

The **Believer's**
MAGAZINE



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

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THE LORD'S SUPPER

by THE EDITOR

The Order. (3) The Leading of the Spirit.

AN expression frequently heard in connection with the conduct of the "open meeting" for the celebration of the Lord's Supper is after this fashion, "I felt led of the Spirit to do so." What actually does such a statement mean? Does it imply that there was given to a particular individual a definite conviction that he should engage in a certain action, and that it was indubitably evident to him that the urge to do so came from the Holy Spirit? Or does it simply mean that the person in question had a feeling that he should like to act in a particular way—to give out a hymn, to engage in thanksgiving, or to give a word of ministry? No one who has sat in such a gathering of believers to remember their Lord will doubt that the Holy Spirit is present to control where there is obedience to His guidance. But it should likewise be remembered that often it is extremely difficult to distinguish between what may be a genuine spiritual urge and what may be merely a fleshly desire.

IN 1 Corinthians 14 are given instructions regarding the general conduct of believers when they meet together on the first day of the week. The overall divine principle which should be evident in operation where men are under spiritual guidance is this, "God is not the author of confusion, but of peace (or harmony)" (v. 33). As a result those who have an exercise about the harmonious conduct of the gathering will give heed to Paul's final exhortation, "Let all things be done decently and in order" (v. 40). From an earlier chapter (12) several features of such a gathering may be observed. There are varieties of gifts, but the same Spirit, apportioning to each one individually as He wills (v. 11), and actuating each for the benefit of the whole. Whatever manifestation of the Spirit may be given to anyone, it is given for the common good (v. 7). Those who take part in such a gathering are exhorted to strive to excel in building up the church (14. 12), and everything

done is to be for edification (14. 26). To achieve this desirable end the exhortation is given, "Brethren, do not be children in your thinking...but in thinking be mature" (14. 20), that is, do not act under the impulse of the moment as irresponsible children would do, but behave as men whose actions are under the control of a wisdom which can discern the spiritual fitness of things. Maturity evidences itself in wise self-discipline.

IT may have been noticed that in these sundry instructions and observations no mention has been made of the Holy Spirit apart from the fact that all gifts in the church are to be traced to Him as fountain-source. The question of the "leading of the Spirit" has not been introduced. The general principle of control has been stated, "as the spirits of the prophets are subject to the prophets" (14. 32), that is, each one is called upon to exercise his own judgment as to whether he should take part or not,—his spirit is under his own control. It had not been so in Corinth when Paul wrote. There was confusion in the assemblings because the brethren came together with set determination to play a particular part. "Each one" wrote the Apostle, "has a hymn, a lesson, a revelation, a tongue, or an interpretation", with the result that disorder ensued.

THIS "being led of the Spirit" is not a supernatural experience confined to an hour or two on a Lord's day morning when believers meet to "break bread", but is a condition in which each believer should live seven days in the week. It is not a condition induced by a sanctimonious reaction to the arrival of one special day. Moreover, it is highly improbable that a man who has given little evidence during the week that his entire life—private, domestic, business—is under the control of the Spirit in that he endeavours to do the will of God in all things, will suddenly become the instrument through whom that neglected Spirit will express Him-

self for the edification of the assembled company. "Too often we look for some supernatural prompting: such prompting, however, is more likely to be of the flesh than of the Spirit... Guidance in any gathering of the saints comes not by way of feeling, but out of sole consideration of what is appropriate to the occasion. And this is possible only where the Word of Christ, dwelling in us richly, enables us to teach and admonish one another, and to build each other up" (C. F. HOGG, *What Saith The Scripture?*, p. 155).

TO bolster the affirmation of being led by the Spirit, it is often stated that the experience is in line with the declaration that "where the Spirit of the Lord is there is liberty" (2 Cor. 3. 17). Even were the common interpretation of the verse correct, the fact would still remain that emphasis should be placed on the operating and controlling Lordship of the Spirit. The statement would not, even then, give licence to anyone to act according as he felt he had liberty so to do. His action would necessarily be under the control of the Spirit, and not the expression of his personal desire.

BUT it should be remembered that the Scripture used in such a fashion has been actually wrenched out of its context to destroy its original meaning. The above interpretation is unwarranted and unjustifiable. A divine statement with a particular application in which its sense is perfectly consistent with the contextual argument has been generalised to apply in many circumstances, and its point has been missed. The argument has been dealing with the contrasts between the first covenant made with Moses as mediator and the second covenant ratified in the work of our Lord Jesus Christ. One of these contrasts may be summarised as follows: in the first covenant arrangements, it was the privilege of one man only to see and reflect the glory of God, namely Moses, whereas in the new covenant that privilege is unrestricted, so that "we all (i.e., all believers), with unveiled face, beholding the glory of the Lord, are being changed into His

likeness, from one degree of glory to another; for this comes from the Lord Who is the Spirit" (2 Cor. 3. 18). It is the possession of the Spirit of sonship that gives to all the liberty to behold "the glory of God in the face of Christ" (2 Cor. 4. 6). Such an interpretation, true to the context, automatically eliminates the contention that when saints are gathered in assembly in the name of the Lord there is liberty to indulge one's impulses without restraint or restriction.

CLOSELY allied to this last scripture about "liberty" is another of a very similar nature in a somewhat similar context in Hebrews 10. "Therefore, brethren, since we have confidence (liberty) to enter the sanctuary by the blood of Jesus, by the new and living way which He opened for us through the curtain (the veil) that is, through His flesh, and since we have a great Priest over the house of God, let us draw near... not neglecting to meet together" (vv. 19-25).

THE legitimate conclusion from the last words of the quotation is that the exhortation is most apposite when saints are "in assembly", when they are "gathered together in one place". As it was the sole prerogative under the old covenant of one man, the high priest, to function within the veil on one specified day, so by contrast now, in the later dispensation, it is the privilege of any believer to draw near and worship, because, through association with an undying High Priest, he has been constituted a worshipping priest himself. That act of worship never reaches a higher standard than at that hour at the Lord's Supper when the believer draws near and offers up "a sacrifice of praise to God, that is the fruit of lips that acknowledge His name" (Heb. 13. 15).

WHEN saints meet together on the first day of the week, endeavouring to carry out the practices as discernible in the New Testament, let them free themselves from the encumbrances of a man-imposed ritual, and maintain the simplicity of the Memorial Meal as it was instituted.

"CLAP YOUR HANDS"

A NEW YEAR'S MESSAGE

By W. W. FEREDAY, Rothesay.

"O CLAP your hands, all ye people; shout unto God with the voice of triumph" (Psalm 47. 1). Wonderful language, expressive of the utmost pleasure and satisfaction, and that world-wide. All the nations clapping their hands and shouting for joy because God has at last asserted Himself, and has established His authority over all the earth! Not yet are men prepared for this. Self-will will oppose to the last, and all the forces that puny creatures can muster will be arrayed against Jehovah and His Anointed. Fearful convulsions are inevitable. Following the cruel wounds that infuriated nations will inflict upon one another must come the heavy strokes of the righteous judgment of God.

Psalm 47 is an ancient oracle. Three thousand years have passed since it was written for the sons of Korah to sing in Israel's sanctuary. The suitability of these men for this service is noteworthy. Their father organised a revolt in the wilderness, and was summarily destroyed with all his confederates by direct divine action (Num. 16). "Notwithstanding, the children of Korah died not" (Num. 26. 11). These, and their descendants represent the escaped remnant of Israel in the last days who will witness the judgments of God upon the rebellious, but be spared themselves, and then become the leaders of earth's praise. In Psalm 47 we hear them calling upon all the peoples of the earth to clap their hands, and shout unto God with the voice of triumph. The will of God is at last being done upon earth as it is done in heaven. The judgments are passed. The kingdom has been cleared of all things that offend, and of them which do iniquity (Matt. 13. 41). Jehovah has proved Himself terrible to the leaders of men. He has subdued the nations under His chosen people Israel; He has gone up with a shout, and with the sound of a trumpet into His long-loved Zion, the hill of His holiness. The

gates, the everlasting doors, have been flung widely open by a people made willing in the day of His power (Psa. 110. 3). The King is enthroned at last (Psa. 24. 7-10). Never again will He ride upon an ass's colt, He will enter into Zion as Jehovah of hosts, strong and mighty, mighty in battle. The Man of Calvary will be a Man of war in His day, and from the same mouth which is described as "most sweet" in the Song of Songs (6. 16) will proceed a sharp sword for the smiting of the nations (Rev. 19. 15).

"Sing praises to God, sing praises unto our King, sing praises. For God is the King of all the earth: sing praises *with understanding.*" When this point is reached, all earth's problems will be solved, and all its sorrows will be ended for ever. There is a key-word here. Lack of *understanding* lies at the root of all men's blunders and catastrophes. Well does the Holy Spirit describe the condition of earth's corrupt and bewildered millions in Eph. 4. 18: "having the understanding darkened, alienated from the life of God though the ignorance that is in them, because of the hardness of their heart". The language is all-embracing; it takes everyone in, the scholar and the boor, the prince and the peasant, the rich and the poor, the civilized and the savage. The spell of Satan is over them all, excluding God with the light and wisdom which proceed only from Him. Advanced learning where God is unknown, can easily increase the confusion. The humble Christian who believes God speaking in His Word knows more about the creation of matter and of his own origin than the great sage with high degrees. Also, he knows something of the meaning and value of Calvary's cross and the Saviour's precious blood, profound themes of which some of earth's great ones are sadly ignorant. Study of God's Word gives understanding of

the trend of things amongst men and of their ultimate issue; politicians, with all their training and skill, too frequently grope in the dark, looking into the future anxiously, with no knowledge of what is coming. In the day when Psalm 47 receives its fulfilment modernism will be judged by God and discarded by men; the snares of Satan being fully exposed, and the deceiver himself being shut up in the Abyss. God will in that day destroy "the face of the covering cast over all people, and the veil that is spread over all nations" (Isaiah 25. 7). God will then have His true place in the minds of men and Christ will be appreciated as Saviour, and be acknowledged as Lord and King. After long ages of blindness and deception *understanding* will return to men, and the Psalmist's exhortation will have place, "Sing ye praises with understanding".

God's dealings with Nebuchadnezzar furnish an illustration of this. This arrogant despot, to whom God spoke so plainly in the interpretation of his dream, and in the deliverance of the three men whom he would have burned, but who nevertheless defied his Creator, learned his lesson after severe

judgment. These are his own words: "And at the end of the days I Nebuchadnezzar lifted up mine eyes to heaven, and mine *understanding* returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" The broken and humbled man thus became an *understanding* man. Henceforward God had His rightful place in his mind, and he was willing to lie humbly at His feet, the only place of blessing for us all. As it was with the Chaldean king, so will it be with men generally in the coming day. The dark clouds of unbelief and folly, with which Satan has enshrouded them for so long, will be dispelled, and understanding—divine understanding—lost in the Fall, will return. Then will come the clapping of hands, and the shouting for joy amongst all nations as described in the opening verse of our Psalm.

Some New Year Days of Scripture

By ALEX. ROSS, Aberdeen.

1. New Year's Day of Creation

"In the beginning God created the heaven and the earth" (Gen. 1. 1).

THAT first day of creation must have been a wonderful day, for we are told that "the morning stars sang together and all the sons of God shouted for joy" (Job 38. 7). Perfection is stamped on all God's works. Several times we read, "God saw that it was good". None can improve on anything He has made. The snow is spotless as it falls from the heavens. Water is pure as it issues from the caverns of the earth or descends from the clouds. See the beauty of the sun, moon, and stars. Look at the rich

vareity and colour of the flowers. The traveller at home or abroad sees ever changing vistas of mountain, plain, and valley and marvels at the grandeur and wealth of "God's creation. He hath made everything beautiful in His time" (Eccles. 3. 11). Truly, "All Thy works shall praise Thee, O Lord" (Psa. 145. 10).

2. New Year's Day of Redemption

"This month shall be unto you the beginning of months" (Exod. 12. 2).

For 430 years Israel had been in bondage. What a day it was that first day of liberation when Pharaoh's power was broken and the yoke thrown off! After the marvellous Red

Sea crossing Israel could sing, "The Lord hath triumphed gloriously" (Exod. 15. 1). The doom of Pharaoh and the Egyptians was complete. "There remained not so much as one of them" (Exod. 14. 28). That first redemption night in Egypt they fed on the lamb roast with fire and were sheltered by its blood, all so significant to God's people to-day.

