sins" (Heb. i. 3). He is "the Lamb of God who taketh away the sin of the world" (John i. 29); His blood is "the precious blood of Christ" (1 Pet. i. 19), the price of our redemption; it is "the blood of Jesus Christ His Son" (1 John i. 7), hence its value and efficacy: it "cleanseth from all sin." Would the ransom have been of the same, or any value had it not been the Person of the God-Man who became the sacrifice, substitute, and surety? The "Man" who was smitten on the Cross was Jehovah's "Fellow" (Zech. xiii. 7). As High Priest in Resurrection glory He is "Jesus the Son of God" (Heb. iv. 17), able to succour in "the power of His might" as God, as surely as to sympathise because of His perfect manhood. In the coming Kingdom the throne will be filled by the worthy One, of whom it has been said: "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy Kingdom" (Heb. i. 8).

7. In Eternal Glory, the Lamb in the midst of the throne will be the object of heaven's adoring worship (Rev. v. 9), while "every creature which is in heaven and on the earth" ascribe "honour and glory and power" unto Him that sitteth upon the throne; and unto the Lamb for ever and ever.

Thus the Word of God, in all these varied ways, proclaims and affirms the true Deity of the Son of God. To receive and rely upon Him as such is to have everlasting life (John v. 24), to reject Him is to perish under the abiding wrath of God (John iii. 36). Those who refuse to own the Lord Jesus as Divine must, consequently, reject the Scriptures as the inspired and infallible Word of God, which they do, for the Living and the Written Word stand or fall together. The

# The Christian Faith

By THE EDITOR

## II. Its Satisfactory Moral Basis (1)

A SECOND reason for accepting the Christian Faith is that it claims to have found a satisfactory solution to man's greatest moral problem. That statement must be read in the light of what has been written in previous articles. Reverting for a moment to these articles, let us remind ourselves who believe, and our sceptical critics who are difficult to convince, that the mere waving of the hand of intellectual doubt does not demolish the solid historical facts upon which Christianity is built. That Christianity has endured and actively survived incessant attacks from hostile critics wielding weapons of various types over a period of two thousand years strongly prejudices the case in its favour. It must contain certain indestructible qualities which provide it with this ability to resist the persistent efforts of its enemies to destroy its influence on mankind. One of these features of permanent value is that the sinless Person portrayed in the Gospels has offered Himself as a Sacrifice and so has become the potential Saviour of the World. He claims to have solved the problem of man's sin.

HIS own words are evidence of His claims. No other ever made claims like them. He stated in terms unmistakable in their meaning and scope, that the Son of Man came to give His life a ransom, to offer His life in sacrifice for the remission of sins, to lay down His life in obedience to a divine commandment that men might be reconciled to God. The attempt to excise from the Gospel records statements with respect to the consciousness of Jesus as to the nature of His death has been confronted with innumerable difficulties, and has called forth answers which have demonstrated the soundness of the contention that belief in the uniqueness of the life of Jesus cannot with consistency be separated from a particular conception of His death. The Incarnation, in the New Testament narratives, is purposively related to a redemptive process which has for its chief factor the sacrificial death of a sinless Person, the value and efficacy of which are proclaimed by His physical resurrection. The Christian cannot be too clear about this. In our apologetic for our Faith we must compel the critic to contend for every position he tries to maintain, and insist that he must not deceive himself into believing that his triumph is complete because he thinks he has demolished some remote outwork of our defences, whereas the entire fortifications of the truth remain unscathed. Cavilling over some alleged minor textual inconsistency does not in the least affect the solid facts upon which our faith rests.

ONE of such facts is the death of our Lord Jesus Christ. The Scriptures are unanimous and emphatic in declaring that it was a sacrifice for sin. He would be a bold person who would not concede that amongst men there is a universal confession of imperfection. All codes of ethics, ancient and modern, among so-called civilised and uncivilised races, recognise the problems of sin and wickedness, while their unfruitful efforts to provide an effective remedy therefor are evidence of the impotence of man to remove or solve the difficulty. Nowhere, it is admitted, does man function as he ought to. The best of men, and men at their best, are ready to acknowledge that in the secret of their own hearts they are aware that they are moral delinquents. They do not reach the standard of ideal perfection. They confess, with Saul of Tarsus, that the good they would they do not,

that in their flesh dwelleth no good thing. They believe, notwithstanding—unless they are moral perverts or atheists,—that man is created capable of communion with God, and yet, despite that capability, he is conscious of an immeasurable distance between the holiness of the Creator and the sinfulness of the human heart. Men have their own special vocabulary for their shortcomings, failures and inconsistencies; the Bible word which covers all is "sin."

**H**UMAN attempts to solve the ever-present problems have all proved failures. The recrudescence of pagan savagery at frequent intervals in the history of modern civilisation has administered rude shocks to the theory of moral and intellectual evolution. Man's boasted advancement has been on the physical plane, while on the spiritual plane he has evinced a strong bias towards degeneration. The patent truth is that men have wrought on the assumption that new conditions can be produced without new men—and, sooner or later, events have proved the fallacy of the assumption. How aptly the situation was expressed by Robert Burns!

"A prince can mak a belted knight,  
A marquis, duke an' a' that;  
But an honest man's aboon his might,  
Guid faith he manna fa' that.\*

**M**OREOVER, human religious systems fail at this very point. They either evade the fact of sin, or, acknowledging its presence, provide no satisfying guarantees for its removal. Confucianism, not strictly a religion, is a code of precepts embodying the highest wisdom of the East, from which it can be gathered that "man's only hope is a self-inspired moral reformation." Cold comfort that! Hinduism and Buddhism are both lamentably inadequate in this matter. They provide no solid ground for belief in absolution. The doctrines of ascetic behaviour, the involved systems of ablutions, the exacting pilgrimages, the torturing penances, all admit the need for forgiveness, but do not provide the way. They cannot give assurance, for they require constant repetition. And it is on that very count that all religious systems differ from the Christian Faith. It claims to provide a remedy for man in his sins and to assure him that the forgiveness is final.

**O**NE illustration will suffice to confirm the assertion. In 1893, a Parliament of Religions was held in Chicago. Representatives from numerous cults had endeavoured, during long sessions, to prove the adequacy and supremacy of their own particular faiths. The last speaker of the final session was a famous Christian orator, Joseph Cook. As he stood to address the audience he depicted a well-known scene from one of Shakespeare's dramas in which Lady Macbeth appears sleep-walking, distracted because she cannot rid from her little hand the imagined spots of blood which remind her of the long-past murder of King Duncan. In her distress she cries "What! will these hands ne'er be clean? Here's the smell of blood still: all the perfumes of Arabia will not sweeten that little hand. Oh, oh, oh!" As he turned to the platform the speaker issued the challenge, "Is there anything in your religion which can bring hope and cleansing to such a tortured soul?" He paused for a reply. None spoke. Then he faced the hushed audience, and with a voice tremulous with emotion but bold in its triumphant note, he declared, "The blood of Jesus Christ God's Son cleanseth from all sin."

\*fa- that=try that.

THAT, it can be asserted, is Christianity's supreme claim—it presents sinful man with hope because the problem of sin has been satisfactorily solved. In the words of the hymn it proclaims,

"Here we rest in wonder viewing all our sins on Jesus laid.  
And a full redemption flowing from the sacrifice He made."

The doctrine of salvation is all the more remarkable—and acceptable—because it takes into account the true nature of sin, and deals with it in its essential character. There is no attempt whatsoever to make the issue easy; but there is an uncomplimentary exposure of the corruption and wickedness of the human heart, while at the same time there is a gracious presentation of the divine method of forgiveness. It is because Christianity offers this salvation that we confidently accept it, and insist that it should be preached in the divinely given Apostolic language—"We pray you in Christ's stead, Be ye reconciled to God."

A Hymn for the Morning Meeting.

Lord Jesus, once more in Thy presence adoring,  
We lay ourselves low at Thy nail-pierced feet,  
Our love and our laud and thanksgiving outpouring,  
The while we Redemption's glad story repeat.

Our hearts have been won by Thy measureless kindness  
Our wills have been bowed in subjection to Thee;  
No longer we walk in our sins and our blindness,  
But "follow the Lamb" Who was nailed to the tree.

We think of Thy sweat in Gethsemane's Garden  
Thy "tears and strong crying" to Him that *could save*,  
Thy death and Thy life-blood (that bought us our pardon)  
When sinking forsaken 'neath wraths whelming wave.

Oh, great was Thine anguish, Thy sorrow unbounded!  
Oh, bitter the cup that Thy chastened soul drank!  
And deep was Thy grief as an ocean unsounded,  
When into sin's horror Thy pure spirit sank.

But death could not hold Thee, for out of his prison  
Thou camest as Victor o'er Death and o'er Hell!  
Unsealed is the stone, and Thou now art arisen!  
With glad hallelujahs Thy triumph we'll tell.

We worship Thee, Lord, and we love and adore Thee,  
We give Thee our hearts' best affection and praise.  
We cast all we have and we are down before Thee!  
Oh help us to glorify Thee all our days.

We look for the Day of Thy blessed returning,  
When Thee as our Heavenly Bridegroom we'll see.  
With hearts all aglow, and our lamps brightly burning,  
Oh, may we be watching and working for Thee.

Natal.

J. C. Jeffers.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter XI.

## Verse 10.

*For this cause ought the woman to have a sign of authority on her head, because of the angels,*—the "sign of authority" (the A.V. "power" and the A.V. margin do not adequately express the meaning) means all that has just been said regarding the relation of the man to the woman and Christ to the Church. The witness given to the angels in the display of the Divine counsels of grace is of the utmost importance in God's sight. The Lord is now making known, through the Church, "unto the principalities and the powers in the heavenly places the manifold wisdom of God" (Eph. 3. 10). The veiled condition of the woman therefore sets forth the authority of Christ. She has a two-fold covering, the temporary one, the veil, put on for the immediate purpose, and another, the permanent one mentioned in verse 15. This is no insignificant matter. It may seem small to the natural mind but it comprehends truths of the very highest order. It is true that a woman's veil was indicative of her dignity, which vanished if she discarded it, and that without it she was a thing of nought whom anyone could insult, but there is more than this in what the Apostle says.

## Verse 11.

*Howbeit, neither is the woman without the man, nor the man without the woman, in the Lord.*—this is stated in order to balance what has preceded, and to prevent a wrong value from being attributed to woman in the Divine relationship, as if she were the inferior. Man has no right to look down on her. Each of the sexes is necessary to the other "in the Lord," that is where He is in authority, as in the assembly. Both are mutually dependent. cp. Gal. 3. 28.

## Verse 12.

*For as the woman is of the man, so is the man by the woman;*—this confirms what has been said in verse 11, but now from the facts of the original creation and from natural birth. Woman was originally made from man (Gen. 2. 21-23.); her name "Ishah," was derived from his, "Ish;" she is therefore not independent of him. But in the continued procedure of natural relationship man owes his being to woman; therefore he is not independent of her. Man is the initial cause of her being, she is the instrumental cause of his. The equality of the persons as such is quite consistent with administrative power on the one hand and subordination on the other. The first preposition, *ek*, of, points to the single creative act; the second, *dia*, by, points to the constant process.

*But all things are of God.*—all is by His counsels, His ordinance and His act. That is the great truth which pervades the whole Volume of the Scriptures. This statement occurs elsewhere in 2 Cor. 5. 18. Both in the old and in the new creation, all is in essential harmony with the very nature of God, and only what is so makes for man's true happiness.

## Verse 13.

*Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?*—here the subject passes from the Divine authority and Headship betokened by the covering, to the instinctive sense of his readers, and then in verse 14 to the teaching of nature.

## Verse 14.

*Doth not even nature itself teach you, that if a man have long hair, it is a dishonour to him?*—the natural external condition confirms the instinctive sense of the believer as intimated in the last question.

## Verse 15.

*But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*—this is really a continuation of the question, and the question mark should come after "covering." The covering provided by nature is not a temporary bestowment, though it has the same significance as the temporary covering, that of a veil. The woman's hair must be kept long; it is her glory inasmuch as it sets forth the subjection of the Church to Christ. For her to be shorn both robs her of her natural glory, sets at nought the dignity of her womanhood and removes what is of the highest possible spiritual significance. It was clearly not the purpose of the Creator that woman should in public adopt the same attitude of boldness as man.

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"Come see the place," and, quick to hear,  
Were sorrow stricken women near;  
The Lord they sought  
And spices brought,  
But angel's voice excited fear;  
His raiment was of glistening white,  
His face shone with a flashing light;  
He moved the stone  
And sat thereon;  
It was for them a startling sight.

~~~~~

**Christ**

is

**Risen!**

