

# The Christian Faith

By THE EDITOR

## ITS INTERNATIONAL OUTLOOK—(continued)

IT is here claimed that the genuine international outlook of the Church must be added to the evidence we have adduced that the Christian Faith is not human in origin. First of all, consider the fact that it does not recognise racial antagonisms or geographical boundaries. A recognition of these has encouraged condemnable national aspirations. Suspicion, strife, political intrigues and wars have been a frequent by-product of that state of affairs. That, of course, is contrary to the Biblical conception of human well-being, for "God has made of one blood all nations of men to dwell on all the face of the earth" (Acts 17. 20). Belief in Christ, according to the unmistakable teaching of the New Testament, transfers the believer by his spiritual union with Christ out of the world-system, where Christ's claims are denied, into that new Community which confesses Him as Lord. It is that confession which constitutes the Christian's victory over the world, "for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, **EVEN OUR FAITH.** Who is he that overcometh the world, but he that believeth that **JESUS IS THE SON OF GOD?**" (I. Jn. 5. 4-5). Taking that confession as the irreducible minimum of communion, it follows that the Church which is built upon that rock must disregard all man-made divisions of the human family.

**SUCH** a community permits of no racial distinctions. That is the position declared in the New Testament. In the Body of Christ, a term co-extensive with the "Church," "there cannot be Jew **AND** Gentile." The racial antagonism existing between these two branches of the human family ceases to operate when the grace of God has acted upon an individual by calling him effectually into the Brotherhood of Believers. "The middle wall of partition," as it is called in Ephesians 2. 14, separating the one from the other, has been broken down. So uncompromising was the hatred of the Jew for the Gentile, that the latter would have courted death had he dared by entering to pollute the sacred precincts of the Jewish Temple. An inscription found in Jerusalem actually declared, "No foreigner may enter within the barricade

which surrounds the Temple and Enclosure. Anyone who is caught doing so will have himself to thank for his ensuing death."

**C**HRI**S**TIANITY recognises another Temple, built of living stones, in which no such distinctions can exist, not only as between believing Jew and believing Gentile, but as between believers belonging to different Gentile nations. James Parkes, in the closing chapter of his book, "AN ENEMY OF THE PEOPLE: ANTISEMITISM," accuses religious leaders for not understanding the greatest problem of modern times. Perhaps some of his strictures are not undeserved, but it should not be forgotten that the spirit of anti-Semitism is entirely foreign to the New Testament conception of the Church. No human scheme, however broad in its embrace, however determined to eliminate racial prejudices, ever contemplated such a complete overthrow of age-long distinctions as the Christian Faith does. Whence did this conception originate?

**A** **S**ECOND aspect of this international outlook naturally follows. The Christian Faith does not encourage the social barriers recognised by men. Long before the modern Communist conceived the idea of calling all who would imbibe his doctrine "comrade," long before the French Revolutionary thought in terms only of "citizenship," the Christian had been taught to recognise every believer as his "brother." Paul, the one-time proud Pharisee, was not unwilling to call as his "brother" the meanest Gentile believer in Rome, while Philemon welcomed into the "brotherhood" his returned runaway slave. All were members of the same spiritual family and, irrespective of the social discriminations maintaining without, inside the Church no such distinctions were to be acknowledged. The slave and his master, the Barbarian and the Scythian, experienced the closeness of the kinship when each called the other by the common family name.

**I**T has been to the everlasting shame of systems which masquerade under the designation of "Church" that they have built up and encouraged social distinctions which violate the two fundamental principles of conduct in the Christian Faith, namely, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbour as thyself." These systems, reared chiefly on the avarice and pride of men, have naturally not only aroused hostility, but even provoked violent persecu-

tion. The corruptions of the religious system in France in the eighteenth century well merited the contempt of the leaders of the French Revolution, while in more recent days the "Greek Orthodox Church" suffered severely at the hands of the materialistic communists, because it had scarcely any semblance of reality or few discernible points of contact with New Testament Christianity.

**M**ISSIONARY enterprise, the story of which is the most thrilling of modern tales, proves that the boundaries of the Church are not confined within any territorial limitations. Within the last two hundred years, with Christian people somewhat alive to their debt to the gospel and their responsibilities to others, intrepid missionaries, by the thousand, both men and women, have gone to every land, suffering indescribable hardship, enduring isolation almost beyond conception, in order that they might carry to the benighted not a new social theory, but the message of Jesus Christ as the Saviour of men Who calls them into spiritual union with Himself and with all who love His Name and obey His voice. The New Testament, in particular, has been the Guide Book of these new Christian Communities, and as a consequence it has been part of the missionary's duty to provide in a permanent written form the instruction contained within its pages. The result of such literary activity is that there are few if any important languages or even dialects into which the words of some part of the Scriptures have not been translated.

## Quality or Quantity

by W. RODGERS, Omagh.

**I**N the twenty-third chapter of 2nd Samuel we have the record of David's mighty men; in the twenty-fourth we get the numbers of his entire army. Does it not almost seem as though these are placed alongside each other for the sake of contrast? It is quite otherwise in the parallel passages in 1st Chronicles, where the numbering of the people is described in ch. 21, at the close of David's reign as here; but the list of the mighty men is given at its beginning in ch. 11.

The contrast is important, as well as striking, because we are ever inclined to set more store by numbers than by

quality. If a gospel preacher goes to a district and preaches so successfully that a large number profess to be saved, it is talked of (by those at least who have an interest in such things) as a matter of more than usual importance. If he goes to another place and labours as much or more for the conversion of perhaps one individual, it is scarcely worthy of notice. Yet in some cases that individual may prove more faithful and more useful in God's service than all the others united.

Philip the evangelist was called by the Lord to leave Samaria, where he was having a most successful mission, and to go forty miles or more into a desert place, where he was used in the salvation of just one soul. Yet, if ever we learn the after-history of that eunuch of Ethiopia, we shall probably find that he became a mighty testimony for God in his own far-distant land; while on the other hand it is possible that many of those who were saved in Samaria turned out to be numbers, but very little else.

#### Absenteeism

The contrast is emphasised in an interesting way in connection with the deeds of some of David's mightiest men. In ch. 23. 9, when describing how Eleazar on one occasion fought against the Philistines till his hand and his sword stuck together, the words are added, "and the men of Israel were gone away." These were of the number of God's people all right, but they were not present when they were needed; and the same could be said of many of the saints to-day. They are needed at the gospel meeting, at the open-air meeting, at the prayer meeting, or it may be to do some little tidying-up required in the hall, or take a class in the Sunday School. But "the men of Israel are gone away"—and the women, too. They have their own business to attend to, or they are on holiday; but the real trouble in the background is that they are both selfish and lazy.

Another word about them occurs in the next verse, when describing the completeness of Eleazar's victory, it is said, "the people returned after him only to spoil." They were willing enough to reap the benefits of his toil, though they would not put forth a hand to help him in the conflict. When some gain was to be had without any trouble, they were on the spot at once, though at the beginning they could not be found anywhere. Have we not some like this also in our



midst to-day, ever willing to seize an opportunity of personal advantage?

A remarkable example of this type of person is seen in Joab, the captain of David's army. He is nowhere named among the mighty men, although his two brothers, Abishai and Asahel, are there (vv. 18 and 24), and even his armour-bearer (v. 37). But in a little paragraph set in by itself (I. Chr. 11. 4-6) is described the act by which he gained his high position. David, when seeking to take possession of the citadel of Zion from the Jebusites, offered the post of commander-in-chief to the one who would be foremost in capturing it. Joab was successful in the dangerous feat; but, though he gained the coveted position, it did not win for him a place among the mighty men. His bravery, unlike theirs, sprang from, a selfish motive.

### Not Willing to Fight

Again in our chapter (II. Sam. 23) we have at verse 11 a third reference to "the people" who counted for numbers but not for quality. We find it in the description of how Shammah defended the plot of lentils, where it is said, "the people fled from the Philistines." They evidently were cowardly as well as lazy and selfish. Doubtless, they could have given perfectly good reasons for their flight. It was only a small plot of lentils, not worth risking their lives for. The Israelites would not starve, even if the Philistines ate every lentil in the plot.

As has been already stated, we have these folk with us still. To them, this or that truth of the Word of God is "non-essential," not worth contending for. So, in their laziness, selfishness, and cowardice, they are willing to let go the very things that some of their fathers would have given their lives for. To them a little place and honour accorded them by the religious world is of more value than the honour that cometh from God only. It is easily seen that they never paid much for the truth which they are ready to sell so cheaply. Saints of a generation gone by learned it at much cost and prized it highly, but with their children it is 'Lightly come, lightly go.'

It will be noticed that, although their brethren fled or were not to be found when they were needed, the Lord did not forsake these mighty men; and when the victory was won, they gave to Him the glory of it. Both in Eleazar's

case and in Shammah's it is said that "the Lord wrought a great victory;" and in the story following, of the three who brought David a drink from the well of Bethlehem, we are told that he poured it out "unto the Lord."

### Constrained By Love

This suggests another point, which indeed has already been hinted at, by way of contrast with Joab. It is that these men had a right motive in what they did; and that motive, perhaps even more than their natural ability and courage, enabled them thus to act. They wrought out of love to David and to the Lord, and so they required no sharp word of command to do this or that. It was David's land, that plot of lentils, yea, it was the Lord's land; therefore, it could not be allowed to pass into the possession of the Philistines. It was David, too, who longed for a drink of the well from which he had often drunk in his boyhood, so it must be gotten him despite all the enemies who lay between.

Their love to David and their company with him was indeed what made them the valiant men they were. The incident of the drink is connected with the time when David was at Adullam, and we know from 1st Samuel 22 what sort the men had formerly been who joined him there: "in distress, in debt, and discontented." Poor material out of which to make "mighty men"! and yet they can have been only a short time with him when three of them proved their love for him in this remarkable way.

And their love proved steadfast, for when towards the close of David's reign his son Adonijah sought the throne, and gathered followers around him, though he drew Joab with him, it is expressly noted (in 1st Kings 1) that he called not David's mighty men. He knew better than to attempt to turn them from allegiance to their lord.

## The Care of

# GOD'S HOUSE

Fourth Article by NIGEL TURNER.

WHAT an important place Scripture gives to the elders in God's church! We are told to treat an elder as we would a father. To them is entrusted the overseeing care of

the local assembly of Christians, as is made clear (among other places) in Acts 20. 17-32.

### **An Example to Imitate**

On his way to Jerusalem, the Apostle Paul calls at the port near to Ephesus, and sends to that city for the elder brethren of the assembly to meet him. It is the elders (plural) that he summons. The Scriptures give us no case where one man leads the local church. Christ alone is Head, and several elders are always entrusted with its care. It is significant that an elder must be "no striker," that is, no quarrelsome man, difficult to work with, for an elder has to share his arduous task with others (Tit. 1. 7).

Solemn are the Apostle's words to these elder brethren! He reminds them first of his own example, serving only the Lord humbly, and with tear-stained eyes, frequently meeting trials of discouragement and opposition. "I kept back nothing," he says, "that was profitable unto you." It is common enough to give fashionable and acceptable teaching. But is our instruction always profitable, seeking neither to please on the one hand, nor to offend and harden the heart on the other? It should help, and produce holiness of life. Moreover, Paul had ministered not only publicly but also "from house to house;" he had sought the wanderer and had comforted the sick who were unable to attend meetings.

He reminds the elders that his preaching was really "testifying," that is, like speaking on oath, like a witness at the bar who has sworn to speak nothing but the whole truth because a man's life may be hanging in the balance. If preaching does not deliberately aim at convincing the hearers, as though a man's eternal destiny were at stake, it is not powerful preaching or "testifying." Repentance towards God, and faith towards our Lord Jesus Christ, was the Gospel which Paul proclaimed. No politics, social philosophy, or anything but the life-giving Gospel of repentance and faith.

### **A Pathetic Parting**

"None of these things move me!" he says, thinking of trials to come. Here is no stubborn pride, but the humble devotion of the Lord's servant.

"And now, behold, I know that ye all . . . shall see my face

no more." A pathetic parting was this from those Ephesian elders, but more pathetic still when we brush feelings of sentiment aside and realise that henceforth that little gathering would be deprived of Paul's apostolic presence, which must have repeatedly saved it from much spiritual harm. What should the assembly do, now that it had, like us, no apostles, no signs and wonders, no direct revelations from the Lord? Paul answers by giving to the elders their work to do. "Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God." Thus a great burden now falls upon the shoulders of elder brethren. But the assembly is not theirs; it is God's. Neither can they be elected, or otherwise appointed by the saints to their office; the Holy Ghost makes them overseers, and their call is from above. The church is most precious to Christ, Who paid for it with His own blood, and must therefore be guarded most carefully. No toil should be too heavy, no prayers too earnest, no watchings too faithful. When elders remember that the Good Shepherd gave His Life for these wayward sheep, their task will seem lighter.

Then what are the dangers which beset the assembly, from which it ought to be guarded? There are two. First, that which comes from outside the assembly. "For I know that after my departing shall grievous wolves enter in among you, not sparing the flock" (v. 29); foes and false teachers from outside. But the second danger is more insidious, coming from within the assembly itself. "Also, of your own selves shall men arise"—false teachers and self-opinionated leaders inside the fellowship—"speaking perverse things to draw away disciples after them." Evidently these are men, or women, ruled by love of flattery and power, seeking for position among the saints, and drawing saints after themselves rather than after their Lord.

Alas! in the assembly at Ephesus Paul's words proved only too true. We hear later of men like Hymenæus and Philetus, false teachers who crept into the Ephesian Church with their modern doctrine of the Resurrection; and from within that church we read (III. John) of the rise of Diotrephes, who arrogantly revelled in his position of pre-eminence.

# What is CHRISTIANITY?

by (late) C. F. Hogg.

THE widely-spread conception of Christianity as a "religion," a compendium of doctrines or beliefs, testifies to the truth of the Apostle Paul's assertion that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." Christianity is not a religion, in the common conception of a religion as a set of doctrines imposed by a church, and of beliefs accepted by more or less shallow-minded folk. "Christianity is Christ." And not Christ as teacher and example only, though it is both; but Christ the Revealer of God in human life, and Redeemer of the human race by His death on the cross. Paul puts the matter somewhat bluntly, but quite explicitly, when he declares that he had no confidence in mere argument as a means of persuading men; albeit, he was essentially a reasoner, and his reasons were sufficiently cogent and appealing. "Where is the disputer of this age?" he asks. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure, through the foolishness of the subject-matter of our preaching, to save them that believe;" that is, that believe in Him to whom every true gospel-preacher points untiringly.

## Christ Crucified

What, then, is Paul's subject? Christ crucified! What will Jews make of that, seeing they look for a sign from heaven that God is interfering in their behalf, as their prophets declared He would? And behold, instead of a glorious leader, driving the hated Romans before him like chaff before the wind, Paul spoke of One who had been put to a shameful death by those very Romans! Surely this is a strange way to set about winning Jews, putting a scandal in their way!

Has a crucified Saviour any more attraction for the non-Jew, the Gentile? Wisdom was his goddess, and it was surely mere foolishness to suppose that a man who could not prevent himself being done to death could save other people! Well! God's foolishness is wiser than the Gentiles' wisdom; God's weakness is stronger than the Jews' idea of His strength. And Christ crucified is the manifestation at once of the wisdom and of the power of God.

All of which is very baffling to men who, naturally enough, cannot conceive of God other than as a man on a large scale. Sin has thrown man's mind into darkness and confusion. Christ has come to bring light and righteousness. And, above all, against the sinister background of human hatreds and fratricides, to reveal that God is love.

No! Christianity is not a religion, or doctrine, or beliefs, but God's love going out after His creature, man, made after His image, in His likeness, indeed, but self-marred by putting his own will athwart God's will. The consequences of self-will are to be seen in the miseries of mankind through the ages of his history. But the full revelation of "the exceeding sinfulness of sin," of the devastating effects of self-will, was made at Calvary. The Lord Jesus Christ lived only for the will of God; He always did those things that pleased God. There could be but one end to such a life lived in a world bent on its own ways and with no desire to do what Christ did—please God. And He, who might have saved Himself, entered into, took upon Himself, the sin of the world, died under it that He might put it away "by the sacrifice of Himself."

### Wisdom and Love

That is the wisdom of God. That is the love of God, shown in God's wise way, putting His love beyond question or doubt, and inviting men to respond to it by confessing sin to be what the Cross shows it to be, and by owning their own share in it and putting all their confidence in Him who died for them.

That, however, is not the whole of the story. God raised Him, whom men crucified, from among the dead. That is the power of God. That is the love of God shown in God's strength, putting His ability to save men beyond question of doubt, and inviting men to respond to it by confessing their inability to please God, and putting all their confidence in Him whose power to enable them to "live soberly, righteously and godly in this present world" was demonstrated in the resurrection of His Son from among the dead.

God's wisdom is Christ. And in Christ all who trust in Him are set into right relationship with God. They are taught and enabled to live so as to please God now, and when the Lord Jesus comes again, they—body, soul and spirit—will be made completely like Him.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER 12 (continued).

## Verse 7.

*But to each one is given the manifestation of the Spirit to profit withal.*—we are now directed to another unity, besides that of the three Persons who bestow and operate. If there is a diversity of endowments there is a unity of purpose and effect. For all the differing activities have the one aim of profiting the whole company. Mere ostentation or the self-glorification of the possessor of a gift is ruled out. The "manifestation" is not that of human ability, but of the indwelling and power of the Spirit. Every occasion of a gathering of the Lord's people is to be a time of spiritual profit.

## Verse 8.

*For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:*—the difference between wisdom and knowledge may be said to lie especially in this, that wisdom gauges the true nature and value of things and their relation to one another and so exercises spiritual insight and comprehension; knowledge consists in the intelligent apprehension of facts of things and the principles relating to them. As distinct from wisdom and knowledge, understanding is a capacity for interpreting the details of our daily life and all connected with it; prudence is the capacity for choosing the right means to a right end. This applies to Divine and spiritual wisdom and knowledge, and here particularly to that which is ministered by the Spirit on the occasions mentioned concerning the Being and ways and works of God, the One in Three. Cp. Rom. 11. 33; Col. 2. 3.

What is stated does not necessarily imply that the exercise of a particular gift is confined to one class of men, or that any one brother is possessed of one of these gifts to the exclusion of other faculties. The Spirit may vary these ministrations in any one individual.

## Verse 9.

*to another faith, in the same Spirit;*—faith here is not that which is constantly exercised by every true believer, but that special gift to which reference is made in 13. 2. It is the faith that is manifested in deeds, rather than in what has just been mentioned.

The three different prepositions in vv. 8 and 9 regarding the agency of the Spirit are to be noted: "through" represents the instrumentality, the power to accomplish; "according to," the standard or measure of accomplishment; "in," the element in which the accomplishment is effected.

*and to another gifts of healings, in the one Spirit;*—it is necessary to distinguish between gifts that were temporary and those that were permanent. Some were designed for the special purposes of the first period of Apostolic testimony. Certain supernatural gifts, such as healings, prophesyings and tongues, were granted as a testimony

especially while yet the God-breathed Scriptures, which provide "the faith once for all delivered to the saints" (Jude 3, R.V.), were not completed. The temporary character of the gifts of healings as sign-gifts (see on "tongues," ver. 10), is shown by the fact that later on Timothy, Trophimus, Gaius and others were not healed of physical infirmities. Yet these were Spirit-filled men. In the early period, too, power was imparted to raise the dead (Acts 9. 40; 20. 9, 10).

Undeniably, God does heal the sick in answer to prayer, as is enjoined in Jas. 5. 14, 15, but the distinction between that and the supernatural gifts here referred to is clear from Scripture. See, too, the principle in 13. 10, a principle which holds good wherever it applies. After the Scriptures were completed, these supernatural signs ceased. Attempts to renew them have been deceptive. The professed possession of them is attractive, and imparts a glamour to a so-called "Movement" which claims these powers. Those who are led by the Holy Spirit will ever test things by the teaching of Scripture; they will prove the spirits whether they are of God, "because many false prophets are gone out into the world," and Satan even "fashioneth himself into an angel of light."

For YOUNG  
BELIEVERS

## The Discipline of Uncertainty.

by  
JOHN MacMILLAN  
Galashiels

"He went out, not knowing whither he went" (Heb. 11. 8).

WE often say that God has graciously drawn a veil across the future of our lives. It is good that this is so! There are times when we, like Abraham, must go forth, "not knowing whither we go." We move from one chapter of our lives to another, and we know not what awaits us.

"They tell me there are dangers in the paths my feet must tread,  
But they cannot see the glory that is shining round my head."

This is the secret of the uncertain and unknown pathway, having the presence of God with us. There is blessedness in this uncertainty, because it gives us opportunity to show our trust in God. We may not know where we are going, but we know He is leading us. We may not understand why we meet with trying circumstances in the path of obedience, but we know He is guiding us even in adversity. The blind man steps out boldly and confidently, because he is being led by one who sees. We can be quite sure that we are where we are now because it is His will.

We are naturally curious as to what to-morrow may bring, but God seeks to teach us patience and contentment, and so asks us to wait, trusting in His loving provision. Can we wait God's pleasure? We ought to be able to do so! He has done all things well! He has always been close to us when we stepped into the darkness, and surrounded us when we came face to face with danger.

Let us accept with thankfulness the discipline of uncertainty, in the confident assurance that God knows best.

"I have led thee in right paths" (Prov. 4. 11).



# 1947

by H. P. Barker,  
Weymouth

**WHAT** will the coming months of this year bring forth? Who can tell? Of one thing we may be sure. Those who expect to see good arise out of the earth will be disappointed. The signs which indicate "perilous times" are intensified from year to year, and "evil men and seducers" wax worse and worse.

## Evil Shall Come

"Thou knowest not what evil shall be upon the earth." So said the royal preacher in Eccl. 11. 2. Since his day the Word of Prophecy, like a light shining in a dark place, has foretold the character of the evil that shall come. But as to where, when, and how, it shall break out and develop, who is in a position to affirm anything? What, then, shall the Christian do? Let us, for a few quiet minutes, give heed to the preacher-king's teaching, with Eccl. 11 for our study.

There is no reason why we should be either discouraged or idle. We are bidden in verse 1 to cast our bread upon the waters, with the assurance that result will one day follow. Vastly different is such toil from the wearisome and fruitless labour of which this same book says such hard things in its earlier chapters.

"What profit hath a man of all his labour?" The question is asked in such a way as to suggest one only answer: NONE. Generations pass, others come, and the world goes on as usual. The sun pursues his course, only to do the same the next day, and the next. The wind blows in one direction, then in another. There is no finality. Rivers are perpetually emptying themselves into the sea. What difference does it make? The sea does not get fuller. Even so, in wearisome repetition, is the labour of men.

## Vanity and Vexation

So argues the king in chap. 1. Then, in ch. 2. 11 he says, "Then I looked on all the works that my hands had wrought and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

Note the contrast in the case of the labour enjoined upon

those who serve the living God. Their toil shall not be fruitless; they will reap a harvest very different from vanity and vexation of spirit. Their bread, cast upon the waters, they shall surely find again.

The allusion, of course, is to the sower who scatters seed broadcast on his water-logged and rain-sodden fields. The water in course of time dries up. The soil receives the seed; it germinates, springs up, and bears its thirtyfold, sixtyfold, or a hundredfold. The bread is found again, and how multiplied!

### Whole-Hearted Service

It is no time for relaxation of energy, then. The occasion calls, not only for the full, whole-hearted service that gives a portion to seven (ver. 2), but for the utmost stretching of our abilities to feed even eight, in view of the uncertainty of the future, so dark with evil.

We are then reminded (ver. 3) of the gathering clouds. That they are gathering, and that they are dark, heavy and threatening, none can deny. The time that they will burst with awful power upon the earth is daily drawing nearer. The great trees (symbols of the world's great ones: see Ezek. 31. 3; Dan. 4. 10) will go crashing down before the storm, and their ruin will be final. It matters not to what party they belong. Thrones and democracies, capitalism and labour, individualists and communists, down they will go, falling like felled trees, some to the south and some to the north. And where they fall they will lie; there will be no recovery.

### In Season and Out

But upon these clouds, and the wind that drives them, we are not to fix our attention. If we do, we shall be neither sowers nor reapers. We are not to take circumstances as a guide in our service. We cannot follow the course of the wind, nor understand the formation of a human being (ver. 5). These things pertain to the sovereignty of God. They are beyond us, so why try to regulate our service with regard to them?

"In season and out of season," without waiting to enquire which is the better; in the morning and in the evening (ver. 6), we are to be busy with our seed-baskets. The result is sure, but we know not which it will be that shall prosper: (1) THIS, i.e., the evening sowing; (2) THAT, i.e., the morning sowing; or (3) both.

Then, as if loath to leave any to drift unwarned on into the times of disaster that are coming, the preacher-king addresses a word to the aged and a word to the young. You who have lived many years, and found them sunny with the joys of earth, remember! "The days of darkness" are coming, and "they shall be many."

And the youth: he, too, may find his life full of earth's brightness, and he walks unthinkingly in the ways of sin. Let him also remember that the turn of the wheel must come, and for these things God will bring him into judgment (ver. 9).

Old and young are still around us. "With us are both the grey-headed and very aged men," as Eliphaz said. They need to be told what is coming upon the world and to be urged to seek refuge. Young life swarms around and needs to be faithfully warned. But with our words of warning we can tell them the secret of the joys that never fade.

### Joy that is Real

Let us show that to us these joys are real. What we ARE must always serve as a background to what we SAY. And why should not our joy be very evident? If the future is a dark one for this rebellious, sin-loving world; for us who, by God's mercy, are delivered from it (Gal. 1. 4), it is filled with infinite brightness.

An eternity when "His servants shall serve Him," an un-ending life of overflowing joy from which monotony and *ennui* will be absent, awaits us. The Coming of the Lord, which will usher us into the glorious inheritance reserved for us in heaven, was never so near as it is at present. What if 1947 shall witness its fulfilment?

Let us hasten on, then, in the race that is set before us. It is not a competitive race, but we are to run it as if it were (I. Cor. 9. 24). The prize will be glorious, beyond the power of tongue or pen to set it forth.

### To our Readers.

**WE SEND YOU ALL** Christian greetings, and wish for you that 1947, or as much of it as the Lord permits us to see, will be rich in His grace and filled with His loving-kindness. The unknown future we may face without dread, for He has said: "I will never leave thee."

# " YET "

by E. W. ROGERS, Wallington.

**S**MALL words are often the vehicles for conveying great truths. For example, the well-known little word 'so' of John 3. 16 denotes the intensity of the love of God. Likewise, in the word 'Yet' of Hosea 1. 10 is to be found an indication of the great fact of the Immutability of the divine counsel. It teaches that, notwithstanding all, the counsel of the Lord shall stand. Nothing can frustrate the divine purpose, nor cause a miscarriage of God's promises.

Long years before, God had promised and repeated the promise that His earthly people would be as the sand of the sea for multitude and here, in Hosea, He affirms that, despite all that has occurred in the meanwhile, that promise still stands, it is irrevocable, it is sure of accomplishment: they shall yet be multitudinous.

Despite the fact that they had not requited the love of God poured out upon them (1. 2), despite the fact that God had found need to cut off the reigning dynasty (1. 4), and despite the fact that He had had to cast off, for the time being, His people (1. 9), yet nevertheless His purpose and promise made to Abraham shall stand. They shall yet be one, notwithstanding their division under Rehoboam. They shall yet have one Head, despite the setting aside for the time being of the earthly throne. They shall yet be gathered together, despite their present scattering. They shall yet become a vast multitude, despite all the progroms, persecutions, decimations and cruelties that have been meted out to them. Blessed prospect for poor Israel!!

## Sure — Settled

How grand to know that the counsel of God is unchangeable and that, as we embark on a New Year, we can do so in the certainty that for us also the word of the Lord is sure! God magnifies His word above all the honours of His Name. No word of His shall lack power of accomplishment.

On earth things are changing and unsettled. The future is perplexing and threatening. Man's promises and schemes, however well-intentioned, are as an autumn leaf in the wind. But "For ever, O Lord, Thy word is settled in

heaven." Every promise of God, in Christ Jesus, is Yea and in Him is the Amen.

Let us then take courage as we go forward into 1947 and daily, through the year upon which we have now embarked, learn God's faithfulness. It is impossible for Him to lie. By God's immutable word we who have fled for refuge to lay hold of the hope set before us may have strong encouragement. His word is our hope, and that hope is our soul's anchor.

If the anchor drags, what will become of the ship in the storm? Thank God, the anchor is sure and steadfast, securely held inside the veil, whither Jesus our Forerunner has gone: soon we shall follow.

## PASSING AWAY

## and ABIDING.

by W. E. VINE, M.A. Bath.

THE world and its desires, and the one who does the will of God, are set in striking contrast as follows: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I. John 2. 17). The passing of the old year and the incoming of the new may well remind us of these words. The new will pass, as the old and those before it did. The passing is rapid.

That the world passeth away (or rather "is passing away") describes a continuous process. The world (the kosmos) here denotes the sum total of humanity in its state of alienation from, and opposition to, God. At whatever time this world of fallen humanity may be viewed, it is transient. In separation from it, and in contrast to it, is the one who does the will of God. This is to be the normal condition and activity of the believer. There is no "passing away" for any such, in the sense of the word used here. Should death take place, it is but an eternal continuation of the abiding he has enjoyed here; he abides for ever. His body changes and may go to dust, but he himself abides, and even that change is temporary, for his body will be conformed permanently to the body of Christ at His Coming.

Whoever does the will of God as the practice of his life is inseparably related to Him: "for whosoever," said the

Lord, "shall do the will of My Father which is in heaven, he is My brother, and sister, and mother" (Matt. 12. 50).

As the world passeth away, so do the evils that characterize it, namely, "the lust of the flesh, and the lust of the eyes, and the vainglory of life." All this "is not of the Father, but is of the world." These three were exemplified in man's fall. The woman saw that the tree was good for food (the lust of the flesh), that it was a delight to the eyes (the lust of the eyes), and that the tree was to be desired to make one wise (the pride of life). There was no overcoming of the evil one then. Now, addressing certain of his readers, the Apostle says "Ye have overcome the evil one" and immediately follows his word of approval with the command, "Love not the world, neither the things that are in the world" (2. 14, 15).

The three that are here associated, the world, the flesh, and the Devil, were combined against Christ in the night of His betrayal. Pilate was the representative of the world, the great Roman world power. Herod was the representative of the flesh; he was an Edomite (an Idumæan), always in Scripture figurative of the flesh, a man whose career is marked by the three lusts mentioned above. Judas was the Devil's agent. Satan had entered into him. Through them all the Lord went His way to the Cross. He, the fulfiller of the Father's will, abideth for ever. May His joy be our joy. May we abide in His love as we enter this new year, and go through all our circumstances doing the will of God.

## FACE TO FACE

by E. W. HUMPHREYS, London

(I. Corinthians 13. 12)

1947 lies before us. None of us knows the pathway we shall be called upon to tread as its months go by. None of us even knows how many of those months we shall see. Of this we are assured, that evil men and seducers shall wax worse and worse, and that the days shall become increasingly perilous. We have not the slightest ground for expecting that conditions in this scene below will in any way improve. No ray of hope pierces the gloom that envelopes the men of this world.

But, thank God, we are not of the world. We are pilgrims and strangers passing through it to an infinitely better realm. We have been bought out of this world by the precious blood of Christ. We have, nor do we desire, neither part nor lot in its affairs. Our citizenship ("city-home," Dean Alford renders the word) is in heaven, from whence also we look for the Saviour. Our blessed Lord is coming back for us. He promised, "I will come again and receive you unto MYSELF," and He cannot break His word. That which fills our hearts with joy is the prospect that this meeting with Him in the skies may well take place in 1947.

### Now — Then

Amid all the perplexities of these changing times it is continually being brought home to us that now we see through a glass darkly. We cannot understand the way our Master asks us to take. Plans miscarry, castles fall, and prayers appear to be unanswered. We wonder, "Why?" and are puzzled. We are seeing through a glass darkly. How sweet to read further and to revel in the words, "but THEN face to face"! The enigma of the darkened glass is but for this little while.

When our Lord returns, there will be absolutely nothing between. It will be face to face. We shall gaze upon Him with perfect satisfaction and He will look on us with equally intense delight. He shows Himself behind the lattice, but the moment He says, "Rise up, My love, My fair one, and come away," the lattice will be for ever gone. If the glimpses we have of Him through the lattice are so inexpressibly precious, what will it be to behold Him face to face? In the glowing description of the glory given to us in Rev. 21 and 22, surely the sweetest thought is—"and they shall see His face."

Face to face with Christ, my Saviour,

Face to face—what will it be?

When with rapture I behold Him—

Jesus Christ, Who died for me.

We are to see the One Who gave Himself for us, and Who prayed "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory." Welcome 1947, for, whatever else it may bring, it must carry us nearer still to that happy moment of unprecedented joy when we shall be embraced in the arms of our eternal Lover. "Even so, come, Lord Jesus."

# TUNE UP THE *Harp.*

by W. W. FEREDAY, Rothsay.

THINGS were in sorry condition in Israel in the days of Habakkuk. The wickedness of the people, and their defiance of the Word of God, had brought down upon them the cruel Chaldeans. Devastation and sorrow resulted. In all such circumstances, the godly suffer with the ungodly. In chap. 1, the prophet is in tearful mood; in chap. 2, he waits and watches to hear what God will say; in chap. 3, he turns to prayer, with his belly trembling and his lips quivering; but he closes his short book with praise. Turning away from all the painful circumstances to God, he takes down his harp from the willows and begins to sing.

## **Tried and Harassed**

These things have a voice to us to-day. Britain and other countries have experienced the ravages of war, and war conditions are to a large extent with us still. 1947 does not begin hopefully. If we knew not God, we might well be very despondent. Many of God's beloved children are feeling over-wrought. New homes are sorely needed, but the Government, with its many Ministries, seems to supply more "forms" than bricks! Many who still have their homes, but in a damaged condition, are getting weary of long delays with repairs; and even those who can get workmen in are over-tried by their callous behaviour.

The women-folk are still harassed by catering difficulties; and the unwillingness of suitable helpers to come into their homes is wearing them down, to say nothing of endless "coupons" and "points"! The shadow of death rests upon many homes as they think of slaughtered loved ones. Tried hearts are disposed to cry out, "O Lord, how long?"

## **Joy in God**

But let us take courage. We have not yet reached Habakkuk's circumstances. Around him were barren fruit trees, empty fields, and perishing flocks; "yet," says he, "I will rejoice in Jehovah, I will joy in the God of my salvation." These lines are intended for the comfort and cheer of tried



ones as we all cross the threshold of another year. Any who have profited by war conditions need our prayers rather than our sympathy, for Christians in prosperity are in greater spiritual peril than those in adversity. The consolations of God scarcely reach them. Let us, then, not forget to pray for those to whom the war seems to have brought good financial returns. But tried ones can always count upon the tender interest of a faithful God. We know God as Habakkuk never knew Him. The Only Begotten Son, Who is in the bosom of the Father, has revealed to us the sweetness of the Father's Name. He loves us as He loves His Son, and He remembers even the very hairs of our head. Moreover, Habakkuk had not heard of the Blessed Hope—the sudden removal of the saints to the Father's House before earth's worst sorrows develop. To us the Hope is 'glad and sure and clear,' and it should 'hold the drooping spirit up till the long dawn appear.'

### God True and Faithful

The prophet had lost much through war circumstances, but God remained, true and faithful as ever. "The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places. To the chief singer on my stringed instruments" (Hab. 3. 19).

Be of good courage, dear fainting hearts. Our harps must not hang upon the willows. It will do us good to take them down, and make a joyful noise unto the God of our salvation. We must all learn to walk on our high places; i.e., as heavenly ones we must learn to rise superior to the circumstances of earth. 1947 may finish with us all in the Father's House on high. Meanwhile, if we allow the difficulties of the times to get us down spiritually, our assemblies will become pools of depression; and in that case what pleasure will God find in His gathered saints, and what blessing shall we be able to impart to unhappy souls outside?

### Our Business.

"PERSONAL evangelism, or bringing man to Christ through individual contacts, is, obviously enough, the main end of our calling. The highest science, the most exacting labour that man can undertake, is to bring human hearts into living relationship with the Father-heart. So delicate is the task, so sensitive must be the touch, such concentration is demanded, that the Master soul-winner could only liken it to fishing."—*Norman Grubb* in *IN TRAINING*.

# The Untrodden Path.

by R. G. LORD.

See: Josh. 3. 4; Isa. 41. 13; Deut. 31. 8; I. Sam. 7. 12.

THOU hast not passed this way before:

But He that planned the way

Will hold thy hand in His strong grasp,

And be thy strength and stay.

Thou knowest not what joys are hid

Within the coming year,

Nor if some trial—yet unknown—

May cause thy heart to fear.

But look above! Jehovah reigns:

The Lord will go before.

He will not fail thee, nor forsake,

Whate'er may be in store.

If blessings come, then to His Name

Pour forth a song of praise:

If trials, trust thy Father's love,

And "Ebenezer" raise.

Mrs. M LORD, Guildford (written, 1913).

AS we arrive at, and contemplate, the New Year 1947 lying before us, we are reminded of the words, "Ye have not passed this way heretofore" (Josh. 3. 8). The long thirty-eight years of weary wilderness wandering were at last behind the children of Israel and there they were on the bank of Jordan, ready to go over into the Promised Land. Many and varied experiences, some joyful and others sorrowful, were behind them, and new ones, previously unknown by them, were in front of them. And so it is with us, dear brethren and sisters, as we "look into the face" of 1947. Well over twenty years ago, the present writer heard a very well known evangelist, happily still with us, say in a gospel address: "If there is such a thing as one text of Scripture being true above another, it is Prov. 27. 1, 'Boast not thyself of to-morrow: for thou knowest not what a day may bring forth.'" These words are indeed true, and never more so than at the present day. Internationally, nationally, politically, economically, ecclesiastically, and in every other way, all is confusion, and the unrest has had its effect on even the

assemblies of God's dear children, and has unsettled many believers individually. "Who will show us any good?" is the cry of the day. Nor does there seem to be much hope of improvement. The inlook is depressing, the outlook disheartening, but the uplook is vastly different. The coming of the Lord draweth nigh (Jas. 5. 8), and meanwhile the Lord of hosts is with us; the God of Jacob is our refuge (Psalm 46. 11).

### What We Need

What is it we require at such a time as this, and under the present condition of things? We believe it to be what was given to Joshua and the children of Israel as they stood on one side of Jordan and gazed across the swollen river at the other. In one word—ENCOURAGEMENT. Both at the beginning (1. 38; 3. 28) and the ending (31. 6, 7) of Deuteronomy, the Lord and Moses exhorted Joshua and the people to "be strong and of good courage." After the death of Moses and before the people approached Jordan, the Lord again thrice commanded Joshua to be strong and of good courage (Josh. 1. 6, 7, 9), and at the close of Joshua's commands through the officers, the people declared their readiness to follow him wholly: "ONLY be thou strong and very courageous" (Josh. 1. 18). It is good for all when "They helped every one his neighbour; and every one said to his brother, 'Be of good courage,' " when the cause is right. And this MINISTRY OF ENCOURAGEMENT is characteristic of many of the Lord's valiant ones in days of yore, as well as now. In a time of great distress, David first of all encouraged HIMSELF in the Lord his God and then led his men to victory and recovery (I. Sam. 30. 6). When his days in this scene were almost at an end, in view of the building of the Temple, he charged his son Solomon, "Be strong and of good courage and do it" (I. Chron. 22. 13; 28. 20). Hezekiah commanded the portions of the priests and Levites to be given them, that they might be encouraged in the law of the Lord, and good king Josiah set the priests in their charges and encouraged them to the service of the House of the Lord (II. Chron. 31. 4; 35. 2). In regard to the difficult and thankless task of putting away strange wives, Shechaniah exhorted Ezra, "Be of good courage and do it" (Ezra 10. 4). And as we come to the New Testament we think of the words of the Lord Jesus to one and another,

"Be of good cheer." Nor are such words of encouragement lacking in the Epistles, either.

### Strength For All

Let us, then, in view of these things in the inspired Word of the living God, look 1947 in the face with full confidence in Him. We shall have our joys and we may have our sorrows, trials, difficulties, perplexities, etc., alike in our individual, family, business, and assembly lives. But let us remember Psa. 27. 14, "Wait on the LORD: be of good courage, and He shall strengthen thine heart: wait, I say, on the LORD." If we cannot tell what a DAY may bring forth, we are certainly unable to foresee the happenings of a YEAR. But let us comfort and encourage ourselves—the Lord of Hosts is with us; the God of Jacob is our refuge. "O love the Lord, all ye His saints: for the Lord preserveth the faithful . . . be of good courage, and HE shall strengthen your heart, all ye that hope in the Lord" (Psa. 31. 24).

\* \* \*

## The Best of Books

*"None other Book, none other word,  
None other lamp to guide the faltering feet;  
None other message ear hath ever heard  
One half so sweet.*

*"Thy Word is Truth, Thy Book is Truth,  
Truth that abideth and can never cease  
Calling with winning voice to age and youth,  
Guiding to peace."*

*"Lord, touch my eyes that I may see:  
Lord, touch my ears that I may hear aright;  
Lord, touch my lips that I may speak for Thee,  
Walk in Thy light."*

—ANON.

# NEW BOOKS.

[Books reviewed on this page can be obtained through our Office]

IN "YOUTH & VITAL RELIGION" (Uplift Books, 78 North End, Oroyden, Surrey), Mr. H. T. BARROW gives fifteen straight talks to young folks on such important subjects as, the attitude of young people to 'vital religious' questions, the demands the death of Christ makes, temptations which assail young people, the kind of friendship which pays the best dividend, and the claims the Bible has upon our faith. The book contains useful advice drawn from varied experience, and should form a valuable asset to a young people's library.—(2/-.)

READERS of this magazine need no introduction to the writings of our contributor, WILLIAM RODGERS, whose 'NOTES ON FIRST CORINTHIANS' has recently been published by James Stewart, Lurgan. Not pretending to be an exhaustive treatment of the separate chapters, these 'Notes' supply many valuable expositions of important passages and give the student a comprehensive survey of the contents of the apostolic message. Young, exercised Christians especially will find this a most helpful volume.—(3/3, by post 3/6.)

THE authorship of the Fourth Gospel has for several decades been the subject of rather heated controversy between conservative scholars and those of a "modernistic" tendency. Numerous suggestions have been made to deny the authorship to the 'beloved apostle John,' and some very curious conclusions have been submitted. In a recent pamphlet, "THE FOURTH GOSPEL," published by The Tyndale Press, 39, Bedford Square, London, W.C.1, H. P. V. NUNN, M.A., submits the various theories to severe critical examination and reaches the same finding as Dr. Westcott arrived at years ago, that the only person who corresponded to all the evidence, both external and internal, was the Apostle John. It is re-assuring to have the question dealt with in a convincing manner, for while the author admits that the problem is a complicated one, he shows from numerous facts marshalled in a scholarly fashion that the conservative position can be maintained against more recent and less orthodox theories. This is a valuable contribution to an important subject.—(Special price, 1/6.)

AT the present moment, minds in many quarters are agitated over the question of revival, and it is salutary to be reminded in "CONQUERING EVANGELISM," by LIONEL FLETCHER (published by Marshall, Morgan and Scott), that the most potent weapon for reaching the untouched masses is faithful, scriptural preaching, reinforced by importunate, believing prayer. The writer, in twelve very informative chapters, maintains that there is not likely to be any visitation from God until there are spiritual conditions among the Lord's people such as correspond with divine demands. Two chapters on the Wesleyan and '59 Revivals make stirring reading and cannot fail to provoke in the heart the very ardent desire that similar outpourings of blessing might be granted in our generation.—(Price 3/6.)

MISSIONARY  
PAGE

*Christian Life and Work* by  
*in Norway.*

Wm. MORRISON, M A  
Ayr

ON the invitation of the Editor, I write this account of the Lord's work in Norway, as I saw it during a recent visit.

The most striking characteristics of the believers are their sincerity, enthusiasm and hospitality. They are especially well-disposed to British people, for they declare that most of the knowledge they possess about Christian doctrine and church order has come to them through British books and British teachers. Particularly encouraging is the vitality and keenness of young believers, one of whom was at the quay awaiting my arrival at Stavanger, even though the boat berthed at midnight. This contact with a Christian student right at the beginning of my trip seemed a symbol of the treatment I consistently received from believers everywhere.

Thus in Kristiansand I met two serious students of the Word, both business men, who were familiar with the writings of J. N. Darby, Wm. Kelly, John Ritchie, Dr Campbell Morgan, and several others. In addition, they diligently read the Scriptures in the various English versions familiar to ourselves, but which we would hardly expect 'foreigners' to take the trouble to use. Since coming home I have heard from these brethren, who are anxious to procure more good books of an expository nature. I shall always remember a delightful afternoon I spent with them and their families, during which we had a pic-nic on a beautiful island, and sang hymns as familiar in Norway as here.

*A LORD'S DAY AT SKIEN*

My first Sunday in Norway was spent at Skien, the town with the biggest assembly in the country. It was here that Mr. Alex. Mitchell, of Kirkcaldy, laboured for forty years until his home-call in 1939, and the assembly (called 'Berea') is a lasting monument to his patient service. In this town I was the guest of a young student who is a keen worker in the assembly. Indeed, it was in Skien that I first saw a band of bright young Christians. The morning meeting was a precious experience to a foreigner. The hymn-book used is in Danish, which is very similar to Norwegian, and the meaning of the words burst through the confines of language to show that in worship we all speak one tongue. The reading of the Scriptures, especially of I. Cor. 11. 23, *seq.*, struck me as being more reverent than it sometimes is in Scotland. Here, as in Kristiansand, the Christians heartily welcomed a Britisher. They spoke enthusiastically of Mr. James Lees' visit last Spring, and I was commissioned to bear a special invitation to Mr. David McMurdo, whom the saints had not seen since before the war. Some of the older people remembered a visit to Skien paid many years ago by Mr. E. H. Broadbent and Mr. G. H. Lang.

In Oslo the believers break bread in the home of Mrs. Grinstvedt, whose husband was one of the first to break away from the Lutheran Church fifty years ago. During the war the little assembly met once a week to read the secret newspapers, which gave them their only reliable information, so that they could then pray intelligently for peace.

# 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 your opinion, was the Rich Young Ruler tested on the giving up of his earthly possessions or as to the Person of Christ? What was most vital to his conversion.

### ANSWER A.

The Ruler came to the Lord Jesus with the question, "What shall I do to inherit eternal life?" and it is to that question that the Lord Jesus replies. If it is a matter of 'doing,' then the standard must be the law. The man alleged he had kept the law from his youth; but, when the Lord Jesus told him to go and sell all that he had, and give to the poor, it immediately became apparent that he did not 'love his neighbour as himself,' which was one of the two chief items of the law. He did not qualify for life.

He was 'exceedingly sorrowful' because he was not prepared to DO what was required in order that he might get eternal life: 'This DO and thou shalt LIVE.' He had to learn that life was unobtainable as a reward for doing; or as a matter of inheritance; it is 'the free gift of God in Christ Jesus our Lord.' The Lord prescribed according to the disease which was before Him. There was but one remedy for it, to sell all. It was a desperate, idolatrous love of money. Like those in the ship (Acts 27), he must cast out the lading if he would be saved.

The matter in hand here is not his relationship to Christ, but his relationship to the law. As soon as the man, who is desirous of being saved, realises that the law cannot help him, he will turn to Christ.—E.W.R.

## QUESTION B.

Were Old Testament saints saved in virtue of what Christ did at Calvary, or by keeping the law apart from the cross?

### ANSWER B.

Apart from the death of Christ, God can never at any time have a righteous ground for forgiving the sin of man, for "by the works of the law shall no

flesh be justified before Him" (Rom. 3. 20). Never at any time is a man saved by his own works. It is true that in Old Testament times God forgave man his sin, as in the case of David, but he did it in anticipation of the death of Christ. He 'passed over' the sins done aforesaid in His forbearance, because He had purposed that Christ should be a propitiation, through faith, by His blood. By this means, God sets forth His righteousness in the way in which He dealt in forgiveness towards those who had lived prior to Jesus. The whole of Romans 3. 18-31 should be considered in this connection.—E.W.R.

## QUESTION C.

Was Judas Iscariot saved? Some have sought to show that he repented, and others are at a loss to know why he was chosen to do this work.

### ANSWER C.

There is no evidence whatsoever that Judas repented with a godly repentance of his action in betraying the Lord. Remorse, it is true, there was, but that is a different thing from repentance. In despair he hanged himself and went 'to his own place' (Acts 1. 25). He is the son of perdition, and the Lord Jesus says plainly that he is 'lost' (John 17. 12).

It is a mistake to say that Judas was chosen to do this work. Certainly, he was chosen to the Apostolate (John 6. 70), and such a high calling but aggravated the heinousness of his sin. The foreknowledge of God runs concurrently with Judas' responsibility. These two things, divine foreknowledge and human responsibility, are everywhere co-existent and constitute a mystery before which faith bows, though reason cannot explain. Judas is a warning against 'giving place to the devil': he stands as a beacon to all who are given to the 'love of money.' The devil played upon the natural weakness of Judas and used it to his own wicked ends. But all this does not relieve Judas of his own personal responsibility and blame.—E.W.R.

## AIR RAID RELIEF.

THE trustees of the Lord's Work Fund desire to express the deep appreciation and warm thanks of the brethren who administered that section of the fund which was devoted to Air Raid Relief during and following the war years.

Coming into being through the acknowledgment in these columns of an amount earmarked for this particular purpose, from saints in Tasmania, there was at once a spontaneous exercise amongst believers world-wide, which continued during the distressing conditions in this country, and for some time after the air-raids had ended. Operated by elder brethren from five different centres, with a central fund in Kilmarnock, every known need amongst the Lord's people of assembly fellowship was more than fully met. On several outstanding occasions monies from this fund were made available the morning after the raid, bringing relief before local or national assistance was possible. Deep gratitude to God and heartfelt thanksgiving was thus oftentimes expressed for providing against a need before it had actually arisen.

Without any appeal, the Lord's people gave so willingly for this purpose, that when Australia and New Zealand were threatened, we were able to cable an offer of financial assistance to the hemisphere from which the fund originated. Our brethren there were deeply touched at this gesture, but the assistance offered was not required. Throughout the trying years, the bond of love and union in our risen Lord was thus expressed by saints world-wide, and to the glory of God we now record that, after every recurring and known need has been fully met, quite a substantial balance remains. Should any case of personal need still be known in any part of the British Isles, arising directly or indirectly from air raids, elder brethren should immediately communicate with the Editor or Treasurer, *The Believer's Magazine* Office, Sturrock Street, Kilmarnock.

The trustees feel that after a reasonable time has elapsed they should fulfil their obligation to the Lord's people who contributed by devoting any balance to missionary purposes.

—ANDREW BORLAND, WM. CAMPBELL, JOHN M. WESTWATER,  
JOHN CAMPBELL, WM. IRVINE, trustees of the Lord's Work Fund.

## LORD'S WORK FUND.

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# The Lord's Work and Workers.

## ENGLAND: FORTHCOMING (D.V.)

**CARLISLE:** Hebron Hall, Jan. 1, at 2 and 5.30. J. Currie, A. Fingland, Jack, H. St. John.

**MANCHESTER:** Hope Hall, Brunswick St. Jan. 1, at 10.30, 2.30, and 6. A. Greenwood, K. D. Morrison, H. Steedman. (G. S. Bowker, 54, Park Road, Salford, 6.)

**BRENTWOOD:** Gospel Hall, Primrose Hill. Y.P. Jan. 4, at 3.30 and 6.30. R. Kyle.

**NORTHAMPTON:** Memorial Hall, Castilian St. Jan. 4, at 2.45 and 6. F. A. Tatford, H. Young.

**NOTTINGHAM:** Clumber Hall, at 6.30. Jan. 4-7, L. Rees; 12-14, G. H. Grant; Feb. 1-4, F. Elliott; Feb. 15, P. Mills.

**STAINES:** Hale St. Hall. Jan. 4, at 6.45. W. S. Durham, D. G. Pape.

**HIGHGATE:** Cholmeley Hall, 272, Archway Rd. Jan. 11, at 4 and 6.30. A. E. T. Oliver, J. B. Watson.

**HORSHAM:** Dinne Rd. Hall. Y.P. Jan. 11, at 6.30, H. Young; Jan. 25, at 3.15 and 6. R. Hill, A. Vince.

**MANCHESTER:** Houldsworth Hall. Jan. 18, 19. R. Hession, J. Hopkins.

**NEWCASTLE-on-Tyne:** Bethany Hall. S.S. Workers. Jan. 18, at 3 and 6, W. Ainslie, J. D. Alcock; Jan. 25, 26, E. W. Rogers.

## WALES: FORTHCOMING (D.V.)

**CARDIFF:** Adamsdown Gospel Hall. Jan. 4. P. F. W. Parsons, S. H. Moore, W. A. Norris.

**SWANSEA:** South Wales Gospel Campaign being arranged from Feb.-May. Stan Ford and Handel Evans as workers, and W. Beale, 7, Wann Wen Terrace, Swansea, as secretary. Much prayer requested.

**LLANFAIRFECHAN:** Plas Menai Missionary Training School. Apr. 12—May 3. W. E. Vine, H. St. John, Dr. Martin.

## SCOTLAND: FORTHCOMING (D.V.)

**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. Cappie, 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 3 to 6. A. Naismith, J. M. Shaw, A. Borland, J. Barrie.

**WHITBURN:** Jan. 2, at 11.30, in Welfare Hall. A. M. S. Gooding, M. McKay, R. Balloch, J. Douglas.

**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.

**KILMARNOCK:** Elim Hall, Feb. 1, at 3.15. James, Milne, James Coutts, Murda Mackenzie.

**CAMBUSLANG:** Albert Hall, Feb. 1, at 3 p.m. J. Rollo, J. Malcolm, W. King.

## IRELAND: REPORTS

**T. McKELVEY & T. WALLACE** had large and fruitful meetings in Coleraine. Now at Ballinaloob.

**J. GILPIN & T. MOORE** saw a number saved and added to assembly in Bangor, through their tent work near Ballyhay.

**J. KELLS** is labouring in Shanaghan, with interest.

**R. HAWTHORNE** had some weeks in Ballymoney.

**R. W. McCracken** had meetings in Ballymena, where some professed.

**A. McSHANE & J. McCracken** were in Antrim for some weeks. (J. McCracken has since returned to Nova Scotia.

**J. WELLS & R. McCracken** had some blessing at Ballywatermoy. Now in Dundrum.

- T. LYTTLE & D. CRAIG** were for some weeks in Rasharkin.
- T. CAMPBELL** had good numbers in Ebenezer Hall, Bangor.
- E. ALLEN & K. DUFF** labouring in Co. Monaghan.
- F. KNOX** had times of blessing in Llanally, S. Wales.
- A. COOK** had some meetings in Ebenezer Hall, Belfast.
- S. LEWIS** now finished with meetings in Park Gate Hall, Belfast.
- J. PETRIE** having meetings in Ormeau Rd. Hall, Belfast.
- W. BUNTING & S. MOORE** have had some weeks' meetings in Annaban.
- E. HILL** saw some awakened in meetings in Co. Donegal.
- J. FINNEGAN** has been for some weeks in a little hall near the Free State border.
- R. CRAIG & R. HULL** continue to find interest in their meetings near Portadown.
- H. PAISLEY** had seven weeks' meetings with good interest and some saved at Ahogill. Hoping to commence at Ahogill.
- R. PEACOCK** hopes to have some meetings in Lisbellow, Co. Fermanagh.

### CANADA

- HAMILTON:** Annual Thanksgiving Conference, one of the largest ever held. There was a splendid spirit of unanimity and sweet fellowship. A variety of ministry was given by brethren Harold Harper, Jas. Gunn, John Reid, Wm. Ferguson, H. K. Downie, Geo. Shivas, Wm. Pell, Jas. Blackwood, Donald Hunter, and others.
- GUELPH** (Yorkshire St. Hall): We have had recent visits and splendid ministry from our brethren John Reid, of Vancouver, and Robert McClurkin, of Saskatoon.
- HAMILTON:** Bro. R. McClurkin had meetings both at Kensington Ave. Hall and McNab St. Hall, preceding the conference. Mr. John Reid had a few meetings after the conference.
- HAWKESVILLE:** Bro. Jas. Gibson gave help here for several nights.
- WATERLOO:** The new basement Hall (Bethel Chapel) is now in use. Bro. Jas. Gibson had a few meetings there recently.

### "WITH CHRIST"

- Mrs. JOHN MORRISON**, on Nov. 6, aged 58. For many years associated with assemblies in Dundee and Broughty Ferry. Will be much missed by her husband and family.
- Mrs. MARGARET CAMPBELL**, wife of the late Alex. Campbell, aged 82. Saved when 14 years old, and in Greengairs assembly for 60 years. A consistent sister, who will be much missed.
- GEORGE SLEIGH**, Gateshead, on Nov. 14 was called home after a brief illness. Saved 40 years ago, and in fellowship with assembly at Bewick Hall, Gateshead. For a number of years was S.S. superintendent, and was given to hospitality. Will be much missed.
- WM. HAGAN**, Belfast, on Nov. 21, aged

63. Our brother had been in indifferent health for some time, and passed peacefully into the presence of the Lord in His sleep. Well known over a wide field in the British Isles as an able evangelist and teacher, he will be missed by many. Until he went into full-time service for the Lord 25 years ago, he conducted for many years, with growing interest, a dinner hour Bible Class in the shipyard where he was a working foreman. Highly respected throughout the city, the funeral cortege was one of the largest seen in the streets of Belfast, and bore eloquent witness to the esteem in which he was held. J. Gilmour Wilson conducted the service at the house, and T. Rea spoke at the graveside.

- Mrs. McKINNON**, wife of Andrew McKinnon, passed away on Dec. 10, aged 78. Over 50 years in Plann assembly. Given to hospitality.
- DANIEL McLEMAN**, on 17th June last, and **Mrs. JAMES RITCHIE**, Fraserburgh, on 19th Oct., went off to be with Christ. For many years in local assembly, and will be missed.
- HARRY BUSTARD**, of Newtonstewart, N. Ireland, aged 67, passed away suddenly on Lord's Day, 24th Nov., in the Gospel Hall, just after arriving there for the Breaking of Bread meeting. Saved 28 years ago, he bore a testimony for his Lord in a large district, throughout which he was well known and respected.
- Mrs. F. HOXLEY**, Liverpool, on Nov. 25, aged 78. Associated with Donaldson St. Assembly since its commencement.

### ASSEMBLY ADDRESSES

- MOTHERWELL, SHIELDS ROAD HALL:** Correspondence now to Mr. Matthew Lang, 56, Burnside Street, Flemington, Motherwell.
- NEWTONGRANGE ASSEMBLY:** Correspondence now to Mr. T. Miller, Craigesk, Lothian Bridge, Dalkeith.
- GLENBURN ASSEMBLY, PRESTWICK:** Correspondence now to Mr. Charles Semple, 72, New Dykes Road, Prestwick.
- CHERRY ST. ASSEMBLY, COVENTRY:** Now meet in Methodist Chapel, Stoney Stanton Road; correspondent, Mr. Cyril Hunt, 130, Longfellow Road, Coventry.
- SWAN LANE GOSPEL HALL**, Claytonwood Road, Trent Vale, Stoke-on-Trent: Correspondence to Mr. C. W. Watts, 7a Holding, Burton, Stoke-on-Trent.
- HILLBANK HALL ASSEMBLY, DUNDEE:** Correspondence now to Mr. Charles Cochrane, Broomhall, Maule St., Carnoustie.
- ELIM HALL ASSEMBLY, PLAINS:** Correspondence to Mr. Peter McKinlay, 42, Drumgelloch St., Airdrie.
- EAST KILBRIDE:** The assembly has in the meantime been suspended, believers now meeting with assembly in Busby Gospel Hall.
- Personal addresses, small adverts., and some workers' reports unavoidably held over.

# The CHRISTIAN FAITH

By THE EDITOR

## ITS DYNAMICAL EFFECTIVENESS—(i)

CHRISTIANITY has been defined by some as the best and noblest system of philosophy developed in the history of mankind, but competent judges, taking every aspect of the subject into consideration, have reached a quite different conclusion. Philosophy, whether ancient or modern, eastern or western, endeavours to explain what it is right for man to do. Usually, but not always, it takes some account of the spiritual side of man's nature, and attempts to formulate a code of behaviour that will be acceptable with some kind of deity. But there it ends. It discloses no power to produce either willingness or ability to attain to that prescribed ideal. Ethical religions, like Buddhism, lack that moral or spiritual dynamic by which their devotees can demonstrate a claim to be considered worthy of a place alongside Christianity. It is universally admitted that in the person of Jesus Christ there has been presented to the world, "the true type of humanity according to the divine ideal". His teaching, as recorded in the Sermon On The Mount, sets before men a standard of conduct so high that by most it is considered not possible of attainment.

It is just here that the Christian apologist claims that Christianity is distinctive and solitary. The Christian Faith sets forth the character of Jesus Christ as the ideal, the standard of perfection, and, at the same time, exhorts that believers should seek to be "like Jesus". Besides, it promises the gift of a power by which growth towards approximation thereto may be experienced. Moreover, it possesses this distinctiveness, this solitariness, because it begins with the spiritual renovation of the individual, with a "new birth" or "conversion" which is effectuated by divine activity in the life. The fundamental requirement, stated so bluntly to Nicodemus by Jesus Christ, has applied always in this matter, "Ye must be born again". Of this another has written:

"The characteristic of the new birth is the possession of a new spirit, whose life is manifested in unceasing effort after harmony with the Divine Mind. The use of the term 'spirit' is necessary to express the characteristic of the change that takes place in real conversion. The nature of the change cannot be expressed in any other way. It is quite true that

the moral perception has been sharpened, and that the will has been re-inforced in power, but the essential feature in conversion is an alteration in the man's self, which can only be expressed by saying that he has a new spirit. It is not that he perceives moral ideals more clearly, or that he has a stronger will to realise the ideals which he perceives, though both these features are present, but it is that his whole attitude towards God is altered from opposition or indifference into a passion for union and an unceasing effort after likeness" (*The Faith of a Christian*).

**T**HE message of the Christian Faith is eminently practical and predominantly individual. Incorporation into the Christian Church, despite the centuries-long practices of Christendom, is not by mere adherence to a creed or by submission to an ordinance. Only personal and vital experience, a new birth, can avail. Every man, in the estimation of the Christian Faith, is a personality to be saved. Commencing with a confirmed conviction about a historic Fall which has involved all men, and affects every man in every department of his being, volition, intellect, emotion, the bearer of the Christian message aims at the salvage of men from moral wreckage. The gospel reclaims an individual, not by a process of gradual reformation, but by the sudden crisis of regeneration. These 'sudden conversions' are, in the reckoning of competent observers, exhibitions of divine power, and not indications of extreme will-power exercised by the individual. As a result, transformed lives are a visible testimony to the non-human origin of the Christian Faith.

**T**HIS dynamic effectiveness can be seen in a number of ways by those who have eyes to see. The cumulative effect of these witnesses, therefore, creates a strong presumption in favour of our contention that Christianity is divine in its origination, in its historical beginning, and in its continued existence and influence until to-day.

**T**AKE the fact of its survival and progress, in spite of organised opposition, violent persecution, and insidious attack. From its very commencement in Jerusalem, it provoked the enmity of those in authority. Yet a prospective martyr's death was no deterrent for those who wished to follow Jesus Christ. The frenzied cry, "ad leones", reverberating over the arena of many a Roman amphitheatre, did not quench, even in noble matron or fragile maiden, the ardour of a faith that had laid hold upon living truth. From

the proto-martyr Stephen, "falling asleep" as his Jewish compatriots hurled murderous stones at him, there has been a long succession of witnesses to Christ who have been willing to face death in its most horrifying forms with courage and composure, in order that their Master's honour might be maintained and that others might be won for His cause.

# POWERLESS

## *because* PRAYERLESS

by W. B. C. BEGGS, Newmilns.

A REVIEW of the condition of the Lord's people at the present time reveals that many things are not as they ought to be, and it is not necessary to be profoundly versed in the teaching of the Word of God, in order to lay the finger upon a considerable number of failings, for they are evident even to the casual gaze. Apathy seems to be widespread, and true spirituality is very difficult to find, even amongst those who associate with us in Christian fellowship. Not least serious amongst the many matters that give cause for concern is our apparent lack of power in respect of the preaching of the Gospel.

Of course, we all know that the routine of the assemblies is being carried on, and that there are meetings held for Bible study, the ministry of the Word, and the proclamation of the Gospel. Irrespective of how we may try to close our eyes to the true state of affairs, however, it must be borne in upon our consciousness that, in spite of all the multifarious activities that are being carried on in our midst at the present time, the sad and solemnising fact is that to a very great extent we do have variety, but lack vitality.

### Urgent Need

Because of the general degeneracy that prevails in the world at large, it may seem superfluous to say that Christians are not what they should be. Nevertheless, there is urgent need for that fact to be written large before all our eyes, so that it might be made to sink into our minds, and lead us to be really concerned about the present condition of things amongst us; and whether it may be wounding to the pride of those affected or not, we feel that it is high

time much of so-called Christian profession was thrown overboard, and real Christian living given its place. Christianity is not a dress suit for certain occasions only, but the working garb of men toiling unceasingly in the service of their Lord. Some do not appear to have learned this yet, and are of the opinion that they can be Christians when and where they please, and thereby suit themselves to all kinds of company. Let all such most solemnly and assuredly know that we are either Christians all the time, or not at all, and that their present policy of trying to be Christians at certain times and friends of the world at others is definitely obnoxious in the sight of God, and will definitely bring down His judgment upon them (James 4. 4).

Such people are real hindrances to the work of the Lord, with all their worldliness and compromise of divine principles, but even allowing for such in our midst, it yet remains obvious that those already referred to are not entirely responsible for the lack of power in our gospel efforts and the increasing difficulty in getting people under the His judgement upon them (James 4. 4).

### **Lack of Prayer**

We submit that one of the most important causes of our lack of power to-day is our lack of prayer. These two are inseparably joined together: where one is lacking, the other is also lacking, and vice versa. All our Lord's service was sanctified by prayer, and who will dare deny the dynamic power of all His activities? Likewise, having drunk to some extent of His spirit, His disciples wrought mighty works in the energy of prayer. The apostle Paul was also a man of prayer, and under his ministry multitudes were and still are being blessed.

That it is so many years since such mighty deeds were done does not preclude their being done again to-day. Down through the ages it has been proved again and again that wherever God could find a truly sincere and prayerful soul, He could use that one in the conversion of sinners; and it is actually a sad reflection upon our prayer-life that, whereas one sermon was once instrumental in leading to the conversion of three thousand souls (Acts 2. 41), it now takes in many instances three thousand sermons to lead to the conversion of one soul!

"Prayer changes things." That is blessedly true, but one thing just as true is that prayer changes persons, and it is the change that is thereby made in us that enables God, in perfect harmony with all His attributes, to pour out His blessing upon us. Simply saying prayers as a mere form will never accomplish anything, and it is really necessary for us to observe that only in so far as our prayers move us to the very depths of our beings will they be instrumental in affecting others. It is because prayer in its true sense influences those who pray, that we always find a prayerful man to be a truly godly man, breathing the atmosphere of heaven; and this fact, in turn, resolves itself into the further one that our contacts with God determine the effect of our contacts with men. Only as we have power with God for men, will we have power with men for God.

### **Danger of Self-Sufficiency**

Men stop praying when they think that they are self-sufficient, whereas they usually begin to pray when they realise their own weakness. This was shown very clearly in the crises of the recent past. When this country was in grave danger, the people flocked to churches in order to call upon God for deliverance. Immediately the danger was past, however, they soon forgot God and rejoiced instead in their own strength and resolution that had averted tragedy; and so it is always. It is because God knows the proneness of the human heart to take all the credit to itself, that in His wisdom He has so ordered it that whenever we begin to trust in our own strength and forget our entire dependence upon Him, consequently becoming prayerless, power flees from our midst, and leaves us in the sorry state of having mere form bereft of force.

A healthy assembly is not one that feels itself strong and self-sufficient, but rather one that realises clearly its dependence upon God. Thus the assembly prayer meeting becomes the thermometer wherein we can see the true spiritual condition of the believers registered. It is a crying shame that in some assemblies, numbering two or three hundred, those present at the prayer meeting can be counted on our fingers and toes. Smaller assemblies are likewise affected by this disease of prayerlessness, and it is not unknown in some of such for only one believer to present himself at the prayer meeting, when many more could quite

easily have been there also. With diminishing prayer meetings is also diminishing our usefulness for God.

### The Way to Blessing

Brethren, is it not high time that we rectified our ways? In the midst of such untold chaos and abounding evil to-day, are we content to remain dumb, and never raise our voices to God on behalf of the multitudes of sinners who are perishing all around us? Why not let us unite in heart and, abandoning all our conceit and criticism of each other, lay hold upon God in a definite and persistent manner, so that He may pour us down a blessing in our generation, that will be manifested in a real and mighty revival in our land?

At many conferences there is a time set aside at the beginning for prayer, but how often we hear it said by those intending to be present at the conferences—"Oh! but that is *only for prayer*," and they think that they are doing well if they are in time to hear the first speaker. No wonder many such come away from conferences unblest, for did they but realise it, the time for prayer is a most important part of any conference. In fact, in many cases it might be more profitable if a time for prayer were to be placed between two speakers, instead of when the people are usually gathering. By so doing, it might result in people gathering more punctually in order to hear the first speaker, and there would be less disturbance during the season of prayer.

When we exercise ourselves in prayer, we avail ourselves of the entire Holy Trinity, for we pray (1) to God the Father, (2) in the Name of the Son, (3) in the energy of the Holy Spirit, and surely if such an exercise were to characterise us more often than it does at present, we would become more conformed to the ideal God has for us, and instead of our individual lives and collective testimony being so impotent, the power of God would be truly manifest in our midst in the reviving of saints and the conversion of sinners.

\* \* \* \*

RECONCILIATION changes the attitude of things and persons to God, not of God to them. The ground of reconciliation is death—but whose? The death of God's Son is the divine answer. Justification is by *blood*; reconciliation by *death*. Things limited to heaven and earth will be reconciled (Col. 1. 20). The long continued alienation of the celestial and terrestrial spheres will cease (Hos. 2. 21, 22). For the reconciliation of *things* we await the return of our Lord Jesus in power. But believers are *now* reconciled (II. Cor. 5. 18).—Walter Scott.



# ONESIPHORUS

2 Timothy 1. 16.

by J. S. BORLAND, Galston.

**A** YOUNG minister, whose church was in the Australian Bush, decided to give up his charge. When a delegation from the Presbytery visited him to ask the reason, he told them that his preaching was like "whistling jigs to milestones."

By this he meant that his hearers seemed to be unresponsive. No one came to him and told him that his sermons were appreciated. He naturally concluded that he was bestowing "labour in vain," and left his charge and went to a city church. Three years later he was dead! After his death, his mother received numerous letters from members of the little church in the Bush, telling how much her son's life and labours had helped them.

The appreciation came too late! The "kisses" had been reserved for "the dead, cold brow," reminding one of the lines:—

"Leave not your kisses for my dead, cold brow,  
The way is lonely, and I need them NOW."

No name is in Holy Writ without a purpose. Onesiphorus is one of

## God's Fingerposts,

pointing us to a path which the humblest of his children can tread. He was a minister of God whose platform was the floor of a prison house. And what a ministry he exercised! It was a ministry of refreshment and encouragement.

There was Paul in prison, forsaken by many who once stood by him. Perhaps he was forgotten, too—out of sight, out of mind! One man did not forget him: he was Onesiphorus, the profit-bringer. He went to the Roman prison to refresh the aged warrior of the Cross. We are not told definitely how he refreshed the Apostle, but his very presence must have acted as does a stimulant. There is the probability, too, that he gave Paul some creature comforts, and spoke kind and sympathetic words to him.

Such things refreshed the Apostle, bucked him up, and strengthened him for the trying days which were near at hand.

## That "Pat on the Back"

Here is a ministry open to us all. Are we fulfilling it? When did you give your brother a sincere "pat on the back"? When did you speak a word of cheer to your sister?

It is all very well to say that no one needs encouragement if they are doing the Lord's work; that He will sustain them. Thank God, He will! But we must not forget that so long as we are "in the body" Satan is our adversary. He can readily suggest that the work we are doing is not worth while, since nobody seems to bother about it.

I trust you will excuse a personal reference, but I feel my experience must be the experience of many labourers in the harvest field. For several years I have contributed a "Sunday Column" to the local weekly paper. For something like four years I had not a single letter of encouragement. Satan tempted me to give it up as labour in vain. I might have yielded, had I not at that time received a letter from a reader in Canada, unknown to me, saying how much she appreciated the weekly message. Shortly after, a similar letter came from America; then one from New Zealand.

These letters "bucked me up." They defeated the adversary.

We should not do any service to have "praise of men"—"the crowning day is coming by-and-by." Nevertheless, we should not forget that Paul records that Onesiphorus refreshed him. Whom are you refreshing?

Onesiphorus was not afraid to identify himself with "the prisoner of the Lord." He was no "swallow" Christian—one who could live in the sunshine only. Of such were Phygellus and Hermogenes. He was not ashamed of Paul's chain.

## A Determined Man

"So he is a Christian, too!" the soldiers of the Guard might have said in a sarcastic way. Onesiphorus did not mind. He was "not ashamed of the gospel." Nor should we be! Yet, alas! we sometimes are. We shrink from identifying ourselves with it. May God give us all grace "to bear the cross, despise the shame," knowing that a "weight of glory" shall be ours on the farther shore.

Onesiphorus was a DETERMINED MAN. It took something to shift him from his purpose. He made up his mind he was going to see Paul in Rome. He sought him very diligently and found him. Perhaps he was leg-weary before he reached the prison—but he got there! Aye, that's it—HE GOT THERE!

Are we getting "there"? Or, do we grow weary by the way? Do we put our hand to the plough and look back—and GO BACK? Persistent perseverance is what we need today. ONESIPHORUS FOUND PAUL. That's to his eternal credit.

Perhaps we are not "finding" because we are not "seeking" enough. The Good Shepherd sought TILL HE FOUND the sheep that was lost. He has left us an example. The poet wrote:

"I will not cease from mental fight,  
Nor shall my sword sleep in my hand  
Till we have built Jerusalem  
In England's green and pleasant land."

Let these words be ours:

"I will not cease . . . till I have built."

## CORRESPONDENCE

*To the Editor of The Believer's Magazine.*

MATTHEW 12. 43.

I appreciate Mr. E. W. Roger's answer to the above question. I prefer, however, to take the longer view of this particular portion.

Is the Lord not rather speaking dispensationally? For some time the following outline has been my view. Idolatry, with all its attendant evils, characterised the House of Israel for practically the whole course of its national history (compare Acts 7). It was because of this that the two "Houses" were finally sold into captivity, from whence the nation has never yet recovered, save for that small remnant which went up in Ezra and Nehemiah's days. Since then, idolatry was not known amongst the Jews. In this particular verse the house, therefore, remained swept but empty. This is how the Lord found the people—"empty". The nation will, however, prior to its restoration and Millennial blessing, lapse again into idolatry of the very worst form, as envisaged in the book of Daniel. It is not to be wondered, then, at the awful judgments which shall yet befall the people as spoken by the Lord in Matt. 24.

It is interesting to note that the Lord entered the house in ch. 12, but leaves it in ch. 13 and sits by the seaside, the latter representatively. It is in ch. 13 that we have the seven parables of the kingdom amongst men.—Yours sincerely,

A. ELLIOTT

## MIDDLE AGE

THE middle-aged might complain with some justice that the Church makes no special provision for them. The lambs of the flock are well shepherded; the problems of youth we are never suffered to forget; old age receives the consideration it deserves; but those who have reached middle life are largely left to their own resources, as if sufficient in themselves.

The fact is that no stage of life needs more spiritual care than this intermediate one. Many people who, in childhood and youth, show much promise, in middle age lose interest and become weary in well-doing. Not a few give up worshipping God, both in public and private.

Why this spiritual decline?

It may be that the world, like a python, slowly strangles the spirit, leaving us disillusioned and cynical, and the child who with Solomon asked for wisdom rather than riches or long life, finds himself going after other gods in his maturity, because divine wisdom and piety give no assurance of success.

Or it may be weariness that clogs the soul, the weariness of seeing the yearly cycle repeat itself so often that the very course of nature becomes vanity. When a ship puts out from harbour, and our native cliffs begin to recede, there is a pleasant excitement among the passengers abroad; and that pleasurable feeling is renewed when we first catch sight of the distant shore to which we sail. In mid-ocean, however, the romance of voyaging is apt to disappear. Sea and sky, with no alluring islands between, beget monotony and even misgivings. It was in mid-ocean that Columbus faced a mutiny, and out of the boredom of middle life may come a revolt against our early vows to God.

God's means of grace are a precious solace at this critical stage, and spiritual discipline a powerful antidote to noon-tide satiety. ". . . and at noon, pray and cry aloud, and God will hear your cry."

\* \* \* \*

FOR APRIL.—Don't miss next month's issue, with special articles on the Death and Resurrection of our Lord by C. F. Hogg, E. W. Rogers, C. D. Hawley, Dr. Lehmann, R. G. Lord, and others—a feast of good things.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER 12 (continued).

## Verse 13.

*for in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free;*—two views of this statement are held. One is that the reference is to what took place at Pentecost, and that, although the Apostle is speaking in this passage of the local assembly as a body, yet he is here parenthetically reminding his readers that all who constitute the whole Church were, at Pentecost, prospectively baptized by the Holy Spirit's action into the mystic body of Christ, a spiritual entity, and that this was the fulfilment of the Lord's promise, "ye shall be baptized with the Holy Ghost not many days hence" (Acts 1. 5), and that each believer is thus baptized at the beginning of his new life in Christ, in virtue of Pentecost.

The other view is that, inasmuch as the Apostle is speaking of the local assembly under the figure of a body, this verse is to be understood in keeping with that fact, and that the reference is to the formation of the local company, as believers were from time to time baptized and received into the assembly, thus becoming part of it in its local capacity as a spiritual body. No such person as an unbaptized believer is contemplated in the Acts and Epistles.

Without discussing here the *pros* and *cons* of these views we may state that what is set forth is not a coming of the Holy Spirit upon individual believers as a baptism accompanied by outward signs.

*and were all made to drink of one Spirit.*—this recalls what was said of "the same spiritual drink", in 10. 4, and the mention of Christ as the spiritual Rock from whence the supplies of water flowed. There is special stress on the words "all" and "one", continuing the unity of the ministry of the Spirit in each member of the assembly, not now in varying gifts as in vv. 4 to 11, but in the maintenance of the same spiritual life. As all were baptized in water, typifying life out of death, so all participated in the means of maintenance of the life.

## Verse 14.

*For the body is not one member, but many.*—the "For" is explanatorily connected with "we all" in ver. 13 and supports the view that the reference in that verse is to the local church. Here the analogy proceeds in detail.

## Verses 15, 16.

*If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.*—the "therefore" (lit., 'on account of this') refers to the peevish grumbling of the foot and the ear, rather than to the fact that the foot is not the hand, and the ear not the eye. How foolish of a

person to argue with himself that because he has not gifts possessed by others, therefore he has none, and must be content with only attending meetings! That the Spirit of God manifests Himself in the exercise of certain outstanding gifts in an assembly should be only an incentive joyously to seek to carry out the will of the Lord even in some humble way, by fulfilling whatever he is called to do by the enabling power of God and as a result of communion with Him.

Chrysostom makes the comment that the foot contrasts itself with the hand rather than with the ear, because we do not envy those who are much higher than ourselves so much as those who have risen a little above us.

#### Verse 17.

*If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?*—the fact is, that in such cases there would be no real body at all. That there are differences is to the great advantage of the whole. Let each member of an assembly neither belittle his own function nor covet that of another.

#### Verse 18.

*But now hath God set the members each one of them in the body, even as it hath pleased Him.*—this states the perfect will, the flawless plan of the almighty and all-wise Creator. The placing of the members exhibits unity but not uniformity. Moreover, the tenses of both verbs are the aorist or point tenses and should be translated "set" and "it pleased" (instead of the perfect tenses, "hath set" and "it hath pleased") and this marks the formation of the human body in all its parts as a creative act at a single point of time, and contradicts the evolutionary theory of a gradual development from infinitesimal microcosms.

Further, since the differing functions in the spiritual body, the local assembly, are analogical to those of the physical, any discontent, envy, pride or indifference on the part of any member of the spiritual body, is nothing short of dissatisfaction with God's plan, and revolt against His will.

## The End of the Age

IT is persistently taught to-day that Mark 13. 30 has a *particular* reference to A.D. 70! But Mark 13 deals, like Matt. 24, with *the End of the Age*. As Luke 21 has a special and unique prophecy of the A.D. 70 siege, why must these chapters be *inter-jumbled*, doing damage to the context and ignoring the two senses in which "generation is used in Scripture? Mark 13. 14 sets up a test to fix the time. In A.D. 70, the "Abomination" of Daniel was not seen "standing". Because of the very similar wording of Mark 13. 14-23 and Luke 21. 20-24, it was doubtless a gracious purpose that made it serve as a warning to readers in A.D. 70. But Matthew has due warning of *the wrath* that would overtake "those murderers of the Lord" (Matt. 22. 7). It is odd that those who are quick to note minute "distinctions with a difference" in the study of the Fundamentals, should be satisfied with superficial exegesis of prophecy.—A.L.D.

# Light from an Old Lamp.

(3) by C. F. Hogg

**O**N the first occasion on which the Lord Jesus Christ told His disciples plainly that He must die in order to accomplish His mission, He declared also His purpose to build a Church. He, then, is the Master-builder, and the Building is growing under His Hand now as it has been growing during the last nineteen hundred years. No, you cannot see it. It is an organism, not an organisation. It coincides with no ecclesiastical system. In the sublime words of the Apostle Paul, "it groweth into a Holy Temple in the Lord".

The Church which the Lord Jesus Christ builds is eternal, the Gates of Hell do not prevail against it. It knows but one Priest, the Lord Jesus, as the writer of the Epistle to Hebrews declares, "having then a great High Priest who hath passed through the heavens, Jesus, the Son of God". It has no altar or sacrifice, for nineteen hundred years ago He "offered one sacrifice for sins for ever", and all who put their trust in Him "have been sanctified through the offering of the body of Jesus Christ ONCE FOR ALL".

## The Building

The idea of a church built of stone and timber does not seem to have occurred to the Early Christians. Then, those who confessed the peerless Name met in the houses of brethren who had suitable accommodation. The Church of those days, like the real Church at all times, was built up of "living stones" to be "a spiritual house", Christ being at once the "Foundation" and "the Headstone of the Corner". "Living stones" are those who believe in Him (I. Pet. 3. 8).

From another point of view, the same persons are the priests of that Holy Temple, the Church. They themselves offer up its "spiritual sacrifices, acceptable to God through Jesus Christ". The idea of a special priestly order in Christianity has evolved in part from the ancient pagan cults, and in part from the Jews' religion, and must ever be inimical to that liberty which God has granted to every believer. "Having therefore boldness to enter into the Holy Place" is addressed to each and every "man in Christ", for all that worship in this spiritual House of God are of the royal priesthood. Immediate access into God's presence

through the Lord Jesus Christ, without leave of other priest asked or given, is the foundation of any liberty that men enjoy in this world. For the sense of direct responsibility to God is essential to the maintenance of a free society. The free man is as jealous of the freedom of others as he is of his own. The real battle for liberty is not fought for the maintenance of our own rights, but the rights of others.

### The City

God created an individual shortly to be joined by a mate, that is, one meet for, or matched with, him. So Adam and Eve dwelt in a garden. But a garden is not the appointed end. God intended man for a city, an ordered social life, in which all his functions would be discharged in the interests of the whole. Man's early rebellion against God deferred His City. Vainly attempting to realise the lost ideal, men began to build on their own, but their noblest efforts, their fairest buildings, have hardly concealed the slums. When the Lord Jesus returns, must He not first sweep the slum cities away before the City of God can be founded and His Kingdom established upon the earth?

Hear a "Skilled Labourer" who writes in "The Times": "Is it not the spirit of grab and domination, of exploitation by violence or trickery, which is making social and political relations intolerable all over the world? And is not the spirit of service and of mutual obligation the only basis of sound and stable relations? Most decidedly, a spirit of stubbornness or shirking will accomplish less than nothing." Here is wisdom. Such will the City of God be, and departure from this type is the condemnation of every city, great or small, that has ever been built by men.