In Joshua 3 we are told the priests that bare the ark stood firm on dry ground in the midst of Jordan till all the people passed over. So for us at Calvary the Son of God triumphed. With a loud voice He cried, "It is finished". Satan's power was broken (Heb. 2. 14-15), and by the grace of God His elect are free. The first day we experienced God's delivering power, it was to us the beginning of days (2. Cor. 5. 17). Hallelujah!

3. New Year's Day of Revival

This revival began first of all when Ezra went up from Babylon to Jerusalem "upon the first day of the first month" (Ezra 7. 9). Seeing the condition of things around him this exercised man prepares his heart to seek the law of the Lord, to do it and to teach it. Young men and women, spend time with God and with His Word. Get ready for God to use you. Keep in touch with Him and you will know when the call comes. In every generation God needs consecrated men and women. It is not to be wondered at that Jehoash's forty years' reign in Jerusalem was a good reign—"he did that which was right in the sight of the Lord" (2 Kings 12). There are two reasons for this: He was hid six years in the house of the Lord; he was instructed by Jehoida the priest. These left their mark.

Turn over to Nehemiah 8, and see the results of this revival under Ezra. Ezra read from morning till mid-day out of the book of the law of Moses and all the people were attentive. There was reverence, "They stood up" (v. 5). There was worship, "They bowed the head and worshipped the Lord" (v. 6). There was humility, "The people wept" (v. 9). The Word heard

was obeyed and they made themselves booths and dwelt in them and observed the feast of tabernacles (v. 14; Lev. 23. 33-43). Thus day after day for seven days Ezra read and explained the Word to them. The true path to revival is ever the Word of God. We are not surprised to learn that their obedience to what was written resulted in "very great gladness". The last New Year's day I have in mind is

4. The New Year's Day of Eternity

"And He that sat upon the throne said, Behold I make all things new"
(Rev. 21. 5).

What a day it will be, that first day in eternity! And you may ask, "Will the serpent never enter there?" Never. So soon as he is sentenced in chap. 20 the scene is changed in the remaining two chapters. All is peace and tranquility. In the first paradise the Lord God came as a Visitor. In the last Paradise He comes to dwell—"God Himself shall be with them and be their God" (v. 3). His presence shall change all things. "He shall wipe away all tears from their eyes" (v. 4). There shall be no more death. No more sorrow and no more crying, for "the former things are passed away". Dr. Handley Moule's daughter Mary had a long lingering illness. She seemed to get a little better and then would relapse again to pain and weariness. One day the doctor called and after examination took a grave view of her illness. The doctor and her father came into the room. Mary with a great effort tried to raise herself in bed and said, "Father, have you heard the good news?" "No," he said, "What is it, dear?" "Oh! father, just think of it. I shall see Jesus in half an hour." Many a happy new year has dawned for the child of God, but none shall be happier or brighter than that New Year's Morn of eternity when we shall "see the King in His beauty".

*"Face to face shall I behold Him,
Far beyond the starry sky,
Face to face in all His glory,
I shall see Him by and by."*

The CHURCH and the CHURCHES

By E. W. ROGERS, Wallington.

THE CREED

IN Acts 14. 22 you will find "the faith" referred to. This is the scriptural way of referring to that body of Christian doctrine which is presented for the belief of the disciple. It is a thing from which one may easily drift, hence these saints were exhorted to "continue in the faith". It is different from "faith": that is the principle which is operative when we become children of God: that is the principle by which the life we have in Christ is sustained. But "the faith" is that body of truth which we hold, which we believe, and by which we regulate our conduct.

If one enquires as to what particular truths are embodied in it, the answer in general is the entirety of the contents of Scripture. We hold that the whole volume is inspired of God, is therefore accurate, and to be received without reserve.

But if one enquires what are the salient features of the faith the answer may be given thus:—

Hebrews 6. 1, 2 enumerates what may be regarded as fundamental doctrines. They are Repentance, Faith, Regeneration, Substitution, Resurrection, and Eternal Judgment. The "teaching of washing", i.e., O.T. washings, is that of regeneration: the teaching of "laying on of hands", such as was done with the scapegoat, is that of substitution. These are basic doctrines, which admit of no difference of opinion.

Or, to put it another way, reference may be made to 2 John v. 9 where mention is made of the "teaching of Christ". This expression may mean the teaching which has Christ as its subject or the teaching which was taught by Christ. If it be the latter, then the chief items of the Christian faith are those teachings which the Lord Jesus Himself personally taught.

If you run through the list I have given from Hebrews 6 you will readily

perceive that each of these items He taught. He called the people to repent: He urged the exercise of faith: He taught regeneration, refusing to patch the old cloth or to put new wine into old wine skins: He declared He would give His life a ransom for many, that is substitution: He spake of the resurrection of life and to judgment: and from His lips fell the most solemn words concerning eternal judgment (see Mark 9 and Luke 16). This is the doctrine of Christ and all who are sound in the faith hold and believe, teach and spread the doctrines which He taught.

Some think, however, that the expression the "doctrine of Christ" has to do with His mysterious Person. That may be so. I can readily ascertain if a person is sound in the faith by asking "What think ye of Christ? Whose Son is He?". If His deity and incarnation are fully admitted, if His possession of all the essential attributes of deity is admitted concurrently with recognition of all the concomitant evidences of His true humanity, I can be assured that such person is sound in THE FAITH. Such an one will accept unreservedly all that He taught.

There is no need for any humanly constructed creed. We have no right to select this and that item as being more important than others. Of course, some are more outstanding than others, but we can be content with the Spirit's catalogue as given in Hebrews 6. "If any man teacheth a different doctrine and consenteth not to sound words, even the words of our Lord Jesus Christ... he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, etc. etc." (1Tim. 6. 3). You will see, therefore, how important it is that we should cleave to the Word of God, adhering to the faith. To abandon it is apostacy,

and apostacy reveals that the apostate was never really a child of God. He was self deceived.

Of some we must make a difference. Some are caught by false teaching through lack of instruction. To the youngest believer I would say, in order that you may be safeguarded, "Ask

yourself this: does the person, who is presenting anything for your belief, speak according to the truth taught by the Lord Jesus?" It used to be said in regard to conduct, ask "What would Jesus do?" I would say in reference to the Faith ask, "What did the Lord Jesus teach?" All may be tested by it.

FOR YOUNG BELIEVERS

The Life of Faith ISAAC

By W. FRASER NAISMITH, Clarkston.

IT is patent to the careful reader of the Holy Scriptures that Isaac is a beautiful type of our Lord Jesus Christ; more particularly in the record of Genesis 22. A few points of similarity between Isaac and the Lord Jesus might be profitably examined in your leisure moments.

- They were both unique in birth.....Gen. 18. 10; Matt. 1. 18.
They were both mocked by the flesh.....Gen. 21. 9; Matt. 27. 29.
They were both offered up.....Gen. 22. 2; Heb. 9. 28.
Both seen in light of resurrection.....Gen. 22. 13; Heb. 11. 19.
Covenant of peace made with Gentiles.....Gen. 21. 27; Heb. 9. 15.
Heir of all.....Gen. 24. 7; Heb. 1. 2.
A bride sought by the sent servant.....Gen. 24. 8; Acts 15. 14.

It is not the writer's intention to develop this aspect of truth, however, but rather to touch more particularly on the salient features of the faith life of the man Isaac.

He was himself God's answer to the faith of his parents. God promised and in His own time fulfilled that promise by giving to the parents a son in their old age.

There are not many allusions to the faith of Isaac in the book of Genesis, and one little verse is sufficient to express the Holy Spirit's comment upon the life of this man who was blind for more than twenty years (Heb. 11. 20).

One of the first evidences of faith in this man is seen when God spake to him when there was a famine in the land. Famine always presents a real test to the man of Faith. Abraham—"the father of all them that believe"—succumbed when famine raged in the land in his day. He went down to Egypt and, as we have noticed, had to resort to telling lies for his own security. In Genesis 26 there was a famine raging in the land and the

Lord appeared to Isaac and said to him—"Go not down into Egypt..."

How often we search for the easiest way out of our difficulties, when such experiences are permitted by the Lord to test our faith in Him! Job said—"When He hath tried me, I shall come forth as gold." Faith in Isaac accepted the revelation, the warning, and the promises of God; for he abode in that land and sowed and reaped an hundredfold. We are also informed that "he went going and growing, until he became very great." Obedience is better than sacrifice and to hearken than the fat of rams. It may be observed that despite the fact that Isaac remained in the land of Gerar and did not go down to Egypt he resorted to similar tactics indulged in by his father. He, too, propagated an untruth to the men of Gerar. There was not, however, the separation of Rebekah as there was of Sarah in the house of Pharaoh; and Isaac and Rebekah were allowed to sojourn in that land.

The Holy Spirit's comment in Hebrews 11 is contained in one short verse—"By faith Isaac blessed Jacob

and Esau concerning things to come." This brings to our notice the blessings which Isaac bestowed upon his two sons. Jacob had, by marked subtilty, secured the coveted birthright, and afterward, by deceit, carried off the first-born blessing. The blessing on the head of Jacob is a rich one indeed. "God give thee the dew of heaven"—the dew is oft-times used to typify the Holy Spirit, and the closing moments of Jacob's life would assure us that such had been granted for that occasion at least. It also may signify heavenly refreshment. "The fatness of the earth, and plenty of corn and wine", would suggest earthly prosperity with abundance to satisfy the daily needs and to make glad the heart. "Let people serve thee, and nations bow down to thee." Though Israel has been afflicted and persecuted throughout the centuries, there is a day looming in the distance when Israel shall

be the head of the nations and not the tail. The warning of faith follows the promise of faith in this benediction, "cursed be everyone that curseth thee, and blessed be he that blesseth thee".

The blessing bestowed upon Esau is no mean blessing. There is a measure of similarity in the blessings. To each the heavenly and earthly character of blessing is alluded to. To maintain his position and prosper, his own strength had to be used—"by thy sword shalt thou live". Since the first-born blessing went to Jacob it is easily understood that "thou shalt serve thy brother". In the day of dominion Esau's descendants shall break off the yoke of Jacob's children. Faith, it will be observed, pierced the unknown future with a confidence that nothing could shake, and gave such predictions as we have noted; so truly shall such things be fulfilled.

IMMANUEL

By S. E. BUSH, New Zealand.

THIS Name which belongs to a unique Person, is itself unique, in that it occurs in one book only in each of the Testaments. (Isaiah 7. 14; 8. 8; Matt. 1. 23). Like every other Name belonging to our glorious Lord, it is more than a mere name; it expresses a deep and precious reality. We should seek to grasp this and cherish it in our hearts.

It is significant, that the Name, Immanuel (God with us), applied prophetically to the Lord Jesus in the Old Testament, appears again in the New Testament just prior to His miraculous birth. In the Old Testament Scriptures, even in their minutest detail, we have a revelation of God Himself. They reveal, not only what He was to His people then, but also what He is ready to be to His people now. But the complete and final unfolding of God's Name awaited the advent of the Person of Christ, Who is Immanuel. In Him every revelation which God has given of Himself is perfectly summed up. All that was

expressed in the Old Testament names of God, such as El Shaddai, Jehovah Jireh, etc., is gloriously combined in Him Who is Immanuel.

Is it our daily realisation that God is with us, with all that this should mean? To seek to have the sense of it, as we begin each day and travel through it, is to honour our God indeed and also to ensure our own blessing. He is a living Personal Saviour and unless we truly know Him as such, God's purpose for us remains unfulfilled. We surely thank Him for a crucified Saviour, but let us thank Him, too, for what is ours in a risen, living Christ Who is always near and in Whom there is sufficiency for every situation and need. Let us constantly affirm, "Because He is at my right hand, I shall not be moved". If we think we can do without Him, He hides His face, till we learn our mistake. God grant that we may never be satisfied to go on without the deep consciousness of a living Saviour, our Immanuel, God with us.

THE REPROACH OF CHRIST

By R. G. LORD, Guildford.

Read Psa. 22. 6-8; 69. 6-11, 19, 20; Matt. 5. 11, 12; Luke 6. 22, 23; Heb. 11. 24-26; 13. 10-14; 1 Peter 4. 14.