~~~~~

"Come see the place; ye seek in vain  
To find the Lord where He has lain;  
He is not here,  
Thus do not fear,  
He's risen out of death's domain;  
Go quickly tell the news around;  
Forthwith they went  
As they were sent,  
And Christ they met with joy profound.

~~~~~

"Come see the place"—It is our choice  
To listen to angelic voice;  
The empty tomb  
Dispels our gloom  
And with these women we rejoice.  
The resurrection some deny,  
But we believing see on high  
The crowned One,  
God's only Son,  
And His blest Name we magnify.

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# The CLEARING of the TEMPLE.

By A. McNeish, M.A., Uddingston.

**T**HERE are two occasions recorded in the Scriptures on which Christ acted in judgment in the temple at Jerusalem, forcibly ejecting from its courts the money-changers and traders who had made it a place of merchandise. The first took place about the beginning of His public ministry and is recorded only by John. The second took place at the end of that ministry and is recorded in all three of the synoptic gospels. Thus the beginning and end of Christ's public ministry were marked by actions in which He claimed wholly for God that place which, though finally rejected, He yet spoke of as His Father's house. This was most fitting. The whole purpose of His mission was to reclaim for God what had been lost to Him through sin. He restored that which He took not away.

## GOD'S TRUE DWELLING PLACE

After the first clearing of the temple Christ referred to His own body as a temple. He was God's true dwelling-place while He was here, and all that should have been true of the temple was true of Him. No place of merchandise this! He had no earthly ambitions or desire for material gain. The temple of His body was a house of prayer. He lived in constant communion with God and because He always prayed He did not faint.

## OTHER TEMPLES

As we consider these things we should do so in the light of the words of 1 Cor. 3. 16: "Ye are the temple of God." Will not He who acted in judgment in the temple in Jerusalem deal likewise with us if we defile that temple? Says the context to the statement quoted: "If any man corrupt the temple of God him will God corrupt."

In a later chapter of the same epistle, Paul, addressing us as individuals says, "Your body is the temple of the Holy Ghost." That being so Christ claims it entirely for God. It cannot, with impunity, become the dwelling-place of a soul engrossed in the acquisition of material wealth. The divine intention is that instead of being a place of merchandise, with all the resulting bustle and din, it shall become a place characterised by the peace and quiet which are the accompaniments of constant prayer and fellowship with God.

## BLESSING AND JUDGMENT

After Christ cleared the temple we read that there the blind and lame were healed, there praise ascended from infant lips and there Christ taught daily. All these facts speak volumes to us concerning the great possibilities open to those who are completely under Christ's authority and live becomingly each day in the light of the great truth that their bodies are temples of the Holy Ghost.

Christ's judgment of the temple is also suggestive of what He will yet do. He will act in judgment in days yet future; and the ultimate issue of all these actions will be that a scene will be introduced which will be wholly for God. Then shall the words of Rev. 21. 4 have their fulfilment: "Behold the tabernacle of God is with men and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God."



# LETTERS OF COMMENDATION

H. P. Barker.

**W**HEN the Lord Jesus came from heaven, did He need anything in the shape of a letter of commendation to those amongst whom He was to live and labour? He did; and God saw to it that He was provided with one.

He was "approved among" (or better, "accredited to") the people of Israel by means of miracles, wonders and signs that God performed through Him (Acts 2. 22). These bore indisputable testimony to the fact that He came from the Father (John 5. 36), and should have convinced every Jew of the genuineness of His claim. Blinded by unbelief and by hatred, however, they refused to receive this plainly written "letter of commendation."

After the ascension of Christ and the descent of the Holy Spirit miracles were continued for a time among the Jews (Acts 2. 43) as a kind of letter of commendation on behalf of the Apostles and the newly formed Church. This "letter" was also carried to the Gentiles when the heralds of the Gospel first went among them (Acts 19. 11). But evidently this kind of commendation was not intended to be permanent. Another kind of "letter" was to take its place and to abide.

## PERMANENT LETTERS.

It is of great practical importance to understand what this permanent "letter," commending, not the Apostles, nor the Church; but Christ Himself, to the people of the world, is. We read in 2 Cor. 3. 2: "Ye are manifestly declared to be the epistle of Christ ministered by us, written not in ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

Think of these amazing words! The Spirit of God seeks to write Christ in the hearts of His people, that is, to engage their affections with Himself after such a fashion that their lives shall be coloured thereby. If Christ is loved He is exhibited; what is in the heart displays itself in the life. Thus Christ is commended to men when they read in His disciples what He is like. His saints are, in this way, His "letter of commendation" to the world.

We may not be able to commend Christ with eloquent lips or golden speech. We may be neither Chrysostoms nor Whitefields. But by a life that is the outward reflex of a heart that truly loves the Lord, we may effectively commend Him to men. We may be an "epistle of Christ" in the place where we live. Who would not covet to be this?

It has ever been the way of the world to take account of the professors of a creed, who and what they are, rather than the creed that they profess. The Sadducean high priest before whom the Lord Jesus was arraigned asked him (1) of His disciples, (2) of His doctrine (John 18. 19). This is always the order.

The world, even the so-called Christian world, is largely Sadducean, or rationalistic, today. Its enquiry of the professed followers of Christ is first of all not as to what we believe, but as to what kind of people we are. If loadstone is rubbed with garlic it loses its power to attract. If the lives of Christians have an unsavoury odour they cease, no matter what their verbal testimony may be, to attract to Christ. It is as Christ is manifested in us that we become epistles, "letters of commendation" on His behalf, giving a true impression of what He is like, attracting men to Him. May God grant us grace to be such!

# ENOCH (3)

R. Cumming.

The position which Enoch occupies in Scripture is unique and has its lesson for to-day. The earth, created in a dateless past, had met with catastrophe. Its creatures had been destroyed, and without form and to no apparent purpose this planet revolved in the firmament of God, a scene of darkness, and desolation. But God again stepped in and before His word, darkness, chaos and death fled away, and light order and life once more were manifested. In six crowded days the Creator clothed earth's surface for the comfort of His creatures, and finally, in the simplicity peculiar to omnipotence, the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. This work was perfect; it gave God pleasure, and He rested the seventh day.

## THE SEVENTH MAN

Thereafter sin entered the scene, with death following. Men ceased to please God and for six successive generations there was not found one fitted for God's company. At such a stage, Enoch seventh from Adam appeared, and Jehovah, who on the seventh day had viewed his fair creation with perfect pleasure, could at the seventh generation look down with complete satisfaction upon the one man who had this testimony that he pleased God. Thus are linked together objects alike of divine approval—the work of the majestic creation and the walk of a humble believer. Creation is united and authoritative in its witness to the eternal power and Godhead of Elohim: it is responsive to every touch of the Creator's hand. Likewise believers, a new creation by the energy of divine love, have also a corporate witness to bear, and this will only be possible as each is in touch with the Saviour and in subjection to the lordship of Christ.

## THE MAN OF TESTIMONY

Enoch's place in the Epistle to the Hebrews is also suggestive. His name stands between Adam and Noah. The former expressed the mind of God in relation to worship, the latter in respect of service. Enoch, the man of testimony takes the middle place. Great is the profit to the child of God whose life is moulded to this pattern.

Finally in the Epistle of Jude, Enoch's position is solemn warning. The assembly had lost its pristine beauty. Evil men had crept in unawares, leading astray the uninstructed and making shipwreck of the unwary. Modernism, commercialism and ritualism had as assuredly assailed the saints of the new dispensation as the way of Cain, the error of Balaam and the gainsaying of Korah had the old. Ultimately the ruin was complete and the companies which should have given expression to the truth of the Church, the Body of Christ, became like unto a great mustard tree concealing all kinds of error and iniquity in its branches. There could only be one course to follow which would please the Lord and, as from the records of heaven, forgotten details of Enoch's history were recalled. Enoch was in a scene of ruin—he separated himself from it unto God. Enoch was surrounded with falsehood and wickedness—he preached the truth and maintained the divine standard. This plan of action knows no improvement. It is the mind of the Almighty. Enoch did not walk alone, God was with him, and so now, in the twilight of Church history the weakest saint can hear and respond to the voice of the Lord—"Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty."

# Making a Noise.

By Wm. Rodgers.

**A** YOUNG maiden lies dead in her home. Her parents are overwhelmed with grief at the loss of their only child. While life remained they had made every possible effort to save her; but her case proved to be beyond the skill of the physician, and now she who had been the light of their eyes is gone.

Relatives and friends gather around her dead body, and, as was customary in those days, "minstrels" are brought in. They strike up a mournful dirge on their instruments; the strain swells louder and louder; the mourners are visibly affected by it, and their wails mingle with the wail of the pipes. Yet there is one in the place who remains unmoved; for the maiden herself hears not nor stirs. In the blunt plain language of Matt. 9, 23, they are "MAKING A NOISE;" but however great or emotion-producing that noise is, it cannot awaken the dead.

A commotion arises at the door, heralding fresh arrivals, no ordinary guests this time, but the Lord Jesus and His disciples. When the damsel was at the point of death, He had been sent for by the sorrowing father, and He now appears on the scene. Glancing over the company present, He orders the place to be cleared of both minstrels and mourners. Again in its abrupt terse fashion the Scripture informs us that "HE PUT THEM ALL OUT" (Luke 8. 54). Having done so, He speaks His words of power, "Talitha cumi"; and immediately the maiden is restored alive and well to her parents. What music had no power to accomplish, has been done by the voice of the Son of God.

## A MODERN REPRODUCTION

Let my reader picture another scene some nineteen centuries later. A gospel meeting has been arranged for; the hour has arrived; and the seats are being filled. But who are these that fill them? They are sinners—men and women dead in trespasses and sins. And what is that box-like affair at the one side of the platform, from which a young woman seated there produces at this juncture a succession of weird sounds? It is an organ, and the young woman, like the minstrel of Matt. 9, is "MAKING A NOISE" in the presence of the dead.

The meeting proceeds, and at a later stage intimation is made that Miss X is about to sing a solo. A young lady, dressed in the height of fashion, comes to the centre of the platform. She opens her mouth, and the place is filled with sounds rather than words, for, of course, the latter must be sacrificed to the exigencies of the music. What is the lady doing. She, too, is "MAKING A NOISE" in the presence of the dead.

Do you ask what is going to be the effect of all this noise? So far as real work for God is concerned, just about as much as was the effect of the minstrel's noise upon the daughter of Jairus. Only the life-giving voice of the Son of God availed in her case, and only that same life-giving voice can avail with dead sinners today. "The dead shall hear the voice of the Son of God, and they that hear shall live" (John 5. 25).

What then shall we do with the organ, and the solo-singing, and the hundred and one things of modern introduction, which Paul and his fellow-evangelists would never have dreamt of using in the work of the Lord? Let us "PUT THEM ALL OUT," as the Lord did long ago; and let us "PREACH THE WORD" (2 Tim. 4. 2) as did those early heralds of the Cross; making it our aim that "our speech and our preaching be not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2. 4). So may we expect

to see converts produced whose "faith shall not stand in the wisdom of men, but in the power of God;" converts who will "endure to the end," and who will be helps and not stumbling-blocks in the assemblies of God's people.

## EDITOR'S COMMENT

Mr. Rodgers has touched a matter which is causing considerable concern in various quarters, viz., how far should "auxiliaries" be adopted to bring the message of the gospel to the unconverted? Some advocate that we should go "all modern," align ourselves with the changing circumstances. Others are as emphatic that every semblance of departure from puritanical simplicity should be condemned with uncompromising dogmatism. Some again think that there is a middle course, that certain of these aids may be used with caution but to profit.

Commenting on the dangers associated with certain types of Youth Rallies sponsored by so-called Christian workers in U.S.A. in which the spirit of loose entertainment preponderates, our contemporary, Mr. J. B. Watson, in the *The Witness* "Watchtower" wisely comments that "these tendencies should teach a lesson to us in this country, putting all concerned on their guard against an increase of the entertainment element, with a corresponding decrease of the spiritual element."

In most places leaders bemoan the paucity of conversions, the reluctance to attend meetings for instruction in Bible truths, the leanness of soul of the majority of the Lord's people in the assemblies, and the shallowness of conviction about divine things in most young Christians. For the past quarter of a century sparse attendances at gospel meetings have had to be bemoaned. Reference to old issues of *The Believer's Magazine* discloses the fact that leaders of former years raised a voice against the drift, and articles from their vigorous pens called for a return to the practices of earlier days of assembly testimony. In most cases the calls have been unheeded.

We have multiplied the accessories, and the essentials are being crowded into the background. Choirs, chorus-singing, solo-singing, instrumental music, even film-shows, have been introduced with the hope of "attracting the outsider." The prayer-meeting, the open-air testimony, the solemn preaching of the gospel, the godly concern for the unconverted have almost disappeared. And what is the profit? Is there not much cause for heart-searching, for confession and for return to the earlier simplicity? The dead-hand of convention may produce barrenness of spirit, as well as may the introduction of modern methods.

As this is a matter of the utmost moment we shall be glad to have the judgment of exercised leaders in the assemblies, with a view to publication in the Magazine.

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*"The 'Second Blessing' Theory Under The Searchlight"* We have read this booklet with considerable interest and wholehearted approval. Immature Christians frequenting the popular "undenominational rallies" are apt to accept all teaching heard there without discrimination. This booklet answers several questions on the subject, and by adhering rigidly to N.T. language, shows that what is commonly known as the "Baptism of the Spirit" has no Scriptural warrant. 7d. post free, from D. Jefferis, 97, Tower Road, Sutton, Coldfield, Birmingham.

# RESPONSE TO SUPERLATIVE LOVE

Read: Rom. 8. 5—13; Gal. 2. 20.

The Late J. C. M. DAWSON.

**E**VERY assembly is made up of individuals, and of course it goes without saying that no assembly will be in a good state, in a truly spiritual condition, except the units that make up that assembly are in that condition, and, if each member of an assembly were growing spiritually, becoming more like Christ—for that surely is what spirituality means,—the result would be an assembly growing in spirituality, an assembly in which God would be glorified and through whose efforts in the gospel and in other directions glory and honour would be brought to the matchless Name of the Lord of the assembly, the Lord Jesus Christ.

I believe Gal. 2. 20 puts in a very simple, trite way how this can be brought about in each one of our cases. None of us have attained to what we should have in this direction, whether our days of life in Christ have been few or many; there are none of us surely who would say that we are as we ought to have been by the grace of God. I want to look at this verse in a practical way; not as a theory. It is remarkable that the Apostle Paul does not say "I died with Christ;" at any rate he never says "I died *in* Christ." It is quite true that every child of God is reckoned to be one who has died with Christ but that is not what he is speaking about in this verse. He says "I am crucified with Christ:" that is, I myself, the individual, I am looked upon as crucified with the Lord Jesus.

## CRUCIFIED WITH CHRIST

We know there is a vast difference between crucifixion and death. The object of crucifixion is death, but death does not immediately follow from crucifixion: crucifixion was a lingering death; it was a death of shame and dishonour. The crucified one was the object of scorn, derision, mockery, to every passer-by. A crucified one was a loathsome creature; but it would be possible by feeding a crucified person, if that person would only partake of the food, to maintain him in that condition for many days before the pains of crucifixion would bring life to a close. We are looked upon here as crucified with Christ, and what God wants us to do with ourselves, with the flesh, with the old I, is simply this: to treat self as a crucified one, not to pamper self, not to minister to self; but to deny self, not merely in little things but altogether to treat self with contempt; in no sense of the term to minister to the flesh or to make provision for it whatsoever. God calls upon every one of us who have been saved by His grace, redeemed by the precious blood of Christ, never once again to listen to self, but ever to turn a deaf ear to it; to remember that self is in the place of crucifixion, to despise it, to loathe it, to hate it, to defeat it and to turn from it altogether. That is the teaching of the Word of God; but one of the most difficult things for us to put into practice.

## THE NEW LIFE

Then the verse goes on to say "Nevertheless I live, yet not I, but Christ liveth in me." The place that self had in my unconverted days Christ is to have now: then, I did what self wished; now, I am to do what Christ wants. I do believe there would be no difficulty about baptism or breaking of bread or separation from the world in any shape or form if we would only remember this, it is not what I like but what the Lord desires. He is now my Master; He has taken up the reins

of government and I am to let Him have His way; I have simply to see what He wants and because He bids me I am to put it into execution. That is the practical Christianity that God wants; to listen to Christ; to obey Christ; to allow the life of Christ to be seen in our mortal bodies. That is true spirituality, nothing less and nothing more than that—it is Christ that is to control us. Does Christ want me to be baptized? If He does, that is final; that settles the matter for ever. And that applies to everything as well as baptism and the breaking of bread. Christ wants His will to be carried out in everything and in nothing but that is true growth in the divine life. Please remember that it is only in the Bible that we can find Christ. God has revealed Christ in the Word, and it is only as we read in the Word and feed on the Lord Jesus Christ that we grow and become like Him.

#### DENIAL OF SELF

Another thing I want you to notice. If we are to be spiritually minded, if there is to be a savour of Christ about us, if God is to have real pleasure in our lives by our becoming more like what He wants us to be; there will have to be this practical denial of self, this keeping self in the place of crucifixion and this practical allegiance to the Lord Jesus Christ, this continuous bowing to the authority of Christ over us through His Word. How is this to become a practical thing? The verse tells us. This life can only be lived by the faith of the Son of God. It is only by looking unto Christ; by trusting in the Lord Jesus; by leaning upon Him that we indeed can turn a deaf ear to what self wishes and have an open ear to what Christ desires. What we need in order to become truly spiritually minded is to have constant faith in the Lord Jesus Christ.

#### RESPONSE TO LOVE

We have one more thing in the verse: that which will stimulate to put faith in Christ; and this in the last clause of the verse "Who loved me and gave Himself for me." It is only as I daily seek to remind my soul by means of the Word of God and the love of Christ for me, as I bathe in that love and dwell upon that love, as I think of that blessed One and what His love for me cost Him; it is only as I do that I will be really spurred to give Him the pleasure that He wants to have in me. The last clause has seemed to me to teach four simple lessons that ought to encourage every one of us; that which is really necessary in our cases; which ought to cause us, on the one hand, to hate, to loathe, to abominate self, and, on the other hand, to love with an ever growing love the blessed Lord Jesus Christ. The four lessons are these. (1) This clause shows me my own vileness, my loathsomeness, my entire depravity, because it says I was so bad that Christ had to give Himself for me; that blessed One who knows everything; that One who could have made 10,000 times as many worlds as there are in existence: even if He had done so and sacrificed every one of them it could not have paid the awful debt that I owed to God. My need was so great; my debt to God was such a terrible one, that nothing less than the infinite sacrifice of the peerless person of the Lord Jesus Christ could defray the debt. I believe as I learn that in the presence of God it will cause me to loathe myself and to desire with all the strength of my heart ever to turn a deaf ear to what self desires.

#### CHRIST'S GREAT LOVE

(2) It shows me the wonderful love that the Lord Jesus Christ has. If He had merely emptied Himself His love would have been great; if He had become poor for eternity His love would have been great; but that One who emptied Himself, Who became poor that He might make us rich, He sacrificed Himself, He gave Himself for us. No meaner blood could put away our sin; no smaller sacrifice than that of the Lord Jesus Christ could remove the guilt that stood against me

before God; and that blessed One so loved me and so loved you that He gave Himself for us that we might be brought back to God. When I realise increasingly His love to me, then in that measure I yearn to please Him, I desire to do His will; I will indeed wish with all the powers of my being that the blessed Lord Jesus Christ who loved me and gave Himself for me should have complete control over every day of my life.

#### DIVINE VALUE

(3) It teaches the wonderful value that the Lord Jesus Christ put upon me. We value a thing up to the price we have paid for it. If a rich man sees something in a shop window that attracts his notice; something that is beautiful; something that his heart yearns after, he goes into the shop to enquire the price. We will suppose it is £50. He pays down the money; he receives the thing he has purchased: he values it up to £50. But if he had to sell everything that he possessed in the world and then with the proceeds of that sale was barely able to purchase the coveted thing, he would value it up to the price that he had to pay for the jewel or whatever it was: it would represent all his worldly wealth—all that he once possessed. So it is with us. The Lord Jesus Christ had to sell everything in order to buy the world in which the treasure was hid that His heart yearned after. Christ values each one of us up to the price that we have cost Him, even His precious blood. We represent the life that He yielded up on the Cross of Calvary in order to make us His.

(4) It shows us our absolute security so that we need never have any anxiety as to the fact that one day we shall actually be in heaven with the Lord Jesus Christ for ever. We have cost Christ too much for the Lord Jesus ever to be able to afford to do without us. I have cost Him His blood: He cannot be in glory and leave me behind. I do believe if we learn these four lessons thoroughly in the presence of God every day,—my own utter vileness; His amazing love; the wondrous price He has put upon me, and the fact that I am absolutely certain to be with Him,—that we would yearn to please Him, to do His will, to allow Him to be practically the Lord of our every day life. May we have our ears opened every day to hear the desires of our Lord, the One Who loved us and gave Himself for us, and the result will be we will be spiritually minded.

#### REVIEW

*The Faith of a Christian* by H. M. Cundy. This is an admirable study of Christian doctrine in non-technical language;—a splendid text-book for an advanced Bible Class, and for those beginning to study the foundations of our faith. Appendices on Evolution, The Atonement, Bible Difficulties and Old Testament Miracles form a valuable addition to a splendid book. Not all, however, would agree with statements on the subject of Baptism. I. V. F. 39, Belford Square, London, W.C.1. 2/-

\* \* \*

The will of God cannot place us where the grace of God cannot keep us.

God will either keep His Saints *from* temptation by His *preventing* mercy, or *in* temptation by His *supporting* mercy, or find a way for their *escape* by His *delivering* mercy.

Divine promises are more dependable than gilt-edged securities. Broken purposes are sometimes answered prayers.

The union of the Divine and human nature in one person is manifestly a matter for belief, not for demonstration or comprehension.

# Mary the MOTHER of JOHN MARK

(Acts chapter 12.)

J. S. BORLAND.

DR. PARKER once wrote:—"Blessed are the men who have had praying mothers. The influence of that fact they cannot shake off. They may curse and swear, and go to the very boundary of the pit, and go into the pit, but I question whether through all their sufferings, they can ever shake off the influence of having had a praying mother. The mother's devotion comes up in the boy's veneration, love of right; conscientiousness, magnanimous hope, gentle courage."

John Mark was blessed with a praying mother, one whose house was permeated with the spirit of prayer. The influence was felt in John Mark's life—he "entered the ministry." Mary's son may have wavered for a little, may have caused separation between Paul and Barnabas; but the fact remains that he was a man who was much used of God.

Having such a mother, could one expect it to be otherwise? A mother's influence can shape the destinies of men for

"The hand that rocks the cradle is the hand that rules the world."

Nero's mother was a murderess; Nero was a murderer. George Washington's mother was noble and pure: Washington was noble and pure. The mother of the Wesleys was a God-like woman: we know what John and Charles Wes'ley were. And d'it not Paul write to Timothy—"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that *in thee also*." You know the sort of man Timothy was!

## AN APPEAL TO CHRISTIAN MOTHERS

May I, as one who cherishes the memory of a departed Christian mother, make an appeal to Christian mothers? God has blessed you with children. You can influence them for good or ill. You have it in your power to train and mould them that when they grow to womanhood and manhood they will call you blessed.

Teach them early to love the Bible. Fill their growing minds with the beautiful stories it contains. Tell them of Jesus, who loved the little children. Tell them, too, of the joys of salvation. Kneel in prayer with them, and make it your ambition to win them to the Lord Jesus. You need not be hard or severe, or use "the rod of iron." Love conquers all.

If you have never gathered your family "round your knee" to read the Word, start *now*. By doing so, you may plant the desire in the heart of that bonnie boy of yours to become a missionary, "a good soldier of Jesus Christ," and a "bright and shining light" in this dark world of sin. If you do not bring up your children in "the nurture and admonition of the Lord," please do not blame God if they should grow up to be men and women of the world.

## THE MOTHER AND HOSPITALITY.

Mary's house was a house of prayer. It was the house that Peter went to when the Lord delivered him from prison. He knew that he would be in a congenial atmosphere there. He knew that he would be welcomed under her hospitable roof, for unfeigned love and sincere prayer have practical issues.

It is interesting and instructive to observe that the writer to the Epistle to the Hebrews prefaces his statement concerning showing



hospitality to strangers with "Let brotherly love continue."

Hospitality is primarily the concern of the mother of the household. She would "entertain strangers" not from an ulterior motive—hoping that they are "angels", and that she shall benefit thereby—but because of love to them, to their Lord, and to her Lord.

Hospitality always entails labour—Martha complained along these lines—but it can be "labour in the Lord". And labour "in the Lord" is not in vain. Therefore, to those mothers who, like Mary, practise this blessed grace, I would say, "Be ye steadfast, unmoveable, always abounding" in this work.

Perhaps it would not be out of place here to say a little word—a very practical word—to husbands. It is very easy for a husband to say to Christian friends, "Come along and have tea with us," and leave all the work to his wife who has had a very busy week. In the Old Testament we have a figure used—"as a man wipeth a dish." Husbands, show your love to your wives in a practical way. It is as Christ-like to use the dish cloth as to minister the Word to the saints. Remember a greater man than any of us gathered sticks to keep a fire going!

Mary, the mother of John Mark, is a shining example of true maternal care, and her home provides all Christian mothers with a picture of what a Christian home should really be. Mothers, follow it. You will be rewarded here in a family which honours the Lord, and "there" you shall have praise of Him who assesses service correctly.

## LORD'S WORK FUND.

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

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| 25.—Roy St. A. Seattle. | 24 12 7  |
| Mar. 14.—J.N. Coalhurst | 0 9 0    |
| 16.—Calderbank A.       | 6 6 6    |
| 20.—B. V.C.             | 0 3 0    |
|                         | <hr/>    |
|                         | £36 7 7  |

Office Expenses for Bank Charges, Postages, etc.

Mar. 16.—R.D., London. 0 7 0

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

|                              |          |
|------------------------------|----------|
| Mar. 8.—H. G.                | £ 1 7 0  |
| 12.—D.McC., Haddon-field     | 1 0 11   |
| 13.—Roman Rd. A. Motherwell. | 19 0 0   |
| 14.—J.N., Coalhurst.         | 0 17 11  |
| 14.—J.P., Lindsay, Ont.      | 9 0 0    |
| 16.—R.D., London.            | 8 0 0    |
|                              | <hr/>    |
|                              | £39 5 10 |

### WORLD

**ANGUS McKINNON**, writing from Norway, acknowledges with grateful thanks the remembrance and fellowship of B.M. readers. Has recently gone through an operation, but is gaining strength and intends to visit Oslo, Skien and on to Denmark for Easter Conference. He tells of much interest amongst the scattered believers round Norway and recounts the wonderful deliverance granted during German occupation.

**GEORGE T. PINCHES**, Pella, U.S.A., has seen much blessing in that place. Some have been added to the assembly, and large companies gather on Sunday evenings. Broadcasting the gospel continues, with good reports coming in.

### FIELD

**JAMES LEES**, Sweden, has been able to procure and distribute food stuffs for some Russian believers in Finland, but continues to contact Estonian refugees in Sweden, and recently addressed one of his best meetings over years when some 500 from Baltic States were present.

**GEORGE KNOWLES**, Jerusalem; writes of tense conditions obtaining in that land, but recounts the faithfulness of the Lord in granting blessing in different parts. Asks that readers will specially "pray for the peace of Jerusalem."

# 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.** Roms. 1. 17. What is meant by 'revealed from faith to faith'? Does it infer that a believer's knowledge increases as faith grows?

**Answer A.** While the latter part of this question makes a suggestion which is itself true as a fact it is not the meaning of the passage. The subject of the verse is the righteousness of God, that is the righteousness or justification which God gives to man.

It is revealed in the Gospel. Its condition is faith, that is, it is received on the exercise of faith—it results 'from faith'. The R.V. gives 'by faith' because that is how it is obtained. While it is revealed in the gospel only the believer, the one who has faith, sees it, for the God of this world has blinded the minds of those who believe not. The expression then means a righteousness which God gives, declared in the gospel, made available by faith, and becoming known by the man in whom faith is. E.W.R.

**Question B.** Romans 5. 7. What is the difference between the righteous man and a good man.

**Answer B.** Righteousness may demand that we go one mile; goodness takes us a second. Righteousness comes up to a certain set standard; goodness goes beyond it. Chapter 3 has shown that there is none righteous and there is none that doeth good. The section in which the verse under review occurs, however, shows that while it is not to be expected that anyone would die for a righteous man, and while perhaps for a good man someone would dare to die, yet the heart of the gospel is that Christ died for those who were neither righteous nor good. His death, however, was a thing never to be expected when calculated by ordinary human estimates. E.W.R.

**Question C.** Romans 10. 6-7. Please clarify these verses.

**Answer C.** In this section (chh. 9-11) Paul is dealing with the gospel in relation to the Jew. It is not surprising therefore, that he makes much use of the Old Testament scriptures with which the Jew was acquainted. In these verses he is quoting from Deut. 30. 12-13 and, as he

quotes, he comments. The questioner, and all readers, should have beside him the Old Testament passage and underscore in Romans 10 the part which is quotation thereby throwing the comments of Paul into relief. Paul claims Mosaic concurrence with his gospel, citing a passage which he shows to be capable of adaptation to his preaching. The desire to bring Christ down (verse 6) is to deny the incarnation, for He has once come down. The desire to bring Christ up is to deny the resurrection, (v. 7). But 'if thou shalt confess with thy mouth Jesus as Lord (that is to admit the incarnation) and believe in thine heart that God hath raised Him from the dead (that admits the resurrection) thou shalt be saved' 10. 9. Observe how Moses in Deuteronomy and Paul in Romans 10 makes mention of the mouth and the heart: the inward conviction and the outward confession.

This answer is altogether too brief having regard to the scope of the question, but I believe it contains the crucial points which the reader may develop. E.W.R.

**Question D.** Is it correct to say, as in Darby's Translation of Heb. 2. 9, that Christ was "made some little inferior to angels"? If so, in what way was He made inferior to them?

**Answer D.** These questions appear to be fully answered in the context of the passage. In verses 6-8 a quotation is given from the 8th Psalm, in which man is spoken of as "made some little inferior to the angels;" and when, immediately after in verse 9, the same words are used of Christ, it is evident that it was by becoming man that this came to be true of Him. He who, as chapter 1 makes so plain, was immeasurably superior to the angels, by His becoming man took a place below them. And He did so, as verse 9 goes on to say, "on account of the suffering of death," a statement which is further explained by verses 14, 15, "since therefore the children partake of blood and flesh, He also in like manner took part in the same," with a view to their deliverance through His death.

I have used Darby's phrasing of the verses, as did the questioner; but I do not see in what way his "inferior to" is any improvement on the "lower than" of the A.V. and R.V. W.R.

## GLEANNINGS

There will never be any reduction in the wages of Sin.  
The golden rule is no substitute for the Gospel.

Christ of the Socinian and the Unitarian is not the Christ of God, not the Christ presented in the Word, but a Christ of their own imagination, who, however extolled as the example to and uplifter of humanity, is not the vicarious Sacrifice and Divine Almighty Saviour, by means of whose perfect work, accomplished once for all upon the Cross, and by whose mighty power exercised from the throne, believing sinners are saved and brought to God.

(to be continued if the Lord will)

## The Lord's Work and Workers.

### SCOTLAND FORTHCOMING (D.V.)

**MOTHERWELL.**—Shields Rd. Hall, Apl. 6 at 3.30. A. Borland, J. Malcolm, J. Caldwell, J. McPhie.

**AYRSHIRE MISSIONARY CONFERENCE** will be resumed in Kilmarnock Central Hall, Apl. 13 at 3. D. Weir, R. Allison, A. Nock, W. Templeton, W. Morrison, Dr Kennedy.

**KIRKCALDY.**—United Missionary Conference, Hebron Hall, Apl. 13, at 3.30. D. Thompson, A. Soutter, D. Angus, W. Maxwell.

**HAMILTON.**—Low Waters Gospel Hall, Apl. 13 at 4. H. Lacey, J. Feely, A. S. Gooding.

**LESMAHAGOW.**—Parish Church Hall, Apl. 20, at 3.30. A. Naismith, W. B. Jack, P. J. Horne, W. Templeton.

**TROON.**—Bethany Hall, Apl. 27, at 3.30. A. Greenwood, F. Tanner, T. J. Smith.

**CATRINE.**—Gospel Hall, Wood St., Apl. 27, at 3.30. Wm. McAlonan, D. McKinnon.

**KILBIRNIE.**—Gospel Hall, Apl. 27, at 3, Sisters' Conference. Mrs. Elliot, Mrs. Evans, Mrs. Campbell, Mrs. Templeton.

**SHOTTS.**—Gospel Hall, Apl. 27, at 3.30. W. Harrison, J. McPhie, T. Richardson, J. Feely.

**MOTHERWELL.**—Women's Missionary Conference in Roman Rd. Hall, Apl. 27 at 3.30. Mrs J. McPhie, Mrs W. B. Jack, Miss K. L. Peebles and Miss J. S. Yuille.

**CLYDEBANK.**—Gospel Hall, Miller St., Apl. 27, at 3.30. W. Maxwell, A. Soutter, D. Angus, A. Nock.

**DUNDEE.**—Hermon Hall, South Tay St., Youth Conference, Apl. 27, at 3 and 6.15. H. Lacey, F. A. Tatford.

**DUNDEE.**—Hermon Hall, South Tay St., Women's Missionary Conference, May 11 at 3 and 5.45. Mrs Evans, Mrs Jack, Mrs Nock, Miss Robertson.

**DUMFRLINE.**—Abbey Hall, May 4, at 3. A. M. S. Gooding, J. Lightbody, D. Mackay, J. Hislop.

**GLASGOW.**—Knightswood Gospel Hall, May 4. W. Harrison, D. Cargill, and others.

**MUSSELBURGH.**—In Congregational Church, Links Street. May 4 at 3.15. J. Hislop, J. Currie, J. Rollo, F. Tanner.

**COATBRIDGE.**—Hebron Hall, Lanarkshire S.S. Teachers, May 4, at 3.30. R.

Prentice, J. Carton, W. Sherman.  
**AYR BIBLE READINGS** May 6-10. H. St. John, J. B. Watson. Correspondence to W. D. Morrow, 14 Colstwood Rd. Coatbridge.

**UDDINGSTON.**—In Trinity Church Hall May 11 at 3.30. A. Borland, R. Cumming, W. King, J. Malcolm.

**GLASGOW.**—Elim Hall, Women's Conference, May 11, at 3.15. Mrs. Angus, Mrs. Naismith, Mrs. Kennedy, Miss M. Laird.

**SHIELDHILL, FALKIRK.**—Miners' Welfare Hall, May 18, at 3. W. Prentice, W. Harrison, J. Lightbody, J. Currie.

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

**BRISTOL.**—Alma Road Chapel, Apl. 6—8. D. W. Brealey, F. F. Bruce, H. L. Ellison.

**KINGSWAY.**—Kingsway Hall, Apl. 6, at 6, Y.P. Missionary Rally, A. Naismith, S. F. Olford, A. E. Phillips.

**LEEDS.**—City Museum, Apl. 6, at 6.30; Fenton Street Hall, Apl. 13, at 6.30. F. Whitmore.

**NOTTINGHAM.**—Clumber Hall, S.S. Teachers, Apl. 6. A. Greenwood, J. Hislop.

**NUTLEY.**—Forest Hall, Apl. 6, at 3 and 6. G. C. D. Howley, G. Chair.

**WOLVERHAMPTON.**—Cleveland Hall, Warstones Rd., Apl. 6, 7, J. H. Nock; 13, 14, A. Hudson; 20, H. Steadman; 21, S. Stockdale. S.S. Workers, Apl. 27, at 3.30. D. Haxton, R. Mountford.

**WANDSWORTH.**—Victoria Hall, Melody Rd., Apl. 6, at 4 and 6.15. G. B. Fyfe, E. W. Humphreys, A. E. T. Oliver.

**BARKINGSIDE.**—Victoria Gospel Hall, Apl. 13, at 4 and 6. H. J. Brearey, A. G. Clarke, J. M. Shaw.

**HERSHAM.**—Women's Institute, Apl. 13, at 4 and 6. A. Ginnings, J. Mc. Carthy, E. T. Tarrant.

**SHIPLEY.**—Salem Chapel, Apl. 13, at 3 and 6.30. F. A. Tatford, Nigel Turner.

**WALTHAMSTOW.**—Higham Hill Gospel Hall, Apl. 13, at 4 and 6. F. Smith, S. Porteous, J. B. Watson.

**WARRINGTON.**—Wycliffe Congregational Church, Bewsey St., Apl. 13, at 3. J. M. Davies, A. F. Jack, E. W. Rogers.

**GLOSSOP.**—Kingsmoor School, Y.P. H.C., Apl. 18—23. F. F. Bruce, L. J. Short, E. H. Trenchard.

**LITTLEHAMPTON.**—Belgrave House. S.S. Teachers, Apl. 18—23. A. E. T. Oliver, P. J. Wiseman, W. J. Wiseman.

**BATH.**—Manvers Hall, Y.P., Apl. 19—22. E. W. Rogers, W. E. Vine. (L. F. Guy, Grove Lea, Lansdown Rd.)

**BITTERNE.**—Presbyterian Church, Apl. 19, at 3 and 6. W. A. Chilcott, A. Naismith.

**BOSTON.**—Trinity St. Hall, Apl. 19, at 11, 2.30 and 6. G. Conde, G. K. Lowther, J. B. Watson.

**HARROGATE.**—Elim Hall, King's Rd., Y.P., Apl. 20, at 4 and 6.30. E. Plumridge, H. Younc.

**HEATHFIELD.**—Rest Gospel Hall, Three Cups, Apl. 19, at 2.30 and 6. Messrs. Dean and Payne.

**LIVERPOOL.**—Central Hall, Apl. 19—22. H. P. Barker, J. M. Davies, E. Lewis, J. B. Watson; David Street Chapel, M.S.C., May 4; Sharon Hall, May 11.

**LUDLOW.**—Gospel Hall, Old St., Apl. 19, at 3 and 6. W. Banfield, A. R. Trew.

**MANCHESTER.**—Apl. 19—22. J. E. Fairfield, F. J. Hopkins, G. C. D. Howley, Dr G. McDonald, K. D. Morrison, J. M. Shaw, A. H. Webster.

**MANOR PARK.**—Gainsborough Hall, Gainsborough Ave., Apl. 19, at 3.30. J. Guyatt, T. Smith, F. A. Tatford.

**NEWCASTLE-on-TYNE.**—People's Hall, Rye Hill, Apl. 19—22, at 2 and 6. J. Coult, S. Mawhinney, T. Rea, P. T. Shorey, W. Trew. (J. Howard Hall, 12, Borough Road, Jarrow.)

**READING.**—Bridge Hall, Oxford Road, Apl. 19, at 3 and 6. H. J. Brearey, G. B. Fyfe.

**WINDSOR.**—Gospel Hall, Garfield Place, Apl. 19, at 3 and 5.30. R. R. Guyatt, J. Harrod.

**STOKE-on-TRENT.**—Gospel Hall, Bowstead St., Apl. 20, at 7; Apl. 22, at 2.45 and 6. S. S. Munro, C. Mellink.

**BRIDLINGTON.**—Gospel Hall, St. John's Walk, Apl. 21, 22, at 3 and 6.30. J. Currie, D. Shaw.

**EASTBOURNE.**—Edgmond Hall, Church Street, Apl. 22, at 3 and 6. I. W. Adcock, M. E. Hepburn.

**PLYMOUTH.**—Wolsley Gospel Hall, Apl. 22, at 2.45 and 6. J. H. Large, W. Molland.

**WARWICK.**—Gospel Hall, The Square, Apl. 22. D. Porter, F. A. Tatford, A. E. Ward.

**BIDEFORD.**—North Road Gospel Hall, Apl. 24, at 3 and 6.

**LONDON.**—Memorial Hall, Farringdon Street, April 26, at 6. Missionary P.M.

**BALHAM.**—Endlesham Hall, Apl. 27, at 4 and 6. London Village Workers, G. C. D. Howley.

**QUENINGTON.**—Gospel Hall, Apl. 27, at 3 and 6. H. L. Ellison, J. A. Farley.

**BOURNEMOUTH.**—St. Peter's Hall, Apl. 30—May 2, at 11, 3 and 7.30 (6.30 on May 1). H. P. Barker, H. L. Ellison, G. C. D. Howley, L. Samuel.

**COLCHESTER.**—Assembly Hall, May 4, at 3 and 6. E. W. Rodgers, E. W. Humphreys.

**CARDIFF.**—Cory Hall, May 1 and 2. W. E. Vine, A. Pulleng, H. S. Dalling, A. Naismith, A. E. T. Oliver, H. Spencer, Dr Tedmarsh. Home Workers, Eben-

ezer Hall, May 11. Dr. Latimer Short, J. K. Boswell, C. Gahan, W. A. Norris, E. H. Swinstead.

**BRENTWOOD.**—Gospel Hall, Primrose Hill, May 4, at 3.45 and 6.15. D. T. Griffiths, J. M. Shaw.

**LEE.**—Gospel Hall, May 4—10, at 7.45 (Sat., 6.30). J. K. Boswell, F. Cundick, R. R. Guyatt, E. T. Tarrant, F. A. Tatford, E. F. Walker.

**NUNEATON.**—Manor Court Baptist Church, May 4, at 3 and 6. A. E. J. Burnham, F. A. Tatford.

**DURSLEY.**—Gospel Hall, May 11, at 3 and 6.

**BRISTOL.**—Alma Road Chapel, May 11—14, at 3 and 6.30. Missionary. Ladies on May 14, at 6.30.

**SHEFFIELD.**—Cemetery Rd. Hall, S.S. Teachers, May 11, at 3 and 5.45. H. Thorp.

#### IRELAND: REPORTS.

**FRANK KNOX** having large meetings in Ebenezer Hall, Belfast.

**S. THOMPSON** saw some trophies in London Rd., Belfast.

**T. McKELVEY** had blessing in some souls saved in Clonkeen.

**T. WALLACE** commenced at Dromore.

**W. RODGERS** and **E. FAIRFIELD** having large number in Strabane.

**T. CAMPBELL** now finished at Banbridge.

**A. McSHANE** and **J. McCRACKEN** started at Lackin.

**J. HUTCHINSON** in a schoolhouse at Ballymaguire.

**R. BEATTIE** having good numbers at Quilly.

**J. FINEGAN** finished at Tullyroan, with blessing.

**J. K. DUFF** and **E. ALLEN** at Edenderry, with encouragement.

**D. L. CRAIG** finished at Dundrum and hopes to commence at Kingsmills with J. Hutchinson.

**R. PEACOCK** finished at Castlerobin, after six weeks' good meetings, with blessing. Now at Ballykeil.

**E. HILL** having special meetings at Crosskeys.

**R. HULL** saw some saved and added to the assembly at Drumreagh. Going on to Derriaghy.

**R. FREW** and **D. LEATHEN** continue in Coleraine, and having s me blessing.

**W. BUNTING** and **F. ENGLISH** have seen some saved at Growell.

**G. D. ALEXANDER** continues in Shetland with encouragement. Saw some saved at Papa Stour, and going on to Burra.

**JOSEPH STEWART'S CONVERSION.**—A few weeks before his home-call, our brother Stewart recorded the story of his conversion, and it is hoped that same will be published with photograph. Quantities may be ordered from the "B.M." Office, Kilmarnock. Mrs. Stewart points out that names of esteemed brethren, Mr. Megaw and Mr. T. Campbell, both of whom took part at the funeral, were omitted from the previous notice.

#### LIMITATION OF SPACE.

The following notices are unavoidably held over: Personalia; Addresses; Commendations; "With Christ." We hope to include same next month.

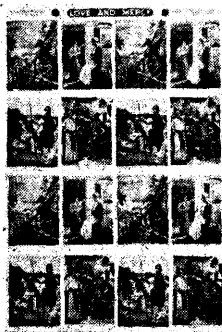
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## The Divinity of the Lord Jesus

THE Incarnation of the Son of God, His true and proper Manhood, is fundamental to the Gospel and the Christian Faith. The subject is so profound, in its fulness so far beyond human understanding, that it needs to be approached in a spirit of reverence, and accepted as revealed in the Word to faith, human reasoning and speculation being entirely disallowed. To inquire with lowly mind, in the spirit of adoring worship, what the Father has made known and the Spirit recorded in the Holy Scriptures concerning this "great mystery," will yield to the devout disciple abiding profit; but to irreverently pry into that which the All-wise God has withheld from us, and reserved amongst His "secret things" (Deut. xxix. 29), can bring only Divine displeasure and judgment, such as the men of Bethshemesh brought upon themselves when, in unhallowed curiosity, they lifted the lid of that mysterious ark of Shittim wood and gold—itsself a foreshadowing type of Him who, in His own Person, is God and Man—and gazed upon that which the God of Israel had forbidden to mortal eyes. No subject has occasioned more controversy, or brought forth such successive crops of erroneous teachings, as the Incarnation of the Son of God. At a very early period of the Church's history, this leaven began to vigorously work, producing the errors of Gnosticism, Manicheism, Nestorianism, and kindred corruptions of the truth, which spread so disastrously that, in the fourth century, the Council of Nice, in 325, formulated a confession of their faith concerning the Incarnation, in which they declare: "Since those who seek to spoil the proclamation of the Truth, through their own wilful errors, have produced their idle utterances, some daring to undermine the Lord's Incarnation . . . we confess One and the same Son, our Lord Jesus Christ, and all with one voice teach that He is perfect in Godhead and also perfect in Manhood, in all things like unto us, without sin. Begotten of the Father before the ages as to the Godhead, but also in the end of days for us and our salvation, born of Mary, the Virgin, as to the Manhood, confessed One and the same Christ, Son, Lord, Only-begotten, in two natures, without compound, without change, without division, without separation, the difference of the natures being in no-wise removed because of the Union, but rather the property of each Nature being preserved and concurring in one Person."

Speculations and errors concerning the Humanity of our adorable Lord are not a-wanting in our own day, leading, on the one hand, toward Universalism, by asserting that in Incarnation the Lord became one with every man, bringing the entire human race as such, apart from redemption and regeneration, into federal and vital relation with Himself, and, on the other, so distorting His Divine personality, denying the perfections of His Manhood, limiting His knowledge, capacity, and authority, as to make Him other than "the Holy One of God," ever and always, whatever the conditions of His humiliation, "the Mighty God," in whom full Godhead and perfect Manhood were always present in perfect harmony.

#### "THE WORD BECAME FLESH."

"God was manifest in the flesh" (1 Tim. iii. 15). "The Word became flesh and tabernacled among us" (John i. 14, R.V.). "God sent forth His Son, made of a woman" (Gal. iv. 4). Such are the words in which the mystery of the Incarnation is revealed and described in the Sacred Scriptures. He who ever was and is God became Man — complete Man, possessing spirit (Luke xxiii. 46), soul (Matt. xxvi. 38), and body (1 Pet. ii. 24), "made in the likeness of men" (Phil. ii. 7), "found in fashion as a man" (Phil. ii. 8), "appearing in the likeness of the flesh of sin" (Rom. viii. 3, R.V.), yet "without sin" (Heb. iv. 13), who "knew no sin" (2 Cor. v. 21), in whom "is no sin" (1 John iii. 5), ever the Holy One of God, whose flesh saw no corruption. The Divine purpose and promise concerning this great truth is first mentioned in Gen. iii. 15, where the coming Deliverer is spoken of as the "Seed of the woman," and again as of Abraham's seed (Gen. xxii. 18), and in David's line (Psa. cxxxii. 11, with Rom. 1. 3). This was fulfilled, as seen in Matt. i. 1 and Luke iii. 21, where His genealogy is traced through the line of royalty and of promise to Adam. Thus He became our Kinsman, in order that He might have the right to redeem.

#### THE VIRGIN'S CHILD.

The manner of His "becoming" is announced, and the transcendent miracle through which it was fulfilled made known, in the words of the angel to the virgin mother, as recorded in the Gospel of Luke (chap. i. 31, 35), which is distinctively the Gospel which reveals Him as Son of Man. Thus was fulfilled the words of the prophet, "Behold, a virgin shall conceive, and bear a son, and shalt call His name Immanuel" (Isa. vii. 14), "which, being interpreted,

(continued on page v. of cover)



# The Christian Faith

By THE EDITOR

## ITS SATISFACTORY MORAL BASIS (2).

**T**HE message of reconciliation in the preaching of the gospel assures a man that his troubled conscience may find peace and his enquiring mind may rest undisturbed, with the assurance that God Himself has been satisfied. It should be remembered by those who have an instinctive animosity to the gospel, that it is not only the moral reprobate who can rejoice in the sense of relief that the death of Jesus Christ brings to him, but that there, too, have men of culture, of refinement and of learning found an anchorage in the closing hours of life. Its value is recognised alike by the unlettered and the intellectual, by the meticulously upright and the consciously wicked.

**O**F James Clerk-Maxwell, a scientist of rank with the very greatest in the history of research, comparable with Newton and Kelvin, it is recorded by Dr. Guillimard, who frequently visited him in his last days, that "he had gauged and fathomed all the schemes and systems of philosophy and found them utterly empty and unsatisfying—unworkable was his own word for them—and he turned with simple faith to the gospel of the Saviour." Something similar was the testimony of another great scientist, Michael Faraday. When asked on his death-bed, "What are your speculations?" he answered that he did not rest on speculations, and continued: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

**D**R. Samuel Johnson, the literary dictator of England two hundred years ago, turned in his last hours to the sacrifice of Christ as the ground of his confident repose of faith and the comfort of his soul. Dr. Brocklesby, the physician who attended him, has given the following account of his final interviews. "For some time before his death, all his fears were calmed (and it should be added that he had lived in terror of death all his days) and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary beyond all good works whatsoever, for the salvation of mankind."

**T**ESTIMONIES like these could be multiplied by the hundred, and not from one section of society, but from all walks of life. If, then, it be enquired why it is that men generally resent this idea of atonement in the death of Jesus Christ, the answer is not very far to seek. Men are spiritually insensible to their need, and have become more so of recent years by the prevalence of materialism and the acceptance of the unproven theory of evolution, because, as some boldly assert, it is the only alternative to the doctrine of a personal Creator whom they will not recognise. Consequently, men are not aware of His supremacy, His holiness, His majesty, and are, as a result, not conscious of the fact that their moral lapses, great or small, involve them in personal guiltiness in the reckoning of the Governor of the universe. Nor do they believe that, if unforgiven, their sin will incur the eternal wrath of God.

**S**UCH considerations naturally bring us back to the question, What is sin? Misunderstanding here, it should be remembered, dislocates all our reasoning. Admissions of imperfections, of inconsistencies, of failure to realise the moral ideas that one may have conceived, are not sufficient. Sin, in the estimation of God, is of the nature of rebellion.

It is self-will, the setting-up of the human will as a centre from which activities originate in opposition to the will of God. It is revolt against the personal authority of the Creator and Law-giver, and is a universal malady. Everywhere there is evidence of a determined tendency to despise divine control, to break loose from divine authority as expressed in the Bible, and to display an inveterate hostility to righteousness according to the standards of God. Yet thinkers of all centuries have assumed and pronounced that man is morally imperfect, and have admitted that conscience condemns. The Bible doctrine, of course, is that man is a fallen creature, and that sin has affected him in all parts of his being—in his emotions, his intellect, and his volition.

SIN introduces disharmony into life. It interferes with the functioning of man for his own and others' highest good, so that heart and hand, mind and will and conscience are out of fellowship with God. Sin produces spiritual death, alienates from the life of God, and promotes and encourages enmity towards Him. When conscience is awakened through a knowledge of the law of God, when His divine demands upon His creatures are admitted, when His majestic holiness impresses itself upon the sinfulness of human nature in its fallen state, uneasiness commences and the terrifying discovery is made that all is not well. It is then that a man becomes aware of the necessity for spiritual adjustment. Acts of sinning are then seen to have both temporal and eternal consequences.

GOD would not be God, if He did not disclose His hatred of sin by imposing a just penalty upon its doer, in order to vindicate the justice of His throne. In the nature of the case, attempts at reformation by the awakened person only increase the anguish and soul-distress, for the conscience knows that "drops of grief" cannot remove the guilt or avert the judgment stroke.

TO man in that distracted state, the message of the death of Christ comes with assuring simplicity. It does not impose upon him exacting ritual, or impossible acts of penance. It announces how his debt has been paid by Another Who voluntarily assumed responsibility for him, willingly in death paid the penalty of sin, and in so doing disclosed both the righteousness and the love of God. The death of the sinless Saviour proclaims the mercy of God, and warrants believing man to assert that he will escape the wrath of God. Man's part is to admit by repentance that he is a guilty sinner; God's part is to grant to "him that believeth in Jesus" the forgiveness of sins. The death of Christ is the basis of that dual transaction. "If," writes Dr. Dale in his book on *The Atonement*, "men are finally lost, it will not be because we belong to a sinful race, but because we have rejected the infinite mercy of God, Who has achieved the redemption of the race in Christ."

THAT the death of Christ is morally satisfying to sinful man is proved by the witness of millions of men and women who have put the message of the gospel to the test. J. Cotter Morrison, in his *Service of Man*, written at the close of last century, violently attacked the Christian Faith, but in the course of his volume he was compelled to admit "that there is no remedy for the bad heart, that society has a right to extirpate the hardened criminal, and to prevent him from leaving a progeny as bad as himself. There is no good news in this for the outcast, the depraved, the abandoned, the helpless. To tell such people that they are to be extirpated is to confess the ghastly failure to deal with sin. Nor can education, or philosophy, or even social reform, cope with this gigantic power of evil. Yet thousands and millions to-day, as in all ages, are testifying to the power of Christianity in dealing with their sins and wickedness. These are facts that stand the test of experience and carry their own conclusion to all who are willing to learn" (Griffith Thomas in *Christianity Is Christ*).

**T**HE experience of millions is incorporated in the lines that one wrote as he realised the meaning of the death of Christ, and seemed to hear the divine voice say to him:—

*"An end of thy sin has been made for thee here*

*By Him Who its penalty bore:*

*With blood it is blotted eternally out*

*And I will not remember it more."*

**T**HE Bible confidently asserts, and believers everywhere concur, that the sin problem has been satisfactorily settled. Many can speak of a mind at perfect peace with God, with a knowledge of His pardoning grace and His forgiving mercy. And to every caviller who ignorantly remarks that that is merely a psychological experience, the reply is that it *IS* experience, real and unmistakable, because it is based upon solid historical fact, *viz.* the atoning death of Jesus Christ our Lord.

## The NEW TESTAMENT

**I**N the New Testament are revealed those things that are hidden in the Old. It is a delightful discovery to find some bright New Testament truth wrapped up in some ordinance and ceremony of Old Testament times, thus witnessing to the harmony of both. An old writer says: "In the Old Testament, the Gospel ran as a river underground; but in the New Testament, it bursts forth and shews itself, refreshing us with its healing streams."

Compare the law with the gospel; Moses, the giver of the law, with Christ, the fulfiller; compare the first Adam with the Second; the marriage in Eden with the marriage in heaven; David, the shepherd of Israel, with JESUS, the Great Shepherd; and the translations of Enoch and Elijah with the translation of the saints. The more the two Testaments are compared, the better will each be understood, and their unity established. Bring the light of the Old to bear upon the New, and let the beauty of the New stream through the Old, and your Bible will be to you more than ever the word and work of God. It is an interesting study to compare and contrast Genesis, the first of the Old, with Revelation, the last of the New. The former is the book of the beginnings, the latter the book of the endings. Genesis (1. 1) describes the old heavens and old earth; Revelation (21. 1) describes the new heavens and new earth. In Genesis (1. 5) the day and night are formed, and two great lights appear, the sun and moon (1. 15); in Revelation (22. 5), "there shall be no night there," and (21. 23) they shall not need the light of the sun or moon, for the Lamb is the light thereof. Genesis (2. 8) opens with an earthly garden; Revelation (21. 10) closes with a heavenly city. In the first book, a river flows out of Eden (2. 10); in the last book, the river of the water of life flows out of the throne of God (22. 1). Moses writes of the tree of life in the paradise of Eden (3. 22); John writes of the tree of life in the paradise of GOD (2. 7). In Genesis (3. 14), the first curse is pronounced; in Revelation (22. 3) there will be no more curse. In Genesis (3. 16), sorrow and suffering are entailed and death is pronounced (2. 17); but in Revelation (21. 5), there will be no more death, sorrow, or pain. The marriage of the first Adam (2. 22, 23) is typical of the marriage of the second Adam (19. 7, 9). In Genesis (7. 1) is the first gospel invitation, "Come thou;" in Revelation (22. 17) is the last gospel invitation, "Let him that is athirst come. And whosoever will, let him take the water of life freely." In Genesis, the promises are made; in Revelation, they are fulfilled. In Genesis is the seed-time; in Revelation is the harvest. The oldest portrays Paradise Lost; the newest, Paradise Regained.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter XI.

## Verse 16.

*But if any man seemeth to be contentious, we have no such custom, neither the churches of God.*—What the Apostle has been inculcating, with its tremendous spiritual import, was no matter of debate or contention. The "custom" would seem to point to the irregularity and unseemliness mentioned in verses 4, 5. This was not a matter of argument to be used by those who were ready to make a show (the meaning of "seemeth") of standing up for liberty. The "we" probably means Paul and his fellow-apostle.

## Verses 17—34.

## INTRODUCTORY NOTE.

The previous part of the chapter dealt with irregularities which might be attributed to ignorance, and required enlightenment. What he is now about to deal with could not be a matter of ignorance, nor was it a subject about which the assembly at Corinth might have made enquiries from him. A fairly reliable report had reached him of the existence of faction among them and of such gross evils in connection with the Lord's Supper that many in the assembly were falling back into what characterized the condition of the world around. Such things called for censure. He could not now simply say, "I would have you know," or "I would not have you ignorant."