What is to be done about it? There have been those who sought to build "Jerusalem in England's fair and pleasant land", and in other fair and pleasant lands, too. It is not given to man to build that City, even as it is written, "God hath prepared . . . a city, which hath the Foundations, whose Architect and Builder is God". That City will be built only when He comes who alone can regulate and rule it, the Son of God Himself, the Lord Jesus Christ.

And meantime? The true Christian will neither rebel against, nor acquiesce in, the City of Man, whether it be organised as a capitalistic, or as a socialistic, State. He will pray for the coming of the City of God; and to pray is to labour, for "more things are wrought by prayer than this



world dreams of". He will not excuse himself for lethargy amid the degradation of his fellows, or for waxing fat out of the conditions of society organised apart from God by pleading the impossibility of acting differently from other people. Nor will he excuse himself on the plea that the Lord is coming to establish His City, and that no human power can anticipate it. But he will see to it that he lives as Christ Himself lived, with the same aim, permeated by the same spirit, guided by the same laws. He will remember that "the Son of Man came not to be served, but to serve, and give His life a ransom for many". Yes, the Christian man will remember that he is to be a Christian! Now and then, we catch a glimpse of the ideal, but too often lack courage to follow the gleam. Here it is: "I am the Light of the world; he that followeth Me shall not walk in the darkness, but shall have the Light of Life". But the will-o'-the-wisps dance around us, and we sell our souls for a little peace, a little prosperity, money, or a little power.

## BOOKS to READ.

Archæology has done much to re-establish the confidence of thoughtful men in the veracity of what was once considered rather doubtful history in the Old Testament records. In the battle between the "bricks and the cobwebs", the verdict has always been on the side of the more solid material—the evidence from the stones of the East. One of the most important discoveries of recent years was connected with the ancient city of Lachish, where a number of potsherds (or 'Ostraca', as they are called) were found. On several of these it has been suspected that the rather ill-defined Hebrew letters refer to a "prophet", whom some would like to identify as Jeremiah. In a recent publication, D. Winton Thomas, M.A., discusses this problem—"THE PROPHET" IN THE LACHISH OSTRACA—and, after careful investigation of the several theories, remarks with caution, "Until the darkness lifts, and we are able clearly to perceive where to-day we but dimly discern, we shall do well to refrain from unprofitable attempts to establish his identity". This booklet makes instructive reading for those who are interested in the archæological problems relative to Bible lands. (Tyndale Press, 39, Bedford Square, London, W.C.1; price 2/6.)

Another I.V.F. publication worthy of attention is entitled *IF A MAN DIE*, by H. J. Burgess, M.A., one of a series for "Sixth Formers" at school. The booklet discusses the problem and answers common difficulties from the Scriptures, warning readers against trifling with the judgement of God. There is a short appendix, exposing the dangers of spiritism. A very useful pamphlet to put in the hands of inquiring, intelligent young people. Price 1/-.

# W O R S H I P

by NIGEL TURNER, Birmingham.

**G**OD'S order for the believer is, first, Baptism; after that, steadfast continuance in sound teaching, in assembly fellowship, at the Breaking of Bread, and at the prayer meetings (Acts 2. 42). All this must be done before work and service can be acceptable to the Lord. God's order is ever the same: worship before service.

## I.—The Great Importance of Worship

This very order is given in Numbers 6 and 7. First comes the SEPARATION of the Nazarite from the world, which aptly corresponds to the Christian's SEPARATION by baptism into the Lord's death. Secondly, comes the WORSHIP of the Nazarite, as he brings his offering to God—this is how the Christian comes to the meeting for WORSHIP. And only after this act of worship comes the BLESSING from the Lord ("Jehovah bless thee and keep thee; Jehovah make His Face to shine upon thee and be gracious unto thee . . ."). Then, last of all, and after acts of SEPARATION and WORSHIP have been faithfully carried out, there comes SERVICE; for we see how the princes in ch. 7 then bring their service to the Lord.

Let us worship in a way that pleases God, and let us do it before anything else.

Witness the same order throughout the whole Word of God. Numbers (dealing with the service and walk of the Lord's redeemed) comes fittingly after Leviticus, which speaks of worship and communion with God. And again, Proverbs (also dealing with service and behaviour) comes after the Psalms which likewise speak of worship and communion.

The importance of WORSHIP is also clear from Isaiah 6. We notice that four of each cherubim's six wings—two-thirds proportion—are used in WORSHIP, for they veil face and feet; whereas only two wings—one-third—are used in SERVICE, for "with twain he did fly". There is indeed a proper proportion in which to keep our worship and service. It is very easy for the carnal mind to reverse the true order. The cherubim are occupied wholly with the holiness of Almighty God, and with worshipping Him. After seeing, and joining in, such worship, then at last the prophet Isaiah

is invited to service ("Who will go for us?"). SERVICE is a privilege for those who WORSHIP.

May we further learn the vital lesson of Luke 10, where we read of "Mary, which . . . sat at Jesus' feet (WORSHIP) and heard His Word. But Martha was cumbered about much SERVING, and came to Him and said, 'Lord, doest Thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me'. And Jesus answered and said unto her, 'Martha, Martha, thou art careful and troubled about many things (how like so many of us who fail in worship!); but one thing is needful (WORSHIP), and Mary hath chosen that good part, which shall not be taken away from her'" (vv. 39-42). Indeed—

For ever would I take my seat  
With Mary at the Master's feet".

Later, that same Mary's act of worship at Bethany, when she poured the pound of precious spikenard ointment over His feet, filled the whole house with fragrance (John 12. 1-8). And the Lord Jesus rebukes the grudging Judas who thought such worship a waste, and had said "Why was not this ointment SOLD?" Are not some believers guilty of the same commercial attitude to-day, saying: "Why was not the time spent more PROFITABLY?" We will search anywhere for excuses, just as Judas dragged in the "poor", in order to deprive the Lord of His rightful meed of WORSHIP.

### II.—Does it Matter "How" We Worship?

Yes! So important is worship in the sight of God that He has ordered the way in which we should worship. Worship according to the device and invention of man is not agreeable to God. For proof we turn to Judges 17, where Micah departs from God's plainly revealed will concerning worship and turns to his own notions. Micah allows his mother to make him a silver image! To smooth over so flagrant an act of self-worship, he says it was done in the Name of the Lord—which is just the excuse made to-day by Christian denominations who conduct their worship in a way foreign to the Word of God and have "communion" services which flout the revealed mind of God in this matter.

And what is God's own opinion of all this? He gives it in Judges 17: "In those days, every man did that which was right in his own eyes".

May He never have cause to pronounce that judgement upon our worship!

"Does it matter HOW I worship?" No plainer answer could be given than the words of John 4. 24: "They that worship Him MUST . . .". No word could be stronger than that last word. It rules out all choice. It means there are definite rules for worship contained in the Word of God.

For YOUNG  
BELIEVERS

## "BE STILL & KNOW"

by  
JOHN MacMILLAN  
Galashiels

*"A great while before day He rose up and went out, and departed into a desert place and there prayed"* (Mark 1. 35).

THE Lord Jesus, whom Mark sets forth as the perfect Servant of Jehovah, was a dependent man. He constantly withdrew Himself from the busy, restless world around Him and sought the quietness and restfulness of the presence of God. There, in the "desert place", He found the silence that heals and renews, as He poured out His heart to His God.

Is the Voice of God almost a forgotten voice to you, child of God? Are you so busy and harassed each day that you have no time to seek Him in prayer? Without the constant withdrawing of yourself from the noise and confusion of the world, your life will be empty and meaningless. God is always speaking, but only those whose ears are attuned to the silence of His presence can hear Him. The noisy world continually clamours at the door of our hearts, seeking an entrance, but we can resolutely close the door by sinking into the inner silence and solitude of the desert place.

Coming into God's presence does not mean that we should do all the talking. God delights to hear us pray and pour out our inmost hearts to Him, but we must at times keep quiet and let God speak to us. How much time in one day do you devote entirely to listening to what God has to say to you? It was necessary for the Lord to exercise Himself in this way. How much more needful, therefore, it is for us to stop and be still, in order to hear the sweet and tender accents of God Himself!

"Be still, and know that I am God" (Psalm 46. 10).

## AFFECTION FOR GOD'S WORD

*"I love Thy commandments above gold"* (Psa. 119. 127).

As the wickedness of those increaseth who make void the divine law, the zeal and love of believers should increase in proportion, to stem the torrent, and this may be done to a surprising degree by a few persons after the example of the first Christians. They can forsake all to follow their Master, who have the courage to prefer truth, wisdom, holiness and heaven to falsehood, folly, sin, and the world. They can reject the glittering temptation and say without hypocrisy to their God, "I love Thy commandments above gold, yea, above fine gold".—Horne.

# PETER'S DELIVERANCE

(Acts 12)

the late A. Wilkes

THE angel of the Lord is found standing, gazing down upon Peter. How did the angel get in? Don't ask such questions: we are on holy ground now: we have left the natural and are come to the supernatural. But a corruptible body cannot be put through a door and there is, therefore, a limit to the miracles wrought; the doors must be opened to Peter.

Every night the same takes place with us as to the angel attending, although we see him not with our eyes. Every child of God has his guardian angel, who does always behold the Father's face in heaven: "there is joy in the presence of the angels . . . over one sinner that repenteth"; "are they not all ministering spirits?" and does not the angel of the Lord camp round about them that fear Him? It is just as true to-day as when these words were written. This is, of course, the dispensation of faith, and its miracles are wrought in the moral and spiritual sphere—not in the physical. The angels, although not seen, are present all the same. The angel here was one moment at the throne of God, and the next at Peter's side. "Swiftly they fly at His command, to guard His own of every land."

## Light and Darkness

After SMITING Peter to awaken him, and then releasing him, the angel goes back to Heaven and comes down again in a few days to SMITE Herod—two vastly different smittings. The angels are always in communion: ascending and descending the ladder. "A light shined in the prison"—the second miracle. It was no natural or artificial light, but the light of the glory in the darkness of nature. It was the same as constituted the pillar of fire to Israel; the same as that found in the Holy of Holies; the same as Ezekiel saw lingering o'er the Temple in order that the people might call it back; the same as shone upon Sinai when Jehovah gave the two tables of stone; and the same as shone resplendantly from the Saviour on the Mount of Transfiguration.

It was brought by the angel to the prison for the convenience of Peter, who had several things to do which he could not manage without light, such as dressing himself and finding the door.

Does not the Spirit of Glory rest upon us now? Upon that widow in the attic who is so very poor? Yes! In Rev. 7 we read of the sealed ones. We are all marked similarly; from God's standpoint we are surrounded with glory. What is the typical import of the presence of the angel and the presence of the light? Did the soldiers see the light? They were wide awake, but they did not see it. They saw the darkness, but not the light. Here we have another miracle—dense darkness and glorious light together. We cannot understand it; it is in the Book, and that is enough for us. Is anything like this ever to take place again? Yes. When the Lord descends the second time, none shall see or hear Him but His own. The sleepers in Christ shall awake and the living saints shall be changed: they and they only shall hear the voice; they and they only shall see the light of the Glory; and the poor world, like the soldiers in the prison, will be in perfect ignorance of the whole thing until it is over. What amazement! what consternation! what painful apprehension for those who are 'left behind'!

NEAR the end of life's brief journey,  
 With the harbour safe in view,  
 I have Christ, my Captain, with me,  
 Who has proved Himself so true.  
 He not only died to save me,  
 Free me from sin's heavy load;  
 But His presence has sustained me  
 All along life's pilgrim road.

'Midst the trials of the journey,  
 'Midst the perils of the deep;  
 I have found that Jesus' presence  
 Ever was a safe retreat.  
 'Midst the din of constant battle,  
 Bravely fighting for the right;  
 Knowing there's reward for victory  
 And a crown of glory bright.

Not to me alone is given  
 Honour for my service here;  
 But to all who love the Saviour,  
 Waiting till He doth appear.  
 Watching out, with eyes uplifted,  
 Daily listening to His voice;  
 Reading of my Saviour's coming,  
 Truth which makes my heart rejoice.

—D.C.

# An Abundant Entrance

II. Timothy 4. 6-8.

# SUCCESSFUL EVANGELISM

by A. C. PAYNE, Walton-on-Thames.

**T**HE evangelist must be on fire. His words must come forth because he cannot refrain. He must preach, not because he has been invited to give an address at such and such a place, but because "he can't help it". He must have the compelling force of "woe is me if I preach not the gospel!"

The gospel of God must be preached freely (II. Cor. 11. 7). The grace of God must not be compromised by the making of a charge or the taking of a collection. We quote the words of another:

"Paul argued boldly in support of his right to temporal support from those to whom he preached (I. Cor 9. 11). Yet having claimed the right, he nobly renounced it. Why? For fear, lest by exercising it he should hinder the gospel of Christ. It was the source of the keenest satisfaction to him to preach Christ freely. He claimed no glory for preaching the gospel, that he could not help. Necessity was laid upon him. But he did glory in preaching it without charge. He was no paid preacher. It could never be said he preached for a living. It is to the lasting detriment of the gospel that a class of men should ever have arisen whose profession (in a secular sense) is the preaching of the gospel. How many a preacher's message has been discounted by his worldly hearers on the ground that it is his paid job to preach it and that he is not a free agent, either as to his creed, to which he is pledged for a living, or the preaching of it, which he is under contract to do. True, it is often an unfair reflection upon many saintly servants of Christ, but the reflection remains, often to the hindrance of the gospel" (M. Goodman).

## Power in the Preaching

In I. Thess. 2. 2 Paul tells us that he spoke the gospel of God with much contention. Opposition did not close his mouth. He felt and knew that God had called him to preach the gospel and, therefore, whatever the opposition and whatever the source, he must fulfil his work. There is, however, another aspect to the Greek word here rendered "contention", from which is obtained our English word "agony". May we suggest his preaching was successful because he agonised over it. He saw before him men and women who were perishing. He agonised in prayer and he travailed in preaching. Dr. Barnhouse, of Philadelphia, says that the man who first coined the word to "deliver" a

sermon, realised what preaching should really mean to the preacher. "Deliver" is the word of child-birth. There is anguish and travail before the deliverance, so it ever must be with successful preaching.

We also read that Paul imparted the gospel of God (I. Thess. 2. 8). To impart means to share; it implies that the sharer is passing on something that he himself possesses. No evangelist can be used unless it is patent to his hearers that he has experienced and is enjoying the things of which he speaks. He must be in the happy enjoyment of the gospel, and then others will be attracted. It will be no cold, hard statement of facts, but a description of personal, living experiences. As another has put it,

"not preachers only, but all Christians, have to be on their guard, lest familiarity robs the great words of the gospel of their reality, and they themselves sink into that worst atheism which is for ever handling holy things without feeling them. How easy it is to speak of God, Christ, redemption, atonement, sanctification, heaven, hell, and to be less impressed and less impressive than if we were speaking of the merest trivialities of everyday life."

In I. Thess. 1. 5 we read that the gospel came in much assurance. The preacher must have a full and strong conviction of the truth of the gospel. Further, he must be fully assured that in its declaration lies the power to deliver men from the thralldom of sin. Dr. Jas. Denney says "the truths of the gospel are so great that it needs a certain greatness to answer to them, a certain boldness of faith to which even a true Christian may feel momentarily unequal; and while he is unequal he cannot do the work of an evangelist". A story is told of a well-known infidel who was seen on one occasion leaving a gospel hall at the close of a meeting. His friend, accosting him, said "Surely you don't believe the things they have been speaking about?" The answer was unusual and unexpected, "No, but they do!" The assurance of the preacher had an effect even upon an avowed infidel.

### The Church

To ensure successful evangelism the local church must play its part. All must not be left to the man on the platform. Soul-winning is not the prerogative of the whole-time worker, neither is gospel preaching confined to stated times and places. "They that were scattered abroad went everywhere preaching the Word." In one of the scriptures referred to above (I. Thess. 2. 2) it must be observed that Paul



says he "spoke" the gospel. The word he uses is that for ordinary, everyday speech. He did not always go into a preaching place. There were occasions when he used no rhetoric. He spoke the gospel in conversation. Evidence of this is seen in the case of Lydia at Philippi. Every member of the local assembly can be and should be a witness. All can speak the gospel.

There is one great essential to successful evangelism, without which the most earnest evangelist is powerless. His preaching must be accompanied by the KNOWN godliness of the church amongst whom he is working. If the local assembly is cold, half-hearted and touched with worldliness, the world will know it. Such a condition of soul will close the ears of the unsaved to the Word. This was not so with the Thessalonians. It is said of them, "from you sounded out the Word of the Lord . . . in every place your faith to Godward is spread abroad; so that we need not to speak anything. For they themselves shew . . . how ye turned to God" (I. Thess. 1. 9). It must be noted that the sounding out of the Word was not by speech, but by life; by the change of life wrought through the gospel. To quote Dr. Denney again,

"their conversion called the attention of all men to the gospel, like a clear and far-sounding trumpet blast. The success of the evangelists there, being carried abroad in various ways, advertised their work, and so far prepared for their coming. A work of grace so characteristic, so thorough and so unmistakeable, was a token of God's goodness, not only to those who were the immediate subjects of it, but to all who heard and, by hearing, had their interest awakened in the evangelists and their message".

It was said of one once that his hearers could not hear him preaching because his life spoke so loudly. . . . Let us see to it that our life is so consistent, so holy, so godly, that it commends the message delivered by the evangelist.

## THE COMING ONE

by J.F.

IT was in that upper room in Jerusalem, when the hearts of the disciples were filled with sorrow at the intimation of His departure, the Lord Jesus gave the first direct promise of His coming. Previous to that His appearing was always

spoken of in connection with the judgments of God and the deliverance of Israel, as well as the setting-up of His Glorious Kingdom; now, it is with glad words He says to them—"I will come again for you."

Down through the centuries of testimony since that day, this Hope has burned, with more or less brightness, lighting up the years with the glow of promise, and keeping the hearts of God's people warm with love to Christ. It has cheered the lonely saint in his prison cell, and strengthened the dying martyr in the fires. It has been the beacon of hope to the weary pilgrim and the one panacea for all the griefs and sorrows of the Church. The Coming One is the Friend and Bridegroom of the Church; by Him shall all her tears be wiped away, for He is coming to heal forever the wounds that time has made, and to stamp upon her the beauty of the Lord. To us, His Coming is the comfort of our souls, and it enters into the relationships of our Christian life.

**AT OUR CONVERSION.** When we first heard His voice and were enabled to trust Him, there was set before us the one Hope of the future—His Coming. The Thessalonians, we read, "turned to God from idols to serve the living and true God and to wait for His Son from heaven." Here, right at the threshold of testimony for Christ, there was "the blessed Hope." Every true conversion has in it not only a view of Calvary, but the promise of His coming again. What is conversion, but a real turning to God? There will be less of worldliness with us, in the year before us, if this Hope burns in our hearts as God would have it.

**THE LORD'S TABLE.** Here we are week by week brought face to face with His Coming, for the words "until He come," are connected with the breaking of bread, and it is in view of this that we show forth His death. When we seek to enter into His shame and sorrow at the Cross, it is with the blessed prospect of His appearing, whose joy it will be to receive us and set us before Himself in the Glory.

**OUR CONDUCT TO ONE ANOTHER.** In I. Cor. 4 we are reminded that we are to act toward each other in view of the Judgment Seat of Christ, which will take place at His Coming. What disclosures will then be made! It ought to make us more careful in the coming year, as to how we speak of, and act toward, each other—to remember that at His Coming we, with what we say and do, shall be manifested at the Judgement Seat of Christ.

Missionary  
Page

# God Will Provide

by  
JOHN GRIFFITHS  
Algeria

**T**HOSE of us who profess to take up manifestly the position of looking to God alone for the supply of all our needs are, in fact, setting out to prove to the religious world, as well as to the ungodly, that we verily believe that God has called us to do His work, and that, since it is His work, He will provide us with all that is absolutely necessary for the full accomplishment of the task allotted to us.

Those who are in God's appointed place, and doing His appointed task in His appointed way, cannot but be pleasing to Him and give cause for thanksgiving among His spiritually-minded children. Those who have had experience in the life of faith in this special way feel how easy it is to lose faith in God alone. Now the most precious thing you have, and that in which God delights, is your faith in Him and in His Son. Someone has described "Faith" as "a maintained attitude of heart; a venture-out into the unknown of an unquestioned obedience, and an established loyalty at whatever cost". You will be tempted over and over again to swerve from this path, and if you do, you will at once be out of harmony with your compact with God. Other Christians, mostly godly ones and much used of God, may act differently from you, but God will ever take into account and hold you to your profession of absolute dependence upon Himself. It is because we are continually in danger of losing our faith in God in respect of His control of the details of our daily life, as to our service and support, that His disturbing providences ever reach us. This will explain in some measure why those of us who take up this attitude towards God are so often tried by sickness, loss, sorrow, or poverty.

## *All You Need*

Only that work carried on as a result of faith in God will abide the fire at the Judgment-seat of Christ. How easily may discontent, murmurings and envies enter your soul as you look around and see other missionaries well-provided for with outfits, good houses, comforts, and plenty of money to carry on their work, whilst you, it may be, have only the bare necessities of life, and your outfit is nearly worn out. You long to rent a hall for gospel meetings; to visit distant villages; to help on the poor natives, and to look perhaps yourself a little smarter in your dress when meeting some of the other "tip-top" workers. How humbling to be looked down upon by others as having no fixed salary, in fact nothing, and no organisation behind you, a "do-as-you-like" sort of business, with no one to advise or tell you what to do! This is another most critical and perilous moment for you. Examples—sad, indeed!—are known of those who turned aside from this path and chose the easier one, where they could get all they wanted without anxiety or trial of faith. Alas! they got besides leanness of soul, and little by little they have gone into other paths which are contrary to God's Word.

# MISSIONARY NEWS.

**CHINA:** *Mr. F. W. James*, now safely returned to the country from which he had to flee, writes of the numerous new difficulties to be encountered. War devastation has affected many of the mission premises, and repairs will require to be done before regular work can be attempted. Furniture, utensils and food are both scarce and at almost prohibitive prices. Transport is difficult. The education of the children, who have to be left in Shanghai, has proved a hard problem—but the Lord has graciously provided. At the mission station *Mr. Pucknell* has been able to make some repairs, and work has been recommenced. China is at the cross-roads. Many are infected by Communism, but the great need is Christ.

\* \* \*

**BELGIAN CONGO:** *Mr. and Mrs. Rew*, in reviewing twenty-five years' work, write of the early fight against superstition and idolatry: "To-day, all that has been changed. . . Great numbers can read and write, and, best of all, very many are rejoicing in the knowledge of sins forgiven, and spreading the good news abroad". Recently, they had the joy of baptising sixty-two believers at the Bush Conference which lasted for ten days and at which over 600 believers attended. Exercised about the great need in *Elizabethville*, a growing city where many Christians are beginning to settle, they have now gone to raise a permanent testimony there. The mercies of the past give great encouragement for the future.

\* \* \*

**CAPE TOWN:** *Mrs. W. J. Coleridge* keeps contact with many lepers and writes hearteningly of the work, from which they had to remove for health reasons. "We would ask you to pray that the Lord would speak to the hearts of some to keep in touch with the patients. It would cheer them to see the faith and trust of these dear folk in the Lord. Often when my husband and I went out, they cheered us by their simple childlike trust in the Lord, instead of we cheering them. Again I would say, remember the dear patients in your prayers, particularly those who are His."

\* \* \*

**SOUTH AFRICA:** Working among Jews, our brother, *E. Levine*, finds opposition but also much to encourage. *Mrs. G.* "wants to be saved, but desires to read the N.T. through first". Brother *B.*, a university student, "feels he ought to give more respect to his parents, rather than obey God and follow Christ. Remember brother *B.* in your prayers". "Two mass meetings for Jews were held in October. Both meetings were largely attended. A number of contacts have been followed up. Will all the assemblies . . . kindly remember us in prayer? We are having some opposition, and Satan is attacking on every side, for he knows his end is at hand. But God is gracious and faithful. Christ is victorious over all!"

\* \* \*

**JAMAICA:** A new hall has been opened by brother *R. D. Taylor* at Balaclava. Over 1,000 people were present at opening meeting. A few believers in "Aberdeen" hoped to commence a permanent testimony, and to extend the work in the gospel. "The fight is getting hotter each day, but in the strength of our mighty Captain we are pressing on."

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. Rodgers, 79 Blenheim Gardens, Wallington, Surrey, or direct to the publishers.

## QUESTION A.

Does I. Cor. 6. 4 mean that decisions concerning temporal matters should be left to brethren who are of little account among the saints?

### ANSWER A.

A comparison of the A.V. and R.V. renderings of this verse will show that there are two possible ways of taking the apostle's words here; and a look through what various commentators have to say about them will further show that there is much division of opinion as to which way is preferable. If we take them as in the A.V. (and R.V. margin), the command "Set them to judge who are least esteemed in the church" is evidently meant ironically, the implication being that since the saints are to judge the world (ver. 2), and even angels (ver. 3), the very least of them should be competent to judge matters which comparatively are so small. But taken as in the R.V. text, "Do ye set them to judge who are of no account in the Church." Paul asks as though in astonishment. Is it possible that those who shall judge the world and angels are bringing affairs of so trifling a character before the judges of the heathen courts—men who have no standing in the Church?

Various points may be adduced in support of each of these views; and whichever be taken, the general drift of the passage remains the same, and is that such squabbles amongst saints are most unbecoming, and should never occur. But personally I incline to the first named view. The word "exouthe-neo" ("least esteemed" in A.V.; "of no account" in R.V.) is found eleven times in the New Testament; and since in practically all the other instances it bears the meaning of "despise," I think it unlikely that the same apostle who wrote Rom. 14. 1-7 concerning the respect due to "the powers that be" would here speak of them as "the despised in the Church." Moreover, the words which follow in verse 7, "I say this to move you to shame" (R.V.), seem to be more suited to the view that verse 6 is a command given ironi-

cally, than to that which makes it either a question, or a statement of fact.—W.R.

## QUESTION B.

Is there any Scriptural warrant to prevent sisters praying audibly in a public prayer meeting when men are present, providing their heads are covered, as described in I. Cor. 11. 5?

### ANSWER B.

The answer to this question is an emphatic 'Yes.' I. Tim. 2. 8 and I. Cor. 14. 34 are explicit. The 'males' are to pray, and the woman is not to usurp authority over the man. Were she to lead the saints in prayer, she would be usurping authority over the man, for she would be leading him into the presence of God. 'Silence' is to characterize sisters in the assembly. This applies 'in every place'. Consult I. Tim. 2. 8.

While I. Cor. 11. 1-16 may be difficult to explain satisfactorily to all, it is a safe rule never to allow a scripture which is not plain in its meaning to upset one the meaning of which is quite clear. In the assembly, the woman should be 'covered' while the men 'lead in prayer': the women themselves 'pray' in silence. Many attempts have from time to time been made to teach otherwise, based on arguments which tend to destroy the apostolic teaching. Space in the Question Column forbids my dealing with such arguments. This much, however, may be said, that 'in-like manner' (I. Tim. 2. 9) does not imply that 'in like manner the women should pray.' It means that, as in v. 8 Paul has given an injunction to the men, so in v. 9 'in like manner' he gives an injunction to the women. 'In like manner' is a copula. Were the sense to be 'In like manner the women pray,' one would have the strange construction of two verbs—'pray (understood)' and 'adorn themselves'—in one sentence.

But all godly women will approve and submit to God's order, and all spiritual men will know how suitably to teach it.—E.W.R.

## LORD'S WORK FUND

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

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

Jan. 16. Sisters, Summerfield	5	—	—
Jan. 27. J. N. Coalhurst	1	—	—
Jan. 29. S. S., Summerfield	16	—	—
Feb. 1. J. H.	12	—	—
Feb. 12. S. B. G.	—	10	—
Feb. 19. Bethany Hall, Stevenston	12	12	—
Feb. 19. A Sister, Orkney	2	—	—
Feb. 22. Loan Hall, Stevenston	3	—	—
	£52	2	—

For Gospel Literature for Christian Workers and Evangelists who depend on the Lord for Supplies.

Jan. 23. Anon.	1	—	—
Jan. 29. R. S.	—	3	6
Feb. 21. C. M. S.	—	1	5
	£1	4	11

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

Jan. 27. J. N., Coalhurst	—	9	8
Jan. 30. M. F.	—	1	2
Feb. 7. D. McC.	—	1	4
Feb. 12. S. B. G.	—	—	10
Feb. 22. A. G. W.	—	20	—
Feb. 22. Mrs. T. D.	—	1	11
	£24	17	10

Office Expenses, Bank Charges, and other Incidentals in Transferring Funds, 1946.

Jan. 16. Sisters, Summerfield	—	5	—
Jan. 29. S. S., Summerfield	—	10	—
Feb. 19. Bethany Hall, Stevenston	—	5	—
Feb. 22. Loan Hall, Stevenston	—	2	6
Feb. 22. A. G. W.	—	5	—
	£6	2	6

## Need in Germany

READERS will recall that, in the December issue of the magazine, a letter was published regarding the sending of food parcels to our brethren and sisters in the British zone of Germany. It called for someone who had contacts with the believers there and could put them in touch with saints here. Since that time, I have had several replies, including one from the American "The Fields Overseas Relief Service", who have furnished me with a number of addresses of needy saints. I have been impressed by all as to the tremendous needs and as to the fact that help must come soon. One brother in Duisberg weighs 5 stones 10 pounds, and his wife, 5 stones 5 pounds. Another in Dortmund, a leading brother, is living with his family in a burnt-out cellar without roof and is receiving only 1,000 calories per person (against 3,500 here). It is of no value to pray for them and do nothing (James 2. 14-16), and the situation calls for some sacrifice on the part of the saints. It is now possible to send a parcel per month from each person here, up to seven pounds weight. No fancy foods need be sent, but all low-pointed foods such as oats or oatmeal, dried peas, beans, milk, and also flour. Believers unable to make up a parcel by themselves could join with one or two more, or an assembly offering could be arranged of such goods, and the assembly adopt so many German families. Readers, please be exercised about this and discuss it in the assembly, as it is your responsibility. I can put you in contact with a needy German Christian family who would be grateful for your help, and thereby you will lay up treasure in heaven.

WM. J. BRESMEN.

2 Rydal Bank, Bebington, Cheshire.

# The Lord's Work and Workers.

## ENGLAND: FORTHCOMING (D.V.)

**ABINGER:** Village Hall. Mar. 1, at 6.30, G. Robinson.

**BRADFORD:** Friends' Meeting House, at 7. Mar. 1, F. A. Tatford; 8, H. Young; 15, I. Inchley; 22, R. W. MacAdam; 29, G. F. Vallance.

**BRENTWOOD:** Primrose Hill Gospel Hall. Y.P. Mar. 1, at 3.30 and 6.30, C. Hunnabell.

**FAREHAM:** Church House, West Street, at 6.30. Mar. 1, J. M. Shaw; 29, W. E. Vine.

**SHEFFIELD:** Methodist Church, Surrey St., at 7. Mar. 1, C. S. Gill; 15, Brig-Gen. F. D. Frost; 29, J. Williamson.

**STAINES:** Hale St. Hall, Mar. 1, at 66.45, Capt. H. May.

**NOTTINGHAM:** Clumber Hall, Missionary, Mar. 2-4, A. E. T. Oliver, A. Stenhouse. Open-Air Mission, Mar. 15-18, F. W. Challis, J. Hodson.

**WARRINGTON:** Hope Hall. In Wycliffe Church, Mar. 8, at 3 and 6, J. B. Watson, W. Trew, Jas. Milne.

**BROMLEY:** East St. Hall, Mar. 8, at 4. S. R. Chambers, H. German.

**WALLINGTON:** Ross Rd. Hall, Mar. 8, at 6.30. Dr. J. Goldstein.

**HOUGHTON-LE-SPRING:** Mar. 8, at 6 p.m., S. Gill, J. H. Hall.

**IPSWICH:** Kemball St. Hall, Mar. 15, at 7.30. E. S. Curzon.

**MANCHESTER:** Houldsworth Hall, Mar. 15, P. Polsonney; 31, A. E. T. Oliver.

**BARKING:** Mar. 22, Special Rally, E. Woodhouse.

**DONCASTER:** Corn Exchange, Mar. 22, at 6.30, M. Goodman, M. Lewis.

**LONDON:** Kingsway. Monthly M. Prayer Meeting, in Lecture Hall, Mar. 28, at 6 p.m.

**CROYDON:** Civic Hall, North End, Mar. 29, at 3 and 6.15, Missionary, Prof. A. Rendle Short, Leith Samuel, G. M. J. Lear, A. E. T. Oliver, Crawford J. Tilsley.

**NUTLEY:** Forest Hall, Mar. 29, at 3.30 and 6, O. Speare, W. E. Reynolds.

**HEATHFIELD:** Rest Gospel Hall, Apr. 4, at 2.30 and 6 p.m.

**WATFORD:** Central Hall, Loates Lane. Mar. 29, at 6.30, H. P. Barker; Apr. 7, at 3.15 and 6, W. S. Durham, H. L. Ellison, F. A. Tatford.

**BRIDLINGTON:** Gospel Hall, St. John's Walk. Apr. 6 and 7, M. E. Higham, A. McGreen.

**EASTBOURNE:** Edgmond Hall, Church St. Missionary. Apr. 7, at 3 and 6. C. E. Stokes, J. Webb.

**WARE:** Gospel Hall, Collett Rd. Apr. 7, at 3.30 and 5.45, W. Harrison, F. A. Tatford.

**IPSWICH:** Foundation St. Assembly. Apr. 7, in Bethesda Schoolrooms, at 11, 215 and 5.30.

**BARKINGSIDE:** Victoria Gospel Hall. Apr. 12, at 4 and 6. A. Nock, R. W. Cooper, R. Scammell.

**WESTMINSTER:** Westminster Chapel, Buckingham Gate. Apr. 26, at 6, G. C. D. Howley, S. F. Olford.

**NUNEATON:** Manor Court Baptist Church. May 3, at 3 and 6. H. P. Barker, A. R. Webster.

## WALES: FORTHCOMING (D.V.)

**CARDIFF:** Y.P., at 7. Mar. 1, G. Gaunt; 8, P. T. Storey; 15, J. B. Watson, R. R. Guyatt; 22, F. A. Tatford.

**CARDIFF:** Adamsdown Hall. Apr. 7, E. H. Grant, J. Hislop, J. Malcolm.

**SWANSEA:** George St. Hall. Mar. 8, A. Tatford.

**PORT TALBOT:** Ynys St. Gospel Hall. Apr. 7, W. A. Norris, W. Trew.

**PONTYPRIDD:** Apr. 12-23. S. F. Olford.

## ENGLAND: REPORTS

**MERSEYSIDE:** Over 1,200 gathered in the Picton Hall, Liverpool, on Feb. 1, to hear Mr. A. E. Trevor Oliver's account of his experiences at Nagasaki, Japan, when the first Atomic Bomb fell. A telling Gospel appeal was made. Recent speakers at the Saturday evening rally have been A. J. Allen, W. Wood, J. Harris. A prayer meeting, for three and a half hours, in Boaler St. Hall, was well attended. A similar meeting will be arranged prior to the special Gospel Effort in Picton Hall by E. H. Woodhouse. The Easter Conference meetings are to be held in the Central Hall.

## SCOTLAND: FORTHCOMING (D.V.)

**POLLOCKSHAW:** Greenview Hall, Mar. 1 at 3.30. A. Borland, H. Lacey, F. Whitmore.

**GREENOCK:** Cruden Hall, Mar. 1 at 3.30. H. Lacey, S. H. Dodington, W. D. Whitelaw. Mr. Lacey will conduct ministry meetings in Cruden Hall on week-nights from Mar. 3 to 13.

**COATBRIDGE:** Shiloh Hall. Mr. R. Wilding will conduct special gospel meetings during month of March.

**BLANTYRE:** Bethany Hall, Mar. 8 at 3.30. A. Naismith, A. M. S. Gooding, J. Douglas, F. Tanner.

**CARLUKE:** Gospel Hall, Mar. 8 at 3 p.m. W. Jackson, J. Scott, W. F. Naismith. Conference will be succeeded by Gospel Mission conducted by Mr. A. Naismith, India.

**DUNDEE:** Hermon Hall, at 6.30. Youth Rallies, on 15th Mar., A. Stenhouse, Chile; Apr. 5, D. Ferguson, Glasgow. Youth Conference on 26th Apr. H. J. Breary, C. E. Stokes.

**KILMARNOCK:** Elim Hall, Mar. 29 at 3 p.m. A. Borland, A. Whitelaw, S. Landers, J. McPhie.

**VERTOWN:** Gospel Hall, Mar. 29 at 3.30. J. Currie, A. M. S. Gooding, W. Brown, A. Soutter.

**KILWINNING:** E. U. Church, Woodwynd, Mar. 29 at 3. J. Lightbody, E. Grant, J. MacCalman, J. Cuthbertson.

**GLASGOW:** Gospel Hall, Knightswood, Mar. 29. R. McKechnie, J. Lightbody.

**EDINBURGH:** Craigie War Memorial Hall, Apr. 5 at 3 p.m. Wm. Harrison, Wm. Prentice, J. Lightbody, Ed. Grant.

**KILMARNOCK:** Elim Hall. Apr. 5, at 3.30 p.m., Mrs. K. D. Morrison, Mrs. M. McKenzie, Mrs. W. A. Morrison, Mrs. R. C. Allison.

**MOTHERWELL:** Roman Road Hall, Apr. 12 at 3.30. Mrs. J. McPhie, Mrs. A. Whitelaw, Mrs. W. Templeton, Mrs. W. A. Morrison.

**LESMAHAGOW:** Missionary Conference in Parish Church Hall on Apr. 19, at 3.30. W. J. Campbell, R. C. Allison, J. W. McAllister, A. Whitelaw.

**AYR:** Bible Readings at Victoria Hall on May 5-10. Speakers, H. St. John and J. B. Watson. Particulars from W. D. Morrow, 14 Coltswood Rd., Coatbridge.

**UDDINGSTON:** In Union Hall, Croft-head St., May 10 at 3.30. A. P. Campbell, W. F. Naismith, W. Prentice.

#### IRELAND: REPORTS

**F. BINGHAM** having blessing in Dunganon.

**T. W. BALL** and **D. L. CRAIG** having meetings in Banbridge.

**J. HUTCHINSON** saw a number saved in Strabane.

**R. BEATTIE** in Magherafelt, with interest and good numbers.

**S. H. ABERNETHY** and **J. G. HUTCHINSON** saw quite a number saved at Aughvey.

**S. W. LEWIS** at Raws, Co. Donegal.

**R. HULL** in Gospel Hall, Bessbrook.

**R. PEACOCK** finished at Lisbellow, where some were saved, and now in a barn near Fivemiletown.

**H. PAISLEY** had blessing at Ahogill and going on to Newtownards.

**E. HILL** continuing in Gilford, with a little interest amidst much general indifference.

#### " WITH CHRIST "

**GEORGE KING**, Aberdeen, on Jan. 12. Saved over 50 years ago, and associated with Torry assembly since its commencement. A godly brother, who will be missed.

**Mrs. ALICE MILLER**, Burnaby, B.C., on 28th Nov., aged 62. Wife of James Miller, of Central Park Gospel Hall, Burnaby. In Walsall in earlier life, before leaving for Calgary, Canada. Much used in leading Sunday School scholars to the Lord, given to hospitality, known to many of Lord's servants.

**JOSEPH WILSON**, Dumbarton, on Jan. 22, aged 64. Saved in boyhood and gathered to the Lord's Name for about 50 years. During the past few years did not enjoy good health, resulting from an accident, but, whenever able, manifested a zeal for the Gospel and was a keen tract distributor.

**WM. BANKS**, Dregghorn, aged 72. In assembly for almost 50 years, and ever took a keen interest in the Lord's work, seeking to help in Sunday School and tract distribution. A consistent brother.

**JAMES PENMAN**, Falkirk, on Feb. 4. Over 40 years in California and Falkirk assemblies; and esteemed for his gift, grace and goodness. A true shepherd.

**Mrs. BAIN**, Wick, on Feb. 14, aged 80. Received into fellowship when about 70 years of age, and although totally blind and of heavy build, insisted on being baptised, in spite of age and heart trouble.

**JOHN SANDERSON**, Paisley, in his 84th year. Over 66 years with assembly now known as Shuttle St. Hall. Active in S.S. and B.C. work and other assembly activities. A godly and consistent brother.

**Mrs. ALEX. RICHMOND**, Greenock, on Jan. 29; aged 57. Since childhood has been connected with Cruden Hall assembly, where she has been in fellowship for about 26 years. Interested and active in women's work, and much given to hospitality, her home being ever open during the war years to Service-men and women. Will be missed by a wide circle at home and abroad.

**Mrs. A. ROBERTSON**, Dundee, on Feb. 9, aged 78. Saved 63 years ago and in fellowship with the Lord's people meeting in Hermon Hall and Hillbank Hall, Dundee. For 28 years she served the Lord, with her husband, in China. A devoted servant of Christ and a true "mother in Israel".

**WM. KING**, Renfrew. Suddenly, on Jan. 16, at his home, 20 Wallace Rd., Renfrew. Converted at the age of 15 and associated with the Renfrew assembly, except for a period in Clydebank; our brother was widely known as an able minister of the Word. Esteemed for his godly life and faithful service, he will be greatly missed by a wide circle of believers in assemblies that had profited by his God-given ministry. A very large company attended the funeral from the surrounding district, at which W. F. Naismith spoke words of comfort. Prayer is asked for Mrs. King and her daughter, who desire to thank the friends for their letters of love and sympathy in their sudden and sad bereavement.

#### PERSONALIA, ADDRESSES,

**Mr. R. W. BEALES**, Ipswich, desires to thank the Lord's people for their prayers, and to record his deep gratitude to God for answering same by granting complete recovery to his wife.

**WM. SCOTT** had three weeks' fruitful meetings at Burnside, Rutherglen. There was a keen interest and the Lord's people were refreshed. Some have since been added to the assembly.

**ALEXANDER PHILIP**, at present in Orkney, having meetings at St. Margaret's Hope, but finds attendances affected by weather conditions. He hopes to visit Kirkwall and Harray later. Will value prayer.

**C. C. GABRIEL** sailed for N. Africa on Jan. 12 and should be addressed at 91 Rue du Mont Dore, Madrif, Casablanca, Morocco.



# The CHRISTIAN FAITH

By THE EDITOR

## ITS DYNAMICAL EFFECTIVENESS—(iii)

ILLUSTRATIONS of a similar kind could be multiplied indefinitely. Let one suffice, again involving seven Christian men, drawn together by a common love and impelled by a common zeal to serve others and to convey to distant lands the message of the gospel which had gripped their own spirits and had visibly transformed their own lives. They are known in missionary circles as The Cambridge Seven, the individual story of each of whom would provide much matter to corroborate the contention of our present chapter.

THE search for antecedent causes in each case would take us into a whole series of remarkable life-histories, each one of which would have its own ramifications so vast that we are compelled to limit ourselves to the barest outline, and leave thoughtful readers to take their own personal excursions therein.

ON May 21, 1832, was born in Barnsley of Methodist parents a boy to whom was given the name James Hudson Taylor. Converted to God in a remarkable way by the reading of a simple tract when just a lad, he went, at the age of twenty-one, as a missionary to China, and later became the founder of The China Inland Mission, the story of which itself, with its far-reaching activities among the teeming millions of that land, with its triumphs in the face of almost insuperable difficulties, with its hundreds of devoted lives spent ungrudgingly in the service of others, should be sufficient to convince even the most sceptical that in the Christian Faith there is a strange power, a dynamic which is derived only from faith in the living God and in a risen Saviour. But we must desist from digression, tempting as that is.

IN 1883, Mr. Taylor, home from China on furlough, was seeking to enlist the sympathies of Christians in Britain for his work abroad. Coinciding with that visit was the second evangelistic tour of Moody and Sankey from America. Enthusiastic interest in missionary work was being created throughout the whole of these islands, and even in the universities student life was being stirred to its depths. Besides others, seven young men from Cambridge responded to the appeal. D. E. Hoste, an officer in the Army, Stanley

Smith, stroke oar of the Cambridge eight, and W. W. Cassels, of St. John's, Cambridge, were the first to volunteer. Soon they were followed by C. T. Studd, ex-captain of the Cambridge Cricket eleven, Montague Beauchamp, a university oar, and the brothers Polhill, both prominent Eton and Cambridge cricketers.

THE experience of each of these might be expressed in the words of C. T. Studd on the occasion when he bade farewell to the men of his university:

I have had many pleasures in my time, and I have tasted most of the delights this world can give; but I can tell you that these pleasures are as nothing compared with my present joy. I had formerly as much love for cricket as any man could have; but when the Lord Jesus came into my heart I found that I had something infinitely better.

THAT reference to C. T. Studd starts a new train of incidents illustrative of our point. On a visit to Ireland a friend of C. T. Studd's father was unexpectedly detained, and during his protracted stay, he did a most unusual thing—he went to a gospel meeting conducted by D. L. Moody, from America. The sequel was that he was converted, much to his own surprise and the amusement of his friends. In his zeal for his new Master, he was able to persuade Mr. Studd to attend a similar meeting in London. Again the unexpected happened, for the latter, too, became a Christian. His one ambition now was to propagate his new Faith, and one of his greatest joys was to learn that his three sons had all followed his own example. These, in turn, became witnesses to the gospel—further proof of the dynamical effectiveness of the Christian Faith.

WRITING of C. T. Studd, the Master of Pembroke declared that his farewell words were a priceless testimony to spiritual realities and a victory scored to faith.

He has demonstrated [he said] that there are unseen powers that sway a man's heart much more forcibly than any motives of the world . . . he was not leading a sinful life, but simply that a stronger fascination has come over him, and he submits like a captive to it, with his eyes open, rationally and willingly, and in the new service finds a satisfaction far exceeding the old.

WHAT was true of C. T. Studd has been true of thousands of others who have blazed the Christian trail in other lands. The repercussions of such a life were tremendous. In China, in India, in Britain, and in the heart

of Africa, influences were liberated which have gone on reproducing themselves in the lives of others, and to which there are constantly being added new forces. Concrete examples abound. The following will suffice.

**I**N 1884 Stanley Smith and C. T. Studd visited Leicester, where most enthusiastic meetings were held. They touched the life of F. B. Meyer, who wrote of their influence thus:

Before that time my Christian life had been spasmodic and fitful; now flaming up with enthusiasm, and then pacing wearily over leagues of grey ashes and cold cinders. I saw that these young men had something which I had not, but which was within them a constant source of rest and strength and joy. . . The talk then held was one of the formative influences of my life.

**A**s a witness to Christian truth Meyer became a stalwart who, in turn, touched the lives of thousands who heard him speak, or have read his books.

**I**N 1865 an Edinburgh student made the following report at the Annual Meetings of the China Inland Mission:

The story with which I have to deal is that of a movement, perhaps the most wonderful that ever had place in the history of university students, certainly the strangest that ever took place in the history of Scottish Universities. . . . our great Edinburgh University and the allied medical schools, with between them three and four thousand students, have been shaken to their very depths; how the work has spread to all the other universities of Scotland; and how, already, as the students of these universities have gone far and wide, the work is spreading in all its depth and reality throughout the whole country, I might almost say, throughout the world.

The present work has been carried forward by the very best men in our university. Some of our best-known professors and assistant professors . . . have been actively engaged in it. Among the students . . . our best intellects, our medallists, our scholars, our bursars, our prize-men—these have been amongst the most prominent in carrying forward this work. . . I believe that the number of conversions . . . is to be counted by hundreds, and not by scores. And, as one result, scores of men have given themselves to missionary work, and have entered on medical courses in preparation for it.\*

**A**RE facts like these, stated without detail, not sufficient to strengthen wavering faith, to stimulate interest in the spread of the gospel message, and to convince the unbelieving that there is a power, beyond human comprehension and human control, which can move the lives of men because its source is in God?

\*Quoted in "Hudson Taylor", vol. 2, p. 389.

# The Resurrection

## IMPORTANT

W. J. COLERIDGE

### (1) Because it proves the Deity of Christ

**O**UR Lord aroused the anger of the Jews by His claim to be divine. He used such expressions as "I and the Father are One" (John 10. 30), "He that hath seen Me hath seen the Father" (John 14. 9). Because of these claims to Deity, He was crucified. When God raised Him from the dead, God by that act confirmed the tremendous claims His Son had made (Rom. 1. 4).

### (2) Because it establishes the Divine Authority of His Teaching

The Lord Jesus taught the people with authority and knowledge as none had done before. He told them that He would be crucified and that after three days and three nights in the tomb (Matt. 12. 40) He would rise again. Had He failed to rise, all His authority as a Teacher would have been overthrown. His resurrection confirmed His supremacy as a Teacher with power to reveal the future, and established the enduring truth of all His words.

### (3) Because it demonstrates the All-Sufficiency of His Work for Us on the Cross

When our Lord died on the Cross, crying "It is finished", He had offered Himself a sacrifice for our sins. He had died for us, the Just for the unjust, paying the price of our redemption with His own blood. Then came the questions: Is the price paid sufficient? Will the sacrifice be accepted? Will God be satisfied with what His Son has done?

No one on earth could answer these questions, and for three days and three nights they remained unanswered. Then God spoke and forever removed all doubts. By raising His Son from the dead, God proclaimed to the whole universe that the price paid was sufficient, the sacrifice had been accepted, and that He was perfectly satisfied with the work completed by His Son.

On the Cross, Christ said "It is finished". By the resurrection, God said "Amen".

**(4) Because it is a Proof of our Justification**

On one occasion a man was tempted to drink heavily and found himself arrested for being drunk. He was too ashamed to let his friends know, and as he had no money to pay the fine of £1, he was taken to prison. His friends heard of it, and two of them went to the prison and paid the fine. The prisoner was set free and was about to go with his friends, when one of them asked for a receipt for the £1. "You've got your receipt", was the reply; "the prisoner is free; he is all the proof of payment you need."

So it is with us. Christ has paid in full the penalty of the Law, and the fact that He was raised from the dead is in itself a proof that the claims of the Law have been met. The living Christ shows that the Law has no further claim on us. We are justified (Rom. 4. 24, 25, and 5. 1). At the cross the debt was paid: at the resurrection the receipt was given.

**(5) Because it is an Assurance of our own Resurrection**

The resurrection of Christ is a pledge and a guarantee of our own resurrection (I. Thess. 4. 13-17). At the return of the Lord, "the dead in Christ shall rise first".

As the mighty powers of darkness failed to hold within the grave the body of the Lord; so when the resurrection moment comes, though all the forces of Satan are massed in grim array, they will be unable to retain within the tomb the bodies of those who have died in the Lord.

As the unchallengeable power of God brought our Lord forth in triumph from the tomb, so will that same overpowering might bring back from the grave all the Christian dead. They will rise again, to join in the shout of victory, with Satan defeated and death for ever overthrown. "But now IS Christ risen from the dead and become the firstfruits of them that slept" (I. Cor. 15. 20).

**(6) Because it assures of a Saviour who Lives to Keep Us**

It is a glorious truth that Christ died for our sins, but had He remained dead our utmost need could never be met. We need not only a Saviour to save us from our sins, but a Saviour with power to keep us saved. The cross tells us of One who is mighty to SAVE: the empty tomb tells us that He is also mighty to KEEP. The work of the cross is FINISHED. Man can add nothing to that work—it stands complete for all time.

# The PASSOVER, and the Sprinkling of BLOOD (Continued)

by R. G. LORD.

**T**H**ERE** are various references in the Hebrews to "the blood of sprinkling" and "sprinkling of the blood", and a reference is also made by the apostle Peter in his First Epistle (ch. 1. 2). The believer is seen to be elect according to the foreknowledge of God the Father through (or "in", R.V.) sanctification of the Spirit—referring probably to the gracious operations of the Holy Spirit, previous to, leading to, and with a view to, the sinner's conversion through obedience, no doubt of the gospel leading to faith in Christ (Rom. 1. 5; 16. 26)—and sprinkling of the blood of Jesus Christ, which sanctifies him (Heb. 13. 12) and brings him into covenant relationship with God through the blood of the Everlasting Covenant (Heb. 13. 20). We would call attention to one more passage in Heb. 12. 24, where Jesus the Mediator, the New Covenant, and the Blood of Sprinkling are all brought together in one and the same verse. We desire to call close attention to the words, "the blood of sprinkling that speaketh better things than that of Abel". The R.V. reads "better things than Abel"—even the A.V. indicates by the use of italics that there is no "that of" in the text. Now the commonly given, and equally commonly accepted, interpretation of these words is that while Abel's blood, shed by Cain, cried for vengeance by God, the blood of Christ calls for mercy on those who shed it. But this seems to miss the point altogether. If Abel's blood called (as it did, Gen. 4. 10) for divine judgement on the murderer, how much more must the blood of God's beloved Son, put to such an awful death by the hands of wicked men of His own earthly people, call for vengeance on His far more wicked and more cruel murderers? We believe the point in the verse is the contrast in the abounding power and blessing brought by the blood of CHRIST'S SACRIFICE and the very limited blessing to Abel by HIS SACRIFICE. While it, and his faith—for "he being dead yet speaketh" (Heb. 11. 4)—brought him acceptance with God and pardon of

sins, what untold blessings the blood of Christ's sacrifice of Himself speaks "to every joyful heart that knows the Saviour's Name" forgiveness of sins, eternal life, acceptance with God, nearness to Him and direct access to Him now, with eternal glory to follow, and a host of others too numerous to mention! May we indeed rejoice in the power of "the blood of sprinkling which speaketh better things than (that blood of) Abel ('s sacrifice)".

### A Mighty Intercessor

"By faith he kept the Passover, and the sprinkling of blood, that the destroyer of the firstborn should not touch them" (R.V.). The latter half of this verse might seem to indicate that the blood of the Passover lamb and the blood of sprinkling were one and the same. May we suggest that, though typically justified by the blood on and over the doorway, had not the altar, the book, and the people been sanctified by the blood of sprinkling in Exod. 24, thereby constituting them JEHOVAH'S people, utter destruction as a nation would have been their fate at the hand of "the destroyer" as a result of their sinful apostasy to the worship of the golden calf? "Go, get thee down, for THY people, which THOU hast brought out of the land of Egypt, have corrupted themselves" was the word of God to Moses (Exod. 32. 7). That mighty intercessor, who well knew how to plead with God, in reply to God's plea to let Him alone that His wrath might wax hot against them and that He might consume them and make of him a great nation, besought Him, "Lord, why doth Thy wrath wax hot against THY people whom THOU hast brought forth out of the land of Egypt? Turn from Thy fierce wrath and repent of this evil against THY people". "And the Lord repented of the evil which He said He would do unto HIS PEOPLE" (Exod. 32. 7-14). Though the NATION was spared, yet three thousand people perished by the sword in the divine chastisement that fell upon Israel. To sum up, the blood of the Passover lamb saved the firstborn from destruction in the land of Egypt, and the "blood of sprinkling" saved the nation from destruction at the foot of Mt. Sinai. What a mercy it was that Israel had been brought into covenant relationship with Jehovah by "the sprinkling of the blood of sprinkling" BEFORE Moses went up into the mount to God to receive the tables of the Law at His hands!

For YOUNG  
BELIEVERS

## UNITY

### (1) *The Unity Made*

by  
W. F. NAISMITH  
Glasgow.

[This and two succeeding articles should be carefully studied by young Christians, for they contain matter fundamental to our understanding of N.T. teaching about the Church.—*Editor.*]

THE apostle Paul, in Eph. 4, refers to two unities, *viz.*, "the Unity of the Spirit" and "the Unity of the Faith". The former seems to have a special link with the "inner man" of Eph. 3; while the latter has its association with the prayer of chapter 1, verse 18, "that ye may know".

Paul, though a prisoner of Jesus Christ, was not engrossed with his own plight; he accepted it gladly, but manifested a profound interest in the walk of the believers. It is towards this end that his apostolic implorations are expressed, thereby revealing the means by which the "unity of the Spirit" might be maintained. The salient features which he enumerates of a Christ-honouring life are those incidentally characteristic of the Lord Jesus Christ Himself. "Lowliness", "meekness" and "longsuffering" are each exemplified in the walk of the Lord Jesus. "Forbearance", too, should play a large part in the individual life and testimony, and such should be governed by love.

Believers are encouraged to use diligence in an endeavour to keep the unity of the Spirit. This unity has already been made. That was a work altogether outside of us—the Spirit has effected what no other instrumentality could achieve. "By one Spirit are we all baptised into one body" (I. Cor. 12. 13). The advent of the Holy Spirit, consequent upon the ascension of the Lord Jesus, has brought into existence a unity which embraces every believer in the Lord Jesus Christ. This unity is invisible, but at the same time indivisible.

There are seven doctrinal unities of the Christian Faith presented in vv. 4 to 6. "One Body"; "One Spirit"; "One Hope of your calling"; "One Lord"; "One Faith"; "One Baptism"; "One God and Father". This perfect unity is based upon the revelation of full Christianity—Father, Son, and Holy Spirit . . . !

There are three concentric circles in this passage; and these circles gradually widen until the last one is lost in the greatness of eternal purpose.

The Spirit is linked up with the "One Body", and the "One Hope"; and these we might designate as *inner factors*. The Lord is associated with the "One Faith" and "One Baptism", and these are more *outward*; having to do with evidence and testimony.

The God and Father, in His divine ubiquity, is alluded to next, and our thoughts are taken beyond what is either inner or outer, to what is *infinite*.

The revelation of this unity is closely allied to the "One Body"—God's dwelling place by His Spirit.

The cross of Christ is the basis of peace for the sinner who repents; for "He made peace by the blood of His cross". The cross, however, does more than that, it provides the solid foundation upon which this unity which we are considering should rest; "that He might reconcile



both unto God in One Body by the cross" (Eph. 2. 16). This unity that has been made by the coming of the Spirit is the body of Christ, composed of believers out of Jews and Gentiles. All distinctions vanish before such a revelation!

The baptism of the Spirit is the corporate privilege of believers. The exalted Christ is the baptiser, and He effects it with the Holy Spirit. There is only one baptism of the Spirit, for there is only one body—"the Christ": were there plurality of baptisms there would necessarily be plurality of bodies, and this is impossible: Christ has "One Body", and of it He is the Head.

Sectarianism will cease to exist if this truth is apprehended. This teaching gives denominationalism its death knell. Paul may have persecuted the believers; he learns from high heaven, from the lips of Christ, that he was persecuting Christ. He was touching the Body of Christ—that unseen unity that we are encouraged to keep with every endeavour.

It is ours, therefore, to maintain that unity which embraces every born-again soul: for it is life that brings the individual into this unity—not light. This has to be done in the bond of peace.

The unity of the Spirit is invulnerable, no one can ever break it down. One may fail to keep it by adopting sectarian attitudes, or by failing to have love one to another, though professing to keep it in an outward fashion.

Holiness—that is, separation from evil—is a characteristic of this divine unity: it borrows this distinctive feature from the Person through Whom it has been made—He is the HOLY Spirit.

## - THE SAME JESUS -

GRACE shines in His Name, He is always the Same  
 In His love and kindness to me:  
 For me He endured the Cross and its shame,  
 His Name is as sweet melody.

He loves me to-day as He did yesterday,  
 And He never will cease to love:  
 He is Jesus, the Same for aye and for aye,  
 In the Glory of God above.

Those indelible scars in His hands and feet  
 Eternity cannot erase:  
 They tell of a holy love, fragrant and sweet,  
 I shall see that love in His face.

This very same Jesus is coming again,  
 I wait for His rapturing call:  
 Then over the earth, with His saints, He will reign,  
 This same Jesus is Lord of all.

# Light from an Old Lamp.

(5) LOVE, by C. F. Hogg.

A MEMBER of Parliament is reported to have said lately that "the new world, about which there had been so much talk, would only come with a change of heart, and without that change it would not be worth twopence, even if it did come". A social worker amongst the young who recently published a book recounting his experiences and drawing some deductions therefrom, agrees with the remark. We do not need, he thinks, a new environment so much as new hearts. Given new hearts the new environment would follow. He missed love; selfishness he found everywhere. Hence he concludes, that if a new world is to be ushered in "love must be born again." Is love dead then? Yes, alas! for men have turned their backs upon God, and God is love. They have become lovers of self, as St. Paul wrote Timothy, and of all kinds of love, self love is the most degrading. The conclusions of these two, the speaker and the writer, are reminiscent of the words of the Lord Jesus to a religious leader of his day, a good man as men go, "Ye must be born again." Now birth must, in the nature of the case, be an individual experience. Society, that intangible agglomeration, cannot be regenerated, neither class nor mass can be born again. But the individual may, must, indeed, if he is to enter into the new life at all, and he who puts his trust in the Lord Jesus is thereupon born again, and born of God. The way is narrow, but it is sure. To be born of God is to be caught up into, to be made partaker of, the very nature of God, and God is love. Men seek water in vain save at the well, and as a singer has it, paraphrasing the words of old Samuel Rutherford, long ago Professor in St. Andrew's University—

"O! Christ He is the Fountain,  
The deep sweet well of Love!"

Now Rutherford had learned of Christ Himself. In vain we seek love, which is life at its best, unless we seek it from Him Who said to the woman of Samaria, "whosoever drinketh of the water that I shall give him shall never thirst;

but the water that I shall give him shall become in him a well of water springing up unto eternal life." His words hold true still. He is the inexhaustible source of that which the world of men and women need, now and always, life and love. And the condition on which He dispenses this best of all gifts is, that He gives it freely and that we take it as freely, without pretence of merit or deserving.

### . A Weak Witness

Dr. Gore declared that "the witness of established Christianity to the principles of justice and brotherhood had been lamentably and inconceivably weak." The words are plain enough, and that they were meant to be taken at face value is evident, for he went on to say that the conditions under which labour lives "made one's blood boil and made one hide one's face with shame." He was a competent witness, so we are in no better state than were the religious communities of St. James' day, of which we may judge by his warning against preferential treatment of the man with the gold ring and the fine clothing to the humiliation of the poorer brethren. Nor does he stop with this, but goes on to say, "do not the rich oppress you. . . Do not they blaspheme the honourable Name by which ye are called?" The fact to be faced is that the malcontent agitator has had much to justify his assertion that "established Christianity" is an instrument of the well-to-do to induce the poor to be content with his lot, the while he, the well-to-do, makes his pile.

### What James the Just Said About It.

Light from the Old Lamp is badly needed just here. One evil can only produce another. Darkness warring against darkness means victory for darkness anyhow. So we turn again to the Apostle who diagnosed the disease so accurately, to ascertain what he prescribes to cure it. "Let the brother of low degree," he says, "glory in his high estate." And he may, for is he not "a man in Christ," indwelt by His Spirit, clothed with His dignity now, and destined to glorious usefulness with Him hereafter? Surely, to the discerning eye, a high estate! The man who enjoys it will not spend strength and temper endeavouring to overturn society as it is at present constituted, in favour of some other method of

organisation that, in the nature of the case, can be no better, even if it be no worse. He will perceive that the best use of life is to devote it to following the Lord Jesus in his relations with all men, and particularly he will render honourable service to his employer since he remembers that he "serves the Lord Christ."

"Let the rich (brother)," St. James goes on, "rejoice in that he is made low", seeing the Lord Jesus has taught him, by example no less than by precept, that "a man's life consists not in the abundance of the things he possesses." It is manhood, not property, that really matters. All men share the same need of forgiveness and succour, all must be saved with what a New Testament writer calls the "common salvation", or not at all. There is no respect of persons with God; He knows no privileged class. The well-to-do Christian will not wait until society is regenerated before he begins to render loyal obedience to Christ. He has taught us the true purpose and use of wealth. It is given to men not to afford them opportunities for self-indulgence but to enable them the better to serve their fellow-men. The Rich Fool in the parable seems to have supposed that God had given to the earth a fruitful season in order to fill his barns, and to him business acumen to enable him to see that by building new storage he could more than recuperate himself when supplies failed and prices went high. Whereas the truth of the matter is that God had once again opened His fulness to the poor, that people without a margin in life might be relieved of the pressure of necessity. But this foolish profiteer, keen man of business though he was, could see no more than an opportunity to exploit them. "Thou foolish person", said One Whose voice, when He utters it, no man may refuse, "this night they require thy soul." Sooner or later that Voice comes to us all. They are the wise who so order themselves that they do not fear to hear it.

Now, as in the days in which they crucified Him, the Lord Jesus, Himself and His teaching, are rejected and despised by the rich and poor alike. But rich and poor alike when they begin to trust begin to obey, and in the words of one of the oldest of the poets, they "make haste and delay not."—they do it now.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER XII.

## Verse 27

*Now ye are the body of Christ, and severally members thereof.*—there is no definite article before "body" in the original. Its insertion (though not impossible, as a rendering) mars the meaning. It would be possible to render the sentence "ye are a body of Christ," and this is true of every Scripturally constituted assembly. But there is more than this. The omission of the article has the effect of laying stress on what is conveyed by the noun itself. Hence stress is upon the word "body" and what it suggests, while the "ye" is emphatic. The proper rendering is "ye are body of Christ" (not ye are Christ's body, which puts emphasis on "Christ"), that is to say "body of Christ" is the quality or condition of the assembly as a whole of which each individual forms a member.

## Verse 28

*And God hath set some in the church, first apostles,*—the opening words run parallel to verse 18: as with the natural body so with the spiritual. The verb rendered "hath set" is in the Middle Voice in the original, and this conveys the thought that He has had a special interest or purpose in doing so. This might be brought out by the rendering 'And God hath set for Himself some in the church.'

While the mention of apostles apparently constitutes a passing reference to the wider scope of the whole Church, yet it is plain from what follows that the main idea is still that of the local church. It was the local church at Jerusalem that primarily contained the Apostles. There were other apostles than the twelve. There was James the Lord's brother (Gal. 1. 19), and there were Andronicus and Junias (Rom. 16. 7), to say nothing of Paul and Barnabas. Apostles were those who had seen the Lord, especially after His resurrection (I. Cor. 9. 1, 2).

*secondarily prophets, thirdly teachers,*—the ministry of the prophets in the assembly was by supernatural revelations, directly giving the mind of God for the occasion; it consisted in edifying and encouraging the believers present (see 14. 3); for its effect upon unbelievers see 14. 24, 25. With the completion of the canon of Scripture prophecy passed away (see 13. 8, 9), and the teacher took the place of the prophet (cp. the change in 2 Pet. 2. 1); the ministry of the teacher, unlike that of the prophet, is gathered from the completed revelation contained in the Scriptures. The teaching gift is associated with that of the pastor, Eph. 4. 11. The reason why no mention is made of the evangelist, as in Eph. 4. 11, is that here where the subject is that of the local assembly the work of the evangelist is chiefly outside rather than within; in Eph. the subject relates to the whole Church.

*then miracles, then gifts of healings,*—the Apostle passes now from the personal (the first three) to the abstract (contrast Rom. 12. 7). The word for miracle here is *dunamis*, power, which declares its

source to be supernatural. So with the gifts of healings; they were a special kind of power. They were designed for the period of apostolic testimony. They were signs for the time being. Their temporary character is shown by the fact that Timothy, Trophimus, Gaius and others were not healed of physical infirmities. There is a distinction between the healing of the sick in answer to prayer as enjoined in James 5. 14, 15 and the supernatural gifts here mentioned.

*helps*,—*antilēmpsis* signifies a laying hold of so as to support, and such ministry consists of any way of rendering assistance, perhaps especially to the weak and needy; cp. 1 Thess. 5. 14, and what is said of the household of Stephanus, 1 Cor. 16. 15. There is nothing official in the term.

*governments*,—*kubernēsis* primarily denotes steering; (cp. *kubernotes*, a pilot, Acts 27. 11; Rev. 18. 17); hence it denotes any who act as spiritual guides in an assembly, exercising oversight.

*divers kinds of tongues*.—these are put last as being of the nature described in 14. 19, 21-23. This was again a temporary gift, and especially as a sign to Jews. Their use is recorded in Acts 2. 22-36; (cp. 8. 14-17); 10. 45, 46; 19. 6, in all of which the presence of Jews is noticeable. So in Corinth, where there were large numbers of Jews (see 1 Cor. 10. 32). There is no further mention of this sign in the Acts or Epistles other than this one. All attempts to reintroduce this kind of demonstration have been characterized by imposture or failure to adhere to Scriptural teaching.

#### Verses 29, 30

*Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret?*—the questions are rhetorical. They carry negative replies. They sum up what has been said in vv. 14-27. Their design is to check the spirit of independence, self-sufficiency, fleshly presumption, rivalry, jealousy, any attempt at mere ostentation under cover of spiritual liberty, and the danger of being attracted by mere prominence, as well as attempting it.

#### Verse 31

*But desire earnestly the greater gifts. And a still more excellent way shew I unto you.*—the comparison suggested by "the greater gifts" the Apostle deals with in chap. 14; he keeps that in reserve, so as to interpose by describing the best way of pursuing or using any gift. The brethren in Corinth did covet the greater gifts but their estimate concerning them was all awry. We cannot all have the best gifts. We can seek God's grace and help to desire them and by prayer and humble obedience to His will and the help of the Spirit, and by placing ourselves at His disposal, content with what He gives or withholds, we shall find that He will use us for His glory.

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# Heaven ACTIVE SOON!

W. W. FEREDAY

**G**OD is at all times interested in the earth and its peoples. It could not be otherwise, seeing that He is the Creator of them all. His eye surveys men's doings, not in any one Land or Continent, but throughout the earth. He notes the terrible havoc that men have wrought by their sin and folly, and He also notes that men would prefer to continue their downward course from disaster to disaster, rather than turn to Himself in their misery and need. At times God imposes checks upon men. Nothing that would hinder any purpose of His grace can be allowed to prosper. But the restraining hand is invisible (except to faith); there is no public activity on God's part yet. When His beloved Son returned to His glory, bearing the marks of men's wickedness in His sacred Person, He said: "Sit Thou at My right hand until I make Thine enemies Thy footstool" (Psa. 110. 1). This ominously solemn "until" continues to this hour.

But heaven will be astir with divine activity ere long. God will say to earth's rejected One: "Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (Psa. 2. 8-9). This will mark the end of man's day; and the Day of the Lord will then open. The first step will be the assembling together of the joint-heirs of the Firstborn. Since we are to be manifested with Him in the day of His appearing in glory, He must first call us up to Himself where He now is. What a moment it will be when His shout will be heard by the redeemed universally, whether awake or asleep, and all are caught up to be for ever with the Lord! The judgements of God will not begin until this preliminary step has been taken. Seals will not be broken, trumpets will not be blown, and vials will not be poured out, until the vast heavenly host is gathered in.

Judgement will begin in the heavens themselves. Satan and his hosts have long infested the lower heavens, and from thence they have wrought mischief amongst men. Saints, as

well as others, have suffered from their malice. Rev. 12. 7-12 describes in few words the amazing war between Michael and his angels and Satan and his evil forces. These latter will be cast down into the earth, which they will be permitted to afflict to the uttermost (and particularly the Jewish people) for a few years.

Then the Abyss will be their prison while the King of kings reigns. Isaiah 24. 21-23 (written 2,700 years ago!) describes the order of divine activity when the time for judicial action arrives. "It shall come to pass in that day that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth." The rebels in the heavens will thus be dealt with prior to the judgement of the kings of the earth, who have too frequently been the unconscious dupes of the spirit-forces concerning which they know very little, through neglect of the Word of God.

It will be a day without parallel when the heavens open, and the Rider upon the white horse appears in victorious might. The saints of all ages down to the Rapture will come forth with Him as the armies of Heaven, their places in the ranks being divinely allotted as the result of the manifestation at the Judgement-seat of Christ. It will be a righteous war, indeed, and all the redeemed will be in the army of the Most High. Our duty, meantime, is not to smite the earth, but to evangelise its millions. Everything will be changed before long. The patience of God will end; then His loving arms will no longer be outstretched to welcome sinners from every quarter, but His mighty hand will be uplifted to strike. Woe to all rejectors in that great day!

The Powers of earth will be engaged at the Lord's appearing in the most fearful struggle of all time. East and West will be confronting each other in deadly hatred, each determined to crush the other, the Holy Land being their chief battleground. But both East and West, despite their antagonism to each other, will agree to resist the King of Jehovah's choice. Psalm 2 will then receive its final fulfilment. He who sits in the heavens will laugh at man's vain folly. Whatever men may do or say, He will place His Anointed upon His holy hill of Zion. Rev. 16. 12-16 shows that the final gathering together of the forces of earth will be brought about by the spirits of demons, working miracles and influencing the rulers. This will be the last piece of mis-



chief wrought by these evil ones before they are consigned with their leader to the Abyss (Rev. 20. 1; Luke 8. 31).

In the midst of men's perplexities and sorrows, it is good for us to be reminded that God has fixed a day when all the miseries of earth will cease. Rulers may seek to grapple with the situation, and some at least are probably sincerely desirous of bringing in "a new and better world"; but the problems are too serious for the wit of men. The ROOT is beyond their reach. SIN they cannot extirpate; nor can they subdue and chain up the chief instigator of sin—SATAN. Thus, all men's endeavours are but surface work at the best.

The solution lies in the hands of God. He has great thoughts in His mind concerning the earth and its peoples, and He beholds, at His own right hand in heaven, One who is competent to carry them all into effect.

## The Breaking of Bread

at Corinth.

by NIGEL TURNER.

(I. Cor. 11 and 14)

**S**HOULD any reader imagine that these rules apply only to Corinthian believers, let him read to whom the epistle is addressed: "Unto . . . all that in EVERY PLACE call upon the Name of Jesus Christ our Lord" (1. 2).

From this chapter (11) we glean four important facts:

1. The meeting for the breaking of bread was a regular custom.
2. The meeting was very different from what we see in the great majority of Christian sects to-day.
3. The meeting was open for any brother, filled with the Spirit, to take part: there was no human leader present.
4. The meeting was guarded by a severe warning from God.

(1) It was a regular habit to come together to break bread. The frequency and regularity of the act are inferred by such sayings as "the whole Church come together in one place", and "when ye come together" (11. 20, 33). They "continued stedfastly" in the breaking of bread. There are also words

which strongly suggest that there was a weekly repetition of this solemn act, for we read of the first day of the week "when the disciples came together to break bread" (Acts 20. 7).

(2) How different is the picture in this chapter from the ecclesiastical customs which have come to be recognised in these lawless days! The Word of God disdains to mention the building-style or the minister (much less the ornaments of the minister) or any arrangements beforehand for conducting the service. All is to be done "in the Spirit" (14. 14-16).

(3) Any Spirit-filled brother might take part. "Ye may all prophesy one by one" (ver. 31), provided that not more than two or three do so at one occasion (29). But, though any may take part, we remember that praying and hymn choosing must be done with intelligence. "I will pray with the Spirit, and I will pray with the UNDERSTANDING also; I will sing with the Spirit, AND I will sing with the UNDERSTANDING also" (ver. 15). Unintelligent breaking into the sense and meaning of the worship is not agreeable to the mind of the God of order. We understand also that teaching and exhortation, if given, should centre on the Person of the Lord Jesus, to the exclusion of all unrelated subjects. One might ask, 'Why?' First, because He said "This do in remembrance of ME" (I. Cor. 11. 24)—not in remembrance of our own salvation or of our blessings. Moments of WORSHIP, while we sit at His feet with Mary, are too precious to be used in talking about ourselves. Speak only of Him! Then again, "as often as ye eat this bread and drink this cup ye do show the LORD'S DEATH" (I. Cor. 11. 26). That is the purpose of our gathering—to meet and remember the Lord alone. Then again, "Till He come"! We have an absent One in remembrance until we meet Him and are for ever with Him.

### Thoughts of Himself .

Let thoughts of the Holy Lamb of God fill our hearts and minds, to the exclusion of all else as, breaking the bread, we ponder His death and His Body given for us in sacrificial Love; as, meeting on the first day of the week, we think also of His Resurrection; and as, continuing steadfastly "till He come", we think also of future Glory.

Furthermore, at this table we ought particularly to think of His death and sufferings, for it was with these in mind

that our divine Lord instituted the Supper, with full knowledge of what was before Him on that "same night in which He was betrayed". ("Jesus, therefore, knowing all things that should come upon Him, went forth.") When we that are brothers in Christ take the liberty of wasting time over other matters than this, it dishonours the Lord and spoils the atmosphere of worship. It would be well, indeed, if we realised that Heaven is joining with us in this act of worship to the Lamb, and in Heaven they think of Him solely as the slain One, a "Lamb for ever and ever". True, on His thigh is the Name "King of kings and Lord of lords", yet still is His vesture dipped in blood. At His Transfiguration, those visitors straight from Heaven could speak of nothing else, in the precious moments at their disposal, than His death in Jerusalem. Then we, too, might think and speak of nothing else but Him, especially in His death and sufferings. Let us be like Abram after his justification by faith, who gazed on a sacrifice from morning till night, chasing the fowls of heaven away. Let us gaze on the Sacrifice, too, chasing off all wandering thoughts as we gather and minister at the Breaking of Bread.

"Lest I forget Gethsemane,  
Lest I forget Thine agony!"

In fact, silently or otherwise, all may take part, for Paul delivered unto the whole assembly that which he had received from the Lord about the Breaking of Bread (11. 23). There is no trace of these facts being delivered to any pastor, much less a "reverend" leader. It is the cup "which WE bless", the bread "which WE break" (10. 16). If we grasp the fulness of this privilege we shall be ready and worthy.

### WORK

"Work with your own hands" (I. Thess. 4. 11).

Through an open doorway, a London missionary watched a seamstress at her work. As the needlewoman stopped to rest a moment, she looked at her candle and said, "I must hasten, for my candle is burning low and I have no other". As we are cognisant of world affairs, we are impressed with the shortness of the time left for the Christian to serve the Lord. Surely, our "candle" is burning low. We are challenged to concentrated and consecrated service for Him while that freedom and opportunity are ours.

# Practical Sanctification.

by FREDK. A. TATFORD, London

**P**ROBABLY few subjects are of more vital importance to the Christian to-day than that of practical sanctification. The line of demarcation between the world and the professing Church becomes more and more indistinct, and it becomes increasingly difficult in many circumstances to distinguish between believers and unbelievers.

Yet no doctrine is perhaps enforced more strongly by word and illustration in the Scriptures than the doctrine of the separation of the Christian FROM the world and UNTO the Person of Christ. "Be ye not unequally yoked together with unbelievers" comes the explicit injunction of II. Cor. 6. 14, and even earlier our Lord had prayed, "Sanctify them through Thy Truth" (John 17. 17). For those purchased by the precious blood of Christ, it is clearly the Divine will that there should be a clear allegiance to Christ Himself, and a definite rejection of the world and its attractions.

Even in the Mosaic law, the same principle held good and was presented in type in many of the rites and ceremonies of that earlier economy. A somewhat striking illustration is found in the threefold command of Lev. 19. 19: "Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee". In the comprehensive injunctions of this brief verse, there is portrayed figuratively the full significance of sanctification in relation to marriage, service, and habits.

## Marriage

"Thou shalt not let thy cattle gender with a diverse kind." The herd was to be kept separate from other animals, and restricted from intercourse with them. Procreation was to be the result of the union of like with like.

Fellowship with unbelievers is always a forerunner of disaster for the Christian, and the unequal yoke in business and commercial things can only work ultimate havoc in life. If this is true in such mundane things, however, it is far more true in matrimonial relationships. In view of the definite commandment against the unequal yoke, the inter-marriage

of believer and unbeliever can scarcely bring true joy and happiness. "In the marital relation, whose grand object is to bear and rear offspring for God", says Dr. A. T. Pierson, "there is the closest partnership and the most sacred union for the most sacred ends; and in proportion to the intimacy of the tie and the solemnity of the responsibility is the necessity for spiritual sympathy."

The Christian can never be in full fellowship and closest harmony with an unconverted spouse. But how tragic is the condition when children are born of such a union!

### Service

"Thou shalt not sow thy field with mingled seed." Even the ground was to be kept pure. One kind of crop, and one only, was to be grown at one time. From an agricultural point of view, the injunction is not devoid of wisdom, but there is also a wealth of spiritual significance in it.

Throughout Scripture the sowing of seed is repeatedly used as an illustration of work (good or bad) and service. In the ministry of the gospel, the servant of Christ is responsible (as aided by the Holy Spirit) to sow only the good seed. The admixture of heresy and error, or of personal theories and ideas, is clearly contrary to the expressed will of God. There is to be no **MINGLED SEED**. This is applicable, of course, whether the sowing be of the public character of the preaching of the gospel or of the private character of the personal testimony: the seed is to be pure.

Furthermore, there can be no partnership with the unconverted in that which professes to be Christian service, for Deut. 22. 10 states: "Thou shalt not plow with an ox (a clean, sacrificial animal) and an ass (an unclean beast) together". Sanctified and unsanctified, believer and unbeliever, cannot possibly join together in the service of God. It is in this respect that denominationalism commits its greatest error. There can be no fellowship between light and darkness.

### Habits

"Neither shall a garment mingled of linen and woollen come upon thee." One material alone was to form the fabric of the Israelite's garment.

The garments of the spiritual man likewise must be of one material: there must be a perfect consistency in his habits.

As a living witness to Christ, he should be constantly reflecting the glories of his Lord, and his external life (the only witness recognised by the world) should be free from blemish. If his testimony is not to be marred, he must be meticulously careful in life and walk. Every detail should be in accord with the Divine will. The habits gradually formed by thought and motive must be Christ-like if Christ is to be presented in his life. His habits and behaviour, therefore, must be removed from the temporal and carnal and, by the constant dwelling in the presence of Christ, must be pure and spiritual. The path is one of constant separation FROM the world and its pleasures and attractions; it is one of continual sacrifice and frequent hardship; but it is one of separation TO a risen Lord, and is the only path of joy and happiness.

## Largeness of Heart.

by Wm Harrison, Glasgow.

**L**ARGE-HEARTEDNESS is a pleasing feature in a man, be he a Christian or not. There is a liberality about the large-hearted person that is very attractive, and no one has more cause for large-heartedness than the man who knows and appreciates Christ. Moreover, the Scriptures show that largeness of heart is a positive necessity, if one is to live a life that is well-pleasing to God. The Psalmist in his day reckoned that only if God enlarged his heart could he hope to run the way of His commandments (Psa. 119. 32). The large-hearted Apostle to the nations felt the coldness of the Corinthians, for whom he had a warm place in his own heart's affections. "Our mouth is open unto you, O Corinthians, our heart is enlarged" are his words to them, and his warrant for exhorting them, "Be ye also enlarged" (II. Cor. 6. 11-13). It was sorrowful that those on whom he had expended so much labour and care should be straitened in their affections for him. How it touched the sensitive spirit of the Apostle!

### In Ruling

In I. Kings 4 we have largeness of heart associated with the man who is to rule over the people of God. "God gave Solomon wisdom and understanding exceeding much, and

largeness of heart, even as the sand that is on the sea-shore" (4. 20). Literary men would hardly compare a man's heart to the sand on the sea shore, but, like all God's sayings, the figure is perfect in its own setting. "Judah and Israel were many, as the sand that is by the sea in multitude" (ver. 20) and the ruler's heart must correspond to the people over whom he is set. His heart must be large enough to embrace them all. The Lord Jesus Christ is the most perfect example of this truth, for there is a safe and sure place in His heart for the very feeblest among His people.

Now in this day of assembly testimony, this characteristic is necessary in all who are to be obeyed and saluted as rulers in the assemblies of God (Heb. 13. 17, 24). They require to have hearts large enough for the saints over and among whom they serve. If this is so, there will be no fear of that fearful blight of assembly life, respect of persons, being found in any assembly. Largeness of heart in the overseer will make him a power for good in the assembly, and the saints will learn to appreciate and respect such an one.

### By-paths of Error

On the other hand, it is possible to allow one's large-heartedness to lead one into by-paths of error. In this, as in much else to-day, the Word of God must control. There are abundant examples in the Scriptures of what results from large-heartedness uncontrolled by the Scriptures. Solomon's failure in this respect is perhaps the most obvious. His heart went out to those whom God forbade Israel to have anything to do with. Solomon could warn his son of the wiles of the strange woman, but he was himself ensnared therein, to his destruction (compare Prov. 7 and I. Kings 11). Doubtless, Joshua and Hēzekiah were acting in largeness of heart, the one in receiving the Gibeonites, the other in showing the treasures of his house to the Babylonians, but God was not consulted in the matter, yet there resulted from these acts happenings which neither dreamt of. And it is certain that men of the world to-day would applaud Ahab's attitude to Benhadad, the King of Syria. After God had delivered the Syrians into his hand on two occasions, he could yet say of Benhadad, "He is my brother" (I. Kings 20. 32). He reckoned himself the brother of him whom God had devoted to destruction (see ver. 42), and his own life was forfeit as a result thereof.