REPROACH, that is, defamation, insult, reviling, contumely, shame, disgrace, opprobrium, has been the common lot of all God's people at the hands of the ungodly since the Fall of man. We may be sure that words preceded blows before Cain, the first man born into the world, slew his brother, Abel. Joseph, "this dreamer", Moses, "this Moses", David, Ezra, Nehemiah especially, were all well acquainted with it. In New Testament times, the Lord Jesus could truly say, "The reproaches of them that reproached Thee fell on Me" (Rom. 15: 3), for He was despised and rejected of men (Isaiah 53), reviled (1 Peter 2. 23), termed a gluttonous man and a winebibber (Luke 7. 34), a friend of publicans and sinners, a Samaritan (John 8. 48), and even devil possessed (John 7. 20; 8. 48, 52)! When He wept and chastened His soul with fasting, that was to His reproach (Psa. 69. 10), His every good was evil spoken of, and the religious leaders of His day blasphemed the Holy Spirit by asserting that He performed wondrous miracles of power and mercy by Satanic aid and agency (Matt. 12. 24). Truly He endured the contradiction of sinners against Himself (Heb. 12. 3) yet He remained true to His God and Father through all and despite all.

Such being the portion of the Perfect Man, the only one such Who ever lived on this earth, a portion that culminated in the brutalities of Gabbatha, and the cruelties of Calvary inflicted upon the blessed Son of God by wicked, ungodly, yet religious men, and rejoiced in by them, what else could His followers expect from the world but the same? It is remarkable that no instance of persecution or violence of any kind fell to the lot of His disciples while He was with them—the reason being that while He

was with the men the Father gave Him, He kept, *i.e.*, guarded, them in the Father's Name. Even in the climax of Gethsemane no hurt was inflicted on them. Neither Peter nor John was molested at His trial. But as soon as He was risen and ascended and they began to bear witness to the Jews of their betrayal and murder of Christ (Acts 7. 52) and of His resurrection from among the dead, the storm burst upon them as the Lord had forewarned them. If His enemies had persecuted Him they would persecute them also; if they had called the Master of the house Beelzebub, how much more they of His household (John 16. 18-25, etc.)? The Gospels abound with such words to them. But if the Christian is called upon to bear "the reproach of Christ" in this world (Luke 6. 22, 23; 1 Peter 4. 14) he will have the consolation and reward of the special blessing here and now. He will share the goodly fellowship of the prophets and exhibit evidences that the Spirit of God and of glory rests upon him (1 Peter 4. 14). We may indeed avoid this reproach if we will, but it will prove to be at the loss of all temporal happiness and at the cost of becoming a wretched backslider. *Confession of Christ* seems to be an integral part of salvation, indeed, *essential to it* (Rom. 10. 9-11; 1 John 4. 15) and lack of such confession on any one's part may well raise very serious doubts as to the person being a real possessor or a mere professor, and cases are far from being unknown where the Lord has brought reticent believers into such a position that they have been *compelled* to confess Him. We have, as Moses had, to make choice of "the reproach of Christ" and "the treasures of Egypt", and blessed are we if we act rightly, realising that "the world is passing away and the lust thereof, but he that doeth the will of God abideth for ever" (1 John 2. 17).

WISDOM

from WILLIAM RODGERS.

ZEAL is a good thing, if the motive behind it is right, and if it be rightly directed. It is anything but good if the motive is wrong, or if wisdom be lacking. Saul had zeal of a certain kind for God's people, according to 2nd Samuel 21. 2; but, as we are told there, it caused him to slay the Gibeonites, thus breaking the promise given them by Joshua, and bringing trouble upon Israel long after he himself was dead. Jehu, according to his own statement of 2nd Kings 10. 16, had zeal for the Lord; yet in the same chapter we read that, "He took no heed to walk in the laws of the Lord". Both Saul's zeal and Jehu's zeal had selfish motives in the background, and neither of them sought guidance from God. So in New Testament the Judaizers who had got in amongst the Galatians had zeal, as we see in Gal. 4. 17; yet Paul says of it that it was "not well". And of the zeal of his fellow-Israelites in general he writes that it was "not according to knowledge" (Rom. 10. 2).

The *Corinthian epistles* contain injunctions which restrain and control God's people in a great variety of ways; their legal rights (1 Cor. 6); their marriages (1 Cor. 7); their company (2 Cor. 6); their money (1 Cor. 16 and 2 Cor. 8 and 9); their food (1 Cor. 8 and 10); even the very length of their hair (1 Cor. 11). Do we resent these regulations, and feel that they are irksome and unreasonable? If so we have never learned or have forgotten that we are "BOUGHT WITH A PRICE". The servant in Matt. 25. 24-25 thought of his lord as a "hard man", who reaped where he had not sown, and gathered where he had not strawed; and as he handed him back the talent, he said, "Lo! there thou hast that is thine". But in so speaking he entirely ignored the fact, that, being a "bondservant", he was himself his master's property, just as much as the talent was. Paul, on the other hand, gloried in calling himself the "bondservant" of Jesus Christ, and in acting as such. And so should we.

BOOK

REVIEWS

God Spake By Moses, by Oswald T. Allis. The author, a foremost exponent of the Pentateuch, upholds the Mosaic authorship of the early books of the Bible, and with penetrating insight passes many a trenchant critical remark disclosing the unreliability of modern unbelief in the inspiration and authority of the Bible. A valuable addition to the growing number of volumes on the conservative approach to the writings of Moses. 9/6 net.

My Servant Moses, by George E. Hicks. Here in some twenty-two chapters is a fresh attempt to assess the value of the life of Moses. The result is a book that grips from the first chapter. Against the background of contemporary events, the trials and triumphs of the world's greatest leader, statesman, legislator and servant of Jehovah are sketched with graphic reality. 8/6 net.

The Seven Churches, by E. M. Blacklock. The author, Professor of classics in Auckland University College, is well equipped for his task of elucidating many of the difficult references to local topography and ancient history associated with the cities to the churches in which the seven letters were sent. A small volume to be consulted when longer commentaries fail. Most stimulating. 4/6 net.

Three books published by Mashall, Morgan and Scott Ltd., 33 Ludgate Hill, London, E.C.4.

Things Written Aforetime. A collection of short chapters on O.T. themes by the late William Rodgers. There are introductory chapters of addresses given at his burial, but the body of the book contains expositions of passages in the O.T. in the skilful manner for which our brother was so well-known. Few could present the permanent lessons found there with such aptness as he could. Published by Jas. Stewart, Lurgan. May be had from John Ritchie Ltd. Price 5/- (by post, 5/4).

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"CONSIDER HIM."

by H. E. MARSOM

Continuation of a brief review of our studies of some names and titles of the LORD JESUS CHRIST.

JESUS CHRIST is LORD.

AT His birth, when the SON of GOD came forth from the FATHER, and came into the world, the heralding angel very rightly announced a SAVIOUR, which is CHRIST—*The LORD*. He was, and is, THE LORD in the fullest and deepest sense of all that this title implies of respect and reverence, and acknowledgement of rightful authority, lordship, ownership, and even Deity: for all who own Him to be their LORD stand in relationship to Him as His bondservants; they are His Own possession, as His servants they serve Him. In the true preaching of the Gospel of GOD concerning His SON there is a proclamation of CHRIST—JESUS as *LORD*. In true conversion there is a confession of JESUS as LORD. Though there may be lords many, yet to the believer there is but one LORD—JESUS CHRIST. He is the LORD from Heaven, The LORD of Glory. He was the LORD even of the Sabbath; and by rising from the dead upon the first day of the week has made that day to be the LORD'S Day! CHRIST died and lives again, that He might be the LORD of both the dead and the living. Having invested Him with all authority in Heaven and on Earth GOD has made Him both LORD and CHRIST, and He is most emphatically LORD of All, The LORD of lords: and it is decreed that every tongue shall confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER. King David sang of Him as "my LORD"; and we join with Thomas and worship Him as "my LORD, and my GOD".

JESUS—The SON of GOD.

To Him alone belongs the unique title of SON. He alone is "*The SON*". He Who is fully known by none save the FATHER, He Who alone fully knows the FATHER, He Who, having seen and

known the FATHER, is the REVEALER and DECLARER of the FATHER in Whose bosom He dwelt: the Only-Begotten SON, that is, the SON of His love. So deep and wonderful is the mystery involved in this title "SON", that it is explained for us that He Who alone can hold that title is actually the Brightness—the Effulgence of GOD'S Glory, the Express Image of GOD'S Person, the Upholder of All Things by the word of His power; Who, when He had, by Himself alone, and by the Sacrifice of Himself, purged our sins, could and did ascend up where He was before; and in His Own inherent filial right, set Himself down—taking His seat on the right hand of the throne of the Majesty in the Heavens—at the right hand of GOD; the seat where only He Who was *The SON* could sit! So we see this title SON, when used to denote the LORD JESUS CHRIST, implies much more than when used to express a human parental relationship. How true the words, "The FATHER only, Thy blest name of SON can comprehend"! The LORD did not become the SON at His birth into the world: for the FATHER sent the SON to be the Saviour of the world; and speaking of Himself to the FATHER as "Thy SON", He added, "Thou lovest Me before the foundation of the world". Nor did He cease to be the SON when He became MAN: for it was then that He declared "I am the SON of GOD"; and it was then that the FATHER declared, "Thou art My beloved SON, in Whom I am well pleased"; and He was declared to be the SON of GOD with power, according to the SPIRIT of Holiness, by the resurrection from the dead. When John the Baptist witnessed the Divine attestation at the LORD'S baptism, he then saw and bare witness that He was the SON of GOD; and it was a revelation from the FATHER that caused Peter to know that the LORD was the CHRIST the SON of the Living GOD.

The LORD called Himself both The SON, and The SON of GOD, and it was His claim to be the CHRIST, the SON of GOD, that caused the Jewish Council to condemn Him to death. His claim to be the SON of GOD had been clearly understood to claim equality with GOD, and even Deity. When the LORD revealed Himself as the SON of GOD to the Blind man to whom He had given sight, he immediately believed and worshipped; and we join with him and with Nathanael and exclaim, "RABBI, Thou art the SON of GOD."

"I, The SON of MAN."

We saw that though the LORD did speak of Himself as the SON of GOD, yet very much more frequently did He speak of Himself as The SON of MAN; not merely as a Son of man, but most emphatically as *The SON of MAN*; thus relegating to Himself the title, which reveals the Divine Ideal of Manhood; which found its perfect expression in Him, as we see Him crowned with glory and honour at His transfiguration; and set over the works of GOD's hands, in His miracles over the powers of nature; and His dominion over the beasts of the field, and whatsoever passeth through the paths of the seas, as we see Him bring the

shoals into Peter's net, or the single fish unto his hook, and ride with kingly dignity the unbroken colt amid the acclaiming crowd! Facts that proved Him to be the true SON of MAN. And it was the SON of MAN Who came to give His life a Ransom for many: for it was the SON of MAN Who must be lifted up, that whosoever believeth in Him should not perish, but have eternal life—that life which only those who eat the flesh, and drink the blood of the SON of MAN receive. It was the SON of MAN Who had power on earth to exercise the Divine prerogative to forgive sins! He was the LORD even of the Sabbath Day. It is the SON of MAN Who ascended up where He was before, Whom Stephen saw at the right hand of GOD: for now is the SON of MAN glorified, He did not cease to be MAN when He so ascended, it is even the SON of MAN Who is in Heaven, sitting on the right hand of Power: yet soon to come on the clouds of Heaven with power and great glory, and all the angels with Him: then shall the SON of MAN sit on the throne of His glory: for the FATHER hath given Him authority to execute judgment, also because He is *The SON of MAN*.

LORD'S WORK FUND.

For the transfer of earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific directions in the forwarding of this practical fellowship, the distribution

It is not generally known that there are no restrictions to the direct remittance of funds to all overseas countries within the Sterling Area. Assemblies and individuals may send by Bank Draft or Money Order direct to the Lord's Servants in the following countries where missionaries from the assemblies labour, viz., British Guiana, British West Indies (all groups), Cyprus, Fiji, Hong Kong, Iceland, India, Jordan, Malaya, Nigeria, Northern Rhodesia,

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.

Pakistan, South Africa, Southern Rhodesia. All countries outside the British Commonwealth are within the Non-Sterling Area and remittances can only be sent within authorised quotas through approved channels. The Lord's Work Fund can assist in such cases and will be glad to supply any further information regarding the transfer of practical fellowship to the Foreign Field. All future acknowledgments will be made under receipt reference number only.

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

862	10	—	877	5	—	892	6	—
863	4	—	878	15	—	893	100	—
864	12	—	879	10	10	894	1	10
865	1	10	880	3	5	895	3	—
867	3	—	881	15	—	896	6	—
868	3	—	882	35	—	897	5	—
869	5	—	884	11	13	898	5	—
870	10	—	885	2	10	899	1	—
871	1	8	886	2	—	900	70	—
872	2	—	888	45	—	902	4	—
874	1	6	889	10	—			
875	20	—	890	1	—			
876	16	—	891	10	—			
							£456	13
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For Needy Saints and Relief in War-stricken Lands through Elder Brethren and Labourers in the Field.