## Verse 17.

*But, in giving you this charge, I praise you not, that ye come together not for the better but for the worse.*—in introducing the preceding subject of instruction, he had been able to praise them (verse 2), but he cannot continue to do so about the matter of which he is going to speak. The very fact that they were assembling for the worse, instead of the better, prevented commendation.

The word *kreissön*, "better," indicates what is advantageous; see 7. 9, 38; *hëssön*, "worse," indicates deterioration. Each is here suggestive of a spiritual effect. It is the purpose of the Holy Spirit to make every occasion of the gathering together of an assembly a means of spiritual benefit, and so to glorify Christ. The purpose of the evil one and his hosts is to rob the Lord of H's due and to produce spiritual deterioration. Both collective and individual prayer are needed, that every occasion may be "for the better."

## Verse 18.

*For first of all,*—this does not mean that there are other details to follow, it here serves to express what is immediately uppermost in the mind. Cp. Rom. 3, 2, A.V. 'chiefly,' R.V. "first of all."

*when ye come together in the church,*—not referring to a building; lit., "in assembly," i.e., when ye gather together as an assembly.

*I hear that divisions exist among you;*—cp. 1. 10, where the reference was to the existence of parties under various leaders; here, the meaning is rather that of dissensions. They had become a constant condition of things, as indicated by the word "exist."

*and I partly believe it.*—he evidently had hopes, that while the reports were mainly true, there might be some exaggeration. This courteous manner of speaking on so grave a matter would make a strong appeal. He certainly could not be charged with credulity or suspicion. His example is for our following.

## Verse 19.

*For there must be also heresies among you,*—"There must be," because of the existence of sin in human nature and the divisive character of sin. Whatever divides believers (the divisions or schisms of verse 18) tends to produce factions or parties. The word rendered "heresies" here denotes, not erroneous doctrine, but sects, as, *e.g.*, in Acts 5. 17 and 15. 5. It is very much the same as divisions, but stresses the fact of the choice or self-willed opinion which causes separation (the word literally denotes a choice).

*that they which are approved may be made manifest among you.*—God is not the Author of divisions and parties in an assembly, but He over-rules the evil, so that those who resist it and refuse to take sides may be recognised as having His approval. The word *dokimos* signifies that which is approved by being proved, that which stands the test (cp. Jas. 1. 12). The manifestation or recognition in the assembly may be the result either of refusing the party spirit or, positively, of acting in the interests of unity. The zeal that pleases God maintains the truth without engaging in strife.

\* \* \*

## REVIEWS.

**LET THE BIBLE SPEAK**, by A. MacDonald Redwood. A series of ten chapters on Principles, Methods and Scope of Bible Study. Here the student will find information, guidance, warning, from one who has tested his methods and has learned the value of personal Bible study through years of application. 4/6—Published by Oliphants, Ltd., Keswick House, 16, Anerley Hill, London, S.E. 19.

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\* \* \*

## ODD BUT USEFUL FRAGMENTS.

Men look at the faults of others with a telescope; at their own with the same instrument reversed, or not at all.

It is dangerous for one to climb his family-tree too high, for he is very apt to get among dead and decayed branches.

Disappointments feed and nourish us in the desert places of life, as the ravens did the prophet in the wilderness.

# The WORLD

Edwin Adams, London.

## 1.—HOW TO USE THE WORLD.

AS it occurs in the Bible, the term "the world" bears different meanings. It may mean this planet, or the Roman Empire, or the Gentiles in contrast to the Jews, or humanity in general (as in John 3. 16), or the unregenerate as opposed to the children of God, or the world-system, or the world-spirit. Again, it may mean the sum total of things visible, material, temporal.

### THE WORLD WE ARE TO USE.

Within the vast, complex and delicate machine which we call modern *civilisation*, there is a large number of inter-related systems, such as the world of politics, the world of business, of trade, of commerce, the newspaper world, the world of music, of art, of sport, and so on. Although these things are permeated by the world-spirit, we *have* to avail ourselves of many of them, or life would be impossible. We are bound to use and profit by the world's trade, the world's discoveries and inventions, the world's means of communication, the railways, the steamers, the omnibuses, the telegraph, the telephone, the world's shops, schools, hospitals, State-aid, and so forth.

In I. Cor. 7. 31, the term "world" would embrace *all creation*—the animal, vegetable and mineral kingdoms; in fact, everything that is evident to our physical senses. Natural relationships are also, of course, included; so are those things which constitute so much of the Christian's happiness, as well as that of the non-Christian, such as good health, congenial work, leisure, holidays, travel, literature, music, home life, friendships. In fact, the term would include all that belongs to normal human life on earth, things in themselves neither spiritually good nor bad, but working for our spiritual growth or decline, according as we use them rightly or wrongly. The Christian does well to cultivate openness of heart towards God's great picture-book of nature, and can blithely enter into its varied sights and sounds.

### THE USE OF NATURAL INTERESTS.

Natural interests of some kind or other we all have. Most of us spend the greater part of our lives in earning the bread that perishes for ourselves and our families, or in attending to home duties; and *the fewer other natural interests we have, the better*, as we shall then have all the more time to devote to the "one thing needful."

Natural interests answer a similar purpose to that served by those fibrous substances that enter largely into the composition of our food. These substances do not nourish the body, but help to keep it healthy by assisting the processes of digestion and elimination. In this time-state few, if any, are fitted to give *exclusive* attention to spiritual things. John Wesley found time to read poetry and philosophy; William Carey had his splendid collection of Indian plants and insects; David Livingstone was doctor and explorer, as well as missionary; Spurgeon had his garden; and it is said that even the apostle John relaxed his mind by amusing himself with a tame dove. Relaxation is a necessity. The bow that is always kept stretched to its utmost limit soon loses its strength and elasticity.

The best use to which we can put natural interests is to sharpen our tools—our powers of body and mind—so that we shall be able to produce better work for our Master. *We should try to choose our*

interests with this end in view, rather than merely to gratify our personal tastes. Let us be positive: instead of plaintively asking, "What's the harm?" in this or that, we should ask, "What good is there in it?"

Standards of life vary and have always varied, both among the people of the world and among Christians. It would be impertinent to dictate to another what his standard of life ought to be; in fact, it is largely dictated for him already by the social and business position in which he finds himself, and to which he has been accustomed. And very few of us care to have our standard of living lowered!

#### ETERNAL VALUES FIRST.

It is only a very immature Christian who imagines that business success, a high standard of living, expensive clothes and furniture, and so on, are the "outward and visible sign of inward and spiritual grace"! In this complex machine-age, we are tempted to multiply and even be proud of useless natural interests and possessions, and to forget *eternal* values. A simpler life would mean fewer distractions and more freedom and mobility for the Cause of Christ. There is no danger of asceticism nowadays; the danger is all the other way. In the sixth chapter of Matthew, our Lord tells us, in effect, "Do not be so anxious about natural things as to neglect spiritual things."

We Protestant Christians are ready enough to quote, "God giveth us richly all (material) things to enjoy." In the parables of the talents and the pounds, there is no hint that our Lord disapproved of the possession of money. He did not found a religion of the poor. At the same time, the Epistle of James reminds its readers of the characteristic selfishness, hardness and arrogance of the rich.

#### BALANCED LIVING.

We must avoid all pleasure or recreation that leaves a stain on the conscience, or that blurs our vision of Christ, or that diminishes our relish for the Bible and prayer, or that unfits us for Christian work, or that works harm to others. Each believer—at all events, each believer who has progressed beyond spiritual childhood—must choose for himself between that which is hurtful and that which is helpful, between what is lawful and what is both lawful and useful.

#### TOWARDS A PRINCIPLE.

What we need is a *principle* to guide our conduct. A principle is better than a rigid law, for a fixed law cramps and may tyrannise, while a principle should guide and liberate, and is in keeping with the character of Christianity. To be led by divine principles marks maturity of Christian character.

In arriving at the principle we are seeking, we should bear in mind the following considerations: we are witnesses to our absent Lord; our threefold ambition should be to know God, to govern the kingdom of our own life, and to do useful work for others; we know the transitory nature of material things; we should serve God with as little distraction as possible; and we are servants of a Master to Whom we must all give account of our stewardship. Livingstone's consecration statement contains the following sentence: "I will set no value upon anything I have or may possess, except in relation to the Kingdom of Christ."

The principle, then, at which we arrive might be stated thus: *use the world so as to gain ultimately the most profit for spirit, soul and body, for yourself and for others.* The pleasure that is incidental to using the world in this way is right and proper, and may be helpful.

The words, "rest" and "use," sum up the Scriptural attitude of proper balance and right proportion: we are to *use* the things of the world, things natural, visible, temporal; we are to *rest* our affection on things above, things spiritual, things invisible, things eternal.

# The MARRIAGE TIE

Franklin Ferguson, New Zealand.

**T**HE most important contract two persons can enter into, is that of marriage. It is life-long, and fraught with momentous issues for good or ill. An all-wise Creator designed marriage for man, for his best interests and fullest blessing. Yet it should never be contracted without much careful and prayerful consideration, in the case of a child of God, for, once the tie is made, death alone can separate from it (Rom. 7. 2).

We write for our young brethren and sisters in Christ, with a care for their welfare, that they may be preserved from the sad experience of making a life-long mistake.

## THE FIRST AND PRE-EMINENT THING

is to avoid an unequal yoke—the linking together of “the children of God and the children of the devil” (I. John 3. 10). From the very beginning, God “divided the light from the darkness” (Gen. 1. 4), thus establishing a most important principle. Oh! what disaster and eternal sorrow have been the lot of multitudes during the ages past, through disregarding God's law of separation!

In the New Testament we have this principle laid down again, “Be ye not unequally yoked together with unbelievers” (II. Cor. 6. 14), and it applies to every yoke that a Christian can enter—matrimonial, social, business, or ecclesiastical. Seeing that we are called to fellowship with the Father and with His Son, Jesus Christ (I. John 1. 3), how shall this be maintained if we join ourselves to what is repugnant to the nature of God?

## IT HAPPENS SOMETIMES

that young believers find their affections going out to one who is not a Christian, but who may have many good natural qualities. To quieten any uneasy feelings of conscience that arise, it is whispered to the heart that after marriage you may, in all likelihood, win the unsaved one for Christ. Who whispered that suggestion? It could not come from the Lord, for it would be contrary to His Word. Then, from whom did it proceed? It was from the very same serpent who said to Eve, “Yea, hath God said?” (Gen. 3. 1). We all know how she was deceived, and what were the terrible results which followed by listening to the tempter's voice, instead of to her divine Friend and God.

On no account whatever become engaged to an unconverted person, for you are loving one who has no part or lot in Christ, and your action is clear proof that the heart is backsliding from God. Should death suddenly find you both, then one would go to heaven and the other to hell!

## THERE MUST BE TRUE UNISON.

In the Book of Amos we have the question, “Can two walk together, except they be agreed?” (3. 3). How impossible for the saved and the unsaved to walk together in that agreement which the married life of a Christian should express! What a lack of fellowship! Things which the one loves and holds dear, the other cannot enter into, because alienated from the life of God; and things which the other desires are distasteful to the born-again one. There cannot be any prayer or reading of the Word together, and conversation over the precious things of the Lord; no, a great gulf separates between you. To enter the married state in such a relationship is a sad business, indeed. Oh, what heart-rending stories can be told of those who have entered the unequal yoke!



Believers are to marry "only in the Lord" (I. Cor. 7. 39). If you wish a happy life together, with the blessing of the Lord upon your home, and with the sweet fellowship of saints, you must resolutely decide not to be united to one who is not a decided Christian. There are other considerations, such as temperament, social position, mental attainment, health, etc., each of importance and likely to affect your future happiness, but none to be compared with the supreme requisite of both being the Lord's.

Another point: although the partner you seek is a Christian, yet there may not be oneness of mind about the way the Lord would have His people gather; so better far to be in no haste to marry till both reach the same persuasion. Otherwise, you start a division from the wedding day, one wishing to go one way and the other another, and this has serious aspects as time goes on.

#### WHEN AT LAST THE MARRIAGE COMES—

it is, of course, a season of joy and rejoicing, and this is quite in accord with a Christian profession. But beware you do not descend to the level of the ungodly world by adopting its extravagancies in dress and feasting, its toasts and foolish speeches, and permitting unsaved relatives and friends to dominate the proceedings, and finally to allow someone to insert a notice in a public newspaper, descriptive of dresses, presents, and all the usual items of worldly fashion.

Heavenly pilgrims should not figure thus before a Christless world, as having no better example to set. Christian joy, simplicity and unworldliness are the true things, and are coupled with the fellowship of God. Avoid mere parade, and let Christ be to the fore in your wedding, and you will secure His approval, and have the prayers and good wishes of His faithful people.

"Them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (I. Sam. 2. 30).

#### AN EARLY MORNING MEDITATION: LOOK TO YOURSELVES.

##### WATCHFULNESS ENJOINED.

1.—II. John 8.: "Look to YOURSELVES, that we lose not those things which we have wrought."

##### DILIGENCE IN EXERCISE.

2.—Matthew 6. 20: "Lay up for YOURSELVES treasures in Heaven, where moth and rust doth not corrupt."

##### COMMUNION MAINTAINED.

3.—Mark 6. 31: "Come ye YOURSELVES apart, into a desert place, and rest awhile."

##### A DAILY RECKONING.

4.—Romans 6. 11: "Likewise reckon ye also YOURSELVES to be dead indeed unto sin, but alive unto God."

##### A STRENUOUS WORK.

5.—Jude 20.: "But ye, beloved, building up YOURSELVES on your most holy faith."

##### A DAILY DUTY.

6.—Jude 21.: "Keep YOURSELVES in the love of God."

7.—Jude 24.: "Now unto Him that is able TO KEEP YOU from falling."

—E. Tainsh.

# CONFIRMING the CHURCHES

(Acts 15. 36—41.)

Wm. H. Ferguson (Detroit).

**A** PATTERN-MAKER, when he makes an article from pattern supplied to him, does not then, for succeeding articles, use each article as made. He consistently goes back to the pattern as originally given him. Were he to do otherwise, each article made and copied from the previous one would soon show a diversity. In such an important matter as Church Order and the maintenance of the Assemblies according to Scripture, we certainly ought to consider the original pattern and the manner of the men in God's hand whom He used for their formation and maintenance.

This paper refers to a very definite characteristic of the early preachers amongst the "Churches"—namely, their ability and desire to "*confirm the assemblies.*"

## EFFECTIVE MINISTRY.

If the reader will go over this 15th of Acts, it will be seen that questions had arisen tending to disrupt the testimony. When Paul and Barnabas heard of it, there was "no small dissension and disputation" with those responsible, and they, with others, went up to Jerusalem for further consultation with responsible brethren. As they went on and met brethren by the way, "they caused great joy unto all the brethren." It seems that their very presence and their ministry had this seasonable effect, and after all it is true now, as it was long ago, "the joy of the Lord is your strength." When they had returned to Antioch and brought the message of the Lord, the saints "rejoiced for the consolation." "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and *confirmed* them." Silas is mentioned in v. 34, and Paul and Barnabas again in v. 35, "teaching and preaching the Word of the Lord, with many others also."

What happy days! Men raised up by God, they had such weight in their ministry and in their whole character, that they affected powerfully the assemblies of the saints, while their teaching had the effect of correcting wrong, as well as establishing His own in the right ways of the Lord.

## DISTINCTIVE CHARACTER.

One great lack to-day is ministry of this character, and one would wish to see come amongst the saints men of such sterling character and ability to establish them in Scriptural ways. How pitiful to see men amongst us at times who are not even convinced as to the Scriptural character of the "Churches of the Saints," who can feel just as much at home, or more so, in denominational circles, who can have as their companions in ministry those who are entirely or partially opposed to following the pattern as given to us in the book of Acts and in the Epistles, and confirmed by the whole tenor of Scripture in regard to distinctive testimony in separation unto God! It is not commonplace to say that such are no help whatever to definite assembly testimony and cannot "confirm the Churches." Their coming amongst us must savour of something other than that which characterised the early brethren in the ministry—a real and deep-seated desire to see the saints led on in God's ways, in definite assembly testimony, in separation from the world and its ways, and unto a rejected Lord, owning only His Lordship.

## GOING AGAIN.

In v. 36, "Paul said unto Barnabas, 'Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do.'" There is no hint here of making a circuit of assemblies where they had no interest, nor merely "going the round of assemblies" because of no other work or particular field pressing upon their hearts. One feels to-day the increase of those making such circuits rather in a pre-arranged and formal way, perhaps some who have never done any pioneer work or "breaking up new ground," or serving in obscurity faithfully for years and, consequently, who know nothing of the heart-searching required in such work and so little of the anxiety and "care" connected with shepherding those who have been brought to the Lord in such fields, and who therefore lack the great essentials to enable them to "confirm the Churches." Ministry given by such, though it may be fair enough, does not carry with it the weight it otherwise would.

In conclusion: There is no lack to-day of ministry and preachers amongst assemblies generally, particularly the stronger and larger assemblies better fitted to carry on without so many visits, but there is a very definite want of men "putting their whole heart and soul into a work which is dear to them" and not merely "putting in time."

Thank God for all who, in these trying days, can, by His help, "confirm the Churches."

## BAPTISM

Dr. R. C. Edwards, Australia.

**B**APTISM is not a trivial thing. It is the one subject specially selected by the Lord for mention in His great commission. Also, it is one of the seven uniquenesses by the observance of which we are guided in keeping the unity of the Spirit in the bond of peace. If you fail to give it its place, you become a peace-disturber, you loosen the bond.

Baptism is closely connected with the authority of Christ. The preacher takes His authority to charge believers to be baptised (Acts 10. 48). They are baptised "unto the Name" (Acts 8. 16; 19. 5), that is, to own His authority henceforth. So, too, Rom. 6. 3 and Gal. 3. 27. Paul avoided even the appearance of baptising unto his own authority (I. Cor. 1. 13—17). He did not want to manufacture Paulinians.

The believers of Acts 2. 38 were told to be baptised on the Name of Jesus Christ, that is, to take His authority for their act of baptism, as Peter himself had previously taken Christ's word as authority to let down his nets. (In Luke 5. 5 Peter says, "on Thy word"). The Greek preposition here is "epi;" in Act 10. 48, it is "en;" in Acts 8. 16, 19. 5 and I. Cor. 1. 15, it is "eis." Another point re Acts 2. 38 is that Christ gave authority for basing remission of sins, not on baptism, but on repentance (Luke 24. 47, R.V.M.). Why, then, mention baptism here? Why in Mark 16. 16? Because baptism invariably followed credible repentance. Rom. 6. 3 and Gal. 3. 27 teach that there was *no unbaptised Christian* in the Roman and Galatian assemblies. I. Cor. 1. 13 has a like bearing re Corinth.

Christian baptism and Noah's Ark are figures, "like figures." Both save, in figure—baptism by resurrection (I. Pet. 3. 21). Compare the idea of Abraham receiving Isaac from the dead in a figurative sense (Heb. 11. 19). If there is no resurrection, Paul asks in I. Cor. 15. 29, why be baptised? It would only be for the dead, in that event.

# THE GOSPEL

W. J. McClure.

Read: *I. Cor.* 15. 1—8; *Rom.* 1. 1—16; *Acts* 22. 24; *II. Cor.* 4. 3—4.

IN these passages, we have the different expressions—"the gospel," "the gospel of God," "the gospel of Christ," "the gospel of the grace of God," "the gospel of the glory of Christ."

If we were to ask in some places, "What is the gospel?" we would be rather surprised at the variety of answers. Some would say "The Bible is the gospel;" others, "It is simply a synonym for truth;" and others, "the four Gospels." The Word of God is true from beginning to end, but we could not, for instance, call *Psa.* 9. 17 ("The wicked shall be turned into hell, and all the nations that forget God") the gospel. "Good news" is what the word "gospel" means. Paul was not ashamed of it and made no apology for telling the Corinthian believers that he declared unto them "the gospel" as stated in the three grand accomplished facts "that *Christ died* for our sins according to the scriptures and that He was *buried* and that He *rose again* the third day according to the scriptures." The Corinthians needed nothing less than that; that was what they believed and by what they were saved.

## THE TRUE AND THE FALSE.

The poor, humble, broken-hearted sinner who comes to Christ with trembling faith, like the poor woman who had the issue of blood and in that delicate, trembling fashion touched the hem of Christ's garment, is as much saved as the Apostle Paul, with his wondrous confidence in the precious Son of God. On the other hand, the man who has unswerving faith in any human doings of whatever nature is like the man in the falls of Niagara who, instead of seizing the rope that was thrown to him, caught on to a big log which was sweeping down and which offered something to buoy him up, but which went over the falls, carrying the man to death.

Putting the verses read in Romans together, we enquire: What does "the gospel of God" mean as compared with "the gospel of Christ"? Should there be a distinction? If so, what is it? The "gospel of God" carries us up to God Himself as its ORIGIN. Man, if he had lived for millions of years, could never have imagined that God should give His Son. There is not a religious system of natural men, either learned or unlearned, rich or poor, that by any effort would have stumbled across the glorious fact of the gospel of God. It emanated from God's own heart. God looked down upon the ruin that sin had brought in and the one grand sovereign remedy of the gospel He Himself devised.

## THE CHANNEL OF BLESSING.

The "gospel of Christ" is the CHANNEL through which it came. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (*Rev.* 22. 1). Does it proceed from the throne of God only? No; "and of the Lamb." God is the source; the Lamb is the channel. The "gospel of God" takes us to the fountain-head: the "gospel of Christ" to the channel by which it came to us.

In *Acts* 20 we get "the gospel of the grace of God." How refreshing it is to hear the gospel in the simplicity and power of the grace of God, putting man in his place and giving God His. We sometimes ask, What is grace? and are told, "Oh! something for nothing." I trust that does not satisfy us. There are people who come to us pleading their need, and we give them something, but get no equivalent. That is something for nothing, but not grace. Let us illustrate what grace is.

## WHAT IS GRACE?

There was a man in business in a certain town where, in the same line, were two brothers who, by energy and push, came rapidly to the front and caused in that man a tremendous spirit of envy, which developed into the deepest animosity. He lost no opportunity of saying bad things about the brothers, injuring them with their customers, with the wholesale houses, and doing all he could to blast their business. They caught him once at a peculiarly contemptible thing and said to him, "We will make you rue this." His dark mind understood this as a threat to be carried out as he himself would do it. Time passed on and, in spite of him, the business of the brothers flourished, but his own trade so went down that nothing apparently could save him from closing up altogether. As a last resource, he got the names of merchants in his own town as guarantors, but he lacked two of the required number! What could he do? Dare he go to these men? After waiting and waiting, stared with hopeless, irretrievable ruin for himself and his family, he went to them with the paper that required but two more signatures. They looked at it, and saying "Didn't we tell you we would make you rue it?" each one took his pen and signed the guarantee. Wasn't that grace? A man compared with whom a murderer would almost be respectable! And what did he get? *Just what God gave us.* We didn't deserve it—bankrupt, hopeless, ruined—no wretched creature was ever to his fellows what we were to God. In spite of the wretchedness of our need, we had yet a daring presumption to sin against God and if we could would have pulled Him from His throne. Oh, His grace! The grace of God, unmixed with our merit; all grace, pure grace, that gave His blessed Son; that made His blessed Spirit lay siege to our poor, darkened hearts, that opened our eyes to our danger and led us to Christ.

## THE DIVINE END.

The last word is "the gospel of *the glory.*" What is that? It is Christ in all the glory of God, and the Holy Spirit coming down from that glory, bringing the gospel message to me and linking my soul with Christ in glory. That is the end. Thank God, every one of us who believes has been called by the gospel to the obtaining of the glory of the Lord Jesus. May it become sweeter and sweeter to our hearts.

## CAN GOD ?

Say not, my soul, "From whence  
Can God relieve my care?"  
Remember that Omnipotence  
Hath servants everywhere.

His help is always sure,  
His methods seldom guessed;  
Delay will make our pleasure pure,  
Surprise will give it zest.

His wisdom is sublime,  
His heart profoundly kind;  
God never is before His time  
And never is behind.

## OUR HOME BIBLE CLASS

In addition to those Divine purposes in the atoning death of CHRIST which we have already studied, we have in Gal. 3. 13, 14, the further revelation that "CHRIST hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through JESUS CHRIST; that we might receive the promise of the SPIRIT through faith." Let us note the twofold purpose here, "that the blessing . . . might come," and "that we might receive." There is an obvious contrast between "the curse" and "the blessing." GOD'S holy Law could but curse us who were so verily guilty before GOD—*cf.* Gal. 3. 10; Rom. 3. 12, 19; yet it is to such that the Gospel, preached before unto Abraham, comes in all the deep, rich "fulness of the blessing of the Gospel of CHRIST;" but only at what cost could we be redeemed from that just curse, and how alone could this fulness of blessing be procured for us? The answer comes in the intensely solemn words, "CHRIST . . . being made (R.V., having become) a curse for us;" and we are referred to the terribly solemn statement in Deut. 21. 22, 23, "that he that is hanged is accursed of GOD;" and that hanging was to be upon "a tree." From Acts 5. 30, we learn that the LORD JESUS was slain "and hanged upon a tree;" also in Acts 13. 29; 1 Pet. 2, 24, the cross of CHRIST is spoken of as "the tree," so that we find the cross and the tree to be synonymous terms in Scripture usage. The very thorns, too, with which the LORD was crowned in mockery, spoke of the curse of GOD upon the ground, consequent upon

"Christ hath redeemed us from the curse of the Law" (Gal. 3. 13, 14).

by H. E. MARSON

man's sin (Gen. 3. 17, 18). Never can we fathom what it meant to "the HOLY ONE of GOD" (John 6. 69, R.V.) to be thus "made a curse:" nor can we ever fathom what it meant to the heart of GOD to thus afflict the ONE in Whom was all His delight! Yet it was nothing less than this could be the price of our redemption from the curse, nothing less could procure for us the fulness of the blessing! And that infinite suffering was "for us"—us sinners, on our behalf, for our sake, in our stead—it was indeed "for us." **THE GOSPEL OF GOD, WHICH HE HAD PROMISED AFORE.** (Rom. 1. 1, 2.)

And here we learn that so infinitely efficacious was that atoning suffering that it not only redeemed us from the curse, but also procured for us, and secured to us all that GOD implied in "the blessing of Abraham:" for when GOD gave Abraham the promise, "In thee shall all nations be blessed," *cf.* Gen. 12. 3; 18. 18; 22. 18—we learn from Gal. 3. 8, 14, that then "GOD preached before the Gospel unto Abraham," and that in that "blessing" was included the fact "that GOD would justify the heathen through faith;" and further, "that we might receive the promise of the SPIRIT through faith." How wonderful that the gracious blessing of justification, and the inestimable supreme blessing of the Gift of the HOLY SPIRIT, were included in the thought and purpose of GOD in that one word, "blessed," when GOD Himself preached the Gospel to Abraham! What a depth of meaning and of blessing in one word, when GOD uses it! "HE . . . THAT MINISTERETH TO YOU THE SPIRIT."

It was only from the *smitten Rock* that "the waters gushed out; they ran in the dry places like a river." Only when he who represented the Law—Moses (with the rod of judgment, wherewith he had smitten the river), smote the Rock, did those life-giving waters flow (Ex. 17. 5, 6; Psa. 78. 20; 105. 41). Even so, only from the ONE Who was indeed "smitten of GOD (Isa. 53. 4, 8; Zech. 13. 7), but also glorified by GOD, that the HOLY SPIRIT could be given (Acts 2. 23, 32, 33; John 7. 37—39; 15. 26; 16. 7; Gal. 3. 5, 14).

**"THE GIFT OF GOD"**  
(Acts 8. 20.)

As in our last study, we must here again emphasise that the word "receive" in Gal. 3. 14 and John 7. 39 and Acts 8. 15, denotes a *GIFT*. In proof of this, see John 14. 16; Acts 2. 38; 10. 45.

**"THE PROMISE OF MY FATHER"**  
(Luke 24. 49; Acts 1. 4.)

It is "that HOLY SPIRIT of Promise," Eph. 1. 13, that the redeemed are given: for they "re-

ceive the promise of the SPIRIT through faith." We have traced this promise in the thought and purpose of GOD back to the time of Abraham; now trace it through Isa. 44. 3; Ezek. 36. 27; 37. 14; Joel 2. 28, 29; to Acts 2. 16—18, 33; and Eph. 1. 13. This fulfilment of the Promise of the Father comes to us "in CHRIST JESUS," Gal. 3. 14, R.V., and is a definite endowment with

**POWER FROM ON HIGH,**  
Lu. 24. 49; Acts 1. 8. This means nothing less than Power for witnessing for CHRIST, Power for victory over sin, Rom. 8. 2. Power to bear fruit for GOD, Gal. 5. 22, 23. Ability for communion with GOD, Rom. 8. 15; Gal. 4. 6. Grace for every need and every moment, Phil. 1. 19. Love to flood the heart, Rom. 5. 5, and joy sacred and deep, Rom. 14. 17. Let us never forget that all this wealth of *blessing* comes upon us Gentile sinners because CHRIST hath redeemed us from the curse that was our due, and at what a cost that redemption was effected!

**TOUCHING OTHERS.**

There are some good people who seem to want to be your friends and to do you good, but they stay at a distance, and never come near you. Then there are others who draw close to you, and look into your eyes and touch you with their hands. You know the difference between these two ways of helping. The former persons give you only cold help, with no part of themselves, no tender sympathy; the latter may give really less of material help, but they pour a portion of their own warm life into your soul. CHRIST never withheld His touch; He always gave part of Himself. We should be the touch of CHRIST to others. His love should tingle in our fingers when they touch others.

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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.**—Heb. 10. 22: Does this define the believer's position, or state his duty?

**Answer A.**—The perfect tense employed in the verbs, "sprinkled" and "washed," denotes the position which the individuals contemplated occupy. The sons of Aaron were outwardly washed and sprinkled for priestly service. Everything in the Epistle to the Hebrews is in comparison with, or contrast to, the Old Testament Levitical system. The sprinkling is not with animal blood or with material water. It is the once and abiding application of the blood of Christ to the heart and life of the believer which purges the conscience from the sense of guilt and is designed to cleanse the life from the practice of sin.

E.W.R.

**Question B.**—Could the Lord Jesus have left this scene without dying on the cross?

**Answer B.**—What the Lord Jesus "could" do and what He actually did are not to be confused. We should be contented with what is written.

His essential perfection made Him ever meet for the Holy Presence of His Father, but that essential perfection at the same time necessitated the full accomplishment of the purpose for which He left heaven. He could not have returned to heaven without dying on the cross, not because He was not fit so to do, but because it would have entailed the failure to fulfil His vow.

"Could not this Man have . . . ?" was the question asked by the Jews in the presence of the death of Lazarus. Of course, He could—but He did not. The believer is well advised to occupy his mind with facts and not with "might-have-beens."

E.W.R.

**Question C.**—John 3. 5: Does the water in this verse signify the water of repentance in John's baptism or not?

**Answer C.**—It ought to be clearly affirmed that this verse lends no authority whatsoever to the fundamentally erroneous doctrine of baptismal regeneration. The dying robber was saved, but was not baptised. Simon Magus was baptised, but was not regenerate. While baptism should always follow conversion, it is no means to it, but an evidence of it. I believe this consideration authorizes one to say that the water here does not refer to John's baptism, or to any other water baptism. I know nothing better than

that the water speaks of the Word of God, and the Spirit is He who applies it to the individual, resulting in the reception of life. This agrees with John 5. 24 and I. Peter 1. 23—25, and analogous passages.

E.W.R.

**Question D.**—Who are referred to by the pronoun "they" in Romans 3. 9?

**Answer D.**—This verse is of peculiar interest, because of its A.V., R.V., and R.V. marginal readings, all of which differ. I believe "they" refers to the Gentiles, with whom, in this section, Paul is contrasting or paralleling the Jew. If this be so, and the A.V. is correct, Paul enquires whether the possession of the scriptures puts the Jew in a better position than the Gentiles, as might have been expected? Or, if the R.V. is correct, he enquires whether the condemnation of the scriptures put the Jew in a worse position than the Gentiles? Or, if the R.V. margin is correct, he enquires whether his argument of vv. 1—7 is an excuse for the sinful state in which he has shown the Jew to be? In any event, the "we" is the Jew; the "they" are the Gentiles. This is proven by the remainder of the verse, in which the two parties are ranged together as both being under sin.

E.W.R.

**Question E.**—Is it necessary that the brother who gives thanks for the bread or the wine should himself hand out the emblems, no matter where he is sitting?

**Answer E.**—The only Scripture I know of, which deals with this matter, is I. Cor. 14. 40: "Let all things be done decently and in order." It is an exhortation one would like to see framed and hung on the walls of assembly meeting-rooms everywhere, with that other one of verse 26 hung over against it, "Let all things be done unto edifying." Together, they should help in the settling of many such points as that in the question—points about which no separate rule has been laid down in the Word of God.

It would scarcely be in keeping with them that a brother who is sitting in a distant part of the company, or in the midst of others past whom he has to make his way, should of necessity hand out the emblems; that is unless a definite Scripture can be produced which says it must be so. One's feeling of what is "in order" would suggest that it be done by someone in a convenient position, and at the same time one who has the confidence and respect of his fellow-saints.

W.R.



is God with us" (Matt. i. 23), yet "Himself Man, Christ Jesus" (1 Tim. ii. 5, R.V.). "Son of Man" is a title frequently used by the Lord concerning Himself in the Gospels; never by any of His followers, and points to His true dignity as Man, in contrast to the fallen and ruined condition of Adam's race.

(to be continued if the Lord will)

## The Lord's Work and Workers.

### ENGLAND & WALES.

#### FORTHCOMING (D.V.).

**BOURNEMOUTH.**—St. Peter's Hall.

May 1, 2. H. P. Barker, H. L. Ellison

G. C. D. Howley, L. Samuel.

**AYLESBURY.**—Guide Hall, Beaconsfield

Road. May 4 at 3 and 6. G. C. D.

Howley, G. K. Lowther.

**BRENTWOOD.**—Gospel Hall, Primrose

Hill. May 4 at 3.45 and 6.15. D. T.

Griffiths, J. M. Shaw.

**DENMARK HILL.**—Beresford Chapel.

Missionary. May 4 at 4.30 and 6. A.

G. Clarke, S. K. Hine. June 15 at 4.30

and 6. S. H. Sayers, P. T. Shorey.

**LEE.**—Gospel Hall. May 4-10 at 7.45.

J. K. Boswell, F. Cundick, R. R. Guy-

att, E. T. Tarrant, F. A. Tatford, E. F.

Walker.

**NOTTINGHAM.**—Clumber Hall. Mission-

ary. May 4-7. H. S. Dalling, J. C.

H. Fiske, R. H. Stokes. 18-23, M.

Kagan.

**NUNEATON.**—Manor Court Baptist

Church. May 4 at 3 and 6. A. E. J.

Burnham, F. A. Tatford.

**BRIGHTON.**—Gordon Hall, High Street

May 11 at 3.30 and 6. S. V. Scott

Mitchell, P. T. Shorey.

**SEAHAM HARBOUR.**—Gospel Hall.

May 11, at 6. N. Carter.

**BRISTOL.**—Alma Road Chapel. May

11-14 at 3 and 6.30. Missionary.

**CHELTENHAM.**—Regent Hall. May

11 at 3 and 6. G. Foster, A. E. T.

Oliver, Dr W. G. Tidmarsh.

**CLITHEROE.**—May 11 at 3.30. A. J.

Allen, R. Scammell.

**DURSLEY.**—Gospel Hall. May 11 at 3

and 6.

**EWELL.**—Congregational Chnrch, Lon-

don Road. May 11 at 4 and 6.30. R.

R. Guyatt, F. A. Tatford.

**LAPFORD.**—May 11 at 3 and 6.

**SHEFFIELD.**—Cemetery Road Hall. S.S.

Teachers. May 11 at 3 and 5.45. H.

Thorp.

**EASTBOURNE.**—Marine Hall, Long-

stone Road. May 18 at 3 and 6. H. L.

Ellison, J. B. Watson.

**WINDSOR.**—Gospel Hall, Garfield Place.

Y.P. May 18, at 6.30. D. C. Cameron.

**WALTHAMSTOW.**—Higham Hill Gos-

pel Hall. May 23 at 3 and 6, Sisters'

Missionary. Mrs. S. O. Ellis, Miss A.

Wallis, Miss G. King, Miss C. F.

Brixton, Miss D. G. Richards, Mrs. A.

G. Clarke.

**REDHILL.**—Shrewsbury Hall. May 25.

Y.P. Missionary.

**STROUD.**—Chalford Mission Room. May

25 at 3 and 6. Dr. L. Short, P. L.

Gould.

**CREDITON.**—Gospel Hall. May 25 at

3 and 6 p.m.

**LONDON.**—Memorial Hall, Farringdon

Street. May 31 at 6. Missionary P.M.

**LIVERPOOL.**—Cabbage Hall. Tent

Services. June 1—August 31. W.

Ainslie, A. E. J. Burnham, H. G.

Bedford, W. Banfield, S. Ford.

**STANMORE.**—Culver Grove Hall. June

1 at 4 and 6.30. G. Andrews, A. G.

Clarke.

**CALNE.**—Oxford Hall, June 8 at 3 and

6. Prof. A. Rendle Short, H. Lacey.

**GUILDFORD.**—Manor Road Hall. June

10 at 2.30 and 5.30. R. E. Jones, J. W.

Prior.

**HORNCASTLE.**—Gospel Hall, Prospect

Street. June 10 at 2.30 and 6.

**WAREHAM.**—Gospel Hall, Ropers Lane.

June 10 at 3 and 6. G. L. P. Price,

E. H. Trenchard.

**SOUTHALL.**—Ebenezer Hall. June 10

at 3.45 and 6. E. Spargo, R. Carnall.

**WIMBLEDON.**—Central Hall. June 10

at 6.15 and 5.45. A. E. T. Oliver, E. F.

Walker. Ransom Cooper.

**NEW MALDEN.**—Mount Pleasant Gos-

pel Hall, Dickering Lane. June 15 at

4 and 6.30. P. Parsons, Dr. A. E.

Wilder-Smith.

**YEovil.**—Park School. Aug. 9-13. (W.

Weston, The Homestead, Broomy Hill,

Hereford).

**LONDON.**—Westminster Central Hall.

Missionary Meetings. Oct. 24-25.

**CARDIFF.**—Cory Hall. May 1, 2. H.

S. Dalling, A. Naisimth, A. E. T.

Oliver, A. Pulleng, H. T. Spencer, Dr.

W. G. Tidmarsh, W. E. Vine. May 4,

at 7. F. Elliott.—Ebenezer Hall. Home

Workers. May 11. J. K. Boswell, C.

Graham, W. A. Norris, E. H. Swin-

stead, L. J. Short.

**SCOTLAND: FORTHCOMING.**

**DREGHORN.**—Parish Church Halls, May

4. H. St. John, Wm. King, J. Ritchie,

Wm. Jack.

**DUMFERLINE.**—Abbey Hall, May 4, at

3. A. M. S. Gooding, J. Lightbody, D.

Mackay, J. Hislop.

**GLASGOW.**—Knightswood Gospel Hall.

May 4. W. Harrison, D. Cargill, and

others.

**MUSSELBURGH.**—In Congregational

Church, Links St., May 4, at 3.15. J.

Hislop, J. Currie, J. Rollo, F. Tanner.

**COATBRIDGE.**—Hebron Hall, May 4,

at 3.30. Lanarkshire S.S. Teachers. R.

Prentice, J. Carton, W. Sherman.

**AYR BIBLE READINGS.**—May 6—10.

H. St. John, J. B. Watson. Correspond-

ence to W. D. Morrow, 14, Coltswood

Road, Coatbridge.

**DUNDEE**.—Hermon Hall, South Tay St., Women's Missionary Conference, May 11, at 3 and 5.45. Mrs. Evans, Mrs. Jack, Mrs. Nock, Miss Robertson.

**UDDINGSTON**.—In Trinity Church Hall, May 11, at 3.30. A. Borland, R. Cumming, W. King, J. Malcolm.

**GLASGOW**.—Elim Hall, Women's Conference, May 11, at 3.15. Mrs. Angus, Mrs. Naismith, Mrs. Kennedy, Miss M. Laird.

**GLASGOW**.—Wolsley Hall, May 11, at 3.45. A. Naismith, W. Brown, F. Tanner, W. D. Whitelaw.

**GREENOCK**.—Cruden Gospel Hall, May 11, at 3.30. J. Currie, J. Douglas, J. McCalman.

**BLACKBURN, West Lothian**.—In Gospel Hall, May 11, at 3.15. A. M. S. Gooding, M. H. Grant, J. Brown, A. MacBroom.

**HAWICK**.—Slitrig Hall, May 18, at 3. M. F. Bruce, A. Ingram, E. Prosser. Messrs. Bruce and Ingram will commence gospel visitation in Border district.

**STEVENSTON, Ayrshire**.—In Free Church, May 18, at 3. J. Barrie, J. Feely, M. Bently, T. Richardson.

**SHIELDHILL, FALKIRK**.—Miners' Welfare Hall, May 18, at 3. W. Prentice, W. Harrison, J. Lightbody, J. Currie.

**NEWMAINS**.—Gospel Hall, May 25, Conference at 3.30.

**BO'NESS**.—Hebron Hall, June 1, at 3 p.m. J. Malcolm, D. McKinnon, M. H. Grant, A. Gooding.

**AYRSHIRE GOSPEL TENT** will be pitched at Tarbolton, with T. Richardson in charge of the work. Opening Conference on May 25th, at 3. A. Naismith, T. Richardson, and others.

**RENFREWSHIRE GOSPEL TENT** will be pitched at Linwood, with Opening Conference on June 1, at 3.30. Wm. Scott in charge of the work. Speakers—T. Melville, A. Naismith, W. Templeton, A. H. Abrahams and W. Scott.

**LANARKSHIRE GOSPEL TENT** will be pitched at Bothwell, with Fred Whitmore in charge of the work. Opening Conference June 1, at 4 p.m. W. F. Naismith, W. Harrison, R. Prentice, F. Whitmore. R. J. Wilding will again take up visitation of the Upperward of Lanarkshire with tracts and open-air work.

**CRAIGELLACHIE**.—Annual Conference, July 17. Particulars from E. A. Grant.

**ST. ANDREW'S CONVENTION**, in MacIntosh Hall, 10th—17th Aug. J. B. Watson, A. Naismith. Particulars—F. E. Balfour, 5, Frederick Street, Edinburgh 2.

#### IRELAND: REPORTS.

Our brother, **WM. McCracken**, has been confined to bed for some weeks. His health has not been good for some considerable time, and prayer would be valued on behalf of our brother and the family.

**W. BUNTING** and **T. ENGLISH** have finished at Growell after a series of good meetings, where the Lord granted blessing in the salvation of some.

**E. HILL** has been laid aside, having had to discontinue at Crosskeys. Fellowship in prayer for physical recovery valued.

**J. HUTCHINSON** and **D. L. CRAIG** saw some saved at Ballymaguire.

**J. J. NORRIS** had five weeks' gospel meetings in Old Park Hall, Belfast.

**S. W. LEWIS** finished at Raws, Co. Donegal, where he saw some blessing. Now going to Carrigans, Donegal.

**R. PEACOCK** had well attended meetings at Ballykeel. Commencing in barn with S. W. Morrow at Ballenan.

#### "WITH CHRIST."

**Dr. H. A. CAMERON**, Detroit, on Feb. 5, aged 76. Our departed brother was a well-known teacher, shepherd and guide amongst the saints over a long number of years. His counsel was enjoyed at Central Gospel Hall Assembly, where he gathered with the Lord's people, and throughout a world-wide connection—including missionaries and others with whom he kept in touch. Saved at 16, and associated with the old Marble Hall Assembly, Glasgow, he grew up amongst such stalwarts as the late J. R. Caldwell and James Wilson, and continued steadfastly from the start to the end. Ever sought to live for God and His people. Will be greatly missed.

**Mrs. RICHARDSON**, Clonmore, aged 82. A godly sister, who has left a fragrant memory amongst believers with whom she met at Tullyroan.

**W. LOVE**, Ballymena, called Home on Feb. 11. Saved and in fellowship for 64 years, the last 52 being spent in Ballymena. Pre-deceased by his wife about two years ago, they ever kept an open door for the Lord's people and His servants. A faithful man, whose presence and counsel will be missed. J. R. Diack and D. Walker conducted the funeral services.

**Mrs. JAS. HARTLEY**, called Home Feb. 11. Saved for 48 years and associated with Shanaghan and Granshaw assemblies. A faithful sister, a steady worker, and a lover of the "old paths." She was much given to hospitality, and will be greatly missed. Brethren Campbell and Curran spoke to a large company at the funeral.

**THOMAS CRAWFORD**, Bolton, on Feb. 13, aged 77. In fellowship with saints at Bolton, where his help in ministry and counsel was valued.

**W. McCHLERY**, Leswalt, on Feb. 25, aged 69. Saved and in fellowship since a lad of 15. For many years in South Africa, where the assembly in Salisbury commenced in his home in 1905. Returned to this country in 1920, and has been a faithful steward, whose home was ever open to the Lord's servants, and his heart ever full of zeal for the furtherance of the gospel. He will be greatly missed throughout the community.

**Mrs. E. MARTIN**, Glasgow, on Feb. 19, after a lingering illness patiently borne. In fellowship with believers at Tylefield Hall, where her quiet and consistent life amongst the Lord's people will be missed. The 23rd Psalm was precious during her last moments on earth.

**JOHN LEATHEM**, Ahton-under-Lyne, on Mar. 8, aged 72. Saved 49 years ago at Ballybay, Ireland, and associated with believers meeting at Erryroe Gospel Hall, which he helped to build. Was at commencement of assembly in Ahton-under-Lyne, where he had lived for the last 24 years. A true man of God and a faithful worker in the gospel.

**JANET DICK SLOAN**, at Pathead, New Cumnock, on Mar. 15, aged 74. Con-

Sixth Year.  
1946.  
NUMBER 666

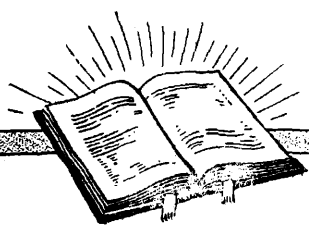
Edited by Andrew Borland, M.A

# The Believer's Magazine

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

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# ELIJAH

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## the TISHBITE

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by W. W. FEREDAY

"WE are in danger of regarding the worthies of old time—especially those whose records are given us in Holy Scripture—in a false light. To the common-place people of the Twentieth Century, those characters seem to have walked upon heights inaccessible to us. . . Now the Holy Spirit has expressly guarded against this in the case of Elijah. In James 5. 17, we are told that 'he was a man subject to like passions as we are.' This meant that this remarkable man of God, whose name will never perish, was not essentially different from any present-day Christian. He was bold, certainly; but he could also be moody, nervous, and self-centred. Unlike human biographers, the Holy Spirit tells us the whole truth about the characters of whom He writes."

\* \* \*

"FAREWELL, Elijah! In our meditations, we have followed thee through storm and calm up to the rest and peace of the home of God. It was a great day when thou wast carried upwards in the whirlwind; it was a great day when thou wast sent back to earth for a moment to greet the Son of God; it will be still a greater day when, in a mighty throng, we shall all surround the throne of God and the Lamb, and fall prostrate before the Lamb, and pour forth the new song that will never grow old: 'Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tribe, and people, and nation' (Rev. 5. 9). No more moments of depression and discouragement; no more peevish longings to die; no more self-occupation; all hearts concentrated upon Him who was the centre of the glory on the holy hill, and who will be the centre of still higher glory for ever. Amen!"

\* \* \*

THUS Mr. Fereday opens and closes his new work on Elijah. You will want to read the intervening 23 chapters of terse, practical, and thought-provoking matter, and then re-read with your open Bible.

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# The Divinity of the Lord Jesus

## “HE EMPTIED HIMSELF.”

In Phil. ii. 6, we read: “Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” The words, “made Himself of no reputation,” are given in the Revised Version as “He emptied Himself.” A subtle error has been deduced from these words and widely spread abroad, first by German Neologists, and more recently by those who call themselves “Higher Critics” and claim to have brought to bear upon the Bible “the latest scholarship.” With what result? That they assert from this passage that the Lord Jesus, in so emptying Himself, became subject to such limitations in knowledge that He knew no more about Divine things than His fellow-men, and “held the current Jewish notions respecting the Divine authority and revelation of the Old Testament.” If this were true, then His testimony to the Scriptures as the Divine and eternal “Word of God” (Mark vii. 13), by which man is to live, because it “proceedeth out of the mouth of God” (Mark iv. 4), would be of little value, for He might be mistaken, and if on this, on anything else. Then, where or in what would faith repose, or conscious need find that certainty in things eternal which a Spirit-awakened sinner seeks? But it is not true. The Lord’s own declaration, when He stood upon earth in His humiliation, was: “The words that I speak, I speak not of Myself” (John xiv. 10), “but as My Father hath taught Me, I speak these things” (John viii. 28). And this included His reference to Jonah and the whale, as surely as His declaration of the love of God in John iii. 16. All was from God: all, therefore, was Divinely perfect. Of what, then, did the Lord empty Himself, or make Himself void? Not of His Godhead. He never did or could surrender His Divine nature, or cease to be God. Whether as a babe on His mother’s breast, or a victim on the shameful Cross, He was as truly “the Mighty God” as He was the Virgin’s Child and the “Man of Sorrows.” But, although ever subsisting in the form of God, He did not consider His equality with God as something to be grasped, like as a robber holds his prize as if it were not His own, but of His own will took upon Himself the bondservant’s form, ceasing for ever to be only God, taking human

ii. nature into His own Personality, "becoming in the likeness of men," "and being found in fashion as a man, He humbled Himself and became obedient unto death" (Phil. ii. 8). That His Manhood was perfectly natural is witnessed to by the fact that as a babe He needed a mother's tender care (Luke ii. 7); He "grew" and "increased in wisdom and stature" (Luke ii. 40, 52); He was moved with compassion at human sorrow (Luke vii. 38), wept real tears of sympathy (John xi. 35), hungered (Matt. iv. 2), thirsted, was wearied (John iv. 6, 7), and slept on a pillow (Mark iv. 38) in the boat. But while perfect Man, He was at the same time, in His own Personality, God, two natures being ever present in perfect harmony in one Person. How this could be, it is beyond the present limits of our finite minds to grasp, but that it was and is we know and believe, because God has said it.

#### FLESH AND BLOOD.

"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14). The words "flesh and blood" here used describe true manhood, without reference to that corruption which, in consequence of Adam's fall, has come into man's nature. The expression "in the flesh," used in Rom. viii. 8, and elsewhere, is something entirely different, and has reference to man's fallen condition and depraved nature—"the flesh" in which no good thing dwelleth (Rom. vii. 18). Very jealously does the Spirit guard against the possibility of any such thought as that any moral taint was in the human nature of our blessed Lord, or that mortality, or disease, or any other consequences of sin, were in any sense present in that body which was prepared by God (Heb. x. 5) for His beloved Son, in which He was to serve and present Himself a sacrifice and an offering, as the "Lamb without blemish and without spot" (1 Pet. i. 19). The words, "took part of the same," have by some been made to imply that the Lord assumed man's nature in its fallen condition; that He knew sin, but never yielded to it; that in His experience He knew distance from God, taking the place of those whom He came to save. But all this is utterly false, and, however explained, must ever be regarded as gross error and a deep dishonour to "the Holy One of God." The words simply say, He "took part in these" [things], namely, flesh and blood, and the word used is different from that which describes the "children"



# The Christian Faith

By THE EDITOR

## ITS SUPERNATURAL ATTESTATION

**I**F there is, even in the lands of Christendom, a general tendency to ignore the solid, incontrovertible historical facts upon which a Christian's faith is based, it is but to be expected that there will exist, amongst the so-called enlightened classes, a studied endeavour to destroy, let alone deny, belief in the Resurrection of Christ. The method adopted by such is usually ridicule — no one with ordinary intelligence would believe an impossibility of that nature! Yet we are bold enough to assert, with unhesitating vigour, that one of the strong, single reasons for our acceptance of the Christian Faith is the supernatural attestation it receives from the rising of Jesus from among the dead. So important is the evidential value of this feature of our faith, that friend and foe alike have devoted more time and talent to its defence or adverse criticism than to any other single doctrine. Proven, the doctrine of the Resurrection becomes the unchallengeable mainstay of the Christian; discredited, it becomes the symbol of the triumph of the forces of rationalism.

**I**F Christ was not raised from the dead, if the narratives of the Gospels are merely pious legends without historical foundation, then Christianity is an unparalleled hoax, foisted upon gullible adherents for nearly two thousand years. Millions of people have lived in a fool's paradise, and great numbers of the most acute thinkers of many nations have either allowed themselves to be deceived, or permitted the spread of conscious error. If, however, the resurrection of Jesus Christ is true, then Christianity is based upon a supernatural event which gives meaning and significance to every other feature of our Faith. A truth, inseparably associated with the Resurrection is that of the uniqueness of the character of Jesus; for, if *HE* rose from the dead, then, an explanation, adequate to cover all the facts, must be found. An anonymous writer, at the beginning of the twentieth century, has put the matter most impressively:

**"THE** resurrection of Christ is in perfect agreement with the rest of His life and work. There could be no other issue to such a life than a resurrection. If God had not raised Him from the dead, He would stand convicted of impotence. God's passiveness at the Crucifixion can be understood in the light of His activity after the Crucifixion, but not otherwise. God may submit to a temporary loss, but He cannot submit to be ruined. He may forgive sinners, but He cannot allow sin to triumph. The Resurrection of Christ is the assertion of His authority and supremacy, which He had suffered to be passive at the Crucifixion. If Christ had not been raised, God would have abdicated in man's favour. The Resurrection is an absolute necessity and, therefore, it is an absolute certainty. A life of Christ with the Resurrection omitted is absolutely unintelligible."

**A** SECOND inseparable truth is this: His death must have been unusual; there must have been some feature in it, making it different from the death of any other person. However, as this theme has already engaged our attention, it need not now be pursued further than to remark that the alliance between the one aspect of the truth and the other is so intimate that it is impossible to deny one without destroying both. So closely associated are the Death of Christ and His Resurrection, that the Apostle Paul, with his keen spiritual insight and his merciless logic, declares, "If Christ be not raised, ye are yet in your sins," i.e., His death had no atoning value.

ONE of the reasons why some types of mind find difficulty in accepting our Christian Faith, is that they demand proof that is mathematical in its exactness and finality. But historical facts and spiritual truths are not demonstrable in that manner. Their verification depends upon a different kind of evidence, and many people are mentally too lazy to put themselves to the trouble of investigating for themselves, or, on the other hand, they have discovered that the moral claims of Christ are so exacting that they have allowed their distinction to submit thereto to prejudice their acceptance of the historical facts. In other words, many are intellectual sceptics because they are, perhaps unwittingly, moral cowards.

**M**OREOVER, it should be remembered that it is much easier to raise difficulties than to convince a prejudiced unbeliever. Documentary evidence of a historical event has to be read with critical discernment, and hasty conclusions thereabout must be studiously avoided. Inability to answer every critic's questions is no reason why anyone should abandon faith in the Resurrection. Because minor details of the various narratives do not fit in with the chronological schemes of hostile critics, we are not to conclude that these narratives are not reliable historical statements of fact. Nor are we bound to admit that seeming discrepancies among the narrators are proofs that their witness is false, and that their narratives are fabrications. Attempts at harmonising the various resurrection stories are not only faced with numerous problems, but they are also prone to interfere with the characteristic features of each separate account. "Critics forget that a condensed report of a series of events does not deny what it omits, nor contradict a fuller" (MacLaren). Silence is not always a sign of ignorance, but may be purposely adopted to fit the peculiar view-point of a writer.

**W**HY is it, then, that so many seemingly sincere people do not accept the accounts of the bodily resurrection of our Lord, as narrated in New Testament history. The answer probably is: "Because of prejudice." Sir Ambrose Fleming, D.Sc., F.R.S., has put the matter in a nutshell, thus: "In the realm of religious and spiritual matters, we cannot reach certitude by the intellect alone. There must be the co-operation of the will. We must be willing to carry out to its logical issue the evidence, so far as it is given to us, because it has not been given to us merely to satisfy an intellectual curiosity, but to produce a particular kind of life.

**L**ET me . . . invite you to study, at your leisure, the records of the Four Gospels of these events. . . . If that study is pursued with what eminent lawyers have called a willing mind, it will engender a deep assurance that the Christian Church is not founded on fictions, or nourished on delusions . . . but on historical and actual events, which, however strange they may be, are indeed the greatest events which have ever happened in the history of the world."

**P**ROFESSOR Fleming's challenge can be put to the test, by careful investigation of the records; and, if the result is corroboration of the Christian position, then the Resurrection becomes a fact beyond controversy. But the quest should not end there. It must lead to the Person, who, beyond Resurrection, lives in the power of an endless life. Thus was it with Gilbert West, infidel friend of Lord Lyttleton in the 18th century. Fully persuaded that the Bible was an imposture, he determined to expose its unreliability by subjecting the doctrine of the Resurrection to hostile criticism, and to remove from the Christian Faith one of its most important foundation truths. He applied himself methodically to the task, read the New Testament documents, became convinced that the Resurrection of Christ was a fact, and himself became His disciple.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter XI. (continued).

Verse 20.

*When, therefore, ye assemble yourselves together*,—the phrase rendered "together" (A.V., "into one place") might possibly mean 'for the same purpose.' However it may be translated, its significance lies in the contrast it marks between a mere outward union and the actual internal dissension (v. 18).