Missionary  
Page

## Strengthen thy Stakes

by  
A PULLENG  
London

SO prolonged and widespread in its effects was the second World War, that some retraction of missionary effort in all lands was inevitable. Instead of the "curtains of thine habitations" being stretched forth to reach further tribes and peoples with the gospel, it was difficult to evangelise adequately those within reach of existing mission stations. Furthermore, complete evacuation took place from those areas in Malaya and China in which representatives from the assemblies had been labouring, causing the disruption of the work and devastation to property. For almost seven years, relatively few new labourers were able to go forth to replace those who had fallen asleep and those who had been obliged to retire from active service. The need for new labourers is further emphasised by the fact that approximately 19 per cent. of the missionary personnel commended by assemblies have had more than 35 years' service in foreign lands. The days of arduous itinerating evangelism for these are over. Also, so many missionaries are either on, or due for, a belated furlough that many mission stations are un-manned, or staffed by a single worker—sometimes, a sister. It is a matter for thanksgiving that in many areas there are assemblies, faithfully taught in the Scriptures, which are bearing a splendid witness, and from which native believers have gone forth to serve the Lord in adjacent areas. Nevertheless, there remains much land to be possessed, and many peoples still await a knowledge of the gospel of peace.

These facts might well cause exercise of heart amongst believers, that the "cords might be strengthened" and those multitudes who sit in nature's darkness might hear of Him Who is the life and light of men. An evidence that God is working in the hearts of His people is seen in the fact that the issues of *Echoes of Service* for 1946 record the going forth of no fewer than 60 new workers—27 brethren and 33 sisters. Central Africa has received the largest accession to the number of its workers, with ten brethren and twelve sisters, whilst three brethren and five sisters left for the West Indies. India received but seven new workers in all, two brethren and five sisters, whilst only two brethren were commended for service in China. The aggregate for all the South American republics was seven.

### THE SIGNIFICANCE OF PRAYER

It is important that, concurrently with the going forth of so many new workers, there should be a strengthening of the stakes in the sense of increased support on the part of believers at home. Extensions are good, but the home-base must rise to its responsibilities in adequate support, particularly in relation to prayer. With the reaching out, there must also be a reaching up. Those who go forth, without exception, declare their sense of need and plead that believers at home should lay hold of God on their behalf. In the New Testament empha-



is repeatedly laid upon prayer. Paul often pleaded for the prayers of the Lord's people, and was not slow to acknowledge their value and influence (Eph. 6. 19; Col. 4. 3; I. Thess. 5. 25; Rom. 15. 30; II. Cor. 1. 11; Phil. 1. 19).

If Paul felt in measure dependent upon prayer for the maintenance of spiritual life, to make full use of open doors for the gospel, to overcome Satanic opposition, and to win converts, how much more the missionary of our day! The report of the first World Missionary Conference, held at Edinburgh in 1910, contains the following pertinent statement: "There is nothing magical in the crossing of the seas that renders missionaries immune from the temptations, the weaknesses of character, and the unbelief that deadens the life of the Church that sends them forth. The neglect of prayer at home means defeat at the front of battle. We know not when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood. If he is to be victorious in his great adventure, he needs the prayers of the Church at home".

\* \* \*

## MISSIONARY NEWS.

PALESTINE: *Mr. and Mrs. Howell*, with others, have been compelled to evacuate and are now in Cairo, where they hope to settle until the way opens up again for them to return. They ask prayer for Palestinian believers, whose position is very difficult owing to the intense partisan feelings. *Mr. and Mrs. Cooper* have arrived in England; Mrs. Cooper is ill in hospital. Prayer will be valued for her.

\* \* \*

GRENADA: *Mr. H. McKinnon* finds many opportunities in outlying places, but is much hindered by lack of proper transport. He mentions the return of *Dr. Ferguson*, a Christian Grenadian, who has been abroad for 30 years, but is now actively engaged in the gospel among his own people. Good interest is shown.

\* \* \*

FRANCE: *Mr. K. Johnson* writes of openings into homes through parcels sent from Scotland, the donors of which he wishes to thank. Opportunities increase for the distribution of tracts and the sale of Gospels and New Testaments. Two young men have recently confessed faith in the Lord Jesus, and are showing signs of progress.

\* \* \*

GERMANY: *Mr. H. E. Walker* sends the following extract from a letter written by a German brother in the French Zone:

. . . the situation has suddenly become desperate—no potatoes; hardly any bread; only about 7 ozs. of fat per month; no flour; hardly any milk; no other food: this is the present position. Many are cold and hungry; it is very, very difficult, and there is no prospect at all that it will become better. But our Father in heaven knows all about it . . . and we will wait for His help. In the assembly there is progress, and we may learn that earthly need is not without its blessing.

# The Doctrine of Deliverance (Romans 7)

THE doctrine of the gospel does not bring us merely to the knowledge of justification through faith in Christ. It is a defective gospel which fails to bring the believer into the experience of deliverance from the power of indwelling sin. Romans 7 is that section of the Word which instructs us as to the manner of our deliverance. It speaks definitely of post-conversion experience which, as has often been said, is essential to our entrance into the blessedness of the following chapter. In no wise should the deliverance there spoken of (vv. 24, 25) be considered to be the deliverance of the believer at death or at the coming of the Lord. To do this would mean missing the whole point of the argument and robbing the new convert of one of the greatest blessings of the gospel.

The "body of sin" (6. 6) should not be confounded with our "mortal body" (ver. 12). The former has been defined as "the totality and the system of sin in a man, as a body which is nullified by death" (J.N.D.). By what death is this body of sin nullified? Not by our own physical death, but by the death of Christ accepted as our own: by our being crucified with Him. We are entitled to reckon ourselves dead and, because of this, the law has now no application to us or authority over us. Were it not so, the law would be constantly bringing us into bondage because of our inability to meet its requirements.

The point in Romans 7 is not so much the conflict of the two natures as the once-for-all deliverance of the individual who, possessing a renewed mind, and approving God's law as good (in its spiritual requirement), is nevertheless unable to fulfil that law. He has deliverance as soon as he perceives that the law has no application to the new man in Christ, but only to man in the flesh—the old "I" which he now considers to have died. He identifies himself henceforth with the new "I", as in ver. 20, and considers the sin in him to be a separate entity, responsible for the evil that is done. It is no longer he himself who is the doer of it. "Sin in the flesh" is there, but it was condemned at the cross. He now learns to expect nothing from the flesh but evil, and hence he looks for deliverance, as he already has looked for justification, to Christ. His cry is, "Who shall deliver me?" and the answer is, Christ. It is an immediate deliverance. Sin in the flesh was judged and condemned in the death of our Substitute and there is, therefore, nothing left to be condemned in us.

The declaration that "there is, therefore, now no condemnation to them that are in Christ Jesus" is the outcome of the immediately preceding argument. It is true, whether the believer understands it or not, but it is the understanding of it that brings conscious deliverance.

The "body of sin" (6. 6) has become, because of the operation of the law, which is holy, just, and good, a "body of death" (7. 24). The recognition of this brings the renewed mind, or "inner man", to seek deliverance from it, and he finds peace (not conflict) when he ceases to expect improvement in his nature and turns from it to Christ, to learn that he is in Him before God, and not in the flesh at all.

—ANDREW STENHOUSE.

# 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

Can you help me as to I. Cor. 7. 5 & 7?

### ANSWER A

In these present days, when the marriage tie is held so loosely by the world, and the looseness of the world is apt to affect seriously God's people, it is well that a chapter such as the one named in the question should be prayerfully studied by all concerned.

Verse 5 has to do with the restoration of normal relationships after a period of special and unusual spiritual exercise. Satan, of whose wiles we should not be ignorant, is often apt to take advantage of the flesh of the child of God as a direct outcome of the spiritual activities in which he is engaged. Let all beware. Satan is a past-master in temptation.

Matt. 19. 12, which the questioner cites, certainly has direct bearing on I. Cor. 7. 7.

Marriage was an institution inaugurated by God, not with the view of carnal satisfaction, but for the maintenance of the human race, as a safeguard against moral sin, and as providing for that mutual companionship that human beings find so essential as they tread life.—E.W.R.

## QUESTION B

What do Exclusive and Needed Truth Brethren stand for? Where have they erred from the Scripture?

### ANSWER B

Adequately to answer this question would occupy many and many a page. Nor would it be wholesome reading, for it would have to be occupied almost exclusively with what is erroneous. Suffice it to say in this answer that two errors seem to be prominent and sufficient to make those of us to whom God has granted freedom desirous of retaining that liberty at all costs. Those errors are:

First.—Rejecting from the Lord's Supper those who are sound in their doctrine and whose lives are according to the teaching of Christ. There are only two scriptural grounds of rejection, and if such grounds are

wanting, then the individual should be welcomed by the saints. To introduce any other requisite is to go beyond what is written.

Second.—The establishment of a recognized earthly headquarters. Each assembly should be independent of all others, and is responsible alone to the Lord. There are many such independent assemblies which find that their ways and practices conform with those of other such assemblies, and with them they have the happiest fellowship. But in principle it is wrong to form a circle of assemblies and to restrict reception into any unless the individual belongs to one of such circle.

When anyone informs me that he (or she) is thinking of throwing his lot in with the 'exclusives', I usually appeal to that one, not so much on the principles involved, as on the working out of the matter in practice. I ask, Have you a believing mother? If the answer is, Yes, then I proceed, And is she in the assembly where you now are? Answer: Yes. 'Well, then', I proceed, 'do you realise that what you are contemplating doing will involve your having to acquiesce in the rejection from the Lord's Supper of your godly mother if so be she ever, for her daughter's (or son's) sake, asked to break bread at such a meeting? Could you agree to her rejection? If the answer is, 'Certainly I could not', then I ask, 'Can you then throw your lot in with a company where the principles held would inevitably entail THAT?' By their fruits ye shall know them. When the outcome is such as I have named, the principle that produces it must be bad.—E.W.R.

## GOOD ADVICE

"Lay aside every weight, and the sin which doth so easily beset, and . . . run with patience the race that is set before us."—Heb. 12. 1.

# The Lord's Work and Workers.

## ENGLAND: FORTHCOMING (D.V.)

**BRENTWOOD:** Primrose Hill Hall; May 3, at 3.45 and 6.15; G. C. D. Howley, A. Pulleng.

**LEE:** Gospel Hall; May 3—9; F. N. Martin, J. G. Welch, E. Robson, H. Thorp, E. Barker, S. V. Scott-Mitchell, R. Scammell.

**FAREHAM:** Church House, West St.; May 3, at 6.30; A. Naismith.

**STAINES:** Hale St. Hall; May 3, at 6.45; H. Young.

**AYLESBURY:** Guide Hall, Beaconsfield Road; May 3, at 3 and 6; E. Barker, H. Steadman.

**CHELTENHAM:** Regent Hall; Missionary; May 3, at 3 and 6; B. V. Cooper, P. L. Gould, R. Molton.

**NUNEATON:** Manor Court Baptist Church; May 3, at 3 and 6; H. P. Barker, A. R. Webster.

**BOURNEMOUTH:** St. Peter's Hall; May 6—8, at 11, 3, and 7; H. L. Ellison, A. Naismith, J. M. Shaw, N. Turner.

**BRISTOL:** Alma Road Chapel, Clifton; Missionary; May 10—14.—Sisters; May 14, at 3.15 and 6.30. (H. T. Sparton, 116, Safton Park Road, St. Andrew's, Bristol, 7.)

**CLITHEROE:** May 10, at 3 and 6; A. M. S. Gooding, J. Lightbody.

**EASTBOURNE:** Marine Hall, Longstone Road; May 10, at 3 and 6; D. G. Dean, A. E. Ward.

**BARROW-in-Furness:** Abbey Rd. Gospel Hall; May 10, at 3 and 6; H. St. John, C. E. Harrod.

**MATLOCK:** Crown Hotel Ballroom, at 6.45; May 10, A. E. Brown; 31, R. S. Code.

**NEW MILTON:** Gospel Mission Hall; May 10, at 3 and 6. H. P. Barker, E. T. Tarrant.

**SHEFFIELD:** Cemetery Rd. Hall; S.S. Teachers; May 10, at 3.15 and 5.45; J. C. H. Fiske.

**BITTERNE:** Gospel Hall; May 11—16; A. Naismith.

**RICHMOND:** Clarence Hall; May 13, 20, 27, at 8; J. M. Shaw.

**NORTH HARROW:** Elmfield Hall, Imperial Drive; Sisters' Missionary; May 16, at 7; Mrs. H. W. Griffiths, Mrs. A. E. T. Oliver; May 17, at 6.30, D. L. Clifford.

**REDHILL:** Shrewsbury Hall, Shrewsbury Road; Missionary; May 17, at 3.30 and 6; D. R. Meadows, R. Molton, J. Taylor.

**COLNE:** Baptist Church, Castle Street; May 24, at 3 and 6; K. T. C. Morris, E. W. Rogers.

**WAREHAM:** Methodist Schoolroom; May 26; A. Burr, G. K. Lowther.

**WESTMINSTER:** Westminster Chapel, Buckingham Gate; Missionary; May 31, at 6; A. J. Clarke, W. S. Durham, C. E. Stokes.

**HERTFORD:** "Goldings" Open Air Convention; June 21, at 3.15 and 6; H. E. Bentall, F. A. Tatford.

**REDHILL:** Shrewsbury Rd. Hall; Missionary; May 17, at 3.30 and 6; D. R. Meadows, R. Molton, J. Taylor.

**SYDENHAM:** Mayow Rd. Hall; May 17, at 6; G. K. Hine, F. A. Tatford.

**REDBOURN:** Gospel Hall, East Common; May 24, at 3.30 and 6; E. R. Holloway, J. Lidbetter.

**CHESHAM:** Gospel Hall, Station Road; May 24, at 7, W. A. Wood; 25, at 6.26, at 2.30 and 6, G. E. Andrews, E. W. Rogers.

**HORNCASTLE:** Gospel Hall, Prospect Street; May 26, at 3 and 6.

**SWINDON:** Florence St. Hall; May 26, at 11, 3, and 6; W. S. Durham, W. A. Wood.

**GUILDFO:** Manor Road Hall, Stoughton; May 26, at 2.30; H. T. Gander, G. Gray, J. W. Prior.

**HOLBOURN:** Kingsway Hall; May 30, at 6; Missionary P.M.

**KINGSBURY:** Roe Green Hall, Princes Ave.; Missionary; May 31, at 6.30; F. W. Naismith, T. E. Stacey.

**BLACKBROUGH:** Rally; June 5, at 3.30 and 7; L. Gould.

**MANOR PARK:** Gainsborough Hall, Gainsborough Ave.; June 7, at 4 and 6.30; H. H. Ardley, F. A. Tatford.

**NEW MALDEN:** Mount Pleasant Gospel Hall, Dickerage Lane; June 14, at 4 and 6.30; P. F. W. Parsons, E. W. Rogers.

**WALES: FORTHCOMING (D.V.)**

**CARDIFF:** Ebenezer Hall; Home Workers; May 10; H. E. Bentall, A. Browse, S. R. Chambers, J. Lewis, E. W. Rogers.

**SWANSEA:** Heol-y-goro; Women's Missionary; May 8, at 3 and 6.

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

**DREGHORN:** In Parish Halls; May 3, at 3 p.m.; Dr. W. H. Lindsay, W. F. Naismith, J. L. Barrie, Wm. Harrison.

**DUNFERMLINE:** May 3, in Abbot Church Hall, Abbey Park Place, at 3.15. Dr. Duncan, R. C. Allison, J. Cuthbertson, S. H. Dodington.

**UDDINGSTON:** S.S. Teachers, in Union Hall; May 3, at 4; W. D. Whitelaw, A. Strang, J. Hutchison.—Also conference on May 10, at 3.30; A. P. Campbell, W. F. Naismith, W. Prentice.

**AYR:** Bible Readings at Victoria Hall, May 5—9; speakers; H. St. John and J. B. Watson. (Particulars, accommodation, etc., W. D. Morrow, 14 Coltswood Rd., Coatbridge.)

**SALTCOATS:** In Bethany Hall; May 10, at 3.15; A. Borland, R. Prentice, S. A. Williams, J. Roxburgh.

**MUSSELBURGH:** In Congregational Church, Links St.; May 17, at 3.30; W. Prentice, D. Mackay, J. Lightbody, H. Scott.

**SHIELDHILL:** In Miners' Welfare Hall; May 17, at 3; M. H. Grant, D. Cargill, A. Borland, E. H. Grant.

**DUNDEE:** Hermon Hall, S. Tay St.; May 10, at 3.30; Women's Missionary; Mrs. Whitelaw, Mrs. R. C. Allison.

Mrs. D. W. Beattie, Mrs. A. Simpson.  
**BLACKBURN:** Gospel Hall, Bathgate Rd.; May 10, at 3.15; Wm. Harrison, J. Rollo, and others.

**AYR:** Christians meeting in Victoria Hall remove to Liver Street Mission Hall in May; Opening Conference, May 24, at 3.30; W. F. Naismith, J. L. Barre, J. Moffat.

**NEWMAINS:** Gospel Hall; May 24, at 3.30.

**STEVENSTON (Ayrshire):** In Free Church, New St.; May 24, at 3; J. Malcolm, J. Currie, A. M. S. Gooding, W. A. Thomson.

**EDINBURGH:** Bellevue Chapel; May 31, at 3; Conference, opening Summer Campaign in East Lothian; P. F. Bruce, A. P. Campbell, A. Ingram, A. Soutter; brethren Bruce and Ingram will visit the towns and villages of East Lothian, distributing tracts, and holding meetings in North Berwick, during June and part of July.

**LANARKSHIRE GOSPEL TENT:** The tent will be pitched at Rutherglen, and the work will be carried on by Mr. F. Whitmore. Opening Conference, May 31, at 4; D. McKinnon, J. Cuthbertson, S. Williams, F. Whitmore. Mr. R. J. Wilding will be taking up the work in outlying districts in the Upperward of Lanarkshire, by tract distribution and having open-air gospel meetings.

**BO'NESS:** Hebron Hall; June 7, at 3.15; F. Tanner, W. Currie, J. Hunter, J. Caldwell.

### " WITH CHRIST "

Mrs. L. DAWKIN-JONES, Cardiff, Feb. 13, aged 87. Saved when 11, and in fellowship at Ebenezer Hall ever since. A gifted sister, whose home was opened to the Lord's servants from many parts.

Miss M. A. BRAY, Ipswich, aged 77. An earnest and devoted sister, who was loved by all in the assembly at Kemball St., Ipswich, and her presence will be greatly missed. Saved over 50 years ago.

Mrs. AMELIA DUTHIE, Fraserburgh, Mar. 5, aged 68. In fellowship with saints at the local assembly for many years, and will be much missed.

Mrs. McCULLOCH, Maybole, Apr. 4, aged 79. Converted under J. Ferguson's preaching 40 years ago, and has been associated with Maybole assembly ever since. Attended the meetings regularly to the last, and was "given to hospitality".

Mrs. DANIEL SYME, Kilbarchan, Mar. 31, aged 63. Saved in 1898, through the ministry of W. J. Meneely. A patient sufferer for years, she now rests in the presence of the Lord.

Mrs. S. NORRIS, Cardiff (mother of W. A. Norris, of Cardiff), on Mar. 26. About 56 years in assemblies, first at Adamsdown Hall, and later at Machintosh Hall. Known to many of the Lord's people, who will sympathise with our brother in the loss of a beloved mother.

Mrs. JAMES McDOWALL, Chicago, on Mar. 17, aged 86 (widow of J. Mc-

Dowall, Ayr). Was in fellowship for 38 years in James Street Gospel Hall, Ayr, but, following the death of her husband, she joined her family in Chicago, where she gathered with believers in Laften St. Gospel Hall, until her home-call. Had been in failing health for many years. A quiet, faithful, godly sister, beloved and esteemed by all.

Mrs. ANDREW JOHNSTON, Collingwood, Ont., Canada, on Mar. 30. Saved 62 years ago, through the instrumentality of her brother, Donald McKinnon. Mr. and Mrs. Johnston were led on step by step in the Truth of God, and, with others of like mind, formed a Scriptural assembly, building a hall on their farm, where many souls have been saved, and where, as the "Sunnidale Assembly", the testimony is still faithfully maintained. Her home was ever open to the Lord's servants, this service being continued even after Mr. Johnston's death 23 years ago. Her five sons and five daughters were all brought to a knowledge of the Lord, two of them having been called into His presence, while the others are in assembly fellowship; one of the daughters is now Mrs. Wm. Williams, of Venezuela. Mrs. Johnston was a true "mother in Israel", who loved God's Word, and during her last long illness, patiently borne, no one left her bedside without her asking if they had "settled peace". At the funeral, a large, representative company from the surrounding assemblies, and from Toronto, gathered to pay tribute to her memory, and to these suitable messages were addressed.

JOHN STEWART, Los Angeles, Calif., on Feb. 9, aged 70. Saved in 1899, and shortly afterwards gathered to the Name of the Lord Jesus Christ, through the ministry of Wm. McCracken and J. Clarke, near Claudy, Co. Derry. Was in West-End Assembly, Winnipeg, Can., for many years, proving himself a true shepherd and a godly, consistent Christian. Moved to Los Angeles about 23 years ago, where the Lord's people esteemed him very highly for his godly life and active service in the assembly, where he will be much missed.

JOHN STEVENSON, Edinburgh, Apr. 8, aged 74. Formerly of Dumfries and Glasgow. Associated with Picardy Place (now Bellevue) Assembly, Edinburgh, for 43 years, and highly esteemed for his consistent testimony and godly walk. "A brother beloved."

ROBERT GORDON, in the notice of whose home-call in April Magazine there was a mistake in the address: this should have been Turriff, NOT Old Meldrum.

### IRELAND: REPORTS

**BELFAST:** Easter gatherings larger than ever. Ministry was with freshness and power; emphasis on assembly principles and practical living. F. J. Pearson (U.S.A.), J. Douglas (Scotland), A. Naismith (India), G. M. J. Lear-

(Argentine), W. Rodgers, W. Gilmore, H. Baillie, R. Curran, — Jones (S. Wales), and others, took part.

**PORTAVAGRE:** Apr. 3rd. Profitable time; meeting well attended, F. J. Pearson, R. Curran, J. Craig, W. Bunting, — Gander, H. Baillie.

**MARKETHILL:** Mar. 22. R. Hawthorn, R. Curran, A. McShane, and others, ministered the Word.

**NEWMILLS:** Mar. 19. W. Rodgers, R. Curran, D. L. Craig, S. Moore, A. McShane, and others, ministered.

**F. BINGHAM** continuing at Donegal Road Gospel Hall, with blessing.

**J. NORRIS** finished at Newtownbrida, where the meetings were good. Hoped to commence at Broomhedge.

**H. PAISLEY** at Newtownards, with large meetings. A number have professed conversion. Hoping to have meetings at Cregagh Street, Belfast.

**T. McKELVEY** and **T. WALLACE** at Kilmore (Lurgan). Good attendances, and apparent interest.

**A. McSHANE** and **J. McCANN** finished in Lurgan, with blessing.

**R. FOSTER** and **W. KNOX** concluded at Ardmore.

**T. W. BALL** and **D. L. CRAIG** had good meetings and blessing at Banbridge over several weeks.

**ASSEMBLY ADDRESSES, PERSONALIA, etc.,** held over through lack of Space.

**R. HAWTHORN** hoping to commence at Ballymacashon.

**J. WILLS** and **W. JOHNSTONE** hope to operate tent in Manine district.

**S. H. MOORE** labouring near Battleford, Co. Armagh.

**E. ALLAN** and **K. DUFF** continuing at Roslea.

**E. HILL** has finished at Aughrim, where some interest was manifested, but work difficult owing to late season. Presently engaged in open-air effort in Belfast.

**J. FINNEGAN** is having cottage meetings at Drumurcher, Co. Monaghan, Eire.

**R. PEACOCK** has finished at Timpany, Clougher Valley, and is now going from house to house with gospel tracts.

**R. CRAIG** is having meetings in an Orange Hall at Plumbridge. Some have professed.

**R. HULL** has finished at Bessbrook, after some weeks, with blessing to the Lord's people. He hopes, God willing, to commence gospel effort in Gospel Hall, Ballykeel.

**JOSEPH GLANCY** having meetings during May at Mullafernaghan.

**S. PORTEOUS** hopes to visit assemblies in N. Ireland during May.

### LORD'S WORK FUND

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

For Labourers at Home and Abroad who look to the Lord alone for support in the Field.

	£	s.	d.
Mar. 26. Bethany H., Stev'ston	16	10	0
Matt. 6. 3	19	0	0
Dumfries Assembly	3	0	0
29. J.G.	250	0	0
S.W.M.	0	10	0
D.McL.	1	4	8
Apr. 1. D.McL.	1	4	8
J.N., Coalhurst	0	19	8
4. M.A.C.	3	0	0
H.G.	0	16	0
5. M.E.W.	3	0	0
22. Roman Rd. Hall. B.C.	2	0	0
22. Quartus	1	0	0
<b>Total</b>	<b>£302</b>	<b>5</b>	<b>0</b>

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

	£	s.	d.
Mar. 25. R.K., Laxey	0	10	0
Apr. 1. J.H., Coalhurst	0	10	0
4. Anon., London	5	0	0
4. J.P.	4	0	0
16. M.L.	0	5	5
17. W.S.G., N.S.W.	40	0	0
<b>Total</b>	<b>£50</b>	<b>5</b>	<b>5</b>

For Gospel Literature for Christian Workers and Evangelists who depend on the Lord for Supplies.

	£	s.	d.
Mar. 24. J.G., Calif.	0	14	6
<b>Total</b>	<b>£0</b>	<b>14</b>	<b>6</b>

For Office Expenses, Bank Charges, and other Incidentals in Transferring Funds.

	£	s.	d.
Mar. 26. Bethany Hall, St'son	0	5	0
Matt. 6. 3	0	5	0
Dumfries Assembly	0	5	0
Apr. 4. J.R.	0	4	0
5. M.E.W.	1	0	0
<b>Total</b>	<b>£1</b>	<b>19</b>	<b>0</b>

Examined and found correct for Period Ended 7th March, 1947.

(Signed) W. WEIR

DAVID McKINNON

Joint  
Hon. Auditors

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# The CHRISTIAN FAITH

By THE EDITOR

## ITS DYNAMICAL EFFECTIVENESS — (continued)

**S**TUDENTS of facts relative to the spread of the Christian Faith have very frequently remarked upon its vitality to persist through and grow in the face of organised opposition or despite the inconsistencies and defections of those who have been superficial professors of the Faith. Unlike Mohammedanism, Christianity has not relied upon military forces for its propagation, although it is true that ambitious temporal monarchs, especially in the Middle Ages, attempted to screen their imperialistic designs behind the plea of forcing heathen peoples on their borders to submit to "Christian Baptism". No justification can, however, be asked for a method so manifestly foreign to that prescribed in the New Testament for the furtherance of the gospel. Numerous extraneous causes, certainly, operated, or unwittingly combined to aid the spread of Christianity, but in the last analysis they have been only of minor importance.

**K. S. LATOURETTE**, Professor of Missions and Oriental History in Yale University, after making painstaking research into these matters, and producing an almost bewildering mass of illustrative material, concludes his investigations as recorded in his book, *The Unquenchable Light*, in these words:

Yet the real reason for the continuation and expansion of the influence of Jesus is in Jesus Himself. Age after age it is men and women who have been captured by Jesus, and have entered a new life through Him, who have been the centre of Christian advance, the active agents through whom the faith has gone on. The greatest of the early Christians saw this. They declared that Jesus was the expression . . . of the Eternal God Himself, and that He was and is the Logos, the Word, through Whom God touches human life, and that in Him was life, and that the life was the light of men. Always that light . . . shines in the darkness. Yet . . . the darkness never puts it out. The experience of nineteen centuries has justified their insight. It is this life and this light which constitute the secret of the power of Christianity and of the Church.

**H**UMANLY speaking, Christianity began its career under a tremendous handicap. Its teachings were so revolutionary, so diametrically opposed to the current religious beliefs of those days, so unacceptable to both Paganism and Judaism, that from both quarters it received violent treat-

ment. In most Provinces it was suspect by Roman officials, and grossly misrepresented by the Roman populace because its teaching cut straight across many of their most pleasurable practices. Yet, despite the opposition, despite the darkness, the light of the truth shone on and was not quenched. One of the most remarkable features of those early days was the large percentage of slaves who accepted the Christian message. There were saints in Cæsar's household, and in all probability they belonged to the slave class. Those men and women, not always the scum of society, became vigorous exponents of the Christian Faith. Of their influence Dr. Glover has written somewhere,

In common life they began to shed their servile vices. They became honest and pure, they received the Holy Spirit, as Christians put it, and showed an extraordinary gift for winning men and women by the sheer force and beauty of character.

**I**NDEED, there have been periods outstanding in the history of the world when Christians, under the power of the Holy Spirit, and displaying that sheer force and beauty of character, have made such impact upon their surroundings that a spiritual upheaval has been the outcome. Impartial historians have been confronted with this strange phenomenon, and have been compelled to admit that its explanation lies outwith human causes. This story of revivals throws unmistakable light upon the question of the dynamical effectiveness of the Christian Faith, for it is a fact that there have been very many occasions, not confined to any country, or civilisation, or century, when visitations of unusual power have been experienced, and entire communities have been completely transformed. Such visitations, often coming suddenly and almost unheralded, may have been of so short duration as to extend over only a few months or years, or may have lasted for several generations, but they have this in common that they liberated forces which vigorously combated evil, denounced unrighteousness, encouraged mental enlightenment, promoted beneficial social activities and effectively changed the spiritual life of the time.

**T**HOSE who have studied the subject know that these revivals have not been confined to any one "branch of the Church", and that they usually have broken out independent of human organisation. Nor have they always



been confined to communities with long Christian traditions. Extraordinary scenes have been witnessed from the first to the twentieth century, in Asia, in Europe and in the uttermost parts of the earth. Remarkable experiences have come to West African villages, to native townships in the Congo Valley, to mountain fastnesses in Kashmere, to remote parts of China, to mission compounds in India, to the islands of the West Indies, as well as to great city-centres of evangelism in Britain and North America.

THE Acts of the Apostles, considered by Sir William Ramsay an authentic history of numerous manifestations of extraordinary power, describes scenes that touch a chord in the heart of every student of Christian revival. At the first preaching Jerusalem was shaken to its very centre, and many thousands were "converted". Antioch, Philippi, Thessalonika, Corinth and Rome, all had such visitations, while the city of Ephesus became an active centre for most successful evangelism. That early revival was so rapid and so widespread that Pliny wrote to Trajan about 112 A.D.,

Many of every age, of every rank, of either sex even, are brought into danger and will be brought. The contagion of that superstition (*i.e.*, Christianity) has penetrated not only cities, but also villages and the country districts.

Dean Inge, in his essay on *The Triumph Of Christianity*, quotes a well-known passage from Tertullian, a second-century Christian apologist,

We are of yesterday, but we have filled your whole world, cities, islands, country towns, even the camps, the tribes, the boards of judges, the palace, the senate, the bar. We have left you only your temples.

A very highly rhetorical passage, it may be, but, nevertheless, it must have had a fairly solid background of substantial fact.

## SORROW

"That ye sorrow not" (I. Thess. 4. 13).

When sorrow creeps into our lives, it is our precious privilege to look unto Him for the comfort that only He can give. He comforts us, not only for our own peace, but in order that we may comfort others in their time of sadness. Usually, a sorrow proves to be a blessing. The grieving one is brought into a more intimate fellowship with his Lord through which he is able to be a sympathising and strengthening witness to those who know not our Saviour.

# Our Assembly Testimony

—by FRANKLIN FERGUSON, New Zealand.

**T**HERE is, nowadays, among us an increasing disposition of "every man doing that which is right in his own eyes", as in Israel in the days of the Judges (Jud. 17). In those days, we read, "there was no king in Israel", no recognised authority in the land to restrain the people.

Our old teachers and guides, who had bought the truth at a great price, and faithfully practised and taught it, have all, with very few exceptions, been called to be with Christ. A new generation is growing up among us, of whom it must be said, without a spirit of uncharitableness, they have acquired the truth at a much less cost to themselves than to their elders. Herein lies a real danger, lest important church principles, so far held by us, should now be valued somewhat cheaply.

Let us be fully assured that not any instructions given by the Head of the Church for the guidance and observance of assemblies, has been repealed, nor ever will. It is our duty, therefore, to never fail to give practical expression to all church principles, until the Lord shall come. Blessed will they be whom He finds so doing.

An assembly of saints ordered according to the New Testament pattern, and functioning as God intended, becomes a precious testimony in the earth, and more so as the days get darker and the mass of profession increases in its worldliness and insubjection to the Word.

## Our Responsibility

Brethren, we are under a great obligation to put forth our best efforts to strengthen and develop that which is fully in accord with the mind of God concerning a true church position. The foundation has been perfectly laid once for all; let all who teach take heed how they build thereon, for everyone's work will be tested by fire (I. Cor. 3. 13). There is no liberty for any to do according to their own mind; nay, we are bound to follow the pattern given, without deviation, or suffer much loss.

The denominations supporting a system of clerisy and hampering an unhindered control of the Spirit of God, and affording a fold for many teachers denying the faith, also

religious associations not free to carry out the complete apostles' doctrine, should not have our Christian fellowship. "Be ye separate." We are not permitted to forbid any who would serve the Master (Mark 9. 39); but when He, in divine sovereignty, may choose to own, to some extent, earnest souls in wrong positions, it is by no means a permission for us to follow with them. "Follow thou Me" (John 21. 22). We should not disparage fellow-members of Christ's Body who are not with us in assembly testimony; let us gladly recognise all the good we see in them, yet maintain the truth that would keep us separate from the man-devised systems which hold dear saints and hinder them from enjoying the full liberty of their holy priesthood, and that blind them to the blessed privilege of being gathered to the worthy Name. "Ye shall know the truth, and the truth shall make you free" (John 8. 32). "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5. 1).

### A Godly Order

Oh! that the assemblies were so carefully ordered according to the Word, and so pervaded with the presence of the Lord, that godly souls in sectarian associations would be attracted by the sight, and desire to be among us. There would fall to us in goodly numbers saints distressed by evil doctrine and unscriptural ways in their denominations, were we walking more in fellowship with our adorable Lord.

When King Asa took courage and put away the abominations in the land of Judah, and renewed the altar at Jerusalem, God's centre then for all His people, we read, "There fell to him out of Israel in abundance, when they saw that the Lord his God was with him" (II. Chron. 15. 8—9). Asa had no affinity with the ten tribes of Israel in their unauthorised modes of worship; he and Judah were separated from them in a holy desire to cleave to the Lord and observe His ordinances.

If any of us, exercising a false liberty, would go in and out among the religious systems, to hear or to preach, the effect upon those exercised about coming out, or who already have taken the step, will be most perplexing. If the Word of God brought us out from thence, surely the Word would not lead us back, though only for a while. It has been well said,

"You cannot stand in a basket and lift it"; nor can we help a soul out to the Lord's Name, unless we ourselves stand clear of the systems.

To practically hold the truth of the "one body" (Eph. 4. 4), embracing every believer, is not done by levelling all barriers and ignoring all distinctions; for that will lead to sad confusion. We have, truly, a fellowship to maintain with "all saints", but this apart from their denominations. There are limits beyond which we cannot go, when involving a compromise of the truth. True fellowship is found when we walk together in the light, as He is in the light (I. John 1. 7). Many dear saints deny us their fellowship by declining to walk in the paths of separation from the world, in its various aspects.

Faithfulness to the Word may narrow our assembly fellowship in the midst of religious profession; but it should not affect that "largeness of heart" (Psa. 119. 32) which gladly recognises whatever is of God, and embraces all who would walk in the truth (III. John 3). We should make a distinct difference between the beloved children of God and the unscriptural denominations holding them fast.

## The Breaking of Bread *(continued)*

by NIGEL TURNER.

SOME cannot, and some may not, speak aloud. The early part of this chapter on the Breaking of Bread (I Cor. 11) explains why some may not speak aloud. It is because God is the Head of Christ, and Christ is the Head of man, and the man is the head of the woman. Man, then, is the divinely appointed mouthpiece in offering the sisters' silent homage.

Are you, reader, a sister? Are you a brother unable to minister? Think of the wonderful silence of the worship of Lazarus. At the meal held after he was restored he said nothing that is recorded, and yet his very presence was WORSHIP enough. His presence was acceptable to the Lord Jesus. The Lord did not ask him to speak.

Think, too, of the silence of the sinful woman in Simon's house. Not a word from her—only tears.

Can you not speak? You can love, and that is the really important thing. There have been thousands who could not speak for their Lord, and yet they died for Him. Think of the silent love of that poor widow who cast in "more than they all", because she gave all that she had. Never fear, our silent love in the Lord's presence on the first day of the week is as dear to Him as any gifted brother's words.

"What can I give Him, poor as I am?  
If I were a shepherd, I would bring a lamb;  
If I were a wise man, I would do my part.  
What can I give Him?—give my heart."

A wonderful offering is the human heart. Better than any words!

For the simple reason that all may take part, there is always the possibility that some will abuse the privilege. For instance, it would be well that each of us be on his guard against turning the meeting for WORSHIP into just another PRAYER-MEETING. Perhaps it is those who miss the regular prayer-meeting in the week that will most often fall into this temptation! In these precious moments at the table, let us GIVE to Him and forbear to ask from Him. Mary of Bethany asked nothing. She gave. Perhaps that is why she is so highly commended.

(4) One other fact about the Breaking of Bread we gather from chapter 11 is a stern warning from God. "Let a man examine himself, and so let him eat" (ver. 28). We are to prepare and examine our souls. God's Word demands it.

How do we spend Saturday evening? That is very important. A prayer-meeting is better than a party. Self-preparation is better than thoughtless activity.

It is very serious to come to break bread with our sins unforsaken or even unconfessed, or while we ourselves are in open friendship with the world which hates our Lord. What inconsistency, to take the emblems of His dying love into a mouth crimson with lipstick, to break the bread with finger-nails painted and polished. Yet the writer has seen that continue week by week, year by year, in the denomination to which he once belonged. God may punish such conduct by sickness, or even early death (1 Cor. 11. 30).

For YOUNG  
BELIEVERS

## UNITY

### (2) The Unity Manifest

by  
W. F. NAISMITH,  
Glasgow

THE prayer of our Lord Jesus Christ in John 17 presents a threefold unity: in fact, a concatenation of unities. Note particularly vv. 11, 21, 22 and 23. The Lord Jesus, addressing His Father, speaks in ver. 11 of "Those whom Thou hast given Me". This term specially applies to the disciples, and presents THE UNITY OF THE DISCIPLES; and has particularly the PAST in view, though not exclusively. Proceeding in prayer Christ adds, "That they all may be one, as we are". This suggests to us—(1) THE UNITY OF NATURE. The joy of the Son was His unity, and fellowship in that unity, with His Father; unviolated by the manifold changes in time that so characterise the human family. "One, as we are"—these words emphasise the unity of nature that ever belongs to the Persons in the Godhead. The Lord's desire was that His disciples should enjoy a unity just as real as what existed in the Godhead.

Those disciples were converted men and had become attracted to Christ. They had become recipients of that same life (eternal life); for had Christ not already spoken of the corn of wheat that fell into the ground and died and, through death, produced a harvest? The "much fruit" produced by the seed-corn that went into the ground and died is similar in nature and character to the seed that went down. The writer to the Hebrews, writing at a later date, reminds us that "both He that sanctifieth and they that are sanctified are all of one".

The Unity of Nature produces mutual interests, desires, and ambitions.

"Holy Father" is the form of address used by Christ here. The Father maintains us in holiness which His own nature demands; and union in the Father's love is the enjoyed portion of the disciples.

Though the Son and the Father are one, we must remember that they are distinct Persons; thus "the unity of Persons is merged into the community of work and mind".

The second of the unities to which Christ refers is found in ver. 21. Here it is the UNITY OF SUCCEEDING BELIEVERS. This I shall term—(2) THE UNITY OF COMMUNION. If the Unity of the Disciples gives the Past: this Unity of Succeeding Believers gives the Present.

Ver. 21, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us". The unity of the body is connected with the risen Man—the Head on high. This Unity of Communion borrows its character from the unity in communion of Father and Son.

The believer's perfectness before God is accepted in this observation of the Lord Jesus. This aspect of the teaching is exceedingly precious. It is wise to endeavour to get to view truth from the divine standpoint: such enables us to appreciate the dignity that God has conferred on us; and it also enables us to adjust our lives in conformity to His mind.

Though the believer's perfectness before God is assumed in these words, there is ever the practical side of truth. We have a responsibility towards men. The Lord Jesus, proceeding with His prayer, would give us an insight into this side of the truth. He says, "that the world may believe that Thou hast sent Me". Does the world believe to-day? The answer is, No! Have you ever stopped to enquire, Why? The world does not believe because there has been a definite breach of the trust left to us. Disruption, discord and disintegration have set in, and all around a fragmentary condition obtains. Our failure has done more to bring the testimony as to its unity into ridicule than any other thing.

In vv. 22 and 23 the UNITY OF GLORY is the subject matter. This is the FUTURE of the unity. I shall designate it—(3) THE UNITY OF ALL THE REDEEMED. "Perfected in one" relates to the future. In Eph. 4 we learn that the gifts were given in view of our arriving at the unity of the faith and the perfect man and the measure of the stature of the fulness of the Christ. This will be realised in heaven.

In this connection Christ does not say "that the world might BELIEVE"; but, "that the world might KNOW". The world is going to know that the Father sent the Son. When? During the Millennium! Then Christ shall be displayed with His saints—"admired in all them that believe, and glorified in His saints". Just as the Father was displayed in Christ, so Christ shall be displayed in His saints.

God has in purpose the peopling of heaven with those who are like His firstborn Son. When the heavens declare His righteousness, then the world shall believe that the Father sent the Son.

## PRAYER

Prayer is a creature's strength, his very breath and being;  
 Prayer is the golden key that can open the wicket of mercy;  
 Prayer is the slender nerve that moveth the muscles of Omnipotence.  
 Wherefore, pray, O creature, for many and great are thy wants:  
 Thy mind, thy conscience, and thy being, thy rights commend thee  
 unto prayer,  
 The cure of all cares, the grand panacea of all pains,  
 Doubt's destroyer, ruin's remedy, the antidote to all anxieties.

Martin F. Tupper.

# Light from an Old Lamp.

(6)—“SCIENCE” v. THE BIBLE by C. F. HOGG.

THE faculties of the mind are twofold, perceptive and reflective. In individuals, now one, now the other, predominates. Where they approximate to equal proportions the individual is said to be well balanced, to have sound judgement. Perception takes cognisance of facts; reflection attempts to account for facts and to ascertain their significance. Modernist clergymen like Dr. Barnes appeal to “thoughtful” men and tell us that no “thoughtful” person can any longer accept the proposition that man is a fallen being. Of course, we all desire to be considered “thoughtful”; thoughtfulness is neighbour to wisdom; their reputation is good, even if they be a trifle irksome to live with. On the other hand, Mr. G. K. Chesterton was an observant man, as is well known. In these men, perception and reflection are at issue. Mr. Chesterton declared that “no one can walk down the street without seeing that man is a fallen creature”. The order of quotation is not the order of utterance. Mr. Chesterton was not countering the clergyman. He was reflecting, independently of current controversy, on what he had perceived as he moved about among men. The ecclesiast is compelled, not by scientific fact, but (which is quite a different matter) by a transient phase of scientific theory, of which his fears of the contempt of the intellectuals have made him the victim. The facts of everyday life in the world of men and women are plain to all. What can a thoughtful man make of them, other than to acknowledge the soundness of Mr. Chesterton's conclusion, which is none the less worthy that it was also the judgment of those sober and experienced men, the Apostles?

## The Apostolic Succession

Paul, in his closing days, wrote to his junior contemporary, Timothy, regarding the revelation that God had committed to men, and which he calls “the Beautiful Deposit”, that he was to guard it against all comers and at whatever cost. Now Dr. Barnes is among those who claim, with some emphasis, not to say arrogance, to be in what they call “the Apostolic Succession”. Yet how profound the



difference between the Doctor and his predecessors! For not only did the Apostles believe the Biblical account of the Fall to be historical, the fallen condition of men is one of the major pre-suppositions of their recorded speeches and of their writings. In most of his letters the Apostle Paul refers to the narrative of Genesis 1—3, and that not merely by way of literary allusion to adorn his style; his concern is with the substance of the record. The Fall is axiomatic with him. Refuse him his axiom and his argument no longer has any relation to life. In his exposition of the philosophy of the Gospel which he incorporated in his letter to the Roman Christians, he accounts for the presence of sin in the world by the primal disobedience of Adam. Here are some of his words, in the latter part of chapter five: "Adam's transgression"; "by the trespass of the one (Adam) the many (his descendants) died"; "by the trespass of the one (Adam) death reigned". Then he argues that "as through one trespass the judgement came unto all men to condemnation; even so, through one act of righteousness the free gift came unto all men to justification of life" (ver. 18). This "one act of righteousness", whereby alone men are saved, is the atoning Death of the Lord Jesus on the Cross. If, then, there were in fact no such act of disobedience, no such trespass, what need, or room, is there for the one redemptive act of Christ?

### **Destroying the Foundation**

This "successor of the Apostles" has put his vigorous axe to the root of the tree of Evangelical Christianity, a tree which they planted and watered at the cost of their lives. It may, or it may not, be right and wise for a man to seek the ordination to its ministry of "the Church of England by law established", but when once the vows involved have been made, there can be no doubt in the mind of any honest man as to the obligation to keep them. At a solemn moment, presumably after due consideration of the issues involved, the "Bishop" undertook "with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word". It is clear, however, that in repudiating the doctrine of the special creation of man, and of his Fall from innocence, "Bishop" Barnes fails alike to maintain truth and to resist error, according to the standard of truth and error to which he himself, being of

mature years, deliberately subscribed. Had he been in the succession of the Apostles when his conscience forbade him to discharge the obligations of his ordination vows, he would surely have done as they did, who suffered the loss of all things, even life itself, rather than be disloyal to the light they had received. Alas! it seems that, after all, he is in the succession, not of the Apostles but of Adam. In the enjoyment of the emoluments of office the duties of which are no longer possible to him, he is a living witness to the fact that man is a fallen creature!

### Guard and Defend

This same Apostle Paul, whose teaching is so lightly set aside by his "successors", had some prescience of the inevitable course of events. After charging Timothy to guard and to defend "the Beautiful Deposit", "the faith once for all delivered to the saints", as another of the New Testament writers terms it, he urges him to turn "away from the profane babblings and oppositions of the knowledge which is falsely so called". It was his habit, you perceive, albeit a courteous and tactful man, to "call a spade a spade"; the issue is altogether too grave for smooth words. In every age man must choose between the ideas current in his own day and the immutable revelation of the mind of God concerning Himself and His creatures. And by his choice he must abide. Now it is quite readily granted, or rather this writer must insist, that belief in the Fall of Man is not a means of, neither is it a qualification for, salvation. The sole condition upon which salvation is offered to men is that they believe on the Lord Jesus Christ, Who died to make their salvation possible. But if a man refuses the testimony of history and experience that he is one of a fallen race, why should he seek to be saved? Why turn to a Saviour of Whom he has no need? The Lord Jesus came to seek and to save that which is lost, that which is fallen. But if man, in fact, be not fallen at all, neither lost, what a vain errand to come to find or to save him! The point is as vital to-day as it has always been. Christianity is a religion of hope for fallen creatures. If man be not fallen, then Christianity is built up on a delusion, and to "flee from the wrath to come" is to be fearful of a danger that does not exist.

### Is There Conflict?

The presumed conflict between SCIENCE and THE BIBLE

is perennial, it has gone on ever since science (the capital may be dropped) was born. "Presumed conflict", for, in fact, never yet has battle been joined between the Bible and knowledge, which is Anglo-Saxon for science. Their interpreters have fought, and, it may be admitted freely, so long as religion had a "secular arm" it dealt not over scrupulously with the eager clamour of the few for truth. Then the scientific person usually assumed that finality had been reached and nothing less would meet the case than that the Bible should be discarded as a convicted imposter, a pious fraud. Modesty of manner, the outward expression of humility of mind, has not ordinarily characterised the protagonists on either side. And yet only to the humble in mind are the real secrets revealed. God is no more the God of the Bible than He is of nature. Both Books own His authorship.

One used to be concerned, but quite unnecessarily, for the Bible in those far-away days when the battle waged hotly. One hoped for the triumph of the godly over the godless. Looking back upon the conflict, there is cause for thankfulness that it never has been possible to establish the accordance of the Bible with science. For scientific theory is speedily antiquated by the march of discovery and the wider co-ordination of facts. If the Bible had been in demonstrable consistence with scientific theory at any period then it would have become antiquated with that theory. The scientific theories of to-day will follow those of thirty years ago, of twenty, of ten years ago, to the scrap-heap. The Bible remains, and will remain, but now, as always, speaking with its own voice in its own way, delivering its own eternal message to men, whether they will hear or whether they will forbear. The truth is, the Bible is the one perennially fresh Book in the world. It was given for this purpose, Paul told Timothy, that "the man of God might be up-to-date". The man who allows his mind to be informed and moulded thereby need never fear to fall behind the times. Rather, he will be ahead of them. The Bible is not merely a volume of writings produced centuries, millenniums, ago. It is a living message for the present in every age. Always there is new light breaking out of the Scriptures. It was to them the Lord Jesus referred when He said that "man shall not live by bread alone, but by every word that proceedeth out of the

mouth of God". And the Bible is read to purpose only when the reader listens for the voice of God therein."

### Look and See

How ignorant of the Bible men are, even those who flout it most peremptorily! It is dismissed on hearsay. And even its professed exponents are often careless in their statements of its contents. For example, it is not uncommon to hear the Bible story of the creation of the world in six days, discussed. Few take the trouble to ascertain what the Bible actually says on any subject, and so never discover that it does not anywhere state that the world was created in six, or any other number of, days. What it does say perhaps the interested reader will see for himself.

## PAUL RE-AFFIRMS HIS APOSTLESHIP

—by F. T. MUSTOW

IT may seem strange to us to find that Paul's position should ever be questioned, or his doctrines criticised and in some cases rejected; but so it was. Although they bore the divine impress so unquestionably, that did not exempt him, or his teaching, from enemies; therefore, Paul is compelled by such to vindicate his teaching and himself, to re-assert the doctrines he taught, and defend himself as a servant of the Lord.

In his letter to the Galatians, he is greatly perturbed by false teachers who seemed to be following him in order to disprove what he had been teaching the saints in that area. The doctrine of grace which Paul preached and insisted on was the one which his opponents utterly disputed; and more, they sought to nullify what he had taught by introducing the Law as a means of the standard of life for the saints. This was to Paul a very serious and erroneous teaching and was calculated to bring the saints into bondage under law, while he sharply rebukes them for giving heed to such, and shows them again that to turn from grace to law is a falling from grace, and that the Law is not of faith, whereas the principle of the Christian is living and walking by faith. The Law is not faith. He feels that the matter

demands a sharp rebuke, and pronounces even a curse upon those who preach "another gospel". He, therefore, wrote the letter himself, having to use large characters, as his vision was defective. He tells us he was not a whit behind any of the other Apostles, indeed in many things he was ahead of them, and in his experience he certainly was tried in a way that none of the others were. He is urged on, even against his will it seems, to show how the truth he taught was not man given, but by direct revelation from the Lord, as stated in relation to "the Lord's Supper", also by visions and revelations, he being caught up into Paradise for this purpose—where he heard words unspeakable which it was not lawful to be uttered. This experience was such that, to guard against the possibility of his being unduly exalted, a thorn was given him in the flesh, from which he three times requested to be relieved; a gracious reply was granted, even the precious statement that "My grace is sufficient for thee", which has been of so much consolation to many. Therefore, the objection of SOME to his teaching, and the denial of his Apostleship, brought this fact out. It has often been so. We are reminded of Philip, in John 14: "Lord, we know not whither Thou goest, and how can we know the way?" That question brought out that wonderful statement which we may never have had in that form otherwise—"I am the way, the truth, and the life".

Thus it often happens that, where lack of knowledge exists or opposition arises, it is compensated for by the revelation of precious truth. The indication of Paul's Apostleship brought to light much that has been of great comfort and assurance to the saints. "ALL Scripture is . . . profitable for REPROOF." The inspired writings of the Apostle are that the man of God may be thoroughly furnished in his ability to attain, as well as in his power to resist evil.

"Be ye imitators of me, even as I also am of Christ."

● ○

HOW are Thy servants bless'd, O Lord!  
How sure is their defence!  
Eternal wisdom is their guide,  
Their help, Omnipotence.

—Addison.

# NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER XII.

Verse 28—continued.

*then miracles, then gifts of healings*,—the Apostle passes now from the personal (the first three) to the abstract (contrast Rom. 12. 7). The word for miracle is *dunamis*, power; it here declares its source to be supernatural. So with the gifts of healings; they were a special kind of power. They were designed for the period of apostolic testimony. They were signs for the time being. Their temporary character is shown by the fact that Timothy, Trophimus, Gaius and others were not healed of physical infirmities. There is a distinction between the healing of the sick in answer to prayer, as enjoined in James 5. 14, 15, and the supernatural gifts here mentioned.

*helps*,—*antilempsis* signifies a laying hold of so as to support, and such ministry consists of any way of rendering assistance, perhaps especially to the weak and needy; cp. I. Thess. 5. 14, and what is said of the household of Stephanas, I. Cor. 16. 15. There is nothing official in the term.

*governments*,—*kubernēsis* primarily denotes steering (cp. *kubernetes*, a pilot, Acts 27. 11; Rev. 18. 17); hence, any who act as spiritual guides in an assembly, exercising oversight, are so termed.

*divers kinds of tongues*—these are put last, as being of the nature described in 14. 19, 21—23. This was again a temporary gift, and especially a sign to Jews. Their use is recorded in Acts 2. 22—36 (cp. 8. 14—17); 10. 45, 46; 19. 6, in all of which the presence of Jews is noticeable. So in Corinth, where there were large numbers of Jews (see I. Cor. 10. 32). There is no further mention of this sign in the Acts or Epistles other than this one. All attempts to re-introduce this kind of demonstration have been characterized by imposture, or failure to adhere to Scriptural teaching.

Verses 29, 30.

*Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret?*—the questions are rhetorical. They carry negative replies. They sum up what has been said in vv. 14—27. Their design is to check the spirit of independence, self-sufficiency, fleshly presumption, rivalry, jealousy, any attempt at mere ostentation under cover of spiritual liberty, and the danger of being attracted by mere prominence, as well as attempting it.

Verse 31.

*But desire earnestly the greater gifts. And a still more excellent way shew I unto you.*—the comparison suggested by "the greater gifts" the Apostle deals with in chap. 14; he keeps that in reserve, so as to interpose by describing the best way of pursuing or using any gift. The brethren in Corinth did covet the greater gifts, but their estimate concerning them was all awry. We cannot all have the best gifts. We can seek God's grace and help to desire them and by prayer

and humble obedience to His will and the leading of the Spirit, and by placing ourselves at His disposal, being content with what He gives or withholds, we shall find that He will use us for His glory.

### CHAPTER XIII.

#### *Introductory.*

This chapter, which depicts and enforces the paramount value and supreme power of love, is not parenthetical, nor is it exactly a digression; it forms an essential connection with the subject of the existence of various spiritual gifts (in ch. 12), and their exercise (in ch. 14). The latter is dealt with by a preliminary setting forth of the spirit in which they are to be exercised. Their activities are futile and worthless and like merely childish toys, apart from love. The chapter, therefore, forms a part of one complete treatment of a subject extending throughout chapters 12 to 14. But it is the chief part, the consummating feature; it lifts the subject to its highest possible level. There are three specific parts to the chapter: (1) the necessity for love, vv. 1—3; (2) the characteristics of love, vv. 4—7; (3) the permanency and superiority of love, vv. 8—13. The second of these is virtually a presentation of the character of Christ.

#### Verse 1.

*If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.*—the "if" introduces a possibility connected with the future. Tongues is the first and lowest of the special gifts mentioned, the least valuable, and therefore that which comes first in contrast to the excellence of love. "Of men and of angels" indicates the powers of earthly and heavenly utterance; cp. II. Cor. 12. 4 and Rev. 14. 2. The "sounding brass" is probably a sort of gong rather than a trumpet; this and the clanging cymbal, with their continuous noise, may have reference to pagan ceremonies and ritual. The cymbal often consisted of two half-globes banged together.

#### Verse 2.

*And if I have the gift of prophecy, and know all mysteries and all knowledge;*—superior gifts to that in ver. 1 (see 4. 3); that was ecstatic; these are by way of instruction. "Mysteries" (*lit.*, 'the mysteries') are the great truths of Divine purposes and dealings as made known by the Holy Spirit to believers only. There is a definite number of them mentioned in the N.T. "Knowledge" (for which see 12. 8) is not the same as "the mysteries". Cp. 8. 1.

*and if I have all faith, so as to remove mountains, but have not love, I am nothing.*—for "faith" (not the faith which saves the soul) see at 12. 9. For the supernatural power of faith so exercised as to remove mountains, compare the Lord's words in Matt. 17. 20; 21. 21; Mark 11. 22. Mountains were commonly spoken of as representing great difficulties. The Apostle's statement, "I am nothing", in II. Cor. 12. 11, has quite a different significance. Here it means "I am of no value at all".

# CAUSE *and* CONDITION

by J. MURRAY, Lossiemouth.

"For this cause many are weak and sickly among you, and many sleep."—I. Cor. 11. 30.

**F**OR every condition there is a cause, and in most cases, by eliminating the cause, the condition can be removed. The cause of the Corinthian saints' sorry condition in chapter 11 was spiritual laxity in their attitude towards the Lord's Supper. They were making it a meal instead of a memorial. "When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's Supper: for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken" (vv. 20, 21—R.V.). They were eating and drinking to the satisfying of their own fleshly appetites, the rich despising the poor, and the corporate unity and fellowship of the one body was lost sight of. Hence they were "eating and drinking judgement to themselves, not discerning the body" (ver. 29, R.V.). And the judgement was, "for this cause many are weak and sickly among you, and many sleep" (ver. 30). Conditions at Corinth were so grave that the result was manifested in the physical dis-health and actual death of many of the saints. And the cause was **THE CARNAL ABUSE OF THE SUPPER**. How solemn!

How much of the weak, sickly conditions existing in many assemblies to-day may be attributable to a faulty observance of the Lord's Supper? Oh! brethren, let us clear ourselves here at all costs. We may not be guilty of such gross abuse of the table as were the Corinthians, but in principle we may be just as wrong as they were. They were appropriating the memorials for their own carnal enjoyment. **THEY WERE TAKEN UP WITH THEMSELVES AND NOT WITH THEIR LORD**. Are we less guilty of that oftentimes? "This do in remembrance of Me" is the Lord's plain, express command. The occasion is **A REMEMBRANCE OF HIMSELF**. How prone we are to get occupied with our own selves, our deliverance, our blessings, our position, to the neglect of the remembrance of the Person of the Lord! "Put Me in remembrance" (Isaiah 43. 26) was Jehovah's word to His people of old, and its plaintive echo can be heard to-day.



Again, how often is the Lord's Supper made the occasion for the display of head knowledge, rather than the exercise of heart affection, when we purport to worship God with cold, formal phraseology, or give voice to what may often be self-prompted and irrelevant ministry! "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men" (Matt. 15. 8—9). Oh! did we but give more heed to the silent, but eloquent, symbols on the table, and the glorious, all-worthy Person whom they set forth, how different would the remembrance be! And how much of the spiritually (not to say, physically) unhealthy conditions so prevalent in our midst would disappear!

May the Lord graciously open the eyes of those of us who may be at fault in these things, and give us grace to eliminate the cause of such conditions where they exist. "For if we would judge ourselves, we should not be judged."

O fix our earnest gaze so wholly, Lord, on Thee,  
That with Thy beauty occupied we elsewhere none may  
see.

## "He Careth for You"

I. Peter 5. 7.

WHEN dull and weary, full of care,  
And in this world you feel alone,  
Then to the "Fount of Bliss" repair,  
Converse with Christ, Who fills the throne.

He sits on high, our Great High Priest;  
He neither slumbers, sleeps, nor faints;  
He guides the greatest, guards the least;  
His care is end'ess for His saints.

Forsake her child a mother may;  
But He, the Lord, will not forsake  
The soul that trusts Him; come what may,  
You, from His hand, no power can take.

Then, cast your care upon the Lord;  
For you He'll have the greatest care.  
And, as He's promised in His Word,  
Where He has gone, He'll guide you there.

—W. Wilson.

# From DEFEAT to DELIVERANCE

ROMANS VII.

—by W. W. FEREDAY.

A FEW remarks upon this deeply important chapter may be helpful to some of our readers. The merest glance will show that it is a chapter of experience. It describes a man full of holy desire, grappling with the evil within, and seeking to be victorious over it. He fails at every point; but learns at last that deliverance comes from without, and he gives thanks to God through our Lord Jesus Christ (Rom. 7. 25). There is an immense difference between VICTORY OVER sin, and DELIVERANCE FROM sin—not from its PRESENCE, but from its POWER.

The structure of Romans 7 should be carefully noted. Like some other chapters of Scripture dealing with experience, the result of the writer's exercises is stated in the opening verses. *It is exceedingly important to observe this.* For other similar examples we refer the reader to Psalms 32 and 73. In verses 1 and 2 of Psalm 32, the writer is full of joy in the realisation of divine forgiveness; in the following verses he tells us of the painful days through which he passed before he reached that joy. In Psalm 73. 1, Asaph says, "Truly, God is good to Israel, even to such as are of a clean heart"; but from verse 2 and onwards he records the infidel reasonings which surged through his soul before he learned the great truth of verse 1. In Romans 7, the writer describes in the first six verses the happy liberty, fruitfulness, and service of the Christian, and which he himself was enjoying as he wrote his epistle. Then from verse 7 he traces the conflict and agony through which he passed ere he reached the blessed experience of his six opening verses.

The question is sometimes asked, "Is Romans 7. 7—24 the experience of an unconverted man, struggling to find his way to God?" Most certainly not. No unconverted man wants God at all, nor does he delight in His law (Rom. 8. 7). As for the man who wrote Romans 7 (Paul), in his unconverted days he had no such struggles as are indicated in vv. 7—24, nor had he the wretchedness referred to in verse 24. On the contrary, he was well pleased with himself, and was also confident that he was well pleasing to God!

Is Romans 7. 7-23 then the proper experience of the Christian? The answer is simple. Chapter 7 and 8 are parts of one letter. No one would deny that the sweetness, confidence, and triumph of chap. 8 is the true portion of all who believe in the Lord Jesus. Impossible therefore that the misery and helplessness described in chapter 7 could be his true portion also: God has not called us to the knowledge of Himself in order to make us wretched. He wishes to see us restful in the assurance of full salvation, and happy in the enjoyment of His love which puts all fear of judgement away for ever (1 John 4. 17-18).

The experience described in Romans 7 is transitional in character, and must be passed through sooner or later by every true soul. We

thus learn the utter badness of the old "I"; and, having learned God's judgment of it in the death of Christ, we turn away from it with loathing. We repudiate it; it is no longer our true self. The forgiveness of sins may be known (and usually is known) before deliverance from our old self. The turning point in Rom. 7 is found in the word "Who" in verse 24. In the course of his struggles the unhappy man will not allow that there is any fault in God's law, or that it is responsible for the sentence of death which is necessarily passed upon him. *All the badness lies in himself.* He is so bad that even so excellent an instrument as the law of God can make nothing of him. In conscious helplessness the sufferer looks outside himself for deliverance—not for *help*, but for *deliverance*. In the story of his conflicts with its many personal pronouns, we look in vain for any mention of God, Christ, or the Holy Spirit. It is all self-occupation. But, looking away from himself he understands that God has already dealt judicially with all his evil in the death of Christ, and he turns to praise "I thank God through Jesus Christ our Lord" (Rom. 7. 25). Henceforward he occupies his mind and heart with Christ in glory. To His image he will ultimately be conformed; meantime he becomes (perhaps unconsciously) more and more like the blessed one to Whom he owes so much and Who is now his satisfying portion. The flesh will be present with the believer, bad as ever, until the great change at the Lord's coming. It needs to be closely watched, but it should not cause distress to the soul. By the power of the Holy Spirit the believer lives in another world of thought and action altogether.



## What God says about Us in Romans 8.

There is therefore now no condemnation to *them which are in Christ Jesus.*

The righteousness of the law might be fulfilled in *us, who walk . . . after the Spirit.*

The Spirit Himself beareth witness with our spirit, that *we are the children of God.*

If children, then *heirs of God, and joint-heirs with Christ* (and He is heir of all things (Heb. 1. 2).

For the earnest expectation of the creature (i.e. creation) waiteth for the manifestation of *the sons of God.*

*Ourselves . . . have the first-fruits of the Spirit.*

All things work together for good to *them that love God, to them who are the called according to His purpose.*

Who shall lay anything to the charge of *God's elect?*

What a portion and privilege are ours!

## THE SAINTS IN

*Caesar's Household*

THE saints in Cæsar's household needed to be very un-mistakeable saints, if they were not to be swept away by the torrent of godlessness. It is hard, but it is possible, for a boy at school, or a young man in an office, or a soldier in a barracks, to stand alone and be Christ-like; but only on condition that he yields to no temptation to drop his conduct to the level around him, and is never guilty of compromise. Once yield and all is over. Flowers grow on a dunghill and the very reeking rottenness may make the bloom finer.

If the mass is corrupt, so much the more need to rub the salt well in. Disgust and cowardice and the love of congenial society, keep Christian people from mixing with the world, which they must do if they are to do Christ's work in it. There is a great deal too much SEPARATION from it, and a great deal too much UNION with the world nowadays and both are of the wrong sort. We cannot keep too far away from it by abstinence from living by its maxims and tampering with its pleasures. We cannot mix too much with it if we take our Christianity with us and remember our vocation to be its light.

If we desire to be pure and good, we must dwell with God, and His Spirit will pass into our hearts, and we shall bear the fragrance of His presence wherever we go.

Learn also that communion with God is not possible unless we are fighting against our sin, and have some measure of holiness. We begin communion with Him, indeed, not by holiness but by faith. But it is not kept up without the cultivation of purity. Sin makes fellowship with God impossible. "Can two walk together unless they be agreed?" "What communion hath light with darkness?" The delicate band which unites us in happy communion with God shrivels up, as if scorched, at the touch of sin. If we say that we have fellowship with Him and walk in darkness, we lie.

Missionary  
Page

## Strengthen thy Stakes

by

A. PULLENG

London

### PRAYING WITH THE UNDERSTANDING.

Prayer needs to be sympathetic, strategic, and sustained. It will be such only if there is an adequate knowledge of the wide variety of conditions under which missionaries labour. To acquire such a knowledge is, therefore, a fundamental need. As the conditions under which missionaries labour are known and appreciated, there will be forged a bond of sympathy, and the desire will be created to shoulder a part of the burden of such labours.

Likewise, there will be developed an appreciation of salient needs, so that intercessions will be directed in a strategic manner, to result in the raising up of needed labourers, the overcoming of opposition, and the blessing of God upon the wide variety of service rendered by missionaries from assemblies labouring in 57 regions.

Regular reading of missionary literature will tend to promote constancy of intercession. Otherwise, there will be a proneness for praying to lapse. Missionaries are so far away, and the pressure of everyday activity is so real and constant, that they are apt to be forgotten. This is particularly true of missionaries during their first term of service. Often they are known only to a limited circle of believers. Initial enthusiasm and interest in their setting forth soon wanes. There may have been a firm intention to uphold them in prayer, but gradually this becomes spasmodic and, it is to be feared, in some cases ceases altogether. The link of correspondence is soon broken. Yet it is during those first years of service that the missionary most needs sympathetic prayer. Generally, he is grappling with a language difficult to learn, living under conditions totally diverse from those to which he has been accustomed, in a climate which takes toll of his strength, amongst a people who show little response to spiritual things, in much loneliness, and with little spiritual help.

### ACQUIRING MISSIONARY KNOWLEDGE

It is the knowledge of missionary facts, and the pondering of such, that is crucial to effective intercession. Throughout the history of the Church, it would seem that the burden of the evangelisation of the world has been borne by a minority of believers. But those comparatively few who do catch the vision are most diligent and conscientious in support of the missionary enterprise. Quietly, God seems to speak to some individuals who become and remain staunch supporters of missions. God's voice is heard variously; maybe in some missionary prayer meeting, or whilst listening to a missionary.

Narrate experiences either in private or in some public meeting. Many of the Lord's people have little opportunity for contact with missionaries other than at a public meeting. Consequently, missionary visits should be arranged periodically in the assembly. If, by reason of size and location, frequent visits by missionaries are impracticable, a monthly missionary prayer meeting will serve as a medium for the dissemination of missionary information and to sustain enthusiasm.

*Echoes of Service* may well be used to inform believers of conspicuous missionary needs. A brother should be invited to collate items of outstanding interest and matters for prayer, and to present these sympathetically and vividly to the meeting. Prayer is never easy, and cannot be entered into without definite preparation of mind and heart. The subjects for prayer should be carefully explained and presented so that believers feel inwardly stirred to pray. They should be encouraged to realise that it is a serious business in which they are engaged, and that prayer is not the utterance of vague desires, but is the divinely ordained way to receive definite answers. Many await a lead, and where there is no missionary prayer meeting it is earnestly hoped that there will be exercise of heart to commence one. True, this will only be a beginning, for even when knowledge is gained, believers must learn to pray in order that there might be fulness of effect. Prof. Gustav Warneck: "It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God".

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## "Inasmuch"

(Matt. 25. 40)

THE Lord has indeed opened the hearts of many of His people to the increasing need of believers in Germany. We are very pleased that 1,200 parcels have been arranged to be sent over each month, but even so we have only touched the fringe of the need and are looking for a great increase on this. Recent letters have told us of the patient sufferings of the Lord's people who are merely existing on the amount of food they receive from official sources. We would like to impress upon those who have accepted individual addresses to maintain these monthly, and, if unable to do so, inform immediately. Some saints who are sending occasional parcels to Ref. Nos. AZ. 20, 25, 30 should now send these to:—Herrn. Carl Koch, "Brüderhilfe", Bluecherstr 1, Dillenburg, Germany, A.Z. We are still able to put believers here in contact with believers in Germany, and any who wish to give the "cup of cold water" to the Lord's own can have addresses on application.

—WM. J. BRESNEN.

"Inasmuch",  
2 Rydal Bank,  
Bebington,  
Cheshire.

## MISSIONARY NEWS.

**N**OTHING encourages the Lord's servants like reports of progress in various parts of the "vineyard." Here are a few. From Miss Bernstein (Palestine) comes the following:

"I went to see Mrs Dr. H. whom I had not visited for over six months. I had been ill and she had had a car accident and was miraculously saved from a violent death. I was anxious to see her and said that the thought uppermost in my mind was, what would she have done had she been hurled into eternity and found that she had made a mistake in not accepting the Lord Jesus as her Saviour? It would then have been too late to remedy matters. God has given her another chance, what was she going to do about it? She seemed stirred, but soon began asking why God allowed this, that and the other. I explained that man, by his own sin, had brought it all on himself but God has planned a way of escape, then if we did not take it we cannot blame Him. She was also to remember that Satan also existed and that he was the prince of this world. She said she would try and come to me that I might read to her and that she would begin again to read the New Testament. On next visit I read to her a very convincing article by a scientist, giving the reasons why he believed in God and would have followed up with Scripture when curfew was suddenly declared and I had to hurry home. Though balked and thwarted at every turn, *some opportunities* are occasionally given."

Mr. Taylor tells of interest in France. "At Cannes, 50 posters announcing my series of Gospel Meetings were headed with the text, John 3. 16. These brought very good audiences, with the result that an Italian and two French women were saved, one being the daughter of a mayor from a town south of Paris. A Roman Catholic priest wrote: "It is perfect! It is the truth! My religion is wrong in preaching that works count for salvation. Works are the consequence of salvation as a good tree bears good fruit. I am now preaching this truth."

Work in Jamaica has given great cause for thanksgiving. A recent report says: "Out of the hundreds of converts of the Wildish and Willie Tent Campaign which commenced at Doncaster in January, the first batch of seventy-eight men and women, who had professed faith in Christ, and had given evidence of changed lives and outlook, were put out of sight under the waters of baptism at the service. The five thousand or more spectators who lined the beach, or stood knee deep in the water, joined reverently in the hymns and watched intently as the immersions took place.

On Easter Sunday the candidates were received into the fellowship of the recently formed Galilee assembly, meeting in the Tent each Lord's day to celebrate the Lord's Supper, and hold Sunday School and Gospel Services. About fifty members of the Maranatha assembly, Deanery Road, had "hived off," to form the basis of the new assembly.

Numbering in all about a hundred and fifty members with many more on the waiting list, they have acquired freehold land in Dunoon Road, and the building of commodious premises, to be known as "Galilee Hall" is already in hand. No pastor will be appointed, the members themselves being responsible for the development of their own gifts and

the conduct of the affairs and services of the assembly."

James Stewart from India writes: "Brother Jacob, a B.A. from Mysore, the Capital, hopes to come to Bannur for fellowship in the gospel. The elders in Mysore assembly came from Tavancore. There was a testimony some years ago, but it was removed. Pray that it may now be strongly established by converts in the Capital. A few have been baptized—students in the university."

## BOOKS TO READ

"*WHAT SAITH THE SCRIPTURE?*" is a most helpful volume, containing two hundred answers to questions of interpretation, faith and practice. These have been collected from the written work of our esteemed contributor, the late *Mr. C. F. Hogg*, than whom there were few more competent scholars, or more gracious instructors. The painstaking investigation with which he approached all matters concerning the Christian Faith and its practice is in evidence on almost every page of this volume. Into its 224 pages is gathered the labour of many years, and the matured wisdom of one whose over-mastering ambition was to "rightly divide the truth".

Sections deal with The Inspiration of the Scriptures, The Person and Work of Christ, Doctrine, Prophecy, Baptism and The Lord's Supper, The Church and the Churches, while the practical side is not forgotten. On matters where difficulties confront the student of the Scriptures, this volume is most useful, for it contains numerous cross-references, and three very helpful indexes.

On the vexed question of Romans 7, Mr. Hogg wrote: "At the close of Rom. 7 the Apostle pronounced the body of the believer to be 'a body of death'. His desire was to be delivered out of (*ek*) it, and this, he was assured, he would be 'through Jesus Christ our Lord', that is, at His Parousia".

It would be difficult to over-estimate the value of this volume for young students of the Bible, both as to the matter it contains and the spirit in which it is written. Mr. W. E. Vine contributes a foreword. —Pickering & Inglis, price 10/-.

"*PROPHECY'S LAST WORD.*" by *Fredk. A. Tatford*. The Book of the Revelation of Jesus Christ our Lord is a fitting climax to the inspired volume, and although schools of interpretation differ as to application in detail, there can be no doubt as to its primary intention. The Seer was permitted to have visions and to hear voices which portrayed and announced the doom of the Devil and his allies, and also the ultimate and eternal triumph of God, His Son and all the saints. Mr. Tatford has approached the subject from that angle and, while committing himself mainly to the futurist school of interpretation, has very wisely made constant application of the principles seen at work to the conduct of believers here and now. Readers of this Magazine will accept the main contentions of this volume, although on minor details there will be disagreement. The work is a most useful contribution to the understanding of the Apocalypse, and we heartily commend it. It is sumptuously illustrated, contains a list of author's quoted, a Scripture Index, and a foreword by W. E. Vine. 270 pages, price 15/-, published by Pickering and Inglis.



# The BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Bonand, 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.

Do you consider that a Christian would be unequally yoked together with unbelievers, if he held a number of shares in a joint stock company (public), bearing in mind that such a company is entirely different from a partnership, in that it has a corporate personality of its own which is quite independent of the personalities of its members?

### ANSWER A.

So many considerations have to be borne in mind before giving a definite answer to this question, that I would rather state the difficulty of deciding than deciding. If, for example, a believer is left some money in trust, which he is not permitted to alter or to dispose of, and which constitutes his only means of subsistence, and such money is in stocks and shares as envisaged in the question, who would dare say that such an one is unequally yoked with unbelievers? It may well be that he had nothing whatever to do with the acquisition of the shares, and certainly would have to forfeit his livelihood if he refused to accept the dividends.

If, however, a believer deliberately chose to invest his money in some public company which yielded a good return, though he himself had no say whatsoever in the conduct of the company, who could claim that he is not unequally yoked with unbelievers?

In a matter like this, each one must decide before God what he will do, and not make his own line of action a rule for others.

I knew a brother who, for conscience toward God, lost a great deal in disposing of his shares thus held because of the unequal yoke.

Even the interest from Post Office Savings Bank must be earned by some concern in which the holder has no say!!

Let each determine for himself to have a conscience void of offence before God.—E.W.R.

## QUESTION B.

Who are represented by the foolish virgins who arrived too late at the wedding?

### ANSWER B.

The kingdom of the heavens in the Gospel of Matthew is a term which denotes Christendom. Christendom is a sphere which comprises true and false, wheat and tares, good fish and bad, wise and foolish virgins. They all take up a similar profession of adherence to Christ, they all slumber, they all hear the cry, they all hurry to make ready. There is, however, a vital difference: the wise had all which was requisite for entry to the wedding and the foolish had not. In consequence, they go in whilst the others do not. No true believer will be on the wrong side of the shut door, nor will he be disowned of Christ. This is true, despite the fact that they may have fallen into the same grievous mistake of slumbering as all the rest. Entrance into the feast and recognition by the Lord is contingent not on faithfulness but on His grace. Let us resist with all the powers the Lord gives that system of teaching which would put true children of God outside. It is a doctrine incapable of being reconciled with the rest of scripture without importing that which is false. The questioner remarks "The foolish virgins had had oil before and had it again when too late to be let in to the feast", but he seems to have missed the point. Ver. 3 categorically states that they 'took no oil with them'. The latter part of the parable gives no clue as to their being successful in purchasing the oil so badly and urgently needed. Imagination in filling in the details of a parable is very misleading; what is not said is as important as what is said. We must be careful in affirming what we judge to be implied.—E.W.R.

**NOTE.**—Have you a difficulty?  
Let us help you.

# The Lord's Work and Workers.

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

**BLACKBOROUGH:** June 5, at 3.30 and 7. L. Gould.

**ABINGER:** June 7-14. L. Barham, W. Butler, N. Cave, J. Church, A. J. N. Cook, E. F. Kevan, G. Lester, L. Samuel, J. Weston.

**LINGFIELD:** June 7, at 3.30 and 6. Mr. Cheale, etc.

**MANOR PARK:** Gainsborough Hall, June 7, at 4 and 6.30. H. H. Ardley, F. A. Tatford.

**NOTTINGHAM:** Clumber Hall, June 7-12. A. Greenwood.

**STAINES:** Hale St. Hall, June 7, at 6.45. J. M. Shaw.

**STANMORE:** Culver Grove Hall, June 7, at 4 and 6.15. Dr. D. Kaye, O. S. Nye.

**LEAMINGTON:** Gospel Hall, Priory Terrace, June 14, at 3.15 and 6.15. J. M. Davies, W. Hateley, G. M. J. Lear.

**MANCHESTER:** Houldsworth Hall, Deansgate, June 14, at 7. F. A. Tatford.

**NEW MALDEN:** Mount Pleasant Gospel Hall, Dickering Lane, June 14, at 4 and 6.30. P. F. W. Parsons, E. W. Rogers.

**HERTFORD:** "Goldings" Open-Air Convention, June 21, at 3.15 and 6. H. E. Bentall, Dr. D. Kaye, F. A. Tatford.

**MATLOCK:** Crown Hotel Ballroom, June 21, at 6.45. G. Penny.

**NEWCASTLE-on-Tyne:** Bethany Hall, Park Road, June 21, at 2.45 and 6.45. J. Lightbody, A. Naismith.

**SHEFFIELD:** Cemetery Rd. Hall, June 21. H. P. Barker, J. M. Shaw.

**WINDSOR:** Gospel Hall, Garfield Place, June 21, at 6.30. H. Thorp.

**TREFOREST, GLAM.:** Gospel Hall, June 21, at 7.30. B. Jones. Correspondence now to R. Gay, 4 Tudor St., Rhydyfilin, Pontypridd.

**BOURNEMOUTH:** Drummond Hall, Boscombe, June 24-26. Missionary. C. E. Stokes, T. E. Stacey, C. J. Tilsley, R. Molton.

**HOLBOURN:** Kingsway Hall, June 27, at 6. Missionary P.M.

**CHESHAM:** Gospel Hall, Station Rd., June 28, at 7. S. Porteous.

**MATLOCK:** June 28—July 5. Roy Mountfoot. (D. L. Clifford, Dale View, Oaker, Matlock.)

**WESTMINSTER:** Westminster Chapel, Buckingham Gate, June 28, at 6. A. E. Hutchings, Edwin Lewis.

**YEOVIL:** Tent Campaign in Fair Field, July 2-28. A. Fullaize, E. Willie.

**LEIGH:** Gospel Hall (near Tonbridge), July 5, at 3.45 and 6. G. J. Price, J. M. Shaw.

**LONDON:** Annual Missionary Meetings, Central Hall, Westminster, Oct. 30, 31. Particulars from Wm. Stunt, 1-3 St. Paul's Churchyard, London, E.C.4.

**WALTHAMSTOW:** Highham Hill Gospel Hall, June 5, at 3, 5 and 6. Sisters' Missionary Conference. Mrs. W. Dolton, Miss D. G. Foster, Miss E. D. Green, Mrs. R. Leggatt, Mrs. G. Lehmann, Mrs. S. J. Sears.

## SCOTLAND: FORTHCOMING (D.V.).

**BO'NESS:** Hebron Hall, June 7, at 3.15. F. Tamer, W. Currie, J. Hunter, J. Caldwell.

**STRANRAER:** Annual Tent Conference, in Greenvale St. Gospel Hall, June 18, at 11.30 a.m. W. Harrison, J. Paton, A. K. Philip. Mr. Philip is in charge of the Wigtonshire Tent, which is now pitched at Newton Stewart.

**GLENBUCK:** Public Hall, June 21, at 4. Wm. Prentice, Wm. Todd, Wm. Hyslop.

**ABERDEEN:** Large Tent Meetings will be held during month of June on way to beach. Seating accommodation 750. F. M. Sutherland (Philippines and Lubos Kresina, Czecho-Slovakia) will be in charge of work. Visitors to Aberdeen will be welcomed, and help appreciated.

**HELENSBURGH:** Visit of H.M. Fleet to the Clyde—July 18-28. Special indoor and open-air meetings are being arranged by Helensburgh assembly during this period. Prayer and help valued. It is estimated that there will be 2000 men and women from the Fleet, who will visit Helensburgh daily.

**CRAIGELLACHIE:** In large marquee, seating 700, July 23. A. Borland, J. M. Davies, J. Hutchison, M. Mackenzie, A. Naismith, J. R. Rollo. Communications to Mr. E. A. Grant, The Standfast Works, Craigellachie.

**NEW DEER:** Public Hall, June 28, at 2.30 p.m. Annual Summer Conference.

## "WITH CHRIST."

**S. H. BURCHILL,** London, Jan 31. For many years an active helper at Big-nold Hall, Forest Gate. Well known in connection with Counties Evangelistic Work, etc., and as a gospel preacher and teacher in the assemblies.

**JAMES LEWIS,** Ballymena (father of Mrs. David Craig). Saved over 50 years ago in Bailies Causeway, Hamilton; was at the commencement of Low Waters assembly, later at Bellshill, and for the last 13 years at Ahogill and Ballymena, N.I. A quiet believer, he engaged much in tract distribution and personal work during his later years. Will be missed.

**LEONARD JOHN GOODING,** Dedham, Colchester, on May 18th. Saved in early life and for many years associated with the assemblies in Norwich, Newmarket, and Ipswich. A fearless witness for his Lord.

**THOMAS OGLE,** Ebchester, nr. Consett, on Mar. 20. Saved over 50 years and connected with Consett assembly.

Our brother was a gifted and esteemed teacher of the Word, and the assemblies throughout the North of England benefited by his ministry. His wise counsel and his help were sought and valued, and it was ever his delight to unfold the truths of God's Word to the edification and encouragement of fellow-saints. His passing will be mourned by a large circle of Christian friends.