866	1	10	874	—	14			Total:—
873	—	10	901	—	10			£3 4 —
Fellowship in Office Expenses, Bank Charges, and other Incidentals in transferring Funds.								
863	—	5	879	—	5	887	—	4 8
864	—	6	880	—	5	888	2	5
869	—	5	881	—	5	889	—	5
870	—	10	883	—	6	892	—	10
872	—	5	884	—	5	897	—	2
875	—	10	885	—	2			
876	—	8	886	—	1			7 6 3

News from Other Lands

BARBADOS.—Here is a report and I ask you to get the prayer support of the saints. The "dry season" is now coming to a close. We thank God we were able to reach the strategic points in the parish of St. Philip. The last place we visited was the birthplace of Mr. J. B. Hunte, the editor of "The Testimony", New York. This esteemed brother was here at the end of last year. We had the privilege of taking him to his old haunts. We made the promise we would return and give the people the Gospel. We had a large company well over 100. They gave a splendid hearing and many responded when I asked them if they knew Mr. Hunte. The next night more people gathered, but something was revealed at the end of the meeting. We had been preaching in a nest of Jehovah Witnesses. Only a few days before we received a good supply of tracts from Mr. Colridge. Among them some "Whose Witnesses?" so this was just the thing we needed. I have been exercised to write to Mr. Coleridge and get a supply of this tract and have an island wide distribution. This may be the way the Lord would have us combat this deadly teaching. They are busy in city and country and seem to have endless resources. We crave special prayer for this exercise. —W. & J. Templeton.

PARAGUAY.—We have now given our 100th broadcast over the loudspeakers, and we thank God for His goodness to us. We have had a long drought practically since April. Wells had dried up, not ours, and especially in the country there was much suffering; cattle were dying for the want of water and grass, and planting was held up as the ground was too hard for ploughing. On Friday night we spoke over the P.A. system on "Has the rain a father?"; pointing out that the lack of rain was very often God's method of reminding us of our need of Him, and seeking to show that we could not expect Him to give rain if we were giving his honour to another. We then prayed publicly for rain. Next day some showers came. On Sunday night we spoke on "The Unknown God", and again prayed for rain. The Lord graciously answered and we had rain nearly every day of the next week, and this week it has been cold and cloudy, helping the earth to make good use of the rain. We are praying that this may make the people think. One day a boy called after our children, "Gospellers who bless the earth with water." —J. & A. McAllister.

JAPAN.—Miss Curtin and I have now started Japanese Bible study together and we would value your prayers that we make some progress, and that we may become more fluent in speaking this language. We too would value prayer that we may be guided aright as to our future service for Him in this land. —Bessie Trotter.

ALGERIA.—The work in this land is anything but encouraging and we feel the need of constant, earnest prayer. There are a few who have professed faith in Christ, but they fear to take a stand and so remain weak. Pray much for us. —E. A. Crabtree.

CHILE.—A man of middle age first attended our meetings over ten years ago. He only attended two meetings then, but the seed sown was not lost. He only attended "out of curios-

ity", being a Roman Catholic, but the impression he received caused him to buy a Bible and begin reading it. Little by little he became convinced of the errors of Rome, and when he quoted texts to the priests, they didn't like it. Later, when he would have come back to us, we had moved to another hall in a different part of the city, and he did not know where to find us. Recently, however, he re-discovered us and was glad to be able to attend the meetings. He now knew the teaching of the gospel so well that when the Lord's claims were presented, he was ready to yield. He now attends every meeting with the keenest interest and is hoping to be able to win his family.

More recently, a young man stopped to listen at our Sunday evening open-air meeting, which immediately precedes the indoors meeting. A sister who was present had prayed that the Lord might give her the joy of winning a soul, so she was ready to give the young man a personal invitation to come to the hall. He accepted, and at the close of the meeting he stayed behind to be spoken to. The same sister, accompanied by others prayed for him, and before he left the hall he was definitely converted, although it was the first time he had heard the gospel in his life. He had belonged to the Catholic Action, but for a long time was not satisfied, and when he heard the gospel message, he knew it was just exactly what he needed. —A. Stenhouse.

JAPAN.—I am happily and busily engaged in the literature work here. During the first six months of this year we got out 101 Bibles, 270 New Testaments, 32,640 Gospels, 701 Hymn Books, 5,285 Books, 51,942 Booklets, 23 gross Scripture pencils, 499 Daily Light. Also every month 6,000 Adult and 3,000 Children's Magazines (both Gospel) go into circulation. It is indeed a joy to see this literature going into circulation. We do thank God for the written Word, that is being greatly blessed in this land, where everyone can read. We receive many replies, from some who have professed to be saved while reading a tract or magazine, and others asking questions. Many of these replies come from parts where there are not any workers, so we have the opportunity of sending more literature. Literature can be sent freely to any part here, as everyone can read and write; and they love reading matter. We do indeed value your prayers on this work. —Ruby Kyle.

ANTIGUA, B.W.I.—On June 24th last we held another baptismal service, when two sisters (by nature, as well as in the Lord) were baptized. We had a particularly happy time on this occasion.

We had a visit from Mr. Charles Brown, of St. Kitts, from July 20th to August 3rd. He had a chart—"Two Roads and Two Destinies"—which illustrated the Gospel, and other New Testament Truths very well indeed. We did not have quite the numbers attending, as we had hoped, but the interest was very good.

On the second Lord's Day of Mr. Brown's visit, we combined the two city Sunday Schools, for a united young peoples' meeting in "Shiloh", at which Mr. Brown gave the message. We presented the prizes won by the young folk for "Bible Searching", in connection with the Scripture Gift Mission's scheme, "Bible Searching for Young People".

The BELIEVER'S QUESTION BOX



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

Questions may be sent to:
Mr. E. W. Rogers,
79 Blenheim Garden, Wallington,
Surrey, or direct to the publishers.

QUESTION A.

Does 1 Corinthians 14. 34 mean that sisters are forbidden to sing a solo or a duet in an assembly.

ANSWER A.

In seeking to arrive at an answer to this question we should ask certain questions:—

1. Is the meeting concerned one of the "church"?
2. Would the sister or sisters be usurping authority over the man?
3. Is the subjection to the man acknowledged?
4. Would it stumble weak saints?
5. Will it "make for peace"? (see Romans 14. 19).

Plainly 1 Corinthians 14. 34 does not envisage singing, but a principle is involved and if sisters' singing publicly infringes that principle, then clearly they should not do it.

All difficulties will disappear if the above questions are honestly answered.—E.W.R.

QUESTION B.

How can I be filled with the Spirit?

ANSWER B.

A visitor does not have the run of the entire house in which he is staying, but is limited to certain rooms. But the owner of the house has right of entrance into all the rooms. Now "ye are not your own: ye have been bought with a price" (1 Cor. 6. 19-20). Christ, therefore, is the proprietor and He has sent the Holy Spirit to occupy the house which He has bought. Our bodies, therefore, are the "temple of the Holy Spirit" (1 Cor. 6. 19). He, therefore, should be given complete sway over our entire being and insofar as we permit Him to have this we are filled with the Spirit. The refusal to allow the Spirit of God to dominate any section of my life makes the fullness of the Spirit impossible of realization.—E.W.R.

QUESTION C.

Does John 16. 8 mean that all humans are at some time or other convicted of their sin against the Lord Jesus Christ?

ANSWER C.

This verse does not mean that individuals are convicted that they are sinners. It rather has to do with the general affect produced by the Spirit's presence on earth, and the subsequent verses explain how. Why is the Spirit of God on earth at all? Because men would not believe on the Lord Jesus and they cast Him out. Whereupon the Lord Jesus sent the Spirit from heaven to earth and His presence here thus demonstrates man's "sin" in having refused to believe on the Lord Jesus. It is not in the ways of the Godhead for two persons to be on earth simultaneously, so that the Lord Jesus must go to the Father before the Spirit can come here. But why was the Lord Jesus able to go to the Father? Because of His unspotted "righteousness", so that the Spirit's presence on earth demonstrates the "righteousness" of Christ Who is now in heaven. Yet more, the Lord Jesus went to heaven via death and hades. But the devil was not able to keep Him there, and thus His resurrection and ascension demonstrated

"judgment"—the prince of this world is judged as evidenced by the presence of the Lord Jesus with the Father in heaven. These are demonstrations which cannot be gainsaid—hence the word "conviction" is used by some for the word "reprove" of v. 8. The wickedness of man, the righteousness of Christ, and the defeat of the devil, were all irrefutably demonstrated by the death, resurrection, and ascension of Christ and His subsequent sending of the Spirit to take His place on earth. To admit those facts is to be convinced of their implication, i.e., man's "sin", Christ's "righteousness", and the devil's "judgment".—E.W.R.

QUESTION D.

Is it scripturally sound to leave an assembly because there are not many young people in fellowship? Should an assembly receive a brother or sister on this ground?

ANSWER D.

Scripture, as far as the writer knows, does not legislate for such a contingency. There is no instance in the New Testament of a brother leaving one assembly for another, unless when circumstances forced him to distant parts. It is natural for a brother to associate himself with the assembly nearest his home, although there may be legitimate reasons for travelling to one more distant (e.g., early associations). To leave one assembly for another for the reasons indicated in the question seems rather lame. If the person who proposes to leave is young, then all the more reason is there for his staying that he may be able with the other younger ones to learn to shoulder responsibility in fellowship with older believers. There is no reason why an assembly should not receive such a one, provided he brings with him a letter of commendation from his former assembly.—A.B.

QUESTION E.

What is meant by 3 John v. 10 and 1 Cor. 15. 32?

ANSWER E.

I believe you will find that it is impossible to cast out of, or to put away from, the Church which is the body of Christ. That is the "catholic" or "general" Church, and embraces only true believers from Pentecost onward. In it there are no mere professors. All in that are real and genuinely true children of God. Of course, some may profess to belong to it who do not in fact form part of it. They, therefore, are not in it. Not Diotrophes or any other could cast out of that. Not the Corinthians or any other saints could put away from that.

Further, the phrase "church of God" is, in Scripture, if I mistake not, always and only used of a local church. It is not used of the whole. It is restricted to a local company. Now you can cast out of that: you can put away from that: and this involves in each case depriving them of practical fellowship in the affairs of such local church.

Consequently, I judge that 3 John v. 10 and 1 Cor. 5. 13 have to do with the local church and have nothing to do with the church as a whole.—E.W.R.

The LORD'S WORK and WORKERS

SCOTLAND: FORTHCOMING (D.V.). NEW YEAR CONFERENCES.

January 1.

Aberdeen: Gilcomston S. Church, at 11, 3, and 7. J. Caldwell, D. Duncan, G. Harpur, J. H. Large, J. Lightbody, A. Naismith, Prof. A. R. Short. **Airdrie:** Hebron Hall Annual Town Hall, at 11 and 2. A. Borland, H. Scott, and others. **Ayr:** Town Hall at 2. F. A. Tatford, A. Borland, C. McMillan, W. A. Morrison. **Dumfries:** Bethany Hall, at 11.30. J. Paton, R. Price, J. Hislop. **Dundee:** Hermon Hall, at 11. A. P. Campbell, G. C. D. Howley, Prof. A. R. Short, J. McCalman. **Edinburgh:** Highland Church (next Usher Hall), at 11 and 2.30. A. Fallaize, J. Fraser, H. St. John. **Glasgow:** White Memorial Hall, at 11 and 2.30. Ministering brethren expected. **Grangemouth:** Town Hall, at 2 p.m. J. M. Shaw, W. Prentice, D. Dawson, T. Smith. **Kilmarnock:** Central Hall, at 12. F. A. Tatford, W. D. Whitelaw, W. F. Naismith, Dr. W. H. Lindsay. **Kirkcaldy:** Pathead Halls, at 2.30. H. St. John, G. C. D. Howley, W. J. Brown, J. Cuthbertson. **Motherwell:** Town Hall at 11 a.m. J. M. Shaw, T. J. Smith, J. R. Rollo, J. F. Peebles. **Plean:** Public Hall, at 2.30. Ministering brethren expected. **Stranraer:** Temperance Institute, at 11.30. W. K. Morrison, W. Todd, Jas. Bathgate.

January 2.

Auchinleck: at 11.30. E. H. Grant, J. Wilson, J. Campbell, W. F. Naismith. **Larkhall:** Hebron Hall. Dr. A. T. Duncan, J. M. Shaw, R. Price, J. Cuthbertson. **Kilbirnie:** Walker Memorial Hall, at 12.30. A. M. S. Gooding, D. Haxton, J. Hunter, W. B. Mackie. **Prestwick:** Town Hall, at 1 p.m. F. A. Tatford, J. M. Shaw, D. Haxton, J. R. Rollo. **Whitburn:** Welfare Hall, at 11.30. J. Paton, D. McKinnon, W. Harrison, T. Richardson.