*it is not possible to eat the Lord's supper*:—lit., 'it is not to eat,' i.e., it is not an eating. The thought is not so much the impossibility, but the frustration and denial of the facts relating to the Lord's supper. The special stress (caused by the absence of the definite article in the original) is upon the word "Lord's." They would indeed partake of a supper, but it was not the Lord's; however much they may have regarded it so, their conduct made a travesty of it. The adjective *kuriakos*, translated "Lord's," must not be rendered 'Lordly,' it means 'pertaining to the Lord.' At His Supper, rich and poor are alike His guests and partake together without distinction.

Verse 21.

*for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken*.—"in your eating" suggests that actually it was a simple meal which each one could have taken anywhere. Evidently, their mode of partaking gave it the appearance of a common meal. Each brought his contribution; the rich brought abundance and some became intoxicated; the poor brought very little and some went hungry. There was no sharing. So that in reality it was not even a common meal, and to attach this to the Lord's Supper was a gross abuse.

Verse 22.

*What? have ye not houses to eat and to drink in?*—the question brings home to them what they actually assembled for.

*or despise ye the church of God*,—here, as elsewhere in the N.T., the reference is to the local assembly and not to the complete Church. The phrase here shows both the holy character of an assembly and the solemnity of the evil.

*and put them to shame that have not?*—not those who have no houses, but the poor, the poverty of whom would be exposed by the licentiousness of the rich.

*What shall I say to you? shall I praise you in this? I praise you not*.—a perhaps preferable rendering is "Shall I praise you? In this I praise you not." The Apostle was ready to praise them, as he had done at the beginning of the Epistle (1. 4—7) and again especially in 11. 2. But in this flagrant delinquency praise was impossible, and he could only repeat still more strongly what he had just said in verse 17.

Verse 23.

*For I received of the Lord that which also I delivered unto you*,—there is strong emphasis on the first "I." Just as he had received directly from Christ Himself, and not from man, the Gospel he preached (Gal. 1. 11, 12), so with the instructions concerning the Lord's Supper. The other Apostles, who had seen the Lord institute it on the night of the Passover, had not passed on the details to him. This enhanced the solemnity of what, by way of contrast to their perversion of it he now proceeds to remind them. The risen, glorified Lord con-

firmed afresh the institution of His Supper, which He would have observed during the whole time of His absence.

Moreover, he was not giving them new facts, he had given them the details when he was with them. His oral testimony had not been heeded, though it should have been sufficient. There has ever been a tendency to decline from instruction given simply by word of mouth and either to abandon part of it or to add to the truth according to mere human ideas. So it was in North Africa in the early centuries, where the Scriptures were not much copied. So it was upon the development of the ecclesiastical system of Rome, which so largely abolished the Scriptures and imposed its own teachings with their human accretions.

By the power of the Spirit of God, the Apostle was now placing on written record just what he had given orally before, and thus has the inspired written Word been bestowed in perpetuity, giving for the guidance of God's people "the faith once for all delivered to the saints" (Jude 3, R.V.), that they may not depend upon mere human instruction.

*how that the Lord Jesus*—the Name "Jesus" is added in keeping with His doing in His earthly life what is now to be stated. As this Epistle was written before any of the Gospels, this is the earliest known record of what the Lord Jesus said and did.

*in the night in which He was betrayed*—or, rather, 'He was being betrayed,' as the imperfect tense signifies, that is, while the previously arranged negotiations between Judas and the chief priests were in process of actual fulfilment. The rendering "was betrayed" would simply mark the act of Judas, whereas the combined and well-planned purpose and its fulfilment of all the accomplices is indicated. Judas had left the room before the Lord instituted the Feast.

The Lord knew everything that was going on: "Jesus, therefore, knowing all the things that were coming upon Him, went forth."

The detail is mentioned, not simply as a historical fact, but to enforce the solemnity of the whole circumstance in contrast to the carelessness of the church at Corinth.

*took bread*;—i.e., took a loaf, one of the thin cakes of bread brought for the Passover meal.



Thou must be true thyself  
If thou the truth wouldst teach;  
The soul must overflow, if thou  
Another's soul wouldst reach;

It needs the overflow of heart  
To give the lips full speech.  
Think truly, and thy thoughts  
Shall the world's famine feed;

Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

# A LEAF *from* GOD'S DIARY

R. McKECHNIE.

THE first and second books of Chronicles are one book in the Hebrew Bible and are there entitled "The Words of the Days," which gives them the significance of being a daily record, or in modern language a diary, that is, a diary kept by God. How this thought lifts the contents of these books from being mere genealogical tables and one-sided historical details to a record of real, live interest, because God considered it worth while to make these entries in His own most intimate Book!

The apparently unending succession of names and family matters which occupies such a large proportion of the Chronicles is first broken in chapter 4, by special mention being accorded to several privileged persons who accomplished something of outstanding value to God. These entries are of particular interest to us, affording as they do definite guidance on the matter of being well-pleasing to the Lord.

## JABEZ.

Jabez comes first (vv. 9, 10). He stands by himself in this chapter, not being connected with those who precede or follow him. And it is his mother who is referred to, yet neither parent is mentioned by name, and he is childless, so far as the record goes. Hence, he is not introduced here because of his place in the genealogical table, but because he made a definite request to the God of Israel. His prayer is intensely human, yet fraught with deep spiritual meaning. He prayed for enlargement, and for the presence and joy of the Lord with it. Jabez evidently realised that, in the material world, it is the rule that we enrich ourselves at the expense of others—somebody is the poorer thereby, for the wealth available is definitely limited; and also that we enlarge our borders by taking away from someone else, and such enlargement brings its own responsibilities and cares, with their attendant sorrows. Jabez sought God's blessing, which brings no sorrows with it, which surely means spiritual blessing, for in the spiritual realm there is no fixed fund of wealth as in the material world, so that when we enrich ourselves spiritually, everybody is enriched and blest, and God is glorified—there is increase and gladness all round.

The life of Jabez commenced in an atmosphere of sorrow, and in his very name sorrow identified itself with him all the days of his life. He had no part in the genealogical line through which the prophetic promise, consequent on the failure of the first Adam, was transmitted over a period of almost four milleniums to its fulfilment in the Last Adam. Yet Jabez did not allow these handicaps to crush him. He exerted himself and prayed, and established direct contact with God Himself. Thus he obtained the key to the divine supply which is the secret of the possession of true riches, for then all things are ours, and passed on, through us, to others. Thus Jabez, as an outlet for divine power and riches, became a direct means of blessing to others, instead of being only mediately so as a link in a family succession, and God recorded his name, "with honours."

## THE DAUGHTER OF PHARAOH

The second noteworthy person in this chapter is a woman, referred to in vv. 17, 18.\* She was the daughter of Pharaoh, but she married a Hebrew, a slave belonging to a race that were an abomination to the Egyptians. No doubt, her action would bring the

wrath of her father and his court on her head, so that her name would be erased with ignominy from the records of Egypt, but she obtained the immortal distinction of getting honourable mention in the annals of the people of God and also getting a new name—Bithiah, which means "daughter of Jehovah." This change of name shows that the decision and the conversion of this woman were real, for names are not meaningless in Scripture, but descriptive. A change of name indicates a change of nature.

#### THE HOUSE OF ASHBEA.

In v. 21, we find a household at work—the house of Ashbea. Or, perhaps, it was a community in a place called Bethashbea, which specialised in a particular industry and so became famous. The industry was the making of fine linen, material which was much used in the service of the sanctuary and for the clothing of the people of God. Fine linen speaks of righteousness, so that here we have, typically, those who are exercised about the saints, and who work to clothe them becomingly and so present them to others as God views them—righteous in Christ.

Do we so clothe the saints? Do we act towards them and speak about them in a way that is well-pleasing to the Lord? Or do we uncover them by exposing their faults and failings before the world, before our friends, or before our families? Let us ever remember that, while we may see much that is wrong or incomplete in fellow-saints, yet God sees them complete in Christ and we should ever view them thus, being mindful of ourselves as being in the same position. This is being truly successful in the fine linen industry, not only labouring at home in the making of the material, but gaining recognition publicly because of the quality of the work we produce. And God, too, takes special note of this work.

#### THE POTTERS.

The families of Bethashbea that wrought fine linen suggest a community of industrious women, as it was essentially women's work that was carried on, but in vv. 22, 23, we have companies of men mentioned who were engaged in the manufacture of pottery. Some at least of this business community had been men of high rank—rulers in Moab—but they had sacrificed social and national position to dwell among plantations and hedges, or perhaps (see R.V.) in the industrial towns of Netaim and Gederah, so-called from their surroundings, but in any case they would have a rough and busy life, which they chose so that they might dwell near the king for the purpose of carrying out his work.

A potter is one who makes earthenware vessels—a most suggestive thought, applied spiritually. God needs earthen vessels. There is plenty of raw material all around, but it requires potters, that is, those spiritually qualified for this particular work, to fashion it into vessels that God can use.

But these men who were potters also, apparently, did the work of husbandmen, for they dwelt among the plantations and hedges. Thus, in combining the two industries, they carried through from start to finish work of prime national importance. The produce of the land was garnered and placed in the hands of the king's subjects in convenient form, in suitable vessels, and so individual and national life and vigour was assured.

Those who are instrumental in bringing the Word of God to the people, whether as husbandmen, potters, or earthen vessels, are engaged on the King's business, under the eye of the King Himself, and such will undoubtedly get special recognition.

## THE PARENTS.

But the vast majority of those named in the Chronicles have no other claim to distinction than that of parenthood. They were instrumental in carrying on the Messianic line and bringing it nearer its consummation, the Coming of Christ, the event which was ever before the mind of God. We can be instrumental in carrying on the spiritual succession of the New Testament, which has in view the Second Coming of Christ. Such spiritual productiveness hastens that Coming, and is so pleasing to the Lord that His own personal book records full details. The contents of that book will no doubt be made known in a coming day, and it will be a thrilling experience in the Glory Land to peruse the entries in search of our names and achievements.

\*By restoring the last clause of v. 18 to follow the first clause of v. 17, and thus provide an antecedent for the pronoun "she" in v. 17, the meaning of these two verses becomes quite clear. Merd had two wives—Bithiah, the daughter of Pharaoh, and Jehudijah, which means "the Jewess," indicating that the other, although specially adopted by Jehovah Himself, was of non-Jewish blood.

## ENOCH (4.)

R. Cumming

TO walk with God is great, but to dwell with God is greater. Enoch walked with God, and although bound to earth by physical limitations, he waited in the patience of faith, till God would choose to supersede the laws of nature and take him home, forever to abide in His Presence. God justified Enoch's faith and translated him to glory. All the work of this translation was done by God: Enoch only waited; and with like precious faith, the believer to-day awaits fulfilment of that gracious promise, "I will come again and receive you unto Myself." Meanwhile, like the two on the way to Emmaus, one may still walk with God, knowing that kindling of devotion which is the response to the unfolding by the Spirit of the glories of the risen Christ.

The report of Enoch's homegoing is unobtrusive in the Genesis narrative. Only three words were necessary to announce the most sensational event in the history of mankind since the Fall—"and was not." Certainly, the writer to the Hebrews is used of the Spirit to reveal God's secret of the manner of his departure, "he was translated:" and likewise the imagination is stirred into visualising the anxious activity of men's search parties, "and was not found:" yet this truth remains in its brief simplicity, that a man was secretly but effectively removed from earth to heaven; caught up from the very brink of destruction; saved from the inevitable doom of a Godless civilisation.

Praise God, history is going to repeat itself, and on a grander scale, for "the dead in Christ shall rise first and we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (I. Thess. iv.). Enoch's walk had terminated, his temporal associations had been finally broken off, his faith had been rewarded, he had been promoted to permanent residence in the Glory which he had so often glimpsed in his journeyings. God had taken him. What greater could one hope for to-day than that suddenly, secretly, and completely, the Lord's people should be translated to His Presence, leaving behind two things, as did Enoch—a good testimony and a doomed world? So will the rapture of the saints be. "In a moment" which may be our next, "in the twinkling of an eye" which makes impossible last-minute adjustments of affairs, our Lord will come.

This is the hope for troubled hearts (John xiv.), the strength for jaded spirits (Heb. x.), the war aims of a struggling Church (Rev. iii. 11), the deliverance of a groaning creation (Rom. viii.), and the joyous expectation of a waiting bride (Rev. xxii. 17). "For yet a little while, and He that shall come will come and will not tarry."

# JEWRY REJOICING —DANIEL MOURNING

W. W. Fereday.

SIX of Daniel's twelve chapters have been dated by the Holy Spirit. Sorrowful to relate, the dates are connected with Gentile monarchs, showing the low state into which the people of God had fallen. It is indisputable that God meant Israel to be the centre of His governmental dealings, all other nations looking up to them with respect, and following their lead. But persistent unfaithfulness on the part of kings and people led to Israel's downfall. Gentiles were granted supremacy in the earth, with God's once-favoured people made subject to them. This condition of things has already lasted twenty-six centuries; but great changes now appear to be imminent. The long-rejected Christ will soon shine forth in royal might; "the times of the Gentiles" will then be brought to an abrupt termination; and God will revert to His original purpose concerning the earth. Israel will then be the centre of a great administrative system, and the whole earth will rest in peace under a rule of divine righteousness.

## A BOOK OF DATES

The dates in the book of Daniel should be noted. In chapter 10. 1 we read, "In the *third* year of Cyrus, king of Persia, a thing was revealed unto Daniel." The revelation covers the three concluding chapters of his book. Its character was such that it distressed Daniel exceedingly. He mourned for three full weeks, and went quite off his food. Daniel was a man of deep spiritual feeling. He was not only interested in the things which God made known to him, but they affected him seriously. The visions of chapter vii., says Daniel, "much troubled me, and my countenance changed in me;" the visions of chapter viii. caused him to faint, and he was sick for some days; and what he learned from Jeremiah's writings reduced him to "fasting, sackcloth, and ashes" (Dan. 9. 3). What rebukes are here for the men and women of this flippant day! What effect has the study of Scripture, and particularly of the prophetic Word, upon our souls?

## A ROYAL PROCLAMATION

Two years before the revelation to Daniel, as in chapter 10, Cyrus, king of Persia, made a proclamation throughout his extensive Empire, giving permission to Jews everywhere to return to their own land, and build afresh a house for Jehovah, if they desired to do so (Ezra 1. 1—4). The Jews of our own time would be delighted to hear such a proclamation from the present holders of their country! Surely, the Jews in every quarter were exulting at such a change of heart towards them on the part of their Gentile conquerors! Yet Daniel, instead of going up to Jerusalem with his returning brethren, is shown to us as remaining behind, and mourning by the great river Hiddekel (ch. 10. 4). Note it carefully; in the *first* year of Cyrus, the emancipating decree was published, yet in Cyrus' *third* year we find Daniel deeply, distressed. Why was this?

## DANIEL AND JEREMIAH

From the study of Jeremiah's writings (chap. 25 in particular), Daniel learned that the supremacy of Babylon was to continue seventy years, and also that the overthrow of that Empire would bring deliverance to Israel. Babylon was no longer ruling amongst the nations; it had become a mere province in the Medo-Persian Empire. This great change turned Daniel to prayer and supplication. Having read Jeremiah's twenty-fifth chapter, he must also have read his twenty-third,



wherein Christ is definitely promised, with fulness of blessing for Israel, and complete restoration from all the countries into which they had been driven. "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days, Judah shall be saved, and Israel shall dwell safely: and this is His Name by which He shall be called—Jehovah our Righteousness" (Jer. 23. 5—6). The language is unmistakably clear; the blessing includes the ten tribes which the Kings of Assyria had deported, as well as the two tribes who fell victims to Nebuchadnezzar.

But had the time really come for all this? Were Israel's sorrows now at an end? Was the great King at the door? All this Daniel wished to know; hence his remarkable outpouring of heart to Jehovah, as in his ninth chapter. To a truly exercised soul, light will always be given. Are we, who live at the end of all things, of Daniel's spirit? Daniel was divinely called "greatly beloved" (Dan. 10. 19); are we worthy to be so addressed? To him were granted fresh divine *revelations*. No fresh revelations need be looked for now; but we may expect fuller *unfoldings* of truths already revealed, if our hearts are in condition to receive them.

#### A DIVINE MESSAGE

The prophecy of the "seventy sevens" (of years) sufficiently explains the sorrow of Daniel to which we have drawn attention, for his tenth chapter must be read in the light of that which precedes it. At the time of the evening oblation (3 p.m.) on the day of his prayer, Gabriel came to him with a message from God. A period of "seventy sevens" was divinely appointed ere Israel's tribulations will be ended for ever. That period would commence with a command to restore and build Jerusalem. This was long after Daniel's time. Cyrus gave permission to re-build the *Temple*, but it was a later king who permitted the *city* to be re-established with its walls (Neh. 2).

It is not our present purpose to expound Gabriel's weighty message to the troubled prophet, but Daniel would at least learn from it that several centuries must elapse before the coming of Messiah the Prince; and also that He would be rejected ("cut off, and have nothing"), with an undefined period of desolations to follow for the people guilty of such great transgression and folly. Thus the glorious prediction of Jer. 23. 5—6 would not be fulfilled in Daniel's day. The return that was then in progress was a passing mercy from Israel's long-suffering God, a fresh opportunity for them to do His will in His land, if their hearts were willing.

#### A WONDERFUL SEQUEL

The sequel is full of interest. At the close of three weeks of prayer and fasting, Daniel beheld "a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearing of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude" (Dan. 10. 5—6). Comparison with Rev. 1. 13—16 makes it perfectly clear *Who* Daniel's visitor was. It was not Gabriel this time, but Gabriel's Lord! John, in Patmos, saw Him as Son of man, judicially attired; Daniel had already seen Him in vision (in Belshazzar's day) in heavenly surroundings, being invested as Son of man with the rights and dignities of the Kingdom (Dan. 7. 13—14); now, Daniel gets a manifestation of Him by the river Hiddekel. The One Who was, in God's due time, to come into the world as Messiah the Prince, and "be cut off and have nothing," now stood before His servant. What honour for Daniel! What his Visitor said,

and what the angel said who accompanied Him, runs on to the end of the book. But we cannot, at this moment, deal with it.

The lesson for us to-day is very sweet. Those who appreciate the One Whom Israel and the nations reject may enjoy His blessed company if their hearts desire it. We need not expect such a corporeal manifestation as was granted to Daniel; but we shall receive spiritual manifestations of Him in measure as we love Him and keep His commandments (John 14, 21). This is individual; and there is also the promise to us collectively, "where two or three are gathered together unto My Name, there am I in the midst of them" (Matt. 18. 20).

## MAKING A NOISE.

**N**UMEROUS correspondents have sent us their comments on the article from Mr. Wm. Rodgers appearing in our April number, and it is quite impossible to give all publicity. As was to be expected, all shades of opinion have been expressed, a fact which indicates that the subject is one which engages the attention of Christians in many parts. This month, we publish two letters amongst the first received.

The first is from MR. HAROLD KING, Nottingham. After drawing attention to the surprising use of the Scriptural narrative as "a peg upon which to hang an attack upon the use of an organ in a Gospel Meeting," he proceeds to point out that it is "well known that the singing of hymns has often contributed very materially to the means used in the salvation of many." Arguing that the modern preacher uses for the spread of the Gospel many conveniences which were unknown in Apostolic times, our correspondent continues:—

Nevertheless, we can surely reasonably conclude that the great Apostle, who was willing to be "made all things to all men," that he "might by all means save some," made use in his day of any means which he believed would be useful in the great end he had in view. Now, to-day, we have many useful means available to us which he had not, and surely it is up to us to use any aids which we believe will be really helpful in getting the people under the sound of the Gospel, with a view to winning them for Christ, *so long as we are not, in the use of them, violating any definite Scripture principle.*

I am glad to note, Mr. Editor, that you say that "some think that there is a middle course, that certain of these aids may be used with caution, but to profit," and further that "the dead-hand of convention may produce barrenness of spirit, as well as may the introduction of modern methods." To these two statements, I am sure, there will be general agreement.

Surely, it is a matter for the exercise of sanctified common sense as to the various means that are used to attract to our Gospel Meetings the sort of people for whose benefit and salvation they are convened. We shall not find in the New Testament the use of Gospel Halls, electrically lit and centrally heated, with comfortable chairs. We shall not find printed hymn books and Bibles, nor anything in the nature of the order of service which is generally used to-day.

By all means let us be careful in regard to the means we use; let all aids be used, as you say, Mr. Editor, "with caution, but to profit." But don't let us think we are being very "faithful" if we say concerning everything new, "We must not use it, because we never did that before!"

May I close by quoting a very helpful note which I came across recently, written by our esteemed brother, Mr. Harold St. John. He says:—

"In many parts of the world, I have come across Christians deep in controversy on details, such as the time and character of meetings, the use of an organ or solo, or an after-meeting; it is often seriously advanced that these matters can be settled by an appeal to the text of the New Testament, which only shows how easy it is to become silly when we most want to be solemn.

"The state of society in the first century, when Christians were largely of the slave class, allowed of one meeting a week, usually at midnight, or at an hour when they could be spared from their work, and our modern multiplication of meetings is the fruit of the more favourable conditions produced by the providence of God; such things as hymn books, Sunday Schools and Bible readings, in the modern sense, are as likely to be met with in the New Testament as motor cars!

"The question may be asked, 'Then by what rule shall our use of methods be governed?' To this the reply is simple, *viz.*, by precisely the same law as our general conduct: all things are lawful for us, but at every cross-road of life three points must be considered: (1) Will the proposed step 'free my feet' for the race to God? (2) Will it tend to bring me into bondage? (3) Will it edify and help my neighbour? (1 Cor. 6. 12; 10. 23). Any method that will pass the threefold test—Godward, selfward, and manward—may safely be used as long as it serves its purpose."

Our second correspondent is MR. E. W. HUMPHREYS, London, who cautions against extremist views. He writes:—

Our brother Mr. Rodgers has rendered the saints a service in drawing attention to modern departures from the old paths. With regard to the use of a musical instrument, one feels that the golden rule would be:—

If you are in an assembly without an organ, do not agitate to have one introduced; whereas, if you are in an assembly with an organ, do not agitate to have it removed.

I know of no New Testament scripture which definitely condemns or definitely authorises the use of an instrument, and, where no Scriptural principle is involved, we do well to heed the exhortation, "Be at peace among yourselves" (1 Thess. 5. 13). One always felt that the unaccompanied singing of the large gatherings at the pre-war London Missionary Conferences at the Central Hall, Westminster, left nothing to be desired. In his "Treasury of David," C. H. Spurgeon has said that there is nothing more sublime, this side of the Glory, than the singing of the Old Hundredth by a vast congregation, and he would not countenance an organ.

However, in many assemblies, the numbers present in no way approximate to vast congregations, and frequently the tune is pitched either too high or too low. It is not unknown for the wrong metre to be struck up and, after a false start, another attempt has to be made. Here an organ can be of real help, provided, of course, that *it be played without ostentation.*

With regard to the other matter raised, the singing of solos by sisters, the question is more serious. The practice is on the increase, and one is not altogether happy about it. For a woman to come forward to the centre of a platform and to render a solo, is to assume a place of prominence which should not be hers. It seems to be quite at variance with 1 Cor. 14. 34 and 1 Tim. 2. 11, 12. And these solos are so unnecessary. As our brother points out, God the Holy Spirit can do His work effectually without them. An hour's Gospel Meeting goes all too quickly for time to be devoted to non-essentials. Brethren, the time is short; let us concentrate upon the things that matter—the presentation of a crucified, risen, ascended and soon-coming Saviour.

# OUR ARMOUR

The Late Dr. OWLES.

Read Romans *xiii.* 11—14.

IN thinking of the Christian's armour, our thoughts incline almost invariably to Eph. vi., but that is not the only scripture in which this important matter is dealt with, and we must not confound it with the other portions which differ materially from it. We must be careful never to import into one scripture what God has put into another, but always keep before the mind and heart the exact theme of the Holy Spirit; otherwise, our spiritual vision will be obscured. Here, there is nothing about the Devil. It is the flesh, and about this the Holy Spirit would occupy our thoughts. The passage supposes that we are living before our time. The Christian belongs to a coming day. He is in the night, which, though far spent, is not yet past. But, though in the night, he is not to walk as if he were of the night: he is to walk as of the day, in direct contrast to the people of the night. "Let us, therefore, cast off," etc.

## PUT OFF — PUT ON

When God addresses His children in this present age, a negative precedes a positive. There is something to put off before we can put on; we have to cast off the works of darkness and then put on the armour of light, and we should note that "strife and envying" are side by side with "rioting and drunkenness," "chambering and wantonness." These evils are in God's sight alike, and must be treated from that standpoint. Whenever our Lord Jesus Christ is brought before us, it is the first title on which the emphasis should be laid. There it is the *Lord*, and no other word would adapt itself to the meaning, which is, that instead of allowing the flesh to lord over us, we put on another *Lord*—Jesus Christ. The only remedy against the flesh is another *Lord*. Mark! it is to put off one's self: not simply getting rid of certain evils. I believe that we are very prone to bring ourselves into bondage when the Lord would have us walk in liberty. Putting on the Lord will lead me into a holy walk, but it will be a happy walk and not an evil one. When I was a very young believer, I resolved that I would never go to bed without reading four chapters in the Bible (a very good resolution in its way), but I think I would have been wiser if I had never bound myself by it. If I had gone to the Lord about it, He would not have said "Now, I charge you never to go to bed without reading four chapters." Often, I could scarcely get through them without falling asleep, but still I must because of this resolution on my part. I believe it would have been better sometimes to take half a verse, and meditate and go to sleep upon it in fellowship with God. Let us seek to put on the Lord Jesus Christ in all the details of life and make not provision for the flesh to fulfil the lusts thereof.

## ANOTHER FOE

Now will you turn with me to Eph. vi. 10—17? I pause there, because prayer follows and, while I know that prayer is of immense importance, I do not think it is a part of the saint's armour. Unlike the passage in Romans, it is the Devil that we have before us here, and to meet him God has given us armour, described in one Greek word—'*panoply*.' If any one portion of the armour is lacking, we shall be open not only to attack, but also to defeat. In the beginning of this epistle we are described as blessed with every spiritual blessing in the heavenlies in Christ, and in the second chapter as seated in the heavenlies in Christ, so that when we come to the close the great conflict is this, viz.:

Satan wants to drag us down. It is not so much that he wants to prevent our getting up, though, as a matter of faith and intelligence, that might be the case. Now, the special purpose of Satan is to make us take lower ground. God has given us the highest place, and it will never do to take even the second. Satan knows this and, therefore, one of his great wiles is to deceive the dear people of God into taking, as to their actual experience and enjoyment, a lower stand than God has given them in a risen and glorified Christ. Hence the way in which the armour is introduced at the close of this beautiful letter.

#### POWER AND STRENGTH

"Be strong in the Lord." In addition to the power to endure, we need the strength to wield the sword—the only aggressive weapon. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood." Here the words "flesh and blood" are in contrast to the spiritual foes. It is not the same thing as Rom. xiii. It is the believer fighting against wicked spirits outside him, and it is not flesh and blood. Whenever we get flesh and blood in union, it means a living man, but when separately—"Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you"—it is death and not a living man: one reason why at the table of our Lord we have the two elements separately.

#### CONSTANT VIGILANCE

"Wherefore, take unto you the whole armour of God (*panoply* of God), that ye may be able to withstand in the evil day and, having done all, to stand." Having overcome all, we are not to sit down—much less to lie down—we are still to stand, as the devil never sleeps. There is no such thing as conquering him once for all; we must keep the armour on, because our enemy will take advantage, even in one minute, if we are off our guard. There is not a saint upon the earth who could be shut up in a room with the devil and be any use against him apart from the Lord Jesus Christ, but 'greater is He that is in you [*i.e.*, the divine inhabitant, the indwelling Holy Spirit] than he that is in the world.' When the terrible Antichrist makes war with the saints, not one of them will be any use—he will overcome them—but when Antichrist makes war with the Lamb, the Lamb gets the victory, as well as the saints with *Him*. There only is our power. Make it a battle, not between the Christian and the devil, but between Christ and the devil, and the issue is sure.

#### HOW TO STAND

"Stand, therefore, having your loins girt about with truth." Mark 'truth' in the singular. We often hear of '*truths*' in the Bible, but I doubt whether we should speak or write of them. If we are to have our loins girt about with truth, we ask "What truth?" The answer must be, "All the truth." I know places where one could scarcely touch on a prophetic subject without offending the people of God. There are others where it would not do at all to enlarge upon Church matters, or one would scatter the audience, and so on; but one of the *essentials* in connection with having the armour on is that our loins are girt about *with truth*. There is no part of truth that we can omit without losing a blessing and without laying ourselves very specially open to the foe. We are not only to have our loins girt about with truth, but are to have on the breastplate of righteousness. The meaning here is not what is spoken of as imputed righteousness. The devil can do nothing with that—it is far too much for him—because when we become the righteousness of God, we become it for ever. "Putting on the breastplate of righteousness" is, in plain English, "doing what is right," and in as far as we do wrong so will Satan get the advantage over us. If we are doing what is right, we need not fear the devil.

## SURE DEFENCE

"And your feet shod with the preparation (or readiness) of the gospel of peace." This means more than preaching the gospel. We may manifest in our character that which will contradict the gospel we preach, and I believe the thought here is that we should be always in character in that ready, prepared state, with nothing in the man to contradict the gospel he preaches.

"Above all, taking the shield"—not 'of faith' (I do not mean that we should not have faith), but the purport is 'the shield of the faith'—the faith that was once delivered to the saints—that is the shield that we are to take. Just as the Son of God did when Satan attacked Him. From whatever quarter he came—whatever was the dart he thrust—there was the same shield, "it is written." That is what it means here. We want to have the Bible in our hearts—in our heads—at the end of our tongues. The Son of God conquered, not by His omnipotence, but by the same weapon He has given to us—"It is written."

"And take the helmet of salvation." It is not the hope of salvation here. It is no use meeting the devil with that—*i.e.*, to tell him, when he causes us to have a moment's doubt, that we hope that we are saved. I am sure he would thus come off the best, but we should put on the helmet and say "I am saved" and he cannot meet that. "Put on the helmet of salvation" and then not only be equipped with all this defensive armour, but, in addition, have the sword always in the hand to attack as well as defend.

## ASLEEP OR WAKEFUL

Now turn to one other passage: 1 Thess. v. 4—6. Please note that the 'sleep' here is a moral sleep—it does not mean the sleep of death. Saints departed are asleep, but the sleep here is moral or spiritual. Well! "let us not sleep as do others, but let us watch and be sober." That is the opposite—instead of being found asleep, we should be found awake and watchful. Who is the enemy here? It is not the flesh and it is not the devil: in fact, there is no enemy! This is armour with which we are to meet our best friend! We are to have on the breastplate of faith and love and, for an helmet, the hope of salvation. In other words, the Lord Jesus Christ is to be the subject of our faith, of our love, and of our hope. We should not introduce Satan and we should not introduce ourselves: it is the Lord Himself alone and our condition of heart towards Him, corresponding to the beautiful description in the first chapter of this same epistle, where Paul reminds them of their 'work of faith and labour of love and patience of hope.' The hope of salvation here is salvation in its future aspect. In this sense, we are not yet saved: 'Our salvation is nearer than when we believed.' These bodies of ours are redeemed, in the sense of the price being paid, but they are not redeemed in the sense of the property being set free. They are still mortal bodies, and we are longing for their deliverance.

# Illustrations of the GOSPEL

C. H. DARCH.

NO one used illustrations more effectively in His gospel ministry than the Lord Himself, and all preachers of the gospel are well advised to follow His perfect example, because illustrations, it has been said, are as windows to a house; they let the light in.

To aid in this it is desired to draw attention to some scriptural illustrations that are seldom used, while others, such as the Prodigal Son, the Good Samaritan etc., are so well-known as to need no comment.

THE GLORY OF CHRIST.

The first is taken from Gen. 2, 18-25: Adam stood alone, no helpmeet being found for him: How true of Christ! He was above all creation, none was meet to stand shoulder to shoulder with Him: Angels were great in power but some fell, even the anointed Cherub became Satan; not one in all creation was a meet companion for Him.

Adam, moreover, was great in knowledge and able to call all beasts and birds by name. He was great in riches, the whole world was his, but he needed someone to love; in each of which are clearly illustrated the knowledge, riches and love of Christ.

THE BRIDE OF CHRIST.

Of the rib which God had taken from man *made* He a woman. The redeemed which form the Bride of Christ are truly *made* by God. The natural man has no more power to make himself into a saint, than had the rib to make itself into a woman.

Man is altogether depraved in spirit, soul and body, and is helpless to free himself from sin. (Rom. 8, 7; 1 Cor. 2, 14 and John 6, 63). It is, therefore, God alone who can put a sinner into that which is a helpmeet for Christ.

God brought the woman unto the man. So God, from this world of sin, gathers a company of redeemed home, thereby answering the prayer of our Lord, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My Glory." (John 17, 14).

THE LOVE OF CHRIST.

When God presented Eve to Adam, He said (verse 24): "Therefore shall a man leave his father and mother and cleave unto his wife: and they shall become one flesh."

The love of Christ was such that He left His Father in heaven and came to earth; He left His earthly mother whom He committed to John, to be wedded to His heavenly bride.

THE TRIUMPH OF CHRIST.

Finally, there was no shame though they were naked. There is much in us of which we are rightly ashamed, but when we see our Lord "We shall be like Him;" everything will be "naked and open before the eye of God," but so completely will the work of Christ on our behalf have made us meet for God's presence that we shall know no shame.

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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.

Isaiah 9. 6: Should this read "Wonderful Counsellor" or "Wonderful, Counsellor," with a comma between the two words?

### ANSWER A.

The word "Wonderful" here is not an adjective. The same word occurs, also, in Judges 13. 18. In this latter chapter, the Person speaking is the Angel of the Lord and is identical with the Child born, the Son given. His Name is "Secret" or "Wonderful," a term amply explained in Matthew 11 by the phrase "No man knoweth the Son, but the Father."

It is, of course, true that He is "Wonderful in counsel," but Isaiah 9. 6 gives two titles, "Wonderful, Counsellor," and goes far beyond that phrase.

As to the Lord being a "Counsellor," all His people know this, not merely by what is written, but by their own experience.—E.W.R.

## QUESTION B.

Does the term, "a holy priesthood," in 1 Peter 2. 5, include all Christians, or only those in assembly fellowship?

### ANSWER B.

The matter of assembly fellowship is not given prominence anywhere in 1st Peter. It is a remarkable fact that, with the exception of his friend, Mark, he is the only one of the New Testament writers who never uses the word "Assembly" or "Church." 1 Peter 5. 13 is not a contradiction of this, as the italics there in the A.V. show.

The "holy priesthood" of 1 Peter 2. 5 clearly refers to the same people as the "spiritual house" of the preceding clause; and the method by which "living stones" are built into this "spiritual house," according to verse 6, is by believing on Christ. In verse 7, they are described as "you which believe," and contrasted with Christ-rejectors. In verse 9, the "holy (sacrificing) priesthood" of verse 5 is shown to be also a "royal (testifying) priesthood;" and in verse 10 the same persons are spoken of simply as "the people of God."

The present tense "are-built-up" in verse 5 is not against the above view. It is used, as the word "groweth" is used in Eph. 2. 21, of the progressive adding of more "living stones" to the great Building of which both these passages speak—a process which is still going on. "The Lord added to them, day by day, those that were being saved" (Acts 2. 47, R.V.).—W.R.

## QUESTION C.

Please, will you explain Gen. 6. 6: "And it repented the Lord that He had made man."

### ANSWER C.

While, in the case of man, the word "repentance" denotes a change of mind, yet in the case of God it cannot have this sense, seeing that He is Jehovah and changes not. "Repent," therefore, cannot imply a change of any sort with Him. Repentance and sorrow go together and, in the use of this word of God Himself, it is the latter thought which is in mind. He did not change His original purpose. Nor was He taken by surprise. The introduction of sin and the spoliation of His perfect handiwork with such awful developments, necessitating the flood, caused Him sorrow of heart.

As always, a word is to be construed as covering a certain area delimited by its context. Thus, when "repent" is applied to man, the area covered is larger than when applied to God.—E.W.R.

## QUESTION D.

Was the father-in-law of Moses a help to him or not?

### ANSWER D.

It is no real help to divert the eye of the child of God from the Lord, either to himself or to any others.

In Numbers 10, Moses took his eye off the Lord and fixed it on his father-in-law. The ark was to have been eyes for them, not Hobab.

In Exodus 18, the reverse is the case: the father-in-law of Moses took the eye of Moses off the Lord and fixed it on himself. It is true that his arguments are plausible and, indeed, apparently pious and might appear to be very reasonable, but this constitutes no criterion whereby to judge the procedure of Moses in selecting the rulers as a right one.

The path of simple and whole-hearted trust in the Lord is often not understood by those who are regarded as sensible, as we judge. The incident of Exodus 18 and that of Numbers 11 are distinct from one another. It is possible for us to become precipitous and to anticipate in our own way what God intends to do for us, to our own sorrow. God intended to give Israel a king, but they chose one according to their own ideas before His appointed king was given. So here.

In Numbers, God sanctions the appointment of the seventy elders. But in Exodus Moses would seem to have anticipated God and to have been guided by natural advice.—E.W.R.



who were "partakers" fully of human nature in its present condition, in a sense He never was. In this connection, it has been asserted that the words, "He hath no form nor comeliness," in Isa. liii. 2, imply that the personal appearance of our Blessed Lord was marked by the absence of outward grace and comeliness. But these words have no such meaning, nor do they apply to the personal aspect of the Lord at all. The words are used of kingly majesty and earthly glory, such as attract the gaze of men. In His earthly surroundings he was poor, as "a root out of a dry ground," Jesus of Nazareth, the carpenter. Hence, to the unbelieving Jews there was no beauty, no dazzling "outward appearance," that caused them to "desire" Him; but to those who received Him He was the "altogether lovely One," as faith's eye "beheld His glory," ever full of grace and truth (John i. 4).

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**STRANRAER,** Greenvale Street Gospel Hall, June 19, Tent Conference at 11.30 a.m. W. Harrison, T. Kerr, G. D. Alexander. The gospel work in connection with the Tent will be in charge of Mr. G. D. Alexander.

**STRATHAVEN.**—Gathering on June 22. John MacCalmon, A. Borland.

**NEW DEER.**—Public Hall, June 29th at 2.30. T. A. Kirkby, J. H. Hutchison, J. Alexander, A. Ingram, E. S. Stephen.

**BEAULY.**—Kilmorack Public Hall, on 13th July at 2.30.

**CRAIGELLACHIE,** July 17. Particulars from E. A. Grant.

### ENGLAND AND WALES:

**ACTON.**—Berrymead Hall. Y.P. June 1, F. Bradbury; July 6, R. Hathaway.

**STANMORE.**—Culver Grove Hall. June 1 at 4 and 6.30. G. Andrews, A. Clarke.

**SWANSEA.**—June 1—July 1. Campaign. Stan Ford.

**CALNE.**—Oxford Hall. June 8 at 3 and 6. Prof. A. R. Short, H. Lacey.

**WESTON-SUPER-MARE.**—Gospel Hall. Waterloo Street. June 6 at 3.15 and 6. P. L. Gould, F. A. Tatford.

**SHERBORNE.**—Gospel Hall, Finger Lane. June 8 at 3 and 6. V. Topps, W. Wynne.

**BRADFORD.**—Railway Rooms. June 8—10. J. Alcock, W. J. Mullen, K. D. Morrison.

**BANBURY.**—Southam Hall. June 10 at 3 and 6. H. Steedman, J. W. Wiles.

**CHESHAM.**—Gospel Hall, Station Road. June 10 at 2.30 and 6. G. Andrews, S. Scott-Mitchell. 22 at 7, M. Shallis.

**FAREHAM.**—Methodist Church, King's Road. June 10 at 3 and 6. Dr. G. McDonald, F. A. Tatford.

**GUILDFORD.**—Manor Road Hall. June 10 at 2.30 and 5.30. R. E. Jones, J. W. Prior, G. Condé.

**HORNCastle.**—Gospel Hall, Prospect Street. June 10 at 2.30 and 6.

**SWINDON.**—Florence Street Hall. June 10 at 11, 3, and 6. G. J. P. Price, E. H. Trenchard.

**WIMBLEDON.**—Central Hall. June 10 at 3.15 and 5.45. A. E. T. Oliver, E. F. Walker, R. W. Cooper.

**NEW MAIDEN.**—Mount Pleasant Gospel Hall, Vicarage Lane. June 15 at 4 and 6.30. P. Parsons, Dr. A. Wilden-Smith.

**WINDSOR.**—Gospel Hall, Garfield Place. Y.P. June 15 at 6.30. H. P. Barker.

**PARBOLD.**—Open-Air Missionary. June 15. A. H. Boulton, A. Na'smith.

**BOURNEMOUTH.**—Drummond Hall, Boscombe. Missionary. June 19. 20 at 3 and 6. Messrs. Cansick, Hopkins, Tidmarsh, Webster.

**SHEFFIELD.**—Cemetery Road Hall, June 22. E. Hill, T. Rendle.

**THORNTON HEATH.**—Clifton Hall, White-horse Lane. Y.P. June 22 at 6.30. F. A. Tatford.

**LONDON.**—Memorial Hall, Farringdon Street. June 28 at 6. Missionary P.M.

**EWELL.**—West Street School. Y.P. June 29. A. H. Pawley.

**LEAMINGTON SPA.**—Gospel Hall, Priory Terrace. July 13 at 3.15 and 5.15. E. W. Rogers, H. Steedman.

**WORTHING.**—Bedford Row Gospel Hall. June 13 at 3.30 and 6. S. K. Hine, G. C. D. Howley.

**YEovil.**—Park School. Aug. 9-13. (W. Weston, Broomy Hill, Hereford.)

**NUNEATON.**—Manor Court Baptist Church. Y.P. Sept 21 at 3 and 6. N. Turner, E. W. Rogers.

### IRELAND: REPORTS.

**R. HULL** in Tent near Coalisland.

**J. McCracken & A. McShane** continue at Ballyward, with some encouragement.

**T. WALLACE** has seen the Lord's hand in the salvation of souls at Dromore.

**W. Bunting & T. Ball** hope to commence at Finachy.

**S. W. Lewis & J. Hutchinson** with help of others having open-air meetings

iv. nightly with tract distribution at Carrigans, C. Donegal.

**S. PORTEOUS** hopes to visit Bangor and Ballymena during June.

**"WITH CHRIST."**

**SAMUEL JOHNSTON** of Wallasey, April 13, aged 83. Saved over 60 years, during which he maintained a fearless testimony for Christ. Associated with Commander Salwey in Text carrying.

**JAMES MATTHEWS**, Edinburgh, on May 3rd, aged 69. Saved over 40 years and associated with Gorgie Gospel Hall for the past 20 years. A lover of "the old paths," he bore a consistent testimony, and was known to many of the Lord's people.

**Mrs JOHN CLARKE**, Glasgow, called Home on May 13, after a long illness borne with patience. Saved in Ireland 43 years ago, she met for many years with believers in Victoria Hall, Clydebank; later in Larkhall and in Summerfield Hall, Glasgow. A gracious sister who diligently served the Lord and ministered much to his servants.

**Mrs HENRY McPHAIL**, Motherwell, on 2nd May, aged 34. Saved 8 years ago, and in fellowship with saints at Shields Road Hall. A patient sufferer. Now with the Lord.

**Mrs ISA. TAYLOR**, Motherwell, April 13, aged 56. Saved 41 years ago and in happy fellowship with believers at Roman Road Hall. Ever active in service amongst women and girls and well known to missionary sisters. Greatly esteemed and loved by all. Will be much missed.

**WILLIAM GOODALL**, Sr., Motherwell, on April 28, aged 79. Saved at Logans 37 years ago and since then in fellowship at Roman Road Hall. Although afflicted with blindness in later years, he bore a bright testimony for the Lord until his home-call.

**Mrs M. SHARPE**, Barragh, Co. Cavan, on May 2nd. Saved 55 years and in happy fellowship ever since in Drum Assembly, being one of its first members. She loved the Lord and His people and will be much missed. Mr. J. Kells conducted funeral services.

**WM. T. HISLOP**, Overtown, on April 21st, aged 73. Saved over 40 years ago at Overtown, and since then associated with the assembly there. A quiet, sterdy brother, with a real love for the things of God and an excellent testimony in the district.

**JAMES DEASELEY**, Glasgow, April 26, aged 80. Saved over 50 years ago. For the past 28 years in Victoria Hall Assembly, Glasgow. A quiet and steadfast brother, he was a real "help" in the assembly.

**JAMES GUYAN**, Aberdeen, April 27, aged 92. Saved 73 years ago and was one of the company who commenced the testimony of the Lord at Walker Hall, Footdee, Aberdeen. In spite of persecution for Christ's sake, he witnessed the power of God in a marvellous way. A valued helper in all the activities of the assembly, where his care and counsel will be much missed. His life ended in "perfect peace."

**Mrs A. BALFOUR**, Hamilton, on April 25th, aged 44. For 27 years associated with believers in Gospel Hall, Baillie's Causeway. Interested in children's

work and in women's missionary activities, and will be missed.

**Miss CHARLOTTE McELHERAN**, Ballycastle, on May 4th, aged 86. Although bedridden for almost 20 years, she continued to send gospel literature to hundreds of people, and was a great help to her brother Robert McElheran in the compilation of his gospel books. Her own writings were much valued for their pure and plain evangelical teaching. "Their works do follow them." Mr. A. Buick spoke at house and graveside.

**Mrs WM. COATS**, Bothwell Haugh, on May 8, aged 39. In local assembly over 17 years, and was an active and consistent Christian, given to hospitality. Will be much missed.

**Mrs. L. EMERSON**, Toronto, on Feb. 17. Saved over 40 years ago at Clones, Ireland and met with the Lord's people at Brook Ave. Assembly. A good woman who feared God and ministered to His servants, she now rests in His presence.

**JOHN HALL**, Campbellford, Ontario, Canada, on April 6, aged 88. Saved in early life, and ever since his conversion took a great interest in the things of the Lord. His loss will be felt. Mr. W. H. Forsythe conducted the funeral service.

**Mrs. H. L. YOUNG**, Cleveland, Ohio, April 23, aged 85. Many years in fellowship in Ebenezer Hall, Alexandria; for the past 22 years in the Addison Road Assembly. A godly sister.

**Mrs. JAMES LAID**, Convoy, Co. Donegal.—On May 15th, aged 70 years. Saved in early life. Known to a wide circle of the Lord's Servants; much given to hospitality.

**ROBERT McCULLOCH**, Ayr. Passed peacefully into his Lord's presence on 22nd May, aged 81. Saved in early life in Northern Ireland and associated with Assemblies ever since, most of his lifetime with James St. and Victoria Halls, Ayr. Always keenly interested in the Gospel and the Lord's Servants at home and abroad, his fellowship will be missed by a very wide circle. His hospitable home was ever open to the Lord's people. For many years acted as Sunday School Superintendent, and, to the end, kept his Gospel tracts handy for personal work. His interest in the spread of "Truth" brought him into contact with the Company of John Ritchie, Ltd., at its commencement, and he was Chairman of the Board at the time of his Home-call. Will be greatly missed.

**MR. & MRS. F. W. JAMES**, and 48 other missionaries who expected to sail for China on the 24th of May, have had their passages cancelled by the Foreign Office. Passages are promised on the next boat, but no date is given. Home address—26 Priory Road, Exeter.

**A BROTHER**, stationed in a German P.O.W. Camp, is anxious to obtain Bible (not New Testaments) in the German language for the prisoners; also a copy of "The Offerings" by Jukes and "Revelation" by Walter Scott. Particulars—Box No. 8372, "B.M." Office, 18, Sturrock St., Kilmarnock.

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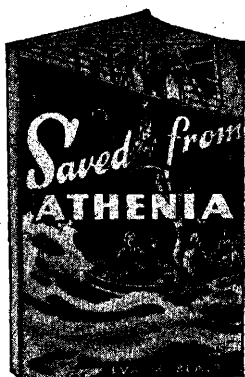
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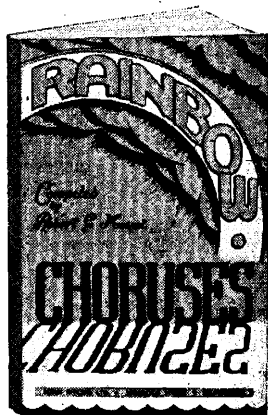
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 (1 different in each packet)

## Tracts that will Attract



# The Humanity of the Lord Jesus

## SACRIFICE AND HIGH PRIEST.

**T**WO causes are assigned in Heb. ii. 14-18 for the Lord taking "flesh and blood." First, in order that He might become a sacrifice, that He might die. He became our Kinsman in order that He might be our Redeemer. He came as near to us as was essential to His work as Mediator and Ransom (1 Tim. ii. 5), to suffer, "the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18), but not to identify Himself with man in his fallen condition so as to violate the essential conditions necessary for the accomplishment of that great work. He "offered Himself without spot to God" (Heb. ix. 14), an offering and a sacrifice for "a sweet-smelling savour" (Eph. v. 2). And His death is of infinite value because of the perfection of His Person. Second, in order that He might become "a merciful and faithful High Priest" in resurrection, able to sympathise with and succour His people as they pass through the wilderness, amid temptations, and they themselves subject to infirmities, "it behoved Him in all things to be made like unto His brethren." It is not said that He became subject to infirmity, but that "He was in all points tempted as we are, without sin." In this He is a contrast to the Aaronic priest, who could bear in his measure with the "ignorant and erring," because he himself was "compassed with infirmity," and had to offer for himself as well as for the people. Our Great High Priest is fully able ever to sympathise with and to succour, because He passed through all kinds of trials and tests at the hands of men and of Satan, suffering "in all points" real temptation from without, although never from evil within, and was thus "perfected" or qualified to become our Great High Priest, and "to save to the uttermost," or completely, those who are on the way to God through Him. May our hearts adore the grace of our Lord Jesus Christ, who thus stooped to meet us in our low estate, becoming "in the form of a servant," taking humanity into His Person, and never ceasing to wear it, even amid the glories of the throne on which He will be for ever owned and worshipped as the Lamb once slain, ever worthy to "receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

# THE LORD'S WORK & WORKERS

## ENGLAND: FORTHCOMING (D.V.).

**ABINGER.** Tent Convention, July 3-6. H. Banner, Dr. D. G. Barnhouse, K. Gregory, G. S. Humphreys, C. M. Johnston, G. Lester, R. J. Park, R. Rees, J. B. Watson.

**LEAMINGTON SPA.** Gospel Hall, Priory Terrace. July 13, at 3.15 and 5.15. E. W. Rogers, H. Steedman.

**WORTHING.** Bedford Row Gospel Hall. July 13, at 3.30 and 6. S. K. Hine, G. C. D. Howley.

**LYGHE.** Gospel Hall, near Tonbridge. July 20, at 3.45 and 6.15. P. F. W. Parsons, F. A. Tatford.

**NORTH HARROW.** Elmfield Hall, Imperial Drive. Y.P., July 20, at 6.30. E. Barker.

**LONDON.** Memorial Hall, Farringdon Street. July 26, at 6. Missionary P.M.

**CESHAM.** Gospel Hall, Station Road. Y.P., July 27, at 7. H. L. Ellison.

**SHEEN.** Sheen Hall, Upper Richmond Road. Missionary, Aug. 5, at 3.30 and 6. H. S. Dalling, A. E. T. Oliver, P. O. Ruoff.

**TICKHILL.** Aug. 5, at 3 and 6. J. Inglis, G. K. Lowther, S. Thomas.

**WYLAM.** Aug. 3, at 6, Missionary; Aug. 5, at 2, and 6, Y.P. A. Naismith, A. Morrison.

**SOUTHBOROUGH** (near Tunbridge Wells). Victoria Hall. Aug. 5, at 3 and 6 p.m. H. J. Breary, A. Lake.

**HAUGHLEY GREEN.** Aug. 5, at 2.30 and 6.15. J. M. Davies, A. M. S. Gooding.

**YEOVIL.** Park School. Aug. 9-13. Dr. A. Rendle Short, Dr. Latimer J. Short, Dr. C. H. Sims, Dr. W. M. Capper. (W. Weston, The Homestead, Broomey Hill, Hereford).

**WIMBOURNE.** Canford School. Aug. 10-15. D. W. Brealey, H. L. Ellison, R. H. Stokes. (K. G. Hyland, 36, Penn Hill Ave., Parkstone.)

**YEOVIL.** Vicarage St. Hall. Sept. 3-6. (H. Childs, "Grange," The Park.)

**HAYDOCK.** Congregational Church, West End Road. Sept. 7.

**NUNEATON.** Manor Court Baptist Church. Y.P., Sept. 21, at 3 and 6. N. Turner, E. W. Rogers.

**LEEDS.** Missionary, Sept. 7-9. (J. T. Fewings, 31, King's Mount, Leeds, 7.)

**NORWICH.** Stuart Hall, at 7.30, Sept. 27. S. D. Thomas; Oct. 4, M. Goodman; 11, H. L. Ellison; 18, S. V. Mitchell; 25, E. S. Curzon; Nov. 1, H. St. John.

**BRISTOL.** Alma Road Chapel. Sept. 28-30. Home Workers.

**LEICESTER.** Sept. 28-30. Missionary. (G. Thomas, 313, Gooding Ave.)

**LLANFAIRFECHAN.** "Plas Menai." Sept. 28-Oct. 5. H. St. John, W. E. Vine.

**WARRINGTON.** Gospel Hall, Forster Street. Oct. 19. A. F. Jack, H. St. John, W. Trew.

## SCOTLAND: FORTHCOMING (D.V.).

**AYR.** Low Green Gospel Rally on Glasgow Fair Saturday, from 7 to 9 p.m.

**CRAIGELLACHIE.** July 17, at 10.30 a.m. Dr. Duncan, D. Morrison, W.

McAlonan, W. A. Thomson, M. Connell, J. Hutchinson, Murdo Mackenzie.

**LOSSIEMOUTH.** Saturday, July 20. Messrs. McAlonan, Motherwell; Bruce, Elgin; Feely, Newmains; King, Renfrew; Stephen, Aberdeen; Dr. Duncan, Dundee.

**LARGS.** Brisbane Hall, July 14-19. H. Lacey; Aug. 4-9, L. Rees.

**LANARKSHIRE GOSPEL TENT.** The second part of the season, tent will be at Greengairs. Opening Conference, Aug. 3, at 4 p.m. R. Cumming, G. Westwater, W. Prentice, F. Whitmore.

**INVERURIE.** Annual Conference in Assembly Hall, Aug. 14, at 1.30 p.m.

**FORTH.** Gospel Hall, Aug. 31, at 3.30. Wm. McAlonan, A. McNeish, J. Caldwell, Wm. Prentice.

**LOANHEAD,** Town Hall. Sept. 7, at 3. Wm. Gilmore, Frank Tanner, H. Lacey.

## IRELAND: REPORTS.

**R. PEACOCK** continues in barn at Cal-linran, with good numbers and interest.

**J. FINEGAN** and **R. FOSTER** in a barn at Windy Hill, near Artigarvan. Prayer valued for this needy district.

**R. CRAIG** with a tent at Loughgilly.

**T. BALL** and **W. BUNTING** continue in tent at Finaghy.

**H. PAISLEY** hopes to pitch tent in Lurgan.

**J. G. HUTCHINSON** and **S. W. LEWIS** have finished open-air meetings at Carrigans and Mollenan. There was a good interest. Now at Killaloo, Co. Derry.

**J. HUTCHINSON** had some meetings for believers in Newry, with interest. Hopes to visit Dublin, Cork, and Limerick.

**S. THOMPSON** is holding forth near Donaghadee

**E. ALLEN** and **K. DUFF** are going on at Lessens.

**T. WALLACE** and **A. COOK** are labouring at Ballywatermoy. A good hearing and interest.

**A. McSHANE** and **J. McCracken** are still at Drumlough; some interest and a fair attendance.

**EDENDERRY** Believers' Meeting on 18th May was good. Ministry by W. Gilmore, E. Allen, E. Fairfield.

**FAREWELL MEETINGS**, commending to the Lord His servants going forth or returning to their labours, have been held at Growell Gospel Hall on May 25th for Mr. F. English going to So. Africa, at Lurgan for Mr. E. Fairfield going to Venezuela, at Newry on May 30th for Miss E. Bell going to Angola.

**DONACLONEY** Annual Meeting on 18th and 19th May was largely attended, when brethren Wylie, Davies, Wilson, Hutchinson, Boyd, Edgar, Russell, Lewis, and Mahon, ministered the Word.

**BANBRIDGE** Believers' Meeting on June 8th was a solemn and searching time, when the Word was ministered by brethren E. Wilson, W. Hagan, T. Campbell, D. L. Craig, and T. Lyttle.

(Continued on page vii of cover)

# The Christian Faith

By THE EDITOR

## ITS SUPERNATURAL ATTESTATION.

WHATEVER may be the reason for it, it is commonly believed in certain sections of the intellectual world that men who accept the story of the Resurrection as true, are all, more or less, fools or fanatics. They are usually placed in the same category as simple children who believe the myths and legends of the ancient world as if they were authentic history. Yet that description is far from the truth. Scholars of repute and of international prestige are to be reckoned amongst those who accept as reasonable and true the narratives of the Resurrection of our Lord. Among them are to be numbered famous historians, whose training has made them expert in sifting the true from the legendary in valuable documents; first-rank scientists, whose deductive and inductive logical powers have equipped them to avoid the mistakes involved in mere generalisations; and numerous eminent lawyers, whose acquaintance with the laws of evidence has confirmed their confidence in the reliability of the records in which the stories of the Resurrection are narrated. And if the records are true, the Resurrection is a historical event!