**Mrs. W. STEWART**, Saltcoats, Apr. 28, aged 62. Saved in 1897 under ministry of T. Sinclair. Associated with assemblies in Lesmahagow, Lanark, Kilwinning, and Saltcoats. Faithful in witness, she was held in high esteem by all.

**Mrs. J. BARKER**, Glasgow, on Apr. 22. Converted in her early teens; thereafter for a short time in Rankinston assembly; last 29 years in Pollokshaws. The closing two and a half years of her life were spent in hospital, where she bore a quiet testimony to staff and patients. Passed to be with Christ whilst under anaesthetic, and before going to theatre for operation her calmness was remarked upon by all in the ward.

**Mrs. J. McNAY**, Blantyre, Apr. 6, aged 84. Associated with Bethany Hall assembly, Blantyre, for several years. A quiet and consistent believer.

**Mrs. M'CLAIR**, Motherwell, Apr. 24. Saved in early days and for a life-time associated with assemblies in Motherwell—first in Roman Rd. Hall, and then in Shields Rd. Hall from its commencement. For a number of years was an S.S. teacher—a work which she loved. A faithful witness for her Master, she will be much missed.

**Mrs. MARGARET GOURLEY**, Chicago, Mar. 31, aged 65. Saved in Lurgan, N. Ireland, in 1895, through ministry of Wm. Jelly. Later went to Chicago and identified herself with the Avondale assembly, remaining faithful until her home-call. She leaves her husband, two daughters and two sons in Chicago.

**Mrs. ETTLES**, Spittal, Berwick-on-Tweed, on Apr. 9, aged 91. Saved in Aberdeenshire in early life, being associated for many years with assembly in Keith, Banffshire, and for upwards of 40 years in Newcastle-on-Tyne.

**Mr. TOM RAINS** (57), on Apr. 25, at Nottingham, after much suffering. For many years in Clumber Hall assembly, and latterly in Willoughby Hall assembly.

#### IRELAND: REPORTS.

**R. HULL** and **J. McCANN** having some interest at Ballykeel (Dromore).

**J. NORRIS** has had blessing at Broom-hedge.

**H. PAISLEY** is having well-attended meetings in Creagh Hall, Belfast, where a few have professed conversion.

**J. F. PEARSON** (U.S.A.) has had large meetings at Armagh. Ministry has been with freshness and power, and saints have been much helped. Our brother has also visited Belfast, Eden-

derry, Lurgan and other centres, in all of which his meetings have been appreciated.

**T. W. BALL** and **W. BUNTING** have had an encouraging start in tent work at Pound Burn, nr. Growell.

**FORTHCOMING Tent efforts:** T. Wallace and T. McKelvey at Warings-town; R. Hawthorne and G. Alexander near Ballymagarrick; H. Paisley at Dungannon; J. Wells and W. Johnston in Mourne district; E. Allen and J. K. Duff some distance from Keady; R. Peacock at Donemana; S. Thompson at Ballymena.

**R. CRAIG** had encouraging meetings at Plumbridge, some professing.

**J. GLANCY** having large and encouraging meetings for believers at Mullafernaghan.

**ED. HILL** purposes to commence meetings at Drumlone, Co. Fermanagh.

#### IRELAND: CONFERENCES.

**EDENDERRY**, on May 17, was crowded. Brethren J. F. Pearson, R. Curran, E. Allen, J. McCabe, and S. H. Moore ministered the Word.

**DONACLONEY**, on same day, was also large. Speakers were H. Bailie, W. Gilmore, Dr. Boyd, D. L. Craig, J. Curran, F. Knox, and T. Graham.

#### PERSONALIA, ADDRESSES, etc.

**J. H. TODD**. Prayer would be valued for our brother, Mr. Todd, of Sydney, who has had a complete breakdown in health, after a strenuous time at conferences in Tasmania and other places. He is now at his home, and in a state of great weakness, needing much rest. He is now in his 83rd year, and has served the Lord faithfully in Australia for years, and is the editor of the "Australian Missionary Tidings".

**CORRESPONDENCE** for Bethesda Hall, Park Rd., West Hartlepool, should be directed to Mr. T. Saunders, 45 Oakland Ave., West Hartlepool.

**CORRESPONDENCE** for Gospel Hall, Grove, Ealing, should be addressed to Mr. G. B. Fyfe, 39 Byron Rd., Ealing Common, London, W.9.

**CORRESPONDENCE** for assembly at Treforest, Pontypridd, Glam., should be sent to Mr. R. Gay, 4 Tudor St., Rhydfelin, Pontypridd, Glam.

**CORRESPONDENCE** for Maxwell Hall (formerly Westol Salvation Hall), John Clay St., So. Shields, should be addressed to Mr. J. McKelvey, 39 Lawe Rd., So. Shields, Co. Durham.

**NEWBERRY BIBLE** for sale; 35/6 post free (the 42/- edition). Little used, practically new. Write Box No. A/2661, "Believer's Magazine" Office, Sturrock St., Kilmarnock.

**NEW ASSEMBLY:** After 17 years as a gospel testimony, Breaking of Bread commenced in Jan. at the Burry Gospel Hall, Bwlch-y-gwynt, New Dock, Llanelly. Correspondence to Mr. John, 20 Wellfield Terr., Bwlch-y-gwynt, New Dock, Llanelly.

**LUTHER REES** should now be ad-

dressed at "Maran-atha", The Mede, Whiptin, Exeter.

**MARK KAGAN** announces change of address to 25 Heddon Court Avenue, Cockfosters, Barnet, Herts.

**JAMES F. SPINK** should now be addressed—17 Cherry St., Collingdale, Pa., U.S.A. He hopes to visit this country from May to Nov., and would be pleased to serve the assemblies as enabled.

**WM. WRIGHT** has removed to 20 Braes Ave., North Whitecreek, Clydebank.

**CORRESPONDENCE** for Shuttle St. Hall, Paisley, should now be addressed to Mr. W. Geddes, 15 Colmslee Ave., Paisley.

"**NETHERHALL**", **LARGS**: Following Holiday and Confr. Centre is shortly commencing now. Late July bookings may be possible, if rehabilitation permits. Write immediately for brochure.—Mr. and Mrs. R. G. Taylor, Netherhall, Largs. \*Phone 2084.

**CORRESPONDENCE** for Gospel Hall Assembly, Calderbank, should be addressed to Mr. James Gilland, 16 Crowwood Cres., Calderbank.

**VISITORS** to Saltburn, Markse-by-the-Sea, Redcar, or places in North East Yorkshire, will find a welcome at Ehim Hall, Lord St., Redcar.

**BETHANY GOSPEL HALL**, 1940 23rd Ave., Oakland 6, Cal., U.S.A. Correspondence for this assembly now to Mr. Wm. Reinheimer, 2406 Carmel St., Oakland 2, Cal., U.S.A.

**A JOINT ANNOUNCEMENT** has been made by Melrose and Galashiels assemblies that "assembly in Mason's Hall, Melrose, is now in fellowship with assembly in Foresters Hall, Galashiels".

de-requisition, Scotland's largest Christian re-opening. Bookings for Aug. onwards may be possible, if rehabilitation permits.

## LORD'S WORK FUND

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

For Labourers at Home and Abroad who look to the Lord alone for support in the Field.

	£	s.	d.
Apr. 23. Annbank Assembly	5	0	0
Apr. 25. W.McC.	9	17	0
Apr. 26. Shapinsay Assembly	10	0	0
J.R., Paisley	5	0	0
May 1. Bute Hall, Prestwick	5	0	0
May 2. Several Friends	2	10	0
W.J.W.	15	0	0
J.P., Lindsay, Ont.	8	0	0
May 6. J.N., Coalhurst	0	19	8
May 8. J.L.	2	0	0
May 15. Matt. 6. 3	10	0	0
May 16. Bangor, Ebenezer Hall	10	5	0
P.S.H.	2	0	0
May 17. J.N., Coalhurst	0	19	8
	£86	11	4

For Gospel Literature for Christian Workers and Evangelists who depend on the Lord for supplies.

	£	s.	d.
May 16. P.S.H.	1	0	0
May 17. Mrs. E.C., Newark	0	11	0
M., Coalhurst	0	2	6
	£1	13	6

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

	£	s.	d.
Apr. 26. J.R., Paisley	5	0	0
Apr. 22. Ebenezer	1	0	0
May 6. J.N., Coalhurst	0	10	0
May 15. N. Ireland Sister	2	0	5
May 16. P.S.H.	2	0	0
May 17. J.N., Coalhurst	0	10	0
	£11	0	5

For Office Expenses, Bank Charges, and other Incidentals in Transferring Funds.

	£	s.	d.
Apr. 23. Annbank A.	0	5	0
Apr. 25. W.McC.	0	5	0
Apr. 26. J.R., Paisley	1	0	0
May 1. Bute Hall, Prestwick	0	5	0
May 2. W.J.W.	0	5	0
J.P., Lindsay, Ont.	0	13	3
May 16. P.S.H.	0	5	0
	£2	18	3

# The CHRISTIAN FAITH

By THE EDITOR

## ITS DYNAMICAL EFFECTIVENESS — (continued)

THE story of the growth of Christianity in the first four centuries is one of progress on three continents, but with the "conversion" of Constantine a change for the worse took place. There were individuals and communities which protested against the worldliness and secularisation, but these were in a hopeless minority, and their voices were either stifled or silenced by threat and persecution. Mediæval Europe became Christian only in name. The Papal hierarchy was degenerate, often in the extreme. "The Church" was corrupt. Morality was low, while ignorance was the hand-maiden of evil. Fourteenth-century England witnessed the beginning of a movement which was to have repercussions in many a remote corner. It is difficult to visualise the effect that Wycliffe's teaching had, not only in his own parish of Lutterworth, but in distant parts of the British Isles. The concern evinced by the higher ecclesiastics, and their enforcement of the king to pass harsh laws, are indications of the virility of the movement. The teaching and example of the English reformers were followed by the Hussites in Bohemia with much the same result, that the enemies of truth endeavoured, at first successfully but not for long, to stay the progress of the revival. The invention of printing and the consequent spread of Bible knowledge led to a resurgence of the enthusiasm for the truth, and when Luther struck his blow at papal domination, all North Western Europe soon became ablaze with revival fervour. Even H. G. Wells, in his *Shorter History Of The World*, admits that secular interference then availed little, for

there has always been a curious vitality in the teaching of Jesus, a direct appeal to righteousness and a man's self-respect over every loyalty and every subordination, lay or ecclesiastical.

THAT Protestant Revival, as it is called, besides producing men whose impact upon their own communities is felt till this day, influenced the trend of history in far corners of the earth. Religious dissenters, carrying their enthusiasm with them beyond the seas, established a virile Dutch Reformed Church in South Africa, while Puritans and Quakers from Britain left an indelible imprint upon three centuries of North American peoples.

NO survey of this aspect of our subject would be complete without reference to modern revivals which have swept over large areas of the world, enlivening those already professing adherence to the Christian Faith into an intense activity, and quickening into spiritual experience multitudes who theretofore had no vital contact therewith. The best-known of these, but by no means the only one, is that associated with the names of the brothers Charles and John Wesley and their fellow-worker, George Whitefield. Few movements commenced so inauspiciously, had so many initial set-backs, yet, notwithstanding, had such influence upon those classes which, by their occupations, mode of life and ignorance, seemed beyond the pale of the organised religions of their generation.

WRITING of the impact of that Wesleyan Revival upon the English nation, Elie Halévy, an authority on British History of the nineteenth century, maintains that had it not been for the individual stability produced by Methodist preaching the economic iniquities which accompanied the Industrial Revolution would have led to anarchy, and a political revolution worse than that which swept France would have taken place. Many of the humanitarian movements of the early and mid-nineteenth century found their inspiration and impetus in the religious sentiment which dominated the strong Evangelical Party.

DIMOND, author of 'The Psychology Of The Methodist Revival, sums up his conclusions about that remarkable movement thus:

When all the historical facts relating to Methodism have been considered, and when Wesley's temperament and training and gifts have been weighed, his self-discipline, his cool and balanced judgement, his sure instinct for fact, and his passionate purity and devotion to his task, we are compelled to recognise in the story of the Methodist revival the very grace and might of the Eternal.

THERE were few, if any, predisposing conditions for such an unusual exhibition of spiritual power, for, explain it as he may as the result of economic factors, the rationalist historian is confronted with the stubborn fact that none of his explanations endeavour to account for the tremendous moral transformation evident in those communities where the revival showed itself in its most powerful manner. Social conditions in Britain were most discouraging to any spiritual work. Degrading sins defiled town life for the poor of the

eighteenth century, and these were aggravated by the rampant drunkenness resulting from the repeal of restrictions on the sale of gin. Those who are acquainted with the works of Hogarth, the contemporary caricaturist, know how he depicted the appalling grossness of the sins of all classes of society. Gin-drinking, cock-fighting, bear-baiting, brutal treatment of unwanted children, were commonplace amongst the poor. Moral laxity prevailed everywhere. Apathy and ungodliness characterised the majority of the clergymen of the Established Church. Immorality of the most flagrant kind was practised, openly and unashamedly, from the Court downward, so that Greene, in his Short History Of The English People, has declared that of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity, and were distinguished for the grossness and unsavouriness of their lives. Drunkenness and foul, indecent talk were thought no disgrace, while purity and fidelity to the marriage vow were sneered out of fashion. Little wonder is there that Montesquieu, the French observer, stated on his return from a visit to England that "there is no religion in that country".

**L**ECKIE, in his History Of England In The Eighteenth Century, after making a rapid and graphic survey of the excesses which characterised the French Revolution, and showing how Britain was preserved from a similar experience, writes:

Many causes combined to save her, but among them a prominent place must, I believe, be given to a new and vehement religious enthusiasm which was at that very time passing through the lower and middle classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with the Revolution in France.

**T**HE new force liberated in the England of such apathetic and immoral days spread in so many directions that it is difficult to think of any walk of life which was not visibly and permanently affected for good. It broke in upon the lethargy of the clergy, and gave birth within the "Church of England" to the Evangelical Party. It created a new religious spirit to be known as Methodism, and gave impetus to new movements which resulted in the formation of Sunday Schools, in the fight for the liberation of slaves, in the philanthropic work associated with many names.

**B**YOND the shores of Britain the influence spread, for the new enthusiasm found an outlet for some of its activities in missionary enterprise which has girdled the earth and carried the enlightening and reforming teachings of the Christian Faith to the remotest corners of the earth. Places that had lived in the barbarities of heathenism for many centuries and were citadels where the forces of Satanic wickedness had fortified themselves were entered by the messengers of the gospel of Jesus Christ, and within a century doors had been prised open by faith and endeavour and were never to be closed against the ennobling truths of redemption. Dozens of missionary societies sprang into being, some of which, even to-day, like the Moravian bands of the eighteenth century, deliberately choose for themselves the most dangerous parts of the world for their fields of service.

**T**HIS missionary enthusiasm has been sustained through two centuries, and new power has been infused into it by gracious revivings, such as those which visited large areas of North America, Ireland, and Great Britain, in the fifties of last century. It would be difficult to over-estimate the influence that these visitations have exerted upon the world's most distant parts, for the history of recent missionary enterprise is a narrative of events whose witness to the dynamical effectiveness of the Christian Faith cannot be gainsaid. Taken together with other aspects of our subject, that witness raises a very strong argument for our acceptance of that Faith as of divine origin. It seems reasonable, when we have made even such a rapid survey as has been attempted, to say with some sense of conviction, "Behold what God hath wrought!"



#### PLEASING GOD.

"I have set the Lord always before me" (Psa. 16. 8). We are never to rest without a testimony in our hearts by the Spirit that we are pleasing God. Every child of God, in his own circumstances, has a treasury of opportunity for applying himself diligently to the great business of pleasing God. If we make it our business to please the Father, not only shall we have wisdom enough for all circumstances and all service, but instead of being discouraged by difficulties they will be food for our faith. We have no business on earth that is not summed up in pleasing God. This is our great success.—R.C.C.



# ARCHIPPUS by Hunter Beattie, Glasgow

THIS Scripture made a great impression on my soul many years ago, and an impression that continues. It acts like a spur to the horse, or perhaps a kindly but insistent whip that ever reminds the soul of the greatness of the commission given to it, and the urgent necessity of its fulfilment, regardless of the cost.

It is love that would speak and remind and warn the servant—not only if he should show signs of slackening, but lest he should. Courage, as well as love, are needed for this service; yet love is bold in its interest in, and care for, its object. It is quick to discern the slightest falling-off, and it is pained to know it. It is not fault-finding, even although it should point out a fault. It has only one thought, that of correction and restoration and loving encouragement, with the consequent impetus to an increased, whole-hearted service.

Archippus is referred to in Paul's letter to Philemon as "our fellow soldier". He was evidently a "good soldier of Jesus Christ", and, as such, would know what it meant to endure hardness, and to beware of entanglements with the affairs of this life that he may please Him Who hath chosen him to be a soldier. It is important to recognise that the choice is the Lord's: "Ye have not chosen Me, but I have chosen you", and whom He chooses, He fits, and becomes chargeable for all the expenses and necessities of His warfare.

Do not say you have no right to interfere, that Archippus himself is responsible to his Lord, and he may resent your approach, and that it is not your business. But if one member suffers, the whole body is affected. The defection of one, or his weakness, his failure to maintain his testimony, will adversely affect all the other members of the Body of Christ. We are not independent units, but members one of another. Hence there must be care for one another—the care of the love of Christ.

"And say to Archippus"—the ministry thou hast received is in the Lord, not so much FROM the Lord, although that is also true, but IN the Lord, thus indicating Authority and at the same time Blessed Association, Exalted Companionship, and Security for the Service!

# TITHING and its ADVANTAGES

T. W. BALL, Belfast

*Honour the Lord with thy substance.—(Prov. 3. 9.)*

*Bring ye in all the tithes.—(Mal. 3. 9.)*

*See that ye abound in this grace, also.—(II. Cor. 8. 7.)*

**A**NYTHING relating to the glory of God and the duty of saints is always of vital interest to the true child of God. Now no one can deny that the injunctions quoted above are the commandments of the Lord, and bring before us an important aspect of the Christian life. Here, moreover, is something which proves the sincerity of our love; for "this is the love of God, that we keep His commandments, and His commandments are not grievous" (I. John 5. 3). So far from being grievous in this case, they open to us a sphere of wonderful opportunity, namely, that of honouring God; and God has declared: "Them that honour Me, I will honour" (I. Sam. 2. 30).

It is hardly to be expected that those who have become subjects of "sovereign grace o'er sin abounding" will resent further discussion on this practical theme, seeing that they acknowledge that they are not their own, but have been "bought with a price" (I. Cor. 6. 20). Those especially who have obeyed God's "principles of gathering" should have a ready mind for His principles of giving. But should anyone contend that the disposing of our income has no definite bearing upon our spiritual welfare, the words of our Lord will at once demolish the objection. He says, "If ye, therefore, have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16. 11). So our enjoyment of, and progress in, the things of God, depends to some extent upon our stewardship of things material.

We may explain that in using the word "tithe" we do not mean a bare tenth. Such legal rigidity would not harmonise with the Scripture, "Ye are no longer under law, but under grace" (Rom. 6. 15). Grace, however, enlarges rather than diminishes our responsibility; and the underlying principle is the same in all dispensations. In any case, tithing was not one of the "passing shadows" of the Law. We read of Abraham giving tithes (Gen. 14. 20) and it must sound strange when his spiritual children kick against something

which characterised one who was "the friend of God" (Jas. 2. 23).

Now let us briefly consider some of the advantageous results which accrue from setting aside "the firstfruits".

### No Fear of Lack

FIRST, we need have no fear of lack. His pledge is: "so shall thy barns be filled with plenty" (Prov. 3. 10); and again, "He which soweth bountifully shall reap also bountifully" (II. Cor. 9. 6). That anticipates the excuse, "I can't afford it". You are able to pay income tax when assessed, and we trust you are not among those who look upon defrauding the Government as an achievement. The "powers that be", however, cannot give the promise of "filled barns", but the Living God does. "' Prove Me now', saith the Lord, 'if I will not . . . pour out a blessing . . .'" (Mal. 3. 9). It is said that Spurgeon once promised to pay the funeral expenses of anyone who died through being baptised. It would be even more safe for us to undertake full responsibility, should bankruptcy ensue upon tithing one's income. The promise is still valid: "My God shall supply all your need" (Phil. 4. 19).

SECOND, it will make us cheerful givers, and the Lord loveth such; for He is not honoured if we give "grudgingly, or of necessity" (II. Cor. 9. 7). It will never become burdensome, since it is proportionate. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II. Cor. 8. 12). Once the "Lord's portion" is laid aside, the steward thereof is glad to find opportunity of "giving it wings". He realises that he is simply giving back to the Lord what belongs to Him, in view of the Scripture, "Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth" (Deut. 8. 18). The tithes are a token of recognition that ALL is the Lord's.

### Discriminating Giving

THIRD, we shall have deeper exercise as to the disposal of what we give. This is often done impulsively, and with little discrimination. If, however, we have a single eye to the glory of God, and the furtherance of the Gospel, we shall endeavour to be in the mind of the Lord. "The secret of the Lord is with them that fear Him" (Psa. 25. 14). The Philippian believers learned this, and had the joy of reading in Paul's letter of acknowledgement: "Ye sent . . . unto my

necessity" (4. 16). But let us never give to the Lord's servants as if to objects of charity. Having gone forth "for the sake of the Name, taking nothing of the Gentiles", they are under the care of an infinitely rich and benevolent Father, who never yet instituted a mendicant order. His Word, therefore, vetoes all solicitation of the world's aid and favour; nor does it sanction the circularising of appeals on behalf of any who professedly depend on Him alone. Consequently, in the light of divine truth, the various flesh-pleasing devices used in Christendom to raise money are deserving of contempt, and are sufficient to make one thankful to be "outside the camp".

FOURTH, tithing will search Christians as to how their money is earned. Those who offer to the Lord "a corrupt thing" are sternly warned of His royal displeasure (Mal. 1. 14). No child of God, with a tender and enlightened conscience, needs to be told that he cannot run a questionable business "on Christian lines", or ask God's blessing on any enterprise which necessitates "black-marketing". He knows, too, that entering into partnership with the unsaved is plainly prohibited (II. Cor. 6. 14). But it is sad to find that many are willing to make profit out of the lusts of the flesh, by trading in such things as tobacco, cigarettes, dancing-apparel, and "make-up". This surely suggests evasion of the sword of separation, with its clear-cut inscription, "Touch not the unclean thing" (II. Cor. 6. 17).

#### A Fine Deterrent

FIFTH, this principle of giving will preserve us from the love of money, and so from all the evils of which it is the root (I. Tim. 6. 10). The Psalmist said, "If riches increase, set not your heart upon them" (Psa. 62. 10), and we shall not do so, if we give as the Lord has prospered us. We have heard of a large city in which there reside more Christians who used to be, and are no longer, in assembly fellowship than there are in fellowship to-day. The open secret of such departure is, they fell for the gold. If only they had, as young believers, resolved before God to honour Him with their substance, God would, no doubt, have made them impervious to the soul-withering lust for "filthy lucre", and enabled them to live lives rich in faith and good works. This was proved by the saints of Macedonia, because they "first gave their own selves to the Lord" (II. Cor. 8. 5).

For YOUNG  
BELIEVERS

## UNITY

### (3) *The Unity Manifest*

by  
W. F. NAISMITH  
Glasgow.

PSALM 133 begins thus: "Behold how good and how pleasant it is for brethren to dwell together in unity!" This Psalm is one of the "Songs of Degrees" or "the going up" of the Children of Israel to the three great feasts. Amongst these Songs of Degree there are four Psalms of David, viz., 122; 124; 131; and 133.

In Psalm 122 the proposal to go up to the House of Jehovah is made. Psalm 124 reflects on Jehovah's deliverance, and such a contemplation gives the enabling to gather to His Name. Psalm 131 shows the influence of the Sanctuary upon the people; and Psalm 133 shows us the people dwelling together in unity. Coming as they did from various tribes and from different places, there might have existed tribal feuds; such are banished from mind and heart, and the people gather in unity and dwell thus.

The most superficial reader of the Word of God is aware that the writer in this Psalm does not allude to the people who are designated "brethren" by Christ consequent upon His resurrection, but to the people of Israel—"we be brethren". There may be, however, in this verse, a principle to which we would do well to give heed.

Let us look at the Psalm. Notice that the Lord is presented in priestly position. The anointing has taken place and the ointment flows down. There is One on high who has been anointed with the oil of gladness above His fellows; and the oil flows down. There is undoubtedly a reference to Headship in this picture.

The Head is anointed—He is now Head of the body. Of course, we do not forget that God has "made Him to be Head over all things": but the context would have us keep the priestly aspect of things before us.

The oil ran down upon the beard. The Beard is the next thing of importance. It is expressive of appearance and of dignity. So, the Holy Spirit, suggested in the oil, has come down to express Christ to us in all the dignity of His present office in Headship: He is High Priest over the House of God. What is He like? one asks when seeking a description of

anyone. What is Christ like? The Holy Spirit has come down to make Him known to us. John 14. 15, and 16, contain references by Christ to the advent of the Holy Spirit, and He takes in His sweep the past, present, and future. "He shall bring to your remembrance things I have spoken unto you"; "He shall glorify Me"; "He shall tell you things to come".

The skirts of the garments come next. The believers in the Lord Jesus Christ are linked to the Head, and move according to the Head. Just as a clothed person moving carries with him the garments by which he is garbed, the Lord guides us and when we move to His dictates, then there will be no doubt but the unity will be maintained.

The dew of Hermon seems to have a primary reference to the Holy Spirit. The dew and the manna were closely associated; and the dew and Gideon's fleece were also closely connected. The manna was the spiritual food for the desert journey and this can only be enjoyed in the power of the Holy Spirit. The fleece filled with dew speaks of the Spirit-filled life. The fleece dry and all around wet with dew, in Gideon's experience, tells me of the influence of a Spirit-sent testimony. Gideon learnt what the "filling" and the "testifying" meant in the power of the Spirit of God: for the Spirit of God "clothed Gideon".

"Dwelling together" foreshadows the keeping of the unity. Amos, a herdman of Tekoa, asks the question, "Can two walk together except they be agreed?" That such a unity might be maintained there must be the "lowliness, meekness, longsuffering", etc. Shall we not consider one another better than ourselves? Shall we not provoke unto love and unto good works? The unity of the faith will be reached, and the prayer of our Lord Jesus will have its answer in realms where discordant notes have never once been heard, nor have the lamentations of human failure penetrated.

Meantime, let us each endeavour to maintain the unity—for "how good and how pleasant it is for brethren to dwell together in unity!"

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"Character is the habit of action from the permanent vision of truth."

# Light from an Old Lamp.

(7)—THE KINDNESS OF GOD

by C. F. HOGG

CITY life does not sharpen our powers of observation. Does the Lord care for swallows? Assuredly He does, for the Psalmist tells us that

The sparrow hath found her a house,  
And the swallow a nest for herself,  
Where she may lay her young;  
Even Thine altars, O Lord of Hosts,  
My King, and my God.

—Psalm 84. 3.

And when the year falls toward Winter, the young swallows born in these Northern climes wing their way unerringly South. Who guides them in the unknown path? "Some of us call it instinct, some of us call it God." And concerning sparrows the Lord Jesus Himself said that though they be of small value to men, yet not one of them can light upon the ground without the Father (Matt. 10. 29). And this he said, not to magnify the sparrow, but to reassure those who have put their trust in Him, and to encourage others to do the same. "Fear not, therefore", He went on, "ye are of more value than many sparrows." It is a common mistake men make, that God is too great to care for them. Here to-day and gone to-morrow, how can He Who has a universe to think of pay attention to us? But Isaiah declared that God's thoughts and ways are as high above our ways and thoughts as the heaven is high above the earth. Too great to care for us! Nay, but great enough to care for us. And the proof is seen, not merely in His care for sparrows, but in this, that "God so loved the world (i.e., of men and women and children) that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John 3. 16).

## Faith and Credulity

When faith leaves off, credulity begins. After all, the Gospel is as reasonable as it is simple. In the beginning, God created man to manifest some part of the infinite variety of His mind and of His power. Of man alone is it said that He was created in the image and likeness of God. God's crown-

ing gift to His creature man was a will. Let it be understood that will is free, or it is not will at all. It is the liberty to choose one's own course, to take one's own counsel. For if there is to be any virtue in obedience, it must be rendered voluntarily by a creature capable of disobedience. If it be asked why God created man capable of sin, and consequently of misery, the answer is that God created man capable of not sinning, and consequently capable of gladness. Man was free to choose whether to please God or himself. God's purpose for man could only be realised as man chose to obey Him, and, on the other hand, only as man responded to God's will and gave himself to doing it from his heart, was usefulness and happiness possible to him. God's purpose is described by Tennyson:

*Our wills are ours, we know not how;  
Our wills are ours to make them Thine.*

### Probation

Confronted with a simple test of his will to obey God as His Creator and Benefactor, Adam mistook his end, the very aim and purpose of his existence. It is easy to smile at Adam and the apple, for it is man's folly to be blind to God's wisdom. But in his wiser moments he perceives that a straw shows how the wind blows. God tested the direction of the current of Adam's life by throwing into it the straw of a simple prohibition. Now had a great task been imposed upon him, and had he failed of its accomplishment, no blame could have attached to him. As it was, God gave him a command, and one only. The man and his wife were under no economic pressure. Every need was already supplied. The fruit of one tree, alone of all in that bountifully furnished garden, they were not to touch. Thus the will to obey was adequately and simply tested. Man—first Eve, then Adam—chose his own way, rather than the way of his Creator. In the moment of their sin the first parents of the human race were alienated from God; disaster fell upon them and upon their posterity; and from that day unto this "the whole world lieth in the Wicked One", who seduced them from their allegiance to God.

### The Alternative

Having started out in the way of disobedience, man hardened his heart against God and persisted in his rebellion. What was to be done? It is perfectly obvious that God, being God, Creator, and Preserver of the Universe,



must, as a minimum, be a just God. He must be true to His Word, whatever happens; must maintain His laws in the face of rebellion. Now it is clear, too, that to have swept the disobedient pair away would have been just judgement upon them for their sin. But He chose another way. He waited; in His forbearance He passed over man's sins for four thousand years. During that time His plan matured. At last the moment came when God sent "His own Son in the likeness of sinful flesh and as an offering for sin". This meant that the Son of God, He Who was eternally the complete expression of what God is, through Whom only can God be known, became Man, lived our life, but, instead of following Adam in his disobedience as all Adam's posterity, without so much as one single exception, have done, the Son of God, the Lord Jesus Christ, not merely rendered obedience to every law of God, He always pleased God perfectly, however His will to obey might be tested by the opposition of men or demons, or by the Devil himself. The final test, severest of all, was the Cross. Men nailed Him to that in their hatred of One Whose whole character and ways differed from their own, inasmuch as they lived to please themselves, whereas He lived to please God. This Cross He could have escaped. He Who stilled the tempest, and raised dead Lazarus to life, could have put his enemies to confusion and saved Himself. A bystander, without understanding the deep and far-reaching truth of what he said, mocked His dying agonies with the words, "He saved others, Himself He cannot save". He could not save Himself and at the same time accomplish His mission to show in life and in death the perfect will to obey God. As the Apostle Paul wrote: "He became obedient unto death, even the death of the Cross". He would not save Himself and leave undone what He came to do, for as He had enlightened the world by His example and His teaching, and as He had rescued from the ills that afflicted them the sufferers with whom He came into contact during His life, so now He died in the behalf of all men, that all men might be saved. Not, be it noted, as men sometimes vainly think, for the morally superior, but, as the same Apostle declared, "for the ungodly"; as the Lord Jesus Himself averred, He came "not to call the righteous but sinners to repentance". In virtue of His death, salvation is now proclaimed to all men under heaven. His death, that is to say, was substitutionary, or

vicarious. Of His own unfettered will He submitted to it in the interests of others. Now if any man would be saved he must, of the unfettered exercise of his own will, deliberately and with full purpose of heart, turn to the Lord Jesus and put his trust in Him. But what will constrain a man to take this step? This—dissatisfaction with himself, consciousness of his failure, of his sin in living for himself instead of for God, and the assurance that if he so persists there remains nothing before him but a fearful judgement in a day appointed in which He will judge the secrets of men. Now the proof, or assurance of the truth, of these things is that God raised the Lord Jesus from the dead.

### The Good News in a Nutshell

Where faith leaves off, credulity begins. This, in briefest outline, is the Gospel. Or let us present Paul's summary: "Now I make known unto you, brethren, the Gospel.. by which . . ye are saved. . . I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised again on the third day according to the Scriptures". How eminently reasonable that men should return in their allegiance to God Who created them that He might love them and be loved by them in return, and Who loves them still, their rebellion notwithstanding! And how worthy of God that He should undertake the salvation of men in this great way! For He seeks not help from any. He Himself provided, in the Redeemer, the Saviour; He Himself has done all that needs to be done that men may be saved. He asks nothing from anyone, except to turn from his own ways, whether they be evil or good, and trust only, wholly, to the Lord Jesus Christ. The credulous seek salvation by their own works, by some religious ordinance, by the intervention of some priest, or by association with some church claiming supernatural powers, or the monopoly of intermediacy between God and man, whereas Scripture declares that there is but "one mediator between God and man, Himself man, Christ Jesus, Who gave Himself a ransom for all" (I. Tim. 2. 5, 6). The man of faith bows to God, puts his trust in Christ, and learns to call God his Father with the confident assurance of a child. And faith in Christ is the only wisdom that will endure through life and stand the test of death.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER XIII.

## Verse 3.

*And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.*—this verse speaks of gifts of ministrations, superior even to the preceding ones of ecstasy and instruction. The word *psomizō*, to give portions of food, is found elsewhere in the N.T. in Rom. 12. 20 only; it is used often in the Septuagint; e.g., of the manna, Deut. 8. 3, 16. There is no word for "the poor" in the original. The clause might be rendered, "if all my possessions I dole away in giving food". That is one kind of self-sacrifice; another is in voluntarily submitting to the most painful death of the burning of the body, as in many a pagan devotee's manifestation of the acme of religious heroism. The manuscript evidence for the marginal reading, "that I may glory" (instead of "to be burned") is very strong, and the Greek words differ by only one letter. On the other hand, simply to speak of giving one's body is unlikely, and it is better to adhere to the usual rendering. There are three results from the various suppositions: "I give out nothing" (ver. 1); "I am nothing" (ver. 2); "I gain nothing" (ver. 3). The exercise of the gifts accomplishes something in each case, but without love he who exercises them is himself of no value.

## Verse 4.

*Love suffereth long, and is kind;*—this begins, by striking contrast to the preceding, an enumeration of the character and value of the indispensable virtue.

The Apostle personifies Love in vv. 4 to 8. Longsuffering is that quality of self-restraint in face of provocation which does not hastily retaliate or promptly punish. It is the antithesis of anger. It is used of God, e.g., in the Septuagint of Ex. 34. 6, in Rom. 2. 4, and I. Pet. 3. 30. Longsuffering is the passive quality that exercises patience and forbearance, whereas kindness is the active quality that does good and bestows benefits.

*Love envieth not; love vaunteth not itself, is not puffed up;*—the verb rendered "envieth" comprehends both envy and jealousy and is translated in both ways in the N.T. The distinction lies in this, that envy desires to deprive another of what he has, jealousy desires to have the same sort of thing for itself. Love does the very opposite of all this.

To vaunt oneself is to parade one's imagined superiority over others. To puff oneself up is to manifest pride and self-esteem. This word is used elsewhere in 4. 6, 18, 19; 5. 2; 8. 1; Col. 2. 18, and only in these places in the N.T.

## Verse 5.

*doth not behave itself unseemly,*—this statement really pairs with the preceding one. The verb rendered "behave itself unseemly" comprehends all kinds of bad manners and therefore includes being "puffed up".

*seeketh not its own*,—cp. 10. 24 and 33. Love does not pursue its own interests. That was what those were doing who were going to law with one another (ch. 6). Self-seeking leads to division.

*is not provoked*,—the A.V. "easily" represents no word in the original. The meaning is 'does not yield to provocation'. Love is not roused to a spirit of anger or bitterness by injuries, actual or imagined. This negative is closely connected in idea with the preceding.

*taketh not account of evil*;—*logizomai* primarily signifies to reckon, whether by calculation or imputation. Love, when it has received an injury, does not put it down to the account of him who inflicts it, so as to pay it back. It harbours no resentment and bears no malice. The R.V. rendering is preferable to the A.V. "thinketh".

## Verse 6.

*rejoiceth not in unrighteousness, but rejoiceth with the truth*;—love does not find joy in (*lit.*, over) the wrong-doing of others. This is the meaning, rather than not rejoicing when others suffer wrong. Instead of feeling any satisfaction concerning evil-doing, love finds in truth a happy companion in its rejoicing. Truth is here personified, as well as love, and therefore is set in contrast to unrighteousness, as it is in Rom. 2. 3 and II. Thess. 2. 12. All unrighteousness is the negation of truth. Love expresses itself in truth, and all conduct that satisfies holy love satisfies truth. Truth and righteousness are associated in Eph. 5. 9.

## Verse 7.

*beareth all things, believeth all things*,—the verb *stegō*, to bear, signifies that what is mentioned either supports what is placed upon it, or covers what is placed underneath it. The former idea is prominent in I. Cor. 9. 12; I. Thess. 3. 1 and 5. The present statement may convey both ideas, for love acts in both ways in bearing all things. That which covers both protects what is covered, by keeping off all that is hostile, and in doing so endures the hostility (cp. 9. 12).

That love believes all things does not mean that it accepts as true all that is stated. Love is never taken in thus. It is, however, ready to impute the best motives even to one whose act is unkind or detrimental. In bearing with evil conduct, it seeks to avoid undue suspicion. Where there is any element of doubt as to the real intention, love decides to regard it as good and honest.

*hopeth all things, endureth all things*.—love delights to entertain the best expectations. If there is absence of anything to prompt them, the hope is there; if conditions are adverse, love still hopes for the best. Even if the hope meets with repeated disappointment, love waits on expectantly and perseveringly. This is part of love's endurance. For an example of this characteristic, see 4. 12. This closing pair brings the list of the qualities of love to a consummation.

"God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others."—II. Cor. 9. 8 (Moffatt).

# "SCARCELY SAVED"

(I. Peter 4. 18)

by WM. RODGERS, Omagh

**I**N I. Pet. 4. 17, 18 two companies of people are placed in contrast. In ver. 17 one of them is called "the House of God", and is further identified as "US", i.e., the Apostle and his readers; while in ver. 18 it is described as "the righteous". The other company is spoken of in ver. 17 as "them that obey not the gospel", and in ver. 18 as "the ungodly and the sinner".

When the two verses are read together, it becomes evident that the terms used in ver. 18 suggest the outward manifestations of those mentioned in ver. 17. All who form "the House of God" give proof of it by their "righteous" conduct; while those "that obey not the gospel" are such as love their ungodliness and wickedness too much to turn from them to God. It also becomes clear that the opening clauses of the two verses are mutually explanatory. The "scarcely saved" (or better rendered, "with difficulty saved") of ver. 18 has reference to the difficult path of suffering and chastisement through which God's people have to pass to future glory, a subject that has been in view throughout the chapter, and is gathered up in the statement of ver. 17, that "Judgement must begin at the House of God".

## A Solid Salvation

The whole passage makes it plain that Peter's idea of salvation was not that of the many to-day who look upon getting saved as a comparatively trifling affair, a state of excitement wrought up under stirring appeals in a gospel address, or in a private conversation, which enables the subject of it to say he is saved, yet leaves him free to go in for worldly things as before. Such a "conversion" might rather remind Peter of "the sow that was washed" (II. Pet. 2. 22); for to him salvation meant a deliberate choice, like that of Moses (Heb. 11. 24—27), of a path which abounded with sufferings and "manifold temptations" (I. Pet. 1. 6), in which nevertheless the saint would be "kept by the power of God through faith unto salvation ready to be revealed in the last time" (ver. 5). He could well remember the many sayings of his Lord when on earth about this matter, such

as "Strive to enter in at the strait gate"; "Count the cost"; "Take My yoke upon you"; and especially that one, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9. 23); and his statement here in ver. 18 is based upon these, as well as upon his own experience.

### An Ancient Example

The story of Lot being brought out of Sodom is perhaps the simplest illustration in the Scriptures of a righteous man being "with difficulty saved". It is Peter himself who calls Lot a "righteous man" (II. Pet. 2. 8), yet we know from Gen. 19. 16 with what difficulty he was dragged out of the city by the angels. "While he lingered, the men laid hold upon his hand. . . and they brought him forth and set him without the city". All his possessions were in it, and it was not easy to leave them. It was, in fact, too difficult, both for his sons-in-law who stayed behind, and for his wife who looked behind, and all of these were lost. In his own case the difficulty is further emphasised by the sharp words addressed to him in ver. 17: "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain, lest thou be consumed". Evidently, all this urging was necessary to keep him on the move.

### Three Difficulties

Looking at the matter in a wide way, we might think of three great difficulties connected with salvation. But the first and greatest of them—the necessity that the salvation should rest upon a righteous basis—has been solved by the Lord Jesus Christ Himself; when, as Peter tells us in ch. 3. 18, He "suffered for sins, the Just for the unjust, that He might bring us to God". Apart from that work of His, salvation would have been not merely difficult but impossible.

The second difficulty is that which has already been hinted at, the difficulty of getting sinners into such a state of earnestness about their salvation as will cause them to overcome every obstacle which might turn them aside, and every earthly desire which might claim precedence to it. The obstacle, or the desire, may be any one of a hundred things, riches as in the case of the young ruler of Luke 18. 23, religion as in that of the Pharisee in ver. 12 of the same chapter, or anything else. But so long as the sinner's heart clings to it he will not receive salvation.

The third difficulty is that connected with bringing all the way home to glory those who have come to Christ, and this is doubtless the one which Peter has here specially in mind, when he speaks of being "scarcely saved". It does not mean that God has difficulty in bringing to a finish the good work which He has begun in them (see Phil. 1. 6); but that He finds it necessary, for their own good, and for their progress in holiness, to bring them by the roundabout way of suffering and trial. His dealings with Israel from Egypt to Canaan illustrate this point very well. We read that "God led them not through the way of the land of the Philistines, although that was near; . . . but God led the people about, through the way of the Wilderness" (Ex. 13. 17, 18). This, in their case also, was for their training, as we learn from Deut. 32. 10—13, etc.

### Using the Old Testament

Ere closing, reference should perhaps be made to the two O.T. passages which seem to have been present in Peter's thoughts, as he penned the verses we have been considering. He does not formally quote either of them; and indeed either, viewed in its own context, runs exactly parallel with the truth he was seeking to enforce. But in ver. 17 the words "Judgement must begin at the House of God" remind us of the message in Ezek. 9. 6, "Begin at My Sanctuary"; although there the persons on whom the judgement was to fall were but nominally God's people, as the gross idolatries in which they indulged in ch. 8 makes certain. While the sufferings into which the saints were being plunged when Peter wrote, would doubtless manifest unreal ones, this does not appear to have been the main idea in what he writes.

Again, ver. 18 follows almost word for word the Septuagint rendering of Prov. 11. 31, the Hebrew of which is as given in our A.V., "The righteous shall be recompensed in the earth; much more the wicked and the sinner". But there both parts of the verse are limited by the phrase, "in the earth"; and the reference throughout is to God's present governmental dealings with men, rather than to anything beyond this earthly scene.

These allusions, though they may not shed much light on the meaning of I. Pet. 3. 17, 18, do at least, with many other similar ones in his epistles, reveal to us how well stored Peter's memory was with the words and phrases of the Old Testament Scriptures.

# Welcome to PARADISE

by W. W. FEREDAY, *Rothsay*

OF all the countless throng of saints who are resting in the Lord's presence, awaiting the completion of their salvation at His coming, surely there is none more distinguished than the man who went direct to Paradise from a cross at Calvary. Is the statement startling to some? and are they disposed to object that Paul had a long term of service and testimony on earth before his departure; that Isaiah wrote his thrilling prophecies during many years of faithful ministry in Israel; that John the Baptist had the honour of introducing the Messiah to His people, and was martyred for his good work; while the thief of whom we speak turned to the Lord only on the last day of his life, and that a life of crime for which, by his own admission, he was justly executed by the authorities? Let us beware how we take such a line. No one enters Heaven in virtue of his service on earth, however faithful and prolonged; but in virtue of the blood of Christ, which has the same value for all, whether thief or philanthropist, whether converted early or late.

But look at the thief's record of service. On the day of our Lord's grief and shame, when the Jewish people with one accord demanded that He should be crucified; when His own disciples forsook Him and fled (or even openly denied Him); and when even Heaven itself was silent, the voice of the thief rang out in the hearing of both earth and heaven, testifying to His guiltlessness and acknowledging Him as both Lord and King. In defiance of the charges against the Lord Jesus of sedition and blasphemy, and in defiance also of the inscription over His head, the thief was persuaded that He was God's holy One, and Israel's true King, and he said so openly. He was alone in his testimony that day, and he thus set the whole world at naught. Wonderful work of God's Spirit in the heart of a sinner in a most solemn hour!

## Great Faith

The man asked much of the dying Saviour: "Lord, remember me when Thou comest in Thy kingdom". To his soul the kingdom was sure, if impossible at that time; and



he prayed for a part therein. He will certainly have it. When the King comes forth in His majesty, with all the holy angels attending, He will not be unmindful of the poor thief. He will give him an honourable place amongst those who will reign with Him. But meantime the Saviour promised him something more blessed still—something to be enjoyed forthwith. "Verily I say unto thee, to-day shalt thou be with Me in Paradise" (Luke 23. 39—43). The whole incident gave deep joy to the suffering Saviour.

### A Great Welcome

We endeavour to picture the saved thief's entrance into the Paradise of God amongst the holy and blessed. The Lord Jesus passed in at 3 p.m., and the thief approximately three hours later, when the soldiers broke his legs. What a welcome the Saviour gave him! "This is the man who witnessed for Me in the midst of a ribald throng, when all other lips were silent." Welcome! Welcome! None more welcome in the realms above!

The poor man's words in testimony to the rejected Christ were few, but they had a character and value beyond all human computation. Paul's "five words" (I. Cor. 14. 19) come to mind here. There may sometimes be more instruction and blessing in few words than in a torrent of eloquence. Let us remember this in our own utterances.

John the Baptist was, in his day, the most honoured witness who had ever lived (Matt. 11. 11). His was the distinction of pointing out to men the Messiah, the Lamb of God; but the dying thief had an even greater honour. Alone in the earth he spoke well of God's rejected One; in unmistakable language he proclaimed His sinlessness and His title to the throne. It was all of grace, the work of the Holy Spirit in the man's heart, and the work of the Saviour on his behalf when He hung by his side in agony and blood. We all come in in the same way.

THE world is all a fleeting show,  
For man's illusion given;  
The smiles of joy, the tears of woe  
Deceitful shine, deceitful flow,  
There's nothing true but heaven.

—Moore.

Missionary

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**THE PSALMS IN PRISON**

by A. G. CLARKE, Shantung, China.

**A**MONG Christians it is no doubt a common experience, when reading the Scriptures, for the heart to be suddenly arrested by certain words which come as a direct message from God, suited to the special circumstances of the time. Familiar passages are seen with new vision in the light of some fresh need. Such was the writer's experience during the war years, when suffering various forms of adversity at the hands of the Japanese in China. Arrested by gendarmes on the very first day of hostilities, and "interrogated" at their local headquarters, he was later consigned to a solitary confinement of nearly three months. Then came many weeks of "house arrest", followed by removal to Shanghai and two-and-a-half years of internment in what the Japanese euphemistically termed a "civil assembly centre". The last was shared by members of his family and nearly two thousand allied nationals, including many of God's dear servants.

In reviewing the long period of trial, the heart is full of praise to the Lord for the many compensations in a rich spiritual experience. His unseen presence and sustaining grace were blessed realities. Here, too, were new tests to faith and new opportunities for truth long held and taught as a matter of doctrine to be translated into one's own personal experience, woven as it were into the warp and woof of Christian character and conduct. The Lord had to teach not only fresh lessons, but to repeat again and again old lessons our dull hearts were ever prone to forget.

When first detained, permission was given to send to the house for my Bible. Shut off from all human companionship, and apparently at the mercy of ruthless foes, who almost daily uttered threats of further punishment and even death, this Bible was a treasure indeed. In the school of affliction one learnt the increasing preciousness of the Word of God (Psa. 119. 67, 71—72). The Book of Psalms made a particular appeal, for many parallels between present experiences and those of the Psalmist's were discovered. Their words often provided a medium for expressing to God in petition and praise the emotions of one's own heart. In their example, under affliction, of trust in God much encouragement was found, and in their comfort a present consolation. It was a solace to realise that the Psalm writers, too, knew the conflict of feelings when facts seem to contradict faith, when faith fights against fears, and when sorrow and song intermingle. They knew also the questionings of a perplexed heart, the "Why?" and the "How long?" of a distressed soul. Such emotions do not disprove the presence of a deeper and abiding confidence. Waves that ruffle the surface of the ocean do not stir the depths. The passing storm sways the branches, but does not disturb the tree's roots. Few believers perhaps are altogether free from what C. H. Spurgeon once termed "fainting fits" (Psa. 143. 4), particularly when feeling lonely and longing for renewed companionship with loved ones.

Solitude has its temptations, no less than society. On the other hand, it has certain advantages. In the hush of seclusion the voice of the Lord is better heard. Sacred history shows that God often manifested Himself to saints in lonely places, to mention only Jacob, Moses, and Elijah. In the wilderness of Judah David was cut off from worshipping with God's people in the earthly sanctuary at Zion, but no enemy could cut him off from communion with his God (Psa. 63). Imprisoned saints have ever an access to the heavenly sanctuary, and no prison door can shut out the Lord from admittance to His own.

## MISSIONARY NEWS.

**B**EFORE leaving for Spain, *Mr. and Mrs. Ginnings* wrote us :

We do want to thank all the dear friends who have shown us loving hospitality in these difficult times, when the food situation is so difficult and perplexing, and I am sure you will hear in that day, "Inasmuch".

When we left Spain we had to give up our house and home, and it will mean starting over again as far as this is concerned, and then, too, we shall need much guidance as to where the Lord would have us settle, that is, as to where the Lord would have us live. In the Province of Corunna we have one outstanding brother (Spanish) who has been greatly used of God in the city of Corunna itself, but there are no workers from this country in the Province, and there are several small assemblies which need much care and in some of them the effects of the Civil War are still being felt.

In Ares, six of our brethren have been taken to be with the Lord since we left and the Christians feel this very much; also one leading brother, very gifted, became entangled in politics and has become very cold. In the villages around there is a light shining for God, as in the mountains at Soaserra.

Then, too, there is a flourishing assembly at Ferrol, where dear Mr. Davis worked for so many years and, as I have stated above, there is the work at Corunna, where dear Mr. Chesterman and Mr. and Mrs. Payne did such splendid work. The testimony is also being maintained at Muras, in the Lugo Mountains. In all these matters we desire your interest in prayer, that many others may be truly saved.

Neither of us is as young as we once were (I have reached the three-score years and ten), and we do desire to bring forth fruit in our old age.

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It is interesting to read the following from *Miss Bird*, who has spent over sixty years in India:—

I think the continual difficulty of getting the rations, etc., tells against the spiritual side of the work. All thought is for their earthly needs, but everywhere there is a ready ear for the gospel. One of our workers, when in camp, said the crowds every day were remarkable, and many seemed truly interested. You know the feud between the Hindus and the Moslems is causing nearly all the trouble to-day. But one old Moslem man brought two stools, one for his Hindu friend, every evening, and sat and listened, and often the Moslem explained some things to his friend.

It is encouraging to read the following from *Mr. James*, of China:

Whilst we have been here we have noticed quite a change in the attitude of the people towards foreigners and the gospel. Previous to the war there was a very strong anti-foreign attitude in this city, owing to the fact that at one time Kiukiang was a treaty port. Right until the time of the war it was not uncommon in this city to have Chinese cry after us as we passed, "Foreign devil!" We were struck with the change of attitude when recently some children followed us along the street here, holding up their thumbs in approbation, and crying "Ting hao!"—"They are the very best!" We believe that this has resulted in a more sympathetic attitude toward the gospel. Recently *Mr. Tang*, a young man of twenty-two, told me that he wished to become a Christian. I have been helping him with his study of English, and gave him a copy of John's Gospel in Chinese. I know that he has been reading this, and then, quite of his own free will, he came along to a Sunday afternoon service for students. Since that time we have given him a copy of the New Testament in English. For his interest in the gospel, and that of others at this time, we do indeed praise God. Please pray that this interest in the hearts of many may be deepened and that they may be led to faith in Christ.

*J. Geddis* writes from N. Rhodesia:—

We are once more settled in to our work and since our arrival last September the Lord has graciously blessed His Word and a number have professed conversion.

We had a local conference here for a week, from Boxing Day to New Year's Day; it was a very profitable time. The following Lord's Day we had the joy of baptising three, two men and one woman. We met at 9 a.m. on Lord's Day, with a fine crowd at the riverside, to witness the baptism, and we had a good gospel meeting before it. Our school work is progressing. There are about 150 or more children in attendance, also good numbers are coming to the gospel meetings.

THROUGH the goodness of God two Homes have been opened on the Ayrshire coast: "Redcroft", in Prestwick, and "Gartmore", in Ayr. It is proposed that both Homes should be conducted on principles similar to those recognised in general missionary work; that occupying missionaries should have their period of tenancy free of charge; and that opportunity for practical fellowship in the expenses be afforded the Lord's people in the assemblies.

The brethren who were requested to take the initial responsibility and inaugurate the work, are desirous of the interest and co-operation of leading brethren who would undertake inquiries and make known the purpose of these Homes. That applies especially to areas in the British Isles which are not at present served by missionary homes, and it is suggested that correspondents in such areas should make contact with the Secretary, so that the needs of the Lord's servants could be considered.

Gifts and correspondence to: *Mr. Wm. R. Hood*, 68 Irvine Road, Kilmarnock, Scotland.

## “ INASMUCH ”

MATTHEW 25. 40.

FROM reports to hand, the food position in Germany and Austria does not seem to have bettered at all, as we are informed by responsible brethren there that the official ration of 1,550 calories is not being honoured. One brother in Hamburg tells us that they receive only 800 calories, against our 3,500.

Brother Erich Sauer, of Wiedenest, known to some in this country, has just returned from a preaching tour and tells us of some of the hardships among believers he met. Of one leading brother in Dusseldorf he writes: “He has had want of food to such a degree that we could hardly recognise him”, and of another in Hamburg, “They have lost everything and now live in a small waiting room of a station in the subway of Hamburg, and they have one very weak child”.

We could tell readers of many more instances that have been brought to our notice, and which should stir hearts to give practical help.

Brother Sauer also tells us of the opportunities for preaching the gospel to companies of 500 and 1,000 people, and that a number are confessing the Saviour. Many halls have been destroyed. The saints of Berlin assembly meet together each afternoon, to clean the bricks ready for re-building as soon as permissible. One of the most ardent workers is a sister of 71 years who has laboured well in the “Mothers' Meeting”. Pray for them in each of their varied needs.

We thank those who have responded so well in sending food parcels, and would urge them to send monthly, so that no saint will be disappointed. Please do not send to alternative addresses, unless especially asked to do so, as, in most cases, these are already receiving parcels. We trust the Lord will open many more hearts to respond.

Write to us for the necessary directions regarding the seven-pound food parcels.

—WM. J. BRESNEN, F. M. BRESNEN, C. PEAKE, G. THOMAS.  
“Inasmuch”, 2 Rydal Bank, Bebington, Cheshire.

## CLOTHING AND FOOD FOR NEEDY SAINTS

SISTERS of an assembly in Detroit have been sending boxes of food and clothing to needy Europe for the past two years. Learning of the scarcity in the British Isles, they now ask for addresses of bedridden believers or other saints in this country who may be in need of more nourishing food than the rations allow.

The value of this Dorcas exercise and service is too high for human estimate, but will be rightly assessed by the Lord Who cares for His own. To give effect to the exercise of these sisters, and to avoid indiscriminate distribution in this country, overseeing brethren in the assemblies are asked to confer on the matter, and decide the cases who are really in need of such ministry. A list of such addresses is being compiled, and will be passed on to the sisters concerned. Address communications in the first instance to: The Treasurer, Needy Saints' Fund, *Believer's Magazine* Office, 18 Sturrock St., Kilmarnock.

## BOOKS TO READ

SOMEWHAT over a century ago, God graciously gave to a number of exercised believers a wonderful insight into the truth of the Church and its primitive constitution and conduct. The discovery, made by a humble searching of the Scriptures under the guidance of the Holy Spirit, was almost like a new revelation. Truths that had been obscured by the centuries-long departure from the original pattern given in the New Testament became again the treasured possession of men and women who were willing to obey the light they had so graciously received. Companies of believers in various parts of the world, and in numerous places in the British Isles, became concerned about the same matter almost simultaneously, with the result that local groups were formed in which the Scriptures became the sole authority.

The men of that generation have passed away. Few of the second generation remain. The fourth and fifth generations growing up in the assemblies are scarcely aware of their heritage, and fail to appreciate much of the distinctive teaching recovered but so recently. The danger arising from that ignorance is being accentuated by the unwillingness on the part of many to give unbiased expression to the teaching that our fathers loved which built up "the assembly testimony", and insisted upon separation from the world.

As a counter-agent we welcome the reprinting of a most valuable book, *THE CHURCH AND THE CHURCHES*, by Mr. W. E. Vine, M.A. Here is the type of instruction that every young believer should have, if he is to appreciate the value of the assembly testimony with which he is associated. Almost every phase of church life is touched upon in its twenty chapters, including the distinction between the Church Universal and the church local, Spiritual Gifts, Ministry, Baptism, the Lord's Table and the Lord's Supper, Discipline, Reception, Service of Sisters, etc.

We most heartily recommend this volume to all Christians, and would wish that during the coming Winter its several chapters could be studied in assembly circles, as an offset to the much-too-common neglect of that aspect of New Testament teaching.

PUBLISHED BY JOHN RITCHIE, Ltd.—Price, 3s. 6d.

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### Consider My Servant Job

*Hasst thou considered My servant Job, that there is none like him ~~in~~ all the earth, a perfect and an upright man? — (Job. 1. 8.)*

"Job—already living on so high a plane of righteousness as to be a testimony in heaven—was lifted to a higher plane of experience as he submitted to the hand of God. His friends insisted that the righteous man merited the punishment of God because of his sins. But when the cycle was complete . . . he who had sustained in patience so much trial, proved the blessing of the end of the Lord, becoming a benediction to those very friends who had mistaken him."—Harry Lacey.

# 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

Gen. 4. 7: What is meant by the phrase, 'sin lieth at the door'?

### ANSWER A

This phrase would seem to be capable of two meanings. "If thou doest not well<sup>ly</sup> sin coucheth at the door", like a ravenous beast lying in wait for its prey. It crouches at the entrance of the house, to spring upon its victim as soon as the door is opened. By harbouring feelings of vexation, Cain opened the door of his heart to the evil passion of envy, anger, violence, which eventually ended in murder. Or, it may bear the construction that, in view of Cain's failure to have pleased God in the matter of an offering (a gift) there is available for him a sin-offering if so be he will avail himself of it. By a Hebraism the word translated 'sin' may also be translated sin offering: so closely does God link sin with the offering-for-sin that He calls each by the same word. That sin offering was available for such an one as Cain, who had not done well in his method of approaching God.—E.W.R.

## QUESTION B

Would you say that the person who, according to I. John 5. 1, believes that Jesus is the Christ is not only born of God, but is pardoned, justified, and sealed by His Holy Spirit?

### ANSWER B

It is important not to confound things that differ, nor to introduce into an epistle another man's line of things. Regeneration has in view one's former spiritually dead state. Pardon has in view sins committed. Justification has in view the breach of a divine law. Sealing has in view divine proprietorship and security. Justification and sealing are not John's line of things. He does not speak of forgiveness, but only in respect of confessed sin and not in the sense of Acts 10. 42. But

forgiveness, justification and regeneration are all made over to the individual by faith. Whosoever believeth . . . shall receive the remission of sins. We are justified by faith. Whosoever believeth . . . hath everlasting life. Therefore, it may be concluded that the individual who believes that Jesus is the Christ is born of God, pardoned, and justified; and since sealing of the Spirit always follows faith (having believed ye were sealed), this is also true of such individual.—E.W.R.

## QUESTION C

Bearing in mind that National Health Insurance can hardly be called a 'tribute', would you point out the difference between contributing to such an insurance and contributing to a trade union?

### ANSWER C

In the case of the Health Insurance it is an ordinance made by those who are in power and to whom the believer is called to be subject. The latter part of Romans 13. 3 would constitute divine authority for paying what is required under such State Insurance.

In the case of a Trade Union, it is not a Government institution—and therefore its claims cannot be enforced with Royal authority. The believer, therefore, is responsible before God to have an exercised conscience before deciding whether or not to contribute to it. If he declines, it is not insubjection to the powers that be. If he decided to do so, his decision is a voluntary thing, and does not partake of the character of obedience.

To sum up: In the matter of the National Health Insurance, the believer should obey the Powers that be. In the case of Trade Unionism, the believer is under no obligation to obey, for it is not a Government ordinance.—E.W.R.

*The finest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.*

# The Lord's Work and Workers.

## ENGLAND AND WALES:

### FORTHCOMING (D.V.)

**MATLOCK:** July 1—5, 26—31, R. Mountfort; 5—12, L. Dewitz; 12—19, F. Tatford; 19—26, D. Greenwood. (D. L. Clifford, Dale View, Oaker, nr. Matlock.)

**YEOVIL:** Fairfield Tent. July 2—28, A. Fallaize, E. Willie.

**LEIGH (near Tonbridge):** Gospel Hall. July 5, at 3.45 and 6, G. J. P. Price, J. M. Shaw.

**STAINES:** Hale St. Hall. July 5, at 6.45. F. A. Tatford.

**BUCKHURST HILL:** Princes Hall. Missionary, July 12, at 3.15 and 6, H. T. Gander, R. Norton, S. O. Peake, J. Webb.

**WORTHING:** Bedford Row Gospel Hall. July 12, at 3.30 and 6.15. S. H. Sayers, J. M. Shaw.

**HOUGHTON-JE-SPRING:** Gospel Hall, Mautland St. July 12, F. Lawther, H. Bell.

**CATFORD:** Glenfarg Hall. July 19, at 4 and 6. H. Hutchinson, Dr. W. H. Lindsay, R. W. MacAdam.

**TROWBRIDGE:** Gospel Hall, Frome Rd. July 23, at 3 and 6.15. F. W. Elmo, H. Lacey, M. F. Pavey.

**HOLBORN:** Kingsway Hall. July 25, at 6. Missionary P.M.

**GRITTLETON:** M.S.C. Aug. 2—6. (L. German, Birchamp, Roeberry Place, Panarth.)

**YEOVIL:** M.S.C. Aug. 2—6. (W. Weston, The Homestead, Broony Hill, Hereford.)

**WYAM-on-Tyne:** Institute. Aug. 2, at 6; and Aug. 4, at 2 and 6. A. Naismith, C. Tilsley.

**DORKING:** Hampstead Rd. Hall. Aug. 4, at 3.30 and 6. T. E. Stacey, H. J. Brearey, O. Speare.

**TICKHILL:** Aug. 4. W. A. Lawther, W. I. Mallen.

**LINCOLN:** Canwick Rd. Hall. Aug. 4, at 2.30 and 6. C. Rye, G. K. Lowther, and others.

**GRITTLETON:** M.S.C. Aug. 16—23. Dr. A. Rendle Short, M. Goodman, A. Clarke, Dr. Melville Capper. (R. F. Parsons, 66 Gomer Rd., Townhill, Swansea.)

**YEOVIL:** Vicarage St. Hall. Sept. 2—5. (H. Childs, 18a The Park.)

**LEEDS:** Missionary. Sept. 4—6. (J. T. Fewings, 31 King's Mqunt, Leeds, 7.)

**LEICESTER:** Missionary. Sept. 27—29. (G. Thomas, 313 Gooding Ave.)

**BRISTOL:** Alma Rd. Chapel. Oct. 4—6. Home Workers. (H. E. Cooper, 9 King's Drive, Bristol, 7.)

**WARRINGTON:** Gospel Hall, Forster St. Oct. 25. W. A. Norris, H. Lacey, A. Naismith, A. Greenwood.

**WESTMINSTER:** Central Hall. Oct. 30, 31. Missionary. (W. Stunt, 1—3 St. Paul's Churchyard, E.C.4.)

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

**KILMORACK, Beauly:** July 19, at 2.30. Annual Conference: various speakers.

**HELENSBURGH:** Visit of H.M. Fleet to the Clyde, July 18—28. Special in-

door and open-air meetings are being arranged by Helensburgh assembly during this period. Prayer and help valued.

**AYR LOW GREEN:** Gospel testimony on Glasgow Fair Saturday, at 7.30 p.m.; ministry meeting, Lord's Day, July 20, at 2.30, in River St. Hall; where assembly formerly meeting in Victoria Hall is now located. Correspondent, Mr. J. Good, 97 Prestwick Rd., Ayr.

**CRAIGELLACHIE:** In large marquee, seating 700, July 23. A. Borland, J. M. Davies, J. Hutchison, M. Mackenzie, A. Naismith, J. R. Rollo. Communications to Mr. E. A. Grant, The Standfast Works, Craigellachie.

**LOSSIEMOUTH:** July 26, at 3. Speakers expected—Messrs. A. Borland, J. R. Rollo, A. Naismith, J. M. Davies, M. Mackenzie, J. Hutchison.

**INVERURIE:** Aug. 13, at 1.30. Messrs. Allison, Coutts, Harrison, and Kirk.

**LOANHEAD:** Hermon Hall, Sept. 6, at 3. Messrs. A. Naismith, H. Baillie, J. Rollo.

**AYRSHIRE GOSPEL TENT:** Mr. Scott continues at Dailly with some interest, following opening conference in tent on May 31, when the Word was ministered by Messrs. W. Smith, W. Scott, R. Allison, and J. Smith.

**LANARKSHIRE GOSPEL TENT:** Interest maintained at Rutherglen, where Fred Whitmore is in charge of the work. A profitable time was spent at the opening conference on May 31, when Messrs. D. McKinnon, J. Cuthbertson, S. Williams and F. Whitmore ministered the Word. It is proposed to go on at Chapelhall, with opening conference on Aug. 2, at 4 p.m., when Messrs. J. Currie, J. Hutchison, F. Whitmore, and others, are expected to minister. Outlying districts are being visited by Mr. Wilding, who is having encouragement in open-air meetings.

**FIFESHIRE GOSPEL TENT:** The work will be carried on by Mr. T. Richardson, commencing at Blairhill on Saturday, Aug. 2.

## NORTHERN IRELAND: REPORTS

**R. HAWTHORN and G. ALEXANDER** have tent pitched at Leverogue, with good attendance.

**T. W. BELL and W. BUNTING** with tent at Pound Burn.

**J. WELLS and W. JOHNSTON** having large numbers at Ballyrea, Mourne.

**R. JORDAN Jr. and S. MAXWELL** at Parkgate, Co. Antrim, with some interest.

**S. MORROW and R. JORDAN Sr.** preaching at Dundonald.

**H. PAISLEY** finished at Cregagh Hall, Belfast, where a number professed.

**H. BAILIE and A. COOK** have had blessing at Lessans.

**J. FINNEGAN** has wooden tent at Ternamona, Co. Monaghan.

**F. KNOX** saw souls saved at Ardmore. He went on to Derriaghy, but had to discontinue meetings owing to ill-



health. Prayer is requested for our brothers' recovery.

**E. HILL** having some interest at Drimlone, Co. Fermanagh.

**D. L. CRAIG** is working tent near Portadown.

**R. PEACOCK** commencing in tent near Armalong.

**T. McKELVEY** and **T. WALLACE** are having large meetings in tent at Waringstown.

**F. BINGHAM** commencing tent meetings near Newcastle.

**E. ALLEN** and **J. K. DUFF** under canvas at Temple, Keady.

**J. and J. G. HUTCHINSON** hope to have tent meetings in Derry City.

**S. H. MOORE** and **S. WISHART** in tent at Drumsallagh, some miles from Amagh.

#### CONFERENCES

**DONACLOONEY:** May 17. Large gathering, stirring ministry. Bre. H. Bailie, W. Gilmore, Dr. Boyd, D. L. Craig, T. Graham, J. Curran, and F. Knox, took part.

**DRUMLOUGH:** May 21. Smaller than usual. Ministry by W. Gilmore, W. McCracken, A. McShane, W. Bunting, J. Kells.

**OMAGH:** May 28. Large and good. Speakers: J. F. Pearson, R. Curran, R. Hawthorne, T. Campbell, E. Allen.

**BALLYMACASHON:** May 31. Large gathering. The Lord gave much help. Those who ministered were: J. F. Pearson, W. Gilmore, M. J. Kennedy, R. Curran, J. Curran, and J. Wells.

**LIMAVADY:** June 12. Bre. T. Campbell, W. McCracken, R. Love, and C. Fleming took part.

**BALLINALOE:** June 11. Practical and encouraging messages by T. McKelvey, W. Montgomery, S. Thompson, T. Campbell, A. McShane, W. Bunting, W. McCracken.

**AUGHAVEY:** June 4. Ministry by Bre. D. L. Craig, S. Abernethy, C. Fleming, J. Norris.

**KILLYLEAGH, Co. Down:** June 14. Bre. S. Whitten, W. McCracken, W. Mahon, J. Curran, H. Bailie, R. J. Hill, and W. Edgar, helped.

**GROWELL:** June 14. Well attended meetings. Speakers: R. Hawthorne, J. Petrie, T. W. Ball, R. Curran, T. Campbell, and C. D. Fleming.

**DUNGANNON:** June 18. A good Conference, with ministry by Bre. J. Petrie, H. Bailie, W. Wills, D. L. Craig, E. Allen, S. H. Moore, and W. Bunting.

**OUR BROTHER, Mr. J. F. Pearson,** whose meetings in various halls during his visit to Ulster have been a help to many, has now returned to his home in U.S.A.

**COLERAINE** assembly annual open-air meeting on Ramore Hill, Portrush, July 14 (D.V.), at 2.30.

**AHOREY:** Annual Conference in large tent near hall on July 12 (D.V.), at 11.30 a.m.

#### "WITH CHRIST"

**Mrs. J. DOHERTY,** Ballyhay, on Mar. 12. Saved almost 50 years ago, at Drum. Ever bore a good testimony, and given to hospitality. Brethren W. McCracken and R. Hawthorn spoke at

the home and at the graveside.

**R. A. WORKMAN,** Gorran, Blackhill, Co. Derry, on Apr. 23, aged 73 years. Called home at hospital. Coleraine, following an operation. Saved about 50 years and associated with assembly at Killykergan. A true shepherd, who lived for God at home and in the assembly. His presence will be sadly missed in a wide circle, where he was very highly esteemed.

**Miss E. MILLIKIN,** Ardreagh, Aghadowey, Co. Derry, on Apr. 27, aged 85. Saved for 19 years, and associated with believers at Killy Kergan assembly. Until a few weeks before her home-call, she walked a long distance to remember her Lord. A quiet, consistent sister, who will be much missed.

**WILFRED SERCOMBE,** Plymouth, on Apr. 23, aged 69. Well known in Devon assemblies, and father of Mrs. G. McCulloch, of the Argentine. Last 10 years in Margate, where he bore a faithful testimony.

**ROBERT PATIENCE,** Donaclooney, on Apr. 11. A patient sufferer for over 16 years. Was in Waringstown assembly, and later at Donaclooney. Messrs. Wallace and McKelvey spoke in the home and at the graveside.

**Mrs. T. PEDEN,** aged 51. Saved in her teens in Peebles assembly. Last 18 years in Lowvalleyfield, Newmills. A sister beloved, who will be greatly missed.

**Mrs. A. JONES,** on May 28, aged 70. (Mother of G. Gardiner Jones, of France.) An active worker and a faithful, godly sister, given to hospitality who will be greatly missed.

**JAMES F. WILLIAMSON,** Dublin, on May 23. Saved in Belfast in 1892, and baptised three years later. In 1900 he was received into Merrion Hall assembly, Dublin. A brother who feared God above many, given to hospitality, with open heart and home for all who loved the truth. Brethren Hawthorn, Allen, Knox, and Duff, took part at the funeral, which was well attended.

**WM. McDOWELL RAINEY,** Brantford, Canada, was called suddenly and tragically into the presence of his Lord on May 18, in his 73rd year. Struck by a car on his way home from work, he was with the Lord in a few hours' time. Saved 54 years ago, during tent meetings by David Rea, in N. Ireland, he became associated with Ballymena assembly. In 1909 he settled in Brantford, where he was connected with the assembly in Bethel Hall for the past 38 years. Funeral largely attended by many from all walks in life. Brethren C. Innes, Toronto, and W. J. Mark, of Hanover, conducted funeral services.

**ABRAHAM MOFFAT,** Lochgelly, on May 21, aged 83. Nearly 50 years in assembly fellowship. He loved the Lord and His Word, and will be greatly missed.

**GEORGE CAMPBELL,** Johannesburg, on June 3, in his 71st year. Through his sister's testimony he was saved in early life with other two youths, following a kitchen meeting which they attended in Irvine. Went to Africa

about 40 years ago, and was well known to many of the Lord's servants, both passing through and labouring in that land.

**GEORGE ROBERTSON**, on May 21, aged 78. Converted in early life, and associated with Roman Rd. Hall, Motherwell, for 38 years. Later in Dumbarton assembly. Returned to Motherwell on his retirement as post-master at Grantoson-on-Spey. A valued helper and leader. Very highly esteemed in assembly and community.

**WM. E. TAYLOR**, Bath, on May 4, aged 55. Saved in boyhood, and since then associated with assemblies in various parts, including Carlisle. Ever active in service for the Lord, and highly esteemed by all.

**SMITH McGRATH**, of Bracondale assembly, Toronto, on Mar. 24, aged 77. Saved 45 years ago, and in assemblies in Belfast, Ireland, for 25 years, and Toronto assemblies for the last 17 years. A large number gathered for the funeral service, which was held in Bracondale Gospel Hall.

**Mrs. J. ARBUCKLE**, aged 74. Saved 60 years ago, and received into Victoria Hall assembly, Wishaw. For 40 years in South Wales, where she was well known for her hospitality, and consistent Christian character. Last three years in Portobello. Will be greatly missed.

**Mrs. T. H. GEE**, Nottingham, on May

16. A quiet, godly sister, in fellowship at Clumber Hall.

**A. CRAWFORD**, Nottingham, on May 27, in his 74th year. Many years in fellowship at Clumber Hall, where his willing service for the Lord and the assembly will be greatly missed.

**RICHARD A. JAMES**, Bermuda, called home on May 17. Associated with assembly at North Shore Gospel Hall, Bermuda.

**WM. WILSON**, Sandhead, Wigtownshire, aged 84. Over 60 years in Sandhead assembly. A quiet and gracious brother.

**A. FINGLAND JACK**, Birmingham. Born of Christian parents in 1883, our departed brother was saved in early life and had been associated with the assemblies ever since. In former years his home and business life were in the Warrington and Manchester districts, but since 1934 he was in Birmingham and active in Northfield assembly. Of deep conviction and outstanding ability, our brother was widely acknowledged as an able teacher and leader of God's people, and he specially favoured the conversational Bible Reading as a means of teaching and building up an assembly. Since the sudden death of his wife in 1942 he did not enjoy good health, and suffered from heart trouble. Will be greatly missed by his family and a wide circle of Christian friends.

## LORD'S WORK FUND

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	£	s.	d.
May 21. S.A., N. Kensington	5	0	0
May 23. 'X', Dreghorn	2	0	0
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June 1. M.B., Stevenston	3	0	0
June 5. Ebenezer H., Dreghorn	16	0	0
June 5. D.McK.	5	0	0
June 6. J.N., Coalhurst	0	19	8
June 7. Whitburn A.	7	0	0
June 9. Hebron H. Assembly, Carlisle	10	0	0
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May 21. S.A., N. Kensington	10	0	0
May 27. 'D. Ernbeigh'	5	0	0
June 5. Mrs. W.D.H., B.C., Canada	5	0	0
June 6. J.N., Coalhurst	0	10	0
June 9. L.A.P., Mapperley	2	0	0
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June 12. N. Ireland Sister	2	0	0
R.McC.	8	4	6

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	£	s.	d.
May 28. Loan Hall, Stevenston	0	2	6
June 5. Ebenezer H., Dreghorn	0	10	0
Mrs. W.D.H., B.C., Canada	0	8	2

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For Gospel Literature for Christian Workers and Evangelists who depend on the Lord for Supplies.

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# "REVIVE THY WORK"

By THE EDITOR

(i)

RECENTLY our thoughts have been on the subject of Revival, and facts have been adduced to confirm our faith in the power of the gospel as an evidence that there is a God Who works among men, and in most unexpected ways breaks into world affairs by disturbing the spiritual apathy that falls even upon those who profess to believe in Him. Little sense is there to attempt to deny that such an apathy has fallen upon our generation, and although there are signs in different parts of the world as far separated as Japan and Jamaica that God is quickening desires after Himself, it is conceded that the greatest need of to-day is an outpouring of divine power as the Holy Spirit convinces "men of sin, of righteousness, and of judgement".

A CAREFUL reading of the Old Testament will disclose the fact that there are discernible parallels in the events of the ancient past with those of more recent generations. Centuries ago the Preacher declared that there is nothing new under the sun. How true his declaration has proved to be! Human nature, despite so-called advancement along certain directions, remains radically the same. Adaptations and alterations of material circumstances have doubtlessly taken place, so that there are superficial changes, but at bottom there is a fundamental sameness.

HISTORY, consequently, repeats itself—although events differ. The evolutionist theory of history maintains that there is slow but steady progress towards an indefinite kind of perfection. But, surely, evidence is rather to the contrary. Advancement there has been, but it is in the material, and not in the moral or spiritual realm. In his book, "Education, Christian or Pagan?" Professor Jeffreys, of Durham University, in maintaining that contention, quotes from Brunner's "Theology of Crisis" the following,

Now, if man evolves, and he certainly does evolve, the process does not affect the character of sin: it is not an evolving out of sin, but within sin . . . if man rises to higher levels of intellectual or cultured life, so does sin. . . .

IN the estimation of many competent thinkers in various branches of research, it is impossible to be consistent and honest in the interpretation of modern history and at the same time deny the accuracy of such an observation. Evil

has not been eradicated; nor does it show visible signs of diminution in extent or of change in fundamental character. YET it must be remarked that although evil seemingly triumphs, ultimately it works out its own undoing. Nemesis overtakes it. Truth is bound to survive, because it is of God. History's commentary is true upon the ancient Roman proverb, "Magna est veritas, et prevalebit". Prevail truth will—and therein lies its greatness.

*Careless seems the great Avenger; History's pages but record  
One death-grapple in the darkness 'twixt old systems and the  
Word;*

*Truth forever on the scaffold, wrong forever on the throne;  
But that scaffold sways the future, for behind the dim unknown  
Standeth God within the shadows, keeping watch above His  
own!*

Perplexed and burdened spirits have found solace and light for times like these in the messages of the prophets of Israel. One of the most heartening and significant of such messages is that given by the prophet Habakkuk.

HIS day was in a dark period of Israel's history. Evil was rampant. All classes were guilty of defection from God and His standards of life. The divine word was neglected. We read that "the law was slacked", i.e., few practised what God reasonably demanded of them. They knew His will, but preferred to do their own. As a consequence, all moral restraints were being abandoned. None cared for righteousness. The prophet reiterated his complaints and protests against violence, iniquity, grievance, spoiling, strife, and contention. Withal, wickedness apparently prospered unchecked. "The wicked", wrote Habakkuk, distressed and questioning, "doth compass about the righteous", while again he declared that "the wicked devoureth the man that is more righteous than he."

THE situation was most trying. Think how he might, the prophet seemed tempted to conclude that God was impassive despite the urgent and repeated appeals made for His intervention. "How long shall I cry?" he asked. "Thou wilt not hear! Thou wilt not save!" he petulantly complained. Words like these apparently express the emotions of a dispirited man stirred to the core of his being. He saw inevitable ruin descending like an avalanche upon his nation. The land would be destroyed, the people would be demoralised, and the idolatry of a foreign invader would pollute the country.

**G**OD'S inactivity, too, was all the more inexplicable, because Habakkuk knew His character. His power as the everlasting God could have thwarted the enemy from his purpose (1. 12). Being holy, God was of purer eyes than to behold iniquity (1. 13), yet why did He allow wickedness to go unpunished, and a ruthless foe to oppress His own people? As he thought on these problems, the prophet's perplexed state of mind deepened.

**W**HAT was to be done? From where was an answer to his questionings to come? Wisely he betook himself to intercession. He enquired further of God. Prayer became the outlet for his disappointment. He retired to his "watch-tower", that is, he withdrew himself into quiet meditation and to a thoughtful reconsideration of his problems. And at length God answered his petitions, scattered his doubts and dissipated his fears. The answer was threefold, and it well becomes us in our perplexities to-day, in our disappointments, to lay the advice to heart.

(1). "The vision is for an appointed time" (2. 3). The seer had had unfolded to him the outline of God's purposes. The divine prophetic programme had a definite objective. Its fulfilment and realisation might be seemingly delayed, yet nothing would frustrate its accomplishment. If it tarried, the prophet was exhorted to "wait for it". Are we troubled and amazed at the strange turns that world events have taken recently? Does it appear to us that God's plans are being thwarted? Here is our consolation: God has a programme to fulfil. Fulfil it He will. In the meantime, having seen the vision we must "wait for it".

(2). The victories of evil are only temporary, for "the Lord is in His holy temple: let all the earth keep silence before Him" (2. 6—20). No combination of Satan-controlled powers can unthrone the omnipotent Ruler of the universe. That is the true interpretation of history, now as then.

(3). "The just (righteous) man shall live by faith" (2. 4). Despite appearances to the contrary, despite the apparent continuance of evil unchecked, despite the tarrying of the execution of the divine programme, the man of faith, the true man who has confidence in God, will live on hopefully through such times, never doubting the veracity of the announcements of God, and never hesitating to witness to the fact that God will one day intervene on the behalf of His distressed people.

# The GIFT to ACHSAH

by H. P. BARKER, Weymouth

**O**F what use to me is the wealth of God? I learn that I am an heir to it, a co-heir with Christ. Can I appropriate and enjoy it, or any part of it, now? The inheritance is reserved for me in heaven. Is it reserved ENTIRELY for the future?

Is it permissible in any way to ask God to "give me the portion of goods that falleth to me", not that I may make myself independent of Him, but that I may dwell with Him and enjoy, along with Christ, the inheritance to which I am, by divine grace, made an heir?

I am bidden to lay up for myself treasure in heaven. That is another thing. My present question is as to the treasure which GOD has laid up for me in heaven. Must I wait till I arrive there to possess and enjoy it? Or may I lay an appropriating hand upon it now?

In God's school of wisdom I am but a dull and slow learner. I am still in the kindergarten class. So I will turn to God's wonderful picture-book, the Old Testament, for guidance.

## A Real Possession

I read of a bride, Achsah by name, to whom her father gave an estate as a dowry. It was in the Negeb of Canaan, a 'south land', on which the sun shone, and where pleasant things were found. But Achsah was not content with having the inheritance registered in her name in the records of the land. She saw no point in merely having the assurance that it was hers. She would find no satisfaction in talking about it, affirming to all her friends that it was truly her property, nor in thanking her father for it again and again.

She wanted to live on her estate, to enjoy it and make the most of it. But how could she do this in the sultry Negeb, unless water were available? She might boast of her ownership, but the land would be of no practical use unless there were a supply of water.

So she said to her father: "Give me also springs of water". And he gave her "the upper springs and the nether springs". (Read the narrative in Judges 1.)

What are the upper and the nether springs that make it

possible for me to appropriate, enjoy, and get present benefit from, the inheritance which God, in His abounding grace, has given me?

### The Upper Springs

There is a phrase in Heb. 5. 1 to which I would pay attention. I read there that every high priest was appointed for men in THINGS PERTAINING TO GOD. Of course, the same is true of Christ, our Great High Priest. The phrase is used concerning Him in Heb. 2. 17. He is not only a Priest in things pertaining to US. If He succours us, sympathises with us, and lives to save us to the uttermost of our need, it is in order that He may relieve us of what would hinder our enjoying the things of God. All His gracious ways with us are subservient to this end.