January 3.

Glasgow: Abingdon Hall, Stewartville Street, Partick, at 3.30. A. Rendle Short, J. M. Shaw, J. Peebles.

January 5.

Armada: at 3 p.m. T. Smith, R. Price, J. Brown, W. Sinclair. **Newmilns:** Co-operative Hall, at 2.45. G. C. D. Howley, A. Naismith, T. Richardson, W. D. Whitelaw. **Peterhead:** Drill Hall, Catto Drive, at 3 and 6.30. H. Bell, D. W. Gooding, E. H. Grant, J. Cuthbertson. **Port-Glasgow:** Temperance Institute, at 3 p.m. W. Dickson, W. Harrison, G. M. Lammond, Dr. W. H. Lindsay. **Renfrew:** Albert Hall, at 3.30. J. Hislop, J. Lightbody, W. Mackie, R. Scott. **Rutherglen:** Town Hall, at 3.15. W. P. Foster, J. Malcolm, J. Paton, J. Hunter. **Maybole:** at 7 p.m. Jan. 12, J. Anderson; 19, J. Hunter; 26, W. Brown. **Glasgow:** in Tron Church at 7 p.m. Jan. 5, G. C. D. Howley; 12, W. D. Whitelaw; 19, F. Smith; 26, S. Emery. **Cambuslang:** Albert Hall. Feb. 2 at 3.30. G. Murray, W. D. Whitelaw, A. P. Campbell, R. McPike. **Kilmarnock:** Elim Hall. Feb. 2 at 3. H. Bell, J. Lightbody, A. Gray.

ENGLAND: FORTHCOMING (D.V.)

North Shields: Gospel Hall, Waterville Rd. Jan. 1 at 3 and 6. S. Emery, A. Leckie. **Fareham:** Church House, West St. Jan. 5 at 6.30. O. Speare. **Nottingham:** Clumber Hall. Jan. 5, A. Fallaize; 19, D. L. Clifford; Feb. 2, G. C. D. Howley. **Whitstable:** Gospel Hall, Harbour St. Jan. 5 at 7. R. Scammell. **East Sheen:** Sheen Hall, Upper Richmond Rd. Jan. 12 at 6.30. D. Dean. Feb. 9 at 3.30 and 6. J. Polkinghorne, Dr. L. J. Short. **Herne Bay:** Ebenezer Hall,

Sea St. Jan. 12 at 7. J. M. Shaw. **Highgate:** Cholmeley Hall, Archway Rd. Jan. 12 at 4 and 6. W. A. Kimber, A. Fallaize, P. Parsons. **Hove:** Rutland Hall, Rutland Rd. Jan. 12 at 3.45 and 6. G. B. Fyfe, E. Tipson. **West Bridgford:** Gospel Hall, Gordon Rd. Jan. 12, 26 at 7.15. G. Gaunt. **Catford:** Glenfarg Hall. Jan. 19 at 6.45. H. Dennett. **Edgware:** Woodcroft Hall, Burnt Oak. Jan. 19 at 4 and 6. M. Goodman, S. F. Olford, C. E. Stokes. **Leeds:** Gospel Hall, Joseph St., at 7.30. Jan. 19, A. Pickering; 26, A. Caddick. **Leicester:** Northumberland Hall, Northdown Rd. Jan. 19 at 7. F. A. Tatford. **Newcastle:** Bethany Hall, Park Rd. Jan. 19. S.S. Workers. W. Ainslie, W. Wilcox. **North Harrow:** Elmfield Hall, Imperial Drive. Jan. 19 at 6.30. A. F. Godbold. **Harold Wood:** Athelston Hall. Jan. 26 at 4 and 6. E. G. Ashby, A. Fallaize. **Leicester:** York St. Hall. Jan. 26 at 6.45. Dr. L. J. Short, Feb. 9, D. Norman. **Littlehampton:** Argyll Hall, Surrey St. Jan. 26 at 7. W. G. Field. **Sheringham:** Brook Hall, Cromer Rd. Feb. 2 at 3 and 6. E. Edmonds, J. Harrison. **Farnborough:** Gospel Hall, High St. Mar. 1 at 4 and 6. W. F. Baigent, S. H. Sayers. **Teignmouth:** Gospel Hall, Bitton St. Mar. 5-8. H. Bell, D. Ward, A. E. Ward, M. Pavey, E. W. Rogers, W. A. Norris. **Newcastle-on-Tyne:** People's Hall, Rye Hill, April 11-14. A. Fallaize, D. W. Gooding, S. Jardine, F. McConnell, J. B. Watson. (J. H. Hall, 12 Borough Rd., Jarrow.)

WALES: FORTHCOMING (D.V.).

Cardiff: Adamsdown Hall. Jan. 5. W. T. Green, S. Jardine, W. A. Norris. **Swansea:** Ebenezer Gospel Hall. Jan. 5 at 7, D. Hunt; Feb. 2, P. Lessey. **Cardiff:** at 7, Jan. 12, D. W. Brealey; 19, Dr. S. S. Short; 20, J. M. Shaw. **Swansea:** George St. Gospel Hall. Jan. 12 at 7.30. Dr. S. S. Short.

IRELAND: REPORTS.

E. Allen & J. Thompson continue at Donacloy. Meetings are well attended and God has given blessing. T. W. Ball is having large meetings some miles from Armagh City. S. Jardine had six weeks at Banbridge with much interest and blessing. A number of young people saved. H. Bailie & W. Bunting have had blessing at Mullafermaghan, and continue with good interest. J. G. Hutchinson had fairly good interest at Tully, Co. Antrim. R. Hull is still at Whiteabey where he has seen souls saved. R. Craig & S. Wishart continue near Aughnacloy with blessing. T. McKelvey & T. Wallace hope to make an early start in Newtonstewart. F. Bingham having nice interest at Dollingstown. R. Beattie is expected for meetings in Dungannon. R. Peacock is at Ardmore, some anxious. W. McCracken & A. McShane have finished work in Monaghan town and have commenced meetings a few miles out in the country.

"WITH CHRIST."

John McColl Lennox, Queensland, Australia, aged 79, passed into the presence of the Lord on Nov. 2nd, while in prayer. Our brother was highly esteemed amongst the assemblies as a faithful shepherd and able teacher. Leaving Glasgow as a boy, he was converted in Australia at the age of 17 and was one of the original members of Bundaberg Assembly. Over 20 years ago he retired from business life and devoted the remaining years ministering to the Lord's people in the various assemblies. Pre-

deceased by his wife 5 years ago, he resided with his daughter, Mrs. H. A. Irvine, in Wynnum Central, where his care for the church and encouragement of the young will be greatly missed. **Jas. Sharp, Motherwell**, on Nov. 11, aged 81. Saved over 36 years ago, and associated with believers in Motherwell district, the last 16 years being in Ebenezer Hall Assembly. A succourer of many, and a faithful sick visitor, he will be greatly missed. **Mrs. John Sword, Plains**; saved as a girl in Hamilton; 38 years in Plains Assembly; bore a quiet, consistent testimony; loved the Lord and His people, and given to hospitality. **David McCulloch, Maybole**; called home suddenly on Nov. 25, aged 60. Keenly interested in the welfare of the local assembly and given to hospitality. Unswerving in his convictions and loyal to his Lord. Will be greatly missed. **Mrs. John Currie, Airdrie**, on Nov. 27, aged 72. Sometime in Coatdyke, but last 20 years in Airdrie. A sister beloved who has left behind a fragrant memory. Faithful at all assembly gatherings and a true "mother in Israel". Will be much missed. **Mrs. Alexander Stewart, Coalburn**, on Dec. 4, aged 82. Saved and received into fellowship in Coalburn 35 years ago. Mother of a large family, many of whom are in fellowship, including Mrs. Thomas Smith of Cuba. Pre-deceased by her husband who died on the morning Mr. and Mrs. Thos. Smith reached Southampton on furlough. **Mrs. Richardson, Grangemouth**, on Dec. 5; beloved wife of Mr. Thos. Richardson, evangelist. Our sister had a long illness, but was a most patient sufferer. In fellowship at Albert Hall, Grangemouth, for over 38 years. Now at rest. **Mrs. Robt. K. Bulloch**, on Dec. 8, aged 83. Saved while young at Lesmahagow, and in fellowship there and at Coalburn, but last 43 years in Motherwell, where she met with saints at Roman Road Hall. Known to many of the Lord's servants, she loved the Lord and His people. **George Dickson, Cockenzie**, on Dec. 9, aged 53. Saved 30 years ago and in assembly fellowship at Cockenzie and in New Zealand. Bore a bright testimony, though for many years in failing health. **John McKay, Wishaw**, on Dec. 11.

aged 74. Saved for 48 years, 18 of which he was in fellowship at New Stevenston; the last 30 at Wishaw. A quiet, consistent brother, who had a good testimony, he will be very much missed. **Robert Curran, Banbridge**, on Dec. 15, aged 60. Our esteemed brother suffered much physical weakness, borne with great patience and fortitude. Saved in 1914, he was engaged in the Lord's Work for 35 years. With an intense love for souls and a devoted student of the Scriptures, he was a true expository preacher, and saw many saved. In earlier years he laboured with the late Mr. Samuel Wright, and he ever loved the "old paths". His four sons are all saved and in assembly fellowship. Prayer valued for Mrs. Curran and the family.

ADDRESSES, PERSONALIA, Etc.

CAERPHELLY: Clive Gospel Hall. Correspondent: Thomas Lord, 33 Heol-Tre-Castell, Caerphilly, Glam. **Maybole**: Correspondent: James Telfer, 3 Park Terrace, Maybole. **New Stevenston**: Assembly formerly meeting in Masonic Hall now meet in Assembly Hall, Woodside St., Correspondent: Peter Ross, 11 Kings Drive, New Stevenston. **Burnside Gospel Hall**, should now be addressed and known as Araunah Hall, 2 Hawthorn Walk, Cambuslang. Correspondent: R. Murray, 14 Hawthorn Walk, Cambuslang. **Bicester, Oxon.**: New Assembly commenced at Gospel Hall, Crumps Butts, Bicester. Correspondent: H. A. Tatford, 91 Ambrosden Estate, Ambrosden, Bicester. **Nuneaton**: Manor Court Rooms, gospel meetings now at 6.30 p.m. **Darvel**: Assembly now closed because of decrease in numbers; nearest assembly at Newmilns. **Mr. & Mrs. W. Hateley** are now in residence in Missionary Home, Gartmore, Ayr, and will be free to address meetings. **Mr. Charles Reid**, 51 Park Road, Aberdeen has suffered from injury and shock resulting from falling from a bus. Prayer is asked for him in his weak condition and for Mrs. Reid. **Moray Firth Coast**: All year round accommodation. Warm Christian fellowship. Murray, 14 Craigen Terrace, Gardenstown.



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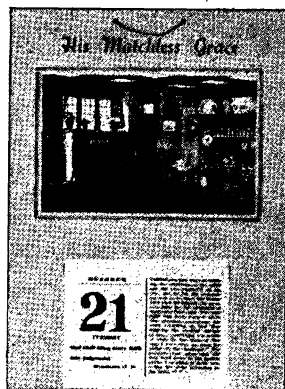
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THE LORD'S SUPPER

by THE EDITOR

The Order. (4) Some Points of Difference.

EVEN in assemblies of the Lord's people who profess to gather in Scriptural simplicity and who avow that they avoid conformity to ritual acts common in other communities, there exist considerable differences of opinion over certain minor matters. These differences, permitted to assume in the minds of some importance out of all proportion to their significance, sometimes lead to no inconsiderable concern among such as are exercised to do what is right and proper in accordance with New Testament teaching. It is still true, notwithstanding contentions to the contrary, that in most unsuspected ways the weaknesses of the flesh and the natural human love for prescribed order continue to reveal themselves, and, consequently, it is with great difficulty that the original simplicity of the gatherings is maintained.

SOME, for example, endeavour to fit the procedure at the Lord's Supper into a scheme of ideas which insists that in the progress of the gathering there should be passed in orderly review those aspects of the Lord's life and death which the celebrants see prefigured in the Old Testament offerings. Such procedure would commence with the Meal Offering, pass on to the Sin Offering and the Peace Offering, until the climax of the gathering is reached in seeing in the Lord's sacrifice the antitype of the Burnt Offering. Happy, say advocates of this procedure, is that gathering where such an order is observed, for in its observance there is evidence of a deep spiritual understanding of the meaning of the Lord's Supper.