A FEW quotations may help to clarify the position. DR. ARNOLD, of Rugby, one of the most eminent of our British historians, has declared: "I have been used for years to study the history of other times and to examine and weigh the evidence of those who have written about them, and I know of no fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead."

IS it not rather remarkable that Dr. Arnold's sceptical son, Matthew, in his poem, *The Forsaken Mermaid*, should make the central feature of his story the irresistible attraction of the Eastertide? In her adopted home in the Mermaid's sea-cave palace, Margaret, the human mother of his children, hears the bells from the village church:

*"She sighed, she looked up through the clear green sea;  
She said: 'I must go, for my kinsfolk pray  
In the little grey church on the shore to-day.  
'Twill be Easter-time in the world — ah me!  
And I lose my soul, mermaid! here with thee.'"*

Even Matthew Arnold recognised the peculiarly powerful influence the story of the Resurrection could exercise upon a human spirit that had lost its affection for other interests in the world of men. Scepticism is thus confronted with a problem which is difficult to solve if the narrative of our Lord's Resurrection is relegated to the region of myth.

SIR WILLIAM RAMSAY, D.C.L., LL.D., DD., was one of the greatest and most fastidious of Orientalists. He made painstaking and exacting investigation of the New Testament documents, visiting the East to verify geographical and historical references. In a letter written in 1924, he asserted: "The longer I study the New Testament, the more convinced I become of its absolute trustworthiness, and also of the care and faithful study which ought to be given to the reading of it. . . . The worst and most deceptive of guides is the Modernistic critic who is everywhere and always trying to find proofs of the late date and untrustworthiness of its words.

"THE Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. . . Christianity is a religion of truth; it is founded on truth, absolute and perfect truth."

THESE statements are all the more remarkable, because Sir William Ramsay was himself at first more than a little dubious about the reliability and accuracy of the New Testament histories, and, determined to reach his own conclusions, based upon first-hand information, he made extensive journeys to Bible Lands, and by profound study of contemporary history and local topography, assured himself that a writer like Luke must be placed in the highest rank of historians. The inference, of course, is that if the New Testament writers were painstakingly accurate in other parts of their narratives, we must permit the stories of the Resurrection to bear the same stamp of historicity.

ONE of the commonest attitudes to adopt towards the story of the Resurrection is to assert that it is a myth, comparable with the numerous stories of that kind with which Eastern lands abound, *e.g.*, the Greek myth of Persephone, whose annual re-appearance on earth from the domain of Pluto, god of the underworld, heralded the return of Spring. But it is generally forgotten by those who use this argument to deny the Resurrection, that such tales do not originate suddenly. They are of slow growth, their origin lost in a dim antiquity, and never actually dated to any fixed point in time. Their unhistorical nature is easily proved, and the inconsistency of their details readily discovered. But, the unbiased investigator cannot but conclude that the Resurrection narratives are on a different level. Their natural matter-of-factness is one of the several proofs that they are not mythical.

IN this connection, it should be instructive to listen to the witness of SIR HENRY RAWLINSON, the eminent historian, whose life-time was spent among Oriental peoples, and in deciphering ancient monumental inscriptions. He has written in defence of the historical nature of the Resurrection of our Lord against the myth-theory in these words: "In no single respect—if we except the fact that it is miraculous—has the story a mythical character. It is a single story, told without variations, whereas myths are fluctuating and multiform. It is blended inextricably with the civil history of the times which it everywhere reports with historical accuracy; whereas myths distort or supersede civil history. It is full of prosaic detail, which myths studiously eschew. . . Simple earnestness, fidelity, painstaking accuracy, pure love of truth, are the most patent characteristics of the New Testament writers, who evidently deal with facts, not with fancies, and are employed in relating a history, not in developing an idea."

THE young Christian, confronted by sceptical scholarship, should encourage himself by remembering that not all scholars are on the side of unbelief, and should take heart from the fact that infidelity has been compelled again and again to adopt new theories in its attempt to disprove the Resurrection. These theories have been exploded one by one, as they appeared, and nothing has been advanced to shake the faith of those who accept the New Testament teaching. Further, adverse critics of the Christian Faith should not be permitted to make pronouncements until they have evidenced certain qualifications, without which their statements are valueless. They should possess first-hand knowledge of the historical documents from which information is derived. Persons who have not given close study to the Gospels are not competent to pronounce a judgment. Moreover, they ought to have some knowledge of the progress of Christianity in many lands, a progress which bears witness to the fact that there is something about

Christianity which cannot be explained as arising from natural causes. These two demands are the minimum, and even under these conditions how few there are to assume the rôle of critic!

**N**OW, what does the reader of the New Testament discover? He cannot but find that the Apostolic Church believed in and preached with certainty about the Resurrection of the Lord. That fact must be accounted for. It is not sufficient for the unbeliever to dismiss the accounts by flippantly asserting, "It couldn't happen, for miracles do not take place." The disciples affirm that it did happen. The rise, growth and continuance of the Christian Church, despite the opposition persistently against it, point in the direction of a supernatural beginning and the transformed lives of millions of men and women of all centuries and classes, add weight to the testimony. The onus lies with the critic to prove that the witness of the disciples was untrue. That he cannot do.

**T**HE claims of Christ are stupendous. He declared He would rise again, and His disciples assert that He did. If the Resurrection is a fact—and we believe that it is—then the Christian Faith has a supernatural attestation which gives weight to its moral basis in the death of Christ; and all who are confronted with its facts are faced with tremendous issues. The situation has been summed up by the learned DR. LIDDON: "The evidence for Christianity, intellectually viewed, is something short of mathematical, and intentionally so. Christian truth makes a demand upon the will, as well as upon the intellect; and the will to avoid the foreseen consequences of assent, will often prevent the intellect from doing its work, honestly and thoroughly, in investigating the claims of Christ." Until men are willing to face the moral challenge of the claims of Christ, their intellects will not admit what the Christian knows is true—"Now is Christ risen from the dead"! The statement of a German critic was truer than he intended, "The Christian Church is built upon an empty tomb." Let us thank God that it is.

#### FRAGMENTS.

The man who walks "a thousand miles in a thousand hours" is more generally admired than he who walks uprightly threescore years and ten.

It would be well if we had less medicine and more cures; less profession, and more piety; less law, and more justice.

Precept and example, like the blades of a pair of scissors, are admirably adapted to their end when conjoined; separated, they lose the greater portion of their utility.

"When God bound up the history of the nations in the history of Abraham and his seed, He made that history prophetic, and each event and every rite became a bud destined to blossom and ripen into fruit on that tree, under the shadow of which all nations were to be gathered."—*Eidersheim*.

"The New Testament is enfolded in the Old. The Old is unfolded in the New. The New is in the Old contained. The Old is in the New explained. The New is latent in the Old. The Old is patent in the New. In the Old, the New is enclosed. In the New, the Old is disclosed."

—*St. Augustine*.

"Apply thyself wholly to the Scriptures, and the Scriptures wholly to thyself."—*Bengel*.

# Successful EVANGELISM

A. C. PAYNE, Walton-on-Thames.

**SUCCESSFUL** evangelism depends upon three things. The evangelist must be right, the preaching must be right, and the local church must be right. The Apostle Paul was greatly used of God to the salvation of many souls and it will be to our eternal gain to ponder his words and follow the inerrant directions of the Holy Scriptures.

## THE EVANGELIST.

He must realise his call, the dignity of his work and the urgency of it.

*His Call.*—Romans 1. 1: "Separated unto the Gospel of God." Paul's separation is mentioned three times in the Word. In Gal. 1. 15, in Romans 1. 1, and in Acts 13. 2. He felt assured that his call to the work of evangelism started from his birth. Every event of his life, his upbringing, his training, were all ordered of God in preparation for this, his life-work. His separation was no monasticism—he still worked with his hands—but preaching the Gospel was his main object in life. All else was subservient. To use the words of Carey, "he worked to pay expenses." Position in life, attainments, and the world's approbation, counted for nothing. He had been separated unto the Gospel of God, and all else must be bent to the furtherance of that work.

*The Dignity of the Work.*—Perhaps no higher dignity could be conferred upon a man under the Jewish Economy than that of Priesthood. The man who stood between the Israelite and God, and offered sacrifices on his behalf, occupied a unique position. His was the work of preparing and presenting the sacrifice. This dignity was, of course, conferred by God and was entirely a matter of birth.

Paul, in Romans 15. 16, tells us that the evangelist occupies a similar position. The word in this verse translated "ministering" means to "minister as a priest." Gospel preaching is but preparatory work, culminating in the offering-up of a soul in surrender to God. This passage is in no way an exception to the New Testament doctrine of all believers being priests, for the language is metaphorical. But what dignity it gives to the evangelist!

The preparatory work of the priest entailed killing the animal, and the effect of gospel preaching should be to bring the sinner to an end of himself. The animal was flayed, that is, its inwards were exposed to view; so, too, the Gospel message should reveal to the hearer his utter sinfulness; the unexposed must be brought to light. The skin of the offering was removed; in like manner, under true and faithful preaching, the sinner must have all his coverings—all that he hides behind—stripped from off him. The parts of the animal must be cleansed with water; so, too, the evangelist must apply the Word of God, with all its cleansing power. Then, and not till then, will the soul be ready to offer itself in "full and glad surrender."

In another passage the apostle likens himself to an Ambassador (2 Cor. 5. 20). An ambassador represents the king. He stands in the king's stead and acts on his behalf. The evangelist must count himself the representative of the King of kings.

If only we realised the dignity of our calling, there would be nothing light or flippant in our preaching. We would not seek to tickle the ears of our auditors with funny stories. Our message is solemn, and we are a savour of death unto death in them that perish.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER XI.

## Verse 24.

and when He had given thanks,—the verb *eucharisteō* is used in Luke 22. 19. Matthew and Mark have *eulogēō* with reference to His giving thanks for the bread, and *eucharisteō* of the cup (Matt. 26. 26, 27; Mark 14. 22, 23). *Eulogēō* lit. means to speak well and in general signifies to praise, to acknowledge the goodness of God, and this is its meaning in these passages. The two verbs have much the same significance: *eucharisteō* stresses the thanksgiving, *eulogēō* the praise. The Lord did not impart a blessing to the elements, He gave thanks for them. The "it" after "blessed" in the A.V. of Matt. 26. 26 and Mark 14. 22 should be omitted, as in the R.V. (cp. John 6. 11, 23; Luke 2. 28; Jas. 3. 9).

He brake it, and said, *This is My body, which is for you*:—while some ancient texts have the word rendered "broken" after "is," the most authentic omit that verb, and this is consistent with the statement "which is given for you" in Luke 22. 19. The insertion of the word "broken" was no doubt the outcome of the idea that the act of breaking the loaf represented the marring of His body, but that is not borne out by the Scripture elsewhere. For while Scripture declares that no bone of Him was broken, it likewise gives no suggestion that the wounds in His hands, feet and side were the breaking of His body.

The idea, which was promulgated early in Church history by an apostate system, that the bread was the actual body of Christ, by transubstantiation, is negated by the fact that Christ's human body was present at the Table. Moreover, His blood was not yet shed.

Christ had taken a physical body, becoming Incarnate, in order that in His atoning sacrifice He might yield His body up to death by crucifixion; this is conveyed in the phrase "which is for you," and of this bread is the symbol and token. Had He not done so, there would be no spiritual nourishment for us in and by His Person, of which the bread is the emblem. Cp. John 6. 33, 51 (where, however, the Lord's Supper is not the subject).

*this do—i.e.*, the act of giving thanks and breaking the bread, each one for himself; see 10. 16, "the bread which we break." Any brother who goes to the table, gives thanks and divides the loaf, is not doing representative or symbolic acts. He is not representing the Lord, or taking His place. In dividing the loaf he is simply acting as the servant of the company. Our loaves have usually a hard crust, and all that he is doing is to enable the believers to break it decently and without difficulty. He breaks it afterwards for himself when he partakes. If there were no crust, there would be no need for him to divide the loaf at all. Both the eating and drinking are acts for each individual: "let a man (*i.e.*, a believer of either sex) examine himself, and so let him eat."

*in remembrance of Me.*—not 'in memory of Me.' The word *anamnesis* denotes a bringing to mind, and here signifies an affectionate calling of the Person to mind, and therefore a realisation of His spiritual presence and what He is in virtue of His atoning sacrifice. The word is used elsewhere (apart from the similar occasion in the Gospels) only in Heb. 10. 3, which illustrates its use here. There the phrase is "a remembrance of sins," which signifies not merely the memory of wrong doings, but the awakening of the mind to the evil of sins.

# REWARDS.

by the late A. J. HOLIDAY, Featherstone, York.

SOME Christians seem to think that the subject of rewards is of so little importance as not to merit serious consideration, while others seem to imagine that to speak with confidence of what the Lord has told us of this subject might be characterised as over-spiritual, and conducive to a spirit of selfishness in the service of the Lord.

But the Lord Jesus in His first recorded address said to those who were suffering for His Name's sake "Great is your reward in heaven." Moses forsook Egypt—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt: *for he had respect unto the recompense of the reward.*" If God encouraged His servants before with these things, would it be great that they should have effect upon us now? Let us remember Him who is our Lord. We know what is written of Him in Hebrews xii., that because "of the joy that was set before Him He endured the cross, despising the shame." Why He did despise the shame was the outcome of His humiliation and obedience; and God will directly give to the Son all the glory that thus has eternally come to Him upon that ground. Yes, all through His suffering here—the shame, the reproach and the Cross-bearing—He had respect unto the recompense of the reward.

## CROWNS AS REWARDS.

It has not pleased God in His infinite wisdom and purpose to reveal to us a great deal about our future occupation, but in speaking of rewards for the different kinds of service He describes them to us under the names of various Crowns. It does not matter a bit to us what the Crown of Life, the Crown of Righteousness or the Crown of Glory will actually be of: it is enough for us that God will have His own peculiar recompense for all the faithful and true service for His people, but it is of the utmost importance that we should discern that which God will be pleased to acknowledge and for which He will give rewards. Now, generally it is *true* that all believers will be crowned, but the crown we all shall wear is the result of being of the "Royal Priesthood." That is the gift of God to every one of us. I need not stop to dwell upon that. Peter says "Ye are a peculiar people, a royal priesthood." Every one will bear a royal character and wear a royal crown. In Rev. iv. 4 we have four and twenty elders with white robes and crowns upon their heads. The twenty four elders are representative of the whole of the Church in its royal priestly character. White robes signify priestly character; the crowns and the thrones tell of the royal character of that priesthood.

## SPECIAL CROWNS

So much as to the common crown which we may say attaches to the new birth. In addition to this crown there will be special crowns that may be won by each of us, and, solemn to say, may be lost as well as won. The moment we come to anything of the nature of reward (unlike that which belongs to us as the recipients of God's grace, and which can never be taken away from us), we may lose it as well as gain it: we may have won it once and may lose it afterwards. I mentioned there were three classes of crowns referred to in the New Testament, namely:—

- The Crown of Life;
- The Crown of Righteousness; and
- The Crown of Glory.



Just look at the conditions under which each of these crowns may be won.

### THE CROWN OF LIFE.

The Crown of Life is mentioned twice in the Scriptures; once by James, and once by the Lord Jesus Christ in Rev. ii. 10. Looking upon the messages to the Churches as a prophetic panorama of the whole of Christendom, this is the second period and will include the whole period of the Gentile persecution against the Church. History records ten special persecutions by the Roman Authority during this period. "Ye shall have tribulation ten days." The whole of that period is outward persecution to prison and to death. But quite apart from its prophetic character and the persecutions Smyrna was subjected to, what we have to look at here is that the Crown, which is the reward of their faithfulness, will be a direct expression of that in which they have been faithful. The reward will correspond to that which marks the Lord's approval—"Be thou faithful unto death, and I will give thee a crown of life." Life is given to every one of us, but to those who have learned not to count their own lives dear unto themselves so that they may finish their course with joy, shall be given the crown of life. Do not let us suppose that only those whom we call "martyrs" can receive this crown. The word "martyr" means "witness-bearer." We have come to limit our use of this word to those who seal their testimony with their blood because, in the early days, so many of those who maintained their faithfulness had to endure it in that way.

### TRUE MARTYRS.

The word does not imply that in itself. In Heb. xii. 1 the same word occurs,—“a great cloud of martyrs.” Stephen was a martyr, and so is every one who bears witness of God's faithfulness. While all do not necessarily seal their testimony with their blood, those who are faithful unto the readiness of death shall receive a crown of life. God's rewards are always according to that which is in the heart. One thing which distinguishes the Judgment Seat is that its judgments will be according to the secrets of men's hearts. At earthly tribunals we have to do with what the man has done, we cannot drag out the secrets of his heart: but at that judgment seat the hidden things of darkness will be brought to light and the secrets of the heart shall be made manifest. Yes, it is possible to be “faithful unto death” and die in our own beds; possible to be “faithful unto death” and see the Lord's coming; possible, apart from running any risk of bodily injury, or from any liability or readiness to bear what men may do to the body. Being ready to lay down our lives for Christ's sake and the gospel's is not placed particularly by the Lord with the enduring of persecution, but the general denial of self that does not seek to use one's life for ends and paths of one's own teaching, to be content to lose life, to let it go by so doing that we may find it unto life eternal. All that is included in the expression “He that will lose his life shall save it.” It is very fine to lose one's life in the sense of going to the stake. So, dear friends, there is an every-day thing which we need not suppose is beyond our reach because we do not live in the land where persecution of the ordinary kind is carried on. If we are really ready to take up our cross and to deny ourselves we shall have ample opportunity to be “faithful unto death,” and none of us need be debarred from obtaining the crown of life. You may have it now, and perhaps it will cost you more than suffering death at the stake.

James' reference to the crown is of the same character—it speaks of temptation, the trial of outward suffering.

## MAKING A NOISE!

IT is evident from the nature of the correspondence that Mr. Rodgers' article has created various kinds of reaction. Some almost wholly endorse his advice, others accept it with modifications, while not a few have written in wholesale condemnation. One correspondent conveys volumes when he writes: "I have heard comments which I will not repeat!" What some seem to forget is that brethren of an older generation saw much blessing in the Gospel and in the building-up of assemblies without the aid of any of the modern auxiliaries which have come to be looked upon as essentials.

Mr. F. BUTCHER, Hastings, takes up that attitude. He writes: "May we not say that there is a dangerous tendency in it all, leading to superficiality and a weakening of a true scriptural testimony? It is not these things that are wanted to draw a crowd, as so many children of God were born again without ever having been at a so-called Gospel Meeting! What is really needed is a mighty reviving of prayer, individually, in the family and in the assembly. It is so distressing and sad, that brethren don't come to the prayer meetings, and then often those who do, act as if they cannot call upon the Lord. We may, therefore, conclude that it is not sensational methods we need to draw people, but power from on high. Then, every true believer should be a witness for Christ wherever he is placed of God, always on the look-out for an opportunity to speak a word for the Lord—a vessel meet for the Master's use."

Another correspondent, Mr. CLIFFORD STACEY, writes in somewhat the same strain: "We are exhorted to follow *Apostolic* tradition (2 Thess. 2. 15), but, so far as I am aware, these musical aids have no such source. The N.T. does not record a gospel preaching accompanied by the musical efforts Mr. R. mentions, for the early Christians appear to have relied entirely upon the preaching of the Word for their public gospel testimony. In using organs, choirs and soloists, I suggest we are following the custom of men like Moody and Sankey, who, sincere though they were, never claimed to be guided—as we do—by "What the Scripture saith." It would be interesting to know how many assemblies used organs, etc., before that day.

The ascended Christ has bestowed gifts for the maintenance of the testimony (Eph. 4. 8—12), but singing or musical ability is not included in the list. Neither is another commodity frequently masquerading under the name of gift, and never used in apostolic service—*viz.*, humour. To minimise the use of musical aids, or to cast them away altogether, would cause us to feel more deeply our dependence upon the Lord and the power of His Word. That surely, would lead to blessing. Are we not apt to consider pleasing the world in these things, rather than the Lord? Is there not a danger of trying to make the Gospel popular? Does the advertising of these musical aids make the purpose of these meetings any clearer to souls with burdened consciences seeking peace with God?

Many like myself, who came into the assemblies after much exercise of heart, feel keenly the inconsistency of the use of these aids with our professed position."

Mr. JOHN MACMILLAN, on the other hand, contends that the gospel message in song has been and can be used by the Spirit of God in the conviction and conversion of the unsaved. He continues: "There must be a cause for the great dearth in spiritual matters. Is it because the saints are singing more? Let's be reasonable! It is all very well to

criticise one side of things, but if criticism is to be constructive, it must first be fair. What of our preaching? Is it all it should be? Perhaps this is the cause of poor attendances and lack of blessing. There never was a time in the history of the Church when there was so much ministry and preaching as there is to-day. And yet things are so barren and lifeless. There is abundance of activity, but how much of it is of God? Here we require to pause and think! Let those who minister, "wait on their ministry." Let those who preach the gospel be definite that they have been gifted, called, and sent by God. Are we prepared to go forth "weeping," with a burning passion for the lost? Let's be very sure that the message we deliver has been given to us by God in the sanctuary. In his article, Mr. Rodgers lays great emphasis on the fact that Jesus 'put them all out,' i.e., He set aside ritual and formalism, in order that He might displace sorrow with joy. Can we not learn a great deal from the fact that Jesus took three specially-chosen men into the house with Him? These three men were also with Him on the Mount of Transfiguration, and again the same three were separated from the other disciples and were nearer Christ in the garden of Gethsemane than any of the others were privileged to be. In the measure that we have fellowship with the Lord, shall we have power with men. Why should we debate whether or not we should have organs? Men are perishing in their sins. 'The fields are white already to harvest, but the labourers are few.' If we are sure of our calling, let us go forth with the message of life and peace. God will pour us out a blessing, and if we have anything around us which in truth may be called an 'auxiliary,' then that will automatically disappear. 'The Word of God is energetic—it gets things done.'

## Tract Distribution.

PEOPLE still accept and, we presume, read tracts. People are still arrested and led to the Saviour through reading tracts. Every tract-distributor has his own stories of encouragement. Here is work that every Christian can engage in, more or less. What numerous opportunities we all have! The housewife has a splendid opportunity at the door—the message boys, the postman, etc. Casual conversations on the street make openings. Cycle runs into the country can become occasions for visiting out-of-the-way homesteads. Passers-by can be contacted and invited into gospel meetings—a most fruitful method of witnessing for the Master.

But, says someone, tracts are so old-fashioned. Modern people want something new, something colourful, something attractive. Well, we can supply that need. Tracts that have earned a reputation for sound gospel messages have been "modernised" in get-up, and produced in two colours with striking line-drawings by a first-class commercial artist. Our advertising page will furnish you with particulars, and we assure you that you will not be disappointed with any of these productions.

The days of tract-distribution are not over. Let us endeavour to reach as many as we can with the gospel. Tracts like these, inserted in letters, will be read. Tracts like these, given to people we meet, will not be carelessly thrown away. They are really tracts which attract. Try them this Summer, in the open air. Use them regularly to advertise the gospel meeting during the coming Winter—and watch the result. Pray for blessing on your work and count on the help of the Holy Spirit.

# JOHN 17. 21.

By Dr. R. C. EDWARDS, Australia.

**W**OULD you please give me some of the reasons why, in your opinion, the testimony of John 17. 21 is not in evidence to-day?

Such, *verbatim*, is the question sent. To answer it, even briefly, attention should be directed to what John 17. 21 is. The renderings in A.V. and R.V. differ—by one word. In A.V., "one" is inserted where it is omitted in R.V., which reads:—

(a) "that they may all be one,

(b) "even as thou, Father, art in me and I in thee, that they may be in us" (not "one in us");

Lincoln, Alford, Tregelles, Tischendorf, Westcott and Hort, and others, agree with the Revisers in omitting "one."

(c) "that the world may believe that thou didst send me."

Attention should be directed, also, to what John 17. 21 is *not*. It seems necessary to state that verse 21 is not verse 11, or verse 22, or verse 23. Necessary, in view of such statements as: "Jesus Christ prayed for unity (John 17. 21—23), 'that all may be one,' such unity as would be visible to the world at large," confusing verse 21 with verse 23, each with its distinctive message, and effectively preventing an understanding of what either verse teaches. Necessary, too, in view of a charge of such a character being sometimes impressed on us as that we should hear the Lord praying, "that they may be one as we . . . that they also may be one in us . . . that they may be one even as we are one," portions of verses 11, 21, and 22, being placed together, as if all have the same subject, whereas verse 22 is not the language of request at all, but of communion, converse. A dependable exegesis must at least observe the well-marked distinctions of the text.

In John 17. 21, component (a) brings unity before us, (b) gives us identification, and (c) the effect of this identification on the world.

As to (a), its intermediate place between the corresponding expressions in verses 11 and 23 may be noted. The gradation is from "that they may be one" (verse 11) to "that they may all be one" (verse 21), and then, "that they may be perfected into one" (verse 23). The progress in doctrine, here as elsewhere, is enlightening to behold, sweet to contemplate.

Component (b) shows us the Father in identification with the Son, and the Son with the Father in absolute fellowship, and the Lord's prayer for us believers, that we also may be identified with the Father and the Son. With which we may compare John's words elsewhere: "that which we (apostles) have seen and heard, declare we unto you: (believers) also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son, Jesus Christ" (1 John 1. 3, R.V.).

Is this identification one of standing, or is it of walk? In Eph. 1, Gal. 3. 28, and elsewhere, "in Christ" and "in Christ Jesus" speak of our identification with Him in our standing before God. But it seems clear that in John 17. 21, the identification is of practice, because it is to have such an impact on the world as to affect its belief. For the world knows nothing of the Christian's standing: it is quite unable to appreciate it. Walk or practice, on the other hand, it cannot but see. Thus, the sinless standing which the Lord gave to the paralytic of Luke 5. 17 to 26 could not be seen by the onlookers, though they could see him walk at the word of Christ.

There is marked correspondence between John 17. 21 (b) and 1 John 1. 3, in respect of this. The purpose in the latter, "that ye also may have fellowship with us," looks to practice, not standing, for the expression, "to have fellowship," signifies a personal, practical realisation of fellowship, though here it has in view the family joy ("that your joy may be full"), rather than its effect on the world, as in John 17. 21.

This fellowship, this identification of believers in practice and testimony with the Father and the Son, will surely lead us to be about our Father's business, to seek the things of Jesus Christ, to walk in newness of life. But to see in this verse "the unity of all God's people in one body" is an illusion. There is nothing in it about a body, or an unbroken association for testimony, or a visible, unbroken fellowship, or an undivided Christian community. It is not exegesis, but eisegesis, to read such ideas into the verse.

The testimony of John 17. 21 thus is a unity among believers, not of ecclesiastical confederacy, but of transforming grace. For the extent to which it is in evidence to-day, may the Lord be praised! That it is not more so is due, presumably, to a variety of causes. Among them must be numbered the confusion of mind as to what it is which has the effect of mis-directing the energies of Christians into sectarianism. This may take the form of inter-denominationalism, or of the attempt to gather together on the ground of the One Body, each of which forms is inimical to Christian testimony.

Of course, the chapter has to do, not with assemblies, but with individuals. Neither "that they may be one" (verse 11), nor "that they may all be one" (verse 21), nor "that they may be perfected into one" (verse 23), has any reference to local churches. Unity therein is a very important subject, but its unfolding lies elsewhere than in John's Gospel.

### Proverbs 3. 26.

"The LORD shall be thy confidence:"  
When doubts and fears assail;  
He will uphold thy trembling soul  
When other helpers fail.

"The LORD shall be thy confidence:"  
When health and strength are low;  
He'll never fail, nor let thee down,  
Because He loves thee so.

"The LORD shall be thy confidence:"  
When earthly lights are dim;  
He evermore remains the Same—  
Then lean, dear heart, on Him.

To energise thy weary feet

In paths both steep and rough,

"The LORD shall be thy confidence:"  
Is this not quite enough?

—D.A.

# PROPITIATION.

By J. M. DAVIES.

THE word is not of frequent occurrence in the New Testament. In its varied forms it occurs in only six passages. The verb is found in Luke 18. 13 ("Be merciful to me, a sinner") and in Heb. 2. 17 ("It behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest . . . to make *reconciliation* for the sins of the people").

The noun is found twice in John's epistles. Ch. 2. 2, "He is the propitiation for our sins, and not for ours only, but for the whole world;" ch. 4. 10, "He loved us and sent His Son to be the propitiation for our sins."

Then there is the word, which is used for the Mercy Seat in Heb. 9. 5, found in Rom. 3. 25: "Whom God hath set forth a propitiation. . ." In the Septuagint, the Greek translation of the Old Testament, it is the word used for the one translated 'atonement' in our English versions.

Propitiation is that aspect of the death of Christ by virtue of which the just demands of a holy and offended justice were met, making it possible for God to show favour righteously to the one who puts his trust in Christ. Thereby, "God is rendered propitious to the sinner who had forfeited His favour and incurred His wrath" (Alford).

It is important, however, to note that it is not said in the Scriptures that Christ propitiated the wrath of God. The propitiatory work of Christ is not something which induced God to love us, but that which makes it possible for grace to reign through righteousness. It is the objective ground for the forgiveness of sins.

In propitiation, the death of Christ is viewed as having "perfectly glorified God's nature, so that He can rise supremely and send forth the glad tidings to every creature" (Kelly).

"Sin was a barrier, and unless righteously dealt with, must forever have blocked the way to forgiveness. God's righteous claims are immeasurable. None but He could meet them. His justice demanded an infinite sacrifice. His love provided it in the Theanthropic (God and Man, or God-Man) Person, our Lord Jesus Christ. The object of the atonement is to safeguard the righteous character of God. Propitiation provides a just ground for forgiveness" (W. Hoste).

A brief consideration of the verses where the word is found will enable us to understand it more fully. It was a

## PRIESTLY ACT (Heb. 2. 17).

Whether for the individual or for the nation, atonement was effected by sacrifice. The offering of the sacrifices was the work of the Priests. On the Day of Atonement it was the High Priest that officiated, and in the Epistle to the Hebrews it is the sacrifice of the Day of Atonement that is contemplated as the type of the death of Christ. "While the High Priesthood of Christ, in all its fulness, and especially in its work of mercy and succour, was not inaugurated till He entered heaven, yet it was, strictly speaking, as its one chief work in substance accomplished here below" (Alford).

"Priesthood is for mercy and help, and not for sins, save the great act of atonement" (J.N.D.). The offering up of Himself was a priestly act (Heb. 8. 3; 9. 14). He could not be a priest of the Aaronic order, or officiate under the Old Covenant. But He has obtained a more excellent ministry, by virtue of which He became the Mediator of the New Covenant.

It should be noted that there are many who believe that Heb. 2. 17 refers to the present ministry of our Lord. This they base on the tense of the verb, which conveys a continuous process, and on the word 'people,' which is commensurate with the 'seed of Abraham' and 'children,' which evidently refer to the people of God. Westcott's note on the verb is as follows: "The present infinitive 'Hilaskesthai' must be noticed. The one (eternal) act of Christ is here regarded in its continuous present application to men." This would favour the thought that our Lord, in His present ministry, continually pleads the merit and efficacy of His own sacrifice for the purpose of removing from His people contracted guilt such as would bar them from present fellowship with God. With this in view, Isaacs renders the verse in the following way: "In order that He might be sensitive of their needs, and a High Priest they can trust to deal with God on their behalf, obtaining for the people the forgiveness of their sins."

#### THE PUBLICAN.

Of him we read that he cried "Be merciful," or "Be propitiatory to me, a sinner." This man went down to his house justified, our Lord said. Thus propitiation is the basis of justification. The sinner can only be declared righteous when the demands of divine justice have been fully met. The Publican, standing afar off, saw the Altar of Burnt-offering, upon which the sacrifice had been offered, and asked for mercy because of the shed blood. What the Lord taught parabolically in these verses is further developed for us in Rom. 3. 25—26, where the dual aspect of the propitiatory work of Christ is unfolded. It declares, or it is the evident token or proof (as the word is rendered in Phil. 1. 28; 2 Cor. 8. 24), that God was righteous in passing over the sins of the Old Testament saints, and that He is righteous now in justifying the one who believes in Jesus. It so covered the Throne of God with glory that His grace could flow out to a perishing world on a righteous basis. It enables God righteously to save the sinner and justify the ungodly. Christ Jesus was set forth a propitiatory. He has been invested with propitiatory power, with authority to show mercy on the ground of faith, through the shedding of His blood. The marginal rendering of these words 'set-forth' is 'fore-ordained.' It is used in Rom. 1. 13; Eph. 1. 9, and translated 'purpose.' But many expositors seem to favour the thought of being declared openly, publicly displayed or manifested. That is, He was publicly manifested by and in His death as the propitiatory. Godet remarks that these two verses have been called, with good reason, the "marrow of Theology" and points out that in the New Testament its prevailing use is in the sense of purpose, and that the propitiation thus pre-determined was qualified by the parallel and mutually complete clauses. It is through faith on the part of the saved, and through blood on the part of the Saviour. The clause "in, or by means of His blood" is thus connected with propitiation.

#### JOHN'S FIRST EPISTLE.

John states that Christ having been sent to be the propitiation is the proof of divine love, and that the propitiation is the plea of the Advocate. "The Advocate prevails from the fact of being Himself the propitiation" (Bengel). Moreover, in the economy of propitiation, provision has been made for all. "Whosoever will may come." The demands of God's Throne being infinite, none but an infinite Person could meet them. Consequently, great emphasis is laid upon the fact that He Himself is the propitiation. The world's need, however great, is only finite, and, as the lesser, is included within the greater. "Being the death of an infinite Person, its value is infinite. Potentially, therefore, its extent is unlimited, and more than sufficient to meet the need of every member of the human race" (W. Hoste).

# OUR HOME BIBLE CLASS

"THAT THEY SHOULD  
LIVE UNTO HIM."

by H. E. MARSON

"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5. 15. This is yet another of the many passages revealing a Divine purpose in the atoning death of the LORD. Note specially how the Lord is spoken of here. He is "Him Who for their sakes died and rose again." R.V. His death, a death emphatically for our sakes—"for us," and His resurrection, being that which brings us into vital relationship with Him. Rom. 5. 8; 4. 25. To us, the supreme fact of interest concerning Him is just this, it was for our sakes He died and rose again! "He died for all," but faith makes that general and inclusive word "all" individual and personal; and translates that "all" into "us," saying, "Christ died for us:" an "us" that means nothing less than "me" as it exclaims, "Who loved *me*, and gave Himself for *me*." Rom. 5. 8; Gal. 2. 20.

## "THEY WHICH LIVE."

Let us notice also how the Christian is here spoken of: he is one of "those which *live*." We must read this in the light of 1 John 4. 9, 10, which reveals that the great object God had in view in sending His Son to be the propitiation for our sins was, "that we might *live* through Him;" for Christ came that we might have *life*, and that we might have it abundantly: John 10. 10. the great object in writing that Gospel being that believing we might have life through His Name: John 20. 31, for such believing means a passing from death unto *life*, John 5. 24, and it is those who thus believe who are

truly "*alive* unto GOD . . . *alive* from the dead." Rom. 6. 13.

"NO LONGER," AND  
"HENCEFORTH."

The Divine purpose concerning those who come into the benefit of that atoning death which secures this *life* for them was twofold: negatively, that they "should no longer live unto themselves," R.V. positively, that henceforth they should live "unto Him Who for their sakes died and rose again." R.V. An entire change in their motive, purpose, and object in life was to take place. Self must be dethroned and Christ enthroned in the heart and life. Henceforth they must walk—they must live and act—not as other Gentiles walk, Eph. 4. 17. No longer should they live the rest of their time in the flesh to the lusts of men, but to the will of GOD. 1 Pet. 4. 2. Realising the Divine purpose in that atoning death, for them now—to live is Christ! Phil. 1. 21. Their one great desire and object in life now must be to know Him, to please Him, to serve Him, to bring others to Him, and to be with Him: Phil. 3. 8-14. Who died for them in order that they should no longer live unto themselves, but unto and for Him their Saviour.

"THAT WE . . . SHOULD LIVE  
UNTO RIGHTEOUSNESS."

Very closely linked with the purpose revealed in 2 Cor. 5. 15 is that revealed in 1 Pet. 2. 24, where we read that Christ "His Own Self bare our sins in His Own Body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed." Here Christ is set before us as our Sin-Bearer, the One "once offered to bear the



sins of many," upon Whom the iniquity of us all was "laid." Heb. 9. 28; Isa. 53. 6. But here we have the converse view of the Christian to that given in 2 Cor. 5. 15; there he was one of them "that live," here he is viewed as one "having died unto sins." R.V. This we must understand in the light of Rom. 6. 2, 11; Col. 2. 20; 3. 3. Now we learn that the Divine purpose, in view in that sin-bearing by Christ for us, was that we "should live unto righteousness,"

as expressed in Rom. 6. 13, that our members—all parts of our being—should be presented—yielded as instruments of *righteousness* unto God; and cf. v. 16 Thus the grace of GOD that brought salvation to us teaches us that we should live *righteously*, Tit. 2. 11, 12: the Divine purpose being that we should serve Him without fear, in holiness and *righteousness* before Him, all the days of our life. Lu. 1. 74, 75.

REVIEWS.

**CREATION**, by R. E. D. Clark. Issued by the Tindale Press this is an admirable introduction to a most perplexing subject. It has been written by an expert to provide answers to many of the questions confronting boys and girls studying science in their later school years. The claims of the Bible and of Christ form the last chapter of a very commendable book. Price 2/-, from 39, Bedford Square, London, W.C.1.

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**HEAVENLY RULE IN EARTHLY HOMES**. The substance of a Wedding Address by W. R. Lewis, of Bath, the booklet shows how the divine standard can be realised in homes where the Word of God is honoured. 3d., from Echoes Offices, 1, Widcombe Crescent, Bath.

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—Audited and found to be correct by Messrs. JOHN CAMPBELL and DAVID McKINNON, Hon. Auditors.—25.6.46.

The . .

# BELIEVER'S QUESTION BOX



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

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

## QUESTION E.

What are the oracles of God referred to in Romans 3. 2?

### ANSWER E.

This refers to the Old Testament scriptures, which were deposited in trust with the nation of Israel, God's earthly people. They are the utterances of God. They are called by Stephen "living oracles," because they are spoken by a Living God, and the observation thereof gives life: they have a life-imparting quality. The possession of them constituted a great advantage which the Jew had over the Gentile, but which, by sin, constituted also an unanswerable condemnation of the people.—E.W.R.

## QUESTION F.

Why is "blood" omitted from the Lord's words in Luke 24. 39?

### ANSWER F.

The risen body of the Lord Jesus differed from that in which He dwelt in the days of His flesh. It was a "spiritual body." He lives by the power of an endless life, being now utterly incapable of experiencing death again.

When He became incarnate, it was with the intention of death and the shedding of His blood. Hence, He was made of a woman and He "became flesh."

It must be remembered that the human body of the Lord was perfect and sinless. This rendered Him separate from, and unlike, all others. It made Him, apart from His own voluntary self-sacrifice, immortal. Therefore, much that has been written concerning the properties and functions of human blood does not apply to Him Whose being had no principle of decay because He was holy.

We cannot be better advised than to adhere strictly to what is written and to gird up the loins of our mind, that we do not indulge in speculative, wandering guesses.—E.W.R.

## QUESTION C.

Is anything recorded concerning those who rose from the dead when Christ gave up the Ghost on the cross? Matt. 27. 52—3.

### ANSWER C.

The resurrection of the individuals concerned took place after the resurrection of the Lord Jesus. He was the first-born of them that slept. When Scripture is silent as to details, it is well that the believer should be satisfied with what is written. The information here is scant. It was an evidence in

the case of 'many' given to 'many' of the triumph which the Lord Jesus had effected over death, not only in respect of Himself, but also in respect of His own. They may have been people known in Jerusalem, who but recently had died and who appeared to those who were known by them. But this is not necessary. I do not suppose that, like Lazarus and others, they went back into a state of death again, else of what force is the phrase 'after His resurrection'? But we must be careful not to be wise above what is written.—E.W.R.

## QUESTION D.

What is the difference between the providence of God and the guidance of God?

### ANSWER D.

These two things are entirely different the one from the other. God may guide by providence, but not always so. The providence of God may have nothing whatever to do with His guidance. They are two different things. God's providence is seen in nature, history, and circumstances. It has to do with His actions preparatory to events which He foresees. The word itself means a seeing-before and, therefore, taking action appropriately. His guidance, however, is not always by His providence. It may be, as with Paul in Acts 16, a Spirit-given impression. Or it may be by a direct word from the Lord. God uses His written Word in that fashion to-day.

To sum up. Providence has to do with things in general, and is independent of guidance. Guidance has to do with individuals and may at times be by providence.—E.W.R.

## QUESTION F.

Why should a Christian not believe in fate?

### ANSWER F.

'Fate' excludes the notion of God's personal interference in human affairs, and teaches that man is left to blind chance. Anything which excludes God from man's thinking is manifestly not to be accepted by a believer. Among heathens 'fate' was regarded as a deity who, in his way, could direct human affairs. While this is not the case in this country, the fatalist is one who rules out the notion that God can or does in any way direct or control the affairs of life. The believer should not only recognize the providential direction of the affairs of his life by a superintending God, but the loving interest and active guidance by One Who is His Father.

**Mr. R. McGOWAN, Donegal Road Assembly, Belfast,** is still seriously ill, and the prayers of the Lord's people are desired on his behalf.

**DRUMLOUGH** Believers' Meeting on 15th May, was a helpful time. Ministry by brethren W. Gilmore, J. M. Davies, H. Baillie, A. McShane, E. Allen.

**BALLYMACASHON:** The Lord gave help here on May 25th. Ministry by brethren W. Gilmore, J. M. Davies, T. Campbell, J. McCabe, J. Geddis, and E. Fairfield.

**OMAGH, May 28.** Large gatherings. The ministry was by W. Bunting, W. Edgar, W. Gilmore, T. W. Bell, R. Hawthorn, and others.

**DRUM, June 12.** A very profitable meeting. Brethren W. Rodgers, W. Gilmore, J. Megaw, J. Kells, R. Love, ministered Old Time Truth.

**GROWELL, June 8.** Plain, practical truths were, in the Spirit's power, given through Brethren W. Ball, S. Gilpin, J. Megaw, R. Curran, W. Bunting, L. Fleming, R. Love, and W. McCracken.

**BALLYNALOOLE.** A memorable season of joy and tears. The Word was indeed in power. At close of first week, sobbing could be heard all over the hall. Brethren F. Knox, T. McKelvie, W. McCracken, T. Wallace, J. Norris, A. Cook, T. Campbell and J. Geddis were helped of God.

**BANGOR, Central Hall.** D. Wyley, S. Porteous, E. Wilson, J. Norris, T. Graham, and S. McEwen, gave goodly words.

#### WITH CHRIST.

**THOMAS G. MILLAR, Maybole, on May 24, aged 71.** Saved over 50 years ago in Muirkirk. Some time in Darvel and latterly in Maybole.

**JAMES WHANN, Belfast, on April 24, aged 75.** Saved 55 years. In Corks-town assembly for over 30 years. Latterly in Belfast.

Miss **MARY LAWRIE, Oldmeldrum, on May 3, aged 45.** Saved in 1919 and associated with Hebron Hall, Aberdeen, later at Assembly Hall, Inverarie. A patient but bright sufferer for many years.

**JAMES SOUTTER, Brechin, on May 20, aged 80.** Saved for 63 years and associated with local assembly from its beginning. Continued steadfast to the end. Known to very many at home and on Mission Field.

**Mrs. JOHN MARSH, Dudley, on June 5, aged 42 years.** Saved over 25 years and met with assembly in Gospel Hall, Hellier Street. Bore a consistent testimony and will be much missed.

**JOHN SMITH, Ayr, on May 19, aged 78.** For many years with assembly in Victoria Hall, Ayr, where he took a leading part. Always manifested a keen interest in the Lord's work and workers. Father of Mrs. Wm. Reid, Congo.

**Mr. GEORGE LAWSON (aged 36), on May 28, through fatal accident.** He was associated with saints in fellowship at Bowhill assembly, and for the past 15 years was active in the Lord's work in and around his district.

**Mrs. McClIMOND, wife of Mr. Robert McClimond, Greenshaw, Co. Down, on May 9, after much suffering patiently**

borne. Saved over 40 years.

**Mrs. W. R. MARKWELL, on June 9 (aged 92).** For many years in Union Hall, Marylebone (London) and the last 21 years in Hope Hall, Kilburn (London). (Throughout the war and, in fact, to the end her special word of cheer was, "Jesus is coming—sing the glad word!").

**ADDRESSES, PERSONALIA, Etc.**

**GALASHIELS, Foresters' Hall:** correspondence now to Mr. R. W. Hamilton, 65, Glendingin Terrace, Galashiels.

**Mr. and Mrs. A. WHITELAW (China)** have arrived, via Canada, at "Hermon," Strathaven, Lanarkshire, Scotland.

**LANARK.**—Correspondence for the assembly should now be addressed to Mr. James Henderson, 17 Ladyacre Road, Lanark.

**HURLFORD.**—Correspondence should now be addressed to Mr. David Purse, Railway Buildings, Barleith, Hurlford.

**MERTHYR TYDFIL.**—Correspondence for Ebenezer Hall should now be addressed to Mr R. A. Loosemore, 7 Hamilton St., Merthyr Tydfil, S. Wales.

**COVENTRY.**—Correspondent for Cherry St. Assembly, Coventry, is now Mr C. Hunt, 130 Longfellow Road, Coventry.

**DARVEL.**—Correspondence for the assembly should be addressed now to Mr A. Robertson, C/o. Anderson, Green Street, Darvel.

**BINGLEY, Yorkshire.**—The assembly now meets in Temperance Institute, Myrtle Place. Correspondence to Mr H. Wilson 28 Myrtle Ave., Bingley.

**WEST STANLEY.**—Co. Durham. Assembly now meets in Gospel Hall, Imperial Buildings, Front St. Correspondence—Mr S. Thomson, 49 Grey St., Consett, Co. Durham.

**SANDWICH East, Ontario.**—Correspondent for Hebron Hall is now Mr Harry Greig, 1011 Dougal Ave., Windsor, Ont.

**WYLAM ASSEMBLY.**—Correspondent now Mr F. Brown, "Radnor House," Stephenson Terrace, Wylam-on-Tyne.

**AYLESBURY.**—Assembly Hall in St. Mary's Square now closed. Assembly meets in Guide Hall, Beaconsfield Road.

**PORTBALLINTRAÉ, Co Antrim.**—Christians visiting in this district will be heartily welcome in Bushmills Assembly, with Letter of Commendation. Hour of meeting 11.30. Correspondent J. Laverty, Priestland, Co. Antrim.

**LOUGHBOROUGH ASSEMBLY.**—Correspondence for Gospel Hall, Pinfold Gate, should now be addressed to Mr K. A. Bowler, 6 Cutwoods Rd., Loughborough.

**BELIEVER'S MAGAZINE** for Jan. and Feb., 1943, in good condition, would be thankfully received by a reader. Write "B.M." Office.

**KILWINNING.**—Bridgend Gospel Hall. All correspondence should now be addressed to Mr. John Burns, 6, Kilrig Ave., Kilwinning.

**PORTOBELLO.** From July 1 onwards, the Assembly will meet in Hebron Hall, Bedford Terrace, off Hamilton Street, Joppa, Portobello.

**DRYGATE ST. HALL, NEWMILNS.**—Correspondence should now be addressed to Mr. W. J. Brown, 3 High Street, Newmilns.

**HEBRON HALL, BO'NESS.**—All future assembly correspondence should be addressed to Mr Daniel Grane, Charles Place, Linlithgow Road, Bo'ness.

**ELDERSLIE GOSPEL HALL ASSEMBLY.**—Correspondence to Mr. Hugh Gibson, 4, Lomond Gardens, Elderslie.

**MUSSELBURGH ASSEMBLY.**—For the benefit of visiting friends, the address is—The Gospel Hall, 96, New St., Fisherrow, Musselburgh.

**CHANGE OF ADDRESS.**—Mr. Richard Roberts' present address is—152 Indian Grove, Toronto, Canada.

**H. STEEDMAN, 43 Sevenstar Rd., Solihull, Warwickshire.**

**A. E. BROTHERTON, 30 Howard Street, Norwich.**

**Mr. JOHN M. BERNARD, Boston U.S.A.,** is now recovering from a major operation, having had to stop meetings suddenly at Forest Grove and go to hospital at Portland, Oregon, where he was a patient for some weeks. Readers might please remember him at the Throne.

**COMMENDATION WITHDRAWN.**—A letter has been received from the elder brethren of Wallace Avenue Gospel Hall Lisburn, intimating that the commendation of brethren James Hughes and George McCracken for work in Southern Ireland has now been withdrawn.

**"SEVEN FEATURES OF A NEW TESTAMENT ASSEMBLY,"** by P. James Poole. (2nd edn) Copies of this new edition can be had from the author, 70 George St., Croydon, 6 for 1/3; 12 for 2/3; 25 for 4/6, post free. P.O. with order.

**GOSPEL OPEN-AIR & TRACT WORK**  
Any young men desirous of spending their holiday in this work with Mr. R. J. Wilding in South Lanarkshire, please communicate with Mr. G. Hanlon, 20 Barrie Street, Dunfermline Fife.

### REPORTS.

**ABERDEEN.** D. Walker and A. Naismith speak with a measure of confidence of several who have professed faith in Christ as a result of meetings in the tent.

**TARBOLTON (Ayrshire Tent).** Believers from the surrounding assemblies are supporting the effort well, both by open-air work in the village and by support in the meetings. Some unsaved souls from the locality are in the tent each night. Our Bro. Richardson asks for the continued prayers of the Lord's people that blessing might follow the preaching of the Word.

**LINWOOD (Renfrewshire Tent).** A very difficult district, mostly R.C., but some have come to listen to the Gospel in the tent. Bro. Wm. Scott is enjoying the visits to the homes of the people. The Children's Work is encouraging. Moving to Johnstone shortly.

### WORLD FIELD.

**Mr. and Mrs. KNOWLES (Jerusalem)** send news of a number of souls confessing faith in Christ in Jerusalem and Jaffa. Blessing amongst the Student class is also reported during a visit to Heliopolis, Alexandria and Abu-Reesh. Some were baptised at each of these places. Later news shows blessing in

Jerusalem and Nazareth. Our brother delights in preaching Christ in the town in which the Lord Jesus spent so many years and only a stone's throw from Mary's well.

**Mr. W. E. TAYLOR** has now crossed from France into Italy. Visiting a number of places on the way to Rome. Already some have been saved, and many of the Lord's People helped.

**Mr. AD. F. EOLL (Lausanne)** doing relief work in Germany, is encouraged by the way in which the Lord's People have been guarded. They may now preach the Word of God. God is working in many places. His purposes cannot be frustrated.

**Mr. ALFRED LENNOX (Grenada, B.W.I.)** reports: "A year in Grenada has seen all eight assemblies now united in happy fellowship, as the result of the New Year Conference and much teaching. Possibilities are now good for Gospel Work, and the Lord is saving some."

**Mr. A. J. THOMPSON (Uruguay)** has had good meetings in the tent on the outskirts of Carmelo. Some have professed faith in Christ. Our brother asks prayer, that they might live to prove the reality of it.

**Mr. W. J. COLERIDGE (Cape Town):** "God is blessing the printed page and we hear of many trusting Him as their Saviour. There is a great work to be done here. . . Tracts are distributed in Xosa, the chief language in the Native Township, Zulu Sesutu, as well as English and Afrikaans. . . Pray that fruit may abound."

**Mr. JAMES LEES,** on a very brief visit home, gave a report of his recent visit to Sweden and other countries. He was able to help refugees, of whom there are 25,000. Five brethren are working among them who speak Estonian and Swedish. Visiting Finland during February, he took some coffee for the people—they had not tasted coffee for two years. Very cold weather, but a warm reception. There was much freedom in making known the Way of Salvation, but more recent reports received by him indicate a tightening-up, so that the future is uncertain. Everywhere, God is working and souls are being saved. Had a very hearty reception from the assembly in Copenhagen. He met Mr. D. McKinnon in Norway, who had a miraculous escape from death by a Nazi soldier. Met Mr. Krisena in Prague, and Dr. Zeman in Brno. Good work in that country is being done by U.N.R.R.A., and he says one could not speak too highly of it. Pitiful letters come from Bulgaria and Austria, where the believers are suffering not a little persecution. In Yugo-Slavia, doors are opening for the Gospel and a brother in business there is doing good work in the Gospel. Though he greatly desired to visit Poland, the way was not opened for him, but now is, and so he is leaving for Denmark on June 21, and hopes to be in Warsaw by the end of the month: "Though the enemy has done much to hinder, the work of the Lord goes on and there is much cause for thanksgiving for all His care of His people and help of His servants."

# BOOKS *Worth Reading*

## **Redemption Truths**

by *Sir Robt. Anderson, K.C.B.*  
"For Us Men"—Doctrines of the Gospel. 3/- (by post, 3/4).

## **500 Bible Subjects**

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## **Salvation Truths**

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## **Studies In Bible Doctrine**

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A Brief Treatment of Cardinal Doctrines of the Christian Faith. 3/6 (by post, 3/10).

## **The Great Sacrifice**

by *Wm. Hoste, B.A., and R. McElheran.*  
What the Death of Christ has Wrought. 1/6 (by post, 1/10).

## **500 Scripture Outlines**

by *John Ritchie.*  
For Teachers, Preachers, and Bible Students, with Helps on Study and Use of Holy Scripture. 2/6 (by post, 2/10).

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by *Archibald MacFadyen.*  
The Words of the Word, in His dealings with Men on Eternal Matters. 3/6 (by post, 3/10).

## **Bible In North Africa**

by *Dugald Campbell.*  
A thrilling Story of Adventure with the Bible in Africa, told by this daring Pioneer. 9/6 (by post, 10/-).

## **Feasts Of Jehovah**

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by *Harry Lacey.*  
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## **Wheels Within Wheels**

by *Ernest Barker.*  
Practical and Spiritual Instruction to encourage consistency of life, and confidence in a never-falling God. 2/6 (by post, 2/10).

## **Witnesses For God**

by *J. G. Bellett.*  
Meditations on, and Studies in, the Books of Ezra, Nehemiah, and Esther. 2/6 (by post, 2/10).

## **Egypt To Canaan**

by *John Ritchie.*  
The Exodus and Journeyings of the Children of Israel, as illustrative of the Believer's Redemption, Salvation, Separation, Worship, Walk, and Warfare. 3/- (by post, 3/4).

## **How Can We Know The Way?**

by *Charlotte M'Elheran and Wm. Hoste.*  
2/- (by post, 2/4).

## **GOD'S OPPORTUNITY** by *Wm. Landles.*

A Compilation of authentic incidents, in which the Hand of the Lord was manifestly seen, acting on behalf of His Own. A stimulus to prayer, with the Message of the Gospel interwoven. Suitable for Saint and Sinner.  
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## **The REGIONS BEYOND** by *A. PULLENG*

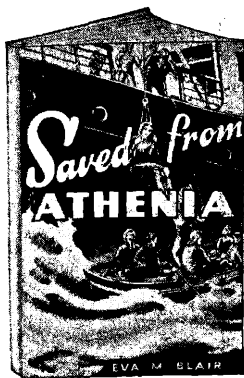
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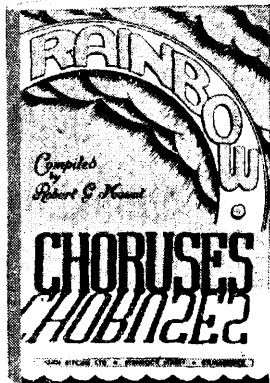
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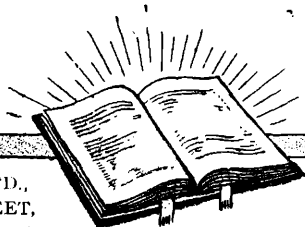


# the Believer's Magazine

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

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# for Saint and Sinner