He is "a minister of the Sanctuary" (Heb. 9. 2). If He ministers to us in things that have no connection with the Sanctuary—our need, our weakness, our temptations, our sufferings, etc., it is that He may raise our souls from these things and lead us into the presence-chamber of God, where His great things shall fill our thoughts.

I find, then, that "the upper springs" are a picture of the gracious ministry of Christ as the High Priest of His people in THINGS PERTAINING TO GOD. His object in relieving our souls of what would otherwise burden, and perhaps overwhelm, them is that He may conduct us into the Sanctuary, so that we may discover what is there, and walk up and down throughout the length and breadth of that great inheritance of saints.

Have I not heard saints, who are sincerely grateful, perpetually thanking God that the way into the Holiest has been opened "by the blood of Jesus", and that we with boldness may enter? But there they stop. They do not GO THROUGH the open door; they look bewildered if I ask them what they have found there. Of what present benefit to them is the inheritance? They are making no real use of "the upper springs".

It is not that they ignore the priesthood of Christ. They rejoice in His loving sympathy, and experience His power to succour and to save. But they regard all this as the end in view, instead of as THE MEANS TO AN END, the end being the present enjoyment of the inheritance.

### The Nether Springs

The inheritance is, I understand, all that lies in the purpose of God for us. Of course, we can enter into it and enjoy it only so far as it has been revealed. But the revelation of it is stupendous, amazing, overpowering. The very thought of it makes us feel like Daniel, when the overwhelming communications from God deprived him of all strength (Dan. 10. 8, 17). The fact that Christ alone can lead us into the fulness of it does but add to the weight of its magnificence. How shall we, poor creatures of earth, stand up to something so immense?

In Eph. 3 the Apostle evidently realised the need, for he prayed that according to the vastness of the inheritance ("the riches of His glory") the saints might be "strengthened with might by His Spirit in the inner man", so that, instead of being overpowered by the immensity of what is revealed, we may be able to respond to it through Christ dwelling in our affections and by our being firmly established in love, and thus be able to comprehend (not in an individual way, but with all our fellow-saints, for all are joint-heirs) the extent of it all, and to know the love of Christ, knowledge which immeasurably surpasses every other kind of knowledge.

It is "by the Spirit" that this transcendent result is to be brought about. Does not the secret of the "nether springs" lie here? If Christ, as the One Who has made the great things of God available for us, answers to the "upper springs", do not the "nether springs" speak of the power of the Holy Spirit which makes response on our part possible, strengthening us in the inner man that we may be enabled to explore, and be initiated into, the infinite spiritual wealth to which we, with millions more, are heirs?

Thanks be unto God for this threefold unspeakable gift! First, the greatness of the things He has conceived in His purpose for us eternally; second, the greatness of the One Who leads the way into it all; third, the greatness of the Power that works within, enabling us to respond to and appreciate the ministry of our Great High Priest as He leads us to the Sanctuary, there to find the eternal home of our souls in the revealed love and purpose of God, His Father.



# The FIRST DAY of the Week

by JOHN H. MANINS, New Zealand

**D**OES it really matter what day of the week is observed? Yes, it does. A consideration of the Scripture references to this subject will indicate its importance.

## I. The First Day of the Week is distinct from the Sabbath

Matt. 28. 1: "In the end of the Sabbath, as it began to dawn towards the first day of the week". The Sabbath is the seventh day, the last day of the week. The Lord's Day is the beginning of the week. The Sabbath was instituted by God, and was commanded by God to be observed by His earthly people, the nation of Israel (Ex. 20). It was a sign to them of covenant relationship. Strict obedience was enjoined by keeping that day sacred, as stated in the fourth commandment.

The first day of the week is a Christian institution. The Sabbath has never been changed, either by the Pope or by the Council of Nicea, or by any political or ecclesiastical dignitary. To speak about a "Christian Sabbath" is a contradiction in terms, it is an anachronism, something out of its proper time and setting. It was on the Sabbath that Christ lay in the cold embrace of death, significant of the end of an earthly system which rejected its rightful Messiah. It was on the first day of the week that He rose again from the dead. There is no commandment in the New Testament to keep the Sabbath. There is the observance by the disciples, and the early church, of keeping the first day of the week. To impose upon Christians the obligation of Sabbath keeping is to adopt Law principles, which bring saints into bondage. "Let no man judge you . . . in respect of the Sabbath Day" (Col. 2. 16). Israel was commanded to keep the Sabbath, the Church observes the first day.

## II. The First Day of the Week commemorates the Resurrection of Christ

John 20. 1: "The first day of the week cometh Mary Magdalene early to the sepulchre, and seeth the stone taken away". The empty tomb proclaimed to Mary, and to the world, the startling fact that "the Lord had risen indeed". The rising of our Lord from the dead marked the dawning

of a new era, a new age. It is because of the significance of this great fact that the Apostle John calls it the Lord's Day (Rev. 1. 20).

It was the day when the Prince of Peace triumphed over the Prince of Darkness. The Lordship of the Saviour was proved when He rose from the dead. What must this first Lord's Day have meant for His disciples! It turned their sorrow and disappointment into hope and gladness. To us, every Lord's Day is the commemoration of our risen Lord. "The same day at evening, being the first day of the week . . . came Jesus and stood in the midst, and said unto them, 'Peace be unto you'." It was then He showed to them the marks of His suffering. His resurrection was the proof of His finished work. This day was typified in the O.T. (Lev. 23. 15): "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering". The true wave offering was Christ in resurrection; "the morrow after the Sabbath" was the first day of the week. Then the two wave-loaves on the morrow after the seven Sabbaths (vv. 16, 17) typified the day of the commencement of the Church, on the Day of Pentecost (Acts 2). A new day, a risen Saviour, and the Holy Spirit's presence.

### **III. It was the Day of the observance of the Lord's Supper**

Acts 20. 7: "On the first day of the week, when the disciples came together to break bread". The institution of this ordinance was made by the Lord Himself (Luke 22), on the night of His betrayal, before His crucifixion. He first partook of the Passover, which in type spoke of Himself (I. Cor. 5. 7); then He introduced to His disciples the simple ordinance of this service of remembrance. The emblems chosen, bread and wine, signified His body given, and His blood shed for the remission of sins. It is clear, from the reading of John 20. 26, "And after eight days again the disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you'", that the eighth day was the first day of the week, indicating that it was customary to meet on that day. That day was hallowed by His presence among them. It will be seen from Acts 20. 7 that, after the Lord had gone back to heaven, His followers remembered Him in the weekly celebration of the Lord's Supper. The incident

is recorded in connection with one of Paul's missionary journeys. Arriving at Troas, Paul and his companions waited seven days, in order to meet the Christians in the remembrance feast. What a meeting that would be, free from ritualism, with due reverence and in pure simplicity; the thoughts of our Lord's passion would occupy their minds as they broke the bread in memory of Him! It was with this in mind that Paul wrote to the Christians at Corinth, "for I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread and when He had given thanks He brake it, and said, 'Take, eat, this is My body which is given for you; this do in remembrance of Me. After the same manner He took the cup . . . as oft as ye drink it, in remembrance of Me" (I. Cor. 11. 23). It is a privilege of incalculable value, that we, too, can gather together on the first day of the week, to break bread in remembrance of Him, "till He comes". May we ever be willing to put first things first in our lives!

#### IV. The First Day and the First Fruits of our Giving

I. Cor. 16. 2: "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him". This Scripture gives us a flood of light on the subject of what we are to do with our money. Our giving to the Lord to be used for the care of His own, or for the furtherance of the gospel, is at once a privilege and a responsibility. As the believers met on the first day of the week, a pre-determined portion of their income was set aside for the Lord's work. What we have we receive from God. "As He has prospered us." We are not owners, we are stewards of these mercies. Our giving should not be a haphazard, purposeless thing, but the result of heart-exercise before God. Then giving will become systematic and regular. We must feel our obligation to share the burden of the expenses of the local assembly where we regularly attend. Our gifts must exceed that amount. It is also to be noted that the assembly is the God-appointed channel for the distribution of funds for the Lord's work. May our behaviour on the first day of the week ever be becoming the great facts which this day proclaims, and the holy privileges associated with its celebration.

# Light from an Old Lamp.

(8)—THE OLD CREATION AND THE NEW  
by C. F. HOGG.

## Out of Nothing, Nothing Comes

MR. ROBERT LYND, himself a "son of the manse", by the way, after recording the complaint of Sir Harry Johnston that there are certain "journalists who still believe that the world was created in six days", makes the apposite remark that "he has overlooked the fact that the important feature of the old six-days theory was not the belief that the world was made in six days, but that it was God Who made it in six days". He is right; emphasis counts everywhere save in mathematics. Still, accuracy is a desideratum not only in mathematics but in reading the Bible, too. Because the Bible is old, and because it makes its appeal not merely to the expert few but to hoi polloi, the multitude, therefore the intellectuals, real and pretended, assume that it may be read anyhow. It was not written anyhow! but with meticulous care, and only as it is read with corresponding attention does it yield its meaning.

To go back to the assertion that the Bible never in any place states that the world was created in six days. Creation is an act, not a process. The opening words of the Book of Genesis run: "In the beginning God created the heaven and the earth", that is to say, in the beginning of the heaven and the earth it was God Who created them. Now, to create is not to "make out of nothing", for out of nothing, nothing can be made; but it is to call into existence that which, previous to the utterance of the fiat, did not exist. So the Psalmist elaborates the historian:

*"By the Word of the Lord were the heavens made;  
And all the host of them by the breath of His mouth.  
"For He spake, and it was done;  
He commanded, and it stood fast."*

—(Psa. 33. 6, 9).

This, then, is the Biblical account of the origin of the Universe. God does not produce inchoate matter and proceed to give that matter, form. God's power is adequate to the immediate accomplishment of His purposes. Then some-

thing happened in the Universe thus created; what, we are not told, for to satisfy curiosity, however legitimate, is no part of the purpose of the Bible. There are hints, however.

### A Tragic Event

A malignant being is early seen at work after the creation of man. Whence came he? Paul speaks of the "condemnation" and of the "snare" of the Devil. Did "Lucifer, son of the morning" fall by pride, and did his rebellion against his Creator involve the pre-Adamite earth in ruin? Here dogmatism would be foolish. But clearly the earth of Gen. 1. 2 is a chaos, "waste and void", in contrast with that of ver. 1, which, being the direct product of the divine energy directed by the divine wisdom, must, from its beginning, have been perfectly adapted to its end. For, as the dust on the wing of the butterfly, and the symmetry of the diatom testify, perfection is the mark of all the works of God. What ages and what tragic history lie hidden between the declaration of the origin of the earth and the description of its chaotic condition in the succeeding verse, there is no means of discovering. God's silences are not to be penetrated. But in the second verse God begins to re-make the ruins into a cosmos, a habitable earth for the dwelling-place of a new race. What follows then is not "an old theory of a six-days creation", but the story of a re-making presented in six scenes. And whether the days were periods of years, or whether they are to be understood literally, need not concern us greatly, though to be sure the first impression is that alternating periods of light and darkness are intended. And hence it is that the Biblical language is, "in six days the Lord made heaven and earth, the sea, and all that in them is". Which, of course, is quite a different thing from creating them in that, or any other, period of time.

### The Line of Approach

We really must attempt to discover the right line of approach to this account of the origin of things. Many cosmogonies have been handed down from ancient times. There is one feature that differentiates the first chapter of Genesis from all the rest. Not one of them can be read without a smile, a tribute to the absurdity, the puerility, of the story. The machinery creaks all the time. Now, however men may treat the Bible, and what between neglect and attack it is

treated badly as a rule, no one ever thought of smiling at the Bible account of the Creation and restoration of the earth. Dispute its truth if you will, at least you cannot but acknowledge that it is altogether worthy of its subject. There is no exaggeration here, no violence done to commonsense; no straining after effect, but just a simple story quite harmonious with itself and with the world in which we live, and accordant with scientific facts, though not necessarily with scientific theory. How came it to be written, and for whom was it intended? Without answers to these questions we must be thwarted in our attempts to find the right line of approach. The claim is that it was written by Moses, a man who was esteemed competent in the Egyptian schools of learning in his own day. But he was not an Egyptian, albeit he had in a most romantic way become a member of the Royal Household of Egypt. By birth he was a Hebrew, one of a nation of slaves, that for some hundreds of years had lived, or existed, under the heel of the Egyptians, and in Egypt. They were, however, the chosen people of God, Who in furtherance of His design for them had brought them there, and had raised up Moses to lead them out of it into another land. It was for this newly-delivered nation, that for centuries had lived in terror of their taskmasters and of the gods they worshipped, that Moses wrote. And so, of course, the audience in view was not at all the pundits of these days, but a people to whom God had shown Himself to be real and powerful, for He had wrought for them a great deliverance.

### **The Purpose of Genesis I.**

The purpose of the writer was to lead this beforetime multitude of abjects, spiritless and hopeless, to a better knowledge of the One True God, Whose witnesses to the world they were thereafter to be. Observe, then, the device to aid the memory of the illiterate Hebrews. On the first day light is called for, and appears. On the fourth day the sun, the moon, and the stars, shine in the firmament. On the second day the clouds are separated from the waters of the ocean. On the fifth day the air is peopled by birds, the sea by fish. On the third day the dry land is separated from the waters. On the sixth day appear the animals and man. Thus the six days are really three pairs of days, and so the more easily to be remembered. Not scientific in the modern sense,

perhaps, but then this was not written for modern scientists, but for men who had very different needs. And whereas each successive age has denounced Moses for his failure to correspond to the current theories of the biologist, the astronomer, or the geologist, these have in turn been promptly repudiated each by the age that succeeded it. Alone the Bible has not changed its front, nor has needed to. Science has done so, not once nor twice; it is changing before our eyes. Our claim for the Bible is that the science of today has vindicated it to this extent, that it has antiquated the science of yesterday. We may be sure, then, that the science of to-morrow will vindicate it against the science of to-day.

### The New Creation, and the Way into It

Enough, however, on this fascinating subject for the present. We may return to it. The message came at first to a people for whom God had wrought a deliverance. And it is so still. The Bible addresses itself to men who can say, "It is God that said, 'Light shall shine out of darkness', Who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Cor. 4. 6). For "if any man is in Christ", that is, if any man commits himself to Christ, "there is a new creation: the old things are passed away: behold, new things have come to be". And the new creation is not less real, not less marvelous than the old. Happy they who, in the simple confidence of children, pass into it by the way of the new birth. From all other eyes it is hidden, on the testimony of the Lord Jesus Himself, "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes".

### FAITH

"Remembering . . . your Work of Faith" (I. Thess. 1. 3).

The one who has completely lost his faith in everybody and everything is most unhappy. We need to have faith in God as well as man. God often permits the removal of all physical and material support from our lives, thus challenging us to lean upon Him alone with unwavering faith. Jesus is "the Author and Finisher of our faith", the faith which cometh by hearing, and hearing by the Word of God". Let us have our faith strengthened by a closer relationship with the Author, and a more frequent listening to the Word.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER XIII. (continued).

## Verses 8 to 13.

This is the third section of the chapter. The first showed the valuelessness of spiritual gifts and charitable deeds where love is lacking. The second enumerated the excellent qualities of love in its character and practice. Now the Apostle predicates the permanency of love in contrast to the temporary and inferior gifts. Love abides for time and eternity.

## Verse 8.

*Love never faileth*:—This is an extension in idea of the last part of ver. 7. The verb *piptō* usually denotes to fall. That which falls ceases its activity (that is sometimes the meaning) and that is what love never does.

*but whether there be prophecies, they shall be done away*:—the A.V. "shall fall" misses the distinction between the former verb and this word *katargeō*, rendered "done away". This verb more literally means to reduce to inactivity (*kata*, down; *argos*, idle). This meaning might be assigned to every occurrence of the word. There would come a time when prophecies would be put out of action, would cease to function. The student will do well to look up, in an English-Greek concordance, every passage where this verb is used. See, *e.g.*, at 1. 28.

*whether there be tongues, they shall cease*:—the gift of tongues was about the first to be discontinued. All attempts to re-introduce it are either fraudulent or the outcome of deception; they are contrary to Scripture, and are void of the actual operation of the Spirit of God.

*whether there be knowledge, it shall be done away*.—see note on "knowledge", 12. 8. Knowledge does not seem to be a sign gift like tongues and prophecy. Knowledge was not necessarily the result of revelation supernaturally imparted, as in the case of prophecy. It enabled the possessor to be a teacher. In 14. 6 it is distinguished from revelation. Knowledge could be acquired from apostolic instruction, and was therefore not dependent upon the completion of the canon of Scripture. All knowledge since that completion is to be derived from it, whether it is obtained by readers themselves or is ministered by others.

The verb rendered "shall be done away" is the same as that mentioned regarding prophecies.

## Verses 9, 10.

*For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away*.—there is stress upon "in part" in each clause. The statement in ver. 10 holds good in whatever respect it may be applied; it is applicable to the temporary nature and partial scope of the supernatural gifts (ver. 8). With the completion of Apostolic testimony and the completion of the Scriptures of truth ("the faith once for all delivered to the saints",



Jude 3, R.V.), "that which is perfect" had come, and the temporary gifts were done away. For the Scriptures provided by the Spirit of God were "perfect". Nothing was to be added to them, nothing taken from them. This interpretation is in keeping with the preceding context.

It is also true that "that which is perfect" is to be brought in at the *Parousia* of Christ when the Church is completed and caught up to be with Him. That which is partial will then be done away. Then the perfect will be substituted for the partial.

#### Verse 11.

*When I was a child, I spake as a child, I felt (A.V., "understood") as a child, I thought as a child:*—the three, which are perhaps an inversion of the natural process (for speech is the effect of understanding and thought), are mentioned as an illustration of the partial and temporary, in ver. 8.

*now that I am become a man, I have put away childish things.*—this illustrates the bringing in of "that which is perfect". The tenses signify abiding results. The verb rendered "I have put away" is *katargeō* (the same as in vv. 8 and 10, where see notes) and might be translated "I have reduced to inactivity".

#### Verse 12.

*For now we see in a mirror darkly; but then face to face:*—this applies the principle in ver. 10 to the future state of perfection to be brought in at the *Parousia* of Christ. It is also applied to the distinction between the period in which the gifts of tongues and prophecy were in exercise, as being one of partial vision, and the subsequent period of clear vision through possession of the complete Word of God, a face-to-face condition, so to speak, a knowledge which the believer has a capacity even now of knowing, not in part, but fully.

The adverb *arti* ("now") signifies "up to the immediate present". The verb *blepō* ("we see") differs from the synonym *horaō*. The former, used here, indicates the manner of seeing, whereas the latter points more especially to the object seen. The preposition *dia*, rendered "in", signifies "by means of". To see a friend by means of a mirror is very imperfect compared with seeing him face to face. The phrase rendered "darkly" is, lit., "in an enigma", i.e., in a sort of riddle. See Num. 12. 8, which is perhaps referred to here.

*now I know in part; but then shall I know even as also I have been known.*—this provides a further and final illustration of the principle in ver. 10. There is a distinction between the verbs meaning to know. The first is the simple verb *ginōskō*, the two following are the compound verb *epignōskō*, which here signifies to know in full. This we may express as follows: "at present I am in process of knowing in part, but then I shall fully know even as I was fully known", i.e., by God in the past. This does not signify that our knowledge will be of the same measure as that of God Himself. What is meant is that our knowledge will, in its measure, be complete even as His is in its infinite measure. In our present state the more we know of Christ the more we share the Apostle's desire "that I may know Him". Present partial conditions will hereafter yield place to full enjoyment.

FOR YOUNG BELIEVERS

by W. MORRISON, Ayt

# THE TRANSFIGURED LORD

FROM the stress of service in the hot, dusty plain the Lord graciously led three privileged disciples to the exhilarating atmosphere of a mountain slope, there to give them a peep into eternity as it focused upon Himself. Let us, with Peter, James, and John, cease to serve for a little so that we may wonder at Christ's glory, and then, stimulated by a sight of the transfigured Lord, we shall renew the spiritual conflict, strengthened and inspired.

The unique event which the disciples witnessed was characterised in at least six ways by the intrusion of eternity into time: (1) The ascent of the mount was a symbol of the transition from a physical to a spiritual plane of existence. Abraham on Moriah, Balaam on Pisgah, Elijah on Carmel, were each brought into the presence of God. (2) "AS HE PRAYED the fashion of His countenance was altered." The words italicised are full of suggestion: prayer is the bridge that spans the infinite. He who spent much time alone in prayer-fellowship with His Father was now visibly changed in the disciples' presence while in speech with God. (3) The essence of the event was the transformation of the Lord's Person. Without ceasing to be the Man they had known and loved, the Saviour now became for His three chosen ones Someone infinitely great. Their awed understanding saw in Him as never before the Son of God, and surely John's consciousness was filled with the intense recollection of this occasion when he wrote the Prologue to his Gospel. May we never become so familiar with thinking about our Lord that we shall cease to be capable of holding our breath in His presence!

(4) Eternity further eclipsed time, in that the normal limitations imposed by time were set aside. Moses and Elijah had lived six hundred years apart, while even the latter had left the earth nine hundred years before the Transfiguration. Yet both appear together as contemporaries of the Lord in this wonderful scene, which would seem to be a foretaste of His earthly kingdom and glory. (5) "They spake of His decease." The Lord's death was the central fact in the series of eternal things. To the great figures of the Law and the Prophets, as to us, He was the Lamb slain from the foundation of the world. Peter, in the excitement of the great experience, wished to commemorate it by some enduring monument, but, as the disciples were later to learn, the Lord's death must precede His ultimate glory, and bread and wine rather than a tabernacle were to be memorials of Himself. (6) Finally, the voice of the Father consummates the event, and He who had spoken "in His Son", now, as at Christ's baptism, speaks direct about Him.

The verb translated 'transfigured' in the accounts of Matthew and Mark is *metamorphoö*. The practical lesson of the Transfiguration may best be learned if we end our study by quoting two other passages where the same word is used. Rom. 12. 2: "Be not conformed . . . but be ye transformed." II. Cor. 3. 18 (R.V.): "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image."

# The LORDSHIP of CHRIST

by R. C. EDWARDS, Australia

**T**HERE are key statements in Scripture. One of these is the Apostolic assertion of II. Cor. 4. 5: "We preach not ourselves, but Christ Jesus as Lord" (R.V.). This key opens a treasure-house. Everything depends on Christ as Lord. It is fundamental in Paul's teaching. Take it away and the whole structure collapses. Without it, there would remain a loose aggregation of precepts and homilies, but nothing cohesive, nothing authoritative. Paul might claim that the grace of apostleship was given him to the end that, in his missionary contacts with earth's nations, he should exhibit in his own person the obedience of faith (Rom. 1. 5), but, unless Christ Jesus is Lord, Paul is a nuisance and his life-history a series of quixotisms. Unless Christ Jesus is Lord, not only are we Christians of all men most to be pitied, but, in seeking to be exponents of that same obedience of faith which Paul set before himself as the criterion of what he should think and the guide to what he should do, we are merely chasing a chimera (Rom. 16. 26).

It is "Christ Jesus" here; not, as for example in Phil. 2. 11, "Jesus Christ". The emphasis is first on the Christ, the Anointed of God, then on the Jesus, Who is that Christ—Christ Jesus. It takes us back to the "Protevangelism" of Gen. 3.15, of the woman's Seed—Victor, though bruised, in conflict with Satan for the blessing of man. From this first direct prophecy of the Christ we are led to what, chronologically, is the second, that of His advent as Judge of the ungodly (Jude 14, 15), thence to Job's faith in a living Redeemer, Vindicator in resurrection of the godly (Job 19. 25—27). We contemplate Him as the Seed of Abraham, blessing the nations (Gen. 12. 1—3; 15. 1—4; etc.), as the Shiloh, the Peace-bringer, Whose right it is to receive their obedience (Gen. 49. 10) and Whose way it is to bless them, as the Prophet, Oracle of God, like Moses (Deut. 18. 15).

## Prophetic Summaries

These prophecies, comprehensive summaries as they are of the Person of the Christ and of His operations in blessing and in judgement, spread over two and a half millenniums. As

time proceeds, the Artist Who has limned in outline depicts in detail. Beginning from the Pentateuch, we trace the Seed, the Shiloh, the Salvation, the Stone, the Shepherd, the Star throughout the Old Testament.

It is one Person—a man, not an angel; not a Gentile, but a Hebrew; through Isaac, not Ishmael; Jacob, not Esau; of Judah; of David; David's Lord, as well as David's Son; the Father of Eternity, His goings forth from the days of eternity; the Son given; the Child virgin-born at a named place, Bethlehem; to live without clamour; meek and lowly; suffering in His sympathising; harmless, yet numbered with transgressors; spotless, yet despised; born King, yet a worm and no man; sinless, yet bearing the sins of many; wholly just, yet in death given a felon's place; to die, after a defined "threescore and two weeks", to rise again; to fulfil the prophecies both of the Messianic sufferings and the glories to follow.

### Humble Expectants

"There was in the days of Herod, the king of Judea" a general background of discontent, irreligiousness, and apostasy. But Luke, in those fascinating early chapters of his Gospel, tells also of some obscure and humble persons who, in simple faith and genuine piety, were "waiting for the Consolation of Israel", that is, the Christ of Old Testament prophecy. "And it came to pass in those days" there journeyed to Bethlehem, in obedience to the Roman Emperor's decree, but also (what the Emperor knew not, nor cared for) that the Word of the Lord through the prophet Micah should be fulfilled, "Mary, of whom was born Jesus, Who is called Christ".

It is well to place the emphasis aright in the angelic intimation to Joseph, as reported in Matthew 1. 21, "And she shall bring forth a Son, and thou shalt call His Name Jesus: for HE shall save His people from their sins". How carelessly we Christians (to our shame) often read this! We fail to put ourselves in Joseph's place, as looking for and expecting soon the birth of the long-foretold Christ of God. We do not isolate ourselves for the time being from all that has since been revealed, as we should in order to get the force of this message to him. We slur over the word "for" as if it has no meaning, whereas it has great significance. We frequently import into this passage our own thoughts of sins

and salvation, displacing HIM from His place of exaltation. We fail to emphasise the pronoun "HE" as we should. The intimation is that the Messiah, none less than HE, is about to be born, that the babe in Mary's womb is that Messiah—it is HE Who is the awaited Messiah, HE and no other. True it is that salvation from sins is mentioned, but the emphasis is neither on the salvation nor on the sins, but on HIM. The Messiah, when He comes, shall save His people from their sins, and HE is that Messiah. Behold HIM! As viewed thus, the appropriateness of the Name Jesus appears: Jehovah the Saviour. To the newly-born a Name is given. No other will suit, no other is appropriate, not Abraham or Moses or David or Solomon—Jesus only!

### The Unique Jesus

There have been others called Jesus. Tradition says Barabbas was Jesus Barabbas. In Heb. 4. 8- Joshua, the successor of Moses, is called by the Greek equivalent of his name, Jesus, as also in Acts 7. 45. Of Jesus Justus we read in Col. 4. 11. Through the centuries to the present day the name has persisted. Jesus ben Perahyah was a Jewish rabbi of the Middle Ages. Jesus Gutierrez was a Mexican notable in the earlier years of the present century.

But "this Jesus Whom I preach unto you", said Paul to the Thessalonians (Acts 17. 3), is the Christ. From the time of his hearing the words, "I am Jesus, Whom thou persecutest", this was his message. "Straightway in the synagogues he proclaimed Jesus that He is the Son of God." As he did so, he "increasd the more in strength and confounded the Jews which dwelt at Damascus, proving that" Jesus the Nazarene (by which expression of contempt they designated Him) "is the Christ" (Acts 9. 20, 22). Paul the planter and Apollos the waterer of God's tillage at Corinth gave the same testimony there (Acts 18. 5, 28; I. Cor. 3. 6, 9, 10). Subsequently, John wrote his Gospel "that ye might believe that Jesus is the Christ, the Son of God" (John 20. 31).

Eulogies which purport to honour Him may fall far short of recognising Christ as Lord. An author interested in child delinquency writes: "It seems to me that the most wonderful phenomenon in the development of modern thought is its continuous approximation to the teaching of Christ". However this may be, it gives but scant honour to Christ. As does the dictum of a former Cabinet Minister, an eminent

lawyer, that "Jesus" is "the greatest idealist in history". A littérateur may consider that "the greatest creator of short stories in world-literature was the greatest figure in world-history", a psychologist give it out that so charged with deep psychological significance are the sayings of Jesus with regard to human conduct that we are only now beginning to understand them, a well-known teacher of the English language may set forth the Parable of the Prodigal Son as an incomparable example of the teacher's art—but all this, and much more, can be done without owning Christ as Lord, and fall immeasurably short of Paul's foundational statement.

### Acknowledging the Lord

How touched the Lord was "in the days of His flesh" by the intelligent faith of the Gentile military officer. The mass of the people received neither the Lord's fore-runner nor the Lord Himself. Though all that John said of Him was true and He Himself the Truth, yet nothing would satisfy them. But the centurion allowed God to speak to him through his own circumstances of authority, accepting Christ as the Authoritative One, so as to cause Him to marvel, and to turn to the people with the words, "I say unto you, I have not found so great faith, no, not in Israel" (Luke 7. 2—10).

The disciples themselves had to be shown the paramount importance of the recognition of Christ as Lord. The Lord Himself prepared them for it. "So after He had washed their feet, and had taken His garments, and was set down again"—how these details had been impressed on the mind of John, as well they might be—"He said unto them, 'Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am'. The word "Master" means "Teacher"—they called Him Teacher and Lord. But He has an important message for them concerning priority, for, in the most pointed manner (John 13. 14), He alters the order, saying, "If I then, -your Lord and Teacher—". Their order was, Teacher first, Lord after; His, the reverse of this, Lord first, then Teacher.

The story of the French soldier's service to the Emperor, and its reward, has often been related. Napoleon was reviewing his troops. He was on a restive horse. Rearing, it wrenched the bridle from his hands. His life was in danger. The soldier, a private, bounded forward from the ranks,

calmed the horse, and with a salute handed the bridle to the Emperor. Napoleon's acknowledgement came like a flash in the words, "Thank you, Captain". Instantaneous, too, was the soldier's perception of the significance of the word "captain", as he showed by asking at once, "Of what regiment, Sire?" He had the hearing ear. Did the disciples also hear with the understanding as the Lord Jesus pointedly stressed that to own Him as Lord is more fundamental than to own Him Teacher?

### Obeying His Command

Consider, from this aspect, the passage Matt. 28. 18—20. It is permeated through and through with the thought of Christ as Lord. His claim, in resurrection, is that all authority is given to Him in heaven and on earth. "Go ye, therefore", He says, the word "therefore" meaning "for this reason", implying that He now commands in virtue of the authority which is His, an authority over "all nations". Disciples, having been made, they are to be baptised, which baptism is associated with the authority of the Triune God, for "The Name" speaks thus. This done, out of an intelligent faith, the disciples are then to be taught to observe, that is, to carry out, to do, to perform (not simply to become acquainted with His teachings, though this is included, though included only for the purpose of putting them into practice) all that the Lord commands, recognising that His commands have behind them Divine authority so to command.



**THE PURIFYING OF OUR LIVES.** "Every man that hath this Hope set on Him purifieth himself, even as He is pure" (I. John 3. 2). There is nothing that will so enable us to live godly lives among men like looking for His Coming. To know that He may come ere I lie down at night, or that He may come in the midst of the activities of the day, will make me walk so that I will not be ashamed to meet Him.

**THE UNDER-SHEPHERDS** are to be rewarded when He comes again (I. Peter 5. 1-5). He will appear as the "Chief Shepherd" of the sheep, and will give a crown of glory to all who have sought in humility to serve Him in caring for His own. It should cheer the soul of the labouring overseer to remember that, at the Lord's Coming, there is to be a crown given to him.

Missionary  
Page

## THE PSALMS IN PRISON

by A. G. CLARKE, Shantung, China.

THE Book of Psalms abounds with consolation for the troubled and tried. When the heart is disquieted by distracting thoughts, "the comforts of God do (soothe, lit., caress) the soul" (94. 19). Remembering II. Cor. 1. 4, one refers briefly to a few of the many portions and thoughts that brought marked comfort in circumstances already mentioned. The godly are shown to be not exempt from troubles, but they are preserved from evil consequences and are promised divine deliverance in due time (34. 19). In spite of appearances the Lord is not an indifferent spectator of His people's sufferings (10. 1), nor must His seeming inactivity be interpreted as impotence. He ever works in the interests of His unchanging purpose and the ultimate blessing of His children. Affliction is a necessary part of our discipline, and is designed to keep us near the Lord. Winter snows are as essential to fruitfulness as Spring showers and Summer sun (74. 17). Submission to the will of God brings blessed recompense in a realized sense of His loving presence, His sustaining power, and His gracious approval. His presence is indeed a pledge that His infinite resources are at our disposal through grace. A rebellious spirit results in an experience compared to making one's dwelling in a parched land (68. 6), while submission in a spirit of meekness may be likened to dwelling in a well-watered and fruitful land. The Spirit of God transforms this wilderness world in the path of His pilgrims. Sorrows are always transmutable into blessings which inspire songs (84. 5, 6).

### GOD MY HELPER (Psa. 54. 4).

The upholding power of the Lord in times of adversity is frequently mentioned by the psalmists in various ways, and 118. 6 is cited by the writer of the Hebrew Epistle (13. 5, 6, R.V.) in emphatic terms and a significant context. God is not only FOR US, but FOR ME (56. 9). Who, then, can be against us (Rom. 8. 31)? Our enemies may be strong, but God is our strength (49. 9, 3). We may give ourselves up for lost, but His hand of love has hold of us all the time (94. 17, 18). It is also a comfort to remember that it is the God Who has saved us that appoints the daily load each has to bear (68. 19). Because He is faithful, He will not suffer us to be tempted above that we are able. (I. Cor. 10. 13). He knows to an exact degree our physical strength and our spiritual capacity, and adjusts the load accordingly. Sent by Him, joys and sorrows, pains and pleasures, are all "benefits". We therefore say with David, "Cast thy burden (*i.e.*, the lot apportioned) upon Jehovah, and He shall sustain thee; He shall never suffer the righteous to be moved" (55. 22). Thus, even in the midst of a world commotion, the Lord gives to those who trust Him a wonderful calm, and while they may not be granted the wings of a dove to escape troubles (55. 6), they will be given the wings of an eagle to soar above them (Isa. 40. 31).



## GOD MY ROCK (Psa. 42. 9).

Here is another truth often found in the Psalms and which never failed to cheer the heart, especially in the earlier days of arrest and imprisonment, when to all outward appearance one's own little world lay in ruins. The Lord proved Himself indeed a Rock Refuge to which there was ever recourse in prayer. From the denunciations of foes and threats of evil men, safe retreat was found in the presence of God, knowing that apart from His permissive will none had power against loved ones or oneself.

At the present time also, when the very foundations of State and Society seem to be crumbling, the testimony of David inspires us to follow his wise example and put our trust (lit., take refuge) only in Jehovah (11. 1, 3). Where else shall we find a Rock worthy our full confidence (18. 31)? David well knew the value of the rock in danger's hour. Hunted and harried by Saul, he often found safe shelter in some rock cave or in secret haunts among the rocky hills of the Judean desert. Hence he frequently uses the figure in his poems to express what Jehovah was to his soul. He speaks, for instance, of God his Rock as (i) A SURE FOUNDATION, 40. 2, 42. 6; (ii) A SURE PROVISION, 78. 15, 16. That Rock was Christ, I. Cor. 10. 4; (iii) A SURE PROTECTION, 18. 1—3; (iv) A SURE RESTORATION, 121. 5, 6, with Isa. 32. 2. In large tracts of country in the East there are often few if any trees of sufficiently dense growth to afford restful shade from a scorching sun. In such places weary travellers find welcome rest and refreshment in the shadow of some bold rock or overhanging cliff; (v) A SURE HABITATION, 71. 3 mgn. The Lord desires to be to us not merely a place of sanctuary in an emergency, but One in Whom we dwell continually; cp. 104. 18 with Prov. 30. 26.

## MISSIONARY NEWS.

SPAIN (*T. H. H. Biffen*): It is a joy to be able to tell of the Lord's working in this land. In spite of the many difficulties, and the disabilities under which believers are labouring, there is, generally, a far bigger desire to hear the gospel story, with consequent conversions, than for many years past.

Here in Madrid we are engaged on a very large building programme. We believe that the Lord has led us most distinctly in this matter. The old hall was in a state of ruin, and to put up a new hall alone presented difficulties almost insuperable. After very much waiting on the Lord, we are now putting up a large building with 24 flats, four offices, and four shops, as well as the new hall with large side rooms. We expect not only to pay for upkeep of the hall, but also have a surplus over to enable us to send help to other parts of Spain. In the meantime, we have the use of a very good hall in another district, and the meetings are still well attended, with signs of blessing.

We have also been able to start work in a provincial capital about 65 miles away, as well as re-start a work in the outskirts of the city.

**S. AFRICA** (*E. J. Peake*): In Newtown the work is most encouraging. The attendance averages a little more than 30, and there are 34 homes open to be gospel. Many lives have been changed during the four and a half years of service there. The time is ripe for better accommodation. There are over 300 children in this area, and the nearest Sunday School is nearly a mile away. Please remember this work in your prayers.

You will rejoice to know I have secured the land required for building a hall adjoining Schauder Township, for £100. This has been paid for from gifts received during the past nine months. The assembly of Cape Coloured believers meeting in Dowerville have contributed also within nine months £120 towards the building. We shall need at least £1,000 for a hall to seat 100, with accommodation for baptising believers. I commend this urgent business to warm-hearted and prayerful fellowship in the Lord.

Another matter for prayer is my dear wife's failing health. She cannot any more help in the field of labour, but is a great praying partner. How great is the help afforded by the many praying partners in the great but sorely-tried Homeland! My heartiest thanks to all who have helped by their gifts to keep the work going in this truly great field of labour.

**CENTRAL EUROPE** (*J. Lees*): I spent this week-end in Balin, where we had the last conference in 1939, at Whitsuntide. What a hearty lot of believers and what singing! Meeting on the Saturday night from 6 to 10 o'clock, we gathered next morning at nine o'clock for the Breaking of Bread. In the afternoon thirty believers accompanied me to another place about thirty miles distant, for a meeting. This hearty, fearless band of young folk marched the four kilometres from their large village singing, then down through a town of 30,000 inhabitants, which brought hundreds out of their homes. Half an hour of singing at the station, and one hour, singing all the time, in the train. Poles do not hear gospel hymns sung every day, I assure you. They seemed to like it. We could not find room for all the people at the meeting at three o'clock, which continued until 6.30. This place is a few miles from Oswiecim (in German, Auschwitz), where some millions were destroyed in the gas chambers. I was grieved as I passed the place, but was delighted to see our Auschwitz brethren in the meeting.

**GERMANY**: Since the end of hostilities saints have had splendid opportunities to 'preach the Word'. The youth of the nation, in particular, are as sheep without a Shepherd, and great efforts have been made to bring them to the Good Shepherd, Who "gave His life for the sheep". Brother Willi Sauer tells of a youth campaign held in the Wuppertal districts. The way of salvation was told out each night for a week, in twenty-four different places, culminating in a final meeting in the Stadium, when between 8,000 and 10,000 people were present, and heard the "Clear Gospel". Fritz Statz (prior to the war, labouring in the Belgian Congo) writes that at Stuttgart a number of Roman Catholics have been led to the Lord, and have obeyed Him in the waters of baptism.

## CORRESPONDENCE

Sir,

Your readers may be interested to learn what we have been doing recently at Wallington. A ten-days' campaign was held, at which the speaker each night was one of our local brethren—a member of the assembly itself. Prior to his address, an older and a younger brother gave a personal witness as to how he had been found by the Lord and what Christ had been to him since. Everyone in the assembly was urged to make a special point of, at least, endeavouring to bring his neighbour and, as an inducement to such neighbours, it was stated that all who had cars would place them at the disposal of the assembly, so that such neighbours would be conveyed to the hall and back. The services were of the simplest character: hymn, prayer, witnesses, hymn, address, appeal. Souls were saved and, in addition, another happy result of the campaign was that the assembly was bound together in active fellowship. We all felt that we knew each other much better at the end than we did before. Prayer meetings preceded it, not only during earlier weeks, but also there were prayer meetings each night before and after. The campaign services: these were very largely attended and a great spirit of prayer prevailed.

Yours faithfully,

E. W. ROGERS, correspondent.

## "INASMUCH"

THE NUMBER of parcels now on their way to Germany and Austria is slowly mounting, and the letters of gratitude from the believers there are in themselves a recompense for the sacrifice and labour involved. We have received a letter telling us that they have received five or six parcels at the assembly, but some could not be acknowledged owing to the senders' names being unintelligible. We would ask all those sending parcels to put their addresses on clearly and also to pack the parcels tightly. Do not get anxious over replies, as mails are very slow; they will come along alright; but if three months have passed with no reply, let us know. The need is becoming much greater, and it is impossible to estimate the value of the food sent. A brother from Oberhausen writes: "It is not time to be ashamed of our poverty, the need is too real and serious. Your parcel, along with one from the U.S.A., was divided among forty families." In the face of such need, it is important that the flow of parcels should be maintained. Any of the Lord's people wishing to send monthly parcels or even occasional ones, can be put in touch with the Christians over here.—"Inasmuch", Matt. 25. 40, 2 Rydal Bank, Bebington, Cheshire, England.

## BOOKS TO READ

TRUEHEARTED CHRISTIANS everywhere are longing for revival. The present indifference tends to numb even the most hopeful. Still, our confidence is in God alone. Any movement "among the dry bones" must come from Him. Yet believers must play their part. In "REVIVAL IN OUR TIME", F. A. Tatford edits eight addresses given at a series of rallies held at Westminster Chapel, London, during September, 1946. Difficult aspects of the present-day need are emphasised by Messrs. Stokes, Young, Watson, Morrell, Rendle Short, Tatford, Goodman, and Olford. Many useful counsels are given, but perhaps one of the most pertinent remarks is that from Prof. Rendle Short in dealing with the Holy Spirit as The Ambassador From Heaven. He says: "It might well be asked whether the convicting work of the Holy Spirit on these lines—sin, righteousness, and judgement—is the pattern of our preaching to-day? Even our hymnology suggests a different approach". We commend this little volume to all who are genuinely concerned about the need for consecrated workers in the field of evangelism.—THE PATERNOSTER PRESS; 2/-.

### "This Same Jesus"

*The Same to-day, as yesterday,  
How precious is His Name—  
Jesus! the changeless One above,  
Who loves me with unchanging love,  
For ever He's the same.*

*A captive bound by chains of sin,  
To where I was, He came—  
My sins He bore upon the tree,  
He broke my fetters, set me free,  
His great love is the same.*

*Exalted high to Heaven's throne,  
Throughout that vast domain—  
Angels adore on bended knee  
Jesus! the Lamb of Calvary—  
In Glory, He's the same.*

*Undim'd through all the fleeting years,  
Love shines from that blest Name—  
Though all may change and pass away,  
He still remains my strength and stay,  
For He abides the same.*

*This blessed One shall come again,  
My Lord, how sweet His Name!  
In all His beauty I shall see  
The Man Who gave Himself for me,  
Eternally the same.*

W. E. EARL.

# 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

Please explain Hebrews 3. 14.

### ANSWER A

A reference to Heb. 3. 1 will assist us to understand the meaning of the phrase 'partakers of Christ'. 'Partakers of the heavenly calling' means that the Hebrew believers had all been called from and to heaven, for all shared in that calling. 'Partakers of Christ' likewise denotes that the Hebrew believers had all a portion in Christ: in Him all had a like interest. They openly declared this by their abandonment of Judaism and adoption of Christianity: it was known to all. That confession, therefore, was dependent upon continuance in that position. If they ceased to hold fast the beginning of their confidence firm unto the end, but apostasied and returned to Judaism, it would be apparent to all that they had not really been partakers of Christ. The 'beginning of their confidence' is the original position taken up by them. This and like verses teach that the security of the believer is contingent on his continuance, or perhaps it would be better to say they affirm that the reality of his security is proven by his continuance. Abandonment of the original position would declare openly that adherence to Christ had been but nominal, spurious, and hypocritical. 'The beginning of their confidence' is better read 'the beginning of their substance', which is the offering of Christ. The abandonment of that, the refusal to be identified with a rejected Messiah, and the reversion to a multiplicity of shadow-offerings, is to forfeit eternal benefits which were merely nominally and not vitally held.—E.W.R.

## QUESTION B

Is it true that the world was not created in six days, as some assert? What is the difference between 'created' and 'made' (see Gen. 2. 3)?

### ANSWER B

'Created' and 'made' represent two distinct Hebrew words which have much the same difference in that language as they have in English. 'To make' implies the producing of some-

thing from given material. 'Create' implies the producing of something new out of the non-apparent. Thus we speak of a poem as the creation of the brain, but the carpenter makes an article by working on given material. Original creation is defined in Heb. 11. 3.

If we accept the catastrophe theory, then the six days work represent, not what God created but, what He made; He made order out of chaos, and caused the various parts of His already existent creation to operate in proper relationship with the whole.

Many godly geologists do not agree with this, but contend for the bringing into being of the heaven and earth during six age-days. Others contend that Gen. 1. 1 stands by itself and relates to creation in the remote past and that the work of the six days was to bring to a state of order materials that had become chaotic. This latter view seems to help us to understand the reason for the usage of 'create' and 'made'.

'Create' does not, in Scripture, always mean to make out of nothing (see, e.g., Gen. 1. 27). It has to do with the introduction of something new (Num. 16. 30).

Ex. 31. 17, to which my correspondent refers, does not assert that creation took place in six days. The word there used is 'made' and has, I believe, to do with the adjustment of the already existing creation out of chaos into proper relation with all its parts, so that harmony was produced. 'Made' is the suitable word there. 'Create' would be inappropriate.

Gen. 2. 3 would seem to embrace the two thoughts—original creation and subsequent 'making', that is, restoring to order.—E.W.R.

*The work of caring for the Lord's people is not easy, for Paul 'RAN' and 'LABOURED' in that service.—Phil. 2. 16.*

# The Lord's Work and Workers.

- ENGLAND: FORTHCOMING (D.V.)**  
**STAINES:** Hale St. Hall; Aug. 2, at 6.45; N. Brown.  
**WYLAM-on-Tyne:** The Institute; Aug. 2 and 4; A. Naismith, C. J. Tilsley.  
**YEOVIL:** M.S.C.; Aug. 2—6. (W. Weston, The Homestead, Broomey Hill, Hereford.)  
**CAMBERLEY:** Drill Hall; Aug. 4, at 2.30 and 5.30; E. Barker, T. Cartwright.  
**DORKING:** Hampstead Rd. Hall; Aug. 4; at 3.30 and 6; H. J. Brearey, O. Speare, T. E. Stacey.  
**EAST SHEEN:** Sheen Hall, Upper Richmond Rd.; Aug. 4, at 3.30 and 6; Missionary; H. Avery, H. L. Ellison, S. J. Searls.  
**LINCOLN:** Canwick Rd. Hall; Aug. 4, at 2.30 and 6; G. K. Lowther, C. Rye.  
**TICKHILL:** Aug. 4; W. Lawther, W. I. Mallen.  
**WINDSOR:** Gospel Hall, Garfield Place; Aug. 16, at 6.30; H. J. Brearey.  
**CHESHAM:** Gospel Hall, Station Rd.; Aug. 23, at 7; R. L. Hathaway.  
**THUNDERSLEY:** Gospel Hall, Kiln Rd.; Aug. 23, at 7; H. Lowman.  
**HOLBOURN:** Kingsway Hall; Aug. 29, at 6; Missionary P.M.  
**YEOVIL:** Vicarage St. Hall; Sept. Sept. 2—5. (H. Child, 18a, The Park.)  
**ALDERSHOT:** Park Hall, Lower Farnham Rd.; Sept. 6, at 3.30 and 6; E. Adams.  
**LEEDS:** Missionary; Sept. 6—8. (J. T. Fewings, 31 King's Mount, Leeds, 7.)  
**WESTMINSTER:** Westminster Chapel, Buckingham Gate; Sept. 6, 13, 20, 27, at 5.45; A. Naismith, M. Goodman, N. Knight and others. (E. Roberts, 27 Mayfield Rd., Hornsey, N.8.)  
**WIMBORNE:** Dorset; Eastbrook Gospel Hall; Sept. 10, at 3 and 6; J. Harrad, G. Andrews.  
**EXETER:** Mint Methodist Chapel; Sept. 10, at 3 and 6; W. J. Wiseman, E. Naismith.  
**SOUTHBOROUGH:** Victoria Hall; Annual; (no date); at 3 and 6; E. W. Rogers, P. Parsons.  
**MALDON:** Gospel Hall, Fullbridge; Sept. 20, at 3 and 6; R. G. Lord, H. Lacey.  
**MANCHESTER:** Pendlebury; Sept. 27, at 3.15; W. McAlonan, J. Cuthbertson.  
**NUNEATON:** Manor Court Baptist Church; Sept. 13, at 3 and 6; E. Barker, H. Lacey.  
**WALTHAMSTOW:** Wadham Hall, Wadham Rd. Sept. 13. A. Naismith, R. Scammell, F. A. Tatford.  
**NEWCASTLE-on-Tyne:** North-East Missionary; Sept. 26—29; W. J. Bentley, R. M. Ingleby, S. H. Moore, R. Norton, A. E. T. Oliver, T. E. Stacey. (J. H. Hall, 12 Borough Rd., Jarrow.)  
**LEICESTER:** Missionary; Sept. 27—29. (G. Thomas, 313 Gooding Ave.)  
**BRISTOL:** Alma Rd. Chapel; Oct. 4—6; Home Workers. (H. E. Cooper, 9 King's Drive, Bristol, 7.)
- READING:** Bridge Hall, Oxford Rd.; Oct. 8, 9; G. J. P. Price, J. M. Shaw, F. A. Tatford.  
**FARNBOROUGH:** Gospel Hall, High St.; Oct. 11, at 4 and 6; P. J. Poole, S. V. Scott-Mitchell.  
**WARRINGTON:** Gospel Hall, Forster St.; Oct. 25; A. Greenwood, H. Lacey, A. Naismith, W. A. Norris.  
**WESTMINSTER:** Central Hall; Oct. 30, 31; Missionary. (W. Scott, 1—3 St. Paul's Churchyard, E.C.4.)
- WALES: FORTHCOMING (D.V.)**  
**CARDIFF:** Cory Hall; Sept. 10, 11; A. Cuff, H. Doddington, A. Fallaize, G. C. D. Howley.  
**SWANSEA:** Half Yearly; Sept. 13, at 3 and 6; at Gors Rd. — Sept. 14—25; in Libanns Chapel; S. Ford and H. Evans.
- SCOTLAND: FORTHCOMING (D.V.)**  
**CHAPELHALL:** Welfare Hall; Aug. 2, at 3.30; J. Corrie, J. Prentice, J. Hutchison, F. Whitmore.  
**FORTH, LANARK:** Gospel Hall, Manse Rd.; Aug. 30, at 3.30; H. Scott, J. Pender, T. Richardson, A. Leckie.  
**DALMELLINGTON:** Aug. 30, at 3.30; A. Borland, W. Harrison, R. Scott.  
**KINROSS:** Montgomery St. Gospel Hall, Sept. 6, at 3; E. H. Grant, J. Spence, W. McAlonan.  
**LINWOOD:** Sept. 6, at 3.30; A. Borland, J. Hutchison, and others.  
**ANNBANK:** Gospel Hall; Sept. 6, at 3.30; R. Prentice, J. Pender, D. McKinnon.  
**LOANHEAD:** Hermon Hall; Sept. 6, at 3; A. Naismith, H. Baillie, J. R. Rollo, W. A. Thomson, J. Currie; Women's Missionary, Sept. 20, at 2.30.  
**KIRKINTILLOCH:** Gospel Hall; Sept. 13, at 3.45; J. Barrie, A. Leckie, W. McAlonan.  
**AYR:** James St. Hall; Sept. 13, at 3.15; J. Peebles, A. Wallace, S. A. Williams, A. G. Clarke.  
**AYR:** River St. Hall; Ayrshire Missionary Conference; Sept. 13, at 3; S. A. Williams, A. M. Sutherland, Dr. D. Kay.  
**COCKENZIE:** Viewforth Gospel Hall; Sept. 20, at 3.30; D. Walker, J. Coutts, W. Prentice, J. Lightbody.  
**HAMILTON:** Baptist Church; Kemp St.; Sept. 20, at 3.30; H. P. Barker, A. Fallaize, A. Soutter.  
**COATBRIDGE:** Lesser Town Hall; Sept. 27, at 3.30; R. McPike, A. P. Campbell, J. Pender, M. Grant.  
**PORT GLASGOW:** Falconer St. Hall; Sept. 27, at 3.30; Renfrewshire Missionary Conference—Messrs. Whitclaw, Landers, Wain, Philip, and Hunter.  
**SHETTLESTON:** Tabernacle Gospel Hall; Oct. 4, at 3.30; R. Prentice, G. Murray, J. L. Barrie.  
**NETHERHALL, LARGS:** Following de-requisition, Scotland's largest Holiday Home and Conference Centre has now

re-opened. Full particulars and brochure may be had from Mr. R. G. Taylor, Netherhall, Largs. Phone 2084.

#### IRELAND: REPORTS

- J. FINNEGAN** saw souls saved at Ternamona. Co. Mon.
- S. LEWIS** and **J. NORRIS** with tent at Sydare, Co. Fermanagh, with some interest.
- J. and J. G. HUTCHINSON** continue in tent in Londonderry, with good attendances and blessing.
- J. POOTS** and **J. JORDAN** near Market-hill, with tent.
- H. PAISLEY** is having large tent meetings in Dungannon.
- R. HULL** and **J. McCANN** continue at Ballykeel, with some interest.
- W. McCracken** and **A. McShane** have pitched tent at Crumlin.
- D. L. CRAIG** and **W. McVay** in tent at Portadown.
- S. GILPIN** on Shore Rd., Belfast.
- T. WALLACE** and **T. McKelvey** at Warringstown, in tent.
- W. RODGERS** and **R. BEATTIE** near Omagh.
- J. WELLS** and **W. JOHNSTON** now at Kilkeel.
- R. PEACOCK** continuing in tent at Mullertown, with good interest.
- F. BINGHAM** and **S. THOMPSON** continue open-air and tent work at Newcastle. Large holiday crowds hear the Word.
- R. LOVE** has removed his tent to near Cross-Keys.
- E. HILL** now finished at Brumbone and Tullyboy, Cavan.
- J. KELLS** and **A. COOK** at Milltown, near Belfast.
- D. CRAIG** expected at Holborn Hall, Bangor, for meetings for saints.
- RANELAGH HALL**, Lower Elmwood Ave., Ranelagh, DUBLIN. It is hoped (D.V.) to re-open this hall for Gospel Work in the early Autumn. Correspondence to Mr. H. A. Pattison, 5 Charleston Ave., Rathmines, Dublin.
- IRELAND: CONFERENCES**
- BALLYKEEL:** June 26; wholesome ministry by T. W. Ball, A. Cook, J. Kells, R. Hawthorne, S. H. Moore, J. Wells.
- DUNMULLAN:** July 12; good attendance; W. Gilmore, J. Hutchinson, W. Abernethy, G. Alexander, and T. W. Ball gave helpful messages.
- AHOREY:** July 12; large gatherings; R. Hawthorne, J. McCabe, H. Paisley, E. Allen, J. Kerr (Capetown) spoke the Word and were helped of God.
- BALLYBOLLAN:** July 12; Brethren H. Baillie, A. Cook, T. McKelvey, R. J. Hill, W. McCracken, A. McShane, ministered with profit.
- BANGOR:** July 14; speakers—S. Whitten, E. Allen, W. McCracken, T. W. Ball, F. Knox, J. Kells, and D. L. Craig. The Lord was present, and His people were not disappointed.
- BALLYMAGARRICK:** July 14; tent packed; the Word was spoken by R. Hawthorne, Dr. Boyd, W. Johnston, R. J. Hill, T. Wallace, J. K. Duff, and W. Irvine.

**BLEARY:** July 14; one of the best conferences ever held at Bleary; saints cheered by ministry of W. Rodgers, W. Gilmore, T. McKelvey, H. Bailey, and R. Beattie.

**LURGAN:** Annual Conference (D.V.); Oct. 12—15.

#### "WITH CHRIST"

- Mrs. G. W. RANDALL**, Brimscombe, Glos., on July 2, aged 66, after a trying illness, patiently borne. Saved 49 years ago, and associated with Blackley and Churnett meetings, Manchester; later at Chalford and Brimscombe. Ever interested in the Lord's work, our departed sister was given to hospitality and was a "succourer of many". Leaves a fragrant memory.
- Mrs. JANET S. HUGHES**, Liverpool, on June 20 (wife of Charles Hughes), passed away in Royal Southern Hospital, Liverpool, after a severe illness, long and patiently borne. In assembly fellowship at David St., Liverpool, and formerly at Chester and Barrow-in-Furness.
- WM. STANGOE**, Calderbank, aged 65. Saved 36 years ago in Chapelhall, and associated with New Stevenson, Airdrie and Calderbank assemblies. Highly esteemed for his godly life, and was ever active in the Lord's work associated with the assembly.
- Mr. REILLY**, Derrywilligan, Newry, on June 26. Saved at Gibraltar in 1903, and in fellowship in Newry Gospel Hall since 1904. Bore a good testimony, and will be greatly missed.
- WALTER BAXTER**, Galashiels, on July 1. Saved 36 years: a brother beloved, who will be greatly missed in the assembly.
- Mrs. EDWARDS**, Lossiemouth, in her 90th year, passed into the presence of the Lord on July 10. Saved over 60 years ago, and saw the work in connection with the assembly begun under the ministry of Francis Logg and Peter Bruce about 45 years ago, the work actually commencing in her own home, resulting in the baptism of the entire family and several relatives. Ever kept an open door for the Lord's people and his servants, leaving behind a fragrant memory of a long life lived for the glory of God and the blessing of others. "Her children arise up, and call her blessed" (Prov. 31. 28).
- WM. BOYD**, Dumbarton, on June 7, aged 53. Saved in early life, and gathered to the Lord's Name for 33 years. Active in Sunday School work and always a willing helper. Suffered with much patience for over a year.
- THOMAS D. TAYLOR**, Dumbarton, on June 19, aged 69. Saved in early youth, and associated with assemblies in Rankinston, Hamilton, Sanquhar, and for the last 30 years in Dumbarton. Ever active in the work of the assembly, and helpful in the ministry of the ord.
- Mrs. M. G. MOORE**, Bristol, on June 22, aged 74. In fellowship for about 46 years at Chelsea Gospel Hall, Bristol.

Given to hospitality, and a succourer of many, she will be greatly missed by her husband and the assembly. A true "Mother in Israel".

#### ADDRESSES, PERSONALIA, ETC.

Our brother, **W. W. FEREDAY**, Rothesay, is still very weak, and now able to get up for only a short time daily. Confined to bed since the Autumn of last year, he longs for strength to enable him again to have fellowship in the gatherings of the Lord's people. Prayer greatly valued for him and for Mrs. Fereday in her constant vigil without help.

Our brother, **JOSEPH GLANCY**, has been ill for some time, confined to bed with heart and chest trouble. Requests prayers of Lord's people.

Mr. and Mrs. **W. TEMPLETON** have returned to their work in British West Indies, and hope to labour in Barbados. Address, "Windy Wold", Hindsbury Rd., St. Michael, Barbados, B.W.I.

**G. A. WIGHTMAN**, formerly of Manila, Philippines, has returned to Mexico for some months before rejoining his family now at 3117 Kelton Ave., W. Los Angeles Cal., U.S.A. He desires to express his warm appreciation to the Lord's people in the homelands for all their kindness during his visit to this country over the past months. Restored to a good measure of health, he hopes to devote his full time in the Lord's service.

**VISITORS** to Portobello, please note that believers now meet in Hebron Hall, off Hamilton St., Joppa, instead of Workmen's Institute, Bath St., Portobello. Breaking of Bread, 11.30.

**CORRESPONDENCE** for the assembly at Portadown, N. Ireland, should be addressed to Mr. J. Ruddell, Lisniskey, Lurgan Rd., Portadown.

**CHANGE OF ADDRESS:** Correspondence for Mr. and Mrs. Walter M. Anderson should now be directed to Park View, Culbo, Cullicudden, by Conon-Bridge, Ross-shire.

**PADGATE CAMP:** The Rest and Reception Room run by the Warrington assemblies is still open each evening when refreshments are provided free, and most nights the gospel is proclaimed. All young men are welcomed to any of the three assemblies in town. Secretary, J. Britton, "Ebenezer", Grantham Ave., Lower Walton, Warrington.

**WANTED:** Tent on loan for gospel work in Lanarkshire. Reply to: A. Strang, Croftdene, Cherryhill View, Larkhall, Lanarkshire.

**CORRESPONDENCE** for Low Waters (Hamilton) Gospel Hall should now be addressed to: Mr. Jas. Kyle, 21 Fairhill Place, Meikle-Earnock, Hamilton.

**CORRESPONDENCE** for Hebron Hall, Rutherglen, should now be addressed to Mr. J. Leiper, The Hollies, 12 Buchanan Drive, Rutherglen.

**CORRESPONDENCE** for West End Gospel Hall, Whitburn, should now be addressed to: Mr. Hugh Scott, 50 Glebe Rd., Whitburn.

**CORRESPONDENCE** for Elim Hall, Plains, should now be addressed to: Mr. J. Jarvie, Barblues, Plains, by Airdrie.

**BELIEVERS** at Woburn Sands now meet to remember the Lord at "Northolt", Station Rd. Correspondence to: Mr. S. J. Smith, "Northole", Woburn Sands, Bucks.

**W. BUNTING** (Belfast) should be addressed, after Aug. 1, at: The Beeches, Tullyard, Lisburn.

Some reports of Work and Workers held over for lack of space.

## LORD'S WORK FUND

Office Expenses, Bank Charges, and other Incidentals in Transferring Funds,

	£	s.	d.
June 27. W.McC. ....	0	10	0
July 9. Mrs. G. ....	0	2	6
Glassford assembly ....	0	4	0
July 15. Matt. 6. 3 ....	0	5	0
Plann assembly ....	0	10	0
July 2. D.McC. ....	0	4	8
July 21. Matt. 6. 3 ....	0	5	0
	<b>£2</b>	<b>1</b>	<b>2</b>

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

	£	s.	d.
June 25. J.N., Coalhurst ....	0	10	0
June 26. E.G.F. ....	2	0	0
July 3. A Sister, N.I. ....	2	0	0
July 9. R.K. ....	0	10	0
Glassford assembly ....	4	0	0
July 21. A Sister, N.I. ....	2	0	0
	<b>£11</b>	<b>0</b>	<b>0</b>

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

	£	s.	d.
June 25. ....	0	19	8
June 26. E.G.F. ....	2	0	0
June 27. A.L. ....	1	0	0
W.McC. ....	10	0	0
July 2. D.McC. ....	1	0	0
July 9. Mrs. G. ....	50	0	0
Dumfries assembly ....	11	10	0

	Brought forward	£76	9	8
July 15. Matt. 6. 3 ....	20	0	0	
Plann assembly ....	45	0	0	
July 21. G.M., Salisbury ....	0	3	0	
Matt. 6. 3 ....	23	0	0	
	<b>£164</b>	<b>12</b>	<b>8</b>	

Carried forward £76 9 8



# “REVIVE THY WORK”

By THE EDITOR

(ii)

WHEN Habakkuk had the vision and the re-assurance that God was working to a plan that would be fulfilled in the appointed time his attitude changed. His outlook became entirely different and he viewed the situation from a new angle. No longer obsessed with the defections and difficulties, he began to pray as fervently as he had done aforetime, but in a spirit clothed with a new desire. “Revive thy work in the midst of the years,” he cried, “in the midst of the years make known; in wrath remember mercy.” (3. 2). He envisaged the possibility of a breakdown of the testimony to divine things in the nation generally. Such an eventuality pained him sorely, and in his desperation he cried to his God to strengthen all such as desired to live for God’s glory in a scene of disobedience and of decline of spiritual vitality.

HE did not now think that the circumstances were too difficult for God. The days were not too dark, for the darker the day the more easily seen is any light that shines. Such a visitation from God was to be “in the midst of the years.” The situation had not got out of hand. The times were not now too desperate for God. God’s ability to intervene Habakkuk had never doubted, but his prayer now was that there should be no deferring of the moment when the power of God might be manifested in the people who were willing to submit to His counsel and to walk in His ways.

EVEN although the blessing might be long in coming, and in the meantime the forces of evil might seem to triumph, the prophet, now heartened by the prospect of an exhibition of a movement of God amongst those who waited for Him, was willing to wait, and, while he waited, to suffer whatever inconvenience and hardship his faith in God might entail. He had come at last to the secret of true joy, of abiding peace and of untroubled faith. For it is in that frame of mind he writes some of the most revealing words in the sacred volume, “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength.”

THE revival had already begun in the heart of the prophet himself. His estimates had become completely altered. He was not unwilling to allow the Lord to be everything to him. The thrill of the new experience reflects itself in the words of his third chapter. When God has found a servant like that, a man of such spiritual calibre, a witness in whom He can place the utmost confidence, one whose trust is not in material resources, but in the power of Jehovah, He can begin to work in a wider sphere. Such a servant constitutes himself the rallying point for likeminded men and women who probably are grieving in secret over the general apathy of the community. Such a nucleus of spiritual men and women becomes the centre from which divine power can radiate and reach far out to others. Such men and women are prepared to wait until God begins to move and while they wait they are themselves not inactive. Their words will be a protest against the prevailing indifference and against the declension that characterises the majority of those who profess to be the people of God. No amount of criticism or persecution will deter them from following the plan of God or from witnessing to man's need for repentance.

CONDITIONS to-day suggest various parallels with those manifesting themselves in the times of Habakkuk. The first of these parallels is almost too obvious to require stating. As in the prophet's day so in ours, degeneracy marks those peoples which professedly accept God's standards of living. Even though there may be by many lip-service to the Scriptures, it is patent that the word of God is deliberately neglected. Not only is there indifference to its claims, there is a growing antagonism to its teaching. As a consequence, among all classes there is an unblushing ignorance that is more than disconcerting. Former moral standards which were regulated by a knowledge of the Bible are no longer held in reverence. Few are the homes where the Scriptures are read or even referred to as the source of instruction for good conduct. Personal investigation of the matter over a considerable number of years reveals the startling fact that the present generation of younger people have little concern for the principles which guided their parents and grandparents. Standards of conduct are almost non-existent. One's own pleasure is all that concerns the majority. Naturally now few restraining influences remain. Sexual impurity, even

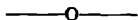
amongst young people, is on the rapid increase and is becoming a menace to the nation's wellbeing. Conjugal disloyalty and the appalling growth of senseless divorce proceedings are giving leaders in various walks of life much concern. Ecclesiasts and psychologists deem the problems almost insoluble. On every hand is evidenced a threatening disregard for lawfully constituted authority. Strikes, and many of them unofficial, continue to take place despite the desperate conditions which prevail.

SUCH activities seem to indicate a lost sense of responsibility; and, as if to vie with their elders, younger people are showing marked signs of moral break-up. Juvenile delinquency has assumed menacing dimensions in the life of certain city communities. Court officials frequently admit their inability to stem the tide of lawlessness. Moreover, as a symptom of moral decay, add to all these factors in the life of the nation the fact that everywhere, in every section of society, corrupt methods of making money quickly are gaining favour. Gambling, in some form or other is almost universal, from the magnate who risks his thousands on the Exchange to the labourer who marks his crosses on the football pool coupon. The whole atmosphere of public life is vitiated, and few there are who have not succumbed. Disappointment over the results of this gambling craze has not infrequently led to acts of theft and violence, and sometimes to the taking of life. Nor is the catalogue complete with such an array of moral defections.

A SECOND parallel suggests itself. God's judgements have been abroad upon the earth. Within living memory have taken place two wars of inexcusable barbarity and of almost world-wide embrace. The leaders of nations do not accept responsibility, because a combination of circumstances always tends to obscure the ultimate origin in the inherent wickedness of the human heart. While mankind is itself blameworthy, it is a stated Scriptural principle that such devastating exhibitions of man's sin exist under divine permission. Boldly does the prophet Isaiah record the words of God to him: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (45. 7). From such words we deduce that evil exists only under the permissive will of the moral Governor of the universe. He holds His hand upon the evil-worker, controlling his wicked inten-

tions, and causing even his wrath to work out the divine purpose. Viewed from that standpoint none would deny that God's judgements have been heavy upon the nations in recent years, and especially upon those nations which have espoused ideals contrary to the fundamental laws of God. Germany, Italy, and Japan have been humbled and their godless power shattered.

**E**VEN professedly "Christian nations" have felt the scourge of war and have had to learn through the difficulties of the days of peace that all is not well. The very fact that leaders consent to have national days of prayer is an indication that they believe in some measure that there is some connection between the evils that exist and the providence of God. Yet despite these divine chastisements men continue to forget God and to cultivate modes of living that cannot but provoke His displeasure. Perhaps some of the blame for such conditions lies at the door of professing Christians, partly because many of them have become "like those that go down to the pit" and partly because those who have escaped much of the corruption that is in the world through lust have not been earnest enough in lifting up their voices in protest against the prevailing evils. Vigorous evangelism has been at a discount in many places. Concern for the spread of the gospel has not always characterised those who have themselves tasted that the Lord is gracious. Lukewarmness has overtaken the majority, and in almost every direction there has been a drift away from God. The Christian conscience has become "seared," and there is little manifestation of genuine regard for the things that matter. The blight of materialism and the comfort of worldly possessions have arrested the vigour that promotes activity in the spread of the good news. The result of this landslide from the position once evident in almost every part of the British Isles is seen in the ineffectiveness of much of the present-day preaching.



## THE PAPER CRISIS

● THE NEWSPAPER & PERIODICAL PUBLISHERS continue to be hard pressed in their productions and, instead of the improvement made at the beginning of the year being maintained, they are advised that the Winter prospect for paper is extremely serious. Should it be found necessary to revert to war-time sizes, we feel sure our readers will appreciate the difficulties occasioned by restricted supplies and rising costs.

# Light from an Old Lamp.

## The Bible and Civilization.

by C. F. HOGG.

SOME years ago a certain versatile writer, known for his descriptions of such diverse things as the difficulties of the amateur picture-hanger and the effect of the presence of a good man on the inmates of a boarding house, ventured into a new field and ran a-tilt against the Old Testament. If Don Quixote mistook a windmill for a castle, Mr. Jerome seemed to mistake the Impregnable Rock of Holy Scripture for a centre of virulent infection from which the human race has been poisoned over a considerable area. Very frankly he expressed his hatred of the Hebrew Library, and his fervent desire that it might be banished from decent society. He seemed to have overlooked the fact that civilisation owes much of what decency it possesses to this very book.

The Bible affects men in curiously different ways. Some it moves to reverent love, and a lively sense of gratitude to God for the rich variety of its treasures. Others it excites to a vicious hatred as against a chief enemy of the human race. Some there are who discover in it the richest mines of comfort, and adequate expression for the deepest experiences of the heart when it is overwhelmed by sorrow, and for the loftiest exaltation when the vision of God is vouchsafed to the soul. Others again profess for it only indignant contempt.

### The Bible and the Individual

The truth is that the Bible is the mirror God holds up to a man that, as the Apostle James says, he may behold therein "his natural face." The picture is not an attractive one, but this would not matter if it were not for the unhappy conviction latent in the mind of the beholder, that it is true to life, and true not merely in a general sense, but particularly of the beholder himself. Naturally enough a man hates to think that he can answer to the description of himself the Bible supplies, but the more than suspicion of its verisimilitude forbids him to ignore it. There are then only two possible alternatives: he must hate it with an intense hatred, and cast about for some plausible excuse for refusing it, or he must justify God by acknowledging the truth of the portrait. To

these latter the New Testament brings its peculiar comfort, for therein is presented the Perfect Man, the Lord Jesus Christ, Who not only was all that God at the beginning intended that men should be, but Who bore the sins of men "in His Body upon the Tree". If the truth of God concerning man wounds his spirit, the truth of God concerning His Son shows where healing may be found. The Bible convicts men of sin that they may be willing to take refuge from themselves in the salvation provided for them in Christ.

### Why Men Hate It.

No, it is not to be wondered at that men should hate the Bible. And he who has read the Bible with attention will not be surprised that men should suppose they hate it because it is false, whereas in fact they hate it because it is true. What a God is this, they cry, when David is a man after His own heart! What manner of man David was you can learn from the story of Uriah and Bathsheba, and if the God of the Bible condones such conduct, and approves so cordially of such a person, is it not plain that the Bible is an immoral book? So runs the argument. Nor need any Christian man run away from it. For it is equally plain that had the history of David been written by an ordinary court chronicler this episode would never have been recorded in it. The Bible neither ignores David's sin, nor extenuates it. On the contrary the horror of David's double wickedness, and its double shame, are speedily brought home to David's conscience. "Thou art the man!" cried his accuser, Nathan, whereupon David acknowledged the justice of the condemnation and repented of the wrong he had done. Now repentance in itself is good, but no repentance in the world can undo wrong that has been done, or prevent the consequences that must follow it.

### Why David was a Man After God's Heart.

This was not the first occasion on which an Oriental despot had had a husband murdered that he might possess his wife. But it is likely that David was the first monarch of any age that acknowledged his crime and repented of it. Perhaps he was the first that ever looked upon such things as criminal or sinful at all. Soon after John Baptist had said to Herod very much what Nathan said to David, he lost his head in a dungeon. That is a typical case; apparently the normal way of kings in the ancient East. Not because of what he had in

common with these who had similar opportunities, but because of the repentance that differentiated him from them, is David said to be a man after the heart of God. If you would know what he felt about it afterwards, read the Fifty-first Psalm; you will hear no word of excuse, or palliation, no attempt to make another even a sharer in the guilt; you will hear only the grief of a sin-burdened soul.

“Have mercy upon me O God—blot out my transgressions.

Wash me thoroughly from mine iniquity,  
And cleanse me from my sin.

For I acknowledge my transgressions:  
And my sin is ever before me.”

He had learned that whatever wrong he had done to men, and he had wronged many and wronged them grievously, sin is and chiefly wrong done to God, offence against His holy character and His righteous Throne. So in agony of conscience he goes on:—

“Against Thee, Thee only, have I sinned,  
And done that which is evil in Thy sight.”

David confessed and forsook his sin, and therefore he obtained mercy from the Lord.

### What Would You Have Done?

The attempt has been made to estimate, on the basis of their known characters, the probable line certain monarchs would have taken where David submitted to rebuke and confessed his sin without attempt at self-defence. Mary Queen of Scots would have declared herself above the law. Charles the First would have thrown Bathsheba over. Charles the Second would have publicly abrogated the Seventh Commandment which says, “Thou shalt not commit adultery,” and the Sixth which says, “Thou shalt not kill.” James the Second would have hired witnesses to swear away Bathsheba's character. Queen Elizabeth would have suspended Nathan from the service of the Court. Mahomet would have produced a fresh revelation authorising both crimes.

### The Way of Adam and the Way of Cain.

The Biblical account of the Fall of Man vindicates itself by its close correspondence with the experience of the race. When Adam sinned he tried to shift the responsibility to the shoulders of Eve, “The woman . . . she gave me of the tree, and I did eat.” Adam is even more bold, and the record is

the more true to life, for he attempted to throw the responsibility back upon God Himself; the real sinner was "The woman Thou gavest to be with me." There is yet another way out of such a difficulty; it is Cain's way: he silenced Abel, his accusing brother, in death. Not so David: he shouldered the burden, and out of a broken heart sought not only forgiveness of his sin, but that he might be saved from such a fall in the future.

"Hide Thy face from my sins,  
And blot out all mine iniquities.  
Create in me a clean heart, O God;  
And renew a right spirit within me."

And that is why David was a man after God's own heart. For God knows what men are and the hold sin has upon them. And those whom He loves are not those who have never sinned, for then would He have had none to love; but those who repent and turn to Him to be forgiven. The God that men imagine for themselves would justify good folk. The God of the New Testament and the Old, the God and Father of our Lord Jesus Christ, proves His own love to men "in that while we were yet sinners Christ died for us." Dr. James Denny, the great Scotsman, felt the need and saw the wisdom of the love of God when he wrote to his friend: "Chalmers got down to the ground . . . when he said, If God did not justify the **ungodly what could I do?**" Conscious of a great need, and willing to be greatly indebted, men find an unfathomed peace when they put their trust in the Lord Jesus Christ.

## B O O K   T O   R E A D

In re-issuing *Types of the Levitical Offerings*, by Thomas Newberry, John Ritchie, Ltd., have done the rising generation a great service. How much of the value of certain parts of the New Testament is not properly appreciated for want of understanding the appropriate corresponding sections of the Old. A proper interpretation of the Types is essential to a true knowledge of the Antitypes in the New Testament. Long a standard book on the Subject, Mr. Newberry's volume is now re-issued in clear readable type, and in handy size. Light is thrown not only on many aspects of the Person and work of Christ, but also upon the privileges and duties of the believer. Here one does not meet with overdrawn and fanciful interpretation, but with a sane and spiritual approach to a subject of profound significance. This is a book for all, and especially young, eager students to read.

John Ritchie, Ltd. 3/-



# MARRIAGE and DIVORCE

by C. S. Summers

**EDITOR'S NOTE:** *The general laxity of morals shows itself in the annual increase of the numbers instituting divorce proceedings. Lowered standards in the world are no justification for believers holding loosely the instructions of the Scriptures. The present article, written several years ago, is most timely.*

**T**HIS is an unpleasant matter to discuss; but the question has come up in different places, and many of the Lord's people would like to know what the Scriptures teach about it. The following is written in the hope that it may be of some help where there may be difficulty. To believing couples the Word of God is very clear: "Let not the wife depart from the husband, but, if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife" (I. Cor. 7. 10, 11). Nothing but death should ever separate a man from his wife.

In Gen. 2, we have God's original institution of marriage: "Adam said, 'This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man'. Therefore shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh." Like all of God's standards, His standard for marriage is a perfect one. The Christian husband is told to love his wife even as Christ loved the church. God's thoughts of marriage were soon set aside. Sin came on the scene, and with it death, which breaks the marriage bond. In Gen. 4, Lamech, of the family of Cain, took two wives; and by the second woman being brought in, the oneness of marriage was broken.

Moses permitted a man to put away his wife (Deut. 24. 14), and she could go and be married to another man. The passage reads: "When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it into her hand and send her out of his house". This permission was given for the time then present, because of the hardness of men's hearts. It did not express the real mind of God. Under the Law the man enjoyed unique privileges, and the wife's position was in large measure dependent on the pleasure of her husband. Old Testament history shows that polygamy

was not forbidden.

However, when we come to the New Testament, the Lord Jesus showed marriage from the Divine standpoint. The Pharisees, thinking they could trip the Lord in His talk, asked Him, "Is it lawful for a man to put away his wife for every cause?" The Lord in answer said that marriage from the beginning made one man and one woman one flesh, and added, "What therefore God hath joined together let not man put asunder". This made the Pharisees refer to what Moses allowed, and replying to them further the Lord told them that it was because of the hardness of their hearts that Moses allowed them to put away their wives. The Lord then makes the great statement of Matt. 19. 9: "I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery". The Lord here mentions the one exception for which divorce is permissible, namely, fornication.

The words of the Lord in Matt. 19. 9 give us God's basic principle regarding marriage "from the beginning" to our day. It is evident that Moses allowed divorce for a lesser cause than fornication. The Lord limits putting away for the one cause only. Except it be for fornication, one who divorces his or her partner and re-marries while the other is alive, is guilty of adultery. The word fornication means "unlawful sexual intercourse"; so it would include adultery.

It would seem when a man, according to Deut. 24. 1, 2, divorced his wife, that the bond was not really broken according to the mind of God. But when the woman married the second husband, the bond with the first husband was completely broken in the sight of God. The first husband was not to take back the wife he had put away, "after that she was defiled". To do so would have been abomination to the Lord. This was true, even if the second husband died (Deut. 24. 4).

From the above we would gather that it was the woman's connection with the second husband that really broke the bond with the first husband. This is in keeping with the words of the Lord in Matt. 19. 9, namely, that only fornication could break the marriage bond. As Mr. Kelly says: "It must be dissolved morally in order to terminate as a matter of fact. In the case of fornication the tie is all gone before God; and the putting away merely proclaims

before men what had already taken place in God's sight".

There are four references in the Gospels to this subject—Matt. 5. 32, Matt. 19. 9, Luke 16. 18, and Mark 10. 11. The two in Matthew give us the exception, but the others do not. However, there is nothing in the other passages to show that the exception is not implied. The fact that the Lord uses the word "whosoever" in all these gospel references, indicates that the Lord's words are of general application and not, as some claim, that the passages with the exception are for the Jews, while in the other portions we have teaching for the church.

Should a husband or wife, a believer in the Lord Jesus, who has been sinned against, act according to what is his or her right, and put away the guilty partner and be free to re-marry? The more excellent way in this dispensation of grace, would be to forgive and restore the guilty one upon confession and forsaking of the sin. The guilty husband has no right to get back. He has forfeited all claim upon his wife. He has broken the marriage bond. Divorce in such a case would be lawful, but it might not be expedient. Israel, in Jer. 3. 1, although she had played the harlot with many lovers, is told to return unto the Lord. This will be brought about under the new covenant of grace. A child of God may, in the same gracious way, forgive and restore a guilty partner upon confession and forsaking of the sin. Where an innocent party has divorced one guilty of fornication, the wise course, no doubt, would be to remain single. But if that one did re-marry, it would not be adultery and that marriage need not be a barrier to fellowship in an assembly.

The apostle, in I. Cor. 7. 10, 11, refers to the Lord's teaching as applying to the saints now. The one exception the Lord allows in Matt. 19. 9 is not referred to in the Epistles. In the Epistles the apostle is addressing believers in the Lord Jesus Christ, and it was not necessary for him to deal with that phase of the subject which the Lord had spoken about. He does state the Lord's mind and what ought to be true of every believing couple, namely, that nothing but death should ever separate them.

We have, in I. Cor. 7. 10—16, teaching in addition to what the Lord taught in the Gospels: "To the rest speak I, not the Lord". This was in regard to a believer having an unbelieving husband or wife. The Lord had given no instruc-

tion about this. Hence the meaning of the apostle's words, "I, not the Lord". One being a believer and the other an unbeliever, though an unequal yoke, did not affect the marriage bond. The great thing for a believer in such circumstances is to seek the salvation of the unconverted partner.

Likely there were a number of cases at Corinth where divorce and re-marriage had taken place before conversion. For what some of them were before they were saved, see I. Cor. 6. 9—11. This may have been part of the difficulty that they wrote to the apostle about. The apostle plainly teaches that existing legal relationships at the time of conversion are not to be lightly set aside by those brought to Christ out of heathen darkness. This would include legal marriage unions believers were in at the time of conversion. See I. Cor. 7. 10, 12, 17, and 27.

The apostle does not suggest or hint that believers, who may have been divorced and re-married before conversion, should separate from their present partners, or that marriage unions should be broken. Neither is a question raised as to such being fit to come into an assembly. Divorces and re-marriages in their past life could not be straightened out; but all the past, as one has said, has been "blotted out through the efficacy of the precious blood which has fully answered to God for both our guilty deeds and our guilty state". The word of reconciliation, "not imputing their trespasses unto them", has wiped out any divorce and re-marriage in the past life of a believing couple; and in grace, being "one flesh", they begin their life as husband and wife for God. Since God has forgiven and justified such a couple it is not for us to say they are living in sin. Their case is not to be compared with that of a man who practised stealing before he got saved, continuing to do so after he has come to Christ. When one has been divorced and re-married before conversion, that one is in a relationship to which the law binds him, and from which he cannot withdraw, and the only course is to continue therein with God (I. Cor. 7. 24).

God's order in marriage for His people now is the same as in the beginning, and should be a setting-forth of the relationship between Christ and the Church. The moral standard is the same for the man as for the woman.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Chapter XIII.

## Verse 13.

*But now abideth faith, hope, love, these three; and the greatest of these is love.*—the "now" (*nuni*) is not here a temporal expression but a logical, bringing the whole argument to a conclusion, and meaning "as you see" or "considering everything". Very much the same as the "now" in 12. 18 and 20. The singular "abideth", though it has a plural subject, and by strict grammar should be "abide", is purposely in the singular number, as faith, hope, love are one group, a triplet, indissociable in their permanency. Faith and hope are not limited to this present life. The future ages have boundless possibilities, and faith in God will not be a thing of the past in the future state of the saints. Hope will ever look forward with joyous expectancy to the certain fulfilment of God's purposes. There will be no testings of faith hereafter, but that does not involve the cessation of the faith that rests in all that God is, and all He will accomplish. It is not true that "faith will vanish into sight".