OTHERS maintain that the main occupation of heart and mind should be with the Meal Offering aspect of our Lord's sojourn, chief consideration being given to the perfection of His life of sinless obedience to the will of God. Again, there are

others who contest that at the Lord's Supper thoughts should be centred upon that aspect of the Lord's death foreshadowed in the Burnt Offering, namely upon His devotedness to God which consummated itself in His yielding to the will of God in death.

PRECIIOUS as is every inspiration to gratitude and worship drawn from these beautiful types of our Lord, is it not obvious that in the insistence upon such order there is a reversion to an incipient ritualism, which, while avoiding manual acts, confines itself to mental poses which may ultimately harden into habitual methods of approach to God? When brethren who profess to "worship" along such lines presume, as from an exalted experience, to impose their method upon others whom they evidently consider as less enlightened or less discerning worshippers, are they not guilty of seeking to force the stream of others' devotions into the mould which they have fashioned for themselves? Ritualism is present in a modified form. There is no scriptural justification for such procedure.

HOW thankful we ought to be that no record in the New Testament preserves any words uttered by our Lord when He addressed His Father at the moment when He instituted the Remembrance Meal! We are informed that He "thanked", He "blessed" God. It should be carefully noted that He did not "give thanks for the bread", nor did He "bless the loaf". The Scottish Paraphrase puts it thus:

"And after thanks and glory given
To Him Who rules in earth and
heaven,

"Then in His hands the cup He raised
And God anew He thanked and
praised."

IT may seem a small matter to draw attention to such distinctions, but the observance of what the Lord did might act as a corrective of incipient

ritualism. Following the Lord's example of "blessing" God, the Memorial Meal becomes a true eucharistical act, and the thanksgiving becomes the expression of an overflowing spirit. It is impossible to regulate these expressions according to fixed rules, or cause them to be poured into a mould of man's devising. The repetition of any routine in worship may precipitate rapid degeneration into mere, cold formality. God is not worshipped when He is the invisible audience of ser-

monettes on spiritualised applications of minute details of the various offerings. Where Scripture does not legislate, it is unwise for any man, or any body of men, to do so, no matter how spiritual they may presume to be. Let us avoid any kind of ritual that appeals to a particular circle of thought. Words used in a stereotyped fashion may be meaningless religious jargon which, for the uninitiated, needs an enlightened interpreter! The days of "tongues" and "interpreters" are past.

THE FILLING OF THE SPIRIT

By J. H. MANINS, New Zealand.

Before Pentecost and After.

BEFORE Pentecost the disciples were told to tarry in the city of Jerusalem until they were endued with power from on high (Luke 24. 49). At Pentecost the promise was fulfilled when the Holy Spirit was given. It will be seen at once that Luke 24. 49 does not therefore apply to believers now. There is no need to "tarry" when the Holy Spirit has been given. Some very sincere and godly believers, wanting God's best, have mistakenly spent hours in praying for God to send the Holy Spirit, but God would have us to be rightly instructed in this truth and to realise that as believers in Christ, we all have the Holy Spirit. His desire is that the Spirit might have all of each one of us. It is as we are emptied of self and Christ is enthroned in the life that we experience His fulness.

In the case of Paul, God demonstrates to us just what a Spirit-filled life really is. Acts 9 is the record of his experience. Ananias was directed to him as God's messenger, and the results that followed were most marked. Paul received his sight, illustrative that spiritual perception will be given, and we shall see things from God's standpoint. Then there was obedience to the Word of God. He was baptised, and his life, already surrendered to the Lordship of Christ, was one of continual and unbroken service for Christ.

He testified for Christ. No advertising is needed for a Spirit-filled life. Our thoughts will not be of self but of Christ. Nor will we be found telling abroad our "wonderful experience", but rather speaking of our wonderful Saviour. The purpose of the Spirit is to magnify Christ, not the believer. The effects will be manifest in the FRUIT (not fruits) of the Spirit being seen in us—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5. 22-23).

Paul was at the beginning of the dispensation and we are near the end, but this blessing should be the normal experience of all believers. Let us grasp this mighty fact; we, too, are in the dispensation of the Spirit. It is only through our lack of knowledge, or our lack of holiness that we are not prepared for all that God has for us. To be filled with the Spirit is not something for preachers and leaders only, but for all Christians. It is for Christian living, whatever the position or the circumstances in life may be. Many believers have been side-tracked on this vital matter by a mental complex that it is not for them. It is for all, for you, my reader, and for me.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and
(Continued on page 28.)

A CHILD SAVED!

By W. W. FEREDAY, Rothesay.

IT was a sorrowful sight that the Lord Jesus beheld when He descended from the Holy Mount. Surrounded by a multitude powerless to help, a lad lay writhing upon the ground foaming. He was possessed of a demon, who sometimes flung him into the fire and into the water to destroy him. So the poor father told the Lord weeping.

On the mountain on the previous day the Lord was transfigured before three of His disciples. His face shone with the glory of God, and even His garments glistened. Moses and Elias appeared with Him in glory and talked with Him of the decease which He was about to accomplish at Jerusalem (Luke 9. 28-36). The whole scene was a picture of the "Son of Man coming in His Kingdom" (Matt. 16. 27-28), and it was intended as a confirmation of the faith of the disciples who were doubtless perplexed because the Lord, Whom they sincerely believed to be the promised One, did not take to Himself His great power and reign. Writing many years later Peter said: "We were eye-witnesses of His majesty". It was the power and coming of our Lord Jesus Christ which Peter and his companions beheld on the Holy Mount (2 Peter 1. 16). The men who appeared with the Lord in glory on that occasion represented the countless throng of saints who will shine forth with the Lord in the day of His manifestation to the world (Col. 3. 4), Moses representing the sleeping saints who will be raised in the first resurrection, and Elijah those who will never die, but be changed at "the last trump" (1 Cor. 15. 51-52). The transfiguration scene was thus a delightful picture (although but for a moment) of the coming age, when the long-rejected Christ will receive His rights, and the whole earth will in consequence be delivered and blessed.

But the pitiful scene at the foot of the Holy Mount was a picture of the

world as it now is, with Satan active in spreading destruction and misery amongst men. Three times in John's Gospel the Lord conceded to him the title "prince of this world" (12. 31; 14. 30; 16. 11). Paul goes even further calling him "the god of this age" (2 Cor. 4. 4). The deceiver suggested liberty and independence as the fruit of disobedience to God, but he meant instead bondage to himself. Thus we read in 1 John 5. 19—"We know that we (all true believers) are of God, and the whole world lieth in the wicked one". The crafty enemy has so completely blinded his victims that they are not conscious of the awful snares which entangle them at every turn. Men boast of liberty, but they are everywhere in chains. Such Scriptures as Ephesians 6. 12 and Daniel 10. 21 reveal to us a vast system of evil spirits who, under the leadership of Satan, relentlessly oppose the well-being of men in every sphere of human affairs. Names of political disturbers are frequently held up to execration because of their evil ways, but the world will not face up to the fact that the real disturber of the peace is Satan. If men understood this they would realize the hopelessness of alliances and treaties in order to ward off trouble; they would instead cry to God Who alone can deliver them from their powerful and malignant foe. Alas, God is not in their thoughts!

The trouble at the foot of the Mount was quickly ended when the Lord Jesus appeared upon the scene. One word from His lips, and the demon departed from the child. The demons at all times dreaded Him, and on one occasion they entreated Him not to send them to the Abyss, their known place of punishment during the Kingdom-age (Luke 8. 31). In Rev. 19. 11 we see the King of kings and Lord of lords coming forth from Heaven in righteousness to judge and make war. His two principal human

antagonists—the Beast and the False Prophet—are seized, and cast forth with into the lake of fire, without experiencing death and resurrection. Their armies will be destroyed, the birds being gorged with their flesh. Then an angel by divine command lays hold upon Satan, and shuts him up in the Abyss for a thousand years. Men will not be subjected to his evil influence during the whole period of our Lord's reign. It is the will of God that the earth should enjoy a long era of righteousness, peace, glory and blessing, before its chequered history is brought to a close, to make place for the new Heaven and the new Earth wherein God will be All in All.

Meantime Satan's rule is a terrible reality, and his grip upon both old and young is tenacious and cruel. But is he interested in children? Satan is the greatest created dignitary in the Universe, even Michael the Archangel was constrained to be careful when addressing him and could only say, "The Lord rebuke thee" (Jude v. 9). Would so great a being condescend to notice children? Are they worth his attention? Most assuredly. The lad whom the Lord delivered, from the demon had been afflicted from his earliest days. A serious suggestion is here. It is sometimes said, "The hand that rocks the cradle rules the world". This is intended to emphasize the responsibility and influence of mothers; would God that it were generally realized! Satan watches the hand that rocks the cradle; he wants the child for himself. The foulest fiend that ever scoured the earth was once a babe in a cradle; but what sort of training had he? A would-be destroyer of the British people once said to his underlings—"Give us the children until they are seven years old, and others can do what they like with them afterwards"—He meant that notions put into the minds of children in their earliest years would not easily be eradicated. The mother and grandmother of Timothy instilled into the child's mind the Holy Scriptures,

"which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3. 15). Sentimental choruses are poor substitutes for the Scriptures. The neglect of Bible instruction in many quarters is producing fearful results. "Juvenile delinquency" is one of the most anxious problems of our time. Dreadful crimes committed by mere children come before the Courts. The activity of Satan can only be met by intense Gospel activity amongst the young. But do we regard such work as important, or do we instead think of work amongst children as a mere side-line in our service? A child saved is a great triumph, for a child saved is a life saved, a soul delivered from the grip of Satan before the worst propensities of the flesh can be developed.

The Lord left nine of His disciples at the foot of the hill to act for Him during His absence. He had already given the whole twelve "power and authority over all demons, and to cure diseases" (Luke 9. 1), yet the father of the demon-possessed child was obliged to say, "I besought Thy disciples that they should cast him out, and they could not". There was not sufficient faith amongst the nine men to deal with the case of a single child. No wonder the Lord exclaimed: "O faithless and perverse generation, how long shall I be with you and suffer you? Bring him to Me" (Luke 9. 40-41). He met the need perfectly; the child was set free, and the father's tears were dried.

Our Lord is again absent from His own. Cast out by men, He sits in Heaven at God's right hand. But we, His saints, are here, His representatives in the presence of the ever-aggressive enemy. The Holy Spirit is with us, dwelling in fulness of power and grace in the mortal body of every believer (1 Cor. 6. 19). Power to act for God is therefore not lacking. "Greater is He that is in you than he that is in the world" (1 John 4. 4). Our duty is clearly stated by Paul in

Acts 26. 18, "to turn men from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance amongst them that are sanctified". The work is great and serious, and the same Apostle has well said, "Who is sufficient for these things?" (1 Cor. 2. 16), but he answers the question himself, "Our sufficiency is of God" (2 Cor. 3. 5). Neither power nor authority is lacking to us, but where is the faith that will face up to the terrible facts of the situation, and act vigorously for God amongst both old and young?

The nine disciples, ashamed of their failure, asked the Lord, "Why could we not cast him out?" and were told, "Because of your unbelief". Faith as small as a grain of mustard seed can remove mountains, if it looks in all simplicity to Him Whose power and willingness to bless are beyond all understanding. Gideon went against 135,000 armed men with 300 followers furnished only with lamps, pitchers, and trumpets (Judges 7); and Jonathan with a single companion attacked the hosts of the Philistines, while his faithless father accomplished nothing, albeit he had 600 men around him (all cowards—1 Sam. 14).

Saints are sometimes troubled about the poverty of their faith, but this may easily be a snare of Satan. The Lord reproved His disciples on one occasion for their "little" faith (Matt.

8. 26), and He commended the woman of Sidon for her "great" faith (Matt. 15. 28); but blessing does not depend upon the measure of our faith, but upon the Person in Whom that faith is exercised. Two of the faulty twelve (Peter and John) after our Lord's ascension healed a cripple of forty years standing at the Beautiful Gate of the Temple, saying: "In the Name of Jesus Christ of Nazareth, rise up and walk", and the surprised multitude were told that "His Name, through faith in His Name, hath made this man strong whom ye see and know" (Acts 3. 1, 16). Here we have the faith that overcomes.