## The Atonement of Christ.

THE Cross of Christ, the atoning death of the Son of God, is the central doctrine of the Gospel, and fundamental to the Christian faith. In the glad tidings proclaimed by Paul, he delivered, "first of all," how that "Christ died for our sins, according to the Scriptures" (1 Cor. xv. 3). "The sufferings of Christ" (1 Pet. i. 11) were ordained in eternal purpose (Acts iv. 28), and are essential to His work as Saviour. That "the Son of Man must be lifted up" (John iii. 14), that "He must suffer" (Mark viii. 31), that all which was written "must be accomplished in Me" (Luke xxii. 27), was the Lord's own testimony concerning His death. And that death was not only to be as a martyr for righteousness, but as "a ransom for many" (Matt. xx. 28).

### THE NECESSITY FOR ATONEMENT.

The whole testimony of the Word proclaims the fact that "without shedding of blood is no remission" (Heb. ix. 22). The language of the types, the voices of the prophets, the experiences of the Psalms, the records of the evangelists, and the teachings of the apostles, unite in setting forth Christ as the one Great Sacrifice for sin, by which satisfaction has been rendered to God, and through which salvation has been procured for men.

In order to have a just view and a full appreciation of the atonement of Christ, as set forth in the Scriptures, it is necessary to have a proper estimate of sin, not only as it affects the sinner in its results, but in its relation to a righteous and holy God. When sin is lightly thought of, or a personal sense of its guilt wanting, the doctrine of the Cross will be little valued. Errors on this and kindred subjects may all be traced to unscriptural or shallow views of sin, and to flippant language regarding its nature and retribution. Sin is the cause of all man's woe, yet the one thing he seeks to ignore or belittle.

### THE NATURE OF ATONEMENT.

The word "atonement" has been etymologically described as "at-one-ment." It occurs only once in the New Testament (Rom. v. 11), and there it is imperfectly rendered, the margin and R.V. giving it correctly "reconciliation"—as in Heb. ii. 17, "reconciliation" ought to be "atonement." **Atonement** is something made Godward, reconciliation is the result

manward. The word "propitiation" occurs in 1 John ii. 2 and iv. 10 only. In Rom. iii. 24, 25, another word is used, and is rendered "mercy seat" (Heb. ix. 5). Propitiation is the New Testament equivalent to "atonement" in the Old. The Mercyseat or Propitiatory was the throne of Jehovah, upon which the cloud or Shekinah of glory appeared. There, on that golden slab, with its crown around and cherubim on either end, once a year the blood of atonement was sprinkled (Lev. xvi. 1, 30), and on this ground Jehovah dwelt among the people, and was able to say, "there will I meet with thee" (Exod. xxv. 11). So Christ crucified, the Propitiation and also the Propitiatory, is the appointed meeting-place between a righteous God and guilty sinners, in virtue of the blood of the Cross. Thus it was that the publican of old came to God, not appealing for mercy apart from righteousness, but taking his place before God, convicted yet confiding, and said: "God be merciful" (or "make propitiation"—same word as in Heb. ii. 17, R.V.) "for me the sinner" (Luke xviii. 13). The propitiation is "for the whole world," the ransom given is for all (1 Tim. ii. 6), and in virtue thereof any and every sinner, however vile, who comes to God in the appointed way—"through faith in His blood" (Rom. iii. 23)—will, as surely as the publican, be "justified freely by His grace" (Rom. iii. 24), "justified from all things" (Acts xiii. 39).

It is on the ground of atonement made, and satisfaction rendered by the death of Christ, that there is a Gospel to preach to "every creature" (Mark xv. 15), and that salvation is brought within the reach of all. Yet, only in the acceptor, the believer, is this salvation a present position.

### WHAT SIN IS.

Man is spoken of in the Scriptures as an accountable being, in his relation to God and His government. His fallen condition is there described, his ruin defined. Sin is "missing the mark," "coming short" of a standard. It is transgression, the breach of a known commandment. It is guilt, the violation of Divine law, bringing retributive punishment. It is defilement, unfitting him for the presence of a holy God. Men judge by outward and overt acts, as they must, for they cannot read the heart; but the All-seeing God, to whom all things are naked and open, describes sin in its source and spring, and His Word concerning it is: "Sin is lawlessness" (1 John iii. 4), rebellion against

# The Christian Faith

By THE EDITOR

ITS UNIVERSAL EMBRACE

**A**NOTHER outstanding and distinguishing feature of the Christian Faith is its practical, universal scope. The adjectives, 'practical' and 'universal,' have been chosen deliberately, for they are intended to be taken seriously and literally. The slightest acquaintance with the New Testament pronouncements about the message of the gospel proves that its embrace encircles all mankind without distinction of any kind whatsoever. It is a message to man as man, and not to men in any particular stratum of life produced by the conventions of their fellows. The gospel comes to all, independent of national, religious, cultural, political, or social association.

**M**OREOVER, the most casual knowledge of Christian missionary enterprise at the commencement of the Christian era and particularly during the past two centuries should be sufficient to convince even the sceptical that what is taught in the New Testament is practicable anywhere. Of course, it should be observed that, when we contend for the universal practicability of the Christian Faith, we have in view that Faith in its primitive simplicity, and not with the ecclesiastical accretions of Western development. The Indian poet-philosopher, Rabindranath Tagore, is reputed to have said: "Christianity appeals to all nations, races, and creeds, but you have made it so ecclesiastical that it appeals to nobody." That confusion of the developed species with the original gospel has led to endless misconceptions. In these respects, then, the message of the Christian Faith differs from those of other creeds and systems—it claims to be universal and, at the same time, to be practicable.

**T**HIS uniqueness is all the more marvellous—one is almost tempted to say, miraculous—when one considers the fact that the earliest adherents and propagators were drawn from a nation whose temperamental bigotry and national conservatism are almost proverbial. The deep-rootedness and adamant nature of that tendency to isolationism is reflected in the historical records of two thousand years ago, as well as illustrated in the unabated vigour with which fanatical Jews of modern times pursue the same policy of aloofness from the nations of the world. It is that trait in the Jewish national character, developed in cases to an exclusiveness beyond imagination, which has created problems that have defied solution both in ancient and in recent times. Yet, it was from that very nation that the instruments were chosen to convey to the uttermost parts of the earth the message with which they were entrusted.

**H**OWEVER, it should be borne in mind that Christianity was not the natural development of Judaism. The Faith of the Old Testament certainly was preparatory for the Faith of the New, but there are essential elements in the latter at complete variance with the conservative attitude adopted by the Jews towards other nations. Their conception—perhaps it would be more accurate to write, their misconception—of the revelation that God had given them had gradually built up a middle wall of partition, so that the Gentiles were treated with contempt and ignored with haughty religious pride. Contacts with Greek and Roman culture over a number of centuries might have broadened the outlook of some sections of the community, but the occupation of their chosen land by foreign legions provoked a

hostility to the foreigners that almost defies description. Readers of the historical accounts in the pages of Josephus will readily recall illustrations of that point.

**N**ATIONAL prejudices which have developed through centuries into hardened characteristics are difficult to overcome; ingrained enmities persist from generation to generation, so that when a sudden removal of these prejudices and enmities occurs, an explanation sufficient to cover the cause of such an effect must be sought. That, it should be observed, is the situation which confronts the critic of the Christian Faith when he consults the Acts of the Apostles or the Epistles of the New Testament. The restricted horizon of a few "converted" Jews, nurtured in a cradle of national conservatism, suddenly widens until it encircles the entire known world. Their sympathies, formerly confined rigidly within the limits of their own nation, in an almost staggering fashion leap out beyond the boundaries of Palestine and take in in their embrace all mankind; and soon the preachers of the good tidings are propagating their gospel in all the cities of the Greeks and the Romans. Antioch first, then in rapid succession the centres of Greek culture in Asia Minor, until the message reaches the capital cities of Europe, including both Athens and Rome.

**T**HAT such a revolution was not accomplished with ease is patent from the fact that several passages in the New Testament reflect the almost bitter controversy which raged for some time over the inclusion of believing Gentiles within the primitive Christian Church. The most strongly censured section of the Church were those supposed followers of Christ who persisted in their contention that a person could not become a Christian without first of all becoming a Jew, but the liberal attitude triumphed, because it was the very essence of the Christian Faith to offer salvation to all, irrespective of their reception of the Jewish Faith. That *volte face* of men reared in a rigid nationalism is one of the strongest proofs that the Faith to which the Christian adheres is not of men but of God, not natural but supernatural, not the product of human cogitation but the result of divine revelation.

**T**HE two prominent men of those first days were the Apostles Peter and Paul. Peter was an ardent disciple of his Master, yet, despite his knowledge of the world-wide sympathies of his Lord, he had to have special instruction from heaven to convince him that he ought to go to the house of Cornelius, the Roman centurion. Certain episodes, recorded in The Acts, and the incident referred to in the Epistle to the Galatians wherein Paul reprimands Peter for his recantation of Christian liberality towards the Gentiles, prove that the doctrine of the universality of the gospel could not have originated in the mind of the Galilean fisherman. Nor could it have found its source in the mind of Paul, the rabid Pharisee, whose first reaction to the new Faith was one of fanatical prejudice and bitterness, even to the extent of furious desire to see it exterminated by persecution. Yet, suddenly, he became the "apostle to the Gentiles," traversing thousands of miles by land and sea (no small accomplishment in those days, even although Roman power guaranteed safe travel), enduring hardships almost beyond human capacity to do so, suffering imprisonment, and ultimately yielding his life in order that he might preach the gospel with which he had been entrusted in "the regions beyond" the limits where the message had already reached. By the time of his martyrdom, the Christian Faith is known to have been received not only at the heart of the Empire of Rome, but even at its extremest bounds. It is certain that the inhabitants of the Nile valley, from the cosmopolitan city of Alexandria with its libraries and culture to the palace of the queen of distant Ethiopia, had heard the message of

salvation. It is known, from references in the New Testament and from inscriptions in the catacombs at Rome, that not only had there been a response to the gospel among the slave classes of the Imperial City, but that also in the palace of the Cæsars some had bowed knee and will in acknowledgement of Jesus Christ as King of their lives. Those who have read *Quo Vadis?* will remember how that, not only in the lower quarters of the city, but also in the homes of the noble, were to be found those who would not deny their faith in their new Master. Moreover, it is possible that the story of Jesus and His death and resurrection had reached as far east as India, where the apostle Thomas is reputed to have been martyred, and as far west as Spain, where Paul himself is supposed to have preached. Perhaps the inhabitants of our own land had listened to the same message, if not from apostolic lips, probably from those of some unknown legionary sent to serve in the army of occupation in the recently acquired outpost of the Empire.

SOME may attempt to make other explanations, but it seems only reasonable to the present writer to offer the explanation that the universal embrace of the gospel is inalienably associated with and unquestionably attributable to the fact that it had a divine and not a human origin. Its rapid spread in the first century, in the face of Jewish prejudice, confronted by specious Greek and Egyptian cults and philosophies (made popular to modern readers in the pages of Bulwer-Lytton's *Last Days of Pompeii*, or Kingsley's *Hypatia*), despite the suspicious and persecutions of pagan Rome, is evidence, we believe, that the message the gospel presents to the world is not of men but of God. It seems extremely difficult to prove any other point of view.

#### THE FIRST COMMANDMENT.

IN its grosser form, we have no temptation to it (*i.e.*, idolatry). But there are other ways of breaking the commandment than setting up an image. All sensuous worship in which the treacherous aid of art is called in to elevate the soul, comes perilously near to contradicting its spirit, if not its letter. The attempt to make of the senses a ladder for the soul to climb to God by, is a great deal more likely to end in the soul's going down the ladder than up it. The history of public worship in the Christian Church teaches that the less it has to do with such slippery help, the better. There is a strong current . . . in the direction of bringing a more artistic, or, as it is called, a 'less bare' form of service. We need to remember that the God who is a Spirit is worshipped 'in spirit,' and that outward forms may easily choke, and outward aids hinder, that worship."—*Alexander Maclaren*.

#### GOD'S PLANS FOR OUR LIVES.

GOD does not merely make souls and send them into this world to take bodies and grow up amid crowds of other souls with bodies, to take their chances and make what they can of their destinies. He plans specifically for each life. He deals with us as individuals. He knows us by name, and loves us each one with a love as distinct and personal as if each were the only child He had on this earth. He has a definite plan for each life. It is always a beautiful plan, too, for He never designs marring and ruin for a life. He never made a human soul for the express purpose of being lost. GOD'S design for each life is that it shall reach a holy character, do a good work in the world, fill a worthy place, however humble, and fill it well, so as to honour GOD and bless the world.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER XI.

## Verse 25.

*In like manner also the cup*,—that is, as with the bread, He took the cup which was on the table and contained the wine.

*after supper*,—this does not imply that any part of the Passover arrangements took place between the partaking of the bread and that of the cup. It simply testifies to the fact that His institution of this feast was subsequent to, and distinct from, the Passover feast and, indeed, from every other feast. The Lord had done with the typical observances under the Law.

It has been suggested that this phrase was a hint against the procedure of the church at Corinth.

*saying, This cup is the new covenant in My blood*:—the cup stands, by metonymy, for its contents, the wine. It thus represents the new covenant, and this covenant is ratified and sealed by His blood, i.e., by the giving up of His life in atoning sacrifice. In other words, This cup is (i.e., represents) the new covenant, and it is so in virtue of His blood. That the cup was not identical with the covenant is testimony to the fact that the bread was not identical with His body. Both are a means of commemoration and communion.

The word *diathēkē*, covenant, is used instead of the more common word *sunthēkē*. For *suntheke* (*sun-*, together) might suggest the existence of two contracting parties on equal terms (an impossibility between God and man), whereas in the new covenant God solely undertakes the fulfilment of the conditions. *Sunthēkē* is not used in the N.T. It is frequent in the O.T. Septuagint. The only place in the O.T. where *diathēkē* is found is Jer. 31. 31.

The word for new is *kainos*, new as to form and nature (not *neos*, new merely as to time, recent). For the old covenant, see Ex. 24. 8.

The great essential of the new covenant is the free bestowment of life eternal through the Death of God's Son, and granted in response to faith.

*this do, as oft as ye drink it, in remembrance of Me*.—as to the time indicated by "as oft as," there is sufficiently clear intimation in Scripture that the first day of the week (while not the subject of command) was the regular day upon which the Lord's people met for the purpose. The observance was certainly not less frequent. The narrative in Acts 20. is instructive and significant. Concerning the Apostle's journey to Jerusalem *via* Troas, it is recorded that he "was hastening, if it were possible for him to be at Jerusalem the day of Pentecost." In spite of this, he "tarried seven days" at Troas (ver. 6), after arriving there on the second day of the week (our Monday). "And upon the first day of the week (the seventh day of the stay), when we were gathered together (R.V.) to break bread, Paul discoursed with them, intending to depart on the morrow." Clearly, he stayed all the week so as to be with them for the Lord's Supper on the recognised day, trusting the Lord as to arriving at Jerusalem as he hoped. There is obviously a Divine purpose in the mention of these details of time.

"As oft as," therefore, does not mean that it is left to the saints to choose any time they like. It simply means 'every time that,' i.e., on each occasion. There is no comment as to the time of day, morning,

afternoon or evening. It should be the most convenient time.

Moreover, what is of paramount importance lies in the repeated "in remembrance of Me." Where the hearts of the saints are thus attracted to Christ, the gathering together to partake of the Lord's Supper will have such a soul-stirring effect that such an arrangement as a fortnightly or monthly fulfilment will be out of the question.

The insistence that the observance should take place in the evening, on the ground that the Lord instituted it in the evening and that assemblies did so in Apostolic times, or for any other reason, introduces an uncalled-for legislation. The Passover feast took place in the evening, but the Lord's Supper is not a Passover feast. Assemblies in the early centuries could not gather except in the evening.

## The DOCTRINE of BALAAM

**I**F the question be asked: "Has not the incoming of Christianity modified conditions amongst men? May we not now speak of a Christian world?" The opposite is the truth. The incoming of Christianity has made the whole position more serious than before. Men are not only as determined as ever to order their affairs without reference to God, but they have added to their sin and folly the rejection of His beloved Son, sent in grace. The shadow of the Cross is over all men's undertakings, and that terrible crime must yet be avenged. . . Those who profess allegiance to the Lord Jesus, and who confess that they owe everything to His precious blood, should stand sternly apart from the world and its ways, and testify to its evil. What have the world's political parties, military enterprises, co-operative societies, unions, and combines, to do with those who even now are in union with the glorified Christ in heaven as His body, who will shortly be presented to Him as His bride, and who are destined to reign with Him over all things above and below? "The doctrine of Balaam" would drag us down from our high places, and make us grovel in the dust with those whose interests are exclusively in things below. Definite separation becomes us, and the Lord's promise to those who overcome "the doctrine of Balaam" is singularly sweet and comprehensive (Rev. 2. 17). — Extracted from W. W. Fereday's new volume, *Jonah and Balaam*, two studies dealing most comprehensively with these O.T. characters. Ripe wisdom, coupled with straightforward, practical exposition, makes this latest production a book of outstanding merit. 3/3 (3/7 by post), from John Ritchie, Ltd., Kilmarnock.

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# REWARDS.

(Continued.)

A. J. HOLIDAY.

## THE CROWN OF RIGHTEOUSNESS.

**T**URN to 2 Tim. iv. 6—8. We have here very much before us of the whole subject of rewards and the principles on which they are given. The Crown of Righteousness is the reward for testimony such as Paul's, and we look at that point first. The fitness of reward will mark the Master's approval. Consider Paul's testimony under three heads:—

- (1)—FOUGHT A GOOD FIGHT.
- (2)—FINISHED THE COURSE.
- (3)—KEPT THE FAITH.

Two at least of these remind us of a scene so familiar to the people of the time at which Paul wrote, and to which he often referred—the great arena of the athletic games that were in such favour in those days.

*Fight*—that may take us to the battlefield or to the arena, where the sad captives of war were sent to fight each other—the victor getting his own life. 'Tis a fight that has been maintained against all hazards and in which he has overcome.

*Course*—this brings us to the scene of the race-course. "I have finished my course," not running well at the beginning, and then dropping off afterwards, but right on to the end. To finish means to complete. Sometimes the runners in the race took a near cut to the end of the course, but they did not *complete* the course, although they came to the end of it. The judge of the games sat in an elevated seat, which commanded such a view of the whole course as enabled him to see when anyone left it. Only those who *completed* the *whole* course could receive a reward. Look at the fifth verse of the second chapter of this same epistle: "And if a man also strive for masterles, yet is he not crowned, except he strive lawfully." How differently we should look upon much that we do to merit reward now!

### COMPLETING THE COURSE.

How much bearing this has upon the subject as to where, and to where not, we should go in the ministration of the Gospel. It is of no use to point to *results*. I might have run in with flying colours, but were my feet within the appointed track the whole way round?—that is the question. Do not let me judge by results, count numbers, or talk of success, and imagine that these things ensure the approval of the Master here and the crown hereafter. The Apostle says: "I have completed my course"—never swerving from it, taking no short cuts, wearisome and trying as it oftentimes seems to be, but abiding by the appointed path.

### KEEPING THE FAITH.

"*I have kept the faith.*" Here is one to whom has been entrusted the keeping of a precious treasure. A steward, handling that which belongs to his Master, has no right to make light of it according to any tendency or pleasure of his own. I remember of once speaking of the need of faithfulness to the Word of God in what were counted small things by some—our gathering together unto Him, and discipline in the House of God. After the meeting was over, I was walking down the street when a lady came up to me and said: "Don't you think you might be a little more liberal in the things you were talking about? I do like



to see people liberal and charitable." "So do I," I replied, "but suppose we just now met a poor beggar and I put my hand into your pocket and gave him something handsome, would you think me liberal or charitable? I would be giving what did not belong to me." I am only a steward, and what right have I to exalt my character for charity and liberality by giving away things which belong to the Lord Jesus Christ? If I do not know the full value of those things which belong to the Lord Jesus Christ, I am quite certain that He has a purpose in them, and that infinite wisdom lies hidden behind them. There is no liberality in giving away that which belongs to Him. It is a trust committed to me. I must keep the whole faith.

#### FAITHFUL IN ALL THINGS.

Ah! dear friends, do not be carried away with the delusion of charity and liberality to the inoperation of anything in the Word of the Lord. Heaven and earth shall pass away, but not one jot or tittle of that Word shall pass away. "Jot" is the smallest of the Hebrew letters and "tittle" something less than that—one of the little horns above a letter—and by omitting one tittle, the entire sense of the Word may be altered. There is no such thing as dividing the Word into "essentials" and "non-essentials." He tells us that heaven and earth shall pass away, but not the smallest letter or fraction of a letter of His Word shall pass away. The Apostle looks back to his every-day race under the eye of the Judge, and now, as a steward rendering up his accounts to his employer, having fulfilled the trust committed to him, he can say, "Henceforth there is laid up for me a crown of righteousness." Mark, this is not a crown of righteousness to those who will merely do those things, but to those only continuing in them—*completing* the course. An uncompleted course leaves opportunity to lose that which once so far was won. A child of God might lose the crown by being left a little while longer here, which he would have gained by being taken away just now.

## DIVINE PRESSURE

*PRESSED out of measure and pressed to all length,  
 Pressed so intensely it seems beyond strength.  
 Pressed in the body and pressed in the soul,  
 Pressed in the mind till the dark surges roll,  
 Pressure by foes, and pressure by friends;  
 Pressure on pressure, till life nearly ends.*

*PRESSED into loving the staff, and the rod;  
 Pressed into knowing no helper but God;  
 Pressed into liberty where nothing clings;  
 Pressed into faith for impossible things,  
 Pressed into living a life in the Lord,  
 Pressed into living a Christ-life outpoured.*

## MAKING A NOISE!

SEVERAL who have written us on this matter, have had some criticism to offer about the general conduct of our Gospel Meetings. Mr. HAROLD BARKER, however, makes these remarks regarding the passage from which Mr. Rodgers drew his illustrations:—"May I point out three facts? (1) Making an unpleasant noise in a house of sorrow is not the same thing as making a joyful noise to the Lord with psalms (Psa. 95. 1). (2) Each of the synoptic Gospels shows clearly that the Lord did not put the professional mourners out of the house because of their noise, but because they mocked Him. (3) The very word used in Mk. 5. 38 for the wailing is used in 1 Cor. 13. 1 to describe the preaching (or teaching) of a man who may be eloquent, but has not love."

Another contributor, Mr. GEORGE HOWAT, Troon, makes some helpful suggestions about the preaching of the Gospel, and we earnestly call the attention of our readers to them. He writes:—"However much one may disagree with the conclusions of the article, "Making a Noise!" in the April issue, it must be agreed that the writer has done a service to the companies of the Lord's people who meet as we do, by focusing attention on the public preaching of the Gospel. When last were the eyes of the convenors of a Gospel meeting gladdened by the sight of the seats "filled with sinners"? Is it not the case that if we know of one or two unsaved being present, we are more than satisfied? The making of "noise" can hardly be blamed for this, for it appears to be the general experience, even in meetings where there is neither organ nor soloist. No! the Lord has been pleased on many occasions to use a voice consecrated to Himself to put over a message in song that has won souls to Christ. Very much more important is it that we should consider how the unsaved are to be reached with the message of the Gospel, for if we believe that, generally speaking, we are doing so at present, we are surely guilty of seriously deceiving ourselves. Courage in facing unpleasant facts must characterise us, and be the first step towards meeting a situation in the power of His might. How about looking first at the preacher—his message, and his method of delivering it? The preacher: not chosen for his position in life, or possession of this world's goods, but a man with a passion for the souls of men. His message: not a piece of oratory nor, equally, a dis-jointed jumble of words, but a proclamation of a faith that animates his own heart and life. His method: direct, simple, knowing what he wants to get "over" to his audience, and doing so with an evident sincerity that carries conviction to his hearers. Then, may it be ventured that we suggest that, on occasion at least, we should go to a neutral hall for our Sunday evening meetings? There is a prejudice against our places, and many people who would not come to our own hall will attend our service held at another place. This is not theory, but has been proved in the experience of the writer on various occasions. Dare we take the attitude that, if people will not come to us, they must be left to perish? Did not our Master command us to "go" and preach the Gospel? Last of all, the attitude of the believers themselves. A very real interest in the meeting; not just "going to the meeting," but going exercised and concerned, and during the meeting praying for the preacher and those present. Ready, as opportunity offers, to speak a courteous word of welcome to an outsider and to give an invitation to return. Always endeavouring by personal effort to bring someone. Given the condition outlined above, the questions of solo-singing, organs, choirs, and the like, would regulate themselves as consecrated men and women sought to

make the greatest contribution in the power of each to the common cause for the glory of God, for the exaltation of Christ, and the salvation of men."

Mr. HUGH BORLAND, Kilmarnock, after commenting on the fact that the ministry of song has been greatly blessed in the Gospel, goes on to ask the question: "Why do so many keep silent on matters of very grave import? Wherein is our barrenness? Let me suggest the opposite from our brother, some other modern innovations. An *Educated Ministry*, an *Official Clergy*, to name but two, and—greater than either—*Unjudged Sin*. Yet we have been *keeping silent*. Moreover, much of the Gospel preaching makes little of sin and less of hell. The vigour and thrust of the old-time messages are lacking in the modern *Addresses* or *Sermons* preached to please. Truly, we have 'heaped unto ourselves teachers having itching ears' (2 Tim. 4. 3). Seemingly, academic attainments, social standing and family connections are the main requirements now-a-days for filling our platforms, *yet we are keeping silent*. Let the voices of Mr. Rodgers, the Editor, and others, be raised fearlessly against these innovations, rather than decry that which many of us have seen and known to be more powerful than the *Padding* and *Platitudes* of present-day preaching. Perhaps the brethren responsible for the so-called "bookings" could help greatly in this matter, and establish once again in our midst the old-time preaching which can meet all our modern needs and much more, and, with the judicious use of the voice of the Gospel singer, many unsaved may yet be reached and won.

## TRUE GREATNESS

SOMEONE has said, "I never was truly happy until I ceased to wish to be great." This is a fine moral truth. When we cease to wish to be *anything*, when we are content to be *nothing*, then it is we taste what true greatness—true elevation—true happiness—true peace, really are. The restless desire to be something or somebody is destructive of the soul's tranquillity. The proud heart and ambitious spirit may pronounce this a poor, low, mean, contemptible sentiment; but, ah! when we have taken our place on the forms of the school of Christ—when we have begun to learn of Him who was meek and lowly in heart—when we have drunk, in any measure, into the spirit of Him who made Himself of no reputation, we then see things quite differently. "He that humbleth himself shall be exalted." The way to get *up* is to go *down*. This is the doctrine of Christ, the doctrine which fell from His lips and is inscribed on His life. "And Jesus called a little child unto Him, and set him in the midst of them, and said, 'Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven'" (Matt. 18. 2-4). This is the doctrine of Heaven—the doctrine of self-emptiness. How unlike to all that obtains down here in this scene of self-seeking and self-exaltation!—C.H.M.

### FRAGMENTS.

The motto of many Christians these days seems to be, "I'll please myself, yet He pleased not Himself.

The nearness and realities of Heaven depend upon faith's vision.

# HELPERS OF THE WAR

A. E. LONG, Ashtead.

## JOY AND WARFARE IN ISRAEL.

*Cf. Phil. 1. 3—7, 12—17, 27—30; 1 Chron. 12. 23, 38—40.*

THE occasion recorded in the latter scripture was a joyous one for Israel. The nation had long been divided between Saul and David (2 Sam. 3. 1). Now, tired of the intrigue and strife which had followed Saul's death, Israel arose as one man to make David king (ch. 5. 1—3). It was but the recognition, all too belated, of one who, although for years God's anointed king (1 Sam. 16. 1, 13), had, so far, been denied his rightful place at the nation's head. Judah had already recognized his right for seven and a half years (2 Sam. 5. 4, 5), but now the entire nation was unanimous in desiring his rule. It was from that unity of purpose and its accomplishment that the nation's joy proceeded.

Such is also the secret of true joy in assembly life—unity of heart and action in the practical recognition of the Lordship of Christ. Without this recognition there must ever be disunity, if not actively evident, then at least in heart, to which state "the joy of the Lord" must ever be stranger. Not that Christ's position as "head over all things to the Church" can be weakened by our failure to recognize it, for that has been settled by God (Eph. 1. 22). Nevertheless, only as we are of one accord in acknowledging His authority in all our assembly affairs will there be "joy in Israel."

## THE FAITH IN CONFLICT.

The warriors who came to Hebron to make David king over all Israel were shortly to have their loyalty tested in the necessity for defending his person, for, upon his anointing as king, the Philistines came up to war against him, and he retired to his old stronghold at the cave of Adullam (2 Sam. 5. 17).

Their experience is strikingly analogous to that which befell Paul whilst a prisoner at Rome (see Phil. 1.). Here also was a battle centre, with adversaries and defenders contending for the supremacy (vv. 7, 17, 26). Not that Paul himself was the centre of attack, nor even Christ, but rather that which intimately concerned Him—the Gospel. For Paul was set for its defence, establishment, and progress (vv. 7, 12, 17), and to these ends he encouraged the Philippians to "strive with the faith of the Gospel" (v. 27, R.V. mar.). It was as though the Christian Faith had actual being, and, so far from being the inert object of attack, was *itself* engaged in the struggle to which their aid was sought.

## A UNITED FRONT.

It is recorded of David's mighty men that they came "keeping rank in battle-array . . . with a perfect heart" (1 Chron. 12. 38, Darby). Their ability to keep rank was matched by agreement of heart to do justice to the cause they had undertaken. There was no mere mechanical uniformity, but a unison of heart and limb.

There were Christians at Rome during Paul's imprisonment who had not so learned to "keep rank." They had, as it were, chosen to defend the Gospel on their own auspices, rather than in fellowship with their brethren, and they were preaching Christ contentiously, supposing thereby to add affliction to Paul's bonds (Phil. 1. 16). Hence the Philippians were urged to unity of spirit and action, "with one mind striving together" (v. 27). How necessary a reminder for us to-day!

It is all too easy to get out of step, or even to break rank—to become 'free lances'—even to preach the Gospel from wrong motive—but the "fellowship of the Gospel" is not to be so understood. "Keeping rank in battle array" with one's brethren implies restraint and discipline, which will chafe the unspiritual. The knowledge that *Christ's* interests are at stake will alone enable us to present a united front to the adversaries of the Faith, lest it suffer loss by our failure to do so.

#### HELPERS TOGETHER.

Before going into battle for David, his men of war were with him feasting for three days (1 Chron. 12. 39). This would speak to us of the necessity for communion *with* Christ before service *for* Him. But it is good to notice that their brethren had prepared for them. All Israel could not expect, nor were they fitted, to serve David in the front line of battle, but it was at least their responsibility and privilege to help those who were soon to do so. They gratefully responded to the opportunity. David's cause was equally dear to them as to their military brethren. It was their contribution to the battle and the conquest of David's enemies.

Likewise, although we are all called upon to "contend earnestly for the faith once for all delivered unto the saints" (Jude 3), we are not all called or expected to serve in the forefront of the battle. It is, however, definitely our responsibility and privilege to help those who are; it is a very real phase of the "fellowship of the Gospel," for which grace towards himself Paul could rejoice in the behalf of the Philippians (ch. 1. 5).

Finally, it remains to be observed that from the extreme limits of the land—Issachar, Zebulun and Naphtali—were sent supplies for the warriors (1 Chron. 12. 40). None deemed themselves too remote from the battle-front to assist David's cause. Their loyalty was not so circumscribed.

We do well to be reminded, in the words of Paul—"Who goeth a-warfare any time at his own charges?" (1 Cor. 9. 7)—of our responsibility towards those, remote from us, who are in the thick of the fight, lest they lack those supplies without which their efforts will be so much the poorer. At least, we so judge when the liberality of the Philippians so greatly strengthened Paul's hands in the "defence of the Gospel" at Rome (ch. 4. 10—18).

## SPIRITUAL EDUCATION

**M**OSES spent forty years amongst the Egyptians, forty years amongst the Midianites, and forty years amongst the people of Israel. Thus did Jehovah deal with His servant until his education was complete, and then He took him to Himself.

The history of David has also been given to us in three parts: "The acts of David the King, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer" (1 Chron. 29. 29). Samuel knew David in his youth; Gad was his counsellor in his afflictions; and Nathan was by him in his exaltation and declining years. Thus did Jehovah provide for the education of the man after His own heart.

The God of Moses and David takes great interest in us to-day, and seeks to form and fashion us according to His will. But who amongst us aspires to be "Dux" in the school of God? What is the measure of our spiritual desire?

—W. W. FEREDAY.

# The WORLD

EDWIN ADAMS.

## II.—HOW TO OVERCOME THE WORLD.

OUR Lord warned His disciples that in the world they would have tribulation, but heartened them by assuring them that He had overcome the world.

For many years after the launching of Christianity into the world, Christ's followers were persecuted, chiefly at the hands of the Roman authorities, while they were misunderstood and slandered by the people. They were sometimes accused of being atheists, because they had no religious images in their homes; of being anarchists, because they put Christ before Cæsar; and of being anti-social, "haters of mankind," because they kept aloof from the degrading amusements of the populace.

### THE WORLD WE ARE TO OVERCOME.

This might be summarised as the spirit that characterises the unregenerate; the aims, motives, ambitions, outlook, principles, scale of values, of men and women who try to find satisfaction in life apart from God. It is the projection into the social order of the world-spirit in the individual. It is the moral order that is opposed to the Kingdom of God, that is, the rule of God in the heart, with the moral and spiritual values associated with that rule. Hence, friendship with the world in this sense must mean enmity with God.

The whole matter is complex, and a Christian may overcome the world in one respect and be overcome by it in another. The world-spirit permeates the various world-systems already referred to, during "man's day," and cannot, in fact, be dissociated from them. And so we will briefly notice some of these spheres of activity.

*The Religious World.* In Galatians 6. 14 Paul glories in that way of salvation of which the world was ashamed, and repudiates that method of salvation in which the world gloried. The Cross delivers from the world's religion of self-merit and ritual, humbles our pride, but delivers from bondage. It destroys all trust in outward privileges, ceremonies and self-righteousness for acceptance with God, and casts us upon the Divine mercy for salvation. The most amazing and imposing exhibition of the world in its religious form is Roman Catholicism, a monstrous mixture of truth and error and fraud, a huge religio-political system, filled with lust of power and greed.

Men of thought have created *the World of Philosophy*, against which the Corinthians are warned as a "wisdom" that is opposed to Divine Revelation. The warning was never more needed than to-day, when the evolutionary philosophy has spread like a vast cloud of poison gas, infecting the intellectual atmosphere everywhere. It is this evil philosophy that is behind the Higher Criticism. Those Christians—and they are many—whose faith has been wounded by this "science falsely so called" have been overcome by the world.

*Human Rule.* It is God's intention to rule mankind through human governments during "man's day;" and the Christian is to recognise the principle of human rule and is to be subject to it, in so far as it does not command what the Lord forbids, or forbid what the Lord commands. If his government is not unsympathetic towards the Gospel, he is grateful. The totalitarian State aims at controlling and regimenting the entire life of the individual, and is bound in some ways to oppose Christianity. The man of Christian intelligence will remember that his first duty is to God, and his second to the Christian Church.

universal. And he will overcome the world, in so far as he thinks spiritually rather than imperially.

If a Christian throws his energies into politics or schemes of social reform, losing his spiritual glow and abandoning Gospel work, he is overcome by the world. And so he is if, in the Church, he contends for position and power, so that his spirit is stained and cramped.

Closely connected with nationalism is *Public Opinion*. Before and during the second world war everything possible was done by the mighty machinery in the control of their government to make the minds of the German people a reflection of the distorted brains of the malevolent Nazi rulers, and a docile instrument of their policy.

In this country to-day the press and the radio are partly the creator and partly the follower of public opinion, which is far from being all evil, and may even at times help to bring about desirable reforms in the political and social fabric. But here again the Christian who desires to overcome the world will think for himself, in subjection to the Lord and His Word, and will bear in mind His caution, that some things which are esteemed by men are repugnant to God.

The "salt" which we are to have in ourselves is that spirituality of outlook and attitude that is characteristically Christian—and unpopular with the people of the world. Human society requires conformity. If you fall below its standards, it may accuse you of crime and punish you; if you rise above them, it may—and in some countries does—persecute you.

*The World of Business.* In this sphere, too, things are very complex. The believer who tries to overcome the world here will endeavour to emphasize the human and moral values, rather than the business and financial values. Unlike the worldling, he will not climb up by pushing others down. It is no doubt possible to be loyal to New Testament principles, and yet make a tolerable success of one's business. But to succeed in business depends not only upon hard work and devotion to duty, but also and especially upon such things as good health, natural ability, the ambition to get on, and being in favour with one's business superiors. The Christian who is left behind in the business race or who is not able to do such good work as a man of the world, is *not* of necessity untrue to his Master. The distinctively Christian virtues are probably less easily developed in a position of authority than in one of subordination. If a Christian gets on in business at the expense of his spirituality and usefulness in the Gospel, he has been overcome by the world.

And there is *the World of Pleasure*. In fact, worldliness in a Christian is usually thought of in terms of such things as theatre-going, card-playing, dancing and smoking, and indulgence in worldly amusements and habits. Many, alas! are overcome by this form of the world, and join the ranks of the backslidden.

There is the real danger, too, of being over-burdened by the cares of this life, and so of losing heart and becoming cynical and bitter. This also means defeat.

The spiritual mind looks at the things which are not seen, and the spiritual heart goes after these things in eager pursuit. But the worldly mind looks at the things which are seen, things material and temporal, and the worldly heart goes after those things in hot pursuit, to the certain detriment of the spiritual life.

#### HOW TO OVERCOME THE WORLD.

At the outset of His public ministry, our Lord was tempted to win the world without passing by the Cross. He was tempted to put material things before spiritual, to lose confidence in His Father's care, to act presumptuously, to gratify His nation's worldly hopes and ambitions

by becoming a Messiah after their own heart. He overcame by doing the will of His Father.

And we, too, shall overcome the world by making God central in our life. True success is to do the will of God. It involves putting the spiritual before the natural, the higher before the lower, the Kingdom of God before our own career. "Whatsoever is born of God overcometh the world."

"This is the victory that overcometh the world, even our faith." Faith sees the invisible, and walks in the power of eternal realities. It was "by faith" that Moses and all the worthies named in the eleventh of Hebrews overcame the world. "What is it that makes Christians bear such sufferings?" asked a pagan in the days of the Roman Empire. "*The unseen things*," was the reply. And the reply made the enquirer a Christian—and a martyr.

Many centuries separated Moses and the early Christians from Hudson Taylor. But that saintly man's motto is well worth bearing in mind: "There is a living God; He has spoken in the Bible; He means what He says, and will fulfil all He has promised."

We shall overcome the world in the sense desired by our Lord as we seek to acknowledge Him in all our ways, and walk by the power of His Spirit in the energy of faith.

## PRE-EMINENCE of CHRIST

W. LANDLES, Hawick.

WHEN the Lord Jesus Christ uttered those fateful words, "your house is left unto you desolate" (Matt. 23. 38), He went out of the Temple, never again to step within its portals. When the Person departed, the Glory departed, and over the door was written *Icha-bod*.

When we, in measure, fail of a realisation of the worth of the person of Christ, in an equal measure the Glory departs from our midst. Methinks herein lies the reason for much of the barrenness so prevalent among us to-day. We have come to accept so much as a matter of course; at times, we drift into the state of taking the Presence of our blessed Lord for granted, forgetting that while we are in truth "workers together with Him," ours is the unspeakable privilege. He is the Lord to give command (2 Cor. 6. 1 and 17).

If the mount of transfiguration taught many lessons, not least of all was this, that the Lord Jesus was not to be reckoned on a plane with men, even such as Moses and Elias; and that His word was to be heeded.

Prior to the ascent of the mount, when the Lord Jesus began to show His own what lay ahead of Him, "how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16. 21—22), Peter took Him and began to rebuke Him, saying, "Be it far from Thee, Lord; this shall not be unto Thee." Here was an outstanding example of the type of error I have already cited. Peter had worked with the Lord, yet sees fit to consider Him worthy of rebuke or advice. Let us not fall to have continually before us the divine nature and the omniscience of the One who has called us to labour with Him.

Stern as the Lord's reproof was, it was only after the hill-top experience that Peter evidenced a change of attitude.



One would imagine that the errant disciple would have been slow to venture further suggestions in the presence of the Lord, but no! Even in the midst of the glorious transfiguration scene, he is forward with "Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles—one for Thee, one for Moses, and one for Elias." But even as he is speaking, comes the Voice out of the cloud: "This is My beloved Son, in Whom I am well pleased; hear ye Him."

Let us not make suggestions to God: let us not in any wise run before the Lord. He has left us "an example that we should follow His steps." It is, in many respects, a precarious attitude to adopt, that of making our own proposals in the Lord's work. David said, "See, now, I dwell in a house of cedar, but the Ark of God dwelleth in curtains" (2 Sam. 7, etc.). It was his desire to build a house for the Lord, but however well-intentioned that desire was, it was not the Lord's will for David. The house was reared in the day of Solomon.

Peter here, too, is shown the lesson. The Son of God, in Whom the Father finds all His delight, is not to be reckoned with men. Never mind your own ideas, Peter—"hear ye Him!"

Proof that the teaching had at least temporarily been heeded is shown following the descent from the mount (Matt. 17, 22—23). The Lord tells the disciples in essence what He had previously made known, but now there is no demur—"they were exceeding sorry."

How much we need these "holy mount" experiences, if only to remind us ever of the glory of the Person of our Lord Jesus Christ. The faculties of spiritual vision and spiritual hearing are both to be exercised here. "They saw no man, save Jesus only," and they heard Him.

It is when we gather around the Person of our Lord, to remember Him, that He is most definitely juxtaposed to Moses and Elias; then does He fully outshine the Law and the Prophets. In Him, do we at once see the better approach to God, and the better revelation of God. May it be that, as we so meet, our eyes may be seeing eyes and our ears hearing ears, that we may the more fully apprehend the pre-eminence of our Lord Jesus Christ. As He, in our vision, increases, we, with our petty differences, will decrease. We shall, too, be the closer bound together by the common cords of His divine love, and His glory will fill the place.

Moreover, "it is good for us to be here"!

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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.

Romans 3. 30. What is the difference between the prepositions 'by' and 'through' in this verse?

### ANSWER A.

The preposition 'by' (used also in 5. 1) represents the Greek *ek*, which means out of. The preposition 'through' is *dia* and is understood in English by its use in the word 'diameter,' which means a measure through. It is of importance, however, to observe that the article is omitted in this verse when *ek* is used; that is, 'out of faith.' But when *dia* is used, the article is inserted, 'through the faith.' The first relates to the circumcision, the Jew. The second to the uncircumcision, the Gentile. To the Jew is presented a new principle, not works of law but faith. To the Gentile is presented a new thing (for the Gentile had no communication from God, beyond that of nature), and that was 'the faith,' the gospel. So that the Jew is justified on the principle of faith, and the Gentile by means of the faith. In either case, faith must be exercised, for the principle is known by faith; and the faith announces the principle.—E.W.R.

## QUESTION B.

Ephesians 2. 18. Who are referred to as 'we both'.

### ANSWER B.

Verse 17 supplies the answer. 'They that are far off' and 'they that are near.' The Gentile is alluded to by the first and the Jew by the second, for in privileges he was near to God externally, albeit his heart was far from Him. The reader should carefully note in this chapter the use of the pronouns 'ye' and 'we,' the first referring to the Ephesians, who were Gentiles, and the second to the Jew, of whom Paul was one.

In verse 11 they are described as the Uncircumcision and the Circumcision. It is the glory of the Gospel that that which divided between Jew and Gentile—viz., the Law—has been done away in the cross of Christ, and the middle wall that parted each has been destroyed. Both Jews and Gentiles are now, in the gospel, treated on the same terms, and believers from each are joined together in one body and form one new man.—E.W.R.

## QUESTION C.

Does the sinner receive the Spirit immediately on believing? Or are there believers who have not the Spirit? Does Acts 8. vv. 14—18 have any bearing on this?

### ANSWER C.

"If any man have not the Spirit of Christ, he is none of His" settles the matter, surely, once and for all. The tense of Eph. 1. 13 indicates that, at the moment of exercising faith, the Spirit of God sealed each believer as belonging to the Lord. The true and proper Christian order of faith, reception of the Spirit, and baptism is given in the record of Acts 10. 44 on. The exceptional order of faith, baptism and reception of the Holy Spirit is given in Acts 2. 8 and 19. The reason for this exception would appear to be that, in each case, those concerned had been associated with that which once was owned of God, and their abandonment of it, therefore, needed apostolic ratification: for it was no light thing to abandon a God-given system, however corrupt it may have become in the course of time.

There is no hint anywhere that any believer now has not the Holy Spirit. None need pray "Take not thy Holy Spirit from me." The Spirit may be grieved or quenched, but never withdrawn. Even carnal saints have the Spirit within (1 Cor. 6. 19).—E.W.R.

## QUESTION D.

Please explain Jude 16, especially the last clause?

### ANSWER D.

This verse means exactly what it says, and does not appear to present much difficulty. The persons Jude has in mind, and whom he seven times speaks of as "THESE" (verses 7 (R.V.), 8, 10, 12, 14, 16, 19), and describes from various points of view in his little epistle, are in verse 16 pictured as dissatisfied with God, with His people, and with their own lot ("murmurers and complainers"), but well satisfied with themselves ("speaking great swelling words"). There are, however, some to whom they will cringe and give place and honour, those through whose influence they hope to gain something. In the R.V., the final clause of the verse is, "Shewing respect of persons for the sake of advantage," a rendering which links their sin in this matter with that which is so strongly condemned in James 2. 1—10 and other Scriptures, and which, unfortunately, is still all too prevalent amongst certain of the Lord's people.—W.R.

His throne—in a word, self-will. Unregenerate man is a rebel, and regarded by God as an enemy (Rom. v. 10). His mind is enmity against God (Rom. viii. 9), his nature depraved and distorted in every region, himself "godless" (Eph. ii. 12, R.V.), and fallen under the authority of Satan (Acts xxvi. 18), the usurper, whose willing slave and tool he is. Moreover, he is "without strength" (Rom. v. 6) to deliver himself, and no man can by any means redeem his brother, nor give to God a ransom for him (Psa. xlix. 7). And this depravity, this guilt, makes the sinner amenable to judgment; and "the wages of sin is death" (Rom. vi. 23).

## THE LORD'S WORK & WORKERS

### ENGLAND AND WALES:

#### FORTHCOMING (D.V.):

**LANGLEY PARK.** Durham County Tent will continue here until Aug. 18, with W. A. Chilcott and D. McKenzie Miller.

**WYLAM:** Aug. 3 at 6, Missionary; Aug. 5 at 2 and 6, Y.P. A. Naismith, A. Morrison.

**CAMBERLEY:** Central Hall, Aug. 5 at 2.30 and 5.30. W. J. Campbell, J. Harrad.

**HAUGHLEY GREEN.** Aug. 5, at 2.30 and 6.15. J. M. Davies, A. M. S. Gooding.

**EAST SHEEN:** Sheen Hall, Upper Richmond Rd., Missionary, Aug. 5 at 3.30 and 6. H. S. Dalling, A. E. T. Oliver, P. O. Ruoff.

**LINCOLN:** Canwick Rd. Hall, Aug. 5 at 3 and 6. G. Condé, F. Duffin, S. R. Hopkins.

**TICKHILL:** Aug. 5 at 3 and 6. J. Inglis, G. K. Lowther, S. Thomas.

**YEOVIL:** Park School, Aug. 9-13. Dr. A. Rendle Short, R. Latimer, J. Short, Dr. C. H. Sims, Dr. W. M. Capper, D. G. Houghton, G. C. D. Howley. (W. Weston, The Homestead, Broomy Hill, Hereford.)

**WIMBOURNE:** Canford School, Aug. 10-15. D. W. Brealey, H. L. Ellison, R. H. Stokes. (K. G. Hyland, 36, Penn Hill Ave., Parkstone.)

**LONDON:** Memorial Hall, Farringdon St., Aug. 30 at 6. Missionary P.M.

**YEOVIL:** Vicarage St. Hall, Sept. 3-6. (H. Childs, "Grange," The Park).

**HAYDOCK:** Congregational Church, West End Road. Sept. 1.

**SWANSEA:** Half-Yearly, Sept. 7 at 3 and 6 p.m. Nigel Turner, W. Ward.

**LEEDS:** Missionary, Sept. 7-9. (J. T. Fewings, 31, King's Mount, Leeds, 7).

**CARDIFF:** Cory Hall. Sept. 11, 12. A. Bun, A. Naismith, T. Rea, P. T. Shorey.

**EXETER:** Half-Yearly in Mint Methodist Church. Sept. 11 at 3 and 6. Fingland Jack, D. Ward.

**SOUTHPORT:** Missionary. Sept. 14-16. Messrs Vine, Morrison, Naismith, Angus, McDonald and Smith. (J. M. Dalgleish, 7, Morley Rd., Southport).

**NUNEATON:** Manor Court Baptist Church, Y.P. Sept. 21 at 3 and 6. N. Turner, E. W. Rogers.

**NORWICH:** Stuart Hall at 7.30. Sept. 27-Nov. 1. S. D. Thomas, M. Goodman, H. L. Ellison, S. V. Mitchell, E. S. Curzon, H. St. John.

**BRISTOL:** Alma Rd. Chapel. Sept. 28-30. Home workers.

**LEICESTER:** Sept. 28-30. Missionary. (G. Thomas, 313, Gooding Ave.)

**LLANFAIRFECHAN:** "Plas Menai." Sept. 28-Oct. 5. H. St. John, W. E. Vine.

**BLOOMSBURY:** Central Church. Oct. 12. Counties Evangelistic Work.

**WARRINGTON:** Gospel Hall, Forster St. Oct. 19. A. F. Jack, H. St. John, W. Trew.

**COUNTIES EVANGELISTIC WORK:** Some blessing and keen interest is experienced, and prayer is requested as season advances. E. M. Warnock at Haynes, H. W. O. Atkins at Sherington, Bletchley, S. K. Glen at Woodham Walters, Mr. and Mrs. Hadaway at Sawbridgeworth, Mr. and Mrs. Anderson at Letchworth, G. E. Andrews and G. Scott at Sellindge, A. E. Brotherton at Costessey, Norwich, J. Elphick at Godstone, Lingfield, etc., Mr. and Mrs. Edwards at Betchworth, Mr. and Mrs. Hughes at Chorley and So. Common, G. Gaunt at Adversane and Fittleworth.

### SCOTLAND: FORTHCOMING (D.V.).

**INVERURIE.**—Aug. 14, at 1.30. Messrs. Connell, McKenzie, Milne, Naismith and Jack.

**DALMELLINGTON.**—Aug. 31 at 3.30. Messrs. R. Prentice, W. King, J. L. Barrie.

**FORTH.**—Gospel Hall, Aug. 31 at 3.30. Wm. McAlonan, A. McNeish, J. Caldwell, Wm. Prentice.

**LOANHEAD,** Town Hall, Sept. 7 at 3. Wm. Gilmore, F. Tanner, H. Lacey.

**KIRKINTILLOCH.**—Gospel Hall. Sept. 7 at 3.30. W. Morrison, A. McNeish, R. Cumming, J. Cuthbertson.

**MOTHERWELL.**—Ebenezer Hall, Sept. 14 at 3.30, in Town Hall. W. Campbell, W. Prentice, T. A. Kirkby, Wm. Brown.

**LINWOOD.**—Gospel Hall, Sept. 14 at 3.30. H. St. John, J. Hislop, J. M. Hutchison.

**HAMILTON.**—Gospel Hall, Baillie's

vi.  
Causeway, Sept. 21 at 3.30, in Baptist Church Halls. W. Gilmore, T. Richardson, J. Malcolm, R. McPike.

**LANARKSHIRE GOSPEL TENTS.**—Interest increases at Bothwell, where Mr. F. Whitmore will continue for the whole season. A small tent will be pitched at Greengairs, with Mr. R. J. Wilding, from July 21. Conference on Aug. 3 at 4 p.m., with the following speakers: W. Prentice, G. Westwater, K. Cumming, F. Whitmore, R. J. Wilding.

#### IRELAND: REPORTS.

**R. PEACOCK** had eight weeks with blessing at Callinran. Going on to Co. Monaghan.

**R. CRAIG** having good meetings in tent at Loughgilly.

**E. HILL** is now feeling stronger and has resumed tract distribution in nearby villages.

**A. McSHANE** and **J. McCracken** saw some saved in their meetings at Drum-lough.

**W. BUNTING** and **T. BALL** have now finished with tent meetings at Finaghy.

**F. KNOX** has large tent at Ormeau Rd., Belfast, with large numbers attending.

**R. LOVE** continues with good numbers nightly in tent at Donegall Rd.

**H. BAILLIE** and **F. BINGHAM** are finished with tent meetings at Crossgar.

**LURGAN CONFERENCE MEETINGS**, Oct. 13-16. Correspondence should now be addressed to W. D. Mahon, "Windyridge," Avenue Rd., Lurgan.

**DROMORE** Gospel Hall, Co. Down.—The morning meeting will (D.V.) commence at 11 a.m. from the first Lord's Day in Aug.

**JULY CONFERENCES** were largely attended and ministry on the whole was of a practical and profitable nature.

**AHOREY**, July 12. J. McCabe, W. Gilmore, H. Spencer, E. Allen, J. Geddis.

**BALLYHAY**, July 12. J. McCracken, R. Hawthorne, W. Mills, S. McCune, J. Stewart, K. Duff.

**DUNMULLAN**. J. Foster, W. Rodgers, W. Johnstone, T. Ball, J. Megaw, S. Lewis.

**BANGOR**, July 13. F. Knox, H. Spencer, S. McCune, J. Stewart, J. Norris, R. J. Hill, T. Campbell, R. McCracken.

**BLEARY**, July 13. W. Rodgers, W. Gilmore, P. McClanaghan, J. Megaw, D. L. Craig, J. Geddis.

**BALLYMAGARRICK**, July 13. R. Curran, E. Allen, A. McShane, R. Hawthorne.

#### "WITH CHRIST."

**Mrs. D. CAMPBELL**, Annathill, on May 13, aged 73. Saved in early life and in assemblies for 48 years, last 34 of which were at Annathill. Much given to hospitality and actively interested in the Lord's work and workers.

**Mrs. MATTHEW LOGG** passed Home on 23rd May at Dunedin, aged 83. Widow of the late Matthew Logg, evangelist, who went from Glasgow Parkholm Hall about 30 years ago to serve the Lord in New Zealand.

**WILLIAM P. DOUGLAS**, Cleveland, U.S.A., passed Home on May 15, 1946, aged 86. A faithful servant of Christ for over 66 years. Few had the natural

care for the Lord's people and fervent interest in the unsaved that was found in brother Douglas. Now he has entered into his rest to await his reward.