But both qualities will be exercised by the dominant energy of the greatest quality of all, namely, "love". This must be the experience of the believer now. Love is the root, it "believes all things and hopes all things", but it will do so hereafter in a manner that supremely exceeds all the present exercise of faith and hope.

## CHAPTER XIV.

*Introductory.*

This chapter concludes the subject of spiritual gifts. Making love the main pursuit will serve to regulate the exercise of special gifts instead of hindering it. Chapter 13 shows that love gives value to character and conduct; and in chapter 14 the true value and right use of spiritual gifts is expressed by the influence of love.

As to the spiritual gifts, (1) that of prophecy is superior to that of tongues (vv. 1—25); (2) there are certain regulations governing the exercise of each (vv. 26—33); (3) women members of the assembly are to refrain from speaking in its gatherings (vv. 34—36); (4) in conclusion, two things are to be observed: one, that the instructions given are the commandment of the Lord; the other, that the exercise of spiritual gifts is to be decent and in order (vv. 37—39).

## Verse 1.

*Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy.*—The first command is to be taken with the closing statement of ch. 13. The two commands together sum up the contents of chs. 12 and 13. All believers are to give earnest endeavour to exercise love. Prophesying and speaking in tongues were special gifts, the exercise of which was a matter of desire, and the former more than the latter.

## Verse 2.

*For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth;*—speaking “unto God” might be either in addressing God (ver. 14) or uttering truths, as the negative “not unto men” indicates. The rendering “heareth” signifies hearing with understanding (as in Acts 22. 9, contrasted with 9. 7, where the construction is different). The circumstances referred to are such that apart from an interpreter (vv. 27, 28) no one could understand what was being said.

*but in the spirit he speaketh mysteries.*—“in the spirit” is set in contrast to “with the understanding” (ver. 14). The Divine intention in mysteries is that they should be revealed (see notes on 2. 7 and 4. 1). If no one was present to interpret, that purpose would not be fulfilled.

## Verse 3.

*But he that prophesieth speaketh unto men edification, and comfort, and consolation.*—that is, his words are addressed to men, and produce the results mentioned. For edification (lit., building, the same word as in 3. 9) see 8. 1 and 10. 23, and notes. *Paramuthia*, “consolation”, (a word here only in the N.T.) is much the same as comfort; encouragement is the best meaning for the preceding word. Edification develops the character; encouragement stimulates the will; consolation strengthens the spirit.

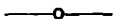
As prophesying gave place to teaching (II. Pet. 2. 1), teaching should produce the same three effects.

## Verse 4.

*He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church.*—as there is no definite article before “church” in the original we may render by “a church”, which perhaps make a more striking contrast between the individual himself and a whole company; however, the meaning is the same. What is done in an assembly must be for the benefit of the whole.

## Verse 5.

*Now I would not have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.*—there is no contradiction here of what is said in 12. 30; for the same person might have the gift of tongues and be able to interpret. The first desire here expressed by the Apostle by no means indicates that speaking with tongues was a gift to remain permanently in the churches. The circumstances at Corinth were within the period limited to the time of the exercise of sign-gifts, supernaturally functioning while God's relations with His earthly people still existed, and while the Scriptures were not completed.



*Witnessing Thy power to save me,  
Setting free from self and sin;  
Thou hast bought me to possess me,  
In Thy fulness, Lord, come in.*

# TOO SORROWFUL to LISTEN

by W. W. FEREDAY.

**A**T one of the darkest moments in Israel's servitude in Egypt, Jehovah sent His suffering people a wonderful message of hope and cheer. It will be found in the first eight verses of Exodus 6. Jehovah assured them that He heard their groaning; that He intended to end it; and that He would deliver His people from their oppressors, and lead them into the land in which their fathers dwelt, which should be theirs for an everlasting possession. His repetition of His Name Jehovah by which the Israelites were henceforward to know Him, and His Seven-fold "I-will" in verses 6—8 made everything divinely sure. "But they hearkened not unto Moses for anguish of spirit, and for cruel bondage" (Ex. 6. 9).

Poor souls! Let us not blame them; let us rather pity them. They were so completely under the pressure of their painful circumstances that they missed all the comfort and strength which the words of Jehovah were intended to give them. This is not written in vain; there is something in it for us to-day. Do we sometimes find ourselves so oppressed and tried that we find it difficult to rise above our circumstances and enjoy the good word of our God? Shame on us! We have a living Saviour at God's right hand, Who has triumphed over every foe; and, moreover, every individual Christian has received the Divine Comforter, the Holy Spirit. He dwells within us, and will abide with us for ever. He has brought to us more wonderful messages of hope and cheer than Israel ever imagined. The following will suffice for this moment, "Our conversation (association of life) is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: Who will change this body of our humiliation, and fashion it like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3. 20-21). This remarkable passage comes to us by the instrumentality of Paul, as the passage in Ex. 6 came to the people of Israel by the instrumentality of Moses. The Apostle wrote his Epistle to the Phillipians in a Roman prison, with a violent death threatening him; yet the whole

Epistle pulsates with divine joy. The suffering man was thus enabled by the power of the Holy Spirit to rise superior to all his sorrows. Here is our example. The Coming of the Lord Jesus as Saviour, i.e. as Deliverer of His saints, was very real to the heart of Paul. The concluding words of Phil. 3. 21, should be pondered. When the Coming One rises up in power He will put right everything that is wrong throughout the universe, but He will begin with the bodies of His suffering saints. Blessed hope! How divinely sure! Let us take courage. Do not let us become so absorbed with the afflictions of the moment that even "the comfort of the Scriptures" fails to reach us (Rom. 15. 4).

"Why art thou cast down, O my soul? And why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God" (Psalm 42. 11).

## PAUL *the Theologian*

by E. W. ROGERS

**T**HERE were in Paul's day as there are to-day unconverted and converted theologians. Paul was each in succession. There is a vast difference between the converted and unconverted; conversion turns a Saul into a Paul.

In Acts 22. 3, 24. 14, and Gal. 1. 14, he describes himself as an unconverted theologian. From his remarks may be gathered a few interesting items:

He was **BRILLIANT** and advanced in the Jews' religion above many of his contemporaries. To him fell the prizes and he always outstripped his fellow students.

He, moreover, **BELIEVED** all things that are written in the law and the prophets. Would that we could, at least, say that much of the modern unconverted theological student and his tutors! Saul was no rationalist or sceptic: he accepted the sacred histories as true. The creation, the fall of man, and the flood (merely to give examples), were no fables to Saul; they were real, historical events. In addition, he entertained hope for the future according to the prophetic



writings. Backward or forward, Saul's outlook was determined by a simple belief in the sacred writings which constituted his text-book.

Further, he was PRACTICAL. He practised what he learned and what later he taught. With him it was not a matter of enjoining others to do what he bade, but he himself neglected to perform. Even then he took heed to himself as well as to his teaching. The things that were heard from him were to be seen in him, even in his unconverted days. Like the Lord Jesus, Whom he so bitterly persecuted and Whom later he so enthusiastically proclaimed, He coupled 'doing' with 'teaching'. He was more abundantly zealous than others of the traditions of his fathers.

Yet again, we may learn that he was INTOLERANT of all who dared to subvert or contradict his own preaching and practice. He persecuted the church of God and made havoc of it, for the church comprised those who had rejected his legal Pharisaical system. His was a good backbone, albeit he was then misguided. His zeal for what he believed to be right was a trait that never left him. Would that there were more of that trait to-day! All of us are too often prone to compromise and to recant on the slightest sign of opposition.

Saul, however, was arrested by the hand of One Whom he persecuted, and on the Damascus Road he had such a sight of His glory that it turned him completely round. He was converted and made altogether new. Thereafter, his life was occupied in spreading the knowledge of, and gaining converts to, the Name that once he endeavoured to extirpate.

On his conversion he did not abandon theology. That which he had before learned became adjusted, illumined, enlarged, and its inner meaning was revealed to him. Thereafter he devoted his time to preaching and writing of his new discoveries. He was no mere lecturer: there was living warmth about his impromptu preaching. Nor were his writings mere essays or dissertations: they had that touch of sympathy and vitality which characterises letters written to friends. Yet both his preachings and writings constitute a compendium of theology which has engaged the minds of all subsequent theologians—unconverted and converted. They constitute an unrivalled text-book of Christian theology.

FOR YOUNG BELIEVERS

by R. McPIKE, Annbank

## CHARACTER UNVEILED

IN THIRD JOHN

ONE of the most important features of this small epistle, is the prominence given to the analysis of individual character. Divine portraiture is clear and unmistakable, leaving no room for human boasting, or self-glorification; where evil exists, it is ruthless in its exposure, where good is manifest, it is equally quick to discern and commend. Within the compass of this letter, no doctrinal statements are given, but adherence to the "TRUTH" is clearly emphasized. In it we have typical persons who may be found in any New Testament church. The companies gathered on New Testament lines are not only to hold fast the "truth" as contained in the "PRINCIPLES" laid down there, but they have to regard the "PERSONS" who compose such gatherings. Each one in the assembly having received the truth in their hearts, has the privilege and responsibility of expressing it, in terms of life and action. This epistle is a reflection of how the "truth" operated in the lives of the individuals mentioned in it. There is the grave danger of "losing" a brother, by the hardness of spirit often manifest among the Lord's people. The Lord indicates in Matt. 18. 15, how a brother may be "gained." It is a distinct call for grace to flow out to the weak, and timid, and to exercise wisdom in dealing with the arrogant, conceited, and proud, who glory in appearance. Is it not written—"A brother offended is harder to be won, than a strong city." (Prov. 18. 19).

Fellowship is one of the choicest things in the life of a believer down here; it is a public thing, and involves confidence in one another, as well as loyalty and fidelity to Christ. Paul reminds us in 1 Cor. 10. 17 "We being many are one bread, and one body." This means that we should have the same mind regarding the refusing of all forms of evil. We are in a holy partnership, and consistency requires loyalty to the principles that govern our relationships, the one to the other.

In this epistle those of whom John makes mention stand revealed in their conduct and character as it relates to the "truth." There is a message in it for us today. The principles and governing factors that operated in their lives, are worthy of our consideration. It contemplates the departure from "primitive Christianity," and points out at the same time, the personal good or ill, that each contributes to the local testimony. In the 2nd Epistle of John, the deceiving apostate teachers are revealed, and our attitude toward them defined, (v. 10); hospitality is not to be extended to those who propagate error, but in the 3rd Epistle it is enjoyed, and to be heartily given to all those who promulgate the "truth." The pathway of safety lies in "doing the truth," a thought which dominates John's writings. The "truth" is spoken of six times in this short letter, that is where we must lay the emphasis today, not as it is held in orthodox belief, but as it is demonstrated in the lives of God's people. If there is not subjection to the "truth" and love as the governing motive in our actions, there will be confusion and every evil work,

The truth is seen to be in Gaius, that which regulates his walk, and prompts his actions v. 1. 3, 4, 8; it is seen in Demetrius as a confirming record of his manner of life v. 12. Diotrephes is seen to be devoid of all regard for the truth in his disorderly conduct and rebellious spirit. These three distinct personalities, along with the writer, the aged and beloved John, stand out prominently before us, each with characteristics all his own, and radiating his own special influence upon the local testimony with which they were associated. John the Beloved, Gaius the Hospitable, Demetrius, the Helpful, and Diotrephes the Autocrat.

This type of study is most helpful, real-life situations are brought before us and the dangers of the early christians are ours today. The power of the Spirit and the guidance of the Word of God are sufficient for all ages and for all men. The epistles are not only academic and theoretical, but practical for the lives of God's people. Such is the truth of this small letter, as it reveals men and manners.

## DO YOU KNOW?

DO YOU KNOW that a fund acquired by the systematic and persistent laying-aside at stated periods a portion of that which the Lord has given you would be found a treasury from which not only such responsibilities as assembly expenses could be met, but from which individual fellowship with gospel labourers could be shown? (III. John 8.)

DO YOU KNOW that this would become a means of great blessing to your own soul, and your example would become a blessing to others—proving experimentally that "it is more blessed to give than to receive"? (Acts 20. 35.)

DO YOU KNOW that not to do this is contrary to the Word, is loss to yourself, harmful to others, and in every way a failure to meet your rightful privileges, responsibilities, and obligations? (Phil. 4. 8, 9.)

DO YOU KNOW that failure to be present at the time the saints have the privilege of fellowship in giving does not relieve you of your responsibility to give of your substance? You should double the offering the next time. It belongs to God! (II. Cor. 9. 6—8.)

DO YOU KNOW that the Scriptural and happy method of giving is to do it without ostentation or outward show? It is enough that the Lord knows and appreciates it, and that in due season He will reward it openly. (Matt. 6. 1—4.)

DO YOU KNOW that the measure of your offering is "according to that a man hath, and not according to that he hath not"? (II. Cor. 8. 12.) The widow's "two mites" was more than all the gifts of the wealthy. The Lord still "sits over against the treasury". (Mk. 12. 41-42.)

DO YOU KNOW that the Lord is coming, and His Judgement-seat will make manifest how we have used our stewardship? (II. Cor. 5. 10; I. Cor. 4. 5.) The results will be to our eternal gain and His honour—or to our eternal loss. (I. Cor. 3. 13—15.) Which will it be?—

—T. D. W. Muir.

# The Story of Early Christianity

H. CLAYTON, M.A., Australia.

"OF the making of books, there is no end," wrote the preacher. One reason for this endless succession of authors is the necessity of meeting the needs of each generation of people. On the shelves on my right hand appear the Socratic Discourses and the works of St. Augustine; on my left, Hitler's "Mein Kampf" disfigures a bookcase; but how many read these books to-day? In my desk and always at hand, my Bible is placed, and even now probably more people have read it than have read any other book. It alone has survived the test of time and the attacks of its opponents. In fact, one of the things which indicates its divine origin is its adaptability to the men of all ages, under all circumstances and of every walk of life. Who, but those inspired by the Holy Spirit, could have penned such a volume?

The books of the New Testament were written in the first century, and before the close of the second the Canon of the Scriptures was recognised and complete. As we have them to-day, we believe that we have a sufficient guide for our daily life, for the ordering of Christian fellowship, for much else besides. Why then, is there not general acceptance of the gospel and unity amongst Christians? We all have the printed Word, and yet we meet unbelief and dissension everywhere. Two causes, at least, are obvious enough—man's refusal to seek after and obey God and Christian's failure to read and learn from the Bible.

## The Early Centuries of Our Era

Now apply these features to the early centuries of our era and add to them two more. Printing was unknown and few could read. With what a problem was the church confronted! Books copied by hand; the majority dependent on a public reader for their instruction. "Blessed is he that readeth" (Rev. 1. 3) refers primarily to the public reader in the assembly and, according to tradition that reading played a large part in the weekly gatherings. This had a very practical effect on the history of the church, because it made the few literate men prominent and made the majority dependent on them. So long as these men read and adhered to the Scriptures, all would be well, but if some leading man, from good

or bad motive, perverted or misinterpreted the Word, then the whole assembly would be involved. This is an extremely important fact in the history of Christianity, because at least, two movements flowed from that source. First, the development of the Catholic Church of the middle ages with all its perversions of sound doctrine; second, the rise of a succession of heretics who led Christians away from the simplicity of the gospel. The ordinary man could not check effectively either movement because he was unable to appeal to the Bible.

### The Influence of the Roman Empire

The second feature of the early centuries was the existence of the Roman Empire as the established form of government in the Mediterranean basin and Western Europe. That coloured the outlook and actions of every person and the introduction of Christianity was a revolutionary proceeding. When we read the incident concerning the payment of the tribute money and the words, "Render to Caesar the things which are Caesar's; and unto God the things which are God's," we interpret them in the light of our surroundings. We place the emphasis upon Caesar, suggesting that there is a sphere in which the King has claims upon us. His Majesty has affirmed repeatedly the claims of God, therefore, no dispute about the principle arises. This is due to the virtual triumph of Christianity which has forced a recognition of God's sovereignty.

In the Roman Empire, however, the Emperor was supreme as he had brought every office to reside in himself. The Emperor was supreme in the state; he was "Pontifex Maximus," the head of the Roman religion; he was recognised as a "god." Obviously there could be no sphere beyond his power. To say "render unto God" was to strike at the root of Caesar's claims and to disrupt the whole theory of sovereignty. Again, the Romans were willing to recognise other gods besides their own and never interfered with the religion of a conquered people. They allowed the Jews to continue their worship. Why did they persecute Christians? Because Christians said, "There is one God, and one Mediator," declining to recognise in any way the gods many and lords many that pressed upon them. They steadfastly refused to burn incense to the image of Caesar and went to their death rather than compromise in the least degree with fundamental truth.

## The Union of Church and State

With the conversion of Constantine to Christianity, persecution ceased and soon church and state were almost amalgamated. "Pergamos" presents the characteristics of this period which saw also the collapse of Rome and the inrush of the barbarians. They came to accept the religion of Rome, but illiteracy was greater and therefore purity of Christianity more difficult of attainment. As we glance at some groups of Christians during the centuries, we shall be confronted constantly with these two vital facts, illiteracy and the union of Church and state. With the advent of printing, the dawn of the renaissance, and the study of the Bible the fog began to lift and the light of the Word penetrated the gloom. The lessons of history should inspire us to study and cleave to the Book of All Ages.

'Quickly,' 'Quickly,' 'Quickly,'

by HENRY DYER

THERE are two applications of the Book of Revelation, in the last chapter of that book, Rev. 22. 6 to end. The one is to Christians; the other, to the unsaved. To the saved ones, the word is: "Behold, I come quickly". To the unsaved, it is: "Let him that is athirst, come; and whosoever will, let him take the water of life freely". To the former the response is, "the Spirit and the bride say, 'Come'"; and it adds, "and let him that heareth say, 'Come'". Oh, that every reader might henceforth be a beaming light of the Coming, and be a sounding voice of it! Let our ear catch and keep that thrice-repeated word — "quickly", "quickly", "QUICKLY"! As if to give power and permanence to this word in all our waiting hearts, our Lord has not only kept 'silence' since He spoke it, but what a long silence it has been! Why, it is now nineteen hundred years since our blessed Lord Jesus shone through this air His sun-like countenance, and since He showed His all-glorious person; nineteen hundred years since this undulating air brought upon it the echoes of His dear voice! How long He has, as it were, hid Himself! how long He has kept silence! And what did He last say? for we treasure the last words we can

remember of those whom we love: "Surely, I come quickly: Amen", were His last words; and we don't expect to hear Him say another word till we hear the shout which will gather us around His throne; nor do we expect to see His beaming wondrous eyes again till in one glad moment we see Him as He is, and are "forever with the Lord".

And remember, it is the NEARNESS to us of His coming that we so deeply need to have kept in our view. Suffer me to repeat this to you. We deeply need to know the blessed nearness of that coming. Do you know why we are in danger on this point? Because to-morrow may bring us some fresh sorrow or some new care; and away goes our realization of His coming into something dimmer and more distant than it seems to us at this moment. The NEARNESS of an object has much to do with its importance to the eye. A very little object before your eye, and brought near to it, will occupy all its vision; but, if taken away only a little distance, it is comparatively unimportant. Oh, for His coming, then, to be kept very near! We have dwelt on the love and the glory that are in that coming, and on the blessed things it will bring to us. How good, then, if we can add to all this the sense of its being very near! And this will be fellowship with our Lord, as to it; for to Him it is always near. How do I know? "Quickly", "quickly" is His word. Does it ever seem distant to Him? Never! It is nineteen hundred years since He thus gave utterance to His sense of its nearness, and it has never seemed distant to Him since; and it has never since then, for an hour or a moment, seemed dim to Him. Yet did not the Lord know that it would be thus long before He should come? Of course He did; and nineteen hundred years is a long period, even in looking back—much more in looking on! How, then, could it be to Him a thing so very near? And can we see it in this light also, and can we have fellowship with Him in the nearness of this blessed Hope?

To answer this, let us for a moment ask what it is in Him that triumphs over all the waiting season, and makes it to Him a thing so near.

First, then, it is the LOVE OF HIS HEART that so longs for it, that makes it near. What we love gets very close to our attention. He loves us! There is only one love in the heart of our blessed Lord Jesus at God's right hand that is

stronger than the love He bears His Church; and that is His love to His God and Father. You remember the words of the Hebrew servant: "I love my master, my wife, and my children" (Ex. 21. 5). Ah, yes! he loved his master first, his wife and children next.

And so it is with our Lord Jesus. But, next to God His Father, oh, how He loves His Church! Thus it is that love makes, as it were, nothing of any waiting time. It is the LOVE He bears us that makes His moment of having us with Him, seem to Him so near.

Lastly, it is ETERNITY, ever and fully in His view, that makes the waiting time so short to Him. Once with Him, we are with Him FOREVER; yes, FOREVER. And, in comparison with this, the waiting time counts as nothing. This side His cross and grave, and now in resurrection, time has no place with Him. He became at once "the King eternal". All His present surroundings are of things forever; and all the joy and blessedness and glory of that day for which He waits have "FOREVER" stamped upon them. What then, to Him, is any waiting time ere they come? It is but a moment; yes, even "a little moment". It was thus that Paul summed-up and shortened his lifetime of toil and trials, even to the death he knew he should die, into but a moment; viz., by looking not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal. And if the faith of Paul in things eternal thus shortened a lifetime of suffering, and, spite of looking through all the length of the Church's sojourn, enabled him to say, "YET A LITTLE WHILE, and He that shall come will come, and will not tarry", how much more with Him Who is "the Author and Finisher of faith"? The eternity, then, of His coming joy is a third way in which His coming is as a thing "quickly" to our Lord.

And if these three things do but more fill us henceforth—(1) the heart of love for His coming, (2) the life of diligence with a view to it, and (3) that His coming is in a moment our ETERNITY with Him—then our souls will overcome all obstacles, and we shall be always saying, "Yet a LITTLE while, and the Coming One shall come".

May the Lord give us all this grace, both for His joy in us and for our own blessing, and for a testimony to His praise "till He come"! Amen.



## THE PSALMS IN PRISON

by A. G. CLARKE, Shantung, China.

Missionary  
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GOD OF FAITHFULNESS (Psa. 31. 5).

**T**ESTIMONY to solace derived in the Psalms would be incomplete without some reference to the experience of God's abiding faithfulness, an experience shared in common with so many dear children of God during the war years. Circumstances varied widely, some saints enduring greater trials than others but amid all the vicissitudes of those trying days they that know the Lord can all witness to His lovingkindness and faithfulness. On our part much feebleness and lack of faith, perhaps even unfaithfulness, yet our failures do not change the character of God. Moses declared Him to be "the faithful God" (Deut. 7. 9), and Paul as the closing testimony of his life reminds his son in the faith, "If we are unfaithful, *He* abides faithful, for He cannot deny Himself (i.e. act contrary to His divine nature)," 2 Tim. 2. 13, N.T. It is significant that the apostle emphasizes this truth in the very epistle where he shows that *faithlessness* will characterise men in the last days, 3. 1-5. The saint anchors his faith in the faithfulness of God and the experience of that faithfulness inspires him to deeper faith. A remarkable expression occurs at Psalm 37. 3 which some have translated "feed on (Jehovah's) faithfulness". In 61. 7. God's lovingkindness and faithfulness are seen as the constant guardians of His people. These attributes of God are coupled again and again in the Psalter and notably in 89 where each word occurs seven times, though not always so translated. Another has called them, "twin stars that shine out in all the Lord's dealings with His people", 108. 4. One is inevitably reminded of the Word who "became flesh and tabernacled among us . . . full of grace and truth." Blessed indeed are all who can say with David, "Thou hast redeemed me, O Jehovah (the Ever-existent One), El (the Mighty One) of faithfulness," 31. 5.

Only those who have suffered a long and harsh internment can fully appreciate the joys of freedom. The sudden collapse of Japanese resistance seems to some of us to have been due to the direct intervention of a merciful God, for there is reason to believe that the Japanese military authorities toward the end contemplated the extermination of prisoners of war and civil internees as a reprisal for the intensified bombing of Japanese cities and also to avoid the rapidly increasing difficulties of obtaining food supplies for so many. Knowing this the words of Psalm 68. 20 echo from our hearts, "Our God is the God of saving deeds and with (i.e. due to) Jehovah the Lord are escapes from death."

## NEW ARTICLES

WE HAVE in preparation a series of most encouraging and interesting articles from *Mr. R. E. Jones, of China*. They are narratives of God's faithfulness during many years on the mission field, and we can most heartily commend them to our readers. Don't miss them!

## MISSIONARY NEWS.

**ALGERIA:** *Miss Sinclair*, Just as I was writing this letter one native man called at the door for medicine for his wife, and while talking to him about the Great Physician, Our Lord Jesus Christ, he immediately replied, "But I know Him and I trust Him daily, as I go along the road." He heard the Gospel at another mission station miles away, and I told him to go on and God would bless his testimony. He says he cannot read, but is going to learn from the missionary where he is living. I felt quite encouraged to see that bright face of one wanting to follow the Lord Jesus, and be His witness amongst his native brethren. It is very encouraging even to hear of one, amongst this great multitude who profess with their lips, but not from their hearts.

**JAMAICA:** *J. Rankin*, I had the privilege of seeing an assembly formed this year in Quickstep, St. Elizabeth, about 90 miles from Kingston, as the result of weeks of meetings I had there in 1946. This place is so isolated on account of bad roads that I was the first to have indoor meetings there. These were held in the school and two of the teachers were saved, as well as many others; a hall is being built. On March 16th we had our first baptism and breaking of bread. We hope to see the hall finished by August.

**VENEZUELA:** *J. E. Fairfield*, A few weeks ago I had some meetings in Caracas, the capital, and was accompanied by a Venezuelan brother. This City has a population of 400,000 people and a small Assembly was commenced nine years ago. God has blessed in the salvation of souls and to-day there are almost 200 in fellowship. We had large meetings and felt that the Lord was with us. At close of meetings 33 were baptized in presence of a packed Hall.

One of those baptized had a rather interesting story of conversion. He had heard the gospel some years previous but was not interested. He lived in a most fanatical town and one day when visiting his grandmother, she, evidently in distress about her soul, told him she was afraid to die as she was not right. He commenced to explain to her the way of Salvation, but suddenly appeared to be convicted of sin, and falling down on his knees right before his grandmother, he cried to God to have mercy on his soul as he was a guilty sinner on his way to Hell. Some hours later in his own room he professed to trust Christ. He appears to be real, and we hope he is.

**EIRE:** *J. Scott*, I am thankful to say that there is a great opportunity for the spread of the Gospel through the Written Word, and one has many happy opportunities reading and explaining simple truths. It is a great privilege to be able to seek to point others to the Lord Jesus Christ as the alone Saviour.

In the midst of much that would discourage and in the face of opposition which at times can be very determined one has had much encouragement.

The friendliness of the people and their readiness to enter into conversation on spiritual matters is of the greatest encouragement.

So I value earnest prayer that the Lord would graciously bless and use these means for the spread of His Kingdom.

# The BELIEVER'S QUESTION BOX



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

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

## QUESTION A.

Does the method of healing advocated in Jas. 5. 14—15 apply to us to-day?

### ANSWER A.

There can be no doubt that during the period of apostolic testimony, supernatural signs were granted, among which was the power to heal. These signs were a special testimony to the Jews.

While the Epistle of James is addressed to the twelve tribes scattered abroad, it does not seem necessary to regard the passage in the 5th chapter as applying merely to Jewish believers, any more than the closing verses of the chapter are to be so applied. The Spirit of God raises up elders or overseers in assemblies still, as He did as recorded in Acts 20, where both terms are used of those who had the care of the church in that place.

There is nothing to hinder a believer who is sick from sending for the elders of an assembly to come and pray on his behalf. This has been done in our local assembly upon occasion. It is to be noted that there is a change of word in regard to the condition of the invalid. The word rendered "sick" in ver. 15 does not mean sickness as the word in ver. 14 does; it denotes to be weary, to be depressed in spirit, as in Heb. 12. 3, and it has often been found that in answer to prayer the depression of spirit has been removed and the invalid cheered, which has done him good physically.

Again, there is nothing to hinder the anointing of oil, especially if the invalid believer desires it. On the other hand, there is no legislative command concerning the oil, as if it should be used invariably.

I remember a case in our assembly where an elderly sister was suffering very seriously. She asked the elders to come and pray, and one of them, at her request, put some oil on her forehead. She was greatly cheered in spirit. Her ailment was not healed, but she departed to be with Christ full of joy instead of in weariness of mind. We had another case in which medical men had told an invalid brother that nothing more could be done for him

from their point of view. No oil was used, but the Lord answered prayer that very evening, and after several weeks of complete insomnia the Lord gave him four hours' sleep, which meant his restoration. I personally got such an assurance that he would get sleep that night that I told him that the Lord was about to grant it. There was nothing wonderful about me, but God responded to our prayer, and to our brother's acting according to the exhortation in the Epistle of James.—  
W. E. Vine.

## QUESTION B.

Is it permissible to use Gal. 5. vv. 7-12 and apply them to brethren who had withstood elders to the face with regard to sin in the assembly?

### ANSWER B.

Where the love of God is lacking it is very easy to find in scripture a whip with which to chastise the saints. It is also easy to find a scripture which is alleged to justify the person's position who uses such a whip. We should ever be on our guard against misusing God's word in such a way.

On the other hand, there can be no doubt that it is better for some to cut themselves off from the company of God's people than to remain in their midst and trouble them. It is in such circumstances quite understandable that a godly elder would express the hope that such would cut themselves off. An Abram and Lot had better part and be at peace than remain together and for their servants to quarrel in the presence of the Canaanites. It certainly is better for troublers to remove themselves than to remain in the company and their leaven to spread and affect the whole.

The questioner asks whether elder brethren should read these verses to the company and, based thereon, should request those concerned to cut themselves off. That would all depend on the circumstances and the spiritually-minded will know what is appropriate to the occasion. One who is not conversant with all the local details could not answer this question—nor should he.

E.W.R.

# The Lord's Work and Workers.

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

**ALDERSHOT:** Park Hall, Lower Farnham Rd.; Sept. 6, at 3.30 and 6; E. Adams.

**LEEDS:** Missionary; Sept. 6—8.—(J. T. Fewings, 31 Kings Mount, Leeds, 7.)

**HORNSEY:** Alexandra Hall; Sept. 6, at 6; R. E. Pethfer.—Oct. 4, at 6; E. Mingth, J. M. Shaw.

**STAINES:** Hale St. Hall; Sept. 6, at 6.45; J. F. Spink.

**WESTMINSTER:** Westminster Chapel, Buckingham Gate; Sept. 6, 13, 20, 27, at 5.45; J. B. Watson, A. Naismith, F. N. Martin, M. Goodman, W. W. Vellacott, H. N. Knight, G. S. Humphreys.—(E. Roberts, 27 Maryfield Rd., Hornsey, N.8.)

**EXETER:** Mint Methodist Church; Sept. 10, at 3 and 6; A. Naismith, W. J. Wiseman.

**VERNHAM DEAN:** Sept. 10, at 3 and 6; F. Smith and others.

**HORSHAM:** Denne Rd. Hall; Sept. 13, at 7; W. Ward.

**ILKESTON:** Adam St. Hall; Sept. 13—Oct. 4; H. Bedford.—Sept. 20, at 3, H. Bedford, J. Robertson.

**SWANSEA:** Gors Rd. Hall; Sept. 13; Half-Yearly Meetings.—Sept. 14-25, in Libanns Chapel; Stan Ford and Handel Evans.

**NUNEATON:** Manor Court Baptist Church; Sept. 13, at 3 and 6; E. Barker, H. Lacey.

**ROTTINGDEAN:** Public Hall, Park Road; Sept. 13, at 3.45 and 6; P. J. Poole, E. T. Tarrant.

**WALTHAMSTOW:** Wadham Rd. Hall; Sept. 13; A. Naismith, R. Scammell, F. A. Tatford.

**SWANSEA:** Mount Pleasant Chapel; Sept. 20; J. B. Watson, J. M. Davies.

**NORWICH:** Stuart Hall; Sept. 19; W. W. Allen.—26; J. B. Watson.—Oct. 3; E. Barker.—10; F. A. Tatford.—17; E. S. Curzon.—24; Leith Samuel.

**TREFOREST:** Gospel Hall; Sept. 20, at 7.30; Quarterly Fellowship; A. Gould.

**ROCHESTER:** Baptist Church, Maidstone Rd.; Sept. 20, at 3.15 and 6.45; E. Barker, F. A. Tatford.

**WINDSOR:** Gospel Hall, Garfield Place; Sept. 20, at 6.30; A. Greenwood.

**SEVENOAKS:** Vine Hall; Sept. 24, at 3 and 6; J. R. Hill, F. A. Tatford.

**HOLBORN:** Kingsway Hall; Sept. 26, at 6; Missionary P.M.

**NEWCASTLE-ON-TYNE:** Missionary; Sept. 26-29; W. J. Bentley, R. M. Ingleby, S. H. Moore, R. Norton, A. E. Oliver, T. E. Stacey.—(J. H. Hall, 12 Borough Rd., Jarrow.)

**ILFORD:** Ley St. Hall; Sisters' Missionary; Sept. 27, at 3.45 and 5.45.

**CHESHAM:** Gospel Hall, Station Rd.; Sept. 27, at 7; Dr. W. H. Lindsay.

**DONCASTER:** Gospel Hall, Carr House Rd.; Sept. 27, at 3 and 6; G. Foster, D. Mackenzie Miller.

**HIGHGATE:** Cholmsley Hall; Missionary; Sept. 27, at 3.30; A. Pulleng, W. S. Fisher.

**LITTLEHAMPTON:** Argyll Hall; Sept. 27, at 7; A. E. Morse.

**LEICESTER:** Missionary; Sept. 27-29.—(G. Thomas, 313 Gooding Ave.)

**THUNDERSLEY:** Gospel Hall, Kilm Rd.; Sept. 27, at 7; J. Halliday.

**BRISTOL:** Alma Rd. Chapel; Oct. 4-6; Home Workers.—(H. E. Cooper, 9 King's Drive, Bristol, 7.)

**CATERHAM:** Gospel Hall; Oct. 4, at 3.30 and 6; W. H. Clare, A. Pulleng, A. E. Long.—Oct. 11, at 6; W. H. Clare, J. R. Hill.—Oct. 5-19; W. H. Clare.

**NEWQUAY:** Fairhaven; Bible Readings from Oct. 4; J. M. Davies and others.—(W. Scroggie, 2 Bothwick Rd.)

**READING:** Bridge Hall; Oxford Rd.; Oct. 8, 9; G. J. Price, J. M. Shaw, F. A. Tatford.

**MANCHESTER:** Annual Missionary, in Hope Hall, at 3.15; Oct. 4; T. E. Stacey, W. J. Bentley, W. Wood.—7 p.m.; Oct. 11; Mr. Grant.—Oct. 25; Mr. Lacey.

**FARNBOROUGH:** Gospel Hall, High St.; Oct. 11, at 4 and 6; P. J. Poole, S. V. Scott-Mitchell.

**TEIGNMOUTH:** Gospel Hall, Bitton St.; Oct. 11, at 2.45 and 5.45.

**WARRINGTON:** Gospel Hall, Forster St.; Oct. 25; A. Greenwood, H. Lacey, A. Naismith, W. A. Norris.

**COUNTIES EVANGELISTIC WORK:** E. M. Warnock is working in Maulden; H. W. O. Atkins—Pury End, Towlester; S. K. Glen—Layer-de-la-Haye, etc.; Mr. and Mrs. R. Hadaway—Roxwell, near Chelmsford; Mr. and Mrs. Geo. Andrews—Stelling and District; A. E. Brotherton—Norwich district; Mr. and Mrs. H. Cockrell—Chelsworth (Sudbury area); Mr. and Mrs. S. Edwards—Fetcham; H. Elphick—Salfords and villages near Redhill and Godstone; J. H. Hughes—Crawley district; Geo. Gaunt—Fishbourne. ANNUAL MEETINGS: Bloomsbury Central Church, London, W.C.2, Oct. 11, 3 p.m. and 6 p.m.

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

**KINROSS:** Montgomery St. Gospel Hall; Sept. 6, at 3; E. H. Grant, J. Spence, W. McAlonan.

**LINWOOD:** Sept. 6, at 3.30; A. Borland, J. Hutchison, and others.

**ANNBANK:** Gospel Hall; Sept. 6, at 3.30; R. Prentice, J. Pender, D. McKinnon.

**LOANHEAD:** Hermon Hall; Sept. 6, at 3; A. Naismith, H. Bailie, J. R. Rollo, W. A. Thomson, J. Currie.—Women's Missionary; Sept. 20, at 2.30.

**KILMARNOCK:** Elim Hall, Princes St.; Sept. 10-12, at 8 p.m.; H. P. Barker.

**KIRKINTILLOCH:** Gospel Hall; Sept. 13, at 3.45; J. Barrie, A. Leckie, W.

McAlonan, Jas. Lightbody.  
**AYR:** James St. Hall; Sept. 13, at 3.15; J. Peebles, A. Wallace, S. A. Williams, A. G. Clarke.  
**AYR:** River St. Hall; Ayrshire Missionary Conference; Sept. 13, at 3; J. Milne, S. A. Williams, A. M. Sutherland, Dr. D. Kay, A. McGregor.  
**MOTHERWELL:** Roman Rd. Hall; Sept. 14-19; H. P. Barker.  
**COCKENZIE:** Viewforth Gospel Hall; Sept. 20, at 3.30; D. Walker, J. Coutts, W. Prentice, J. Lightbody.  
**HAMILTON:** Baptist Church, Kemp St.; Sept. 20, at 3.30; H. P. Barker, A. Fallaize, A. Soutter, E. Prosser.  
**COATBRIDGE:** Lesser Town Hall; Sept. 27, at 3.30; R. McPike, A. P. Campbell, J. Pender, M. Grant.  
**PORT GLASGOW:** Falconer St. Hall; Sept. 27, at 3.30; Renfrewshire Missionary Conference—Messrs. Whitelaw, Landers, Wain, Philip, and Hunter.  
**DUMFRIES:** Bethany Hall, Buccleuch St.; Sept. 27, at 3 p.m.; W. F. Naismith, W. Prentice, A. McNeish.  
**DALRY:** North St. Gospel Hall; Women's Missionary on Sept. 27, at 3 p.m.; Mrs. Wilcox, Mrs. Kaye, Mrs. Wain, Miss Morgan.  
**DREGHORN:** Ebenezer Hall; Tract Band and Open-air Workers; Sept. 27, at 3 p.m.; J. Douglas, D. McKinnon, H. Scott.  
**SHETTLESTON:** Tabernacle Gospel Hall; Oct. 4, at 3.30; R. Prentice, G. Murray, J. L. Barrie.  
**BALLIESTON:** Gospel Hall; Oct. 4; A. M. S. Gooding, R. Hopkins, W. Steedman.  
**MOTHERWELL:** Annual Missionary Conference in Town Hall; Oct. 4, at 3.30 p.m.; S. A. Williams, W. A. Morrison, Dr. D. W. S. Kaye, H. King, A. G. Clarke.  
**BURNBANK:** Ebenezer Hall; Oct. 11, at 3.30; W. McAlonan, M. Grant, W. Prentice, and others.  
**BERDEEN:** Torry Conference; Oct. 11, at 3.30; R. C. Allison, G. C. D. Howley, A. Naismith, J. R. Rollo.—Bible Readings in Hebron Hall; Oct. 13-17; A. Naismith, G. C. D. Howley.—(Particulars from W. D. Morrow, 14 Coltswood Road, Coatbridge.)

#### IRELAND: REPORTS.

**R. JORDAN** junr. and **A. MAXWELL** saw some saved in tent at Parkgate.  
**W. BUNTING** and **T. W. BALL** finished in tent at Pound Burn.  
**T. McKELVEY** and **T. WALLACE** saw some profess faith in Christ at Warringstown, where numbers were good.  
**J. KELLS** and **A. COOK** continue at Milltown; numbers good.  
**R. JORDAN** senr. and **S. MAXWELL** commencing at Ballyclair.  
**W. McVEY** and **LACEY** have commenced tent meetings at Dunmurry.  
**W. J. EDENS** and **OTHERS** are labouring in a working-class district in Belfast; good interest, and some fruit.  
**E. ALLEN** and **K. DUFF** have pitched tent in Keady—a difficult place.  
**J. WELLS** and **W. JOHNSTON** have good numbers at Killkeel.

**F. BINGHAM** and **S. THOMPSON** continue holding forth to large holiday crowds on promenade at Newcastle, and in tent each evening. A marked interest has been maintained, and inquiries dealt with. Many have testified to blessing, and the local assembly consider such effort worth while in blessing to saint and sinner.

**JAS. PETRIE** had three weeks' well-attended meetings in Kingsbridge Hall, Belfast; now in Lurgan.

**J. and J. G. HUTCHINSON** saw a number saved in tent meetings in Waterside, Londonderry. Commencing in another part of the city, and prayer valued.

**S. GILPIN** and **M. KENNEDY** (U.S.A.) have had encouraging tent meetings at Graymount, Greencastle. Bro. Kennedy hopes to return to U.S.A. at end of tent season.

**W. HENDERSON** has been encouraged in seeing the Lord's hand at Drumurcher, Co. Monaghan. Now with others seeking to help at Tullyboy, Co. Cavem, and hopes to hold cottage meetings in Graddum, a very needy part.

**R. PEACOCK** continues, with maintained interest, in tent at Mullertown.

**J. FOSTER** and **J. FINEGAN** in wooden tent at Maghernappin, Co. Donegal, with some encouragement.

**R. CRAIG** and **R. HULL** have tent pitched at Killymuck, near Tivacavey.

**J. NORRIS** and **D. CRAIG** in tent work a few miles from Ahoghil.

**W. McCRACKEN** and **A. McSHANE** have finished at Crumlin.

**S. LEWIS** in tent at Derrygonnelly—a very needy district.

**R. HAWTHORNE** and **G. ALEXANDER** have tent in Lisburn.

**H. PAISLEY** continues at Dungannon, where some have professed.

**T. LITTLE** is still confined to his home, 97 Park Avenue, Belfast; he would value the prayers of the Lord's people.

**J. GLANCY** is very weak in body, and would value the prayers of the Lord's people.

**CONFERENCES:** CLONES, Aug. 4, was well attended, and profitable ministry was given by Bre. W. Gil-mour, T. Campbell, K. Duff, E. Allen and J. Megaw.—**DRUM**, July 16, was helpful, with exposition by Bre. E. Allen, K. Duff, R. Hawthorn, J. Kells, A. McShane, and R. Lewis.—**BALLY-MONEY**, Aug. 4, at which the speakers were Bre. J. Hutchinson, H. Bailie, D. T. Craig, A. Jardine, W. Bunting, A. J. Allen (Liverpool), and S. Mawhinney, was well attended.—**FIN-TONA:** Aug. 13; ministry by Bre. W. Abernethy, W. Rodgers, W. Edgar, W. Bunting, S. Lewis and T. W. Ball.

#### "WITH CHRIST"

**JAMES FRUSHCOTT**, Quarter, Hamilton, on July 18, aged 74 years; associated with Low-waters assembly for 42 years; as a young man, helped Mr. Tom Sinclair to erect gospel tent on a

stormy evening, and was saved in the tent a few nights later; quiet, consistent, given to hospitality, and will be much missed.

**JAMES ATKINSON**, Crosogar, Coleraine, May 14th; saved for many years, and in fellowship with assembly at Coleraine; consistent, and a wise and careful leader.

**WILLIAM HENRY FLETCHER** (77), Stretford, Manchester; long in fellowship with assembly; at Stretford since 1912.

**JAMES REID**, on Aug. 7, aged 81; saved for over 60 years, and associated with Bathgate assembly; will be missed.

**THOMAS SCORFFE**, on Aug. 3, aged 84; for many years in Omagh assembly; consistent, and had a real interest in the Lord's work at home and abroad.

**JOHN DAVIS**, of Newtownstewart, Co. Tyrone, on Aug. 6, aged 47; well known, and a succourer of many.

**ISABELLA HUEY**, of Strabane assembly, on Aug. 9, aged 84; given to hospitality.

**HENRY CLIFTON**, of Westbank, B.C., on June 8, aged 78; born at Sevenoaks, England; saved when 17, he started preaching on the village green; went to Canada in 1906, giving his

time mostly to visiting small, isolated assemblies in Manitoba, Saskatchewan, Alberta, British Columbia, and Washington, U.S.A.; settled in Penticton, B.C., in 1924, moving to Westbank in April last.

**THOMAS MCKAY**, on June 23; converted in Cartgell Gospel Hall, through the Weaver Bros.; was seven years in Shettleston Tabernacle, and 30 years in Shiloh Hall, Shettleston; esteemed for godly walk and faithful witness.

#### PERSONALIA, ADDRESSES, &c.

**CORRESPONDENCE** for Kingsburn Hall, Burnage Lane, Didsbury, Manchester, to S. Bannon, 29 Cloister Rd., Heaton Mersey, Stockport.

**Mr. MARK KAGAN** has removed from Seven Kings to 25 Heddon Court Ave., Cockfosters, Barnet, Herts.

**Mr. A. G. CLARKE**, of China, should now be addressed at 19 Castleton Rd., Walthamstow, London, E.17.

**CORRESPONDENCE** for Daily assembly to Mr. Robt. McKinstry, 45 Main St., Daily.

**CORRESPONDENCE** for Hebron Hall, Thistle St., Aberdeen, now to Mr. H. Hunter, 67 Cromwell Rd., Aberdeen.

**LEE GOSPEL HALL**, Taunton Road, Lee, London, S.E.12, intimate meeting for Breaking of Bread on Lord's Day at 10.45 a.m. instead of 11 a.m., from Oct. 5.

## LORD'S WORK FUND

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

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

	£	s.	d.
July 28. D. McC., Longport, N.J.	1	0	0
July 29. Mrs. J.N., Coalhurst	0	19	8
July 30. A Sister, N. Kensington	5	0	0
Mrs. A.D. McC., Barrie	1	6	9
July 31. Annbank assembly	5	0	0
Aug. 1. P.S.H.	2	0	0
A. McCs.	5	0	0
Aug. 2. J.G.	10	0	0
Aug. 5. Shetlands Sister	0	9	2
W.R., Ramsey	0	12	2
Aug. 7. I.H., Dalrymple	10	0	0
T.W.C.	8	0	0
Aug. 8. W.J.W.	10	0	0
Aug. 12. S.W.M.	0	10	0
Aug. 15. Whitburn assembly	4	0	0
Aug. 18. S.C.F.	4	0	0
Aug. 19. "Ebenezer"	2	0	0
Aug. 21. J.G.	10	0	0
D. McC., Longport	1	4	6
Waterside A., Irvine	36	0	0
Miss McN.	6	0	0
	£123	2	3

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

	£	s.	d.
July 28. D. McC., Longport	1	0	0
July 29. Mrs. J.N., Coalhurst	0	10	0
Aug. 1. P.S.H.	2	0	0
Aug. 8. N. Ireland Sister	2	0	0
Aug. 21. D. McC., Longport	1	0	0
	£6	10	0

Office Expenses, Bank Charges, and other Incidentals in Transferring Funds.

July 28. D. McC., Longport	0	9	4
Aug. 1. P.S.H.	0	5	0
Aug. 8. W.J.W.	0	5	0
Mrs. M.	0	4	10
Aug. 12. H.S.P.	0	10	0
Aug. 15. Whitburn assembly	0	5	0
Aug. 21. D. McC., Longport	0	4	10
Waterside A., Irvine	0	7	0
Miss McN.	0	5	0
	£2	16	0

For Gospel Literature for Christian Workers and Evangelists who depend on the Lord for Supplies.

Aug. 1. P.S.H.	1	0	0
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# "REVIVE THY WORK"

By THE EDITOR

(iii)

HAVING observed two parallels between the conditions in Habakkuk's day and our own, it should be easy to note a third and most important one. In the midst of the defection of those who ought to have been loyal to the divine cause, and surrounded by the antagonism of those who despised divine righteousness, there were godly individuals, like the prophet, sincerely exercised about the distressing state of affairs. Habakkuk may have seemed, as did a later preacher, like "a voice crying in the wilderness", but, doubtless, there were others, probably much more obscure, but none the less genuinely perturbed, who had at heart the honour of their God.

It is true that always, even in the darkest days and when opposition is most violent, a few are to be found who endeavour to raise a standard of faithful witness to the ways of God. The pages of the Sacred Writings record the names of many who were set as lights in a dark place and whose witness was one of protest against the prevalent departure from God of those whose very existence as a nation depended upon His faithfulness to them. Samuel appeared when I-chabod had been written over the nation's disobedient behaviour. Gideon, single-handed at first, but confident that God had called him, championed a seemingly forlorn cause of righteousness, when the fearful hid themselves, and an enemy possessed the land. The cause did not fail, for God was with His servant. Elijah, somewhat disappointed, petulant and boastful, thought he was the sole representative of the cause of Jehovah, but he was glad to discover that in most unexpected places men had been raised up and preserved, and had not bowed the knee to Baal. Even in Malachi's day, when the blatant hypocrisy and condemnatory half-heartedness of the people called down divine disapproval, there were found those "that feared the Lord", who were willing to encourage one another in the day of small things. The cry from such godly hearts, moved by the indifference and callousness of the people of their generations, might well have found its expression in the actual words of Habakkuk's prayer, "Revive Thy work, O Lord!".

IS not that the petition in many a heart and on many a lip in these days? Are there not in every Christian community all over the world, and especially in those lands where dearth has settled upon spiritual life, numerous "hidden ones" whose names are unknown but who pray unceasingly and importunately out of a sense of urgency, out of a pained desire for an outpouring of divine blessing, "O Lord, revive Thy work!"? True it is that God has never left Himself without witness, but preserves in some manner a testimony to His Name, and grants to those who have longed and prayed for it, a time of reviving. No situation is too difficult for Him. No circumstances can thwart Him in His desire to bless those who sincerely long for a visitation from Himself.

**H**EZEKIAH'S reign was during a time of departure from God. The story may be read in II. Chronicles, chapters twenty-nine to thirty-one. He followed to the throne the wicked and unscrupulous Ahaz. For many years the nation, led by the dissolute court, had been in departure from God. Divine standards of living were at a discount. The example of godly predecessors had been openly abandoned. Many detestable, corrupting and God-dishonouring heathenish practices had been introduced into the land where God's Name had been placed. The king, in most despicable ways, desecrated the Temple in Jerusalem, and caused the door of the Lord's house to be closed. Departure was wholesale! Darkness was almost universal!

**T**HEN came Hezekiah, and, helped by his God and the godly few who longed for return to God, he commenced such reforms that the spirit of the land was renewed and the people changed. Temple services were re-established. Special encouragement was given to the godly who had pined for such a day. National "consecration" gatherings were instituted, and the other tribes of the disunited nation were invited to join Judah in a great celebration of the long-neglected feast of the Passover. As a result the land was swept by a wonderful tide of gladness. Everywhere the images and false altars, visible witnesses to the spiritual corruption which polluted the land, were destroyed. So marvellous was the change which passed over the once almost heathenish people that the spontaneous gifts sent for the recovery of the worship of Jehovah were much more than sufficient.



that was God's way of revival in a day of national apostasy. What He did then He can do again.

If we were but willing to acknowledge individual and national departure, to confess the almost wholesale corruption of our spiritual life, and to return to the ways of old, would He withhold blessing? Can we doubt that God is probably waiting for a company of exercised, godly leaders, grieved at heart for the lukewarm, indifferent condition of His professed followers, ready to bless them in their return for His cause and to use them for the recovery of the Church's fallen? By obedience to His revealed and understood will any one of us may become, in His hand, the medium through which He will work for the advancement of His Kingdom, and the salvation of others. The question for each one of us to face, without evasion or bias, is, Am I willing? Am I ready?

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## Can Revival Come?

It is doubtful whether, in the history of the world, there has ever been a period of difficulty so complex in character and so widespread in effect as that through which we are at present passing. A feeling of uncertainty and instability prevails in every circle, and the future seems to hold no sure promise of either peace or prosperity. It was never more true that "upon the earth" there is "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth".

In the midst of change and unreliability, spiritual values remain immutable, and there never was a greater need for the reminder of their reality, security, and stability. The Church, which should be proclaiming the glorious Gospel, seems totally inadequate to meet the need. Generally speaking, the lives of Christians do not differ, to any great extent, from the lives of other folk around them. They have the same fears, express the same doubts, feel the same uncertainty, show the same disconcertion. The peace and the joy of Christ are little in evidence. The dynamic power of the Holy Spirit is not appropriated.

Unparalleled opportunities present themselves, but there seems a moral and spiritual inadequacy to respond to their challenge.

If there is to be a revival of spiritual life and power, it must originate with the individual believer, and there is a great need for a personal searching of heart and exercise of soul in this matter. The sin, which is spoiling the life of the Christian, must be judged and put away. The selfishness, which is robbing Christ of the love and devotion which are His due, must be confessed and removed. The ambitions and desires, which are hindering the work of God, must be uprooted and thrown on the refuse heap. A renewal of blessing is dependent upon the restoration of communion and the re-consecration of heart and life.

Many of God's people are longing for a re-awakening of the Church and for a revival of the work of God, and not a few are praying that the very conditions of the present day may lead to a re-assessment of values and a fresh stirring of love for the Lord.

A renewal of evangelistic fervour and zeal might even yet result in an amazing harvest of souls, and we appeal to all Christians to unite in daily personal prayer, not only for a solution to the pressing practical problems of the present day, but for a definite spiritual revival.

—(Signed) Harold P. Barker; Andrew Borland, M.A.; Prof. A. Rendle Short; Frdk. A. Tatford; W. E. Vine, M.A.; J. B. Watson.

### Editor's Note

*While the above appeal to individual Christians is most timely, it is generally admitted that there is urgent need for revival in the assemblies of God's people. In many parts of the country their testimony is languishing, and in some parts almost dead. The causes are numerous; but one of the chief is the loss of touch with God because of the prevailing disharmony, due to suspicions and jealousy. Many of the older generation look with distrust and fear upon the more open activities of younger people, and view with concern the introduction of methods not in accord with the New Testament principles for which the assemblies witness. The more aggressive(?) younger generation evidently deem their elders too conservative, and chafe at any curb to their more liberal efforts. The consequent lack of harmony has produced communal weakness. Is it not time that each assembly faced this issue in prayer and humiliation, as unitedly its members meet frequently to supplicate God for blessing? Revival CAN come and probably WILL come, when the assemblies are "ready to hail its arrival".*

# Light from an Old Lamp.

by C. F. HOGG

## (10)—THE FALL—FACT or FICTION?

A PEOPLE sated with the horrors of a world war are not readily startled, so the sensation mongers are hard put to it to find anything sufficiently exciting to stimulate the jaded newspaper reader. Hope dawned upon them when a playwright of repute traced the progress from piety to rebellion of a mother whose two sons had been killed in the war, until, in the climax of her mental agony, she ejaculated, "And who will forgive God?". This proved a breathless business, it was so daring! "Is it not blasphemy?" asked the "electrified" audience, thrilled as by fearsome and forbidden things. Now, if there is a legitimate function of the playwright, it is surely to hold the mirror up to his own times, to record the experiences of his own day as a contribution to the elucidation of the perennial mystery of life. Why ignore the fact that many folk who lived sheltered and comfortable lives, untroubled by any save the minor social or commercial or domestic worries, suddenly found the solid earth give way beneath them, and forthwith plunged into a tumultuous rage against God? Little wonder, for they had never taken God seriously, never troubled to enquire about His ways, and they had assumed that God was as easy going, and as willing to ignore the painful and the ugly, as they were themselves.

### The Courage of Faith

After all, what is the daring of the man who doubts the existence of God, or of him who calls to the multitude to witness his open defiance of a God Who, at any rate, is not likely to retaliate upon those who flout Him—compared with the courage of the man who trusts Him? And if the imperfect mirror of the playwright succeeds in catching a true, if partial, impression of his own times, what of the universal mirror, the perfect medium of reflection, the Bible? It does not fail us. In his penitential Psalm, quoted last month, David, after acknowledging himself a convicted sinner at the bar of the Judge of all the earth, imagines a final court judging the Judge, and pronouncing Him just. Faith has a courage of which unbelief knows nothing. The man who

fears God is never afraid of God. The love of God to man proved in the Cross of the Lord Jesus Christ, makes craven fear of God impossible to those who have learned to call Him "Father".

This idea of God answering for His actions is infrequent in the Bible. The love of God to men, His desire for the whole-hearted confidence of His rebellious creature found its full expression at the Cross, but His words through the Prophets declared it again and again. The Lord Isaiah: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against Me". Let the beasts of the field witness against man, for "the ox knoweth his owner, and the ass his master's crib: but [men] do not know . . . do not consider". Then He appeals to men directly "Come now, and let us reason together, saith the Lord though your sins be as scarlet, they shall be as white as snow". You perceive that what God looks for from men is not that they should discuss among themselves His existence, or His justice, or whether He cares for humanity or not. He defines the ultimate ground of the controversy between Himself and them, and calls upon them to reason the case out with Himself. Now, it may be asserted safely that this is the last thing men are prepared to do, and the last thing they expect God to be prepared to do. So little do men understand God! Reason about what? Sin. And men refuse to believe that there is such a thing, or assert with Oliver Lodge that they have ceased to worry about their sins! God has not ceased to regard sin as the one thing that matters to men, the one thing that stands between men and felicity and efficiency. Sin is their handicap in time, and it prescribes their doom when time has ceased. Shall God yield to man and waive the question? Plainly, that is not possible if indeed He is God and worthy the Name. Sin is an offense against God's holiness. God is love, but sin is "the thing which I hate, saith the Lord", an attack upon the foundation of His throne. So much does it matter to Him, that to deal with it demanded the Inn and the Cross for His Son.

### The Fall and the Old Testament

As reported in "The Times", Bishop Barnes has said "The religious use of the Fall story could not be found in the Old Testament". He may have overlooked Isaiah 43: 27, where, after a reiteration of the willingness of God

submit His complaint against man to judgement, the Prophet continues, "Set thou forth thy cause, that thou mayest be justified. Thy first father sinned..". And Job's words are on record: "If like Adam I covered my transgressions, by hiding iniquity in my bosom.." (31. 33).

Plainly he refers to the "Fall story" and particularly to the statement that when they realised their guilt, Adam and his partner hid themselves together from the presence of the Lord. But then the whole Bible is constructed as the story of the inevitable outcome of its own prologue, the Creation and the Fall of man. These are woven into the texture of the Book.

### And the Saviour

Equally futile is it to declare that the Lord Jesus Christ "did not in any recorded utterance mention Adam and Eve, neither did He ever suggest that human sin was a consequence of an act of disobedience in the Garden of Eden". Compare with these statements of the Bishop the words of the Lord Jesus recorded in Matt. 19. 3, and those that follow: "Have ye not read, that He which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother and shall cleave to his wife, and the twain shall become one flesh?.. What therefore God hath joined together, let not man put asunder". Now, it is true that neither Adam nor Eve is mentioned here by name; nevertheless, the reference is plain enough, and the words He used are actually taken from the record of their creation in Gen. 2. 24. Is it true to fact that the Lord never mentioned them?

There is more to be learned from this succinct narrative. When His opponents countered the Lord's condemnation of divorce for trivial causes by enquiring why Moses had made provision for divorce in the Law, the Lord replied that this was so because of the difference between the state of men when that Law was given and their state when they were first created. Something had happened to reduce man from the state in which he was created into one which is described as "hardness of heart", words that are frequently found in the Bible to convey the idea that men are in rebellion against God, that by what through long use, has become second nature to them, they break the laws made for their own preservation, and refuse Him the allegiance that is essential

to their own well-being. Edward Fitzgerald, speaking through the mask of Omar Khayyam, thrills himself with the cheap impiety:

“ Oh, Thou who man of baser earth did'st make,  
 And who with Eden did'st devise the snake;  
 For all the sin wherewith the face of man  
 Is blackened, man's forgiveness give—and take!”

And yet, is he not right—if there never was a Fall? Did not God make the sinner so? And how can he be held responsible for what was, after all, just what God made him to be and to do? If all that is called sin is merely the struggle of the race upward, then even in sin man is fulfilling his destiny, for how otherwise, on this hypothesis, could he climb to the predestined goal? Westcott was right, to deny the Fall is to assert the hopelessness of the human race, for then man is as God made him, and sin is not culpable; it stands excused by the ordinance of his Creator.

#### And Paul and John

“ It is untrue to say that St. Paul's system of doctrine was injured by giving up belief in the Fall.” So Dr. Barnes. Whereas the truth is that not only the teaching of the Apostles, but that of the Lord Jesus Himself, is meaningless if the “ Fall story ” is not true. The whole Bible, if it is in any real sense a revelation from God at all, is His revelation of Himself and His will and purposes to and for a fallen race. And as to Paul—what becomes of his declaration that the purpose of the Death of the Lord Jesus was that God “ might Himself be just, and the justifier of him that hath faith in Jesus ”? Here once more is the notion with which this paper began. God is to answer not only for condemning men, but, having condemned them, He will answer also for justifying all those who put their trust in His Son. And, finally, there is the “ beloved disciple ”, John, who says, “ He that believeth not God hath made Him a liar: because He hath not believed in the witness that God hath borne concerning His Son. And the witness is this: He that hath the Son hath the [eternal] life; he that hath not the Son of God hath not the [eternal] life”. Not by any upward struggle, not by any cosmic process, shall man attain to the perfect end, but by acknowledging his responsibility for his present state, and his guilt as a sinner, and by finding his salvation at the Cross of the Lord Jesus Christ.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Verse 6.

*But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?*—the "now" is again logical, as in ver. 5, and might be expressed by our colloquial "really". It introduces the first of three reasons for the unprofitableness of the mere exercise of the gift of tongues in a gathering of the assembly. Revelation and knowledge were internally received by the one who ministered the truth; prophesying and teaching were the external manifestations; revelation preceded prophesying; knowledge preceded and precedes teaching. See note on 13. 8.

"What shall I profit you?" This is to be the motive and aim of everyone who addresses a company. Anything contrary to this is to be strictly avoided.

## Verse 7.

*Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped?*—an illustrative confirmation of the reason against the use of tongues. Whether wind instruments or stringed, each must give an appropriate variety in tone and rhythm if the tune is to be made clear.

## Verse 8.

*For if the trumpet give an uncertain voice, who shall prepare himself for war?*—a further and stronger illustration. *Adélos*, "uncertain", means lacking in clearness, indistinct. For a trumpet to give a signal the sound must differ from others, or it has not the effect intended. For true ministry definiteness is essential. What is said should be uttered deliberately and in language that makes the meaning clear.

## Verse 9.

*So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air.*—"the tongue" means simply the physical organ; there is no connection with the gift of tongues. How much more important is a message from human lips than the sound of lifeless instruments! In preaching and teaching, no utterance should be indistinct in sound or obscure in meaning. The subject matter should be definitely arranged and clearly handled. Everything should conduce towards making what is said "easy to be understood". To speak "into the air" is to speak as if there were an entire absence of hearers; cp. 9. 26.

## Verse 10.

*There are, it may be, so many kinds of voices in the world, and no kind is without signification.*—a further argument from the existence of various languages. The phrase "it may be" (or "perhaps") indicates that the exact number is immaterial. "Voices" here means "languages", and not one is unintelligible.

## Verse 11.

*If then I know not the meaning of the voice, I shall be to him a barbarian, and he that speaketh will be a barbarian unto me.*—the "barbarian" in Corinth was one who could not speak Greek. Ignorance of one another's language was a barrier to useful intercourse and often proved exasperating, as is commonly the case. How then could fellowship be maintained in an assembly where "tongues" were exercised for display and that without an interpreter? Nothing that mars fellowship should exist in any assembly.

## Verse 12.

*So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church.*—the desire to exercise spiritual gifts was good, for the Apostle had twice exhorted the saints to do so, 12. 31 and 14. 1. But the desire must be influenced by the right motive. There must be no mere self-gratification; all must be done for the welfare of the whole assembly. The aim of all oral ministry in a gathering must be the spiritual edification of all present.

## Verse 13.

*Wherefore let him that speaketh in a tongue pray that he may interpret.*—the exhortation to pray is a matter of private petition, and has no reference to praying in a tongue, as in the next verse. He who exercised the gift of tongues was to pray for the gift of interpretation.

## Verse 14.

*For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.*—that is, there is no profit to the hearers. The faculty of reason is not used to convey the meaning of what is uttered even to the one who utters it. There may have been private delight in the exercise of the gift, but no actual spiritual benefit accrued to those who listened. Fruit to God is the great purpose of all public utterances in the gatherings of an assembly. Let him who takes part see to it that he himself understands the significance of his own words.

## Verse 15.

*What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*—i.e., what conclusion is to be formed? The spirit, the highest element of the person, and the understanding, the reasoning faculty, are to co-operate, whether in praying or singing. The word *psallō* originally meant to play a stringed instrument with the fingers, or to sing with the accompaniment of a harp. Later, however, and in the New Testament, it came to signify simply to praise without the accompaniment of an instrument. Accordingly, this is the significance here. It is rendered to sing in Rom. 15. 9 and James 5. 13, R.V., "let him sing praise".

THE CALL to dedicate our lives to God's service is powerfully pleaded by the Apostle Paul in Romans, ch. 12. 1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". Have we ever done this? We have our natural and our spiritual birthdays. Do we use these occasions for pledging ourselves to God anew?—J.S.B.



# A GREAT SAINT — A GREAT SINNER!

by W. W. FEREDAY, Rothesay

IT is never a happy thing to dwell upon the faults of God's saints, whether living or departed; but the Holy Spirit has judged it wise to record some very evil doings on the part of some, for the warning and instruction of the children of God to the end of time.

Imagine Abram—the friend of God, father of all who believe—being deported from Egypt as an “undesirable alien” by order of the king and his government! Not for his faithful testimony (as Paul was frequently chased away from Gentile cities), but for disgraceful conduct—conduct which shocked even the pagan Egyptians! The man who was called to be a blessing to all the nations brought such trouble upon the land of his sojourn that he had to be expelled from it! “Pharoah commanded his men concerning him: and they sent him away, and his wife, and all that he had” (Gen. 12. 20).

Solemn lessons are here for us all. When Abram was called by God to leave the land of his birth, “he obeyed, and he went out, not knowing whither he went” (Heb. 11. 8). The God of Glory had won his heart (Acts 7. 2). Arrived in Canaan, he was content to build an altar, and enjoy communion with God (Gen. 12. 8). An excellent example for us all to follow! But famine came, and Abram failed under the test. When famine afflicted Palestine in the days of Jacob (Gen. 46. 3), and also in the days of the pious Shunnamite (II. Kings 8. 1), neither left the country until instructed by Jehovah to do so. But Abram overlooked the need for prayer and guidance, and in worldly wisdom went down into Egypt. The altar, which occupied so large a place in the spiritual history of Abram, drops out of the picture during the stay of the man and his wife in Egypt. Those who act in independence of God forfeit communion with Him as the price of their self-will—a serious price for any believer to pay! A downward course can easily be rapid. For his own safety Abram bade Sarai say to all inquisitive persons that she was his sister!

### The Neglect of Prayer

The inevitable happened. His wife was taken from him and placed in the harem of the king. The man who should have been his wife's protector from all harm, exposed her to (probably) several months of prostitution, and himself was willing to profit by the great sin! "I took her to be my wife", said Pharoah (R.V. and J.N.D.). "He entreated Abram well for her sake: and he had sheep and oxen, and he-asses, and menservants and maidservants, and she-asses, and camels." The language suggests a considerable time. All these presents were not heaped upon Abram in a day. A more horrible story was never told of any of God's saints; but there are no depths of iniquity to which we cannot descend if we neglect prayer and communion with God. A saint out of touch with God can be a nuisance amongst his fellowmen, as Abram certainly was amongst the Egyptians. With his serious moral fall before us, shall we not watch our souls very carefully in days to come? "Let him that thinketh he standeth take heed lest he fall" (I. Cor. 10. 12).

When Pharoah learned the facts under the judgement of God, he returned Sarai to Abram with a stern rebuke, adding, "Now, therefore, behold thy wife, take her, go thy way" (Gen. 12. 19). See the shameful procession of Abram, Sarai, and their large company, crossing the frontier of Egypt, expelled by command of the king! Could anything be more humiliating for "the friend of God", "the heir of the world"? (Rom. 4. 13).

### Repentance and Return

Another, and very different, scene opens in Gen. 13. Abram returns to the land of promise "unto the place of the altar which he had made there at the first; and there Abram called on the Name of Jehovah". We must do likewise. When we become conscious that we have got away from God (known to us as the Father revealed in the Son), we must judge the evil, and get back to the point of departure. Surely it was with a very subdued spirit that Abram re-established his altar between Bethel and Hai. But, oh, the infinite patience and grace of God to His failing ones! Forgiveness is always awaiting those who confess their sins (I. John 1. 9).

In Gen. 12. 9—20, Abram's sun was under dark clouds; throughout Gen. 13, and in the chapter that follows, his sun shines brightly. When contention arose between his herd-

men and those of Lot, he proposed to his nephew to choose the district which he liked best, and he would be satisfied with somewhere else. Yet God had given the land to Abram, certainly not to Lot! In the joy of restored communion with God, Abram thought but little of things here. His faith rose ABOVE his calling (which ours can never do), and the invisible became more precious to his soul than the visible (Heb. 11. 10). Jehovah expressed His approbation of what Abram had done by speaking to him once more (sweet privilege, indeed!), and bidding him walk through the land, its length and breadth; for it was all for him, and for his seed forever. Gen. 13 thus shows us the moral elevation and blessedness which may be the portion of a prodigal child of God who has returned humbly from his evil ways.

### Blessed of God

What a contrast between Abram in Gen. 12. 16, and in ch. 14. 22, 23! Out of communion with God, and in an utterly false position, he was willing to accept the king of Egypt's favours; and he left that country "very rich in cattle, in silver, and in gold"; when the king of Sodom offered him the spoil that he had captured from the enemy, he replied, "I have lift up mine hand unto Jehovah, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich". The ministry of Melchizedek, to which he had just listened, made Abram feel how wonderful it is to be in relationship with One Who is higher than the highest, and richer than the richest. Both the king of Sodom and the wealth of Sodom thus became contemptible in his eyes. God has set before our faith things immeasurably greater than Abram ever imagined. We see in our faith the Man Christ Jesus at the head of the whole universe, and the Church, His body, in union with Him, (Eph, 1. 22, 23). The power of this should lift us completely above things visible and earthly.

Abram, by the grace of God, made a good spiritual recovery; but in the days when his faith was under a cloud, he led a weak brother astray, who never appears to have got right with God again. "Let us walk circumspectly", remembering that our words and ways affect others as well as ourselves.

FOR YOUNG BELIEVERS

by R. McPIKE, Annbank

## JOHN THE BELOVED

IN THIRD JOHN

**T**HE first feature that presents itself to us is found on the threshold of the Epistle. It is the **HUMILITY** of John. He does not designate himself an apostle, but an elder, an aged one, a presbyter. He might have enforced his apostolic authority (see II. Cor. 13. 10), but he rather expresses his care and affection for his dearly beloved Gaius. John's esteem of Gaius, and his love of him, are bounded by the Truth. It was not only that he "truly loved" him, but that he loved him "in the Truth". John exemplified, in his own life, his teaching and writings (John 4. 11). There is none of the arrogant presumption that marks those who have assumed this authority in present-day ecclesiasticism. He reveals his heart, as he unburdens himself concerning the affairs of the church. John's love was firmly rooted and based in the Truth, it was the solid foundation of his love for his friend and fellow-helper.

(b) Note, also, the **PRAYERFULNESS** of John (see ver. 2, R.V.). The true evidence of love is interest in its object. John evinces this in his prayer-life; Gaius was on his prayer-list because he was on his heart. This friend of John evidently had failing health, and John prays that he might have health of body, even as his soul prospereth. He did not question this. We are often exercised that others whom we know should have soul prosperity, but John had no uneasiness of mind or heart with respect to Gaius on that matter. Do we, in a similar way, have on our hearts the weak and failing saints, lifting them to the Lord on the throne, manifesting the true shepherd-heart?

(c) John possessed a **SINCERE APPRAISAL** of the efforts of others. This is one of the notable marks of a spiritual man. He was free from the jealous, envious spirit so much displayed in our time. He had learned not to look on his own things (self-centred), but also on the things of others (Phil. 2. 3). He could appreciate a man walking in the Truth, and have heavenly joy in his soul as he beheld him. "For I am overjoyed when brethren come and bear witness of your fidelity to the Truth, how you live in obedience to the Truth" (Weymouth's translation). What are our reactions to others who may be progressing in divine things? It is an infallible test of our fellowship with God, what thoughts we entertain concerning our brother. John moved in the sphere where love holds gentle but sovereign sway.

(d) John displays his **DISCRETION**. To the beloved Gaius, John refrains from committing anything to writing. He had already written unto the church, but Diotrephes had destroyed the correspondence, and so, perhaps to spare the gentle Gaius from malicious attack by this usurper, he reminds him that he will speak shortly to him, and have sweet fellowship, but to this unruly brother, when he comes, he will speak of his evil conduct. There is great wisdom in this. John would not have even Gaius act on any letter from him, but he himself will deal with the matter in his next visit to them.

# PAUL *the Theologian*

## (2) HIS CHRISTOLOGY

by E. W. Rogers.

### (a) The Person of Christ.

PAUL, immediately following his conversion, proclaimed that Jesus is the Son of God and that He also is the Messiah—the Christ (Acts 9. 22, 24). Although the Lord was crucified on the double charge that He made Himself a King and that He made Himself the Son of God (John 19. 7, 12) Paul knew that He was unjustly put to death and that His claims to deity and Messiahship were valid. Indeed, so convinced was he of this that he was not only prepared to speak it, he also wrote it. Not all theologians are willing for their utterances to be reduced to writing. In written form they are much more open both to thoughtful criticism and careful examination. Paul, however, affirmed in the opening sentences of his great letter to the Roman saints what he had already taught in the Jewish synagogues, that Jesus was of the seed of David according to the flesh and, therefore, He was the Messiah: that He also was the Son of God according to the Spirit of Holiness: and further, that this union of two natures in One Person was proven and declared by the resurrection of the dead. In his letter to the Galatians (4. 4) he writes of the humanity of the Lord Jesus, that He was born at the divinely predetermined time: 'in the fulness of time'; that the manner of His birth was according to the divine prophecy, "born of a woman, born under law," and that the intention of it was according to the divine purpose, 'that He might redeem them that were under the law, that we might receive the adoption.' In his letter to the Colossian believers, whom he had not seen, he writes of His deity (see ch. 1. 15—18) that the Lord Jesus Christ (a) in relation to God was His image, representative and equal: (b) as to the creation, He was its Architect, Maker, Sustainer and Heir; and (c) as to the second or new Creation, the Church, He is its Head and source of all its requirements. Tomes have been written on the Person of Christ and all are amplifications of the theology of the matter as stated, by Paul, through the inspiration of God.

# OUR *Glorious* PROSPECT

by J. R. Caldwell.

**I** SOMETIMES wonder how it is that a prospect so infinitely blessed and glorious has so little power in our hearts. Perhaps it is because we know so little personally, through practical dealings with Him, of the love of our Lord Jesus Christ. The hope that God sets before us, is not heaven, not glory, not a millenium, not even an eternity of blessing. Good for us as it is to consider all that, and meditate upon it, yet that is not what God has set before us as **the proper hope of the Church**, which is to wean our hearts from earth: it is a Person,—the Lord Jesus Christ Himself. I desire to dwell further upon this hope, not giving you man's opinions, but God's word. In 1 Tim. 1. 1 we read: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and the Lord Jesus Christ, which is **our hope.**"

Now, there are three things that make the hope of His coming exceedingly precious to us. You will find the first of these in 1 John 3. 2: "Beloved, now are we the sons of God;" that is, not merely adopted sons, but sons of God by regeneration,—born sons. That is the reason why the Lord Jesus Christ is not ashamed to call us brethren. It is not because He is so meek and condescending,—that is all true,—but it is because of our personal dignity; because "He that sanctifieth and they who are sanctified are all of One,"—His Father, our Father. "And it doth not yet appear what we shall be: but we know, that, when He shall appear, **we shall be like Him.**" Now, in connection with likeness to Christ, read Col. 3. 9, 10.—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." Born again, begotten by the word of God, the new-born inner man is born after the image of God. Likeness to Christ is stamped on our new-born spirits, so that God begins at regeneration by making us in the inner man like Christ.

In 2 Cor. 3. 18, we find a further development of that likeness: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." God begins by putting the likeness of Christ in the inner new-born

man, and He would have us go on growing into that likeness by looking to Christ. As I have sometimes looked at a window opposite where I was sitting, and have seen the sun reflected fully into my face (although I was looking away from it), so God desires to bring us, by looking to Jesus, into His image, that the outgoings of our life may reflect the character of our Lord and Saviour, so that we might be something like what the moon is to the world. The sun is out of sight: the moon catches its rays, and throws them down upon the earth, so that I see the brightness of the sun when I look upon the moon. So God would have us changed into the image of Christ, and reflecting that image to the world by continually looking to Him for everything,—for our comfort, for our guidance, for our strength, for all.

Still that is not the final thing. In Phil. 3. 20, 21; we get the complete bringing forth of the likeness of our Lord Jesus Christ: "For our conversation" (or our citizenship) "is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body." So that spirit, soul, and body, from the inmost core of our being to the utmost fibre, will be like Christ. Oh, what a hope! and that to be brought about in an instant, in the twinkling of an eye, in a moment. We shall see Him as He is; and I think there is a power in that word, "**We shall see Him as He is.**" Now we see Him, by faith, at the right hand of God; but it is, as it were, distorted through our unbelief and ignorance. We do not see Him really as HE IS. The most blessed conception we get of Him by faith is not **seeing Him as He is.** But oh, when He comes, the first glance will make us like Him, in an instant, transformed into His glorious image! Is not that a blessed hope? What troubles us most on earth? I ask, is it not that we are so unlike Him? But His coming will be the end of this sorest trouble. It will be the end of every trouble; for we shall be like Him. So that it will be the consummation of the blessed work that God began in re-creating us in the inner man, by the power of the Holy Spirit through His word, when we believed on the Lord Jesus Christ. He who began the good work will not finish it until He presents us before Himself, gloriously like Himself.

Another thought in connection with the coming of our Lord Jesus Christ seems to be peculiarly blessed. It is in John 17.

This wonderful prayer of our gracious Lord shows, that, wretched and poor as we are, yet we are the subjects of communings between the Father and the Son. We are here brought to listen, as it were, to the intimate communion of Christ with His Father; and as we draw near, and listen, it is all about us. In the many requests that He prefers, the Lord keeps one to the last. You know what it means to keep something special to the last. We find it in verse 24, and notice the peculiar way in which the Lord begins this request. It is, "Father, I will,"—He almost says it with authority,—“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou hast given Me.” And then He clenches the argument,—not that He needed to, but He loves to put it down before the Father,—“for Thou lovest Me before the foundation of the world.” As if He said, “According to that love which was set on Me when I dwelt in Thy bosom before the mountains were brought forth, according to that ancient love wherewith Thou lovest Me then, grant Me this petition, that they”—the unbelieving Thomas, the denying Peter, the little flock that was going to forsake Him altogether, and run away—“may behold My glory”. They have beheld My shame, My reproach, My sorrow, My anguish; three of them have seen Me on the ground sweating as it were great drops of blood. Now, O Father! let them behold My glory.”

We are to be “with Him where He is.” And where is He? where is the only-begotten Son? In the bosom of the Father. Yes, we are to be taken to the very bosom of God, where Jesus is, to be forever there **with Him**. Is not that a blessed hope?—to behold His glory; to be forever with Him; with Him, as the wife with the husband, in blessed, sweet, eternal communion; with Him as the glorified, nourished, cherished, blessed partner of His glory, of His joy, of His purposes and plans and workings,—partners with Him forever. That is the prospect that awaits us at His coming. But then, not only are we to be like Him, and to be with Him, but all His own are to be gathered there in wondering admiration of His glory. Now, that is the aspect in 1 Thess. 4. 14: For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him:” that is to say, as certainly as God raised Jesus up, so certainly will He raise up those who sleep in Him.



# God's Gathering Centre

by Late T. D. W. MUIR, Detroit

## Genesis 49. 1—12

WE have in this chapter, Jacob, ere he dies, blessing his sons, and foretelling some of the things that shall befall them in the latter days. So that, in their fullest sense, the utterances look forward to a time even yet future in the history of Jacob's descendants.

Here, we have especial reference to that which he spake concerning Judah (vv. 10, 11): "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto Him shall the gathering of the peoples be". The Word of God is wonderfully far-reaching in its effects, and far-seeing in its prospects. Sometimes we, in our ignorance, would confine it to some narrow point, and can see nothing else in it. Its blessings we apply to ourselves, and its curses to the Jews or someone else. But, we shall find that, in principle, there are few Scriptures from which lessons cannot be drawn, that would be to our soul's profit, no matter to whom, and of whom, they are primarily spoken.

Sometimes Christians evade the plain searchings of God's Word, by saying, "Oh, that does not belong to this dispensation", or, "That is spoken to the Jews"! And they seem to think that THAT settles the whole question, that on THAT point, at least, they can rest content, that it does not apply to them. Beloved, God's Word is ALL for us, and it is not only God-breathed, but it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness (II. Tim. 3. 16, 17).

In reading God's Word it is well to ask oneself these three questions: Who is speaking? To whom is He speaking? About what is He speaking? If He is speaking to Israel or about Israel, then let me seek to understand it in its primary application. But let me not stop there. Let me ask myself another question. What would He say to ME in all this? For "the things that were written aforetime, were written for our learning" (Rom. 15. 4). And I will find, if I wait on God, that He will have something to say to my own soul in it—something for reflection and meditation; something to warn of danger, or encourage in service, something to do my

own soul good.

In the Scripture before us, Jacob is foretelling, by the Spirit, of Judah's kingly greatness. He was to bear the sceptre of government, and until Shiloh came this was not to depart from him. And when He came, He would be the Centre of Gathering, not only for Israel, but for the peoples of the earth (see Micah 4. 1—5). A wonderful prophecy, is it not?

Centuries after this scene in Jacob's death chamber, the descendants of Jacob marched out of Egypt, where they had been slaves, and as they stood on the wilderness side of the Red Sea, they looked back and saw their enemies overwhelmed in the judgement of God there. In the fresh consciousness of this mighty deliverance, they sang—and such a song it was! Jehovah and His work were the theme of it. And in their joy they vowed, "I will make Him a habitation".

In Exodus 25 God gives them the privilege of doing this. He calls for all the willing-hearted ones to bring Him their gifts, and He adds: "Let them make Me a sanctuary, that I may dwell among them". "In THE MIDST of them", Mr. Newberry renders it. In these words God no doubt breathed that which was ever a desire of His heart. Not only to have a redeemed people, but to have that redeemed people gathered around Himself—He having His holy dwelling-place in the midst of them. This, let me add, is His desire still.

After the wilderness was past, and Israel got into the land, the Tabernacle was first pitched in Shiloh (Josh. 18). There is a coincidence between the name of this PLACE and the PERSON of whom Jacob spoke. It signifies "rest" or "tranquility", and might well foreshadow the One Who will be a true resting place for God's weary Israel in a coming day. That it was God's appointment we are assured in Jer. 7. 11, where God says, "Go ye now to My place, which was in Shiloh, WHERE I SET MY NAME AT THE FIRST, and see what I did to it", etc. God had appointed it at the first. He had later, for the iniquity of Israel, forsaken it.

But Shiloh, while it might pre-figure the One Who is to be the fulfilment of Jacob's prophecy, was, like all other figures, temporary and imperfect. In wilderness days, the Tabernacle maintained its place in the centre of the camp. Unto Shiloh, IN THE LAND, all the tribes of Israel came up

at their appointed seasons. It was God's centre, unto which His people gathered. It was God's dwelling-place. It was called "the house of God" (Judges 18. 31). From this time onward, God was never without His centre of gathering for His people. He has one yet, and will have through eternal ages.

For various objects would He gather His people together. In Num. 21. 16, He says to Moses: "Gather the people together, and I will give them water". He would REFRESH THEM in the midst of their wilderness wanderings. Again: "Gather Me the people together, and I will make them hear My words" (Deut. 4. 10). He would INSTRUCT them. And are not these two objects the cause for which God would gather His people yet? Does He not still desire to refresh and instruct them? You very seldom meet a child of God, who forsakes or neglects to assemble with fellow-saints, that keeps fresh and healthy in soul.