The Lord's concluding words to the disciples after the casting out of the demon should exercise us all deeply, "This kind goeth not out but by prayer and fasting" (Matt. 17. 21). What do we know of prayer? What time do we give to it in view of the world's appalling need and of our own utter inability to meet it apart from God? And what do we know of fasting? This does not mean mere abstinence from food, but habitual self-judgment, that flesh may not befoul us in thought, word, or deed, thereby depriving us of spiritual power and influence (1 Peter 2. 11). We have no commission to put the world right, but we may get individuals right by means of the Gospel. A soul led to true faith in the Lord Jesus, whether man, woman, or child, is a soul plucked out of the hand of the Devil.

BOOK REVIEWS

JUNGLE DOCTOR TO THE RESCUE, by Paul White. This welcome addition to the popular series tells the thrills (and disappointments) in the doctor's ultimately successful fight to rescue babies from African superstition.

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The CHURCH and the CHURCHES

By E. W. ROGERS, Wallington.

BISHOPS, PRIESTS, and DEACONS.

NOW in dealing with this item our final court of appeal is, as in all else, the Scriptures. Bishops, priests, and deacons, we are told by Ecclesiastical authorities, are three orders in the church. According to these authorities, Bishops are the highest order of the three, then priests are a lower order and deacons are lower still. As a development thereof there are also Archbishops, Archdeacons and so on. But I make bold to say that the New Testament never regards them as orders at all. Every believer in the Lord Jesus, however recently or long converted, whether man or woman, is a priest. Each is a sacrificing priest, moreover, having the right to approach God direct and to offer appropriate sacrifices to Him. Their priesthood may be exercised at home, in the world and in the church. It is the common possession of all the saints. It is a thing which they themselves exercise for themselves: they never use it by proxy for others. It is a false assumption if a man chooses the Christian Priesthood as his earthly vocation. No special class of men can claim a monopoly in this.

The word "deacon" is one of those Greek words which has only been transliterated. If it had been translated it would have been represented by the English word "servant". All believers should, of course, serve the Lord, but the word is used in Scripture to denote a particular service rendered by some for the church, at the request of the church.

Bishops are overseers. Here again is another untranslated Greek word, which has merely been anglicized. The word literally means a "looker-over", just as a foreman, overseer, or supervisor superintends and keeps an eye on those under him. It is a cognate idea with a "shepherd". The shepherd watches the sheep: the bishops watch

the saints.

Had both these words, bishop and deacon, been fairly translated then the scripture itself would have made it perfectly plain that the hierarchy of Christendom is without a scrap of divine authority. No wonder the translators were enjoined not to tamper with recognized ecclesiastical terms. Candour in translation was dangerous to an unscriptural ecclesiastical system.

Think of three circles. The largest of all embracing all saints, includes *priests*. The second and smaller circle comprises *deacons*: the smallest of all comprises *bishops* and overseers. This is inevitable, seeing that overseers are elder men, characterized by experience. As time wears on the numbers grow less; hence they come in the smallest circle.

A *priest* has to do with things pertaining to God. A *deacon* has to do with things pertaining to the assembly. A *bishop* is in charge of the welfare of the souls of the saints.

A *priest* is made so by God through spiritual birth. A *deacon* is made so by the expressed choice of the church. A *bishop* or overseer is made such by the Holy Spirit Who equips him, and implants into him a deep concern for the welfare of the saints.

I knew a man who abandoned estate agency to become a priest. Now I can well understand an estate agent, having been converted and born again, becoming thereby a priest and still retaining his estate agency. Priesthood is acquired by birth: it is not a profession adopted at will.

Again, it will be apparent that the equipment and *appointment* of overseers is not a thing which man can do. It is preposterous to an extreme that political powers such as the Prime Minister or Parliament should make Bishops. Seeing bishops have to

do with the spiritual things of God's people, spiritual fitness is requisite and this the Spirit of God furnishes. Hence Paul tells the Ephesian elders that they have been made overseers by the Holy Spirit.

In Acts 14. 22 we are informed that the Apostle Paul "*appointed* elders in every church". This action was apostolic, it is true, but it is a guide for saints now-a-days. After Paul had evangelized the district and planted churches there, he allowed time to elapse before he re-visited such churches. When he did so re-visit them he was able to discern those in whom the Spirit of God had been working, producing the fruit of the Spirit and equipping for spiritual work amongst God's people. These he indicated to the others as those who should be recognized as "elders" among them. The alleged chain of succession, on which the false assumption of Apostolic succession has been built, is not long enough to reach to the fountain head: it is, therefore, invalid through the whole of its length.

Paul's *appointment* of them was not by a vote on the part of the church. While the Greek word has to do with the hand, it is stupid to suppose that Paul and Barnabas voted between them: the majority vote in such a case would have been two: but the minority would have been impossible, for the only thing that could exist in the event of a difference would be fifty-fifty. The fact is that the force of the word is that Paul and Barnabas indicated by their hand those who should take care of the saints. This they determined by the evidence of divine grace and competency working in them.

Certain qualifications were sought: these qualifications Paul later sets out in writing for the benefit of coming generations in his letters to Timothy and Titus.

You will further observe that they appointed a *plurality* of elders or bishops. They did not set one elder over one church, nor indeed one over

a multiplicity of churches, but a plurality of elders *in* every church. The preposition "in" is important. Peter urges that elders should be such in the flock of God and that they should not lord their authority over the flock. Modern Christendom has upset all this: it has one bishop over many so-called churches: the Scriptures show that at the beginning there were more than one bishop in each church. And, I may add, elders are bishops or overseers. The terms are interchangeable. The Ephesian elders are addressed by Paul as such (see Acts 20. 17, 18).

Even Bishop Lightfoot and Dean Alford, if I remember rightly, and I believe, too, Bishop Moule admit that the modern Bishop finds no counterpart in the New Testament: that the New Testament bishops were altogether different from the modern Ecclesiastical Bishops. On what authority then do they base their claims?

The classical chapter to which we may refer for guidance as to *deacons* is Acts 6. There it is apparent that those who were to serve tables were chosen by the church for the purpose. This is only right, and it is proper to-day that those who are called upon to render specific service in relation to things pertaining to the church, such as treasuryship, correspondence, and the multitudinous details of which the rank and file know but little, should be chosen by the church to perform them. The disposition of the gifts of the saints should be effected by men chosen by the donors. This you will remember Paul did, as we read in 2 Cor. 9. Spiritual qualification is also necessary for this, as well as moral qualification. The requisites you will find in the Pastoral Epistles.

As to Priesthood I need say but little. It is a vast subject. Ours is a royal priesthood and by its exercise we show to the world the virtues of Christ. Ours is also a holy priesthood, and in its exercise we draw nigh to God in worship, praise, and prayer. Plainly, if the priests of old were to

wear white linen garments and to show a clean exterior, the believer to-day should show both a clean exterior and interior, the former to be seen by men and the latter seen by God.

Let each of you search the Scrip-

tures and see if these things be so. Moreover, test your own "place of worship" and check up the conduct and practice therein with the Scriptures. He that willeth to do His will shall know of the doctrine, whether it be of God.

FOR YOUNG
BELIEVERS

The Life of Faith

JACOB

By W. FRASER NAISMITH, Clarkston.

IN examining the life of Abraham we noticed that the three outstanding characteristics in his life of faith were Faith: Separation: Surrender. In investigating the life of Jacob we shall discover that there are three outstanding features revealed—viz. Deceit: Seizure: Faith. Jacob concludes where Abraham commenced.

The Lord testified about Nathaniel—"Behold an Israelite in whom is no guile (Jacob)".

Having written over the history of Abraham the words "*Giving doth not impoverish*"—one might well write over the life story of Jacob "*Neither doth withholding enrich*".

It was by astute methods he won for himself the priority of birth from his brother Esau; and consequent upon that, by marked deceit, he gained for himself the first-born blessing. The sojourn in Syria in the home of Laban the Syrian reveals much that does not commend Jacob. Yet Jacob found that two can play that game; and Laban beat Jacob at his own game by deceiving him in respect of the wife for whom he had served. Jacob soon gets his own back and, by his cunning, enriches himself at the expense of Laban. The trick he played at the drinking troughs was effective in securing for him a quick revenge on his uncle (Gen. 30). Having reached that opulent state, Jacob plans escape. With his wives and all his goods he takes a hurried departure; and when the news is broken to Laban, he sets out with vengeance in

his heart, for his children disapproved of the methods adopted by Jacob in making himself rich. Parting in peace from the mount Gilead, Jacob learns that Esau is on his way to meet him, and fear lays hold of him. To appease the anger of an offended brother he sends on a peace offering composed of the flocks and herds which he had taken from Laban. In a tight corner, with fears arising in his mind, Jacob is ready to part with his ill-gotten gain. He has discovered that "withholding does not enrich".

Jacob had deceived his old blind father with a coat and a kid; now his sons deceived him with a coat and a kid. Joseph is not, and Jacob mourns him as dead. By craftiness the coffers of Jacob were full, but now he learns that he cannot hold on to what he has; and he has lost his beloved Joseph. In Genesis 42. 36 we learn that Simeon, too, has had to be parted with, as required by the man in Egypt; and not only so, the youngest son must be taken to Egypt too. Poor Jacob can no longer retain either his goods or his children. He has withheld now for a long time, but there must be the surrender, even though reluctantly, in contrast to Abraham's surrender which was done by his free will.

"Joseph is yet alive"—such words make new life pulsate in the being of Jacob. He says "I shall see him before I die!" So to Egypt he goes. The message sent to him is "never mind your stuff; for the good of all

the land of Egypt is yours."

When introduced to Pharaoh he testifies, "Few and evil have the days of the years of my life been." What a testimony at the close of his history! but when everything seems to be characterised by failure the man who bore the changed name of Israel comes into the limelight and evidences faith such as is not mentioned in relationship to the other worthies.

Joseph was seventeen years old when he was sold by his brethren. During these early years in his life Jacob had been attached in deep devotion to this lad. Now that Jacob's life draws nigh to a close he spends his last seventeen years in sweetest fellowship with his beloved Joseph.

Genesis 48 is a review of the life of Jacob. When we take a review of life—and this can only rightly be done at its close—we are able to distinguish between trivial and important: between what is transient and what is abiding. Two mountain peaks rise in their dignity and glory before him; the one is Bethel, and the other is Bethlehem. At the former he was blessed: there the divine purpose was declared. At the latter Jacob said—"there I buried Rachel": and Bethlehem would indicate the experiences through which we pass on the way to

the accomplishment of divine purpose.

Faith rises to high water-mark in the life of this patriarch when it has well nigh closed. Strengthening himself on the bed he blesses both the sons of Joseph. Though Joseph had placed his two sons in order of their birth, Israel crossed his hands and expressed the first-born blessing on the head of Ephraim, the younger son. Such an act did not seem good in the sight of Joseph, as he said "*not so, my father, this is the firstborn*". In Luke 10 we find God crossing His hands. In v. 21 Christ states, "Father... Thou hast hid those things from the wise and prudent, and hast revealed them unto babes: *even so, Father*; for so it seemed good in Thy sight."

Faith led Jacob to that delectable attitude of heart—"he worshipped". One cannot get beyond this! It will be the occupation of the redeemed forever. The "staff" is referred to in Hebrews 11 and, lest we forget, it should be borne in mind that at Peniel Jacob halted upon his thigh. He was crippled; yet with the new name "Israel" he has power with God, and with men, and has prevailed. Here the prevailing Israel mounts to the lofty heights of worship in spirit; despite the fact that all he is is receding, and the outward man is perishing, the inward man is renewed.

(Continued from page 26.)

effect, to the Christians of apostolic times, "Are you so indifferent to your Saviour and Lord's honour and glory as to remain in association and fellowship with those who rejected and crucified Him without the camp? Let us go forth unto Him without the

camp bearing His reproach. If we are privileged to enter into the Holiest of all by His precious blood, *as we are* (Heb. 10. 19) let us esteem it an equal privilege to take our place without the camp along with our rejected Lord and Saviour."

PIONEERS, by J. C. Pollock. The nineteenth century was one of social revolution, in the accomplishment of which many Christians played a noble part. This little volume tells the stories

of Wilberforce, Admiral Barham, Elizabeth Fry, General Havelock, Lord Shaftesbury, Sir Geo. Williams and Dr. Barnardo. Instructive and informative. I.V.F. Press. 2s.

THE REPROACH OF CHRIST

By R. G. LORD, Guildford.