**Mrs. R. STRUTHERS**, Largs, on June 26.  
**Mrs. E. HEWITT**, Bothwell Haugh, on June 17, aged 66. Many years in Bells-hill; last 16 in Bothwell Haugh. Bore a quiet and consistent testimony. Ever given to hospitality.

**WILLIAM LAIRD**, Providence, R.I., U.S.A. Saved 60 years. Was well known in Motherwell, Uddingstone and Stirling assemblies. Always manifested a keen interest in the Lord's work.

**DAVID S. G. PROVAN**, Kibbarchan, on June 29, aged 40. Well known in West of Scotland as an able and consistent Christian worker. Will be much missed.

**WILLIAM KERR**, Motherwell, on June 14, aged 44. Saved 27 years ago during special mission conducted by Mr. J. McAlpine, and in happy fellowship at Roman Rd. Hall. Always active in service for the Lord; particularly interested in young people. Superintendent of Bible Class for a number of years until his home-call. Bore a bright testimony. Leaves widow and daughter. Will be greatly missed.

**JOHN DYER**, Plains, on June 24, aged 68. For 38 years in Plains Assembly, and ever bore a consistent testimony. Steadfast to the end.

**Miss MARGARET WALLACE**, Airdrie, called Home suddenly on June 28. A quiet and consistent sister. For over 30 years in Airdrie assembly.

**Mrs. A. PATERSON**, Kilmarnock, on 12th July. Saved when a girl of 14, and associated with assemblies for 50 years; in early days at Kilmarnock, later at Barrhead and Dregghorn; last 14 years in Kilmarnock. A loveable sister, who was a succourer of many and will be greatly missed.

#### ADDRESSES AND PERSONALIA.

**THAKEHAM (Sussex)**.—Correspondence for the assembly should now be sent to Mr. P. Sparrow, Hammer Farm, Shipley, nr. Horsham.

**DAILY**.—Correspondence for the assembly here should now be addressed to Mr. R. McKinstry, 7, Cairnfield Ave., Maybole.

**SHEETLESTON**.—Shiloh Hall, Ardhorn St. Correspondence should now be addressed to Mr. H. Beattie, 7, Braidfauld Place, Tollcross, Glasgow, E.2.

**LEEDS**.—Gospel Hall, Flaxton Terrace. Correspondence should now be addressed to Mr. H. Rhodes, 3, Millshaw Mount, Leeds, 11.

**Mr. and Mrs. F. W. JAMES** and their two children will (D.V.) be sailing for Shanghai from Southampton on Aug. 2. Their address after that date will be c/o The British Consulate-General, Shanghai.

**S. PORTEOUS**, 53, St. Quintin Avenue, N. Kensington, London, has been laid aside again with another duodenal ulcer hemorrhage, which has not been so severe as on former occasion. He will value prayer for speedy recovery.

He found interest in ministry at Ballymena, Coleraine, Ballymoney, Londonderry, Portrush, Cregagh St., Belfast, and Ebenezer Hall, Bangor.

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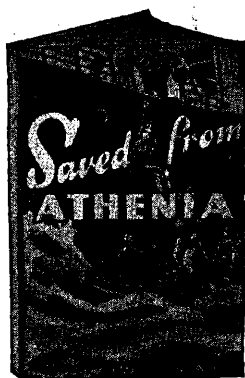
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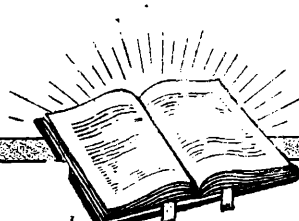
Edited by Andrew Borland, M.A

# The Believer's Magazine

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

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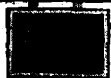
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## The Resurrection of Christ:

### THE LORD'S OWN TESTIMONY

Throughout His personal ministry, the Lord Jesus made frequent mention of His resurrection in connection with and following after His death (Matt. xvi. 21; xx. 1-19). "Resurrection of the dead" (Heb. vi. 2) was a well-known truth among the Jews, as Martha confessed it (John xi. 24), but when the Lord spoke to His disciples for the first time, as they came down from the Transfiguration Mount, of his rising "from"—literally, "from among the dead" (Matt. xvii. 9)—the newness of the expression (see Mark ix. 9, 10) caused them to wonder, and raised among them "questioning" as to what it could mean. This elective resurrection from among the dead—first, of the Lord Himself (Acts xxvi. 23) as First-born (Col. i. 18) and First-fruits (I. Cor. xv. 20); and afterwards of all His people (I. Cor. xv. 23), but of none of the ungodly (Rev. xx. 5)—was then for the first time made known, but afterwards fully revealed and expounded in its detail by the Spirit, in the Epistles.

### THE FACTS OF RESURRECTION.

The four Gospels give the historical record of our Lord's resurrection, two of them (Mark and Luke) bearing witness to His Ascension into Heaven in bodily form, in the presence of His disciples (Mark xvi. 19; Luke xxiv. 51). The proof of these facts falls under the head of Christian evidences, and cannot be dealt with at length here. Two witnesses which are ever with us, silently bearing their testimony each week to the great fact of our Lord's resurrection, may be mentioned, viz., "the Lord's Day" and "the Lord's Supper" (Rev. i. 10; I. Cor. xvi. 2; John xx. 19, 26; Acts xx. 7). The observance of these two, the Day and the Supper—one the memorial of His death, the other of His resurrection—can be traced in an unbroken line from the apostolic age to the present. These monuments do not in themselves absolutely prove that Christ rose from the dead, but they do conclusively attest the fact that the disciples who companied with Him, and the early churches which were founded by them, believed in and con-

fessed the fact of His resurrection as a cardinal truth of their faith and testimony (Acts ii. 24, 32; iii. 15, 26; iv. 10; xiii. 23).

## THE AGENTS IN RESURRECTION.

Resurrection is attributed (1) to the **Father**, as we read, "Raised up from the dead by the glory of the Father" (Rom. vi. 4); "God raised Him from the dead" (Acts xiii. 30); "This Jesus hath God raised up, whereof we all are witnesses" (Acts ii. 32). Thus God attested His Sonship, confirmed His words, and established His claims. The resurrection was the Divine vindication of all that Jesus had done, the seal of Heaven on His work accomplished upon the earth. (2) Resurrection is also the work of the **Son**, and an evidence of His Deity. The Lord Himself said, "I lay down My life that I might take it again;" "I have power to lay it down, and I have power to take it again" (John x. 17, 18); "Destroy this temple, and in three days I will raise it again . . ." "He spake of the temple of His body" (John. ii. 19, 21). (3) Resurrection is likewise attributed to the **Spirit**. "Put to death in the flesh, but quickened by the Spirit" (I. Pet. iii. 18); "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead" (Rom. i. 4). Thus, as at the Cross (Heb. ix. 14), so at the Grave, Trinity is again seen acting in unity.

NOTES ON 1st CORINTHIANS, by WILLIAM RODGERS. *Just published!* A new line of approach to the study of this important Church Epistle. A most helpful exposition.—*Cloth boards.* 3/3; by post, 3/6.

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**BRADFORD:** Friends' Meeting House, Nov. 2, at 7—C. S. Gill; Kensington Hall, Nov. 9—A. Pickering, 16—H. L. Ellison, 23—A. E. Hutchings, 30—F. Cave.  
**CARDIFF:** At 7 p.m.—Nov. 2, S. F. Olford; 9, W. Ainslie; 16, H. P. Barker; 23, S. V. Scott Mitchell; 30, G. C. D. Howley and H. L. Ellison.  
**NOTTINGHAM:** Clumber Hall; at 6.30—Nov. 2, H. Lacey; 16, G. Foster; Dec. 7, M. Goodman.

# The Christian Faith

By THE EDITOR

ITS UNIVERSAL EMBRACE (III.)

WHAT is it, we may ask, which gives to the Christian Faith this peculiar quality, this characteristic which separates it into a category by itself? The inquirer need not long remain in doubt, for it should not be forgotten that Christianity is more than an admirable code of ethics. It is centred in a living Person. Christianity, it cannot be too frequently repeated, is Christ. If it had been otherwise, if it had merely been another cult added to the many existing when it began, its small beginnings could not have grown into dimensions embracing the then known world, and overcome the opposition of all classes of society. The universality of the Christian Faith, consequently, derives its significance from its Founder; for the central Figure of that Faith is a universal Figure, a Person with an appeal not circumscribed by the limitations of time and space, but related to mankind without racial or credal considerations.

CHRIST was indeed indifferent to distinctions of race and language and colour, for 'God hath made of one blood all nations of men,' and He (*i.e.*, Christ) embraced everyone within the limits of His redeeming love. He Himself stands without. Socrates was a Greek, Zoroaster was a Persian, the Buddha was an Indian, Confucius was a Chinese, and Mohammed was an Arabian. But who will dare to confine the name of Christ within the bounds of race or country? He was a Jew in the flesh, but to call Him merely a Jew is utterly inadequate. He is unique in His universality" (*The Inadequacy of the Non-Christian Religions*).

COMMONPLACE repetition as it may seem, it is not unnecessary to assert again that Christ is incomparable. Yet His personality fascinates men everywhere. The seeker after light and truth and salvation and finality finds them in Him. The picture presented in the Gospels is that of a Person above nationality, grand beyond comparison, nevertheless one with humanity. So universal is His appeal that His followers are to be found in the most remote parts of the world, where the names of the founders of the world's religions have never penetrated.

*From Greenland's icy mountains, from India's coral strands,*

*Where Afric's sunny fountains roll down their golden sands,*  
from the steppes of Patagonia, from the pagoda lands of the East,  
from the pile-huts of the South Sea Islands, there dally rise to the praise of Christ hymns whose strains mingle with those of their fellow-believers who dwell in the populous cities of Europe and America. They honour Him as Saviour, Lord and Friend. Does history not now pay its tribute to the truth of His own claim to universality when He declared what no other has ever dared to assert, "I am the Light of the world," "I am the Bread of Life"?

HE unites in Himself the sublimest principles and divinest practices, thus more than realising the dream of prophets and sages; rises free from the prejudices of His age, nation or sect, and pours out a doctrine beautiful as the light, sublime as heaven and true as God. Eighteen centuries have passed since the sun of humanity rose so high in Jesus. What man, what sect, has mastered His thought, comprehended His method, and fully applied it to life?" (Theodore Parker).

THE character of Christ makes Him the Ideal, the Representative Man. He is the Son of man. The Chinese, the Hindu, the Red Indian, the European, the sage and the prophet, priests and kings, have found in Him the perfection of humanity, the Standard of Life as their Creator conceives of it. That flawlessness, that perfection, strangely enough, does not isolate Him from the human race, but gives Him an unparalleled charm possessed by no others. Lofty as His teaching is, stainless as is His character, He does not repel the imperfect sons of men, but rather compels interest and solicits trust and confidence. It is true what another writer has written of Him:—

“WE sometimes hear Christ mentioned along with Socrates, Plato, Buddha, Confucius, Mahommed, as if He were only one of a class of outstanding leaders or reformers. But even the veriest amateur in spiritual things should know better than to pull Him down to the level of those men. Socrates . . . was guilty of sinful excesses, even living in open sin with a harlot. . . . As for Plato, read his *Republic* and discover how low and degrading were his views in regard to the family, slavery, the treatment that men should accord to women. Or consider Buddha . . . giving rise to a system of morals which are so low that to this day in all Buddhistic countries human values have remained very cheap. . . . Or Mahommed, with his well-known polygamous practices . . . and his atrocious system of morals, which still lies as a blight on all Moslem lands. No, Christ cannot be put in the same class with the world's supposedly great men. He demands a special category, and cannot be explained on any other grounds than that He was the pure, the radiant Son of God. (Boettner in *The Person of Christ*.)

WHAT is true of Christ's Person is true of the ethics He taught. Confucius collected and summarised the wisdom of his ancestors, and gave permanence to the ancient Chinese laws of conduct and morals as he knew them. Yet how shallow, how superficial, how inadequate are they for a system of conduct applicable in all the world and for all time! A glance at China's *Five Classics* or *Four Books*, as they are called in English translations, is sufficient to impress the immeasurable distance which separates the teaching of the Chinese sage from the Sermon on the Mount. Nor can the discriminating reader fail to discern the difference between the moral standard of the doctrines of Christ and those found in the Hindu *Vedas* or the Mohammedan *Koran*. Much that these ancient teachers taught was either full of errors or else so immediately related to the conditions of their contemporaries that it has become useless or is inapplicable to peoples of other lands. G. J. Romaine has shown, in his *Thoughts on Religion* that this is one of the strongest pieces of objective evidence in favour of Christianity. None of Christ's teaching has had to be discounted through the subsequent growth of human knowledge. Having regard to this matter of the permanence of His words, it becomes most remarkable that there is no reason why any of His words should ever become obsolete. The reason for this is easily discovered by comparing the content of Christ's teaching with that of the ancient moralists. His teaching laid emphasis upon a universal threefold ethical attitude towards man and God. He calls for repentance, trust and love: repentance towards God and trust in Him, with love for both God and man. It is the universal obligation to these taught by Christ which is the peculiar contribution of the Christian Faith to the ethics of the world.

“WHEN we compare Christian ethics with the best of the codes that have been developed by the Greek, Roman, Chinese, or any other non-Christian philosophers or teachers, we see immediately how great is the contrast. In the breadth of their scope, in the motives urged for their practice, and in the fundamental qualities of the precepts them-

selves, the contrast is so striking that no serious critics even pretend that there is any real comparison" (*The Person of Christ*, by Boettner).

**M**OREOVER, Christianity has a message of hope for ALL mankind. It proclaims as its central message that Christ as redeeming Saviour died, not for a section of the human race, but for all, and that He did so because the love of God embraces all the world. It offers salvation to all, irrespective of language, class, colour or creed. It appeals especially to the unworthy, the sinful, the socially unwanted, and promises to every believer the forgiveness of sins, not after long years of exacting penances and prolonged sacrificial efforts, but immediately and continuously and for ever. It brings God down to man in the Person of Jesus Christ, and then raises men up to God in union with Christ risen as Saviour and Lord. It enables the believer to translate into experience and practice the most sublime teaching this world has ever known.

**I**T is these things, in the main—and there are many other aspects upon which there has not been space to touch—which constitute the Christian Religion as unique, supreme and final, the one revelation of God to mankind, beside which all other religions pale into insignificance or take on the form of actual rivals and foes" (*The Inadequacy of Non-Christian Religions*).

**I**N his play on *Good Friday*, John Masefield describes with almost stunning realism the scenes around the Cross of Christ. Longinus, the Roman centurion in charge, watches the last moments with intensest interest, and then, in reply to a question as to whether the central Sufferer is dead or not, declares that although He has expired He is not dead, for His spirit ranges throughout the whole universe, exerting a power and influence that none could measure. That, of course, is the poet's manner of asserting that the Christian Faith gathers its moral momentum from the fact that it is centred in a living Person who has triumphed over the powers of evil, and makes that triumph available to all who acknowledge Him as Lord. In that, Christianity is unique; evidence, surely, that it is of God and not of man.

## OUR LOVED ONES

WHEN those whom we have loved on earth pass on,  
And we are left to face the world alone,  
We say—we try to say—"They've gone;"  
But others say, "They've come!"

When by the open grave we bow the head,  
And "earth to earth" is all that we can give,  
We say—we try to say—"They're dead,"  
But others say, "They live!"

—Anon.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter XII.

## INTRODUCTORY

This chapter probably continues the Apostle's answers to questions he had received from the Assembly at Corinth (see 7. 1). In addition to the troubles arising from party cliques, and divided opinions on various other matters, there were differences concerning the character and use of spiritual gifts. Natural endowments seem to have exercised an influence, causing the possessor of a spiritual gift to think too highly of his powers, and moreover to stand high in the opinion of many, while gifts which made less show were ignored or counted of small value. This would be the tendency in any carnal assembly. The danger was especially great among a people accustomed to set great store upon powers of oratory.

The great test of the real value of a gift is as to whether it promotes the glory of Christ. That the Apostle makes clear at once. As to the setting of values upon this person or that, it is needful to have regard to the unity of an assembly as a spiritual body, each part of which contributes to the well-being of the whole. There is unity in diversity. The functioning of each is analogical to that of the members of a physical body. Considerable stress is laid upon this. Moreover, the Source of all is the Spirit of God. Accordingly, of what value is any gift if love is lacking? Let the best gifts be desired, but let love characterize their exercise.

The whole section of this part of the Epistle extends from 12. 1 to 14. 40. Chapter 12 has three marked sections: (1) the great test, vv. 1-3; (2) the Divine Source, and the variety and purpose of the gifts, vv. 4-11; (3) the organic unity of the local assembly as illustrated by the human body (vv. 12-31).

## Verse 1.

*Now concerning spiritual gifts, brethren, I would not have you ignorant.*—more lit., 'concerning spiritual things,' but verse 4 shows that "gifts" is the idea. This at once rules out both merely natural endowments, for they are "spiritual," and human appointments, for they are "gifts." The gifts are virtually indissociable from the persons possessing them. There is a hint in the word "brethren" against the natural tendency to jealousy. For the rest of the verse, see 10. 1.

## Verse 2.

*Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led.*—the following serves to bring out the force of the original more closely: 'ye know that ye were constantly being led off to the idols, the speechless things, just as ye might from time to time be driven.' The plain intimation is that behind the lifeless idols were the mighty spiritual powers of darkness, and that these operated through the human instruments of priestcraft, acting upon the fleshly and immoral inclinations and tendencies within. So it ever is in heathendom and elsewhere.



# The THOUGHTS of GOD

By H. P. BARKER.

IT is good even for the saintliest of men sometimes to remember what a sinner he is, and to share the experience of David when he said of his iniquities: "They are more than the hairs of mine head" (Psa. 40. 12). And it is good when the sequel with us is as it was with him: "My heart hath forsaken me." ("Forsaken" is the meaning of the Hebrew word; see R.V. margin).

We are so slow to forsake *ourselves*. It is, with many, easier to forsake the sins than to abandon as hopeless the person who has been guilty of them. But a long stride has been taken in the way of deliverance when we learn that the offending sinner has been judged and condemned in the cross of Christ as unworthy to have any part in God's universe of bliss and glory. And when we turn with loathing, and with unbounded gratitude to God for what He has effected, from this horrible self, we are prepared to appreciate what He has made us in *Christ*. This, however, must be a matter of the heart, not merely a mental assent to the doctrine. As David said: "*My heart hath forsaken me.*"

## WONDERFUL AND INFINITE

We discover now that there is something greater than both our sins and ourselves. In verse 12 of our Psalm, David spoke of his sins as more in number than the hairs of his head, but in verse 5 he says that *the thoughts of God toward us* are "more than can be numbered." These thoughts are henceforth to be the food and delight of our souls. As they are infinite in number, we may have as many fresh ones each day as we desire. Our powers of reception and understanding, however, are limited. But is it too much to ask of God that in reading the Scriptures we should gain at least three of His thoughts for our own each day?

Wonderful and infinite as the thoughts of God are, they have a *sum* (Psa. 139. 17). They are all summed up and set forth livingly in *CHRIST*. Only One who is Himself infinite could be the Sum of the wonderful and precious thoughts of the Divine mind. We may be profoundly grateful that God's thoughts are not set forth in a creed, in a cyclopædia of spiritual information, or in a code of regulations, but in a living Person, in whom they are summed up and presented for our study.

The thoughts of God are intended to be the avenue along which our souls approach Him in worship. Eschewing our own thoughts, we open our hearts to His, and we speak about them as we commune with Him. His thoughts, and not our needs or desires, are the material for communion.

## ONE OUT OF MANY

Now comes a fact which many of us will have discovered. God's thoughts are so wonderful, so transcendent, so infinite in number and variety, that David has to say: "They cannot be set in order unto Thee" (Psa. 40. 5, R.V.). It is impossible to codify them, or arrange them in our minds so that we may go through them in our communings with God. Take *one* of God's revealed thoughts and dwell on it. It leads in its many branchings out to others, overlapping, coalescing, containing glory after glory. We are overwhelmed by that which is infinite.

But the Holy Spirit has been given to us so that we may not, like Daniel, faint before the amazing disclosures of the thoughts and counsels of God, nor be like the Queen of Sheba, who had "no more spirit

in her" when she heard the wisdom of Solomon and beheld his glory. He strengthens us in the inner man, so that, with Christ dwelling in our affections, we may be able to comprehend the breadth, length, depth and height.

#### DISPLACING OTHER THOUGHTS

With this, our souls are rooted and grounded in *love*. Not in doctrine merely, nor by any mental process, but in reality we find ourselves "with all saints" before God, rejoicing in what is the portion of all. Differences of colour and nationality, parties, contentions, strifes about words, mutual suspicions and recriminations all disappear from our thoughts. What room can there be for such things when the thoughts of God, set forth in Christ, fill the soul with wonder and worship? We speak to God about HIS Christ. We are *in Him* before God, and the affections of that blessed One well up within us, begotten there by "the Spirit of His Son." We live His life; we are with the Father along with His Beloved One and all who are of Himself, quickened of Him to be sharers of all that He can give.

It is entrancing, overwhelming, infinite; yet by the indwelling Spirit we may not only know God's wonderful thoughts, but live in the joy of them, and take up our lives of toil and testimony here as those that are fed from vast, exhaustless resources elsewhere.

## Redemption in Its Present Aspect

By the late J. C. M. DAWSON.

Read I. Peter i. 17-21.

**R**EDEMPTION in the Word of God, like many other truths, has past, present and future aspects. We know that the moment we trusted Christ we had redemption, the forgiveness of our sins, and yet, in another sense, we are not yet redeemed. Having the Spirit of sonship within us, we yearn for the time when we shall receive the sonship, the redemption of our bodies. Our bodies are not yet redeemed, but they will be in that coming moment when the Lord Jesus Christ will descend from the throne of His Father to the air with the shout; if our bodies have gone to corruption, they will be raised incorruptible; if we are still living, the mortal body will become immortal, it will be redeemed then to know and do sin no more.

But there is a present sense in which redemption is spoken about in the Word of God and we find this in I. Peter i., Titus ii., and other passages. What I mean is this: the Apostle Peter reminds them they were not redeemed with silver and gold, but with the precious blood, the offered-up life, the death of the Lord Jesus Christ, and that they were redeemed from their vain behaviour, that is, the old way of living, the old conduct, the old habits they pursued prior to their conversion to God. Before you and I were converted, we were the bond-slaves of sin, we were not free agents, we were not really doing that which we did by absolute choice. Sin had authority over us; indeed, we were sold under sin and we committed sin, morning, noon and night. We longed for freedom from the power of sin, but we found again and again that it was our master, that we were in chains, in bondage more cruel than the Israelites were in when in Egypt.

The Lord Jesus Christ, on the Cross of Calvary, laid down the redemption price when He shed His precious blood, and the moment we, in our need and distress, in our longing for salvation from the awful wrath that was coming upon us and from the dreadful power of

sin over us, turned to the Son of God and placed ourselves in His hand, He took us out of the custody of sin, and from then we became His bond-slaves. We, who until then were bound to serve sin, from that moment became bound to serve the Lord Jesus Christ, Who now stood in the same relationship towards us that sin formerly did: *i.e.*, we belonged to Him, just as formerly we belonged to sin. We are to be practically redeemed every day of our lives from the old ways and the old manner of life, and we are to yield ourselves, body, soul and spirit, to the One Who has bought us and made us His; we are to place ourselves unreservedly at the bidding of the Lord Jesus Christ; we are to be holy, for He is holy.

## Need for Family Worship

By FRANKLIN FERGUSON, New Zealand.

THERE can be nothing of more importance in a Christian household than the daily reading of the Holy Scriptures, followed by prayer. Morning and evening seem to be the appropriate times. It is most suggestive that God ordained for His ancient people Israel the offering of two lambs of the first year, day by day continually, one to be offered in the morning and the other in the evening. Likewise, sweet incense was burned each morning and evening before the Lord (Exod. 29. 38-39; 30. 7-8). Incense is associated with the prayers of saints (Rev. 8. 3). The lambs speak of Christ (I. Pet. 1. 19). If we wish for "the days of heaven upon the earth," then let us give attention to family worship (Deut. 11. 18-21). Nearly all the troubles and sorrows befalling families are traceable to the neglect of it.

The best time, generally, is immediately after the morning and evening meals, before anybody rises from the table. The reading need not, and should not, be prolonged, lest it become irksome to the child and its interest is lost. The father should take the Book in hand and reverently read the allotted portion, make a few simple comments suited to the intelligence of the children, and afterwards pray, all kneeling down. The Lord should be spoken to in a way that becomes us in addressing One so holy and so great, yet so full of love to us—the Friend that is above all others. Command attention and reverence, for in this brief while we are approaching God. Instil into the young minds that ourselves and all we do should be committed daily to Him, thus fixing in the heart "that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11. 6).

Family worship is the only true preparation of the child for the dangers, snares, difficulties and trials of life, that it may meet them successfully. "Train up a child in the way he should go" (Prov. 22. 6) is God's all-wise appointment. No one is justified in being too busy to take a short while in bringing before the mind spiritual realities. Time is not lost but saved thereby, and things will go well throughout the day.

Let Christian parents guard this keystone of the family arch, and thus insure the future well-being of their sons and daughters. Looking round about on the community in general, the condition of the rising generation is clearly appalling; for they know not the restraining power of the Word of God, being brought up in ignorance of it. Into this atmosphere our families are daily thrown. Therefore, maintain at all cost the family worship; once a day is better than not at all, but it seems to be the mind of God that it should be "morning and evening."

# The SIGNIFICANCE of *Baptism*

(As Seen in the Four Gospels.)

K. MORRIS, Southampton.

**MARK: *Baptism and Salvation.***

Mark records that the Lord also commanded His apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (ch. 16, 15-16, R.V.). Matthew links baptism with discipleship. Mark links it with salvation. The Lord does not say, "He that is baptized and believeth shall be saved;" for baptism should follow faith, and not precede it. The history of apostolic practice and precedent in the Acts shows that this was always the order which was followed—e.g., ch. 18, 8: "Many of the Corinthians hearing, believed, and were baptized." Neither does the Lord say, "He that believeth and is saved shall be baptized." It is, "He that believeth and is baptized shall be saved." That is, the Lord's words here hardly permit baptism to be regarded as a seal of salvation, but as a part means to salvation. Paul uses similar language regarding a confession of Jesus as Lord. He says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10, 10). The mouth must give expression to the faith in the heart, with a view to the enjoyment of full salvation. Just as a believer cannot regard his salvation as complete apart from confession, so neither can he regard it as complete apart from baptism.

His salvation from the wrath to come is complete; for that depends solely upon his faith in the Son of God. Accordingly, the Lord says simply that he that believeth not is condemned: whether the unbeliever has been baptized or not makes no difference to his eternal safety. Similarly, Paul told the terror-stricken jailer at Philippi, who wanted to be saved, simply to believe on the Lord Jesus.

But the term 'salvation' applies to the present, as well as to the future. Our Lord Jesus "gave Himself for our sins, that He might deliver us from this present evil world" (Gal. 1, 4). The words recorded by Mark show that full salvation is resultant upon baptism as well as faith. Two events in Old Testament history make this clear.

When Israel were baptized unto Moses at the Red Sea, they had already been saved from the judgment of God. They had already been saved by faith in God's testimony concerning the blood of the lamb. Their baptism saved them from something further. It saved them, once for all, from the seducing sights and sounds of Egypt. It cut them off from the ensnarements of the land of bondage, with its sinful pleasures and idolatrous religion. In like manner, our baptism unto Christ cuts us off from the world; for thereby we commit ourselves unto Him whom the world refused and refuses to acknowledge as its Leader and Lord. In our baptism, we are figuratively delivered by death and burial from all the entangling evils of this present age, and we come forth from the water to walk in newness of life.

Again, in the days of Noah "few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the

interrogation of a good conscience toward God through the resurrection of Jesus Christ" (1 Peter 3. 20-21, R.V.). Noah's family was saved from the judgment of God by the ark; it was saved from a godless world by passing through the water. The ark is figurative of the covering which is ours by the propitiatory work of Christ; the passage through the water was a figure, "like" our baptism, of deliverance by death, burial and resurrection. Peter says, not that the eight souls were saved *from* the water, but by, or *through* the water. By passing through the flood, they were saved from the wicked world which God had been moved to destroy. Never again would their righteous souls be vexed with the sin which called down such fearful judgment. They came out into a new world to offer sacrifices well-pleasing unto God. Baptism is a "corresponding type," which, as Peter tells us, saves us by cutting us off from our old associations to live henceforth "unto God."

We are not physically separated from the world, as Noah's family was from the antediluvian wickedness, and as Israel was from Egypt. There is a ways a danger that we may, like Demas, "love this present world," and forsake those by whose side we took our stand at our baptism (2 Tim. 4. 10). Let us take warning from Israel, who went back in heart to Egypt when they lusted after the leeks and garlic that they had left behind. And let us never forget the significance of that initial act whereby we dissociated ourselves from the old life and the old friends. What a salvation that was! Continued salvation depends upon a practical recognition of the truth professed in that initial act, that in the death of Christ we were freed completely from all that held us in bondage before.

#### FROM SILENT PENS

IN the New Testament, there is one Name that has displaced all other names. God has found one Man with whom He can perfectly and for ever identify Himself, and from whom His character can be fully learned. He has been revealed in His Son and is now to us for ever known as the "God and Father of our Lord Jesus Christ."—*F. W. Grant.*

LET it constantly be before our mind that holiness of life is the supreme, indeed the only, proof that Divine grace is our personal possession. All our professions, our desires, our ideals, our hopes, our intentions, will count for nothing unless we manifest holiness in thought, word and deed, in all the circles of daily life and activity.—*Griffith Thomas.*

BROUGHT to the Judgment Seat of Christ, each of us will be seen for what he really is, neither more nor less. All that is merely of human repute, all mere seeming, all we have assumed or passed for before others—these will drop away from us, leaving apparent to our souls, in the presence of the Judge, the real stature of the soul—the man as he really is.—*O. F. Hogg.*

\* \* \* \*

We expect to have the companionship of our Lord when we are not in His way. It cannot be.

We fail to understand grace when we think too much of ourselves, and what we can do.

# FIVE COMPARISONS

By NIGEL TURNER.

**G**OD is pleased to compare the local church in Scripture with five different objects. By examining these, we learn much of God's conception of the local church. He compares it to a body, a bride, a habitation, a house, a temple.

## I.

It is the Body which is the most fully developed of these comparisons. In I. Cor. 12. 27 the local church at Corinth is addressed: "Now, ye are the Body of Christ, and members in particular." A body speaks of nearness and of vital contact with its owner. The church, then, is near to, and vitally connected with, her Lord. This figure of the Body gives the local church's organisation very concisely. In the human body, no limb or member has to be elected to office, or even appointed; if it is a leg, it walks; if an eye, it sees—and with no more fuss than that, for that is the natural function, and God has ordained that so it should do its work if the body is healthy. So it is in the true church of God, the Body of Christ. God-appointed men do their work without being otherwise appointed or elected, much less (as is often the case) being pressed into office. Again, the figure of the Body teaches us: that there are many different kinds of members, not all having the same function; again, that all these members, differing as they do, are yet dependent on each other; and, finest lesson of all, the Head governs the whole Body, and without Him we are dead in spirit. We become like the unfortunate chicken which is supposed to have run around for a little after being decapitated—but not for long! We need to recognise our Head at every step, to maintain incessant contact with Him, or we are lifeless and powerless.

How delicately the Ascended Lord identified Himself with His Body, the local church. Saul of Tarsus had persecuted the Christians of the local church at Jerusalem, and now had a commission from the High Priest to persecute the local church in Damascus. But the Ascended Christ arrested him on the way, and instead of asking Saul why he was persecuting the local church, He said, "Why persecutest thou Me?" It is as if He said, "I am that Church; he who persecutes them, persecutes Me; he who causes trouble to the Church, causes trouble to Me."

## II.

But the local church is also His Bride. The Apostle writes as follows to the same assembly at Corinth: "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ" (II. Cor. 11. 2). As the human body speaks of nearness, so the bride speaks to a man of dearness; his bride is the most precious object on earth. No care and consideration for her can be too great. This is a gracious truth which the church ought always to treasure and enjoy, a great source of consolation and courage when dangers and foes beset her. For the Bridegroom cares!

## III.

The local church is God's Habitation. The Apostle is writing to the church at Ephesus now, and he says: "Ye also are builded together for an Habitation of God through the Spirit" (Eph. 2. 22). A habitation is where someone lives. So God lives in the local church! What mighty, life-giving truths are unfolded in these divine comparisons! Then it is not in chapels built by man with brick and stone that God

dwells. According to the Scriptures, the dwelling-place of God is pre-eminently in Christ Himself, for "in Him dwelleth all the fulness of the Godhead," but secondarily in those who are in Christ, who are "the Habitation of God through the Spirit." A weather-beaten barn could be more a habitation for God, if a few believers assembled there, than any magnificent cathedral which was empty, or filled only with unregenerate worshippers. "God, that made heaven and earth, dwelleth not in temples made with hands." "Behold! the heaven of heavens cannot contain Thee, how much less this house which I have builded!"

For this reason, all the hush and reverence which many feel in a great cathedral ought to be felt in the assembly when the living stones come together as the real Habitation of God.

## IV.

Perhaps the most solemn description of all is "the House of God," for a house is a place not only of love, but of order and government. God governs in the local church. We read of the House of God in Scripture in connection with behaviour ("... how thou oughtest to behave thyself in the House of God"—I. Tim. 3. 15), and in connection with judgment ("... the time is come that judgment must begin at the House of God"—I. Pet. 4. 17). There is, therefore, a right and a wrong way to behave in the church; and the wrong way will be punished by the Head of the House.

## V.

Because God's presence makes the House holy, the local church is also described as the "Temple of God." To the local assembly of saints at Corinth, the Apostle writes again: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple *ye are*" (I. Cor. 3. 16). May nothing in me defile God's local church! "Holiness becometh Thine House, O Lord, for ever."

But beside these five divine descriptions of the local church, which all would do well to study more deeply from God's Word, there are also five indications of the chief purposes which God intends it to fulfil. One is often asked, What does the local church exist to do?

## SOME PRINCIPLES seen in APOSTOLIC METHODS

(a)—SIMPLE STANDARDS OF LIFE AND GENUINE LOWLINESS OF HEART. The most casual reader of the New Testament cannot fail to be impressed with the unostentatious manner in which our Lord and His disciples carried on their work of evangelism. Our Lord said, "I am meek and lowly in heart," and thus He was known by the masses of common people who crowded about Him to hear His gracious words. His lowly manner of life ever backed up and never contradicted His gracious words of love. He could say, "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay His head." A common charge made against our Lord was, "This Man receiveth sinners and eateth with them." These challenging words come to every servant of Christ: "The servant is not greater than His Lord." "Let this mind be in you which was also in Christ Jesus."

(b)—SIMPLE RELIANCE ON THE HOLY SPIRIT. The book of the Acts, which gives us a close-up picture of the early Church's missionary enterprise, is, without question, a record of the acts of the Holy Ghost. It opens with the Lord's command to wait for the coming of the Spirit. After Pentecost, the apostles began to witness with amazing boldness and with equally amazing results, as the Holy Spirit gave them utterance. All through the book He is revealed as a real Person—the General Director of the work. It is to Him that Ananias and Sapphira lie. He comforts the Church during times of testing and danger. He continually directs the movements of His servants. The work is essentially His, from its inception to its consummation. The workers fear neither danger nor disease, for they are relying upon the promise of His presence and power. They are able to leave the work to His care, although fully admitting the dangers which surround these newly-planted assemblies, because they know, too, that He is able to keep that which He has planted.

(c)—THE GREAT EMPHASIS ON EVANGELISM. Not only is the Holy Spirit a real Person, the General Director of the work, but the apostles' message is a quickening one. It did not minimise the fact that the people are dead in trespasses and sins, but contained the power to give life.

A superficial reading of the Acts and the Epistles quickly reveals that the work of the Apostles (or, as we may prefer to think of them—the missionaries—of the early Church) was preaching the gospel. The words, "preached Christ"—"preached the Word"—"preached the gospel"—oft recur in the pages of the New Testament.

(d)—THE APOSTLES WERE CHURCH PLANTERS, NOT CHURCH PASTORS. The greatest missionary of all time, and without doubt the most successful, was the apostle Paul. What do we find him doing? Does he found a church and then become its pastor? No! Led by the Holy Spirit, he saw the great dangers of such a course, and gave himself entirely to church planting rather than to pastoral work. At least twelve local churches were planted through Paul's efforts, but it is not recorded that he became a permanent official in any one of them. He went to a place and preached the gospel. When some were saved, he taught them, declaring unto them the whole counsel of God. When spiritual development made it possible, he then ordained elders in the local assembly and, having commended the believers to the Lord on whom they had believed, he passed on to another centre. How wonderfully does this method depict simple faith in a risen Saviour!

Paul, however, does not forget all about these infant churches, but he returns as often as opportunity offers and confirms them in words of instruction and cheer. Paul was ever the church-planter. The pastors were those raised up by the Holy Spirit from amongst the new converts to care for the flock of God.

(e)—THE WORK WAS IN CITIES, RATHER THAN VILLAGES. Within the space of 30 to 40 years after our Lord's death and resurrection, the names of the great cities appear in Scripture as the places where local churches had been established. We read of Jerusalem, Antioch, Damascus, Ephesus, Philippi and Rome. Church history tells us that it was from these places that the message was carried by the local churches to the villages and small towns far and near.



## PUBLISHERS' NOTICE OF INCREASE

SINCE 1940, when paper restrictions were imposed, it has been our endeavour to press into smaller space the same amount of matter as in the larger type of pre-war days. The Paper Control has now granted additional supplies to Publishers of Periodicals, to be used at the Publisher's discretion for increased size or increased circulation. While increased circulation is important, we have regard to the many requests for *larger type*, and propose to re-introduce this most desirable feature with the 1947 issues. In order to do this, and also to increase the amount of contents, the size of *this Magazine will be increased to at least THIRTY-TWO PAGES*. However, in passing this benefit to our readers, and in view of increasing costs, it will be necessary to increase the rate of subscription. The price of THE BELIEVER'S MAGAZINE, from January, 1947, will be 3d. per copy; by post, 4d. Standing orders will continue, unless cancelled. Terms per annum: 1 copy, 4/- p.p.; 2 copies, 7/6 p.p.; 3 copies, 10/6 p.p.; 4 copies, 14/- p.p. Five copies and over, to one address, 3/- each post paid.

## NEWS FROM OTHER LANDS

DAVID McMURDO, Norway, sailed for the Arctic provinces last week in September, for the purpose of visiting amongst 45,000 people rendered homeless through the war and now living in barracks. There is much need amongst them, and our brother is privileged to carry a measure of relief from the Lord's people. During the summer months, our brother was able to visit scattered areas along the west coast, to find great interest, people coming long distances to fill the large rooms of farmhouses, where the Word was preached. Contacts have again been made with some of those who were formerly refugees in Scotland, and amongst whom our brother frequently laboured during the war years.

W. E. TAYLOR, France:—A recent letter from our brother tells of how the way opened up for him to visit needy saints in Belgium and Holland. From several of these, letters of grateful thanks have been received, in which are recorded instances of the delivering hand of God at extreme moments during the war years. Wherever our brother called and was able to arrange meetings, there was an evident interest, with large gatherings, there being occasions when people unable to gain entrance listened outside. Our brother has thus been enabled to emphasise the bond of love existing amongst the Lord's people, world-wide.

## LORD'S WORK FUND.

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

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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 correct that we never get out of Romans 7 as long as we are in the body.

## ANSWER A.

This portion of Scripture has, I believe, been very much misunderstood because its context has not been borne in mind and the question which gives rise to it has been ignored. The section is an answer to the question, 'Is the law sin?' The answer is 'No,' but, on the contrary, the law is good, and the commandment is holy, just and good. The trouble lies not with the law but with the one to whom it has been given.

The phrase is too often used that the believer must go through chapter 7 before he can enter chapter 8, but hackneyed phrases are often inaccurate. Every believer will experience to his last days on earth a conflict between the two natures dwelling within him, and each may enjoy victory from his earliest spiritual experience. Defeat is not essential in order ultimately to enjoy the truths of chapter 8. I do not, however, believe that this section treats of the conflict mentioned in Gal. 5. 17. The omission of reference to the Spirit of God in the section under review is because the introduction of that Person would not serve the Apostle's argument, which is to show the essential goodness of the law and the essential badness of unregenerate man to whom it has been given. The whole section is parenthetical; Paul is drawn away from his main thesis to discuss the question which he has raised.

Paul is not relating his own experience as if it were unique to himself. What he says of himself is true of all who, like Cornelius, fear God and seek in their own power to do His will.

He uses himself and the present tense for the sake of argument, but he is in no way defining what was his then present condition of soul. No-one in such a state could write in the manner in which he does.

The experience defined may, of course, very well be that of an ill-instructed believer who, though born again, is seeking to do God's will in a legal spirit by his own efforts.

The experience defined may also be that of a person who, though not born again, is acquainted with God's law and endeavours to perform it.

It is quite possible for the mind of the unregenerate to approve as good God's law. Nor do I think it necessary to assume that the 'inner man' referred to is the new nature. It is, surely, synonymous with the 'mind.'

The power to do the will of the Lord does dwell within the believer, but one can well understand a pious individual, not saved, failing to find that power within.—E.W.R.

## QUESTION B.

Romans 10. 9; Matt. 10. 32 and 33. Kindly explain. Can an unconfessed faith save? In Romans 10. 9, why does confessing Christ precede believing with the heart unto salvation? Joseph of Arimathea did not publicly confess Christ, but secretly for fear of the Jews. Is he a partaker of the Kingdom of God?

## ANSWER B.

The questioner cites Joseph of Arimathea, but while it is true that he was a secret disciple for fear of the Jews, yet it is remarkable that at the most dangerous period (as it would then have appeared) he came forward and made a confession to Pilate of his regard for Jesus. This stands in marked contrast to Peter's denial of the Lord at the same time. We must discriminate, however, between an occasional failure and a permanent characteristic. The one who consistently and always disavows the Lord Jesus is certainly not born again, not saved, and will not enter the Kingdom of God. Characteristically, believers offer sacrifices of praise to God, the fruit of the lips, which make confession to His name. While many a believer may remain a secret disciple for some time, there is bound to come a crisis in his history when, like Joseph, he has the opportunity of showing his love for the Lord. Silence can prove to be worse than leaden treachery in certain circumstances and would make manifest the state of the soul. In Romans 10. 9, two things are stated: 'belief in the heart that Christ is risen from the dead,' a thing known only to God; if man is to know that that belief exists, it can only be by 'confession with the lips.' Paul speaks of confession with the mouth first, because the passage in Deut. 30, from which he is citing, does likewise. In Romans 10. 10, the order is reversed, showing that it is essential that each co-exist. Experience is the best teacher that verbal confession brings a flood of assurance of the salvation of one's soul.—E.W.R.

**HORSHAM:** Denne Rd. Hall. Nov. 9. S. H. Sayers.  
**HOUGHTON-le-SPRING:** Gospel Hall. Nov. 9, at 6 p.m. J. Sibbald, J. Hall.  
**READING:** Bridge Hall, Oxford Rd. Nov. 9, at 6.30. W. Harrison.  
**SHEFFIELD:** Methodist Church, Surrey St., at 7—Nov. 9, P. S. Mills; 23, D. L. Clifford.  
**WALLINGTON:** Ross Rd. Hall. Nov. 9, at 6.30. R. R. Guyatt.  
**SWANSEA:** George St. Hall. Nov. 16, G. H. German.  
**NORTH HARROW:** Elmfield Hall, Imperial Drive. Nov. 16, at 6.30. C. E. Stokes.  
**RUGBY:** Chester St. Hall. Nov. 16, F. Cundick, H. Lacey.  
**WIMBLEDON:** Central Hall, Worple Rd. Nov. 16, at 6.30. F. A. Tatford.  
**WINDSOR:** Gospel Hall, Garfield Place. Nov. 16, at 6.30. Dr. W. H. Lindsay.  
**CHESHAM:** Gospel Hall, Station Rd. Nov. 23, at 7. J. Guyatt.  
**CLAPTON:** Clapton Hall. Nov. 23, at 6.30. D. King.  
**NEW BARNET:** Gospel Hall, East Barnet Rd. Nov. 23, at 4 and 6. A. H. Charters, E. Flowers, G. B. Fyfe.  
**EWELL:** Primary School, West St. Nov. 30, at 6.30. S. Porteous.  
**GREENWICH:** King George St. Hall. Dec. 7, at 3.45 and 6.15. C. E. Stokes, W. Wilcox, O. C. Hartridge, G. C. D. Howley.  
**WELLING:** Gospel Hall, Station Approach. Dec. 7, at 3.30 and 6. D. R. Meadows, R. Scammell, E. F. Walker.

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

**DUMBARTON:** Gospel Hall, Bridge St. Nov. 2, at 3.30. T. A. Kirkby, W. Prentice, J. Currie.  
**MAYBOLE:** Gospel Hall, 7 p.m.—Nov. 2, J. Campbell; 9, R. Balloch; 16, W. B. C. Biggs; 23, R. McPike; 30, D. McKinnon.  
**SHETTLESTON:** Tabernacle Hall, Nov. 9, at 3. E. Grant, J. Currie, J. Hunter.  
**LARKHALL:** Hebron Hall, Nov. 9, at 4. R. McPike, R. Hopkins, R. Cumming.  
**GLASGOW:** Knightswood Gospel Hall, Nov. 9. A.-Locker, J. Malcolm, and others.  
**GLASGOW:** Tylefield Hall, 729, Gallowgate. Nov. 16, at 3.30. E. Grant, R. Ferguson, J. Douglas, W. Cargill.  
**BLANTYRE:** Bethany Hall, Jan. 1, at 11 a.m. till 4 p.m. J. Paton, A. Borland, R. Hopkins, Wm. Harrison.  
**KIRKCALDY:** United Conference in Raith Parish church, on Jan. 1, at 11. H. H. Stewart, R. Scott, W. W. Campbell, G. Westwater.  
**DUNDEE:** Hermon Hall. Jan. 1, from 11 a.m. F. Cundick, H. Lacey, A. McNeish.  
**LARKHALL:** Hebron Hall, Jan. 2, at 11 a.m. A. Naismith, A. Soutter, A. P. Campbell, J. McMillan.

**IRELAND: REPORTS.**

**J. MEGAW** and **R. PEACOCK** commencing at Clones, and will value prayer.

**JOSEPH GLANCY** hopes to have an effort in the gospel at Ballywatermoy, commencing early Nov.  
**H. BAILLIE** having special gospel effort, with blessing, at Donacloney.  
**R. CRAIG** and **R. HULL** hope to commence at Portadown.  
**T. W. BALL** and **D. L. CRAIG** have commenced in Lisburn.  
**S. LEWIS** in Park Gate, Belfast.  
**J. WELLS** and **R. McCracken, Jr.**, had about 12 weeks' meetings at Ballywatermoy.  
**A. McSHANE** and **J. McCracken** having meetings in Antrim town.  
**J. FOSTER** and **T. WALLACE** have seen blessing in meetings near Moneydig.  
**R. W. McCracken, Sr.**, hopes to have ministry meetings in Bloomfield Hall, Belfast, and gospel meetings later in Ballymena.  
**BALLYGIGGAN:** Believers' Meeting, Sept. 28. Ministry by—W. McCracken, W. Edgar, R. W. McCracken, H. Baillie, Dr. Boyd, A. McShane.  
**SHANAGHAN:** Oct. 11. Ministry by R. Curran, W. Gilmore, R. Hawthorne, R. McCracken, and E. Allen.  
**LURGAN:** Three days' annual meetings were largest and best for years. Seasonable and powerful ministry by E. W. Rogers, G. A. Wightman, J. Douglas, W. Rodgers, and W. Templeton.  
**DONEMANA:** Oct. 17. Ministry by W. Rodgers, R. Hawthorne, R. W. McCracken, Sr., S. Whitton, J. Megaw and W. Abernethy.

**"WITH CHRIST."**

**JAMES FERGUSON**, Burnbank, on September 21. For 40 years in assembly fellowship, he ever bore a consistent testimony, and was steadfast to the end.  
**DUNCAN MACLELLAN**, Loanhead, on Sept. 12, aged 79. Saved and in fellowship for over 40 years. Ever actively engaged in the work of the assembly, and bore a consistent testimony to all around. Leaves a fragrant memory.  
**DAVID BRIDGEFORD**, Stratford, Ontario. Our aged and esteemed brother received his home-call on June 26. He was 93 years of age, and had been associated with the Lord's people for over 60 years. His clear grasp of the Word made him an able minister to the Lord's people until a few weeks prior to his death. He will be greatly missed.  
**WALTER DWIGHT**, Chesham, on Oct. 1, aged 78. Received into Chesham Assembly in Feb., 1885. Interested in Sunday School work, and was a former superintendent. For many years an overseer. Will be greatly missed.  
**Mrs. ERNEST LAMB**, Madeley, Staffs., on Oct. 2, aged 66. For 27 years in fellowship at Bethany Hall. Bore a good testimony, and was ever ready to witness to the Lord she loved.  
**Mrs. FRANK HAYES**, Elgin, on Sept. 20 (late of Cherry St. Hall, Coventry). Saved as a young girl.

**ISAAC RAINS**, Nottingham, on Aug. 6, aged 83. Saved over 60 years, and was most of his life in fellowship at Clumber Hall. Seven weeks later, his daughter, Miss **CONNIE RAINS**, aged 51, was called home. Our sister did useful service in the Sunday School, etc.

**LAUCLAN BELL**, New Stevenston, on Sept. 30, aged 62. Saved 47 years ago, during mission by Forbes McLeod in the Old Schoolroom. Soon after, he was baptised and received into fellowship. Has been in Gospel Hall since it was built. Highly respected and bore a good testimony.

**Mrs. W. F. ANNAND**, Seattle, Wash., passed peacefully into the presence of her Lord on Sept. 18, a few days following her 84th birthday. Born in Aberdeen, Scotland, she was "born again" in Edinburgh. Emigrated to U.S.A. with her husband and was among the first to gather to the Name of the Lord in Seattle. Bore a quiet testimony for Christ, and will be sorely missed by her husband, who needs our prayers.

**Mrs. T. MOORE**, Bangor, Co. Down, saved over 40 years ago at meetings held by Mr. Gilmore. Formerly in Victoria Hall, Belfast. A sister beloved, who will be much missed.

**GEORGE BOYCE**, Sydney Mines, Nova Scotia, on Sept. 27, passed away at his home, following a heart attack, aged 56. Saved four years ago, through reading a tract found in a box of machinery shipped from Scotland to Princess Colliery, where he worked. In early life, had Auchentiber and Blantyre connections. Leaves a widow, three sons and five daughters to mourn his loss.

**WM. C. IRVINE**, India, called home to be with Christ on Sept. 5. After a long period of suffering and weakness, the the Lord's servant is now at rest. Went to serve the Lord in India in 1897, and was known for many years as the able editor of "The Indian Christian." A faithful man, whose ministry was blessed to many throughout the world, he will be missed by fellow-labourers, and by his wife and family, for whom prayer is requested.

#### NEWS FROM OTHER LANDS.

**F. J. KRESINA**, Prague, Czechoslovakia, writes to express his grateful thanks for the fellowship of the Lord's people and the visit of our brother, James Lee, earlier in the year. A conference held at the end of September in Prague was attended by believers from different provinces, and God granted great blessing. Sixteen were baptised and received into fellowship. Our brother Kresina has been able to resume the publishing of gospel tracts and booklets, and hopes that soon circumstances will permit of the re-issue of the monthly periodical which formerly circulated amongst the assemblies. His health is much improved, and there is

much cause for praise and thanksgiving for the way in which assembly testimony has been maintained amidst great difficulties.

**A. F. EOLL**, Switzerland, has recently been able to visit France and contact Jewish families, one of which, through much tribulation, has now been enabled to sail for South America. Contacts with working parties of German prisoners disclosed that amongst them were several who had been converted through the influence of Christians to whom they were working. The leader of the party confessed having written home to his wife that he praised God for having been taken a prisoner.

**JAMES LEES**:—On the eve of returning to Poland from Sweden, our brother sends an air mail request for prayer. His visa was granted to the end of this year, and while the door is open, he is desirous of taking full advantage of the opportunity. There is great need amongst the people in that land. Our brother comments: "What misery! What destruction! What poverty! Sad, yet glad, believers. There is warmth in many assemblies, but I fear the amalgamation of various groups of believers will not be for long; but this is another story." Our brother's home address will now be—No. 1, William St., Hamilton, Scotland; but letters addressed to him c/o. Axel Ahgren, Smala Grand 5, Stockholm, Sweden, will also be forwarded.

#### COMMENDATIONS, ETC.

**J. GEOFFREY SCOTT**, commended by Park Hall Assembly, Birkenhead, sailed on Sept. 22 for China, to join Mr. Pucknell. Crowded farewell meeting on Sept. 20, when a large number of brethren from surrounding assemblies took part.

**G. MCKINLEY**, commended by Lurgan Assembly for gospel work in the Canadian prairies. Farewell meetings, largely attended, with encouraging ministry, were held at Donaclooney on Sept. 27, and Lurgan, Sept. 9.

**JAMES STEWART**, Bannur, Mysore, Mysore State, S. India, returned to his sphere of service on Oct. 18, after 18 months in the homelands. He returns in full fellowship with fellow-workers in the Mysore State, his home assembly, and many other Scottish assemblies, which fellowship has never been withdrawn since first he was commended to the Lord's work 38 years ago.

**J. E. JOHNSTON**, India, presently at home on furlough, should be addressed at 3, Springfield Rd., Bangor, Co. Down.

**Mr. and Mrs. DOUGLAS HOWELL** have been commended to the Lord's work in Palestine by the assembly in Clumber Hall, Nottingham. Farewell meeting took place on Oct. 12. The way has opened up for our brother and sister to take over the house of Mr. and Mrs. G. Knowles, who hope to have a much-needed furlough.

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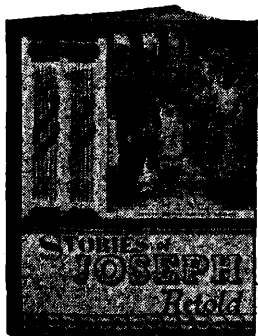
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with thee, and I will give  
thee rest.

Exod. 33. 14.

LET Thy Presence go with me.  
Show me all my need of Thee,  
Keep my feet, and guide my  
way  
Through the night to perfect  
day.

All around a desert drear;  
Oft within a faithless fear;  
Yet if with Thy Presence blest,  
Thou wilt surely give me rest.

Led by Thee, I onward go,  
Safe from ev'ry dreaded foe;  
Fed by Thee, Thy promise true,  
Now I wait for glory's view.

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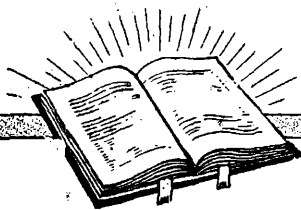
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### THE MEANING OF RESURRECTION

**R**ESURRECTION is the Father's testimony to the Person and Work of the Son. At His baptism in Jordan, the heavens were opened, and a Voice testified, "This is My beloved Son, in whom I am well pleased" (Matt. iii. 17), while the Spirit descended from above upon Him. On the Transfiguration Hill, the Voice from the excellent glory proclaimed, in hearing of the disciples, His superiority to Moses and Elias, in the memorable words, "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. xvii. 5). After He had perfected His path of obedience (Phil. ii. 7, 9), in offering Himself as a Sacrifice well pleasing to God (Eph. v. 2), it was only meet that God should raise Him from the dead, and give Him glory (I. Pet. i. 21).

Resurrection was God's seal upon the perfection of Christ's work. "If Christ be not raised, your faith is vain; ye are yet in your sins" (I. Cor. xv. 17) was the Apostle's answer to some who in that early day denied the truth of resurrection. There was no need for such a sign in Heaven: there the sacrifice offered on the Cross had ascended as a sweet-smelling savour. It had met all the Divine claims; it had satisfied God's outraged justice; it had put away sin from before His face. The rending of the vail **within** the temple was the sign of access to God secured; the opening of the graves **without** (Matt. xxvii. 51, 53) was the signal of death defeated, and its power annulled for all the saints. The Lord's resurrection was God's open and eternal witness to the all-sufficiency of Christ's atoning work. He who had been delivered for our offences has now been raised for our justification (Rom. iv. 25). Had there been a claim unmet, or a sin unpurged, the Lord Jesus would not have been where He now is—the enthroned Sin-purger, at the right hand of God (Heb. i. 3). His presence there is the witness of sin put away. Himself there, is the peace of His people (Eph. ii. 14).

Resurrection is a witness of Christ's **VICTORY** over death. The Seed of the woman has bruised the serpent's head (Gen. iii. 15). Death has been vanquished the devil, who had its authority, has been

conquered, and his power annulled (Heb. ii. 14); the strong man armed has been overcome, and his spoils taken (Luke xi. 21, 22). The Risen Lord speaks the assuring word to all His own, "I am He that liveth, and was dead and, behold, I am alive for evermore" (Rev. i. 18). "Because I live, ye shall live also" (John xiv. 19).