Of course, there are some of God's children who are isolated from fellow-saints. Such can look up and tell God that they would not willingly absent themselves from such privileges, were it in their power. And God can, and does minister to them there in their isolation, and keeps them fresh and green like the tree planted by the rivers of waters. But, speaking generally, it is God's way to give the people refreshment and instruction by gathering them together. And, oh, what a privilege it is, and refreshment, too, for a child of God who all day long has felt the grime and slime of contacts with the world and Satan, to get into a company of God's people, gathered together in the evening hours, or on the Lord's Day, that HE may refresh or instruct them!

In Psalm 50. 5 we read, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice". Undoubtedly, the fullest interpretation of this will be in a coming day, but there is A PRESENT SENSE in which the principle found here may be applied. In Israel the males appeared before Him three times yearly. With us, the call is to gather unto His Name FOR WORSHIP. Because of its fitness it is an oft-quoted text in our meetings for worship, when gathered together in His Name according to Matt. 18. 20. Note the word "unto Me". It is not unto a doctrine, or, as we hear sometimes, "unto the truth", it is unto a PERSON—"unto ME". He Himself the Centre. We were speaking just now of God wanting a sanctuary in the midst

of Israel. Here He would have them recognise this. He would have them gathered around, and unto, Himself.

### C O R R E S P O N D E N C E

It might be well if you would insert a note in *The Believer's Magazine* asking brethren and sisters in the Old Land who are planning to visit or reside in Canada and the United States, to bring letters of commendation from their home assembly.

We have had several instances of recent date where such have come to remember the Lord with us. We know it is quite common in many assemblies in the Old Land, and in this, too, where Christians are received to the Lord's Supper on their own testimony without letters; but again, there are many assemblies here which will receive strangers ONLY on letters of commendation, and make it a rigid rule. We do not make it a rigid rule, but we do appreciate it when letters of commendation are presented. It obviates any embarrassment which may occur by visitors who quite frequently arrive at the hall just at the hour when the meeting is beginning, having to be questioned as to their qualifications to be admitted to the circle.

We feel that, in view of these things, visitors should make it a point to obtain letters before they leave. Some have had to write back and get them after arriving here. We know you will be in hearty accord with this Scriptural practice.

Yours in His service,

Guelph, Ontario.

STUART BURNHAM.

## "UNTIL THE DAY BREAK . . .

. . . and the Shadows flee away."

—Song of Solomon, 2. 17.

All the puzzles, all the problems,  
All the doubts, and all despair,  
All the wanderings, and the wishings,  
Will have vanished there.

I shall seek no explanations,  
I shall ask no reason why,  
I shall fully be contented  
In the glory by and by.

I shall see Him—see my Saviour,  
Jesus Christ Who died for me,  
And "HIMSELF" will be the answer  
To the whole perplexity.

When I see Him—Lord of Glory—  
With the marks of Calvary's Cross,  
I shall know He had done nothing  
To have brought me final loss.

I shall just be wholly ravished,  
In His love be satisfied;  
And I'll rest in Him for ever  
Nestled at His loving side.

—Leslie J. Vallance.

Missionary  
Page

## The Story of a Surgical Operation

by R. E. JONES, China.

**H**OW good it is to know that "God is our refuge and strength, a very present help in trouble"; and again—"Call upon Me, and I will answer him; I will be with him in trouble; I will deliver him"!

After many visits to Telanhsien, we rented a house outside the city, and after taking up residence, we found the people unfriendly towards us and the gospel. One morning I was called to the front of the gospel hall and there I found a large gathering of people on the street. Seeing two men who seemed to be over the rest, I enquired as to the cause of such a gathering, and their reply was that I "would soon know". It was not long before I saw the crowd giving way, as a stretcher was being carried along by two men. One could not see who was on the stretcher, as it was all covered over with a sheet. Two stools were brought and placed where I was standing, and the stretcher was placed upon the stools. When again I made enquiry as to what was the matter, the reply was that a patient had been brought, and they wished to know if I would heal the man. If I did, then they all would be my friends; but if the patient died, then they would kill me! I made various enquiries as to what the patient was suffering from, but all I could get from them was—"You must tell us if you will heal him". Then I requested that I might see the man and I would soon be able to say if I could heal him; but it was of no use—a reply had to be given as to whether I was going to heal him or not. After much arguing, I finally said "I will do the best that I can; more than that I cannot do".

They were satisfied, and removed the sheet. What a sight came before me—a man terribly bruised! A wall of a house had fallen upon him. The worst injury was to a hand, which, in trying to save himself, he had got badly damaged; gangrene had already set in. I could see that the only thing to do to save his life was to amputate the hand; but how was I to perform such an operation? I was not a medical man, I had never seen an operation performed, and, to make matters worse, I had neither instruments nor chloroform. Yet I had given the people my promise that I would do the best that I could; so I told them to wait. I then went indoors and laid the whole matter before the Lord. What a time of waiting upon God! One realized that it was no vain thing to wait upon the Lord. The more I prayed the more I felt assured that the Lord would have me save that man's life. And though I had no instruments to perform such an operation, I was reminded that I had my penknife, which, happily, was sharp. So, gathering some pieces of cloth and bandages, as well as needle and cotton and other things which I thought might help, I went back to the patient. As soon as the people saw me, there was a cry as to what I was going to do. I told them that I was going to save the man's life, but before I did anything I got them to promise that after the operation the man would be left in my charge. (This was

necessary, for if he had been alone with them, they would have removed the bandages and let him bleed to death, and so charge me with his death.) To this they finally agreed, and then, before that mass of people, all eager to see, I performed my first operation.

The Lord wonderfully helped, and after the hand was removed, I sewed up and bandaged the arm, and had the man carried indoors, where he soon came out of his faint. I attended him day and night, not allowing any native to come near him until I was satisfied that he was well on the way to recovery. The Lord heard and fully answered prayer, and it was not long before my patient was able to be up and about. My greatest joy, however, was that he had been brought under the gospel, and had accepted the Lord Jesus as his own Saviour.

The people kept their promise, and have ever since been friendly towards us.

Truly, God moves in a mysterious way His wonders to perform. How often we are reminded of the words of our Lord: "Without Me ye can do nothing"!

## MISSIONARY NEWS.

From D. McMURDO, *Norway*: "At present I am at a village on the Trondhjem Fjord, taking part in a ten-days Bible School, mainly for the help and edification of young believers from the north, to instruct them in the Word. Several small halls (former German military barracks) have been opened along the coast, two days' sail north, and amongst the companies of the Lord's people at those distant and scattered places there is need for teaching ministry. This evening two of the young people are to be baptised in a small lake near here."

From W. TEMPLETON, *Barbados*: "In the tender mercy of God we are back in the Caribbean. We had a lovely voyage, with good opportunities for witness. It was a joy to have a Bible-reading with some of our fellow-passengers. We had a warm welcome from the saints in Trinidad. For many months we have been exercised about this island (Barbados). The need in the Caribbean is for men prepared to ring true to the Commission, "Preach and Teach". Need we explain? We seek grace so to do. So we feel, for as long as the Lord directs, to give such help in this island."

From J. CALDWELL, *N. Rhodesia*: No doubt you are aware that just about one year ago, in full fellowship with a majority of brethren, we moved to the Copper Belt of N. Rhodesia in an effort to reach the multitudes of Africans who live here and work in the copper mine and to seek to encourage and establish assemblies throughout the Belt. Since coming, we have been conscious of the good hand of God upon us, and the work has grown. Souls have been saved, and many added to the assemblies. Altogether, some forty-one have been baptised, while others have requested baptism, and their cases are being

investigated, and we hope to baptise some in the near future. The possibility of being granted time on the 'air' has been mentioned to me, and I have promised to take advantage of it. It will mean going down to Lusaka periodically, but it will be worth while, I am sure. Mr. Suckling has, for some time now, written out short addresses which have been 'read' over, but something more is evidently wanted. This is the time to 'get in' on these schemes. The broadcast will be in the vernacular, of which we speak two and are busy in the study of a third, Cibemba, which is the predominant language of the Belt."

From Miss STIRLING, *Congo Belge*: "This week we have had the joy of witnessing the baptism of twelve believers, and of having them added to the assembly here. There were eight women and girls, and four men and boys. Most were the children of believers, but two women and two men are from heathenism. For His grace in them all we do thank Him. May they go on growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ! A big crowd came to witness the baptisms in the river, and this gave an excellent opportunity for the preaching of the gospel, as well as for telling what baptism means. As we sat in the shade of the trees, listening to the message, it was good to note the attention given to it, and one's heart rose in prayer that the Word might be effective in many hearts and lives."

From A. GOOK, *Iceland*: "After many years of prayer and sowing, we are again experiencing 'times of refreshing' through God's grace. A goodly number of young people have been brought to a knowledge of the Lord, and are showing considerable zeal in seeking to spread the gospel. We have a Bible Class on Saturday evenings, for the study of the *Acts*, and another meeting for them on Wednesday evenings, for instruction and guidance in soul-winning, and for prayer."

From F. W. JAMES, *China*: "We are now spending a period of change in Kuling, which is situated on the Lushan range and about fifteen miles from Kiukiang. Furniture for our houses was all lost during the war, and it fell to our lot to get this re-made in Kiukiang and then see it sent up the mountain. Now all our workers are congregated here, and we are housekeeping for the party. We have six new workers with us, who are giving themselves wholeheartedly to the study of the language—something which they would not be able to do in the terrible Summer heat on the plains. In the Autumn we plan to re-occupy more of those centres of work which have been left without missionaries since our area was evacuated during the Sino-Japanese war. We should value prayer, that the Lord will undertake for us in this matter."



### Parcel from Australia

THE Editor gratefully acknowledges the receipt of a parcel from "somewhere in Australia", which arrived 30/8/47, but as the label had been torn in transit, it was impossible to learn the sender's name. Accept his thanks.

## BOOKS to READ

ALMOST endless controversy rages around the question of the bindingness of the rites of Baptism and The Lord's Supper. Some dispense with them altogether. Others magnify the symbolical act and neglect the doctrinal implicates. Some again have perverted the meaning, or added human ceremonials to their original simplicity. Departure from what by many is believed to have New Testament authority is probably the main reason for such varied attitudes. "SACRAMENTS IN THE NEW TESTAMENT", a Tyndale Fellowship Lecture for 1946, *Principal P. W. Evans* discusses the problem of the obligatoriness of the sacraments, and adduces reasons for believing that they owe their origin to the actual commandments of our Lord. They have "dominical authority". Most of the lecture is devoted to examining the authenticity of the Matthean command (xxvii 19), and the conclusion Dr. Evans reaches is "that the probability of such a command is attested by the teaching and practice of the early Church. Critical considerations allow of it, the New Testament situation pre-supposes it, the theology based on the rite necessitates it, particularly the claim that Christ is the Minister of His own sacraments—and ecclesiastical practice demands it". Careful study of the closely reasoned arguments will amply repay the effort involved. Numerous footnotes add to the value of the pamphlet. (I.V.F., 39 Bedford Square, London, W.C.1.; 2/6.)

No. 8, University Booklets, has the title "*THE UNKNOWN GOD*" by *H. A. Evan Hopkins*. It answers the question so frequently asked by students to-day, "How may God be known?". Here is the answer: "Faith is the God-given link which brings the seeker into living touch with Him Whom he seeks. Joyful emotion often follows in the train of such a deliberate act of putting one's confidence in Christ". A admirable for widespread distribution.—(I.V.F. publication; 2d.)

IT IS nearly forty years since the Editor found salvation during a gospel campaign conducted by his almost life-long friend, Mr. *John McAlpine*, and it is with great pleasure that he has read his book "*FORTY YEARS EVANGELISING IN BRITAIN*". Here is a stirring record of work for God in many parts of the British Isles extending over almost half a century. On almost every one of the 96 pages there is some remark to grip the heart, and to assure the reader that the gospel, faithfully preached, has "power unto salvation". There has been nothing flamboyant or sensational about Mr. McAlpine's methods, and God has greatly honoured his earnest preaching. Here is a book for every young preacher to read, and from which to learn that what most matters in life is the possession of that urge which the author calls "a passionate passion for souls".—(Pickering and Inglis; 4/-.)



# 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 Bienheim Gardens, Wallington, Surrey, or direct to the publishers.

## QUESTION A.

With reference to Question B. in the May issue, page 157, would you be kind enough to indicate what is meant by 'doctrine' when stating that "those who are rejected from the Lord's table who are sound in their doctrine"? It seems important that we should have some doctrinal basis for reception.

### ANSWER A.

The questioner would seem to desire that a creed should be formulated, but it will be apparent that if this were attempted such creed would either become useless since there is no power to enforce it, or a sect must be established in which it will be acknowledged and observed. It is best, therefore, never to attempt to formulate a creed seeing, further, that to do so would entail the very undesirable task of choosing between what is regarded as essential and what is non-essential—what is fundamental or otherwise.

Reception into the assembly is dependent on life and not on light. Those who have been innocently ensnared by false teaching must be treated differently from those who propagate it. The former should be instructed: the latter rejected. But doctrine is not the ground of reception.

Plainly, individuals who are to be received must accept those doctrines which are essential to the possession of eternal life and salvation. For example, Christ must be acknowledged as Lord and His resurrection by the power of God believed (Rom. 10. 9). He must acknowledge the sinless Deity of the Son of God—Jesus (e.g., I. John 5. 1). In a word, if his attitude toward the Lord Jesus is sound, his attitude toward those things taught by Him will be sound also.

The 'doctrine of Christ', i.e., the teaching taught by Christ, must unreservedly be accepted. To refuse it is to deny the Perfection of the Lord Jesus. Therefore, merely as a case in point, to deny eternal punishment is to deny the truth of what the Lord Jesus taught.

Let the doctrinal soundness, then, of applicants for fellowship be determined by their attitude toward the Person of Christ.

Each case will require different treatment from the other, and the Lord will give understanding to those who are relying on His wisdom.

It is not a natural thing to desire to throw one's lot in with a company of believers and, therefore, unless there is very good ground for suspicion, all such applicants should be tested not by their degree of doctrinal attainment, or their conformation to a range of, what we deem to be, basic doctrines, but by the evidence they give of possessing life in Christ.—E.W.R.

## QUESTION B.

Should the bread be broken before it is partaken of by the company?

### ANSWER B.

This question has been abbreviated because it is part of a long letter which has been written consequent upon the questioner's receiving a pamphlet in which an affirmative answer is given.

As has many times been stated in the Question Column, an undue occupation with the symbols will take the eye of the heart off Christ. The constancy with which such questions as these are raised shows that it is a perennial tendency against which we must all guard. The persistency with which individuals propagate their theories about the observance of the Lord's Supper shows a lamentable engrossment of mind with mere form.

Now, while it is true that the Lord Jesus broke the bread and gave it to the disciples, He did not appoint anyone among them to take His place and break the loaf and give it to the others. That which He enjoined, and His Apostle Paul afterwards, was that a whole loaf should be broken by the whole company (each one taking a part in the breaking) in remembrance of Him. To say that a broken loaf must be given to the company is to say that there must be a person who initially breaks it, such person taking the place of Christ, and being, in fact, His vicar. This is clerisy. The whole company should be participants: and no one among them can occupy the dual place of Christ's representative and participant. The theory propounded in booklets, though specious, is pernicious.—E.W.R.

## A TIMELY PRAYER.

- O, for the floods on the thirsty land,  
 O, for a mighty revival,  
 O, for a sanctified fearless band,  
 Ready to hail its arrival!

# The Lord's Work and Workers.

## SCOTLAND: FORTHCOMING (D.V.).

**SHETTLESTON:** Tabernacle Gospel Hall; Oct. 4, at 3.30; R. Prentice, G. Murray, J. L. Barrie.

**BAILLIESTON:** Gospel Hall; Oct. 4; A. M. S. Gooding, R. Hopkins, W. Steedman.

**MOTHERWELL:** Annual Missionary Conference in Town Hall; Oct. 4, at 3.30 p.m.; S. A. Williams, W. A. Morrison, Dr. D. W. S. Kaye, H. King, A. G. Clarke.

**CAMELON, FALKIRK:** Oct. 4, at 3.15; J. Hewitt, F. Whitmore, R. Cumming, G. Westwater.

**AUCHINLECK:** Gospel Hall; Oct. 4, at 3.30; W. Morrow, W. F. Naismith, A. Scott, and others.

**BURNBANK:** Ebenezer Hall; Oct. 11, at 3.30; W. McAlonan, M. Grant, W. Prentice, and others.

**ABERDEEN:** Torry Conference; Oct. 11, at 3.30; R. C. Allison, G. C. D. Howley, A. Naismith, J. R. Rollo.—Bible Readings in Hebron Hall; Oct. 13—17; A. Naismith, G. C. D. Howley. (Particulars from W. D. Morrow, 14 Coltswood Rd., Coatbridge.)

**STRATHAVEN:** Gospel Hall; Oct. 11, at 3 p.m.; A. Roxburgh, Maxwell Sangster, and others.

**CATRINE:** Wood St.; October 25, at 3.30; R. Prentice, J. Douglas, S. Capie.

**WISHAW:** Ebenezer Hall; Oct. 25, at 3.30; A. P. Campbell, J. R. Rollé, C. Stokes, Wm. Prentice.

**DUMBARTON:** Gospel Hall, Bridge St.; Nov. 1, at 3.30; E. H. Grant, J. Cuthbertson, J. Hutchison, J. Paton.

**LINTHOUSE:** Bethesda Hall; Nov. 1, at 3; A. M. S. Gooding, Dennis Barnes, J. Currie, To be followed by special gospel meetings by D. Barnes.

**GLASGOW:** Gospel Hall, Knightswood Cross; Nov. 1; J. Lightbody, W. Harrison, G. Westwater, W. Prentice.

**HAMILTON:** Low Waters Gospel Hall; Nov. 1, at 4; W. McAlonan, J. R. Rollo, D. Cargill.

**LARKHALL:** S.S. Teachers' Conference in Hebron Hall; Nov. 8, at 4; W. Brown, J. Hislop, A. M. S. Gooding.

**JALSTON:** Evangelistic Hall, Glebe Rd.; Annual Conference, Nov. 29, at 3.15; W. F. Naismith, Robert Scott, George Westwater.

## ENGLAND AND WALES:

### FORTHCOMING (D.V.).

**NORWICH:** Stuart Hall; Oct. 3, E. Barker; 10, F. A. Tatford; 17, E. S. Curzon; 24, Leith Samuel.

**BOURNEMOUTH:** St. Andrew's; Oct. 4, at 7; 5, at 8; H. German.

**BRISTOL:** Alma Rd. Chapel; Oct. 4—6; Home Workers. (H. E. Cooper, 9 King's Drive, Bristol, 7.)

**ATERHAM:** Gospel Hall; Oct. 4, at 3.30 and 6; W. H. Clare, J. R. Hill.

**AREHAM:** Church House, West St.; Oct. 4 at 6.30; P. F. W. Parsons.

**HORNSEY:** Alexandra Hall; Oct. 4, at 6; E. F. Mzon, J. M. Shaw, A. Bodgold; Oct. 12—19, P. Blandon.

**IPSWICH:** Kemball St. Hall; Oct. 4, at 2.30 and 5.30; F. Murton, E. T. Tagrart.

**LIVERPOOL:** Picton Hall; Oct. 4; J. Harris; 11 (Missionary), Messrs. Brotherton, Beattie, Wilcox, Hatsley and Lear; 18, 25, J. F. Spink.

**NEW FERRY:** Trinity Methodist Church; Oct. 4, at 3 and 6; A. Borland, S. Capie, E. H. Grant.

**NOTTINGHAM:** Clumber Hall, at 6.30; Oct. 4, G. C. D. Howley; 12—14, J. Hodson; 18, G. Foster; Nov. 1—4, D. Ward; 15, Prof. Rendle Skort; 29, G. Grant.

**STAINES:** Hale St. Hall; Oct. 4, at 6.45; Brig.-Gen. F. D. Frost.

**BOURNEMOUTH:** Heatherlands Gospel Hall; Oct. 8, at 3.30 and 6.45; A. G. Beynon, J. McCready.

**READING:** Bridge Hall, Oxford Rd.; Oct. 8, 9, G. J. P. Price, J. M. Shaw, F. A. Tatford; Oct. 11, at 6.30, W. Wynne.

**THORNTON HEATH:** Clifton Hall, Whitehouse Lane; Oct. 9, at 3.30 and 6.30; Sisters' Missionary; Miss A. L. K. Bates, Miss E. Bernstein, Mrs. Clarke, Mrs. Fallaize, Mrs. Morill, Mrs. Weston.

**BLOOMSBURY:** Central Church; Oct. 11, at 3 and 6; Counties' Evangelistic Work.

**EALING:** Gospel Hall, The Grove; Oct. 11, at 3.30 and 6. W. F. Naismith, A. J. Crick.

**EAST PECKHAM:** Hale St. Hall; Oct. 11, at 3.30 and 6; P. Parsons, W. Webb.

**EAST SHEEN:** Sheen Hall; Oct. 11, at 6.30; F. N. Martin.

**FARNBOROUGH:** Gospel Hall, High St.; Oct. 11, at 4 and 6; P. J. Poole, S. V. Scott-Mitchell.

**HORSHAM:** Denne Rd. Hall; Oct. 11, at 7; R. S. Code.

**KINGSBURY:** Roe Green Hall; Oct. 11, at 4 and 6; J. Morris.

**MANCHESTER:** Hope Hall, at 7; Oct. 11, E. H. Grant; 25, H. Lacey.

**SHEFFIELD:** Methodist Church, Surrey St., at 7; Oct. 11, H. N. Knight; 25, G. Bradford.

**SOUTHAMPTON:** Hebron Hall; Oct. 11; J. Fisk.

**TEIGNMOUTH:** Gospel Hall, Britton St.; Oct. 11, at 2.45 and 5.45.

**WALLINGTON:** Ross Rd. Hall; Oct. 11, at 6.30; P. T. Shorey.

**BOURNEMOUTH:** Drummond Hall; Oct. 18, at 3 and 6; Oct. 20, at 7.30; E. W. Rogers, H. St. John.

**CATFORD:** Glenfay Hall; Oct. 18, at 6.45; G. K. Lennox.

**SYDENHAM:** Mayor Rd. Hall; Oct. 18, at 6.30; S. H. Sayers.

**LAYTONSTONE:** Ashville Rd. Hall; Village Workers; Oct. 18, at 4 and 6;

P. T. Shorey.  
**EASTBOURNE:** Marine Hall, Longstone Rd.; Missionary; Oct. 18, at 3 and 6; S. Sears, J. Taylor.  
**WINDSOR:** Gospel Hall, Garfield Place; Oct. 18, at 6.30; R. W. MacAdam.  
**CHESHAM:** Gospel Hall, Station Rd.; Oct. 25, at 7; Dr. H. Brown.  
**WELL:** County Primary School, West St.; Oct. 25, at 6.30; P. F. W. Parsons.  
**HARROW:** Belmont Hall, Pinner Rd.; Senior Girls' Rally; Oct. 25, at 6.30; Mrs. Dennett.  
**UGBY:** Chester St. Hall; Oct. 25; J. M. Davies, E. W. Rogers.  
**HAKEHAM:** Gospel Hall; Oct. 25, at 8 and 6.15; J. Harrod, O. Speare.  
**BRUNDERSLEY:** Gospel Hall, Kiln Rd.; Oct. 25, at 7 p.m.; R. Pettifer.  
**BARRINGTON:** Bold St. Chapel; Oct. 25; W. Norris, A. Greenwood, H. Lacey, A. Naismith.  
**WESTMINSTER:** Central Hall; Oct. 25, 31. (W. Stout, 1-3 St. Paul's Churchyard, E.C.4.)  
**LOOMSBURY:** Central Church; S.S. Teachers; Nov. 1, at 3, W. E. Vine; 14.5, J. Hislop, A. Fallaize; Nov. 8, 15, 22, 29, at 6.30, J. R. Rollo, F. N. Martin, G. C. D. Howley, H. St. John, T. B. Watson, E. S. Curzon, J. M. Shaw, A. Fallaize.  
**MANCHESTER:** Wycliffe Hall, High-town; Nov. 8-10; H. St. John, W. E. Vine.

#### IRELAND: REPORTS.

**CRAIG** and **R. HULL** continue at Killea, with encouraging meetings.

**W. LEWIS** had three weeks at Derrygonnelly, amidst much indifference; now near Churchill, Co. Fermanagh, with a fair interest among young people.

**AROLD PAISLEY** at Ballywater, but hopes to commence soon at Ballytown.

**PEACOCK** finished at Mullertown and hopes to visit Callina, Co. Mayo.

**FINNEGAN** continues in wooden tent at Maglernappin, Co. Donegal, with a good interest.

**COMMENDATION:** Letters of commendation from Bethany Hall assembly, Half-Way Tree, Jamaica, and the Assembly at Calgary, Alberta, Canada, have been received commending Mr. Kenneth D. Fullerton to the work of the Lord.

#### CANADA: REPORTS.

**ELPH:** The General Conference at the Bible Conference Grounds was a time of rich blessing in spiritual refreshment and happy fellowship. Over the Dominion Day week-end, the Word was ably ministered by John Smart, C. Tatham, and Fred Peer. Morning Bible readings were led by Cecil Greenhow, Jas. Irwin, and Wm. Mackie, and the evening ministry was given by Albert Burnham, Fred Elliott and August VanRyn, respectively, for the three weeks of the conference.

**ELPH:** Yorkshire St. Hall had a brief visit by A. R. Crocker, who has been calling on a number of assemblies

in Ontario.

**LINDSAY:** Jas. Gunn and Ernest Sprunt are holding forth in the gospel in this large Ontario town, which is virgin soil so far as assembly effort is concerned.

**HARMONY:** David Leatham and J. Roberts intended having meetings here and would value prayer for seed sown in this and other parts of Nova Scotia where they have been labouring.

#### REPORTS OF WORK & WORKERS.

**LIVERPOOL:** Considerable blessing resulted from the tent services in the city centre, conducted by S. Ford. During August, J. H. Large and V. Cirel continued the tent effort in Annfield. Sunday evening open-air services at the pierhead and in the parks have been well attended. The Christian rallies are arranged from September onward on Saturday evenings, in the Picton Hall.

**LANARKSHIRE:** Gospel tent: Conference at Chapelhall on Aug. 2 was a time of profit and encouragement, when the Word was ministered by J. Currie, R. Prentice, J. Hutchison, and F. Whitmore. Meetings are well attended, but had to be transferred to the hall owing to the tent being destroyed. Mr. Wilding has found much encouragement in open-air meetings and tract distribution in the outlying districts, where there is a ready ear for the gospel.

**AYRSHIRE:** Gospel Tent: The latter half of the season has been spent at Sanguhar, where Mr. Scott was encouraged by quite an interest, with a few conversions. Local believers intend commencing gospel meetings in a vacant church building, and it is hoped that a return visit by Mr. Scott will be possible during the Winter months.

**GEORGE BOND** had the joy of visiting isolated believers and others in the West Highlands and far north during the Summer months, and greatly valued the help of two brethren who spent their holiday helping in the work. Would value prayer for the seed sown.

**S. PORTEOUS** hopes to minister the Word during October in Uddingston and Ayr districts.

**L. M. RANDALL** has been visiting crofts in Caithness-shire during the Summer months, and found a good interest in the open air. He continues with meetings in hired hall and schools.

#### "WITH CHRIST."

Seaman **VICTOR HIBBS**, aged 60, on Aug. 17. Opened Memorial Hall, Handcross, for Breaking of Bread. Labourled greatly among children, and much given to hospitality. Will be greatly missed.

**FRANK McNEILL**, Hamilton, on 9th Aug., aged 70. Over 40 years in assemblies at Hamilton and Larkhall. Last three years in Strontian Fort-William. A quiet, consistent brother,

who loved the 'Lord and His people. Miss MURIEL L. L. COSTAIN, Douglas, Isle of Man, on Aug. 24, aged 27. Saved as a girl, and received into fellowship at 12 years of age. A godly life, lived to the glory of her Lord.

WILLIAM STEWART, Plains, on Aug. 17, aged 71. Called Home suddenly, while preparing for morning meeting. Blind for 44 years. he was saved in hospital 43 years ago. Bore a bright testimony, and was a great help in the assembly. Highly esteemed by both saint and sinner.

RODDEN CARSON, Coatbridge, on Aug. 28, aged 63. In fellowship for 45 years, and ever bore a quiet, faithful testimony.

ALEXANDER CRANE, Dumbarton, on June 12, aged 79. Saved over 50 years, he was in assembly fellowship at Kilbarchan in early life, but for the greater part met with saints at Dumbarton, where for years he acted as assembly correspondent.

JOHN ROBERTSON, Kilmarnock, on Aug. 22, aged 70. Saved over 50 years, and well known in assembly life in Ayrshire. In earlier years at Galston, but last few years in Troon and Elim Hall, Kilmarnock. Had a large heart for the gospel and God's people. Ever ready in testimony, he will be greatly missed.

Mrs. ANDREW McSKIMMING, Mo-

therwell, on Aug. 8, after a long and painful illness, borne with Christian patience and fortitude. Converted 53 years ago, and in fellowship at Roman Rd. Hall for 52 years.

#### ADDRESSES, PERSONALIA, ETC.

**CORRESPONDENCE** for Gardenstown assembly should be addressed to: Mr. Wm. J. Reid, 44 Crovie, Gardenstown, Banffshire.

**CORRESPONDENCE** for Ebenezer Hall, 62 High Street, Johnstone, should be addressed now to Mr. Samuel Hosie, 8a Hagg Road, Johnstone, Renfrewshire.

**CORRESPONDENCE** for Gospel Hall, Sandend, Banffshire, should now be addressed to Mr. Jas. Slater, 13 Main Street, Portsby, Banffshire.

**INTIMATION** by the assembly at Greenview Hall, Pollockshaws, Glasgow, has been received to the effect that Mr. John Barker, 47 Woodford Street, Glasgow, S.1, who hopes now to devote his time to ministry amongst assemblies, has been commended by assemblies in Glasgow and district.

**BRICK LAYER**—Young brother, single, Government Trainee. Course terminating Nov. 5th, seeks employment in any part with Non-Union Builder, must be near Assembly. Apply Box No. A/4797 Believer's Magazine Office Kilmarnock.

## LORD'S WORK FUND

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

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

	£	s.	d.
Aug. 22. Mr. and Mrs. G. ....	4	—	—
Granshaw A. ....	10	—	—
Aug. 25. J.R. ....	9	—	—
Shapinsay A. ....	9	10	—
T.B., Eltham —.....	10	—	—
Mrs. J.N., Coalhurst ..	—	19	8
Aug. 26. Mr. and Mrs. R. ....	5	—	—
Aug. 28. Loan Hall A., Stevenson 3 — —	3	—	—
Ballyraddy A. ....	10	—	—
Sep. 12. R.D. ....	10	—	—
Sep. 13. J.G. ....	81	—	—
Sep. 16. Matt. 6. 3 ....	15	—	—
Sep. 18. Summerfield A. ....	12	—	—
Sep. 20. A.G.S.A. ....	2	—	—
Sep. 22. Miss F.F. ....	5	—	—
W.J.H. ....	10	—	—

£196 9 8

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

Aug. 22. Mrs. J.N., Coalhurst ..	—	10	—
Aug. 30. N. Ireland Sister .....	2	—	—
Sep. 5. Thankful Grace .....	—	10	—
Sep. 9. R.K. ....	—	10	—
Sep. 11. N. Ireland Sister .....	2	—	—

£5 10 —

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

Aug. 22. Mr. and Mrs. G. ....	—	10	—
Granshaw A. ....	—	5	—
Aug. 25. J.R. ....	—	1	—
Aug. 28. Loan Hall A., Stevenson —	—	2	6
Sep. 12. R.D. ....	—	7	—
Sep. 13. J.G. ....	—	5	—
Sep. 16. Matt. 6. 3 ....	—	5	—
Sep. 18. Summerfield A. ....	—	5	—
Sep. 22. Miss F.F. ....	—	2	6

£3 2 —

# “REVIVE THY WORK”

By THE EDITOR

(iv)

**H**UMAN nature is unchangeably fickle. The history of Israel as a nation, and of godly individuals in that nation, is one of recovery and declension. How quickly departure showed itself! How readily the ways of the ungodly and heathenish peoples around were lusted after and copied! Despite the evidences of divine blessing in the days of Hezekiah, it was not long until the nation lapsed again into a state worse than that from which God had so recently delivered it. Yet from that condition of declension God rescued His people and granted them a visitation such as eclipsed even the recovery in Hezekiah's reign. In II. Chronicles, chapters 34 and 35, is the account of that remarkable recall to divine ways, a recall which vibrated through the entire nation and made the witness to Jehovah a potent factor in the attitude which bordering peoples adopted towards the young king and his reforms. The circumstances in Josiah's day were most unpropitious. The youthful king had come to the throne soon after the long reign of Manasseh, one of the most wicked of kings. The Temple, so solemnly dedicated to the service of the living God, had again been desecrated by the creation of grotesque and abominable heathen altars within its precincts. All kinds of divinely-forbidden and soul-destroying practices had been publicly permitted—witchcraft, sorceries, and enchantments. The effrontery of the unabashed monarch reached appalling heights when he actually set up an idol in the Temple, flagrantly and openly defying the commandment of God. The historian's record declares of the king that he did worse than the heathen, so that God rebuked the king and the people, but they hearkened not to His voice.

**F**URTHER divine displeasure was shown when captains of the King of Assyria took Manasseh prisoner and carried him off to Babylon. There during his affliction he repented and sought God. Restored to his kingdom, he endeavoured to make amends and set a better example before his subjects, but so corrupt and obdurate were they that they “did sacrifice still in the high places, yet unto the Lord their God only”. Their recovery was only partial, their repentance half-hearted and therefore hypocritical.

**A**MON, Manasseh's son, reigned for two years after his father's death. How low the nation sank under him! "Like father like son" was exemplified in this case, for the son led the nation into an even worse plight. Of him it is recorded that he "trespassed more and more". Yet in such days God visited His people and delivered them when He had raised young Josiah to the throne. He was a good king whose personal example and efforts were instrumental in working an amazing change in the attitude of the people to God. After two generations of almost incredible godlessness, he made a reforming tour of his entire kingdom, supervising in person the smashing of offending idols and altars, and causing to be removed every visible trace of the long-extending departure from the ways of God. The Temple was once more cleansed, repaired and set in order, in the process of doing which the lost Book of the Law was discovered. That discovery was a crisis.

**T**HEN began one of the most wonderful revivals ever recorded in the chequered history of Israel. Before the assembled and awed people the Book was read. Here was the long-silent voice of God to the nation. The neglected instructions were enforced. The king, acquiescing in all the demands of the Book, insisted that these should become the guide to national conduct, God's law was enthroned, and so ardent were the people to follow the noble king's lead, that they determined once again to celebrate the neglected Passover Feast. A religious fervour, such as had been unknown for two generations, inspired monarch, priests and people alike, that it is on record that "there was not holden such a passover from the days of the Judges . . . nor in all the days of the kings of Israel, nor of the kings of Judah".

**T**HE obvious lesson for all who seek the glory of God, the recovery of His truth, and the blessing of His people, is that revival always accompanies a whole-hearted return to the Bible. Obedience is the precursor of blessing, and obedience begins in the heart of the exercised individual. The apathy and indifference, the callous sinfulness and godless wickedness so prevalent in our generation are to be traced ultimately to a disregard for the Bible. Professing Christians are not altogether unblameworthy. It is the duty of every reader of these words to ask himself the question,

'How much am I responsible?'. The first step back to God and blessing will be the recovery of lost interest in the reading of the Bible with a view to regulating conduct according to its demands and to witnessing to others about its message of salvation to the uttermost.

## VITAMIN 'R' in Gospel Preaching

by H. P. BARKER, Weymouth.

IN the dictionary which I commonly use, dated 1893, the word 'vitamin' is not given. The past generation knew nothing of such a thing. But nowadays everyone knows the vital importance of the various vitamins in food. As they are discovered, they are distinguished by letters. Thus there are Vitamin A, Vitamin B, and so on.

In presenting spiritual truths, and very especially in preaching the Gospel, it is vitally important that there should be no lack of vitamins, and particularly of the one that I call Vitamin 'R': in other words, Repentance. The preaching that lays no stress on the necessity for repentance lacks this all-important vitamin, and is powerless to produce spiritual stamina in converts, even if they are not mere "converts" (with inverted commas).

In certain places I have come across "converts" in whom the work of grace (if indeed there has been any) seems to have been extremely shallow. They say they "believe"; but their lives have not been transformed. They are still, in large measure, lovers of the world. They are not marked by gratitude and devotion to the Saviour.

An enquiry as to the kind of preaching that led to their "conversion" showed that a good deal was said about hell, and that salvation was preached mainly as a deliverance therefrom, through believing that "Christ died for sinners".

### Present-day Lack

The Scriptures show that the first preachers of the Gospel did not present the message thus. They spoke very little about hell, but a great deal about repentance. It is the preaching of this that is so noticeably lacking in many quarters to-day.

An American newspaper, 'The Los Angeles Times', came out with a cartoon on its front page representing a "revival meeting". A huge tent is packed to its utmost capacity with an excited and hilarious crowd. In the foreground of the picture is seen an old-time "mourners' bench" being flung out. Approving eyes watch its exit, and there is a satisfied grin on the faces of the audience.

The object of the cartoon was political. But does it not convey a much-needed warning to us Christians? If the "mourners' bench" stands for repentance, are we not confronted with the picture of an attempted revival without it?

One hears much empty talk about revival on social and ethical lines. But even those who fain would see a real, God-sent revival often leave out of their preaching one of the things essential to produce it.

### Repentance Necessary

The Scriptures show, beyond a doubt, that the Lord Himself, and the Apostles, laid a very strong emphasis on repentance. This comes before us vividly in the writings of the only Gentile contributor to the New Testament—Luke. We notice it in both his books, the Gospel that bears his name and the Acts of the Apostles.

One sometimes hears it asserted that John's is the great Church Gospel, while Luke wrote for the world in general. Like other statements, the truth of which is taken for granted, this is sheer fiction. John's Gospel was a pamphlet intended for circulation among people infected with a rapidly-spreading Gnostic heresy, and he distinctly affirms that his object in writing it was that the readers might be led to believe that Jesus is the Son of God, and that believing they might have life through His Name. Luke, on the contrary, wrote his Gospel for a Christian friend named Theophilus, to assure him of the truth of "those things which are most surely believed among US", i.e., among Christians. Luke was a great personal friend and companion of Paul, and both his books are intended for the instruction of believers, from the standpoint of the great Apostle of the Gentiles. This shows that the subject of repentance, and the place that it should have in testimony, is to be studied by us all.

Turning first to Luke's Gospel, we find that the Lord declared that the object of His mission to earth was to call sinners to REPENTANCE (5. 32).



Twice He proclaimed that all who were listening to Him should perish unless they REPENTED (13. 3, 5). Twice He affirmed that what causes heaven to rejoice over men is their REPENTANCE (15. 7, 10).

In 16. 30 the soul of a dead man is represented as realising at last that the essential thing for those still living is REPENTANCE. He begs that a messenger be sent to his five relatives, in the hope that they would thus be led to REPENT.

The Lord, after His resurrection, charged His servants that "REPENTANCE and remission of sins should be preached in His Name among all nations" (24. 47). It is unfair to their hearers on the part of preachers to lay more emphasis on the texts that speak of "believing" than on those that speak of repenting.

Turning to the Acts, we find the first heralds of the Gospel obeying the Lord. Peter urged his hearers to REPENT and be converted (3. 19). Previously, in answer to the enquiry, "What shall we do?", he had replied, "REPENT and be baptised, every one of you" (2. 30). Assuredly, Peter preached repentance.

### Paul's Preaching

So did Paul. Converted to God later than his fellow-apostles, he received a separate commission. But he, like the others, had to call men to repentance. We find him doing it—

(1) At Damascus, "to the Gentiles, that they should REPENT and turn to God, and do works meet for REPENTANCE" (26. 20).

(2) At Athens, declaring that God now "commandeth all men everywhere to REPENT" (17. 30).

(3) At Ephesus, "testifying both to the Jews and also to the Greeks, REPENTANCE toward God" (20. 21).

We learn from Acts 11. 18 that repentance must precede life. That is, before we receive the new life that God bestows on "whosoever believeth" there must be REPENTANCE.

The proper result of the great goodness of God, His long-suffering toward men, is REPENTANCE (Rom. 2. 4).

References might be multiplied, but enough has been said to show that the preaching of repentance formed a very considerable part of the message delivered both by the Lord and His Apostles.

Preaching hell and judgement is not preaching repentance. In preaching repentance we have to lay stress on the holiness of God and the seriousness of sin. The result will be more stable and devoted converts, even if they be not so numerous. One convert is worth a thousand "converts". One sinner, won for Christ, to live a life of devotion to Him, is worth more than a multitude deluded with the notion that they are "saved" because they assent to certain facts, while they continue in that friendship which is enmity with God (James 4. 4).

James teaches us that those who are mere hearers of the Word, and not doers, are deceiving themselves (2. 22). Unless a man is doing "works meet for repentance", let us not delude him into believing that he is "saved". It would be well if we were to give James a larger place in our testimony. In ch. 1 he shows that HEARING without doing is in vain. In ch. 2 he shows that SAYING one has faith, if there be no doing, is vain. In ch. 3 he shows that KNOWING without doing is vain.

Faith is the way of life, but it is to repentant sinners that this has to be explained—men and women who want salvation, not so much from hell as from the love, the power, and the blight, of sin. Oh, for converts of this kind!

### "INASMUCH"

How the hearts of many of the Lord's people in Germany and Austria have been gladdened by the gifts of love from His children all over the British Empire. Besides meeting a real need, the truth of Gal. 3. 26-28 has been impressed upon us and links of fellowship have been formed which will undoubtedly meet the approval of the Lord Jesus Christ, who prayed that "they may be one as we are one". We must continue to pray for our dear fellow-believers who, though passing through great trial, have joy in leading many to the Saviour.

To those who helped us in many ways in this great work we would give our heartfelt thanks. Will those who are kindly sending food parcels please make sure that they are packed tightly in sacking or similar material as we are still being informed that some are arriving damaged? Addresses of senders should be written on the parcels in block letters with marking ink so that the saints can advise of safe arrival. No written matter should be enclosed as this is strictly prohibited.

There is still a need for others to help in the sending of used clothing and food parcels. Further particulars will gladly be given to any desirous of assisting our brethren and sisters in the Lord.

"INASMUCH" Matt. 25. 40.,

2, Rydal Bank,

Bebington, Ches.

# OUR *Glorious* PROSPECT

J. R. CALDWELL.

NOW, there is another aspect of the question,—that which is such a blessed hope to the Christian is an hour of terrible solemnity to the world. To illustrate what it is to the world, read Deut. 20. 10: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it." Now, when this dispensation opened, or even before the dispensation, at the birth of Christ, what was the angelic greeting on the plains at Bethlehem? "Glory to God in the highest, peace on earth, and good-will toward men." This peace, made by the blood of Jesus, and preached to the world,—the gospel of peace proclaimed to every creature, is a special feature of this dispensation. "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." That is the character of the dispensation. Saved men are those whom the Lord Jesus Christ has sent into the world proclaiming peace to a rebel race. In 2 Thess. 2. 11, we read: "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." This Scripture shows us a change in God's attitude towards the world; and I ask, When will that change take place?

Before a war breaks out with a nation, it is the habit of the monarchs of this world to recall their ambassadors. The ambassador of Russia at Constantinople was withdrawn, and war was proclaimed. The Lord Jesus Christ has His ambassadors in the world just now, proclaiming peace; and when He comes, His ambassadors are withdrawn. The hour of the proclamation of peace will then be past for this guilty Christendom, and God will lay siege to the citadel of man's pride and man's religion; and in Rev. 4. 5, I see the ambassadors surrounding the throne, and see the elders redeemed from among men sitting in the presence of a throne prepared

for judgement. The thunderings and lightnings are issuing from the throne. The throne is prepared for the siege: and Chap. 6 and onwards show us the siege laid against the citadel of man's pride and man's religion, and all that man has strengthened himself in against God; and the towers of man's conceit will be brought low. Of this coming of the Lord to call His ambassadors back to Himself **there will be no warning.** I do not suppose the old world knew the moment when Noah entered into the ark, and the door was shut: and by and by the Lord will come and receive us to Himself, and we shall go in with Him to the marriage; and thus the ambassadors of peace will be withdrawn from the earth.

I believe that this is a very solemn aspect of the coming of the Lord. People say that this truth of the coming of the Lord, and that the gospel is not designed in the present dispensation for the conversion of the world, tends to make us careless about the proclamation of the gospel; but, if rightly apprehended, it is the very reverse. It ought to send us forth to beseech and to warn men that the hour is at hand when God's proclamation of peace will be at an end, when the door will be shut; and, to preachers of the Gospel, I say, long enough has death been preached. The world can look death in the face; the world can see the funeral day after day passing along the street, with utter indifference; the world in its frenzy can walk up to the cannon's mouth; but the world trembles when it thinks of coming judgement. Let us the more preach to those who are not yet saved, that Christ is coming. I believe it is a testimony that God would have us bear to the world, as well as a comfort that He would have us take to our own hearts.

## I N T E R C E S S I O N

### I. Thess. 1. 2.

Abraham prayed for Sodom; Moses prayed for Israel; the Holy Spirit and the Lord Jesus Christ make intercession for us. Surely, we ought to spend more time in intercession! Some weary Christian may have rest; another may have power in presenting the Word—because we “make mention” of them in our prayers. “I really meant to pray that day, to speak that tender word, to sing a cheery song; but the day is past and gone, and a soul would have been helped that day, if only I had stopped to pray.”

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## CHAPTER XIV.

Verse 16.

*Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?*—here the meaning of "bless" is to offer praise to God. To do so simply "with the spirit" was to speak in a kind of ecstasy and to use language which the utterer himself could not understand and which was unintelligible to those who heard. To occupy "the place of the unlearned" merely means to be without any means of understanding, as by the help of interpretation. Such would, therefore, be prevented from taking part in worship. There is not the slightest hint as to the existence of "laymen". There is no such distinction, as is clear from ver. 23. And ver. 23, which shows that the gift of tongues was possible to all (*i.e.*, all the brethren, as is shown later in the chapter), does not contradict the mention here of the case of any who, on any occasion, were not gifted to speak with tongues.

The mention of "the Amen" indicates that it was a practice in the assembly to follow the example of Israel (see, *e.g.*, I. Kings 1. 36; I. Chron. 16. 36; Psa. 106. 48) in associating themselves audibly with the prayers and thanksgiving offered by a brother in so leading the company. Cp. Rev. 5. 14; 19. 4.

Verse 17.

*For thou verily givest thanks well, but the other is not edified.*—the Apostle guards against any idea that he was deprecating the use of the gift. What God gave was valuable to the receiver of the gift, but if any hearer could not intelligently say Amen, the great purpose of the exercise of the gift was not achieved (see ver. 12).

Verses 18, 19.

*I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.*—the first statement indicates two things particularly, namely, that the Apostle's exercise of the gift was not confined to the gatherings of the assembly, and that he is giving a remonstrance to those who gloried in the use of the gift. It may be that, as is sometimes manifested in a gathering, those who were least gifted were most inclined to make their voices heard. The parade of a gift spoils its usefulness.

It might have been supposed that Paul would make much use, in the meetings of an assembly, of a gift in which he excelled; so far from that, his one aim was the definite instruction of all present.

The verb *katēcheō* did not mean to catechize, but simply to give instruction.

Verse 20.

*Brethren, be not children in mind: howbeit, in malice be ye babes, but in mind be men.*—this, with its brotherly appeal, introduces a fresh part of the subject, rather than forming a conclusion to what precedes. It rebukes pride of intelligence. Self-satisfaction often produces evil

thinking and acting towards others. The word *kakia* is wider in meaning than "malice". The command rendered "be not" (lit., "become not") is equivalent to "cease to be", suggesting that in their estimate of "tongues" they had been but children in their intelligence, and this must have been so, if they had shown off their gifts. In ill-will we are to be as in mere babyhood. In exercising intelligence we are to be as full-grown men (the same word as that rendered "perfect" in 2. 6).

Verse 21.

*In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear Me, saith the Lord.*—this is a free quotation from Isa. 28. 11, 12. The law stands for the whole of the Old Testament, as in John 10. 34; 12. 34; 15. 25; Rom. 3. 19. The Apostle now brings the subject to bear upon the presence of unbelievers in the meetings of the assembly. He had shown that "tongues" were not beneficial to the company if not interpreted. But what about unbelievers? The uninterpreted tongue was a judicial sign to such. When the messages given by Isaiah and other prophets met with hardened opponents and unbelieving criticism, God gave warning of His retribution through foreign invaders' using a language utterly strange and unintelligible to His rebellious people. So it came to pass, for example, under the invasions of the Assyrians. But the warning messages fell upon deaf ears. In like manner the use of "tongues" would fail to effect any purpose for unbelievers, save that of providing a sign.

Verse 22.

*Wherefore tongues are for a sign, not to them that believe, but to the unbelieving, but prophesying is for a sign, not to the unbelieving, but to them that believe.*—that is to say, in keeping with this passage from Isaiah, tongues are "for a sign", i.e., are intended to act as a sign, indicative of judgement upon the unbelieving, and not to lead them to faith. The object of ministry is not the display of knowledge or ability to speak, but to demonstrate the power of the Spirit of God and to edify the saints.

## HIGHER LIVING

When we look upon this body as that which is shortly to be changed into the image of Christ, we shall see that it is not a thing to spend much money on, or much time in dressing it up. It is a body of humiliation. Let those "whose end is destruction and whose glory is in their shame" dress up their bodies and spend the substance which God has given them for His glory, in feeding and pampering them, but do not let us do so. The body is to be sustained, and God gives us good things for it, not to be abused but to be used for Him; and if we spend the greater portion of our money in dress, or in eating and drinking and comforts which have only the body for their object, we are dishonouring God and not glorifying Him in our bodies. Do not let us live as if we were to live here always. God has called us to something higher.

# Light from an Old Lamp.

by C. F. HOGG.

## Post-dated Cheques

IT is not with any desire to encroach on the province of another page of this magazine that the subject of post-dated cheques is mooted in this. The Editor would probably tell us that they are invariably suspect, and warn us to beware of them. And no doubt the advice would be sound. However, there are exceptions, and circumstances do alter cases. A recent writer in "The Times" declared that hope often lies under the same suspicion. Hence it is that in the market of daily life the discount on hope is particularly heavy, apparently running to as much as a hundred per centum. Indeed, hope and fear lie so closely together that men hardly seem to know the one from the other. "I hope it will not" may mean little more than "I fear it will". Nevertheless,

"Hope springs eternal in the human breast,  
Man never is, but always to be, blest."

It is an emotion rather than a judgement, the offspring of desire, for "the wish is father to the hope". Dr. Johnson was not unduly pessimistic when he named one of his books "The Vanity of Human Wishes". Still men cherish hope, for if hopes do prove to be dupes, fears are as often cowards. Life has to be lived somehow; then better, surely, in the light of such hope as we can persuade ourselves to cherish, than in the darkness of fear and despair. So men reason. Life has proved in the main to be a longer or shorter series of disillusionments, yet do they bank on the off-chance that satisfaction may come their way at last.

## The Signature and the Bank

It is characteristic of human hopes that they are set upon fame, or gain, or success, or comfort, or what not, but always on something that lies on this side of death. And death is the chief enemy of ambition, however laudable, however humble. Now the Christian hope is another proposition altogether. So much so, that the Apostle Paul describes it as a "hope that does not put to shame". If it is a post-dated cheque, at least the signature is good, and the Bank stable as the Eternal Throne of God. For the Guarantor is God

Himself, and the proof of solvency, of the ability and the will to make good the hope, is the Cross of His Son, Jesus Christ our Lord. "Hope putteth not to shame; because . . . God commendeth (i.e., this is the proof of His intention and of His power to carry it out) His own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 5-8). It is not conceivable that if God gave His Son to die for men, and thereafter raised Him from among the dead, He should yet fail to redeem His other promise to send Him again to hush the groans of Creation by the establishment of His Kingdom. However we may suspect the post-dated undertakings of men, God is the Guarantor of the Christian's hope and His resources are wisdom, power, and love, to infinity. Therefore it is that elsewhere it is declared in Scripture that "God, being minded to show more abundantly . . . the immutability of His counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement . . . to lay hold of the hope set before us, which we have as an anchor of the soul, a hope both sure and steadfast" (Heb. 6. 17—20). The Wisest of men, and their Saviour, gives this counsel to us all: "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal, for where thy treasure is, there will thy heart be also" (Matt. 6. 19—21). Short-sighted men and women bank with time and this world; the far-sighted bank with eternity and heaven. Acknowledgedly, time and this world have no security to offer. Sooner or later, and without warning, the words go forth: "Thou fool, this night they require thy soul of thee". The security that God offers to men is the Cross of His Son. Of a certainty, whoso puts his trust in Him shall never be confounded, for to him death is as though it were not, since Christ is victor over death and the grave.

#### **Payable on Presentation**

And the Christian has another ground for the assurance that his hope will not meet the fate of many post-dated cheques. It lies in the present enjoyment of those promises of God that are not post-dated, but are realisable on presentation. Such as this: "Lo, I am with you all the days, even unto the end of the age" Or as this: "He is able to save



unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them". Or as this: "Strengthened with all power . . unto all patience and long-suffering with joy". Not, you perceive, that the need for patience and long-suffering will pass, but that it will be met, for those who trust Him, out of the resources of Christ. And however sore the affliction may be, however heavy the trial, it remains true, as thousands can testify, that "God works all things together for good to them that love Him". Always remembering that the only thing God holds worthy to be accounted good for men is conformation to the likeness of Christ. To be made like Him is a noble ambition, and worth some temporary loss and the refusal of the lesser ambitions of this world. What a man is, is more than what he has. His possessions he leaves behind him; his character he carries with him beyond the grave.

### **The Absentee Landlord and the Rent**

In an Easter sermon, Dean Inge described the popular idea of Christianity as the offer of a far-away home in the clouds and in the future, and a call to invest one's all in that nebulous land. Whereto the ordinary man necessarily, if somewhat rudely, replies that he suspects the whole thing to be a fraud, ready cash demanded for a post-dated cheque, in fact. Or (for the Dean is fertile in figures) God is supposed to be a kind of absentee landlord, with the clergy as His rent collectors. This, he pleaded, is a mistaken judgement, and it may be; but there is not a little to justify it in the sermons and instructions of those who claim to be the authorised exponents of Christian belief. Men are to do, to observe, to give, to surrender; they are to endure the discomforts of this life, and to hold in due reverence those who have succeeded in obtaining a larger share of those comforts for themselves, and in return they receive the promise of compensation hereafter. Now if the Bible is to be trusted, God is party to no such scheme of things. This current conception of the meaning of Christianity is fundamentally wrong. God is not an absentee landlord; He is present in, and intimately concerned with, the affairs of this world. And if its affairs are all awry this is the grief of His heart, and He also is working to set them right. Why has He not succeeded ere this? Because God is love and men are selfish, and there is the inevitable clash. Through whatever bitterness of experience man must

learn that God's way is not merely the better way—it is the only way to set the world right. God is too great and too good to take short cuts, as weakness and folly suggest. It is His complaint against men that they despise His goodness and forbearance and longsuffering; that they have not learned that the goodness of God is intended to lead them to repentance. And as for the absentee landlord's rents, God requires nothing at any man's hand, for we cannot enrich Him to Whom belong the silver, the gold, and the cattle upon a thousand hills. On the contrary, God is the Giver, and the trouble with men is, not that they do not render to God His dues, but that they will not accept from Him His gift.

In the Christianity of the Bible God counts all the time. He is "a very present help in trouble", and men are invited to bring their troubles to Him at all times. To the man who puts his trust in Christ, God is Father, with all a father's pity, and understanding, and love, backed by the resources of His wisdom and power. He Himself hath said: "I will in no wise fail thee; neither will I in any wise forsake thee". To such assurance the Christian responds with a grateful, confident heart:

"The Lord is my helper; I will not fear:  
What shall man do unto me?"



### EFFECTIVE PREACHING

Jonathan Edwards was a great scholar and philosopher who wrote out every word of his sermons. He was very short-sighted, and he used to stand in his pulpit with his manuscript in one hand and a candle in the other, and as he read his sermon men were not only converted, but some of them literally fell to the ground under conviction of sin and the power of the Spirit. When we think of evangelistic work in terms of the popular evangelism of the last 70 years, I think we might be tempted to say that a man who preached like that could not possibly get conversions. Yet he was a man who was used of God in the "great awakening" on the American Continent in the eighteenth century.

(We do not suggest that any preachers should copy Jonathan Edwards; we insert this extract to show that it is the spirituality of the messenger and the scripturalness of his message that God blesses, not any pleasing or enticing characteristics the preacher may have or make use of—Editor.)

# PAUL *the Theologian*

(AS SEEN IN THE ACTS.)

by E. W. ROGERS.

## (b) The Salvation of Man

PAUL, in Antioch of Pisidia, defines in few words the theology of this matter. "Be it known unto you, therefore, brethren, that through this man is proclaimed unto you the remission of sins: and by Him every one that believeth is justified from all things from which ye could not be justified by the law of Moses." Here is *multum in parvo*. Man's hostility to THIS Man must be abandoned, for He alone is the Source of true blessing, and to Him all are shut up. The words "every one" denote that the middle wall of partition that separated Jew from Gentile is now no longer recognized by God: the gospel is far too great a thing to be subjected to racial restrictions. The law of Moses may have been a good instrument to train man as to what he should be, but it was no instrument for justification. On the contrary, it condemned him. It proved man everywhere to be guilty before God. Paul, therefore, affirmed that law, as a means of blessing, is abrogated. Another principle has been found, and he here names it, viz., faith. These truths had gained such a grip of his soul that he writes at great length setting out clearly the theology of the matter. Indeed, on a notable occasion he contested with Peter for the doctrine, in order to preserve it in completeness and purity for the benefit of all who should follow. In his letter to the Romans he deals with man's need of God's saving grace; with the utter uselessness of the law to procure an unassailable standing before God; and the effectiveness of the principle of faith; citing as examples the cases of Abraham and David, each respectively from the Law and the Prophets (see ch. 4. 6, 13). His is a "whosoever" gospel, for the same Lord of all is rich unto all (ch. 10. 12). Its roots are in the love of God, which was proven by the gift of His Darling, Who died for the sinner. Nor did God wait for anything meritorious to appear in the sinner: He loved him when he was weak, when he was an enemy, when he was a sinner,

When Peter deviated from the simplicity of this, and reverted to Judaism and its restrictions, Paul withstood him to the face, and wrote to the effect that he was the blame-worthy party in the dispute. When Judaisers sought to move the Galatians from the gospel of sovereign grace made good through faith, Paul wrote and warmly entreated them not to yield their position of freedom. For him, moreover, the salvation of the believer was not only a thing already accomplished in unalterable perfection (Eph. 2. 5), it was also a continuous daily process, realised by every saint who lives in touch with the Lord (I. Cor. 1. 18, R.V.); and yet it is a future thing to be realised in fulness when the Lord Jesus comes (Rom. 5. 9).

Paul's theology touching the salvation of man stood in relation to the sovereignty of God: His electing purpose: His free grace, made available through a valid substitution, namely, the death of God's sinless Son. It included the incompetence of man to do anything to earn or procure it. He taught that faith in God and His Word and Work is the sole means of eternal salvation. Paul's theology of what he calls "My Gospel" is fully set forth in his epistolary writings.

But Paul was not merely a theologian: he was an evangelist, also. No converted theologian ought ever to lose his zeal for the salvation of souls: his heart should ever go out to lost sinners, as well as to the sheep of the flock. He should never tire of the simple story of God's boundless love.

THE WITNESS OF CHRIST TO THE OLD TESTAMENT *by G. J. Hyde.* This booklet, published by the Bible Testimony Fellowship, for a modest 4d., adduces abundant evidence from the Scriptures that our Lord completely endorsed the historical statements of the Old Testament, and by His constant use of them showed their value for faith, doctrine and practice. Divided into three sections, the subject is dealt with as follows: 1. Christ's Relation To The Scriptures, 2. Christ's Knowledge Of The Scriptures; 3. Christ's Confirmation And Application. The closing words are a fit summing-up of our Lord's attitude. "It was His one court of appeal. It settled all contention with accusers. He drew His inspiration from it, and followed its teaching because He apprehended and knew it to be the Word of God . . . what it was to Him, He desires it to be for ourselves, that it might be 'the man of our counsels', the light to illumine our pathway; the weapon to use in the 'good fight of Faith'."

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FOR YOUNG BELIEVERS

by R. McPIKE, Annbank

## JOHN THE BELOVED

IN THIRD JOHN

## (III) GAIUS, THE HOSPITABLE.

**T**HERE are five references in the New Testament to a person of this name. Probably, the Galus of our epistle is the one mentioned in Rom. 16. 23—a rich and influential member of the assembly.

He is noted by three things, at least :

(a) **HE WAS WALKING IN THE TRUTH.** The brethren who came to John bore a good report of him, "testifying of the truth that is *in* thee" (ver. 3). This is the secret of his genuine Christianity; there was "truth in his inward parts". He was living in the good of the power of the Word of God. He not only held it as a trust to be kept, but as a life to be lived. Holding the truth—yes! that was so; but, more, the truth was holding him. His "loins were girt about with truth" (Eph. 6. 14). The governing power of the Word of God was the directive factor in the ordering of his ways. He had "purified his soul in obeying the truth, through the Spirit, unto unfeigned love of the brethren" (I. Pet. 1. 22). The tangible expression of this was seen :

(b) **IN HIS HOSPITALITY.** Out of the royal bounty of which the Lord had made him a steward he "acted faithfully in his behaviour toward the brethren, particularly when they were strangers to him" (ver. 5, Weymouth's trans.). Numbers of the Lord's servants had gone forth, leaving all for Christ and the gospel's sake, taking nothing of the Gentiles. These would be cast on the liberality and hospitality of the Lord's people among the provinces, cities, and villages, they touched. He was often the host of Paul, that great light of the Church, but he was not unmindful of the lesser luminaries of the spiritual world. Gaius was to help them on their way in a manner worthy of his fellowship with God.

It was to be hospitality "worthy of God" (ver. 6), and so doing he would become a "fellow-helper of the truth" (ver. 8). The Apostle Peter exhorts the saints to "use hospitality without grudging" (I. Pet. 4. 9). It is the hall-mark of genuine fellowship (see I. Tim. 5. 10; Heb. 13. 2; Rom. 12. 13; Titus 1. 8). John commends Gaius for doing this work faithfully.

(c) **HIS LOVE WAS PRACTICAL.** These brethren, strangers whom he entertained in his hospitality, bore witness to his "love before all the church" (ver. 6). His love was expressed in deeds of Christian charity, and not in the mere sentiment of flattering words. He was mindful of the Apostle's exhortation: "Little children, let us not love in word, neither in tongue, but in deed and in truth. If a man hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I. John 3. 17, 18). If there is genuine love to, and for, the people of God, it will prove itself in deeds worthy of the nature of love, and of God, Who is love. Gaius was a practical exponent of Christian principles, because He was a lover of the truth. The Lord multiply more of such men in the Christian Church to-day, willing to spend and be spent for Him!

GLADSTONE *and the* BIBLE

IN his "Life of Gladstone", John Morley is never tired of insisting that religion permeated everything the statesman undertook. "All his activities were, in his own mind, one", writes Morley. "This, we can hardly repeat too often, is the fundamental fact of Mr. Gladstone's history. Political life was only part of his religious life. It was religion that prompted his literary life. It was religious motive that, through a thousand avenues and channels, steered and guided him in his whole conception of active social duty."

On May 9th, 1854, Gladstone noted what, in hours of crisis and strain, the Bible had meant to him, and how particular passages of Scripture had come to his aid at such times:

"On most occasions of very sharp pressure or trial, some word of Scripture has come home to me as if borne on angels' wings. Many could I recollect. The Psalms are the great storehouse. Perhaps I should put some down now, for the continuance of memory is not to be trusted. (1) In the Winter of 1837, Psalm 128. This came in a most singular manner, but it would be a long story to tell. (2) In the Oxford contest of 1847 (which was very harrowing) the verse, 'O Lord God, Thou strength of my health, Thou hast covered my head in the day of battle'. (3) In the Gorham contest, after the judgement, 'And though all this be come upon us, yet do we not forget Thee; nor behave ourselves forwardly in Thy covenant. Our heart is not turned back; neither our steps gone out of Thy way. No, not when Thou hast smitten us into the place of dragons: and covered us with the shadow of death'. (4) On Monday, April 17th, 1853 (his first Budget speech), it was, 'Oh! turn Thee then unto me, and have mercy upon me: give Thy strength unto Thy servant, and help the son of Thine handmaid'. (5) Last Sunday (Crimean War Budget), it was that from the Psalms of the day, 'Thou shalt prepare a table before me against them that trouble me; Thou hast anointed my head with oil, and my cup shall be full'."

Mr. Gladstone's first act after his marriage was to take his young bride home, and, opening the scriptures, read a portion,—a habit he maintained through his long life-time.

# God's Gathering Centre

by T. D. W. MUIR.

THERE are two of the Kings of Israel who committed sin that God makes special mention of. I refer to David and Jeroboam. You have all heard of David's sin. There is not an infidel or opposer of God's Word but can tell you of David's sin. Of course they are not so anxious to tell you of his repentance and contrition; and of how God judged his sin, yet restored His servant. No, that part of the story they do not speak of.

But, how few there are that know of Jeroboam's sin! And yet God has marked Jeroboam out as the standard of wickedness by which He judges the kings that succeed him. He is spoken of as "**Jeroboam the son of Nebat, who did sin, and made Israel to sin.**" David, on the other hand, is the standard of righteousness for the kings that follow. How frequent the commendation: "He did that which was right, walking in the ways of his father, David."!

What was this sin that marked out Jeroboam so conspicuously? He had helped on a division among God's people, and became king over ten of the tribes. But, if you, at your leisure, will read 1 Kings xii., you will see that to which God refers. Afraid to have the people go up to Jerusalem, the place chosen by God "to put His Name" (2 Chron. 7. 16 etc.) after Shiloh had been rejected and Solomon had builded the temple there, he built two altars,—one at Bethel and the other at Dan. In these he established centres of gathering, unto which the people of Israel came. An imitation priesthood,—imitation feasts,—and a false centre of gathering, constituted the great sin into which Jeroboam led Israel. David sinned against his fellow, and man will not overlook or forgive it. Jeroboam sinned against God, in leading His people away from His appointed place of worship, and man considers it a trifle,—and never mentions it.

And this is a real sin yet! What a sight it must be for God's eyes to see so many centres around which God's people are gathered! Jeroboam did not stop the people worshipping. He did not call them to worship Baal or Ashtoreth. He placed golden calves in Bethel or Dan, but he called it a

"feast to Jehovah"! He used scriptural terms to cover unscriptural practices, and thus many were deceived. He did not deny that a priesthood was necessary. He simply made priests of any one who had a bullock to pay for it! (2 Chron. 13. 9). His was a horrible sin in God's sight.

While it is true that many of the more godly in Israel, both of the priests, Levites and people went over to Rehoboam, and remained loyal to "the place God had chosen to put His Name" (2 Chron. 11. 13—17), yet on the other hand many true Israelites remained with Jeroboam, and his style of worship became the popular thing. What should be the attitude of one who desired to go by the Word of God, to this Jeroboam worship? The arguments one hears at this time, the proper thing would be to go in with it and help it along, as "we are all seeking to serve the same Master." But is this God's way? We believe not. The Lord Jesus said, "**He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad**" (Matt. 12. 30). God looked on Jeroboam, not merely as one who was not with Him, but as one who scattered the people of God, because he drew them away from God's centre to others of his own.

And when we look around us, and see "Israelites indeed" who are ensnared by the many false centres man has devised, do not let us say, "Because there are Israelites there, I ought to help them, by going in with them." Let us rather listen to the Word of God to Jeremiah, "If thou **take forth the precious from among the vile**, thou shalt be as My mouth; let them return unto thee, **but return not thou to them**" (Jer. 15. 19). God will not thank you or me for building up or strengthening that which divides the people of God, and which He will condemn in a coming day. Don't let us forget this, that every time we help on these things, we are helping on that which scatters God's people from God's centre. I may ease my conscience by calling it something else, but nevertheless that is the truth, as the judgement seat of Christ will make manifest.

But, to hasten on. In Acts 4. 25-26, we read of a gathering foretold by David in the second Psalm. It was the gathering of Jew and Gentile, ruler and prince against Jehovah and His Christ. There I see myself as one of that rabble crowd,—gathered **against Him**. Religion and politics joined hand in hand, but **against Him!** And yet He is the Holy One of God, the One to whom, in a day that's coming, all the peoples shall



gather. What a scene! Three crosses are erected on Calvary's hill, and hanging on the middle one is Jesus the Christ of God. Over His head is His accusation nailed. It is written in the language of the Jew, the Greek and the Roman. Thus are the world's religion, wisdom and power seen to be arrayed against Christ. The Jew was the representative of religion, the Greek of wisdom, and the Roman of power. But all were against Him. They did not know that they were in their rage carrying out that which was according to the determinate counsel of God (Acts 4. 28). Caiaphas unwittingly expressed this when in John 11. 49—52 he advised the counsel of elders.

"Ye know nothing at all, nor consider that it is expedient that one man should die for the people, that the whole nation perish not." Then the Spirit adds (ver. 52) "And not for that nation only, but that He should gather together in one the children of God that are scattered abroad." Satan's work is ever to scatter. God's work is to gather together His people. And the object of Calvary's cross was not only to save men **from** hell and **for** heaven, but that He might gather together in one. Blessed prospect! Satan and sin have separated men one from the other. "Love thy neighbour as thyself" found no response in the heart of man, because of sin. Man may form unions and so-called brotherhoods of one kind and another. But man's union and God's unity are not the same. And like the union of Gen. 11, the most of them are against God, and manifesting their independence of Him. God's unity has the Spirit for its power, the Cross for its basis, and the Person of Christ for its Centre.

The Cross then is the ground on which we gather together unto Him, and He says "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18. 20). It is "gather My saints together unto Me," translated into New Testament language. Had we time we might notice several places where, in the Old Testament, His Name and presence are linked up with the place He had chosen as the gathering centre for His people. Here, however, you have the thought brought out. He does not say "there will I be," as though it were a promise. He says: "there am I,"—it's a fact! Not to the natural eye is He there, but to faith He is,—the Master in the midst of His assembled people,—the One unto Whom they have gathered.

## A CHRISTIAN HOME IN THE SECOND CENTURY

**H**ARNACK draws a beautiful picture of a Christian home at the end of the second century—the home in which the great Origen was a child. Quoting from Origen's writings, Harnack shows that, "exercised already from childhood in the Holy Scriptures, he had laid a good foundation for the teaching of the Faith".

"He had, moreover, spent no slight labour in their study, for his father, besides seeing that his son was instructed in the usual subjects of study, made a special point of instruction in the Scriptures. He incited him to practise himself above all in the doctrines of religion in preference to the study of Greek learning, and made him each day learn and say by heart some passages of Holy Scripture. This was in no way distasteful to the boy: he, indeed, undertook the task with the greatest joy. A Bible was not only in the home: the Bible was the principal text-book of education; the chief aim in the whole training of a child was that he should be taught to understand the Bible."

That was a Christian home in the second century: it makes no bad model for a Christian home in the twentieth.

## "AND THEY SHALL SEE HIS FACE"

*WE long to see Thy face, O God,  
To dwell within Thy courts above—  
To leave earth's troubled scenes below,  
And rest for ever in Thy love!  
Yet in Thy time prepared of old  
We shall the wondrous vision see  
Of God in Man, with unveiled face,  
In Jesus Christ, we shall see Thee.  
Our joy, to dwell with saints in light,  
For ever in His likeness shine—  
We then shall see Him as He is,  
One with Himself in life divine.  
Thy love, so infinite to man,  
In ages past was never told—  
Thy Son alone could make it known,  
His Cross its wondrous depths unfold.  
We tread the path of faith in hope,  
Until life's pilgrim days are done—  
Then we shall see Thy face, O God,  
Thyself behold, in Thy dear Son!*

—W. E. Earl.

Missionary

## The Story of a Dream

Page

by R. E. JONES, China.

NOT many years ago, when at our station at Teianhsien, in China, a very interesting answer to a dream came before me.

Having many things to attend to, we made it a practice not to see visitors before nine o'clock in the morning. But on the morning that I am referring to, at about six o'clock, I was told that a visitor was in the guest-room desiring to see me. Naturally, I sent word asking if he could come later on, but the reply came that he was desirous of seeing me at once, as he was anxious to hear the message that I had to tell him. Anon I went to the guest-room and found a middle-aged man waiting for me. After the usual salutations, he said, "You have a message for me?". To which I replied, "Yes, I have a message for everybody". He answered, "You have a special message for me, but you will not understand until I have explained myself". We then sat down and he told me the following story.

His home was in a village many miles away from Teianhsien, and his family was considered to be wealthy. In the village they had their own temple, and for many generations they had been great worshippers of idols and of their ancestors. For some years, however, he himself had not been satisfied, and had been seeking how he might obtain happiness in the next world. Some eighteen months previously, when out in the country, he had found, engraved on a stone slab by the roadside, an account of how a man had found happiness, and it told how a journey was to be taken to a temple that was on the summit of the Li Mountains.

After reading this account, our friend made all preparations for the pilgrimage to this temple, promising to count his steps as he went, and after every six steps to bow towards the temple. This was a long and tedious journey, but it was at last accomplished. When he reached the temple, although he fulfilled all the rites and ceremonies demanded in the temple during his stay of over a year, he was still unsatisfied, as he had found no joy, peace, or happiness. Now he related to me the most wonderful part of his story.

He told me that, three nights previous to his coming to me, he dreamt that he saw a man standing beside his bed, who told him that he was to arise and have breakfast, and after the meal he was to descend the mountain and cross the plains until he came to the Teh River; there he would find the ferry-boat on his side, and by it he was to cross the river near to the North Gate. There a man would be standing and he was to enquire of him where a foreigner of the name of Wang (my Chinese name) lived. This foreigner would tell him how to obtain the happiness he was seeking. Our friend then told me how when he woke up, he at once arose, had breakfast, descended the mountain, crossed the plains, found the ferry-boat on his side of the river, crossed, and reached the North Gate. There was the man standing, and when he enquired where the foreigner lived, was told to go through the city till he came to the South Gate, and then to pass on till

he came to the last house. There he would find the foreigner, Wang. He said, "Now I have come, and I have found everything to be according to my dream; I wish you to tell me the message that you have to tell me".

What a joy was mine, as I sat there, to be able to tell out to this man the gospel message! He had no knowledge whatever of a living God. From childhood, he had been taught to bow down to graven images. I had to commence from the beginning, and explain, as simply as I could, about the living and true God and creation; of our lost and ruined condition; and how God, in His wondrous grace, had so loved the world that had got so far away from Him in sin and iniquity, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

I was able to bring before him the wonderful story of the Saviour Who was willing to bear our sins and iniquities for us on the cross, and then, through His death and shed blood, we could have eternal peace and joy. We sat together for the whole day, talking of the things of God, and towards evening he had the joy of finding peace through believing on the Lord Jesus Christ, Who had died for him. How he rejoiced in the knowledge of the sure salvation that he had just found! We then retired for the night, but about 4 a.m. he was knocking at my door and calling me to get up. As soon as I saw him he said, "Oh! do not delay, but give me Scriptures and books, for I must get away to my home, that I may tell them of the wonderful Saviour Who has done so much for me. I must go and tell them without delay".

After this, he again visited us on two occasions, about a year apart, requesting fresh supplies of Scriptures and books, and telling us how those in his village had gladly received the gospel, and many had turned from their idols. It was a joy to see how happy he was in the Lord.

May the Lord draw out our hearts in more earnest prayer for His blessing upon the Word of God that is being scattered, that it may be used and blessed to the saving of many precious souls.

## THE MIXED MULTITUDE

When we read of Israel purging themselves of the mixed multitude, we see that they were simply maintaining the truth of the wall; that, together with its dedication, they felt themselves bound to carry into practice all that its completion signified. The reader will not fail to perceive the force of the term, "mixed multitude". It was the mixed multitude that fell a-lusting in the wilderness, and so became a hindrance and a curse to Israel; and ever since that day, whether in Israel or in the Church, they have been a source of almost every evil that has afflicted the saints. It is among the mixed multitude that Satan ever finds the ready instruments to his hands wherewith he may disturb, harass, and ensnare God's people, so that the only pathway of safety is to follow the example of Israel, in separating from it.

## MISSIONARY NEWS.

*EDITOR'S NOTE.*—*The growth of literacy in many parts of the world has partly changed the direction of the work of some missionaries. More time has to be spent in educational work. This latter sets forth the problem of Belgian Congo.*

ARNOT entered the Congo, known as the Garenganze Country, in 1836, the Roman Catholics coming into it 24 years later. At that time the Government in Belgium was Liberal, and every faculty was given to our missionaries. In 1923, however, the Catholic Party came into power, and almost immediately they entered into an agreement with the Holy See at Rome, giving to the Catholics the official right to educate the natives of the Congo, for which they were to be heavily subsidised.

From that time onward there was a period of coercion and persecution on the part of the Government towards those natives who wished to be taught in the Protestant schools. There are 45 different Protestant missions working in the Congo, and they united to combat the situation. Protests were made, supported by documentary proof, to the Belgian King, the Belgian Parliament, and the British and American Embassies, and the persecution ended.

The Government then adopted a neutral attitude towards our schools and issued instructions to officials and chiefs that they were to support and further the educational work of the Roman Catholics, and to do nothing whatever in the way of showing any interest in the work of the Protestants.

The Congo Protestant Council protested also against this injustice, and the following extracts indicate the change in the situation following this:—

*LETTER FROM DR. ANDERSON, SECRETARY, C.P.C.,  
MARCH 14th, 1947.*

We have pleaded the cause of Protestant missions in the field of education for more than 20 years, and at long last the Government of the Colony has developed a programme which in general tone meets our full approval. This programme offers unprecedented opportunities for the advancement of our Protestant community, and opens the way for effective co-operation with the Government in its efforts for the wellbeing of the people. It is not a bookish, sterilely-academic programme, but one that is orientated towards helping people to meet effectively the problems of daily life. Its aim is not so much to produce people who can serve the European elements of the Colony, but to enable all people to realise a fuller life.

The educational officers of the State are very desirous that education be thoroughly Christian in character, at all levels. They are convinced that we, as Protestant missions, have something of real value for the people. They are eagerly seeking our collaboration. This opportunity must be grasped now. Any hesitancy or holding back may greatly retard the advance of our work.

*MR. DEANS, ONE OF OUR OWN MISSIONARIES,  
SAYS, IN "EAST AND WEST"—*

As it is indisputable that educational work in the Congo is, like medical work, an extremely valuable aid to evangelism, it is essential that we continue to engage in it if we are to have the ear of the youth. . . It is thus incumbent on us to conform to regulations as to buildings, curriculum, and teaching staff.

*BY THE LIBERAL COLONIAL MINISTER WHO  
INTRODUCED THE BILL GIVING PROTESTANTS  
EQUALITY WITH CATHOLICS IN EDUCATION—*

Out of 783,000 scholars in the primary schools, 280,000 are in the schools of the Protestant missions. . . Conditions of subsidies will be the same for Christian missions of all confessions. . . These will comprise the knowledge of a national language, the verification of the national character of the teaching given, and the provision of school-books. Lastly, the foreign missionaries, before going to the Congo, must have followed a course of appropriate pedagogies, in Belgium, of not less than six months.

Educational work has always been done by our missionaries, even by Mr. F. S. Arnot, who took time to teach reading to the natives. In the Congo, this work has been done by missionaries most of whom are untrained; but now the Government will not recognise schools lacking qualified teachers. In 19 mission centres connected with assemblies there are four qualified teachers; also, there should be a teacher-training centre for natives. The Government has committed secular education to the religious bodies. If we do not face up to this, the Congo youth will turn from us to the Catholics, who can provide educational requirements.

As against 800 Protestant missionaries in the Congo, there are 3,954 Catholic missionaries, according to the Colonial Minister. These priests and nuns are fully equipped for every department of their missionary work. The decisive factor is the supply of trained teachers.

—W. R. REW, Belgian Congo.

*Our Saviour Knows.*

He knows! Oh, thought so full of bliss!

For though on earth our joy we miss,  
We still can bear it, feeling this—

He knows!

He knows! Oh, heart, take up thy cross,

And knows earth's treasures are but dross,  
And He will prove as gain our loss!

He knows!

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 assemblies there are, apparently, two schools of thought: One, which is deemed 'loose', would receive to the Lord's Table all believers, whether in assembly fellowship or not; the other, which believes that this ordinance is an assembly act, and, therefore, open only to those in fellowship. Which is right?

## ANSWER A.

Seeing that it is the Lord's Supper which is in view, it must ever be borne in mind that the Lord is the host, and all others are His guests. It would not, therefore, be according to His mind to reject therefrom anyone who desired to remember Him thereat, although such an one was not in regular assembly fellowship, providing there was no other good cause for rejection. In God's family there are ill-instructed children, as well as well-instructed. Participation in the Lord's Supper is not contingent upon a state of knowledge: it is the privilege of all the Lord's people, with those exceptions specifically provided for in Scripture. Believers are called upon to receive one another as Christ hath received us. The standard of such reception is given in Luke 15. 2. Propagators of false doctrine, however, must be rejected: those living in open, flagrant sin, also, must be rejected. Those, however, who make a habit of attending relatively regularly, but have no intention of throwing in their lot with the company, should not be rejected: they should be instructed as to the will of the Lord and be urged to reach a definite conclusion for their own personal satisfaction as to which of the companies they visit is scriptural and right. It is of the utmost importance to remember that reception at the Lord's Supper should not entail the forfeiture of one's individual conscience. Paul makes provision for difference of judgement on minor matters, and deals at length with it in Rom. 14 and 15. In that connection he says that the reception should not be made an occasion of disputing as to the merits or demerits of the particular item in respect of which the applicant for fellowship

has a tender conscience. He is responsible to the Lord and not to the saints. He should be received.

Those who are in fellowship with a local company of God's people, and desire to transfer or to make a visit, should follow the method adopted in Acts 18. 27; II. Cor. 3. 1; and Rom. 16. 1.

Those who desire to come in, but who have no such letter, should seek the introduction of someone whose witness is reliable, as was done in Acts 9. 26.

Personal likes and dislikes should be eliminated altogether, lest we fall into the error of III. John 10. But childish simplicity should be avoided, lest we fall into the error of II. John 10.

Each case must be judged on its own merits, in the presence of the Lord. We must not build walls so high that none can scale them: nor must door-keepers be so careless that wolves, although in sheep's clothing, can easily enter.—E.W.R.

## QUESTION B.

In Gal. 6. 1 does 'restore' mean restoring back to the assembly, or is there a deeper meaning?

## ANSWER B.

The Epistle to the Galatians is not in any wise concerned with the assembly in particular. It was written to assemblies, having to do in part with the doctrine of justification by faith. For assembly order, practice and personnel, we must look elsewhere.

It follows, then, that the word 'restore' does not mean to restore to the assembly or to restore to fellowship. The word has to do with the mending of a broken limb or the repairing of physical damage, and hence denotes the responsibility of the spiritual to seek to mend, repair and heal the damage which an individual has suffered by being taken in a fault, such as any of those named in the later part of ch. 5. The kindly attention of the nurse to the victim of a road accident will illustrate what is meant. The nurse is not concerned with the return of the man to his business; that is subsidiary, and will follow in due course. She is concerned with his return to health. So the spiritual are concerned with the healthy recovery of the falling believer; his return to the assembly will follow in due course.—E.W.R.

# The Lord's Work and Workers.

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

**BLOOMSBURY:** Central Church; S.S. Teachers; Nov. 1, at 3 and 5.45, A. Fallaize, J. Hislop, W. E. Vine, M.A.; Nov. 8, 15, 22, 29, at 6.30, J. R. Rollo, F. N. Martin, G. C. D. Howley, H. St. John, J. B. Watson, E. S. Curzon, J. M. Shaw, A. Fallaize.

**BRADFORD:** At 7; Nov. 1, G. Foster; 8, J. F. Spink; 15, A. Caddick; 22, A. Hall; 29, Lt-Gen. Sir Wm. Dobbie.

**FARHAM:** Church House, West Street; Nov. 1, at 6.30, A. E. Vince.

**LIVERPOOL:** Picton Hall, at 7.30; Nov. 1 C. E. Stokes; 8, F. A. Tatford; 15, G. Foster; 22, G. E. Harper; 29, J. Brown, W. Mahon.