Christ's resurrection is the pledge of ours. "As in Adam all die, even so in Christ shall all be made alive." "Now is Christ risen from the dead, and become the firstfruits of them that slept" (I. Cor. xv. 20, 22). At the descent of the Lord to the air, the dead in Christ, all of them, of all ages, shall be raised incorruptible (I. Cor. xv. 45), in bodies fashioned like unto the body of His glory (Phil. iii. 21) and, together with the living saints, who will be changed, their mortal bodies having put on immortality (I. Cor. xv. 53), all fully in the image of their Lord, seeing Him as He is (I. John iii. 2). In character, theirs will be a resurrection from among the dead, like that of their Lord, the wicked not being raised then, nor till after the thousand years of millennial bliss, and then for judgment (John v. 28, 29; Rev. xx. 11, 12). The resurrection of the Lord, and His appointment as Judge, makes their judgment sure (Acts xvii. 31).

## WITNESSES OF RESURRECTION

To Mary Magdalene (John xx. 16), to Peter (Luke xxiv. 34), to the two disciples at Emmaus (Luke xxiv. 31), to the eleven (John xx. 19) on the resurrection day, later to five hundred of His followers (I. Cor. xv. 6), and throughout the forty days between His Resurrection and Ascension, the Lord Jesus "showed Himself alive after His passion by many infallible proofs," speaking to them (Acts i. 3), eating with them (Luke xxiv. 43), and, at last, while in the act of blessing them, "was parted from them and carried up into Heaven." There He was seen by His martyr, Stephen, "on the right hand of God" (Acts vii. 56), and both seen and heard by Saul of Tarsus (Acts ix. 3-5; I. Cor. xv. 8) on that memorable day as he journeyed to Damascus. Since then, all through this day of Gospel grace, every sinner begotten of God, raised from death in sin to newness of life, is a veritable witness that Christ is risen (I. Pet. i. 3; Rom. vi. 4, 10), and that the same mighty power which raised Him up (Eph. i. 1, 20) has wrought for (Eph. ii. 1) and now works in His saints (Eph. iii. 20).

# The Christian Faith

By THE EDITOR

ITS INTERNATIONAL OUTLOOK — (I)

"FROM the first, Christianity claimed to be the universal Religion. It was destined from the first to embrace the whole world; it was to last throughout the ages. 'Go ye,' said its Founder, 'and make disciples of all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; and, lo, I am with you even unto the end of the world.' In this claim to universality, whether in time or range of empire, there lay the implied and further claim to be the Absolute Religion. . . A religion conscious of being suitable only to particular dates or localities, could never have originally aspired to bring within the range of its influence all the varieties of race and thought that are found in the human family. It would feel its unsuitableness to some races, to some civilisations, to some historical periods."

THESE words are a fitting, if lengthy, introduction to our present consideration—the genuine international outlook of the Christian Faith, which, to quote from the above, brings "within the range of its influence all the varieties of race and thought that are found in the human family." It is no exaggeration, nor any misinterpretation of the doctrines of the New Testament, to aver that the moment a person believes the message about God in Christ Jesus, he passes within the Church; that is, he becomes a member of that spiritual Community each member of which owns allegiance to one Supreme Master and Lord, even Christ, and, for him, all the deepest divisions of country, race and station disappear. If that unique quality had been lacking, the Christian Faith could not have survived the initial shocks of the opposition of its enemies, or, if it had been able to do so by the inherent power of a new enthusiasm, it is certain that it could not have surmounted the age-long hostility to which it has been subjected in almost every land into which its messengers have gone. To say the least about the Christian Faith, it has never been popular when properly understood and sincerely practised. The first Christian missionaries launched their evangelical campaign in a world of bitterest enmity, where their Lord was considered by some a blasphemous imposter, and by others, the Roman authorities, a political troubler who had justly paid the extreme penalty for His indiscretions. These preachers were treated with scorn and mockery and religious contempt by their fellow-nationals, the Jews, were persecuted by them wherever they appeared with their message about their Master, and were held under suspicion by almost every governing representative of the Roman imperial power. It is surely not without significance that several letters preserved in the New Testament, *e.g.*, the Epistles by James and Peter, and the one to the Hebrews, embody the advice, encouragement and warnings given by Church leaders to Christians who, in such adverse circumstances, were in danger of going back from their confession, or of committing acts unworthy of their faith.

AT first, the members of this New Society were drawn mainly from the lower classes, although, as Professor ARMITAGE says in his *Christianity In The Roman World*, "converts from the higher ranks of society were attracted to Christianity, partly because it held out the hope of social harmony such as the Stoics had preached, and partly

because the reasons it assigned for its acceptance as a basis of society rested upon infinitely higher sanctions than those of the pagan philosophers." The teaching of Christ envisaged a Community composed of followers who would be drawn from all classes and not from one exclusive section of humanity. His own pronouncements to His earliest disciples indicate that. "Other sheep I have which are not of this fold: them must I also bring and they shall hear My voice; and there shall be *one flock and one Shepherd*" (Jn. 10. 16). In His prayer recorded in John's Gospel, chapter 17, after having mentioned the needs of His immediate disciples, He declared, "Neither pray I for these alone, but for them also which shall believe on Me through their word; *that they all may be one*" (vv. 20-21). His commission, given to His disciples in the words as preserved in the Marcan account, sent those men forth "into all the world to preach the gospel to every creature" (Mark 16. 15). Other words of His, as recorded by Luke in Acts 1. 8, read in more specific terms, "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." It should not, therefore, occasion any surprise when the writer of the Revelation describes what he saw and heard in a vision—a company of the redeemed singing "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by Thy blood *out of every kindred and tongue and people and nation*" (Revelation 5. 9).

IT would be wrong, however, to gather from these and other quotations which might be given, that Christ contemplated world conquest for His message, or that the first missionaries set out with the intention of bringing all men everywhere to His feet. That common conception has been largely blameworthy for much misunderstanding regarding the Church and its Master's programme. The function of the Church is nowhere stated in the New Testament to be the Christianising of the world. Its message is not the proverbial "leaven" which is to work through society in a hidden way until men of all nations have been gradually converted into a new community owing the leadership of Christ.

CLEAR apprehension of that fact is absolutely necessary, if the "Church" is to be absolved from the charge, often grossly and wantonly exaggerated and generally crudely stated, that it has failed in its mission to convert the world. How frequently it is gleefully asserted by detractors that the state of the twentieth century world is a sad commentary upon the influence the message of Christ has had upon the nations! Statements of that nature simply reveal the incompetence of the maker thereof to pronounce judgment upon a matter which he has badly misunderstood.

THE Scriptures clearly teach, and one would suppose that it could be asserted, on the strength of the events of recent years, that history corroborates, that there are two claimants for the allegiance of men. On the one hand, Christ calls for faith and obedience. His message is the same everywhere, and at all times. It does not vary to suit the whims of any. It does not change w'th the times. It does not accommodate itself to class or community. So far as its doctrinal content is concerned, it is static, and is contained within the New Testament. The other claimant is a usurper. He is called by various names in the Bible, but after the Ascension of our Lord he is frequently designated "The god of this age;" that is, he is the power personally and actively operating in the lives of men and women, keeping them estranged from God, and deliberately opposing the purpose of God for men. The clear-cut position as seen by writers like Paul and John is apparent everywhere in their writings. Says the former, "The god of this age has



blinded the minds of them who believe not," while the latter asserts that "the whole world lieth in the wicked one." Christians are considered as individuals who have been, by the grace of God, communicated through faith and in union with Christ, saved from sin, and who have been, by the acceptance of the teaching of the New Testament, rescued from the errors of false religions and deceptive philosophical systems. Groups of these Christians living locally near are looked upon as forming a community in that locality, distinct in character and separate in nature from its unbelieving inhabitants. Part of the programme of "the god of this age" has been to use the weapon of deception, to transform himself "into an angel of light," to have at his command "deceitful workers" who also are "transformed as ministers of righteousness" (II. Cor. 11. 13-15). His work during this age of the formation of the Church has been to sow tares among the genuine wheat, to mingle the leaven\* of evil with the pure meal.

INEVITABLE confusion has been the result of this loose thinking regarding the nature of the present activity of God among men. The false has been mistaken for the genuine. Since the first century, the process has been at work. Perhaps the case of Simon Magus, as recorded in The Acts (ch. 8), will occur to some as illustrative of that contention. It was not, however, until the so-called conversion of the Emperor Constantine took place in the fourth century that the situation became complicated beyond remedy. By his edicts of toleration, the door was wide-opened for the entrance of innumerable evils and countless compromises. Since that century, systematisation has been the policy of "churchmen," and preposterous claims by this section and that branch of the "Church" have been preferred. As a consequence, it has become necessary to disillusion our minds and distinguish clearly between organised ecclesiastical groups and the Church as conceived in the New Testament. So far removed from the original pattern has the modern misrepresentation become, that many members of these organisations could not justly be considered in the Church, if New Testament tests were to be applied; while, on the other hand, many who dissociate themselves from such incongruous groupings, and wear no ecclesiastical labels, are, notwithstanding the anathemas of councils, members of the true universal Church.

THESE paragraphs of introduction have been deemed necessary as an explanation of the point of view adopted in this article, and as an attempt to disabuse the minds of any readers whose notions about the Church are those common to the many who have not studied the New Testament teaching thereabout.

(\*It should be noted that leaven is never, in the N.T., a symbol for good influence.)

\* \* \* \*

## FOR 1947

AS INTIMATED LAST MONTH, the price of *The Believer's Magazine* will be increased to 3d. (post. 4d.). The type will be enlarged and pages will be increased to at least thirty-two. New features will be introduced—a page for young believers, one for missionary work. Commencing in January will be a new series of most important articles by the late Mr. C. F. HOGG. Special New Year messages from W. W. FEREDAY, H. P. BARKER, W. E. VINE, E. W. HUMPHREYS, E. W. ROGERS, R. LORD. Many other papers in hand by old and new writers. Interest your young friends, please.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

Chapter XII. (continued).

Verse 3.

*Wherefore, I give you to understand,—or 'I make known to you.'* In their heathen state they knew nothing of spiritual gifts, and had no faculty for discerning whether a person's utterance was by the Spirit or not. Therefore, they were now to have a criterion by which to test the matter.

*that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.*—the Greek preposition *en*, "in," can express either the element in which something takes place, the sphere of its operation, or the instrument by which it is accomplished, the influence under which a thing is done. There are phrases where its use cannot well be regarded as other than instrumental, e.g., Luke 22. 49, "with (*en*) a sword," and there are phrases where its use is positional, representing a sphere or condition, as in Eph. 1. 3, "in Christ" (a frequent use). Here the prominent thought is that of controlling agency, the Spirit of God being the instrument of the utterance, as in verses 8, 9. At the same time, the thought of the personal element or sphere in which the utterance is made cannot be disregarded, and for a striking example of this see Jude's exhortation as to prayer (Jude 20). But this cannot be apart from operation and power of the Spirit.

In the original the phrase of blasphemy is "Anathema Jesus," and the two words must have been frequently uttered by Jews and Gentiles, but especially by Jews. It may have been used while the Lord was on earth, and possibly by Saul in the days of his antagonism (see Acts 26. 11). Afterwards, not only in the synagogues when the gospel was preached, but in the gatherings of the saints for worship and testimony, to which unbelievers could gain admission, a hostile person might suddenly exclaim "Anathema Jesus." Again, we learn from Origen's writings (early 3rd Century) that the sect of the Ophites, a Gnostic sect, demanded this utterance from those who joined them. The Apostle's statement that such blasphemy could not be uttered by one speaking by the power of the Spirit, is a preliminary to his second declaration concerning the contrasting statement, "Jesus is Lord."

A believer who sincerely makes this confession does not merely attest a belief, he acknowledges the claims of Christ, both doctrinally in the essential fact of His Person and actually in the authority over the life. The Holy Spirit ever leads men to this recognition, for it is His unceasing object to glorify Christ. Cp. I. John 4. 2-4. The Apostle John is especially pressing home the truth of Christ's humanity; Paul is stressing the truth of His Deity.

Verse 4.

*Now there are diversities of gifts, but the same Spirit.*—the word rendered "diversities" may have the meaning 'apportionings' or 'distributions;' these implying diversities (cp. the corresponding verb, rendered "dividing," in v. 11). *Charisma* is a gift of grace (*charis*), a gift involving grace on the part of the Giver (see at 1. 7). The Giver here is the Spirit of God, and as He is the one and only Distributor, His ministry of diversity constitutes a unity, and provides the test mentioned in ver. 3.

## Verse 5.

*And there are diversities of ministrations, and the same Lord.*—not "administrations," as in the A.V., but forms of service (*diakonia*, a word of general import, and not with the ecclesiastical idea of "ministry"). Each one has his particular service to render. It is given to each by the Lord Jesus, and to Him and for His glory it is to be rendered. However humble it may be, each is to give himself to it with this motive, and will be rewarded accordingly. The special reference in this passage is to the occasions of the gatherings of the assembly. Where Christ is recognized as Lord there will be no insubjection and no confusion, and consequently no temptation to any believer to revert to human tradition under the false impression that the single-minister-over-the-congregation arrangement is to be preferred. Such a limitation of the operation of the Holy Spirit cannot be right in the sight of God, however superior it may appear to be in the human estimate. The corrective to any kind of disorder is humiliation before God on the part of all and fervent prayer for the restoration of that unity of which the Lord is the Author. One kind of departure from the will of the Lord can never be rectified by another kind of departure. That was what led to the ministerial systems of Christendom.

## Verse 6.

*And there are diversities of workings, but the same God, who worketh all things in all.*—the workings are the carrying out of what God works in each, the effects of His action. It is He who accomplishes all the operations in all the members of the assembly. This is again the Divine Unity ("the same God") expressing itself in diversity.

The three statements set forth the foundation truth of the Tri-unity of the Godhead. The same order and the same teaching are given in Eph. 4. 4-6, both as to the Trinity and as to the unity of their actions as manifested in the variety of the effects. In contrast to all this is the disintegrating and divisive effect of sin in evidence in the human race since the Fall.

## Precious Seasons

HOW precious are the seasons spent,  
 My God, alone with Thee:  
 The heart o'erflows with sweet content,  
 From earthly cares set free.  
 A sanctuary here Thou art,  
 Blest refuge by the way:  
 To tell Thee all within my heart,  
 Commune with Thee alway.  
 So, loved by Thee, and Thy dear Son,  
 I joy in Thee, my God:  
 Made meet in Thy beloved One,  
 Cleansed by His precious blood.  
 May I live only for Thee here,  
 Until my Lord shall come:  
 Walking before Thee without fear,  
 Till I shall reach Thy Home.

—W. E. Earl.

# Revival - WHAT IT MEANS

—by W. W. FEREDAY.

## EDITOR'S NOTE:—

*This article should create a great deal of heart-searching with all of us. All around are efforts at "mass evangelism," commendable as far as they go, but they are, after all, organised "efforts" to create interest in spiritual matters. Why should not every local church be a centre of blessing, the SPONTANEOUS result of purity of testimony, so that the conditions recorded in Acts 5. 13-14 might be constantly in evidence?*

ALL around us we hear the cry for Revival. The need of it appears to be deeply and increasingly felt. But all are not clear as to what true Revival really means. Many connect it merely with Gospel work. They wish to see their buildings overflowing with souls eager for the Word of God, and they long to hear sinners crying out, "What must I do to be saved?" All this is excellent, as far as it goes; but Revival is a deeper thing. Whatever may be the conditions in the localities that we know best, the work of the Holy Spirit is never at a standstill. It has progressed with divine energy ever since the Day of Pentecost. The Holy Spirit is sovereign in the methods that He adopts, and also in regard to the instruments that He uses. If He is unable from any cause to use one instrument, He will take up another; and if He cannot work in the midst of one community, He will work in the midst of another. *But the work goes on.* Let us be quite sure of this. It is unthinkable that there should be a single empty seat at the Great Supper of God because of the apathy of Christians, here or elsewhere. "That My house may be filled" is His desire and intention (Luke 14. 23).

## WHAT REVIVAL IS

Revival surely means, not the awakening of dead souls, but the re-awakening of living souls who have become inert and lethargic. "Wherefore He saith, 'Awake, thou that sleepest, and arise from amongst the dead, and Christ shall shine upon thee'" (Eph. 5. 14). True Revival, then, is saints getting right with God, with their affections set upon Christ, and their consciences exercised concerning the divine will. If we will but awake out of our lethargy and get our affections and consciences in good order, by the power of the Holy Spirit, all will be well. Our homes will be sweet and unworldly; our businesses will be honourably conducted; the income tax collector will speak of us with respect; and our assemblies will be a real delight. Blessing in our Gospel endeavours will follow inevitably. Impossible that blessing should be withheld where the saints are walking in holiness and righteousness before God, and in harmony with one another (Luke 1. 75). But special efforts where saints are not right with God, and are unexercised about their condition, are all in vain. Such activities are like whipping up a sick or dying horse in order to get a little more work out of him. Careful attention to the condition of the horse might produce better results.

## THREE ILLUSTRATIONS

Three Bible characters come to my mind at this moment, from each of whom we may learn something if we would be well-pleasing to God and useful vessels in service and testimony to a needy world. The three men in mind are Abraham, Jacob, and Moses. What is said of these men in Scripture is truly wonderful:—

**ABRAHAM—FRIEND OF GOD.**

**JACOB—PRINCE WITH GOD.**

**MOSES—MAN OF GOD.**

Why should not every reader of these pages aspire to be all three in one? There is no limit to what the Holy Spirit will accomplish in willing souls. "Yield yourselves unto God," says the Apostle in Romans 6. 13.

#### THE FRIEND OF GOD

"**ABRAHAM**, Thy friend!" Thus Jehoshaphat spoke of him in prayer to Jehovah in II. Chron. 20. 7. "Abraham, My friend," says Jehovah Himself in Isa. 41. 8. James the Apostle, with these Scriptures in mind, wrote of Abraham that "he was called the friend of God" (Jas. 2. 23). The patriarch is thus described, (1) because of his prompt obedience to the Word of God; (2) because he definitely separated himself from the world-system; and (3) because he valued the invisible more than the visible. Where do we stand in the matter of obedience? The word is frequently upon our lips, but does it characterize our lives? Is it our habit to search the Scriptures carefully that we may ascertain the will of the Lord and do it? Separation is another word that is very common amongst us; but are we faithful to its implications? What about membership in trade unions and Co-operative Societies; and participation with the world in its direful conflicts? All these things have developed around us alarmingly during the the past half-century, and many children of God are deeply involved in them. Are not these things of themselves a sufficient explanation of the low spiritual condition, and the lack of blessing in our Gospel labours which we deplore? Should not these things be judged and repudiated? Abraham's faith looked outside this world into the invisible. Although Jehovah had spoken to him only of Canaan, he sought a better country, and he looked for a city which hath foundations, whose Architect and Bulder is God (Heb. 11. 8-16). Where are our hearts? Are they really set upon things above? Does the risen and glorified Christ fill the vision of our souls?

With such a man as Abraham, God could be familiar. He visited him and communed with him; and on a certain notable occasion He said, "Shall I hide from Abraham the thing which I do?" (Gen. 18. 17). God has greater things to show to us than to Abraham, if only our hearts are sufficiently open to take them in.

#### A PRINCE WITH GOD

**JACOB** was a different character altogether, yet God said to him one night, "As a prince hast thou power with God and with men, and hast prevailed" (Gen. 32. 28; Hosea 12. 3-5). But when was this said to him? After years of scheming for his own advantage (yet with real faith at the bottom of his heart), he was made a cripple by his mid-night Visitor. The adroit schemer could now only cling to the One who had broken his strength. Strange as it may seem, this gave him real power with God. Are we sufficiently impotent to realize our deep need of God? In spiritual things, weakness is strength. Brethren, have we yet learned to pray? Do our prayer meetings consist of souls consciously helpless, yet determined to draw forth blessing from God. Such prayer meetings cannot fail to yield great and far-reaching results.

#### A MAN OF GOD

**MOSES** is the first man in Scripture to be called a man of God (Deut. 34. 1). Look at his life! Reared in royal circles, with every opportunity to become world-famous, Moses surrendered all for God and His people. The reproach of Christ was more to him than the pleasures of Egypt. From the palace of the mightiest monarch of that

time, he descended to a farm-house, and took care of the sheep. After such training, he became the unsalaried leader of as ungrateful a people as the world has ever known. But *'he endured, as seeing Him who is invisible'* (Heb. 11. 27). He was all out for God, and in consequence was granted intimacy with God of a most blessed character (Deut. 34. 10). But how is it with us? Why the struggle for wealth and position which is so painfully visible amongst God's saints? Why so little of the Moses-spirit of surrender? China could well do with 10,000 more labourers, and India could take at least 10,000 also; but where are the volunteers? Moses voluntarily stepped out in dependence upon God, and God honoured him for it. "Who is willing to consecrate his service *this day* unto the Lord?" (I. Chron. 29. 5).

The age is drawing to a close, and the coming of the Lord is near. "It is time to awake out of sleep." Spasmodic efforts, with no correction of our ways, may easily result in deeper depression than before. But careful cultivation of those holy features which characterized God's witnesses in the past will cause blessing to flow in an ever-deepening stream.

## God's Election

—by D. MORRISON.

THE writer of the first Epistle of Peter received from the Lord a charge which none of the other apostles received. Peter was addressed personally by the Lord before the crucifixion on the matter of the denial. At the end of John's Gospel, Peter is restored and given the charge, "Give food to my lambs."

In this epistle Peter must have had that charge in mind. Unlike some of the things which Paul wrote, they are not hard to be understood. Yet, as we cross the threshold of the epistle, we realise that the scattered saints in the five Provinces are being told some seemingly "hard things;" as election, sanctification, sprinkling, etc.

### ELECTION

Much has been written on this subject. God's Word tells of God's elect Son, elect Israel, elect angels, but here it is elect Christians. Why God chose me, I don't know; I can only bow and worship. Election was no after-thought on the part of God. When giving testimony to our conversion, we are apt to say, "At such and such a time, I decided for Christ." But this speaks as if the whole thing depended on ourselves. God was the first mover in our salvation. When did He make choice of us? When converted? No; long before the foundations of the world were laid, as Ephesians 1 reveals, and it was according to the foreknowledge of God the Father.

It is a truth very much wrested to-day, both by saint and sinner. Many Christians make it an excuse for laziness. Why is there barrenness in conversions? Is it because all the elect are saved? The Apostle Paul spoke and wrote of election, but he laboured if by all means he might save some. Every Christian is a debtor to the unconverted. You owe them the gospel by means of which you have been saved. Are you ready to preach the gospel? The truth of election should lead us to be always abounding in the work of the Lord and not lazily passing the time.

# A DEARTH IN THE LAND

II. Kings 4. 38-41.

E. W. HUMPHREYS.

**S**CARCITY and famine had befallen Israel, but not by chance. Nothing is accidental in the Lord's dealings with His beloved people at any time. When He was about to conduct the Israelites into the promised land, He told them that they were to enter "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills . . . a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it" (Deut. 8. 7-9). It was "a land which the Lord thy God careth for, for the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11. 12). Whence, then, the dearth of Elisha's day?

## CAUSE AND EFFECT

The withholding of the rain, and the dearth consequent upon such drought, had been put before the people in Deut. 11. 7 as one of the disciplinary chastisements the Lord would have to use if they failed to maintain that separation from the nations around them that He had so emphatically enjoined upon them. We see His intention concerning them in Deut. 7. 6; they were to be a holy people unto the Lord, chosen to be a special people unto Himself. It was in this very matter that they failed so lamentably.

If there be a dearth spiritually in the assemblies to-day, it is in this same direction that we must look for its cause. Our God does not change His principles and His methods of dealing with departure from Himself. We need humiliation and exercise of heart before Him as we enquire whether any barrenness in the Church to-day is not the sequel of our leaving to some degree our first love, and of our neglect to maintain that complete separation from all that is of this world that should mark us as individuals and assemblies. God has set us apart, from all eternity, to be entirely *His*. "God from the beginning hath chosen you to salvation through sanctification" (II. Thess. 2. 13). How easy it is for the Lord's dear people to be caught in, and carried along by, the current of this world in its insatiable desire for pleasure, wealth, position, and much more that can spell for the Christian one word only—*dearth!*

## NEED FOR FOOD

There were the sons of the prophets sitting around, disconsolate and famished. They were at Gilgal, but the memory of former blessing granted there, in the provision of the old corn of the land (Josh. 5. 11) was no help now. They needed, beyond all else, food, and Elisha—ever the man of resource—caused the great pot to be set on the fire. Oh! for godly elders in the assemblies to see that the young saints are fed with food convenient in days of dearth. It is not entertainment the modern sons and daughters of the prophets require, but spiritual food.

## CURSE OF CARNALITY

Then we have brought before us the careless introduction into the pot of the wild gourds. How the action of one brought distress to the whole company! None of us lives unto himself. We are members one of another, and what one may bring in, in the form of error, pride, worldliness, or bitterness, will harm all in the gathering. It was a wild gourd, reminding us that the carnal mind, ever at enmity against God, is not and cannot be subject to the law of God.

We do well to remark the wisdom of these young men in bringing the matter to Elisha. This was far better than any efforts on their part to remedy the trouble. So with us—let us bring every cause of dearth to the Lord Himself, for Him to heal. There is failure with us, but never with Him. What havoc has been wrought by the Lord's dear people attempting to deal with assembly troubles themselves and not bringing them firstly to Him!

#### THE TRUE ANTIDOTE

Now, behold Elisha's grand antidote to the poison—it was *Meal*! Our minds instinctively fly to Leviticus ch. 2, where we see the meat offering, with its fine meal prefiguring Christ in all the beautiful perfection of His immaculate humanity. He is our unfailing resource in every dearth or famine. He is God's provision for our deepest need, the Blessed One who perfectly satisfies our hearts at all times. As J. N. Darby has put it, "Christ never fails and there cannot be a want in the heart of any of Christ's without there being an answer to it in the heart of Christ." Of this fine meal let us eat abundantly. In Him dwells *all* the fulness of the Godhead bodily. What a wonderful and adorable Saviour is He!

#### BIBLE ILLUSTRATIONS

Scripture abounds in illustrations of dearth being met by heart occupation with Christ Himself. In the Song of Solomon, ch. 5, spiritual dearth had overtaken the bride. She had slept, she had made herself comfortable, she had missed her Beloved and had found her way in the broad ways of the city—definitely the wrong place to find HIM. Then follows that glorious description, enlarging on ten characteristics of the One who was chief among ten thousand, the altogether lovely One, and the dearth was gone.

Dearth had taken hold upon two disconsolate travellers bound for Emmaus; every ray of hope had faded from their outlook. The Lord drew near and from all the Scriptures interpreted unto them the things concerning *Himself*. Again dearth gave way to burning hearts as they were occupied with Christ.

There was the making of a dearth in the assembly at Philippi; the tokens of disunion were beginning to reveal themselves. *Christ*, the fine, even meal, again proved to be the grand remedy. Of all the Pauline epistles, that to the Philippians is the one that sets forth fully Christ as the object of the believer's heart. "For me, life is Christ" writes the apostle in ch. 1, v. 21 (Conybeare and Howson version), and in ch. 2 he pleads, "Let this mind be in you which was also in Christ Jesus."

At Laodicea, the wild gourds had certainly been working in the pot and had produced disastrously complacent self-satisfaction and complete lukewarmness. For the individual who would dissociate himself from the corruption around, it is the same resource—Christ Himself as the Object for the heart: "I will sup *with him*, and He *with Me*." This, surely, is our sweetest blessing this side of the Glory; the shut closet and, within, heart-to-heart communion with the Lord alone.

I conclude with some words of the saintly Samuel Rutherford, words more worthy than my own: "Oh! if the heaven, and the heaven of heavens, were paper, and the sea ink, and the multitude of the mountains pens of brass, and I able to write that paper within and without full of praises of my dearest, my fairest, my loveliest, my sweetest, my matchless and my well-Beloved! Woe is me, I cannot set Him out to men and to angels. What course can I take to extol my lofty and lovely Jesus? I am at my wits' end to make His Name great."



# The Purpose of a LOCAL CHURCH

## THIRD ARTICLE.

—by NIGEL TURNER.

(1).

Clearly, worship, praise and prayer to God is its primary purpose, and this includes the Breaking of Bread. "The disciples came together," we read, "to break bread." That was certainly one great purpose of their being gathered together as an assembly. Without this divine institution, they could not have continued steadfastly in fellowship, breaking of bread, and corporate prayer (Acts 2. 42).

(2).

Another purpose is for testimony. Without a united and holy expression, locally, of the universal Body, the world could never see the existence of that Body at all. But the local Body supplies this need, being a perfect miniature, complete in every way. Christ's prayer was that they may be one, and the purpose of this unity was for a testimony, "that the world may believe" (John 17. 21).

(3).

Without a local church, the children of God could hardly be disciplined. If they belong to this and that, and fail to continue in the fellowship of the assembly, no one can be held responsible to watch for their souls. That is clearly not God's intention, for He has provided the local church as a home for His children and, by the Holy Ghost, has raised up godly elders to shepherd and care for them. Thus, a third purpose is the discipline of the Christian.

(4).

Without the assembly, there could be no regular or profitable ministry of the Word of God, which is the Christian's meat and drink, without which he would perish, and which is a guiding light for his footsteps during his pilgrimage. Thus, a fourth purpose is, the ministry of the Word of God.

(5).

Last, but not least, the local church exists to proclaim the Gospel. To her, God has entrusted this merciful work. "How beautiful are the feet of them that preach the gospel of peace!" The local church ought the more to value and exercise this privilege, since no other gospel-preaching societies or movements are once mentioned in the Word of God, much less given authority. But God has provided the local church for this work. Even the great Apostle of the Gentiles only preached in fellowship with local churches. Before his second missionary journey, "Paul chose Silas and departed, being recommended by the brethren unto the grace of God" (Acts 15. 40). Scriptural evangelism is not through movements or societies. "From you"—that is, the local church at Thessalonica—"sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith to God-ward is spread abroad" (I. Thess. 1. 8). Nor is there a hint anywhere of other methods; which, therefore, have not the seal of the Word of God upon them. At least, the local church can claim this. Societies and denominations founded by man often duplicate their work, with much needless expense and trespassing upon one another's preserves. By their very nature, local churches cannot do this. God's way ever proves the wiser way. Would that His saints would cleave to that, and abandon the whims and expedients of mere human invention!

# Keeping Sin from the Camp

—by H. COCKRELL, Trinidad.

**T**HERE are three ways whereby sin can be kept from the camp of God's people; three ways in which shame and dishonour can be spared from coming on that worthy Name in which we gather.

- 1.—*Self-Judgment by Examination* (I. Cor. 11. 27-29).
- 2.—*Divine Judgment by Chastisement* (I. Cor. 11. 30-33).
- 3.—*Assembly Judgment by Discipline* (I. Cor. 5., etc.).

Without the first, there can be no appreciation of, or benefit from, the Lord's Supper. Carnal participation in this spiritual feast at Corinth had led to sad abuse, turning it into an orgy of eating and drinking. This had brought forth the necessary admonition, "Let a man examine himself, and so let him eat of that bread and drink of that cup." Where there is not this self-examination and judgment, there can be no true fellowship. This feast is the supreme expression of our fellowship, the very loaf upon the table loudly proclaiming our oneness in the Body of Christ. Where saints are met together to remember the Lord, or for prayer, or ministry, and there is unconfessed sin in the midst, the Spirit of God is grieved and cannot work. Much of our powerlessness is possibly due to our failure in this manner. Where this failure is continued, it results in the second form of judgment—chastisement.

## DIVINE CHASTISEMENT

In chastisement, God is taking a direct hand in keeping the camp clear from sin. It was so in the Corinthian assembly, for they were not keeping things in order themselves. Paul warns them: "For this cause, many are weak and sickly among you, and many sleep." The true object of chastisement is remedy—God desiring to bring us back into His ways. "It yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12. 11). The time of sickness and weakness gave opportunity for reflection and repentance. But, where God's hand, laid lightly in chastisement, fails to produce a change, He sometimes finds it necessary, for the sake of testimony, to remove—"and many are fallen asleep" (verse 30, New Trans.). Yet we must observe, before passing on to consider the third means of judgment, that weakness, sickness, and death, do not always mean chastisement, and are not the only means of chastisement that God uses.

## ASSEMBLY DISCIPLINE

The third means we have for keeping sin from the camp is assembly Judgment by Discipline. There are two spheres for the exercise of this: (1) Within the Assembly; (2) Without the Assembly.

Discipline within the assembly takes on three forms.

- (1)—*Admonition* (I. Thess. 5. 12, 13; Heb. 13. 7-17).

This is the work of the ruling elders. Acts of indiscretion, unruliness, disagreements among believers, and other "faults" could be, and should be, remedied by a straightforward talk and word of personal admonition on the part of elder brethren. Such a task cannot be undertaken without cost, sometimes at the price of being considered guilty of imputing evil. Faithful shepherds will not mind this.

- (2)—*Rebuke* (I. Timothy 5. 20, 24).

Where sin is made public (but not of a nature demanding excommunication), or where kindly (and timely) admonition has produced no change in behaviour, open rebuke is called for. This is a

painful task and calls for much grace and courage. The fruit it bears makes it well worth the cost—"that others may fear." Fear is a healthy sign in the assembly. It characterized the assembly at Jerusalem in Apostolic times. "And great fear came upon all the church . . ." (Acts 5. 11). Where there is fear, there will be less tendency to sin.

(3)—*Withdrawing* (II. Thess. 3).

Where admonition and rebuke fail to check disorderliness, there must be a complete break. The disorderly conduct of those in Thessalonica may be considered a light matter; at least, it was not gross sin. Why, then, this further severe action? Because there was refusal to yield to the authority of God-appointed rulers in the assembly. That is rebellion. Samuel said to Saul: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I. Samuel 15. 23). Refusal to obey the ruling of godly elders (where that ruling is supported by Scripture) is a grave matter, and can only be met by the whole company of believers "having no company" with such an unruly member. It is well to observe the limit of this act of discipline. It is not excommunication; therefore, the guilty one is not counted as an enemy (or as a wicked person), but is admonished as a brother. The action of the assembly is similar to that which we called "sending to Coventry" when we were children. The object is, "that he may be ashamed," and, of course, turn from the disorderly pathway. If believers conscientiously shun such a troublesome believer, this desired effect will soon be produced, especially where there is any sincerity. Where there is insincerity of Christian profession, then that one will soon loose himself from the company, and so much the better for the health of the assembly concerned.

#### DISCIPLINE OUTSIDE

Discipline without the assembly is the most severe and most solemn that can be administered. An illustration of it can be seen in Exodus 32, where the sons of Levi massacred their own brethren who had sinned. It is summed up by Paul in I. Cor. 5. 13, "But them that are without, God judgeth. Therefore, put away from yourselves that wicked person." This is the act of excommunication, and yet there is more involved than merely taking a person's name off the assembly roll-book, or refusing him the right to break bread. Verse 5 says, "To deliver such an one unto Satan for the destruction of the flesh." Where one is Scripturally disciplined in this manner, and the authority of the Name of the Lord Jesus is claimed, then that one is put in a place where the Divine protective hedge is removed (consider Job 1. 10) and is "outside," where God judges. There is no question of one still being treated as a brother here. He is definitely classed as a "wicked person," and is only "called a brother" in ver. 11.

This extreme form of discipline is warranted for two evils.

(1)—*Moral Evil* (I. Cor. 5).

The catalogue given in ver. 11 forms a guide for us to work upon. "A fornicator, or covetous, or idolater, or a railer, or a drunkard, or an extortioner." The fact that Paul wrote, "If any man that is called a brother be . . ." seems to infer that he had in mind one whose whole course of life was characterized by these particular moral evils, and therefore whose profession was called into question. It is a question of one practising sin as a regular habit. Even in the specific case mentioned in this chapter (grave as it was), we see, by comparing Paul's second epistle, that he urges restoration where genuine repentance has been manifested. This is ever the object of discipline and should never be forgotten.

(2)—*Doctrinal Evil* (Titus 3. 10; Romans 16. 17-19; II. John 9. 11).

Evil doctrine can be as nauseating to God as evil living. This can be seen by the Lord's condemnation of the churches of Pergamos and Thyatira, in Revelation chapter 2. Of Pergamos He says: "But I have a few things against thee, because thou hast them that hold the doctrine of Balaam . . . so hast thou also them that hold the doctrine of the Nicolaitans, which I hate." He does not accuse the assembly of holding these doctrines, but of having those who did. There was a remedy for this condition, and they were not availing themselves of it. Judgment was slackened. In a similar way, He speaks of Thyatira: "because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce My servants . . ." The assembly may not have been in agreement, but they suffered her.

A man may embrace or imbibe false doctrine without being aware of its grave consequences. Hence the rejection of a heretic must be preceded by two preliminary admonitions. Repentance and restoration are again the keynotes. Where there is a clear answer to false doctrine given from the Scriptures, this is often accomplished, and the brother is saved without any further action being taken. Where not, it is evident that that one intends to become a subverter. For the sake of the testimony, and of humble believers, rejection (or putting away) is the only course. This applies not only to our assemblies, but to our homes (II. John 10).

That this discipline for evil doctrine is as severe as for evil living can be understood from I. Timothy 1. 20: "Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme" (cp. II. Timothy 2. 17, 18; 4. 14). It is interesting to note that Newberry gives a marginal reading of "learn" as, "be taught by discipline." Discipline is always to teach, to bring to repentance or restoration. It is never intended as judicial punishment.

A lesson in assembly judgment can be learnt as we consider the case of Achan. It was Joshua who had the responsibility of discovering the guilty person, but when judgment was meted out, then all Israel took up stones to stone him. The application is evident.

#### TO THE EDITOR, "BELIEVER'S MAGAZINE."

Dear Sir.—According to Press reports, the time will soon arrive when we shall be able to extend practical fellowship to our brethren and sisters on the Continent, in the matter of food. Believers in the British Zone of Germany seem to be in greatest need, and I feel sure that there are many like myself—only too ready to forward food parcels if we had the name and address of one of the Lord's own. Are there no readers with contacts in the zone who can help us in this matter, and so fulfil the "works" of James 2. 14-16?—Yours sincerely in Him, WM. J. BRESNEN.

2, Rydal Bank, Bebington, Cheshire.

## REVIEWS

**A COMPLETE COURSE OF SUNDAY SCHOOL LESSONS**, by *E. M. Scott*. This scheme, edited by *Arthur Greenwood*, provides outlines and, in places, short notes on graded lessons covering a seven-years' course. The idea behind this admirable work is that it is of paramount importance that the child should be thoroughly and systematically taught the whole of the Bible. A most commendable booklet.—From A. GREENWOOD, 6, DINORWIC ROAD, BIRKDALE, SOUTHPORT (1/-; 1/2, post free).

**WORDS WORTH WEIGHING**, by *E. K. Simpson*—a careful investigation of certain important words in the Greek New Testament. Casts interesting light on many passages. Repays close examination.—TYNDALE PRESS, 29, BEDFORD SQUARE, LONDON, W.C.1 (2/6).

## PUBLISHERS' NOTICE OF INCREASE

SINCE 1940, when paper restrictions were imposed, it has been our endeavour to press into smaller space the same amount of matter as in the larger type of pre-war days. The Paper Control has now granted additional supplies to Publishers of Periodicals, to be used at the Publisher's discretion for increased size or increased circulation. While increased circulation is important, we have regard to the many requests for larger type, and propose to re-introduce this most desirable feature with the 1947 issues. In order to do this, and also to increase the amount of contents, the size of *this Magazine will be increased to at least THIRTY-TWO PAGES*. However, in passing this benefit to our readers, and in view of increasing costs, it will be necessary to increase the rate of subscription. The price of THE BELIEVER'S MAGAZINE, from January, 1947, will be 3d. per copy; by post, 4d. Standing orders will continue, unless cancelled. Terms per annum: 1 copy, 4/- p.p.; 2 copies, 7/6 p.p.; 3 copies, 10/6 p.p.; 4 copies, 14/- p.p. Five copies and over, to one address, 3/- each post paid.

## THE SHEPHERD

O SHEPHERD, good and true,  
Our hearts through grace would seek  
Thy gentle hand, with rod and staff  
To guide and guard Thy sheep!  
We hear Thy warning voice,  
Calling Thine own by name;  
The wolf may come, the hireling flee,  
But Thou art still the same.  
Sought by Thy shepherd care,  
Bought with Thy precious blood,  
Found by the Spirit's searching light,  
Brought home with joy to God,  
Met with the Father's kiss,  
Clothed in the robe so fair,  
The ring and shoes they tell the tale  
Of love and sonship there.

The fatted calf is killed,  
Heaven's feast of joy begins;  
The Shepherd's love and care the same,  
The Spirit still says "Come;"  
Love's feast will never end,  
God's risen Christ is there,  
Who died to tell the Father's love  
That we His joy might share.  
Oh! scene of light and love,  
The dead and lost ones found,  
E'en angels gaze with unveiled face,  
Where joy and song abound.  
Earth soon will join the song  
Led by its rightful heir.  
The Shepherd-King on David's throne  
God's glory will declare.

—W.G.

## LORD'S WORK FUND.

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

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| 15. Mr. M., Bute                     | —   | 2  | —  |
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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.

In what sense is the Father greater than the Son? (John 14. 28).

### ANSWER A.

The questioner cites John 14. 28, but if he will refer to John 10. 29 he will observe that a similar statement occurs: "My Father, which gave them Me, is greater than all" and in that immediate context follows the statement: "I and My Father are One." Therefore, any interpretation of the phrase respecting the Father's being 'greater' must be consistent with the assertion of the Son's equality. Philipians 2 teaches that the Lord Jesus, while being equal with God and never forfeiting that equality, nevertheless veiled the manifest display of it and received the form of a bond-servant; becoming in fashion as a man and humbling Himself even to the death of a cross. In that respect, therefore, He took a place which the Father had not. His manifest location was earth; His condition was Humanity (deity being there, but veiled). In that respect, His Father was greater than He. The Father was the One who sent Him: He was the Sent One, and greater is He who sends than the Sent. The Master is greater than the Bond-servant. But this is a great mystery, and many have erred as to it. Where reason fails, faith must bow. The eternal and unceasing equality of the Son with the Father is a basic truth which must never be given up. The implications of incarnation and the place of subjection voluntarily occupied by the Lord Jesus will eternally remain the monumental proof of His grace. He became lower than angels—He took the place of subjection to the Father, a place which He will never abandon (see I. Cor. 15. 28).—E.W.R.

## QUESTION B.

Matt. 12. 43. What does the reference to 'waterless' places mean?

### ANSWER B.

In reading this passage, we should observe the words 'man' (43), 'house' (44) and 'man' (45). In Matthew's gospel, references to the 'house' usually indicate the 'house of Israel' (that is, when the Lord Jesus enters the house, it typifies that He takes His place in the house of Israel). Seeing that here the house and the man are identical, we may regard the man also as representative of that people. The unclean spirit signifies Satanic power in

the grip of which Israel were when the Lord came. The Lord Jesus when here went about doing good and healing all those that were led about like slaves of the devil, and by this means he swept and garnished the house. As the devil departed from the Lord Jesus for a season only, to return in added violence at the end, so, too, the devil, for a season, no longer makes that people the centre of his operations, though later he will return to them and they will come under his power with greater force than ever, and their last state will be far worse than it was when they rejected Christ and, under Titus, reaped the consequences of that cruel deed. While Israel is regarded as the house, the nations are shown to be a waterless wilderness, and it is in that sphere that the devil now is at work.—E.W.R.

## QUESTION C.

Will there be any babes in heaven, or old people?

### ANSWER C.

Babyhood and old age have to do with the natural body, and not with the spiritual. The spiritual body will be received at the coming of the Lord, when all the saints shall see Him and be 'like Him.' There will be nothing in the nature of immaturity or imperfection or decay existent then. The saints as a whole will be 'without spot or wrinkle or any such thing.' It is ever the tendency of the human mind to be materialistic and to judge of the future state by present conditions, but in this, as in all matters of our faith, we must 'gird up the loins of our mind' and not become speculative. Physical conditions do not become static at death; they are nullified. Resurrection brings into being a new condition of things which, for the believer, is 'perfect.' The physical is the 'body of our humiliation'; the resurrection body is that which is 'conformed to the Body of His Glory.' Premature death, decay, and old age, are all the products of the Fall; they that are raised in the likeness of Christ will have been redeemed from all such effects.—E.W.R.

1946.

NO GOOD THING  
HATH LACKED.

# THE LORD'S WORK & WORKERS

## ENGLAND AND WALES:

### FORTHCOMING (D.V.).

- HORSHAM:** Gospel Hall, Denne Road. Dec. 14, at 6.30; G. Cousins.
- TREPREST:** Gospel Hall, Broadway. Dec. 31, at 7.30. Quarterly Fellowship Meetings; G. Harper.
- CONSETT:** Gospel Hall. Jan. 1, at 2.30. Annual Conference; Ellis Harrison, A. M. Salway Gooding.
- ARDWICK GREEN:** Hope Hall, Brunswick Street. Manchester New Year's Conference; Dec. 31, 7.30 p.m.; Jan. 1, 2.30 p.m. (Brethren's Bible Reading, 10.30 a.m.); A. Greenwood, K. D. Morrison, H. Steedman.—(G. S. Bowker, 43, Park Road, Salford, 6.)
- CARDIFF:** Adamsdown Gospel Hall. Jan. 4. New Year Meetings; P. J. Parsons, S. H. Moore, W. A. Norris.
- NEWCASTLE-on-TYNE:** Bethany Hall, Park Road. Jan. 18, 3 and 6 p.m. Tynteside Annual Sunday School Workers' Conference; J. O. Alcock, Walter Ainslie.
- GREENWICH:** King George St. Hall. Dec. 7, 3.45. C. E. Stokes, W. Wilcox, O. C. Hartridge, G. C. D. Howley.
- KINGSBURY:** Roe Green Hall, Princes Ave. Dec. 7, at 6. Missionary; F. J. Hopkins, A. G. Phair.
- NOTTINGHAM:** Clumber Hall. Dec. 7, at 3.30 and 6. D. R. Meadows, R. Scammell, E. F. Walker.
- ROCK FERRY:** Trinity Methodist Church. Dec. 26, at 3 and 6. A. Fingland Jack, W. Fraser Naismith, H. Steedman.
- LONDON:** Memorial Hall, Farringdon St. Dec. 27, at 6. Missionary P.M.
- CLAPTON:** Clapton Hall. Dec. 28, at 3 and 6.30. J. B. Watson, F. A. Tatford. Dec. 29, at 6.30. H. Young.
- CARLISLE:** Hebron Hall. Jan. 1, at 2 and 5.30. J. Currie, A. Fingland Jack, H. St. John.
- HIGHGATE:** Cholmley Hall, 272, Archway Road. Jan. 11, at 4 and 6.30. A. E. T. Oliver, J. B. Watson.

## ENGLAND AND WALES:

### REPORTS.

- SACRISTON:** Co. Durham. Profitable ministry from Hy. Kew and Hy. Nelson at rally, Oct. 19.—W. A. Chilcott expected for special meetings Dec. 2-15.
- NOTTINGHAM:** Clumber Hall. Visits of Messrs. J. McCready and Harry Lacey, for Nottingham Christian Rallies and other special meetings recently, were greatly enjoyed by large audiences.
- ST. HELEN'S:** Oxford Hall.—Profitable ministry by Messrs. Banfield, Leach, and Trew, on Nov. 2.—W. Banfield continues with gospel campaign; blessing to saints and sinners already manifested.
- MERSEYSIDE** Missionary Conference, Oct. 28, was addressed by Dr. G. McDonald, D. A. Angus, A. G. Phair, A. E. T. Oliver.—A. J. Burnham had special meetings in the area in Nov.

- SCOTLAND: FORTHCOMING (D.V.).**
- MAYBOLE:** Gospel Hall, at 7. Dec. 7, A. M. S. Gooding; 14, A. Borland; 21, D. McKinnon.
- COATBRIDGE:** Hebron Halls, Dec. 14, at 3.30. T. Richardson, E. Prossor, J. Malcolm, J. Lightbody.
- CRAIGELLACHIE:** Gospel Hall. Christmas Day meetings, at 2.30 p.m.—(E. A. Grant, Standfast Works.)
- ABERDEEN:** Jan. 1 and 2, in Gilcomston (South) Church, Union Street, at 11, 3 and 7. Jan. 3, Missionary in Hebron Hall, Thistle Street, at 3 and 7. J. M. Davis, Dr. Duncan, G. D. Howley, J. Rollo, Dr. McDonald, J. B. Watson.
- AIRDRIE:**—Jan. 1. Hebron Hall Annual, in Town Hall at 11 a.m. J. McPhie, J. Douglas, D. McKinnon, D. Gargill.
- AYR:** Jan. 1, in Town Hall, from 1.30 p.m. to 6.30 p.m. J. McAlpine, W. King, R. Cumming, W. Prentice.
- DUMFRIES:** Jan. 1, in new Bethany Hall, Buccleuch St. J. MacCalman, J. Cuthbertson, A. H. Abrahams.
- DUNDEE:** Jan. 1. Hebron Hall, from 11 a.m. to 7.15 p.m. F. Cundick, H. Lacey, A. McNeish.
- EDINBURGH:** Jan. 1, in St. Columba's Church, Cambridge St., at 11 and 2.30. A. Naismith, R. Scammell, Dr. G. McDonald, C. E. Stokes.
- GLASGOW:** Jan. 1. Plantation Gospel Hall, from 11 to 5. I. Feely, J. Alexander, F. Tanner, W. Templeton, J. Lewis.
- GRANGEMOUTH:** Jan. 1. Mid-Scotland Conference in Town Hall, from 2 to 7. E. H. Grant, E. Stephen, J. Gilmour Wilson, T. Wilson.
- KILMARNOCK:** Jan. 1, in Central Hall, from 11.30 to 4.30. J. Ritchie, W. King, S. H. Doddington, J. M. Shaw.
- MOTHERWELL:** Jan. 1, in Town Hall from 11 to 4. J. M. Shaw, J. Lightbody, T. A. Kirkby, J. Malcolm.
- PORT GLASGOW:** Jan. 1. Falconer St. Hall, at 3 p.m. D. MacKay, W. Harrison, J. R. Hutchison, Wallace Lee.
- STRANRAER:** Jan. 1, in Greenvale St. Hall, at 11.30. S. Cattie, W. Currie, P. McPike.
- AUCHINLECK:** Jan. 2, in Gospel Hall, at 11.30. W. F. Naismith, E. Grant, R. Scott, J. Wilson.
- GLASGOW:** Jan. 2, in Christian Institute. T. J. Smith, J. McAlpine, L. Rees, A. M. Sutherland.
- KILBIRNIE:** Jan. 2. Walker Memorial Hall, from 12.30 to 5. J. Lightbody, W. King, W. Harrison, A. Borland.
- PRESTWICK:** Jan. 2. Town Hall, from 1 to 6. A. Naismith, J. M. Shaw, A. Borland, J. Barrie.
- NEWMILNS:** Jan. 4, in Morton Hall, at 2.45. W. King, J. Hislop, J. Lightbody, W. Templeton, R. Allison.
- RUTHERGLEN:** Jan. 4. Hebron Hall, King Street, at 3.30 p.m. J. Douglas, A. Naismith, E. Grant, F. Tanner.
- PAISLEY:** Jan. 18, at 3.30. Shuttle St. Hall. Renfrewshire Missionary Conference. S. A. Williams, W. A. Morrison, J. MacPhie, H. King.

## SPECIAL PRAYER REQUEST.

Our brother, Mr. W. W. Fereday, is now seriously ill, and prayer is requested on his behalf and on behalf of Mrs. Fereday.

## IRELAND: REPORTS

**TULLYLAGAN:** Believers' meeting on Nov. 6; largest yet. Practical ministry by brethren Rodgers, Fleming, McPhie, Wills, Hull, Alexander, and Beattie.

**AHOREY:** Gospel Hall. Harold Paisley has commenced a series of special gospel meetings. Good interest, and hall packed to capacity each night.

**R. PEACOCK & J. MEGAW** continue in Clones, Co. Monaghan, and would value prayer for this dark Roman Catholic town.

**R. HULL & R. CRAIG** are having some interest at Annakeera, near Portadown. Despite opposition from local clergy, there is blessing and souls anxious.

**D. L. CRAIG & T. W. BALL** continue at Lisburn, with good meetings and souls saved.

**R. FREW** expected to start at Tullyroan Hall.

**J. FINNEGAN** continues in portable hall near Monaghan border, with increasing attendance.

**E. HILL** having some meetings at Laghey, Co. Donegal, with interest.

### "WITH CHRIST."

**HENRY GEORGE SPENCE**, Walker-on-Tyne, Oct. 12. Saved, baptised, and welcomed to the assembly there in 1925. For many years was actively engaged in the work of the assembly, including the Sunday School, until his illness intervened. A good man, whose counsel and guidance will be greatly missed.

**GEORGE CARLINE LOWTHER**, Harrogate, on Oct. 23, aged 78 (father of G. K. Lowther, evangelist). Saved in 1888 through Dan Crawford, and ever maintained an interest in the Lord's work at home and abroad.

**Mrs. T. H. CAMPBELL**, at Hamilton, on Oct. 25, in her 76th year. For many years she was associated with Roman Road Hall Assembly, Motherwell, with which her husband was identified. A diligent student of the Word, our sister spent much of her time in intercessory prayer and was a gifted letter-writer, a service which was most fruitful. Prayer is asked for Mr. Campbell, in his somewhat frail physical state.

**Mrs. McLEOD**, wife of Forbes McLeod, evangelist, passed home to be with the Lord from Auckland, New Zealand. Born—and "born again" in girlhood—in Dalry, Ayrshire, she has been the close associate of our brother in his travels and labours throughout the United Kingdom, U.S.A., Canada, Australia, and New Zealand, for 46 years. Mrs. McLeod was a sister of the late Mr. Duncan Montgomery, of Dundonald, Ayrshire. Our bereaved brother would value the prayers of the Lord's people, that he might be sustained in his work of preaching and teaching.

**ARCHIBALD MacALPINE**, Holytown, on Oct. 18, aged 73. Saved 44 years ago, and for the last 12 met with believers in Gospel Hall, Holytown. A quiet and consistent brother, who will

be greatly missed.

**WILLIAM ROBERTSON**, of Philadelphia, U.S.A., an able and devoted servant of Christ, passed home suddenly on Sept. 28, following a heart attack while speaking at a conference on 1. Cor. 12. Born in 1879, and "born again" in 1893 in Grange-mouth, and from the first was associated with the assembly. He went to U.S.A. in 1903, and, having commended himself and his labours locally, he went forth to the Lord's work in 1932, and ministered with much acceptance throughout U.S.A. and Canada.

**Miss MARION SCOTT**, Motherwell, in her 82nd year. Saved in Canada 59 years ago, and gathered out through the ministry of the late Edward Hughes over 40 years ago. Formerly in Roman Road Hall, and in Shields Road Hall since its commencement. A devoted sister, who will be much missed.

**WALTER SCOTT**, Whitburn, on Nov. 5, aged 62. A faithful brother, and helper of many in the ministry of the Word. Will be missed.

**BEN SCHOLEFIELD**, Motherwell, on Nov. 5. Saved 25 years, and in Ebenezer Hall for 18 years. A faithful brother, he was zealous in all assembly activities, especially open-air work. Suffered much during the last 12 months, and will be greatly missed.

**Mrs. W. FORBES**, Footdee, Aberdeen, on Nov. 1, aged 89. Saved in early days and associated with the assembly at Walker Hall, Footdee. A widow for 42 years, who bore a quiet and consistent testimony, nurturing her own and her children's children.

**ROBERT KELLY**, Bellshill, on 24th Oct., aged 79, after a shoret illness patiently borne. He will be missed.

**JAMES FORBES**, Strathaven, passed home suddenly from his home at Strathaven. In earlier years, devoted much of his time to children's work, and many were led to the Lord in early life through his labours. For some considerable time our brother was in feeble health and unable to move about so freely amongst the assemblies. Now at rest from his labours.

**Miss N. JUKES**, Dudley. Saved over 60 years ago and ever bore a bright, consistent testimony. In earlier years, our sister followed the profession of a nurse, and was much given to hospitality.

**JAMES GOVAN**, Clydebank, departed to be "with Christ" Nov. 9. Saved in early life, he gave himself diligently to the Lord's work. To the very last, he continued to preach the gospel and help the Lord's people. It was a great blow to him when the half in Crown Ave. was brought down during the Clydebank blitz; but, in spite of his own personal losses, he set himself to succour the scattered flock, and followed the sheep far and wide. His mortal remains were laid to rest on Nov. 13, and it was a touching sight when the cortege passed through the ranks of some hundreds of workers with bared heads, to whom our brother was intimately known in the course of his employment. A brother beloved.



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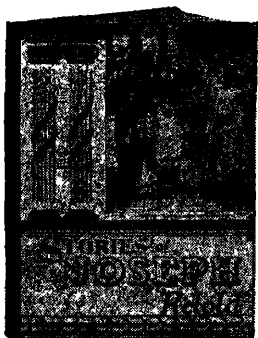
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