**NOTTINGHAM:** Clumber Hall, at 6.30; Nov. 1, H. D. Ward; 15, A. Rendle Short; 29, G. H. Grant.

**STAINES:** Hale St. Hall; Nov. 1, at 6.45; R. L. Hathaway.

**STOKE-on-Trent:** Swan Lane Gospel Hall Trent Vale; Nov. 1, at 6.45, A. Pickering.

**EASTBOURNE:** Edmond Hall, Church St.; Nov. 5, at 3 and 6, E. Barker, S. V. Scott-Mitchell.

**HORNSEY:** Alexandra Rd. Hall; Nov. 8, at 6, W. P. Rae.

**HORSHAM:** Deane Rd. Hall; Nov. 8, at 7; E. W. Rogers.

**MANCHESTER:** Wycliffe Hall, Hightown; Nov. 8—10; H. St. John, W. E. Vine, M.A.

**READING:** Bridge Hall, Oxford Rd.; Nov. 8, at 6.30, J. Clare.

**SHEFFIELD:** Methodist Church, Surrey St., at 7; Nov. 8, P. S. Mills; 22, F. A. Tatford.

**WALLINGTON:** Ross Rd. Hall; Nov. 8, at 6.30; M. Baruch.

**BRENTWOOD:** Congregational Church, New Road; Nov. 15, at 3.30 and 6.30, A. Morrell.

**MANCHESTER:** Hope Hall, at 7; Nov. 15, J. Haxton; 22, J. Robertson.

**NORTH HARROW:** Elmfield Hall, Imperial Drive; Nov. 15, at 6.30, A. J. Atkins; Nov. 22, at 3.30 and 6, E. Barker, T. E. Stacey.

**SYDENHAM:** Mayow Rd. Hall; Nov. 15, at 6.30, T. Scudden.

**WINDSOR:** Gospel Hall, Garfield Place; Nov. 15, at 6.30, G. Harpur.

**WOODFORD:** Latchett Hall; Nov. 15, at 7; J. Clare, R. C. Kyle.

**LITTLEHAMPTON:** Argyll Hall, Surrey St.; Nov. 17, 18, at 7, C. E. Stokes.

**HOVE:** Rutland Rd. Hall; Nov. 19, J. M. Shaw, J. B. Watson.

**CHESHAM:** Gospel Hall, Station Rd.; Nov. 22, at 7, P. J. Wiseman.

**THUNDERSLEY:** Gospel Hall, Kiln Rd.; Nov. 22, at 6.30, T. Rendle.

**NEW BARNET:** Gospel Hall, East Barnet Rd.; Nov. 22, Singleton Fisher, H. Cockrell, W. Redwood.

**HOLBORN:** Kingsway Hall; Nov. 28, at 6, Missionary P.M.

**WALTHAMSTOW:** Folkestone Rd. Hall; Missionary; Nov. 29, at 6.30, J. Moore, J. A. Morris, W. E. T. Wales.

**WELLING:** Gospel Hall, Station Approach; Dec. 6, at 3.45 and 6, F. Cundick, E. W. Rogers.

**GREENWICH:** King George St. Hall; Dec. 13.

**SWANSEA:** Ebenezer Hall, Gors Road; Nov. 1, at 7, V. Cirel.

**CARDIFF:** At 7; Nov. 8, H. Bradford; 15, A. H. Long; 22, H. German; 29, R. W. Raven, C. E. Stokes.

**SWANSEA:** George St. Gospel Hall; Nov. 8, at 7.30, W. S. Durham.

## SCOTLAND: FORTHCOMING (D.V.)

**GLASGOW:** Gospel Hall, Knightswood Cross; Nov. 1, W. Harrison, J. Lightbody, W. Prentice, J. Westwater.

**DUNDEE:** Hermon Hall, S. Tay St., at 6.30; Nov. 8, J. Lightbody; 22, J. Ferguson.

**DUMBARTON:** Gospel Hall, Bridge St.; Nov. 1, at 3.30, E. H. Grant, J. Cuthbertson, J. Hutchison, J. Paton.

**LINTHOUSE:** Bethesda Hall; Nov. 1, at 3, A. M. S. Gooding, Dennis Barnes, J. Currie. To be followed by special gospel meetings by D. Barnes.

**HAMILTON:** Low Waters Gospel Hall; Nov. 1, at 4; W. McAlonan, J. R. Rollo, D. Cargill.

**LARKHALL:** Sunday School Teachers' Conference, in Hebron Hall; Nov. 8, at 4, J. Hislop, W. J. Brown, A. M. S. Gooding.

**GLASGOW:** Tylefield Hall, 729 Gallowgate; Nov. 15, at 3.30, W. P. Foster, M. Sangster, A. Millar, J. McPhie.

**GALSTON:** Evangelistic Hall, Glebe Rd.; Annual Conference; Nov. 29, at 3.15, W. F. Naismith, Robert Scott, George Westwater.

**KILBARCHAN:** Memorial Hall Assembly; Farewell Meeting to our brother, Mr. Tom Hunter, going to Bolivia; Nov. 29, at 3.30, A. Borland and others will speak.

**COATBRIDGE:** Hebron Halls, Church St.; Dec. 3, at 3.30, A. Borland, E. Grant, J. Cuthbertson.

**ABERDEEN:** Jan. 1, 2, in Gilcomston S. Church, Union St., at 11, 3 and 7; Jan. 3 in Hebron Hall, Thistle St. Missionary at 3, S.S. Workers' at 7; J. Coutts, F. Cundick, J. Kirkby, R. Scammell, J. McAllister (Paraguay), Dr. Latimer Short, Dr. Kaye (Africa).

**DUMFRIES:** Bethany Hall, Buccleuch St.; Jan. 1, W. F. Naismith, W. McAlonan, Wallace Lee.

**KIRKCALDY:** Dunneker and Hebron Halls' United Conference; Jan. 1, at 2 p.m., W. Wilcox, G. Howley, J. Hutchison, R. McPike.

**RUTHERGLEN:** Hebron Hall, King St.; Jan. 3; in Town Hall, at 3.30, A. M. S. Gooding, J. Hislop, J. Barrie, W. Harrison.

## IRELAND: REPORTS

S. THOMPSON has had good meetings



in Ormeau Hall, Belast.

**S. JARDINE** has had encouraging start in Apsley Hall.

**T. McKELVEY** and **T. WALLACE** have commenced in Waringstown.

**W. McCRACKEN** and **A. McSHANE** are at Newtonstewart.

**F. KNOX** is at Strabane.

**A. COOK** and **J. KELLS** are preaching in Dromore, Co. Down.

**T. W. BALL, B.A.,** and **H. BAILLIE** are getting large audiences in a rented hall in Hillsborough.

**W. JOHNSTON** and **J. WELLS** have started work at Drumlough.

**R. CURRAN** and **W. BUNTING** are at Ballymagarrick.

**G. ALEXANDER** is labouring a few miles from Lisburn.

**R. CRAIG** and **R. HALL** are having encouraging meetings at Boveedy.

**S. W. LEWIS** had a good finish at Churchill, Co. Fermanagh.

**R. PEACOCK** commencing in Ballina, Co. Mayo.

**W. HENDERSON** continues to find interest at Graddum, Co. Cavan.

**E. HILL** starting at Lisbellaw, Co. Fermanagh.

**CONFERENCES:** Assembly at **FINAGHY**, Belfast, has removed to new temporary wooden building, 'Bethany Hall'; opened with conference on Oct. 4; H. Bailie, F. Bingham, S. Mawhinney, W. Bunting, T. W. Ball, Steven Thompson.—**SHANAGHAN**, Oct. 9; time of blessing; T. W. Ball, Jas. McCabe, W. Bunting, E. Allen, D. J. Craig.—**LURGAN** Oct. 12—15; well attended; Bible-reading subject, II. Tim.; W. Rodgers, G. M. J. Lear, J. Moneypenny, W. Hateley (Jamaica), Smith (Brazil), S. Jardine, ministered on closing day.—**DUNDESERT** assembly had special meeting for prayer and ministry; refreshing time; T. Campbell, E. Allen, A. McShane, W. Bunting.

### " WITH CHRIST "

**ALBERT BULLOCK**, Stoke-on-Trent, on Sept. 13, aged 80. Gathered with believers in assembly fellowship since early manhood, and was widely known in the Midlands for his wise counsel, hospitality, and liberality. A strenuous business life did not hinder his activities in the Lord's service. Retired to Bournemouth only last year, where he met with assembly at Central Gospel Hall.

**JOHN SMITH**, Eaglesham, on Sept. 8, aged 65. Called home suddenly, while at work. Converted as a boy in Kirkcowan, Wigtownshire, and commenced to preach in his teens. Moved to Girvan, and in fellowship there for many years. Later in Glasgow district, and last 14 years in Newton Mearns assembly. Well known to many of the Lord's servants, world-wide. A faithful brother and wise shepherd amongst God's people.

**Mrs. JOHN F. M'GAW**, Seattle, U.S.A., aged 77 (sister of A. Ingram, Aberdeen). Went abroad 36 years ago. A devoted worker for the Lord, and highly esteemed by all.

**JOSEPH DONNELLY**, Belfast, in April last, aged 27. Saved through the preaching of F. Knox many years ago, and in happy fellowship at Cregagh St. assembly. A faithful and consistent brother.

**FRANK TRUESDALE**, Belfast, on Aug. 5, aged 72. Saved 50 years ago, through the preaching of Messrs. Maharg and Clark at Ballywillwill. In assembly fellowship ever since, and a regular attendant at the meetings at Cregagh Street.

**Mrs. FRANK JOHNSTON** (Abigail Wilson), Cleveland, Ohio, on Sept. 8. Saved when a girl of 16, and associated with the Lord's people meeting in Kilmarnock. Went to Cleveland in 1906, and was in happy fellowship in the assembly at Addison Road until her home-call.

**Mrs. LIZZIE WALLACE**, Airdrie, on Sept. 22. Over 40 years in assembly fellowship. A quiet, consistent sister, who suffered much, and will be missed.

**ANDREW HAMILTON**, Stranraer, on Oct. 5, in his 61st year. Saved as a young man, and met with believers in Olive Hall, Hamilton. Has been in Stranraer district for 26 years. A very consistent brother, and a great help to assembly at Greenville Street, where he will be much missed.

**Mrs. HUGH HARRISON**, Shettleston, on Sept. 28, aged 60, after much suffering patiently borne. Over 40 years in assemblies at Lesmahagow and Shiloh Hall Shettleston. A godly and consistent sister.

**ARCHIE BUCHANAN**, Cockenzie, on Sept. 24, aged 73. In assembly for almost 40 years, and bore a quiet and consistent testimony.

**JOHN McCRACKEN**, aged 47. Suddenly, at Aberdeen, on Aug. 18. Converted in Motherwell in 1919, and associated with assemblies at Shields Road, Bells-hill, Ammanford, Sheffield, and Aberdeen.

**JOHN NICOL**, Saltcoats, on Sept. 29, aged 78. Saved 53 years, and in earlier life associated with Saltcoats assemblies. Last 29 years in Loan Hall, Stevenston, where he will be missed.

**ROBERT GASTON**, Lisburn, aged 84. Saved when a boy, in kitchen meetings. Ever interested in the gospel, and opened his barn for this purpose, where he saw souls saved. In Clough assembly for 50 years.

**Mrs. GERTRUDE LOWTHER**, Harrogate, on Oct. 5, aged 72. Passed peacefully into the presence of her Lord less than a year after her husband. Leaves three daughters and a son (G. K. Lowther, evangelist).

**ROBERT WILKINSON**, Randalstown, on Sept. 29. Saved for over 60 years, and associated with Groggan, Randalstown, and Clonkeen assemblies. At the last-named for over 40 years. He will be greatly missed in the home, the Church, and the world. His consistent, quiet life marked him out as a man of God, which was evidenced at the funeral, attended by all sections of the community.

## REPORTS OF WORK

**FIFESHIRE ASSEMBLIES'** gospel campaign: Mr. T. Richardson completed six weeks' open-air testimony in the villages of Blairhall, Oakley, and Comrie. During the whole period the weather was ideal, and not one meeting was lost. An effective work of sowing the seed has been carried through, with much encouragement to the little assembly, and prayer is asked for the ingathering.

**GEORGE GOULD**, Canada, tells of a remarkable season in tent work at Parkersburg, Iowa, U.S.A. For three months there was a time of rich ingathering, and out of a number who professed, 30 were baptised and added to the nearest assemblies. The scene of the baptisms was somewhat unique, in that about 1,400 people on both sides of the river witnessed the occasion, and five of the Lord's servants gave short messages to the company. Our brother attributes these results to the faithful labours of Mr. Oliver Smith over the past years.

**LLANFAIRFECHAN:** Bible Readings week at "Plas Renai", Oct. 4-11, was a time of rich refreshing, when Mr. Vine and Mr. Bevan ministered the Word. It is proposed that another Missionary Bible School be conducted, D.V., from Apr. 10 to May 1, 1948, when Mr. Vine and Mr. H. St. John will be present. Prospective missionaries and others desirous of attending should communicate with Mr. A. H. Boulton, 48 Pulford Rd., Bebington.

## ADDRESSES, PERSONALIA, ETC.

**BETHANY HALL**, Glenburn, Prestwick: correspondent now Mr. J. Mc-

Ithinney, 174 Glenburn, Prestwick.

**DARVEL:** correspondence should now be addressed to Mr. A. Robertson, 75 East Main Street, Darvel.

**SHIELDHILL** Assembly, nr. Falkirk: correspondence should be addressed to Mr. Roderick Reid, 7 Anderson's Buildings, Shieldhill.

**ASHTON-under-Lyne**, Lancs., Gospel Hall, 97 Oldham Rd.: correspondence for assembly should be addressed to Mr. J. E. Johnson, 100 Minto St., Ashton-under-Lyne.

**EXETER**, Heavitree Assembly: correspondence should be addressed to Mr. L. J. Goss, 26 Stuart Road, Heavitree, Exeter.

Mr. **SYDNEY PORTEOUS** hopes to visit Canada and U.S.A. for a few months in ministry of the Word and gospel. Will value prayers. Temporary address: c/o. A. Ernst, Box 123, Sydney Mines, Cape Breton, Nova Scotia.

Miss **GOSNELL**, now in Canada, should be addressed c/o. Mrs. Mercer, 5930 Beatrice Street, Vancouver. Her list of addresses has disappeared in her travels.

**FLAT** wanted, or unfurnished rooms, for young Christian couple in the north, who require to travel south; in or near London. Particulars to A/5147 'B.M.' Office, Sturrock St., Kilmarnock.

**WANTED:** subscriber desires to purchase copies (complete set, if possible) of 'The Believer's Magazine' for years 1928 and 1929; also copies (complete set, if possible) of 'The Harvester' for years 1939 and 1940. Replies to 4324 'B.M.' Office, Sturrock Street, Kilmarnock.

## LORD'S WORK FUND

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

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

	£	s.	d.
Sept. 29. Airdrie A. ....	8	—	—
Mrs. J.N., Coalhurst .....	2	—	—
Oct. 6. A.J.B. ....	10	—	—
Oct. 9. J.L. ....	3	—	—
Oct. 13. Ashgill, A. ....	13	—	—
Oct. 14. J.G. ....	30	—	—
Oct. 21. R.A. ....	50	—	—
Oct. 20. C.A., Glasgow ....	5	10	—
Oct. 21. F.E.G., New Barnet ....	6	—	—
Oct. 22. Annbank A. ....	10	—	—
	£137	10	—

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Sept. 29. Airdrie A. ....	—	10	—
Mrs. J.N., Coalhurst .....	—	10	—
Oct. 2. N. Ireland sister .....	—	7	½
Oct. 6. A.J.B. ....	1	—	—
Oct. 9. J.L. ....	—	2	6
I.L.B. ....	—	3	—
Oct. 13. Ashgill A. ....	—	8	—
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Sept. 29. Mrs. J.N., Coalhurst .....	—	10	—
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# "REVIVE THY WORK"

By THE EDITOR

(v)

**M**ODERN readers may be tempted to think that revivals, those spontaneous movements among men when the Holy Spirit comes in tremendous manifestation, have taken place only in modern times, and are associated only with men who have had the gift of organising great companies of people. It should be remembered that the Bible is, more or less, the history of the decline of the people of God and of the revivals by which the witness to His Name was maintained. Two men stand closely related in character in this connection—Elijah in the Old Testament and John the Baptist in the New Testament.

**I**N I. Kings 18. is the story of a remarkable recovery. A process of degeneration which had begun previously had been accentuated by the godless leadership of Ahab. He was an unscrupulous monarch, with not the least concern for either the example of his godly ancestors, or the commandments of God. In direct disregard for the word of the Lord he permitted the alliance of his people with the heathen, and himself married Jezebel, the wicked daughter of an idolatrous monarch.

**W**ITHIN the palace, where the king's authority ought to have been enforced, the queen organised attempts to silence the protests of the godly among the people. Despite his difficulties, Obadiah, governor of the king's house, contrived to conceal and feed a hundred prophets of the Lord—and he succeeded. He is one of the unrecognised heroes of the Old Testament. Yet there was a menacing growth of worship foreign to the ways of God. The divine judgement, in the form of famine, continued, and the situation grew desperate. To one man alone could God look, and that man was Elijah. Chapter 18 is the turning point in the history of that generation. There it is recorded that the famine ceased, and there was "a sound of abundance of rain" (ver. 41). Elijah's prayer on Carmel was the precursor of blessing, the last of an exciting series of events designed by God to bring His people back to Him that He might bless them. Elijah on Carmel, praying upon his knees, was a more important man than Ahab on the throne.

**H**OW often it has been that the quiet, effective, solitary life of a man of God has been the preparation for a divine-visitation in delivering power! Moses spent forty years in the backside of the desert before he became the centre of a national revival. Elijah had to seclude himself by Cherith and in Zarephath before he could lead the people back to God on Carmel. John Baptist had to spend his years in the wilderness before he became the centre of the revival which preceded the advent of the Messiah. Paul had his three years in Arabia before he stepped out in active participation in the work of proclaiming the gospel. Perhaps one of the reasons why so few of us are used to move others is the absence of seclusion with God that He might use us before men.

**E**LIJAH at prayer is the picture of the man whom God uses. The importunity and persistence and faith of the prophet stand out in vivid contrast with the gross, indulgent behaviour of the king. The world in its politics and sinfulness perceives not how much it owes to the man who has power to prevail with God. When Dr. Torrey, from America, was on an evangelistic tour in Scotland, he visited the town of Ayr. Most American tourists are almost idolatrously fond of Scotland's national bard, and show their hero-worship by visiting his birthplace and the monument at Doon. When Dr. Torrey was asked if he would like to follow the example of his countrymen and visit the birth-cottage, he replied, "I should prefer to see where John Welsh prayed". Well did the evangelist know that, spiritually, Ayrshire owed more to the man who spent hours on his knees praying for the members of his congregation than it did to the poems of the ploughman-poet. So always is it in the spiritual world.

**I**N the neighbourhood of the town where these words are being penned, the writer visited two houses in a small fishing village on the Moray Firth. In one of them was born the man who became Britain's first Labour Prime Minister. In the other, where he knelt to pray with two mourning sisters, who had lately been bereaved of their aged mother, he learned the story of that woman's exercise and prayers about the work of God, and heard how she opened her home to the Lord's servants for the preaching of the gospel, with the result that to-day there is an energetic witness to the

power of God among the fisher-folks. Which of these two houses, deem you, is the more important in the annals of heaven?

**PERHAPS** the work of God is languishing to-day because the Church has few people like John Welsh of Ayr and Mrs. Edwards of Lossiemouth!

**WHAT** were the factors which led to the deliverance in Elijah's day? On inquiry, there may be discovered the principles upon which God works, for divine principles are abiding in their duration. First, the people had to discover the futility of anything but that which comes from God. Elijah had to demonstrate to the nation that the worship of Baal was ineffectual to procure the long-desired rain. The opponents must be discomfited. Their powerlessness must be disclosed.

**MOREOVER**, the nation had to recover the sense of the divine presence which had been lost during years of declension. Elijah repaired the altar where divinely-ordered sacrifices could be offered. God had to be given His proper place, and the basis of fellowship with God recognised in the prescribed offerings. Is it not true that in many places to-day, even among professed Christians, the offence of the Cross has ceased? The incisive demands of Calvary are being forgotten. With shattering insistence in his epistles the apostle Paul teaches that the believer has been crucified with Christ, and that the world has been crucified to the believer. Compromise is impossible when the "altar" is given its proper place in the life.

**THEN** came the recognition of a unity which had been disrupted. The prophet built with "twelve stones according to the number of the Tribes". He recognised what others failed to see. He would be no party to a disruption which a godless man had created, and which godless men had perpetuated. God always saw the ideal in the twelve tribes, whether in history, united, divided, or scattered. Disharmony is a universal source of weakness. That was true with Israel. It is true to-day with the Church. The greatest victories scored by the Devil have been those which divided the united witness of God's people to the truth revealed in the Scriptures.

# Reverie . . .

by C. D. HAWLEY

THERE is a pitiless, pelting rain this morning; beating harshly against the window drives a south-westerly gale. The sky is overcast, and the dismal prospect outside may to some extent account for my being in a more introspective mood than usual—a frame of mind which may too easily pass into despondency. Not unlike the clouds which, in shapeless, changing forms, are seen scurrying across the sky in weather portending storm and rain, our thoughts sometimes press in upon the mind with involuntary swiftness and vivid emphasis, according to the mood of the moment. At such times one may, perchance, catch a glimpse of some new aspect of truth, before unobserved, and yet already latent in the memory of past experiences, the full meaning of which had escaped notice.

I will confess that on this occasion I was somewhat dispirited by recent events arising out of a serious controversy among certain brethren in which, much against my will, I had become deeply implicated. Differences among the Lord's people are at times unavoidable, and invariably bring to light the moral state of the persons concerned. Natural temperament also plays its part, and in this respect believers are no different from other people. Few, I suppose, would deny that one of the greatest aids or hindrances to worldly success lies in the natural temperament of a man. I have reason to believe that mine is accountable for a great deal, but in my own case it certainly has not been conducive either to a tranquil habit of mind or worldly prosperity. Very early I became possessed of an ideal upon which I had built great hopes, but I was young and lacked a sense of proportion and values. Moreover, I was not then in fellowship with the Lord's people, the necessity for which I have since proved over a long period of years. Ideals may be excellent things in themselves, and are always to be admired in those who pursue them without thought of themselves or desire of personal gain. But I have since learned from observation that there is always something amiss with the secret motives of those who follow an ideal for its own sake. Many do so without troubling themselves to inquire into the root cause

of the conditions which give rise to humanistic ideals. If the foundations of a building are imperilled through structural weakness or insufficient material support in the soil below, it is folly to seek to improve or embellish the super-structure, however imposing the fabric may appear to the owner or to the outside observer. Ideals are always more concerned with the super-structure than with the foundations. How often one meets with men and women professing the noblest ideals, yet who have never yielded their hearts to Christ and, in consequence, remain, in mind and spirit, enslaved to the world-system energised by Satan!

I think I know also the meaning of loneliness, and that isolation of spirit which results from actions and motives misunderstood by others whose fellowship and counsel have meant much to me and enriched my life in various ways. To be understood is great gain, and always to be desired if life is to hold any measure of real enjoyment in the true sense of the word. But I have deliberately chosen a path exposed perhaps more than any other to misunderstanding and criticism. Certainly I would not contend that such criticism was always unjustified. There have been occasions when I have been seriously at fault, and the censure of others fully deserved. But I have too frequently found, among critics of other people's actions, a disposition of character singularly blind to their own inconsistencies and shortcomings. If we attentively consider the differences of people's natural dispositions and the lack of imagination in most people which confines them to a just appreciation only of those natures similar to their own, we shall have no real cause for despondency or regret.

Few things which have come under my observation have made a deeper impression on my mind than the prevalence of an individualistic outlook in regard to the most vital questions of life and destiny. Individual freedom of thought is characteristic of the great majority, not only of men of the world, but also of many believers, and this despite the fact that it is entirely contrary to the mind of the Spirit (I. Cor. 1. 10). The freedom of the individual to self-assertion and liberty of thought is claimed as his inalienable right. In the world, save for a limited range of accepted standards of belief and conduct which alone make it possible for men and women to find a common ground for social and intellectual intercourse, very few can be said to share identical or even

similar views on any subject of real importance. "Can two walk together except they be agreed?" The world thinks it possible, and puts into practice what it already holds in theory. But there can be no real unison of mind and heart, and such friendships can never be more than a semblance, a vain shadow of the real, and, as such, worthless and unsatisfying. The inevitable differences of temperament and dissimilarity of tastes among individuals and groups are responsible for the sense of isolation and loneliness of which so many are conscious inwardly, despite the closest personal and social relationships. So far from lessening the divisive forces which tend to sunder individuals and groups from each other, Christianity has seemingly aggravated this tendency. But that is only because the Truth has not been fully answered to, and carnality—from which none is entirely free—has been allowed to hinder the work of the Spirit. Unity has always been God's thought from the beginning and will suffer no abatement save in very exceptional circumstances (I. Kings 12. 24, I. Cor. 11. 19).

My own exercises, as the reader will surmise, have forced me into a narrow path—narrow only in the sense of loyalty to what I am assured is the scriptural order and ground of gathering—but I have not been thereby deprived of the happiest fellowship with others of the same mind. It is thus that the dangers attendant upon a purely individualist path are averted and opportunity is afforded of at least some measure of spiritual unity and co-operation. Nevertheless, it is a path not all believers are prepared to follow, though open to all, which circumstance discloses the real cause of the tragic disunity among believers. In a hopelessly-divided Christendom the existence of widely-divergent points of view is due to lack of subjection to Authority directing and holding in check unfettered freedom of thought. Such authority is found only in the Word of God interpreted—not by the Church, as Rome falsely maintains—but by the Spirit of God in the Assembly.

These were some of my meditations during a wet and dreary day in July. As if to lift the burden of despondency and presaging a brighter and more hopeful future, the clouds at length dispersed, and the sun once more made its appearance, and all nature seemed to invite me out to enjoy the gladness of her aspect, more glad by contrast with her former unfriendly gloom.



# God's GATHERING Centre

by T. D. W. MUIR.

In Acts 20. 7,—following the Revised version, we read, “And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them” etc. The custom of the early disciples in gathering together on the resurrection day,—the first day of the week, and the object for which they gathered, are both stated here. Paul being present ministered the Word to them.

But look at 1 Cor. 5. 4. “In the Name of the Lord Jesus Christ, when ye are gathered together . . . deliver such an one unto Satan for the destruction of the flesh” etc. Here is a case in the assembly at Corinth calling for discipline. When was it to be attended to? When they were gathered together. In what Name? In the Name of the Lord Jesus Christ. Being gathered together in the Name of the Lord Jesus, they were assured of the presence and authority of the Lord, in confirming their solemn action.

We have known individuals, dealt with by an assembly for some sin, look back at the little company, in its apparent weakness,—turn up the nose, as it were, and say “We don't care for their judgement of us”! Do you know that an assembly in fellowship with God, and acting according to His Word, has the assurance that such an action is ratified in heaven? (Matt. 18. 15-20). May God impress us more and more with the solemnity of His presence in the midst of His own. He there takes His place as Lord over His own house,—and His presence and authority is a reality.

Another point here. We convene gospel meetings, Bible readings, prayer meetings, etc. But there is one meeting He has appointed, and that is when He would have His own around Himself for worship while remembering Him in “the breaking of bread.” To this He calls His own. By His Spirit He gathers them together, and true to His own Word, He is there “in the midst of them.” When you turn your back upon Him, whose presence makes it an assembly of God,—that is a very solemn thing.

Younger Christians need to be drilled in these things, that they may be enabled to stand the current that seems to be carrying so many back to the thing from which they had been delivered.

# PRECEPT AND PROMISE

by GEORGE MULLER

“**O**PEN thy mouth wide, and I will fill it” (Psa. 81. 10).

This word should be continually present to our hearts. We all have our necessities of one kind or another, and every child of God has many things about which he has need to speak to God. And our gracious God speaks here to each one of His children: “Open thy mouth wide, and I will fill it”. It is as if He said: “Now, ask much at My hands, look for much from Me, bring great requests before Me. I am God, and not man; it is the very joy and delight of My heart to give abundantly”. If we were privileged to go to a great person for anything, we should not ask for twopence-halfpenny, nor two shillings only, but much more; it would be an insult to ask for so little. And if we were allowed freely to make our requests before the Sovereign, we should be ashamed, or ought to be, to make only trifling requests. But the mighty ones of the earth are as nothing compared with Jehovah; and if we would give joy to the heart of God, we must ask great things at His hands, and expect great things from Him. This is taught us in the figurative expression, “Open thy mouth wide”, and the promise is, “I will fill it”. Let anyone act according to the exhortation, and most assuredly God will fulfil the promise. Let us look about, and see when in any measure we have been able to act according to this word, whether God was not as good as His word; let us remember that if He has not yet gratified our requests, it does not follow that He will not. Let us only wait still on Him, expectantly, perseveringly, for the glory of God, in the Name of Jesus, and we shall see how He will fulfil His words, “I will fill it”. How touching are those words in the same Psalm, where God says: “Oh, that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee”. It is the very joy and delight of the heart of God to do us good; and we are here taught that God is willing to give us everything really good for us.

## NOTES ON I CORINTHIANS

★ by W. E. VINE, M.A.

## Verse 23.

*If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?*—this mention of "the whole church" suggests that meetings of the full membership of the assembly were usual. For a member to be voluntarily absent in those times can scarcely be contemplated.

It is not necessary to suppose that all the brethren took part in speaking with tongues; what is suggested is that the exercise of the gift of tongues was possible to all, and that the utterances in the gathering consisted of the use of that gift.

The word *idiōtēs*, "unlearned", primarily meant a private person, in contrast to a public official; here it denotes persons who, though believers, were uninitiated so far as "tongues" were concerned, and, like unbelievers, would regard those uttering what to them would be gibberish as a company of lunatics, whereas God's purpose in ministry, whether for the saved or the unsaved, is to reach the understanding and appeal to the conscience, His voice being heard through the speaker.

The unlearned who "came in" would seem to be believers from other assemblies where they were unaccustomed to the gift of "tongues"; we cannot think of the existence of "unattached" Christians in those days. Such persons, and unbelievers, could obtain admission to the gatherings. An assembly is not intended by God to be a sort of secret society, it is a place of witness.

The madness is not that referred to in Acts 26. 24 and II. Cor. 5. 13. What takes place in a meeting should never give reasonable cause for the imputation here mentioned. Testimony should appeal to the heart, and touch the conscience.

## Verse 24.

*But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all;*—again, as in the preceding verse, the intimation is that all the men were able to exercise the gift of prophecy, and not that all would do so, even successively.

The change to the singular and the change of order are noticeable. The importance of any individual case is suggested. And as to the order, if the heart and conscience of the unbeliever were affected, those of the "unlearned" would surely be so.

The verb *elenchō*, rendered "he is reproved", rather signifies to be convicted (not "convinced", as in the A.V.). The testimony given strikes home to his conscience. "He is judged" means that his heart is searched, he is inwardly sifted; the word is rendered "examined" in 9. 3. Each successive speaker deepens the work in his heart.

## Verse 25.

*the secrets of his heart are made manifest:*—this is the third stage towards his conversion: first, the revelation to himself of his condition; second, self-condemnation (ver. 24); and now, thirdly, his very thoughts, motives and desires are seen by him in their true light. Such

a person is not unconcerned and hardened, as in ver. 22, but, having freshly heard the testimony, he is awakened to the facts of his spiritual state and need.

and so he will fall down on his face and worship God, declaring that God is among you indeed.—the object of all testimony, of all ministry from the Scriptures, is to lead the hearts of the hearers to God. This is here exemplified in the case of one whose conscience has been awakened, who has been brought to condemn himself, and to submit to God. He then becomes a worshipper and a witness-bearer. Where no such manifest effects are produced in an assembly, there is need for the gathering to humble themselves before God in the spirit of self-examination and confession. In Plato's *Symposium* the testimony of Alcibiades is that, while great orators never stirred his soul or made him angry with himself, Socrates makes him confess that he ought not to live as he is doing, neglecting his soul's needs; and that he is the only one who ever made him ashamed of himself.

Verse 26.

What is it, then, brethren?—that is to say, Considering what I have been pointing out, how do matters stand with you?

When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation.—the Apostle is not commending them for this. What follows makes that clear. The principle is maintained by which it is open for the Spirit of God to lead various brethren to take suitable part in such meeting; but if all came prepared beforehand to exercise some form of oral ministry, there could only be confusion. Such readiness, even eagerness, to make oneself heard would lead to abuse and would endanger the testimony.

Let all things be done unto edifying.—this is not advocating repression, it inculcates the true aim of ministry. How this is to be effected is set forth in what follows. Indeed, this injunction introduces a passage of detailed and permanent instruction as to the actual conduct and procedure of a meeting of the assembly.

Verse 27.

If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret:—that is to say, let one interpret for all, not that the interpreting should be in turn. The ministry of a single interpreter would prevent two from speaking at the same time. Whatever took place should make for freedom from confusion and for the good of all.

Verse 28.

but if there be no interpreter, let him keep silence in the church: and let him speak to himself and to God.—there is emphasis on "to himself"; his exercise of the gift must be private; it would reach the ear of God. Apparently, he who had the gift of tongues must first be assured that one was present who could interpret. Otherwise, he would not know whether he had to keep silence.

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ARTICLES on *THE BOOK OF JOB*, from the pen of our beloved brother, W. W. FEREDAY, will (D.V.) appear in *The Believer's Magazine* in 1948. Be sure to introduce these important articles to others, and pray that our brother's health will be renewed in his latter days.

# Light from an Old Lamp.

## Wanted: A Man — and a Book

THE troubles of peace multiply, and the signs of the times are readily discerned. A city Vicar raises the old cry for a man. That is not a new cry; the newspapers of the past fifty years are not the only, or the most ancient, witnesses. Diogenes went about with a lighted lamp at noon-side, in quest of the treasure. His success is not recorded. The Old Lamp tells how Jeremiah anticipated Diogenes and the Vicar. Here are his words: "Run ye to and fro through the streets . . . and see now . . . if ye can find a man". Again and again in the world's history the hour has brought the man; but with whatever promise he might appear, never has he proved himself the man of the quest—"if there be any that doeth justly, that seeketh truth". Troubled times cast up leaders; popular acclaim and the success of their plans bring with them deterioration of character, even though its force remain unimpaired. These times also may indeed throw up a man to be hailed as "saviour of society", but, if sooner or later he will manipulate the situation for his own ends. The type is described in Rev. 13., and in other parts of the Bible. He comes "up out of the sea", which is symbol of the troubles of men. But he is the Anti-Christ, not the Christ. The rightful King, the true Saviour of the world, comes not from beneath but from above. He is the Lord from Heaven, to be King of them that reign as kings, Lord of them that rule as lords. "Amen, even so, come, Lord Jesus!"

And not only a man, but a book! Time was that the Christian encountered the sneers of the highbrowed because he had his religion in a book. As though God could reveal himself in cold print, said they. Now the modernist, who is always telling us something in an interesting way, tells us that what we need is another book, a larger Bible, more modern, more comprehensive, meeting human life, as it is now lived, in greater detail. And so on. Good! let us have another Bible by all means. But who is to write it? The story goes that a certain minister, asked to name the finest preacher of the age, replied that modesty forbade him to say.

A French philosopher, not noted for his sympathy with Christianity, replied to those who demanded a new religion that to found one was the easiest thing in the world. You need only, said he, get yourself crucified and rise from the dead the third day. Writing a new Bible is just about as easy as that.

Mention of the Resurrection recalls the paragraphs in which it was discussed in these columns some time ago. To revert to the subject for a moment, it is objected that only believers saw the Lord Jesus after His resurrection. The suggestion is that their testimony is to be discredited as that of prejudiced persons. This could not be admitted, of course, for then we should find ourselves in the somewhat incongruous position that only the opponents of any given claim can be trusted to give unbiased testimony. In that case, it is obvious that the "noes" would always have it, and truth would remain for ever in her well. But as to the resurrection of the Lord Jesus, the witnesses to it, without exception, were unbelievers when they first saw Him; it was their actual contact with Him after they had seen, and been adequately assured of, His death, that made them believers. Paul, on the way to Damascus, was a virulent opponent of those who testified to the Resurrection: the manifestation of the Lord to Him by the wayside wrought conviction in the mind of the persecutor of the disciples, and he became from that hour a steadfast follower of the Saviour in Whose death He saw the love of God and His way of forgiveness, and Whose resurrection was to him a pledge of the extension of life beyond death, and of present deliverance from bondage to the power of sin.

It will be objected that if God were to reveal His Son to each of us as He did to Paul, no doubt we would all believe. The answer to that contention is that God has put the facts beyond reasonable doubt; that he who is not convicted of their truth is not open to conviction. As of old so to-day, they that are whole do not look for a physician, whereas they that are sick do. And they who are conscious of need find in Christ such close correspondence with their needs that they perceive in Him their Saviour. For those who are not conscious of need, the Lord Himself declared He had no message save of warning. And into that warning He put His heart, as can be discerned in His words: "How shall you escape the condemnation of Hell?". This, you perceive,

is not a threat, but an appeal that thrills with His desire that men would respond to His love. That He saw the necessity for such a solemn question is evidenced by His submitting to death in order to provide the way of escape. Were there no such danger, He died in vain.

When the Lord Jesus was arrested, one of His disciples, Simon, in an excess of foolish zeal, drew his sword in his Master's defence. Soon afterwards the same Simon is seen crouching by a charcoal fire, writhing under the keen eye and penetrating tongue of a girl. His courage had vanished. Later still the same Simon stands in defiance of the religious authorities of his own nation, declaring that preach he must in spite of anything they can do. What is it he is determined to proclaim, and that they are as determined to prevent? Just this, that Jesus of Nazareth had left the grave and had been seen alive. Had the Lord not been raised, as He declared, then Simon had never become Peter. The gracious teaching, the beautiful example, the patient suffering of the kind and good Jesus of Nazareth, wonderful beyond words as they were, had never made of Simon the uncertain, Peter the man.

Will there be a resurrection in the new Bible, or another way of salvation for sinners? Now the difference between THE BIBLE and all other bibles, old or new, is, that whereas they have been, and must be, the products of the human mind, speculations concerning what may have been, and dreams of what it is hoped may yet be, the Bible tells what was and what is yet to be. The Bible is the revelation of God's mind to men through the medium of the experience of men. It was 1100 years a-writing, and has guided men unerringly from the cradle to the grave. It touches human life at every point. It is the unfailing "guide, philosopher, and friend" to which appeal is never made in vain by either the simple or the wise. Before we talk about a new Bible, let us begin to pay some attention to the old one; there is nothing the matter with it. The trouble is that it is the neglected Book. How few, even of those who discuss it, betray any knowledge of its contents. Yet, whether men hear or whether they forbear, in it God has put His Word for men, nor has He promised to speak again until He speaks in judgment. Let us not marvel that trouble increases in the world when men refuse to hear the voice of the Living God.

# BIBLE SCHOOLS

Dear Sir,

The younger generation in the assemblies are frequently warned of the dangers that threaten the Christian from a world increasingly opposed to God and to the testimony of the gospel. Such warnings are often and rightly accompanied by an exhortation to prepare for the battle by 'putting on the whole armour of God', and particular mention is generally made of 'the sword of the Spirit, which is the Word of God'.

None would deny that a thorough knowledge, both doctrinal and experimental, of the Scriptures provides the very best equipment a young believer can have, but unfortunately its attainment is not such an easy matter. Where can all round training in Scripture interpretation be had?

In the assembly ministry meeting a speaker may give a profitable series of addresses on a book of Scripture, and then the following week along comes someone else to take up an entirely different line—there is no continuity.

But there is a further problem in connection with systematic Bible study. It is one thing to know something of the text of Scripture, but it is quite another to understand the general background against which the Bible as a whole was written, the Eastern character of the Book, the influence of local geography and current history that so colour the events recorded. Where is the keen young Christian to learn these things?

It sometimes happens that a speaker at the ministry meeting who is well instructed in the 'background' matter will let drop a hint which to some zealous young Bible students is like a flash of light on a difficult passage. But the visiting speaker then goes home, leaving his hearer with the certainty that there is a radiance still unexplored in the Scripture, but without the knowledge of how to seek it out.

Here then is a suggestion, designed specially to help the young Sunday School teacher, or future Bible Class leader, one that has already been put into practice in one district at least, with encouraging results. It is that a Bible School should be established locally where the whole scope of Scripture can be taught, with particular emphasis on 'background'. The term 'Bible School' is one of convenience to



denote the particular aim of systematic and concentrated Bible Study, as distinct from a 'Bible Class', which often and rightly has a partly gospel objective.

Lest it should be thought that such instruction is unnecessary, or even 'unscriptural', it should be noted that a very considerable proportion of the Bible is itself historical in form, and needs some knowledge of contemporary events for a right understanding of its teaching. Other sections are highly poetical, parabolic, or written in figurative language, mirroring the thoughts of an Eastern people so different in their ways of expression from our own. Many are the needless difficulties raised in the minds of young believers for lack of instruction along these lines.

It is not suggested for a moment that it should be necessary to go outside the assemblies to plan Bible Schools of this type. There are, fortunately, those in fellowship with professional qualifications, possibly history or geography masters, who could if so moved lecture on the Scripture application of their subjects.

The administrative side of conducting a Bible School has been found to involve a decidedly specialised technique, for it is certainly not a question of 'one more meeting in the week'.

The Bible School to which reference has already been made is now in its fourth term, and has an enrolment of some hundred keen young brethren and sisters.

It is on account of the enthusiastic response of these young people to the tuition given that it is desired to make the possibilities of this type of work more widely known. Any who are interested in the possibility of such work in their own locality will, of course, be very welcome to fuller particulars of what has already been done.

Ruckler's Lane,

Yours faithfully,

King's Langley, Herts.

H. DENNETT.

## PAPER RESTRICTIONS...

As anticipated, intimation of a further reduction in paper for periodicals has now been made. It will, therefore, be necessary to reduce the number of pages in certain months, and it has been decided to delete the special *Missionary Section*, except for a *Quarterly Supplement* containing extracts of letters from the workers in the world field. We feel sure that readers will appreciate this necessity.

FOR YOUNG BELIEVERS

by R. McPIKE, Ann Arbor

## JOHN THE BELOVED

IN THIRD JOHN

## IV—DEMETRIUS THE HELPFUL

It cannot, with any degree of certainty, be assumed that this man is the same as the one mentioned in Acts 19. 24. The Demetrius who by trade was a silversmith at Ephesus and made shrines of the goddess Diana, was certainly upset when Paul came with the gospel to his town. If, perchance, he is the same person as in our Epistle, what transforming grace in changing this rebellious spirit and idolatrous worshipper into a devoted follower of the Lord!

He was one who was held in esteem and honour by all, having from them a "good report". He was a witness confirmed by the Truth itself, and his testimony was confirmed by the apostle John—a threefold cord not easily broken. The apostle Peter speaks of "having your manner of life honest among the Gentiles" (I. Pet. 2. 11). One of the qualifications that Paul enjoins on the overseer is that of having a good report of "them that are without" (I. Tim. 3. 7); again, in writing to the Thessalonians, he reminds them of his manner of life while he was with them: "Ye are witnesses, and God also, how holily, justly, and unblameably, we behaved ourselves among you that believe" (I. Thess. 2. 10). This is a decided asset in gospel witness, yea, an essential qualification; when the message is commended by a life lived before the world, worthy of the character of the gospel. Reality will attract others to the Lord.

Our blessed Lord Himself was found "in favour with God and man" (Luke 2. 52). Demetrius was a man of outstanding worth, assessed by the worldling as one who "gave no offence, either to Jew, Gentile, or the church of God" (I. Cor. 10. 32).

Who can estimate the moral value of such a man in the local testimony? He is an asset among so many liabilities. Paul, in II. Cor. 4. 2, speaks of "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God". Demetrius was a man who stood the test of the Truth in his own life. This implies obedience to light given, having the confirming witness of the Truth in his thought life, his active, every-day, social contacts, and in his private devotions and spiritual exercises before the Lord. What a deep sense of heavenly joy and peace must have been his! This is something to be coveted, and will be reflected in our church life. John had known Demetrius, and adds the spiritual weight of his moral testimony to the calibre of such a man. It was no mean testimony, coming from John the beloved. Assessment of men's characters is, generally speaking, given after they have departed this life, and men are eulogized long after they have left this scene. It is a rare occurrence when contemporaries acknowledge the fidelity and righteous character of one living in their own time and generation.

John beheld in Demetrius' conduct a reflection of the Truth, and expressed his recognition of it. This marks a man as being essentially of God, one whose whole aim in life is to express in terms of speech and conduct the character of Him Who was *THE TRUTH* (John 14. 6).

# PAUL *the Theologian*

(AS SEEN IN THE ACTS.)

by E. W. ROGERS.

**THE CHURCH OF GOD:** In the early part of Acts 20. we are informed that Paul remained at Troas for seven days, presumably in order that he might be present with the saints on the first day of the week, so that with them he might break bread at the Lord's Supper (ver. 6). In the same chapter we are informed how Paul reminded the elders of the Ephesian church that the Holy Spirit had made them overseers in the flock where they were found (ver. 28). These are as two chinks in a fence, revealing to the reader the field beyond. The apostle Paul set a good example by his own practice in church matters. What he wrote at length to the Corinthians he practised at Troas, and always. In his letter he touches the question of details of dress and practice in the Church. Present-day bishops may say what they will, but the commandments of the Lord through Paul are valid for all time. Men should still have short hair and uncovered head in the assembly, and sisters should, conversely, have long hair and covered head. The men should speak and the women should be silent. It is on the first day of the week that the saints should assemble to break bread. The characteristics, liberties and restrictions of that meeting are dealt with by him at length in chh. 12 to 14 of his first letter to the Corinthians. On that day the saints took the collection for needy saints. All is adequately dealt with. Merely local matters that are of no interest to us are covered by the phrase, "And the rest will I set in order when I come", but all that is requisite for the people of God to know now-a-days as to church order and government is set forth in Paul's letters.

**THE LAST DAYS:** Paul on Mar's Hill, before the learned of his day, declared that "God . . . now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained, whereof He hath given us witness in that He raised Him from the dead" (Acts 17. 30, 31). Paul knew that the world's history was not aimlessly drifting along without a predetermined conclusion.

Man is not to destroy himself. God's judgement is yet to visit this scene because of the murder of His Son, and God's purpose is that the whole administration of human affairs shall be committed to the hand of the Man Who hung on Calvary's tree, but is now at the right hand of God. Two alternatives are before men to-day: either to be with Him, sharing His kingdom, or to be trodden beneath His footstool. Of these things Paul writes in detail in his letters, and those who are interested may consult I. Cor. 15., where the triumphal climax is shown to be the utter defeat of death and hades, and the deliverance of every redeemed soul therefrom. Or he may read II. Thess. 2., which sets out the divine programme and the progress of human affairs pending the advent in power of the Son of Man. Or, if he desires to know the features of the 'last days', he may consult II. Tim. 3. Paul hesitated not to put into writing these things for the benefit of those who should live nearer to such times than he did, though the principles were even then showing their ugly head.

But before I close I should say a few words on Paul the theologian's relationship with other contemporary theologians. With Peter he disputed, and the fault was not Paul's. The dissimulation was on Peter's side. Yet Peter harboured no bitterness to his opponent. When he alludes to the difficult things Paul wrote (not that Peter could claim exemption from this), he refers to him as 'our beloved brother Paul'. It takes a man who has learned much of God's heart thus to speak of his opponent who, before others, orally as well as in writing, shows him to be in error.

Paul and John were altogether unlike each other. The one was logical and the other mystical. Each had his own line of things, and his own peculiar method of handling them. But the writings of each are necessary to us for the full development of our faith and character. Neither fell out with the other. Theologians to-day, as ever, differ in style and outlook, though that should constitute no ground for discord.

James, however, seemed to present things in direct opposition to Paul. Paul affirmed justification was by faith alone: James claimed it was by works. Actually, there is no conflict: each is right, and it will repay the reader to seek to ascertain how two such apparently contradictory statements can be reconciled.

*The Story of a Testament*

by R. E. JONES, China.

Missionary

Page

**I**N the Book of Ecclesiastes we read these words: "Cast thy bread upon the waters: for thou shalt find it after many days"; and again, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good".

And so it was on one of our itinerating journeys, travelling by boat across the Payang Lake and up the long Rao-cheo River, we came to the city of Chin-teh-chin, a city of about two million inhabitants. This city is noted for its potteries, as before the revolution all the royal china was manufactured there.

In the morning, along with my native Christian helpers, I entered the city, each of us laden with large baskets of Scriptures and tracts, etc. I took the main road and my companions went along other roads to scatter the precious Seed among the great concourse of people. I had not gone far before I was recognised as a foreigner, and was soon hemmed in by a great crowd, all eager to see me, so that it was impossible to move. Those on the outside of the crowd took matters into their own hands, and it was not long before I saw an empty box was being sent over the heads of the people. When it came to where I was standing, space was made and the box was placed on the ground for me to stand upon, so that all could see and hear me. When I was on the box a pull was made for my basket, and as the box was rather rickety, I had to let go, and away went my basket just as the box had come, and I felt sure that I should not see it or the contents again.

Still, I was glad to be able to tell out the gospel to so many willing ears. After some time the people commenced to disperse, and when I was able to get down from the box, to my surprise and joy my basket was returned to me. I found just one copy of the New Testament left, but at the bottom of the basket was a considerable quantity of native cash, showing that those on the outskirts of the crowd had sold the Scriptures and returned the money to me.

After this, I re-joined my companions and we made our way to a Chinese inn for lunch. This was a great attraction, and the inn was soon filled with people eager to see a foreigner having food just like themselves. One man saw no reason why he should not share the stool that I was sitting on, so he sat beside me. I realised what an opportunity I had to speak to him concerning the gospel. In doing this I was speaking to the whole crowd at the same time. The man seemed very interested, and I asked him if he would like to have a New Testament. He said that he would, but was unable to afford to buy one; he had sought to obtain one, but not having enough money was unable to get a copy when they were being sold. I told him that I would give him the only copy I had left, if he would promise to read

a portion each day. This he readily promised, and I gave him the copy that had been returned in the basket. Soon after this we parted and I have never seen the man since.

Now we must pass over more than twenty years. Our friends, Mr. and Mrs. Melville, along with Mr. and Mrs. Gillan, had left Feng-Sin to visit the villages with their tent for gospel meetings. Having reached a village which had not been visited before, the tent was erected, and the night service was being held. Mr. Melville had just finished speaking, when a man in the audience rose up and exhorted the people to accept the gospel that had been so clearly told to them. He reminded the people of how he had told them from time to time the same story of Jesus and His love, and of the living God. After the meeting, our friends spoke to the man and enquired as to how he knew about the gospel and of the Lord Jesus as his Saviour. He replied by holding up a soiled, worn-out New Testament, saying: "This Book is the book that has told me of the living God, and of Jesus Christ, my Saviour, Who died for me". He then related the story that I have already told, and of how he sat beside me in the inn, and I had given him the New Testament on condition that he read a portion each day, which promise, he said, he had never failed to keep.

What an encouragement this should be for us to continue scattering the Word of God, even though we may not know what the result may be. Yet always remembering that "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"! Again, we read: "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it". Pray for the Chinese believers, and for our fellow-workers away in the Kiangsi Province, where the need for the gospel is so great.

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FOR 1948 (D.V.)

WE HAVE IN HAND a wealth of material for next year. It would be a splendid New Year's gift to order an extra copy of the Magazine in the name of someone who does not subscribe to it. Here is part of the fare:

2. *W. W. Fereday* writes on THE BOOK OF JOB.
2. *W. E. Vine* continues to expound I. CORINTHIANS.
3. Concluding articles of LIGHT FROM AN OLD LAMP, by *C. F. Hogg*.
4. A Series of articles by *Australian Writers*.
5. CHRISTIAN ATHLETICS — for young people — by *W. Fraser Naismith*.
6. Numerous other articles by *Various Writers*.

# The Printed Page in Africa

[T would be impossible to over-state the influence of the printing press in the direction and development of individuals and nations. The entire outlook on life of multitudes of men, women, and children, is affected by the printed page, which tremendous fact has hardly yet been grasped by believers who owe their all for eternity to the Word of God in printed form.

With educational advancement in every land, no work for God can be long sustained without recourse to the printed page, and in many parts of the world where the missionary is far removed from industrial centres with printing facilities, a printing press has proved to be a necessary and effectual means of establishing and extending the work of God. That this has been the case in Africa for a period of over 30 years is evident from the following account of activities in the small press at Mboma, Angola:—

Commenced by the late Mr. T. Louttit in a small way, the work of the press was taken over by Mr. and Mrs. H. W. Griffiths in 1917. These workers had hoped that an experienced printer would ultimately be found, but 30 years have passed without his arrival. In the "mean time", the Griffiths have concentrated on printing during the wet season, and have thus carried on the work successfully over the past 30 years. Ten young men of the Chokwe tribe have been trained in the work, the value of which has been emphasised by other missionaries from Central Africa, and the reports of such brethren have occasioned exercise in certain "home" assemblies. The fruitfulness of reliable literature in the native tongue has been fully attested by every missionary returning from the foreign field, and workers are continually seeking increased supplies.

From the Mboma Press scriptural literature goes forth mainly in Portugese, Chokwe, and Umbundu languages, with about seven other dialects of less importance also served. The work benefiting by this literature is spread throughout the vast interior countries of Angola, Belgian Congo, and Rhodesia. In Angola alone, where the number of natives now reading is estimated at approximately 150,000, no less than 14 main stations and about 260 out-stations are supplied from this small press. At these centres, thousands of Sunday School scholars come under assembly influence, and for this work an issue of some 3,000 weekly S.S. lessons has gone forth for a number of years for use by teachers, preachers, and scholars. The Chokwe hymn-book, containing over 300 hymns, is now in its fifth edition, and the latest issue of 6,000 copies is exhausted, emphasising the need of re-printing another and larger edition. An edition of 6,500 hymn-books has just been printed for the work in Blé district, in the Umbundu and Portugese languages. This diglot form of printing is a special feature of all productions in the colony, the Portugese Government requiring the official language to appear together with each of the nine different languages published. It will be appreciated that this.

legal necessity involves a great amount of additional time and labour, especially when all type-setting is done by hand.

A number of missionaries in the course of the years have been engaged in the translation of the Scriptures and other literature. The entire Bible has been thus translated into the Chokwe language, but has not yet been fully printed. These translations are first issued in portions in a tentative form from the Mboma Press, to be later revised and published in permanent form by the British and Foreign Bible Society. The whole of the New Testament, Genesis, Exodus, Psalms, and Proverbs, are now available in permanent form, and major portions from Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I. and II. Samuel, I. and II. Kings, Daniel, and Isaiah 53, are in use in the tentative form. Translations of other helpful literature from the pen of well-known brethren have also been issued, while thousands of four-page tracts and 12-page booklets have gone forth in different languages.

It is difficult to convey to the European mind, with its background of over 400 years of printing, the effect of the distribution of literature amongst a primitive people who are just awakening to the great possibilities of reading. Other workers in the Dark Continent with first-hand knowledge have expressed themselves, and we quote from the 1947 issue of *Africa's Golden Harvests*:—

"To a European a tract is—well, just a 'tract'—but there is such a dearth of literature in native languages that a tract to a native in his own tongue is something valuable—something to read aloud—something to think about—something to talk about—something to keep. . . One such in a hospital was wrapped in a man's handkerchief and kept beneath his pillow, to be sent without fail, by a pre-arranged messenger, to be read aloud to his relatives after his death. . . More and more the African is learning to read. At present there is very little to read in his own language, but soon, very soon, the Devil will see to it that the field will be flooded with his kind of literature. *NOW* is the time to get the gospel in! Will we fail, as we have so often done in other fields of opportunity?"

In Angola, a country almost ten times the size of England, the small printing plant at Mboma is the only press producing work free from modernism. There is little wonder, then, that the demand for its literature exceeds by far the supply, which of necessity is limited from one small platen machine operated by treadle. Advancement in methods of production is impossible with the present plant and equipment, most of which is now old and requiring replacement. To practical printers in the homelands, the amount of work produced at Mboma by primitive methods is really an outstanding achievement, and several brethren in different parts having become acquainted with the work and impressed by the tremendous possibilities, feel that the time is ripe to encourage our missionary brethren in this special work for God. Given larger premises, with a small generating plant, an



automatic press with additional type and accessories, our brethren at Mboma could increase their present output many times over. The ocean of spiritual need that heaves before them seems boundless, but with God's help through the fellowship of His people much more could be accomplished by the printed page in this day of great opportunity.

From private sources, where the need had become known, a considerable sum of money has already been contributed towards new plant for the Mboma Press. It is felt that many others in the assemblies would gladly have practical fellowship in this project, were the facts more widely known, and accordingly this outline of the work and the need has been detailed to give opportunity for exercise. It should be added that an arrangement exists between elder brethren and the Editors of *Echoes of Service*, whereby the ownership, control, and purpose of the press is secured. *Communications may be addressed to MBOMA PRESS, c/o Editors, ECHOES OF SERVICE Office, 1 Widcombe Crescent, Bath., or c/o Editor, THE BELIEVER'S MAGAZINE Office, 18 Sturrock Street, Kilmarnock.*

## When Winter Is Past

by J. C. JEFFERS (S. Africa)

A SONG FROM THE SONG OF SONGS—Cant. 2. 11.

*DEEP, deep in the heavens, beyond Earth's commotion,  
Within the rent veil doth mine anchor hold fast;  
No longer I sail o'er a turbulent ocean,  
The haven is reached, and the Winter is past.*

*The Father doth welcome me, kiss, and embrace me!  
My fears, with my rags, to the winds have been cast!  
I join in the feast, for the "best robe" doth grace me;  
My wand'rings are ended, my Winter is past.*

*The birds are all joyful, their songs they are singing;  
The withered-up fig-tree is bearing at last;  
The turtle-dove's notes through the woodlands are ringing;  
The vineyards are fragrant, for Winter is past.*

*The flowers are springing, the climate is vernal,  
No gloom o'er the landscape of Canaan is cast;  
'Tis the calm of the Heart of the Father Eternal,  
Where Summer doth reign and the Winter is past.*

*Oh! here would I dwell, 'mid these valleys and mountains—  
The fair land of Canaan, eternal and vast—  
Here joy in its fruitage, and drink of its fountains,  
Where Jesus is Lord, and the Winter is past.*

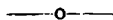
(Written during a serious breakdown in health, in March, 1922.)

# BOOKS TO READ

ANY book that stirs desire to spread the gospel, or provokes interest in those who do so, cannot fail to commend itself to Christian readers. That is how one feels after reading "EDWIN ORR, THE UBIQUITOUS ULSTERMAN", by NEWMAN WATTS. In 1933, that young Irishman set out to tour the world with practically no financial resources, and in a number of autobiographical sketches he told how the Lord provided the means and enabled him to reach many parts of the world with the gospel. The author of this book endeavours to assess the permanent value of that work and subsequent evangelistic campaigns during the war in several parts of the wide front, and quite frankly admits that the great need for to-day is not so much for men with academic training (and that can be an asset), but for men with a zeal for God and a love for men.—5/-; *Uplift Books, Ltd., 78 North End, Croydon, Surrey.*

In "HIS BELOVED" ALICE COOK chooses as a text for her four short chapters the description from the Song of Songs: "Fair as the Moon, Clear as the Sun, and terrible as an army with banners". Around these expressions she weaves very sane and homely advice to the womenfolks of Britain. Chastely written, and with many apt illustrative references, the book carries a much-needed message for the careless modern maiden who tends to minimise the beauty of spiritually-minded character.—2/6; *Marshall, Morgan and Scott, 7 Milford Lane, Strand, London, W.C.2.*

"GREAT CHAPTERS OF THE BIBLE, by MARTIN PARSONS, M.A. In his Introduction, the author defines his aim: "to help beginners to get some idea of the Bible as a whole, in the hope that they will return to a more detailed and systematic study". In twenty-six weeks the Bible is covered in a superficial way, each day being devoted to some great chapter. Short descriptive notes are given to each chapter, with a series of questions to test the closeness of the reader's attention. "Read carefully": "read prayerfully", is the advice given to every student, and the experienced Christian will heartily endorse the author's counsel. "Knowledge of the Bible is not an end in itself. Its teaching must pass into living. It will be found helpful to some to read actually on their knees; but all must read in entire dependence on God the Holy Spirit to teach, correct, warn, inspire, encourage." This would make an admirable book for a reading course in upper classes of a Sunday School, or in Junior Bible Classes.—*I.V.F. Publications, 39 Bedford Square, London, W.C.1.; price 1/6.*



A splendid way to stimulate faith in God is to read accounts of the methods He adopts to meet the needs of those who put their trust in Him. To that end we recommend to our readers the 180th REPORT OF MULLER'S ORPHAN HOMES.—*From Bible and Tract Depot, 101 Stokes Croft, Bristol; 4½d.*

# LOOKING UNTO JESUS

by W. B. C. BEGGS

**T**HE Christian is privileged to have a threefold look—backward, upward, and forward. We look back to see the Lord Jesus slain on Calvary in His humiliation, upward to the throne, and we see Him as our Great High Priest and Advocate, forward to the future, and we see Him manifested in glory. This threefold look presents the Lord to us as **PROPHET, PRIEST, and KING.**

We remember with joy the time when we heard the voice of the Saviour saying to our souls: "Look unto Me, and be ye saved, all the ends of the earth" (Isa. 45. 22), and in obeying His voice we were saved by His grace and "made heirs according to the hope of eternal life" (Titus 3. 7). This look to Jesus, however, is not something which took place once for all, like His sacrifice on the Cross, but it is necessary for us to **CONTINUE** looking to Him, if we are to enjoy His fellowship from day to day, and if our lives are to radiate His presence. There are many dear saints experiencing difficulty and trial in these days, while many are being called upon to pass along strange paths. Others are becoming disheartened, and some have begun even to allow doubts to enter their hearts. In such circumstances, when the days are growing so dark all around us, we have to admit that

## **The Need for This Look**

unto Jesus is very great. If our eyes are allowed to rest upon our circumstances we will undoubtedly become cold in heart, for the evidences around will be bound to influence our attitude to the Saviour. It is obvious that the eyes of many believers are being taken away from the Person of the Lord, and because of this they are losing their usefulness for Him in service, as their communion is marred.

Men are influenced to a very great extent by what they see, and what a man has seen has many times before now led to his downfall. On the other hand, however, there have been certain people who have received a vision of possibility, and resultant from it they have been influenced for good. Such instances surely have a lesson for us, and that is that we should fix our eyes more upon Jesus and be continually looking unto Him.

# STRONG IN FAITH

by W. E. VINE, M.A.

THE fact that the days grow darker and increasing difficulties confront us, is a call for the exercise of our faith in God. It is a good motto, "If you don't like the outlook, try the uplook." Should the Lord not come during next year, testing times may come upon us. Testing times always find faithful believers "strengthened in faith." That is the true rendering concerning Abraham in Rom. 4. 20. He was "strengthened in faith giving glory to God."

The word of God's promise had been given to him, that he and his wife should have a son in their old age. Humanly speaking this was impossible. Now Abraham was not blind to facts. The R.V. rendering of verse 19 is important. It serves to show the reality and power of his faith. "And without being weakened in faith he considered his own body as good as dead." There is no "not" in the best texts of the original. He did consider the natural circumstances. "Yea, looking unto the promise of God, he wavered not through unbelief, but was strong (strengthened) in faith, giving glory to God."

Faith does not ignore difficulties, it faces them and turns to God in reliance upon His Word and His power. It considers the darksome outlook.

Testings and trials are God's instruments for the strengthening of faith. Christ is in a position of absolute authority. Nothing can interfere with that. God makes "all things work together for good to them that love Him."

Paul's faith was sorely tested by a troublesome physical malady. He gave it a double name, "a thorn in the flesh" and "the messenger of Satan." The adversary used it to buffet him. Three times he asked the Lord to remove it. But the Word of the Lord was the means of constantly giving him triumphant joy. The abiding effect of the perfect tense of the verb should be noted. "And He hath said unto me, My grace is sufficient for thee; for My power is made perfect in weakness." Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me," (spread a tabernacle over me, 2 Cor. 12. 9, R. V.).

Whatever the nature of our trials, they are incentives to trust. They enable us to give glory to God. So let us go forward within renewed energy of faith.

# The BELIEVER'S QUESTION BOX



Address correspondence to Mr. Andrew Borland, M.A., 1, Mui 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

Referring to the Answer in November's issue re 'Reception', would you enlarge on your phrase 'propagators of false doctrine'? Would members from a denomination such as the Church of England, who hold beliefs of infant baptism, etc., be rejected even though they desire to remember the Lord?

## ANSWER A

It will be observed that in my Answer I inserted the phrase 'Each case must be judged on its merits'. There are those who have been unwittingly ensnared in the fundamentally erroneous teaching of baptismal regeneration and in the equally pernicious practice of infant sprinkling. Through the false teaching of their spiritual guides (?) they have been misled, though their own hearts may be true to the Lord, and their reliance upon His Word, absolute. Who would refuse such a genuine believer? Better, if it is possible, first to instruct in the right ways of the Lord and thereafter to receive, but this is not always practicable. Complicity in this evil is certainly not a light matter. If, however, one were to come to an assembly with the view of partaking of the Lord's Supper and it were known that he was an ACTIVE TRAITOR of baptismal regeneration, who accepted the teaching as plainly taught by the Prayer Book, then there can be no doubt. A real difficulty arises when men affirm that they believe the scriptural doctrine of New Birth, that they repudiate the plain meaning of the teaching as set out in the Prayer Book, but nevertheless they use such 'service'. They have mental reservations or else construe English phrases in a way that they believe coincides with scriptural teaching, but certainly is not the way a master in a school would teach his boys to parse English. I, myself, do not see how a man can be honest to himself and have a conscience void of offence before God and men whilst he is repudiating the doctrine of baptismal regeneration and yet at the same time practising sprinkling and using the Church of England Prayer Book service. Let those concerned examine their hearts.

The situation sometimes arises when not only Church of England friends but others desire to break bread, although their past training has resulted in their honestly believing in certain things which we judge to be unscriptural. As was written in these columns some time ago, it is far better to have an honest heart coupled with a sincere misunderstanding of doctrine, than to

have a cold heart with a blind compliance with scriptural requirements which merely becomes a form of ritualism.

The matter of New Birth and Baptism is so simple and plain, that it is very difficult for me to understand how any can have other thoughts. But those such exist is plain to all who have had any responsibility in caring for assemblies. 'Of such make a difference': we should seek to instruct and correct them. But if Christ has received them, who are we to reject them?

We may be quite certain that the Lord will give wisdom in all such matters as from time to time arise, and that where there is an honest desire to receive all who should be received and to reject all who should be rejected, the Lord Himself will furnish such upward conviction that His will will be done in each case.—E.W.R.

## QUESTION B.

Will you please explain II. Tim. 3. 6—9?

Do the verses describe the conditions obtaining in assemblies of believers, or do they refer to the conditions obtaining in professing Christendom?

## ANSWER B.

I should say that these verses describe what is the characteristic of last-day Christendom, for it would indeed be very sad if they described the state of assemblies. Ver. 5 makes it apparent that there is a profession of Christianity but the whole context shows that there is a denial of its practical duties. While the things enumerated will be fully developed in the last days, undoubtedly they existed in germ even in the days when the Apostle wrote. The people of God should, therefore, be on their guard against these things, for self-love and money-love (ver. 2) are two great dangers that beset their path; and none is free from the liability to the things named in ver. 3.

But who can fail to see the tactics of Rome in vv. 6 to 9? though it is not restricted to that branch of Christendom.

Let us ever beware against reading any part of Scripture as though it had a voice for other people and applied to other times and had no message for us; the Word of God is living and has a message for us to-day, although its prime meaning may be for others in other times.—E.W.R.

# The Lord's Work and Workers.

## ENGLAND AND WALES:

### FORTHCOMING (D.V.)

**BRADFORD:** Kingsington Hall; Dec. 6, at 7; Crawford J. Tilsley.

**FAREHAM:** Church House, West St.; Dec. 6, at 6.30; E. S. Curzon.

**HORNSEY:** Alexandra Rd. Hall; Dec. 6, at 6; E. W. Humphreys.

**MANCHESTER:** Hope Hall; Dec. 6, at 7; A. J. Allan.

**NOTTINGHAM:** Clumber Hall; Dec. 6, at 6.30; D. R. Meadows.—Dec. 26, at 3 and 6; J. K. Boswell, C. E. Stokes.

**STAINES:** Hale St. Hall; Dec. 6, at 6.45; R. R. Guyatt.

**WELLING:** Gospel Hall, Station Approach; Dec. 6, at 3.45 and 6; F. Cundick, E. W. Rogers.

**CARDIFF:** Dec. 6, at 7; H. Young.—13; W. S. Durham.—20; W. A. Chilcott.

**SWANSEA:** Ebenezer Hall, Gors Rd.; Dec. 6, at 7; W. Wilcox.

**BIRMINGHAM:** Hope Chapel, King's Heath; Dec. 13, at 3.30 and 6; F. A. Tatford, and reports.

**EAST SHEEN:** Sheen Hall; Dec. 13, at 6.30; C. E. Stokes.

**GREENWICH:** King George St. Hall; Dec. 13, at 3.45 and 6.15; W. H. Lindsay, J. Teskey, W. E. T. Wales, J. B. Watson.

**READING:** Bridge Hall, Oxford Rd.; Dec. 13, at 6.30; A. E. Vince.

**WALLINGTON:** Ross Rd. Hall; Dec. 13, at 6.30; L. Samuel.

**SWANSEA:** George St. Hall; Dec. 13, at 7.30; A. G. Clarke.

**HOLBORN:** Kingsway Hall; Dec. 19, at 6; Missionary P.M.

**BRENTWOOD:** Congregational Church; Dec. 20, at 3.30 and 6.30; A. E. Brotherton.

**CATFORD:** Glenfay Hall; Dec. 20, at 6.30; R. A. Bailey.

**LEYTONSTONE:** Ashville Hall; Dec. 20, at 7; G. M. J. Lear.

**WINDSOR:** Gospel Hall, Garfield Place; Dec. 20, at 6.30; W. Smith.

**TREFOREST:** Dec. 20, at 7.30; Gospel Hall; Quarterly Fellowship; J. Jones.

**THUNDERSLEY:** Gospel Hall, Kiln Rd.; Dec. 27, at 6.30.

**CARLISLE:** Hebron Hall; Jan. 1, at 2.30 and 6; J. Lightbody, W. F. Naismith, R. Scammell.

**HIGHGATE:** Cholmsley Hall; Jan. 10, at 4 and 6.30; H. J. Brearey, A. R. Guyatt, E. G. Wheeler.

**BURNT OAK:** Woodcroft Hall; Jan. 17, at 3.30 and 5.45; E. Barker, A. Fallaize, A. Pulleng.

**NEWCASTLE-on-Tyne:** Bethany Hall, Park Rd.; S.S. Workers; Jan. 24, at 3 and 6; D. Cameron, E. Swinstead.

### SCOTLAND: FORTHCOMING (D.V.)

**DUNDEE:** Hermon Hall, S. Tay St.;

Dec. 6, at 6.30; R. F. Brown.—20; A. P. Campbell.

**COATBRIDGE:** Hebron Halls, Church St.; Dec. 13, at 3.30; A. Botland, E. Grant, J. Feely, J. Cuthbertson.

**CRAIGELLACHIE:** Dec. 25, at 3 p.m.; annual Christmas gatherings, with gospel tea meeting previous evening at 6, in the Public Hall.—Correspondence: E. A. Grant, The Standfast Works, Craigellachie.

### NEW YEAR CONFERENCES

**ABERDEEN:** Jan. 1, 2, in Gilcomston S. Church, Union St., at 11, 3 and 7; Jan. 3, in Hebron Hall, Thistle St., missionary at 3, S.S. Workers' at 7; J. Coutts, F. Cundick, T. Kirkby, R. Scammell, J. M. Lear (Argentine), Dr. Latimer Short, Dr. Kaye (Africa).

**AIRDRIE:** Hebron Hall; annual conference, in large Town Hall; Jan. 1, at 11; H. Lacey, J. James, E. Grant, Wm. Harrison.

**AYR:** Town Hall; Jan. 1, 1.30 till 6.30; F. A. Tatford, J. M. Shaw, A. Borland, W. A. Morrison.

**BLANTYRE:** Bethany Hall; Jan. 1, 11 till 4; H. Scott, S. McVey, W. Prentice, R. McPike.

**DUMFRIES:** Bethany Hall, Buccleuch St.; Jan. 1, 11.30 till 4; W. McAlonan, W. F. Naismith, Wallace Lee.

**EDINBURGH:** St. Columba's Church (next Usher Hall); Jan. 1, at 11 and 2.30; J. W. Prior, G. C. D. Howley, W. Wilcox, J. L. Barrie.

**GLASGOW:** Plantation Gospel Hall; Jan. 1, at 11 and 2.30; D. Cargill, J. Currie, J. Douglas, J. Feely, A. Miller.

**GRANGEMOUTH:** Town Hall; Mid-Scotland conference; Jan. 1, 2 till 7; H. Lacey, R. D. Johnston, J. R. Rollo, A. Simpson.

**KILMARNOCK:** Central Hall; Jan. 1, at 11.30 and 2.45; J. McAlpine, W. W. Campbell, J. M. Shaw, F. A. Tatford.

**KIRKCALDY:** Dunneker and Hebron Halls' united conference; Jan. 1, at 2; W. Wilcox, G. C. D. Howley, J. Hutchison, R. McPike.

**MOTHERWELL:** Town Hall; Jan. 1, at 11 and 2; E. Barker, A. P. Campbell, R. D. Johnstone, G. Westwater.

**STRANRAER:** Greenvale St. Hall; Jan. 1, at 11.30; D. Craig, S. Mawhinney, J. Barker.

**AUCHINLECK:** Gospel Hall; Jan. 2, at 11.30 and 2.15; R. Scott, T. Sinclair, R. Hopkins, R. Prentice.

**KILBIRNIE:** Walker Memorial Hall; Jan. 2, at 12.30; A. M. S. Gooding, J. Lightbody, J. Malcolm, J. Rollo.

**LARKHALL:** Hebron Hall; Jan. 2, at 11 a.m.; E. Barker, J. M. Shaw, A. P. Campbell, D. McKinnon.

**PRESTWICK:** Town Hall; Jan. 2, 4 till 7; F. A. Tatford, Dr. Gilmour Wilson, J. M. Davies, A. Fallaize.

**WHITBURN:** Welfare Hall; Jan. 2, at 11.30; G. C. D. Howley, J. Hislop, J. Barrie, T. Richardson.

**ARMADALE:** Jan. 3, 2 till 7; J. M. Wilson, J. Douglas, R. Prentice, E. Prossar.

**NEWMILNS:** Mqrton Hall, Main St.; Jan. 3, at 2.45 and 5.45; A. Fallaize, R. D. Johnston, W. Prentice, A. Borland.

**RUTHERGLEN:** Town Hall; Jan. 3, at 3.30; A. M. S. Gooding, J. Hislop, J. Barrie, W. Harrison.

### IRELAND: REPORTS

**F. KNOX** continues at Strabane, with good interest.

**A. McSHANE** and **W. McCracken** being encouraged at Newtonstewart, where they have been for some weeks.

**R. BEATTIE** has finished at Battleford Bridge.

**T. W. BALL** and **H. BAILLIE** have had good numbers and interest at Hillsborough.

**S. THOMPSON** having fruitful meetings in Albert Bridge Hall, Belfast.

**W. GILMORE** had helpful meetings for believers in Kingsbridge Hall, Belfast.

**F. WHITMORE** has started in Cregagh Hall, Belfast.

**F. BINGHAM** now in Larne.

**T. WALLACE** and **T. McKELVEY** have started in Lurgan.

**R. LOVE** at present having meetings at Comber.

**W. TREW** (Wales) saw souls saved at Portavogie.

**E. ALLEN** and **K. DUFF** at Bushmills.

**H. PAISLEY** continues at Cookstown, with good interest.

**J. KELLS** and **A. COOK** at Dromore, Co. Down.

**J. WELLS** and **W. JOHNSTON** having some interest at Drumlough.

**R. CURRAN** and **W. BUNTING** continue with interest at Ballymagarrick.

**G. ALEXANDER** and **J. B. JORDAN** having good meetings in an old church at Begaberry, near Lisburn.

**D. CRAIG** had good meetings with large crowds at Coleraine, with blessing.

**R. PEACOCK** was taken ill at Ballina, Co. Mayo, and is laid up at home in Newcastle. Will value prayers of the Lord's people.

**R. HULL** and **R. CRAIG** had some blessing at Boveedy.

**J. FINNEGAN** at Donaghadee.

**J. G. HUTCHINSON** at Scrabo.

**S. H. MOORE** in Old Park, Belfast.

**J. HUTCHINSON** at present in S. Wales.

**CONFERENCES:** GORTADE: ministry by C. Fleming, D. L. Craig, D. Kirk, R. Love, D. Craig and A. McShane.—BALLYMACASHION: J. Johnston, T. Campbell, S. Gilpin, and others, ministered.—OMAGH: J. Moneypenny, R. Love, W. McCracken and A. McShane took part.—TULLYLAGAN: a large meeting; W. Rodgers, R. Beattie, W. McCracken, A. McShane, D. L. Craig, H. Paisley, J. Kirk and T. Wallace

ministered.

### "WITH CHRIST"

**FREDERICK J. HOPKINS**, China: called home somewhat unexpectedly on Sept. 20, from his home in Tonbridge, Kent. Laboured long and faithfully in Shanghai in connection with the Bible House and other missionary work. Had an operation in June, and seemed improved but took suddenly ill on Sept. 14, and lingered until Sept. 20, when he passed peacefully into the presence of his Lord.

**Mrs. JOHN RICHMOND**, Larkhall, on Sept. 30, in her 80th year. Saved about 50 years ago, and received into assembly at Kilwinning. For the last 36 years in fellowship at Larkhall, where she was highly esteemed by all who knew her, and by many of the Lord's servants. Much given to hospitality, she will be greatly missed.

**HUGH B. GOOD**, Prestwick, on Oct. 15, aged 29. Associated with saints meeting in Bute Hall, and was loved by all for his quiet, consistent Christian life. Sadly missed.

**JAMES BOVILL**, Crosskeys, Co. Antrim, on Oct. 19, very suddenly passed into the presence of his Lord, after preparing the table for the morning meeting. Saved 43 years ago, under the ministry of Messrs. Lamb and Melharg. Was a man greatly beloved for his godly and consistent life, and will be greatly missed in the assembly and district. Messrs. Buick and Craig conducted funeral services.

**WILLIAM HAMILTON**, Glasgow, on Nov. 7. For 41 years in Porch Hall, Glasgow, and 20 years in Shiloh Hall, Shettleston. A faithful brother, who was respected by all for his steadfast life and ministry. He will be greatly missed.

**ROBERT HANNA**, Belfast, on Nov. 14, aged 72. Saved over 40 years and for the past 33 years in fellowship, and associated with Albert Bridge Rd. (Mourne St.) assembly. A quiet, consistent brother, who was a real help in assembly life and testimony.

### ADDRESSES

**NOTTINGHAM:** From Nov. 16 Christians meet in a new assembly at "St. Margaret's School", 53 Melton Rd., West Bridgford, Nottingham. Breaking of Bread 10.30 a.m., school 2.30 p.m., gospel 6.30 p.m.—Correspondence to A. C. Jones, 76 Mona Rd., West Bridgford, Nottingham.

**GOUROCK:** Correspondence for Bethany Hall should now be addressed to Mr. J. H. Foulds, 5 Royal St., Gourrock, Renfrewshire.

**BULAWAYO**, S. Rhodesia: The assembly meets in Chamber of Commerce Board Room, Library Buildings, 8th Avenue, Bulawayo.—Correspondence to Mr. V. T. Osterloh, 74 Colenbrander Avenue, North End, Bulawayo.

**STONEHOUSE:** Correspondence for the assembly should now be addressed to Mr. Wm. Marshall, 127 Cannethan

Street, Stonehouse.

**PRESTWICK:** Correspondent for Bethany Hall, Glenburn, is now Mr. James McIlhinney, 174 Glenburn, Prestwick.

**Mr. H. P. BARKER**, from Jan. 1, 1948, should be addressed at: 15L Highbury New Park, London, N.5.

**Mr. F. P. BRUCE** should now be addressed at 79 Bower Rd., Crookesmoor, Sheffield 10.

### AYRSHIRE MISSIONARY HOMES.

#### PRESTWICK AND AYR

Gifts received by the Secretary and Treasurer, Mr. Wm. R. Hood, 68 Irvine Rd., Kilmarnock, from Apr. to Oct., 1947: assembly, £105 3s. 9d.; personal, £5; anon., £100.—Total, £210 3s. 9d. Brethren responsible desire it to be more widely known that 'REDCROFT' MISSIONARY HOME, PRESTWICK, is primarily for short periods of rest for widowed and maiden missionary sisters. With internal alterations now completed, 'GARTMORE' MISSIONARY HOME, AYR, will afford accommodation for two separate missionary parties.

#### MISCELLANEOUS

**FOR SALE:** Complete Set, in good condition, 'Treasury of David', by C. H. Spurgeon.—Write: Box No.

AG/1247.

**SUBSCRIBER** would desire good, second-hand copies of 'The Tabernacle in the Wilderness' and 'Preacher's Hand-book', by John Ritchie. Replies, stating price, to Box No. A/6326, 'Believer's Magazine' Office.

**WIDOWER** with invalid daughter, in working class home in Yorkshire, would desire motherly companion and household help to his daughter. Any believer desiring particulars should apply in the first instance to Box No. A/6065 (Carcroft), 'Believer's Magazine' Office, Kilmarnock.

**ASSEMBLY AT HEAVITREE**, Exeter, who lost their hall in air-raids of 1942, and have since been gathering in the house of a brother, have now purchased a suitable site for re-building. Present conditions will not permit of a permanent structure, but a temporary building has been authorised. Any desiring fellowship in the work should communicate with Mr. D. G. Parsons, 'Roborough', 338 Pinhoe Rd., Exeter.

**Mr. J. PETRIE** (150 Sinclair Dr., Langside, Glasgow), who has been laid aside since the end of September, is, we are sorry to say, still suffering considerably and the prayers of the Lord's people are requested for him and Mrs. Petrie in their time of trouble.

## LORD'S WORK FUND

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

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

	£	s.	d.
Oct. 27. N. Ireland Sister	2	—	—
Nov. 7. R.P., Ontario	2	9	6
A.V.E.	—	7	6
Nov. 11. Mrs. J.N., Coalhurst	—	10	—
Nov. 11. N. Ireland Sister	2	—	—
	£27	7	—

For Office Expenses, Bank Charges, Air Mail, and other Incidentals in Transferring Funds.

Oct. 27. N. Ireland Sister	—	7	½
Oct. 29. Bute Hall A., Pr'wick	1	—	—
Nov. 4. M.H.	—	5	—
Nov. 6. Sisters,	—	—	—
Donegall Rd. A.	—	5	—
Nov. 13. Mrs. J.N.	—	6	4
Nov. 20. N. Ireland Sister	—	—	7½
	£1	17	7

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

Oct. 24. J.S.Y.	5	—	—
Oct. 27. Tullyroan A.	20	—	—
Oct. 29. M.S.C., River St., Ayr	8	—	—
Bute Hall, Prestwick	20	—	—
Oct. 31. M.B.	2	—	—
Nov. 4. M.H.	—	—	—
Nov. 6. Sisters,	—	—	—
Donegall Rd. A.	5	—	—
Nov. 7. M.M., Bute	2	—	—
A.G.S.A.	2	—	—
Mrs. T.R.	2	—	—
Nov. 10. M.W.	6	12	—
E.G.F.	1	—	—
Nov. 11. Anon.	3	—	—
Nov. 13. Mrs. J.N., Coalhurst	2	4	6
Nov. 15. Mrs. G.B.	2	—	—
S.W.M.	—	5	—
Nov. 17. J.W.	20	—	—

£104 4

Vouchers, Payments, Receipts, etc., examined and found correct to period ending 24th October, 1947.

(Signed) **WILLIAM WEIR**,  
**DAVID MCKINNON**,  
Hon. Joint Auditors.

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