(CONTINUED)

BUT the Christian is also called to bear "the reproach of Christ" in a particular manner religiously. He is called upon to separate from the world's sects and systems of religion and go forth unto Christ "without the camp, bearing His reproach" (Heb. 13. 10-14). Now the roots of the phrase "without the camp" seem to be, beyond all doubt and question, found in Exodus 32-33. 7. Now it is well to remember that *the camp was originally instituted of God and His dwelling-place among His people*. In consequence Moses was told to command the children of Israel to put out of the camp the leper, the unclean, the defiled by the dead, male and female alike, "that they defile not their camps in the midst whereof I dwell" (Num. 5. 1-4). The camp was thus originally a holy place, the abode of a holy God. But when the apostasy of "the golden calf" occurred, the camp itself became utterly defiled, unclean, and unfit for the presence of a holy God. Hence the tabernacle (*i.e.*, the temporary tent where Moses met the Lord face to face) was pitched "without the camp" "afar off from the camp" and Moses called it the "Tabernacle of the Congregation". "And it came to pass that everyone that sought the Lord went out unto the tabernacle of the congregation which was without the camp". In plain words, the godly of Israel could no longer remain in a defiled and idolatrous camp from which the Lord had withdrawn His presence. They valued *that* above all else, and cost what it might, they went forth unto Him "without the camp". Later on, in the land, the "city" took the place of the "camp". God's presence was again there (Psa. 68. 16; 132. 13-17), but again religious apostasy brought about the destruction of city and Temple alike by Nebuchad-

nezzar. To the godly of His people, the Lord Himself became "a little sanctuary" while they were in captivity (Ezek. 11. 16). In the days of Ezra and Nehemiah, Temple and city were rebuilt, and when the Lord from Heaven, the Second Man, the Last Adam, appeared in the scene, the Temple had been beautified still more by Herod the Great in his forty and six years of building (John 2. 20) and was acknowledged by Him as "My Father's house" (John 2. 16). But priests, rulers, and people alike in the Lord's days on earth, were hypocritical, formal, ceremonial, insincere and devoid of love to God. They utterly rejected the claims of their Messiah-King, refused His teaching, and despised and scorned His Person. As He went out of the Temple courts for the last time before His crucifixion His words were, "Your house is left unto you desolate" (Matt. 23. 28). City and Temple were once again God-abandoned, as the camp had been of old!

They were rejected by Him and He was rejected by them. In a few days' time the cries were, "We have no king but Caesar!" "Crucify Him, crucify Him!" "Away with Him!" They led Him away to be crucified "without the gate" (Heb. 13. 12) at Golgotha, "nigh to the city" (John 19. 20; Mark 15. 20; Matt. 27. 31, 32). He was put "without the camp" by them as an unclean, defiled, blasphemer. He was put into the place where the sin-offering was consumed to ashes, its blood having been taken into the Holiest for sin (Lev. 16). By (*i.e.*, by virtue of) His own blood, He in resurrection entered as our High Priest into heaven itself for us. That He might sanctify the people with His own blood, He suffered "without the gate". Therefore the Apostle says in

(Continued on previous page.)

Our
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Class

Names and Titles of the Lord Jesus Christ

"CONSIDER HIM."

by H. E. MARSOM

IN contrast to the first man—Adam, who, when created by GOD became a living soul, the LORD JESUS—the true SON of MAN is the LAST ADAM—A QUICKENING SPIRIT. And He, the LORD from Heaven, is the SECOND MAN, Who so incomparably supersedes the first man of the earth earthy: whose image all we of the human race by nature bear; but the heavenly race, all those who by grace become related to the HEAVENLY ONE, this SECOND MAN—the LAST ADAM shall all be brought to bear the image of the HEAVENLY. The first man Adam was a figure of HIM that was to come, the one MAN JESUS CHRIST: for as by the first man's one act of disobedience, many, even all by nature related to him, were constituted sinners, even so by the obedience of the ONE—the SECOND MAN, many, even all by grace related to Him, were constituted righteous. When in the fulness of the time GOD sent forth His SON, born of a Woman, born under the Law, then did the LORD become the SON of Mary, and the promised SEED of the Woman, Who should assuredly bruise the serpent's head: for He then partook of flesh and blood in order that, through death, He might bring to nought him that had the power of death, that is, the devil.

Now that highly favoured woman, whose Seed and SON the LORD in His incarnation had become, was a true daughter of Abraham to whom the promises were given: for GOD had said to him, "And in thy SEED shall all the families of the earth be blessed". He said not And to seeds, as of many; but as of One, "And to thy SEED, which is CHRIST". But He Who

was thus the promised SEED and SON of Abraham, was also the promised SEED and SON of David the King: for both Mary the mother of the LORD, and Joseph, to whom she was betrothed, were of the house and lineage of David: who was of the royal tribe of Judah. Mary was told before His birth that the LORD GOD would give unto Him the throne of His father David. It is therefore evident that our LORD sprang out of Judah, a ROD out of the stem of Jesse, a BRANCH out of his roots; the LION of the tribe of Judah, the ROOT and the OFFSPRING of DAVID; born of the Seed of David according to the flesh. The wise men from the East recognised that He was truly *born King* of the Jews, He Himself witnessed to Pilate, "I am a KING. To this end have I been born". The people of Jerusalem had been told "Behold thy KING cometh unto thee". Pilate bade them "Behold your KING", and wrote as "His accusation" over Him upon the cross, "The KING of the Jews". But His Own people, the Jews, disclaimed Him, owning "No king but Caesar"; under whose foreign iron yoke they served! Yet GOD shall set the rejected ONE Whom He calls "My KING", upon His holy hill of Zion, and He shall be seen to be indeed the KING of Kings, when He shall come again with power and great glory, with many kingly diadems upon His head; and He the KING of GLORY shall sit upon the throne of His glory, and He shall be KING over all the Earth; and of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth ever for ever.

News from Other Lands

INDIA (Benares).—In the shop which we have rented near the city centre we have stocked good Gospel literature, and in this way we make many contacts. Here, too, we have open-air meetings and it is a joy to sound forth the words of life to the crowds who invariably stop and listen. We are confident that the seed which is sown must inevitably bring forth fruit to God. Please pray for the work here.

—A. Smyth.

SOUTH AFRICA.—Work here in S. Africa is slow for the size of the country. I think we saw more souls getting saved some years ago. However, we are continuing to sow the seed and the Lord will bless. I spent two months on the south coast, and had meetings in different places. I am now ready to go on a trip up the west coast with the caravan. We have a loud-speaker attached and a good number hear the word.

—S. H. Moore.

JORDANIA.—After a meeting, with true Arab hospitality, the host pressed us to stay for supper, and the night. We were able to accept the first invitation, and after a short time were gathered round the table, which stood but six inches from the floor. There, half reclining in the comfortable Eastern fashion, we dipped into the common dish. Afterwards came the pleasant hour's run home beneath the light of a full moon, along a desolate road devoid of any sign of life. Once that road was a highway of commerce; it resounded to the tramp of militant forces and bore the rich caravans which used to enter Jerash in the days of its glory. But our minds were occupied, not with the pomp and power which that road had seen, but with a single man whom the Lord had met amongst the tombs, restored to sanity, given a new purpose in life, and sent forth to tell of the Saviour that healed. "And he departed and began to publish in Decapolis how great things Jesus had done for him." Maybe our brother from Gadara had plodded along that selfsame road as he took the good news from town to town. We praise the Lord that after a lapse of so many years we, too, are privileged to go and tell of the great things which Jesus has done for us.

—D. & M. Howell.

JAPAN.—We had the joy of seeing one young woman baptised last Lord's Day in the River Tamagawa.

This is the time of the Autumn Festival when they bring out "Omikoshi" (the god which is carried around on poles). We have seen a few turn to the living God and the risen Christ, but the vast majority are still carried away after these dead idols. We know you are seeking God's blessing on our feeble efforts.

—L. & A. Mullan.

SOUTH INDIA.—The medical work is steadily increasing. We are having some problems with staff. We long to see Indian Doctors and nurses who will live their lives wholly for God,

and serve Him in this way. The gospel is preached daily and many hear the word; we follow it with the prayer that it will accomplish that work of redemption in the lives of many.

—Eric Rea.

BOLIVIA.—The calendar reminds me that this year completes twenty years' service for the Master in the highlands of Bolivia. The work here gets 1.0 easier and we seem to be beset on every side by the enemies of the Gospel. **Romanism.** This is our arch-enemy, some time ago a missionary and seven believers belonging to the Baptists were cruelly assassinated by Indians at the instigation of two Romish priests. Rome's representatives hate the Gospel and those who preach it. **Paganism.** It is true that in some places there is a mixture of Romanism and Paganism, but there are other places where paganism reigns. In a school for witch doctors near Lake Titicaca the new candidates must abandon all belief in God before they can be accepted. **Communism.** Communists posing as evangelical preachers are visiting the Indian villages and while selling Bibles to the people are preaching class hatred. There has been a lot of trouble and it has been a hard task to convince the authorities that we have absolutely nothing to do with them. **Nationalism.** This spirit is creeping in to some of the assemblies and is affecting the younger generation. They have a little more education than the older generation, but know much less of the Lord and the Word than their fathers do.

—S. & J. Lander.

BRAZIL.—We have been able to secure a room in the centre of the town for meetings and hope we may see a few gathered in to hear the Gospel and some delivered from the coming judgment and the ways of the world. We feel more than ever the need for God to work amongst us; we are made to rejoice when we see evidence of this in the hearts of some for whom we are praying. —J. & K. McCann.

BELGIUM.—On the 1st November, All Saints Day, the people here flocked to the cemeteries to pray for their dead. It was indeed sad to see the almost hopeless look on so many faces. One feels that these people are indeed in great darkness despite all their civilisation. Tracts were given out on the day, and were on the whole, well received. We have since heard that some who accepted tracts that day have returned them to various churches. They are forbidden to read them and they were afraid to burn or destroy the tracts as they knew the tracts contain the Word of God. Do please pray for this dark land. Pray, too, for the Christian work which is being done here.

—Mary Caskie.

Miss F. B. WILKS & Mrs. McGEHEE with her 5 children have arrived safely in England from China, but Mr. J. J. McGehee & Mr. A. J. Clarke are imprisoned at Kweiyang, China. Earnest prayer is asked for these and other missionaries in captivity.

The . . . BELIEVER'S QUESTION BOX



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

Questions may be sent to:
Mr. E. W. Rogers,
79 Blenheim Garden, Wallington,
Surrey, or direct to the publishers.

QUESTION A.

In 1 Corinthians 11. 25; does "THIS" refer to the act of drinking, or to the act of pouring from a decanter to a cup.

ANSWER A.

You cite 1 Corinthians 11. 25, but in such verse there is no mention whatever of the word "pour". Surely the verb "do" refers to the next verb "drink" and it is the thin end of the wedge of ritualism to affirm that "do" means the act of pouring from the decanter to the cup. It is strange how ritualism is bound up in the heart of man: he loves it and even in the case of those who profess to have done with it, there is the constant tendency to introduce it by ideas which are unsupported by Scripture.

In verse 24 "this do" means "Take, eat". It does not refer to an instruction to break the bread. So, too, in v. 25 the word "do" refers to the act of drinking.

The sacerdotalist asserts that the word "do" means "to sacrifice" and thereby he justifies the repetition of the Mass. To interpret the verb "do" in the case of either the bread or the wine as referring respectively to breaking and pouring is to open the door to a select priestly position not common to all saints.

It cannot be made too plain that the one who gives thanks for the bread and for the cup, and who initially breaks the bread and pours out the wine, does not act in any exclusive capacity which is not common to the saints: he merely serves them in so doing. He is one of them, not one above them. He only occupies a dual position, of priest and communicant in the same way as all else in the church do.

—E.W.R.

QUESTION B.

Were the people who fell as the result of God's judgments in Old Testament times eternally lost?

ANSWER B.

This problem is one which cannot be solved till we know the verdict of the Judge of all the earth.

Romans 2 shows that God deals with man generally by the revelation of nature and the leadings of conscience. That is, insofar as man is without a written revelation from God. To the Jews, however, were entrusted the divine oracles and this did not annul their responsibilities, but added to them. The Jew, therefore, had (a) the teaching of nature (Psalm 19); (b) the teaching of the Scripture; and (c) the leadings of conscience. With added privilege comes added responsibility. So far as I know

the Old Testament Scriptures do not lift the veil of eternal issues. Job was all at sea about them (though faith gleams out in his case) and so, also, was the writer of the Ecclesiastes who could only speak of things "under the sun". They could only conjecture. The Lord Jesus revealed the exact situation (Luke 16). But who of the fallen Israelites went to the place of torment none can say. It is not unknown for the sword of divine judgment to fall on a people and for the Lord's own to perish by it. But that only relates to time and earth. It has nothing to do with eternity and Heaven or Hades. These we must leave to Him Who will do right.

Difficulties as to this will be dispelled if you bear in mind that Israel were taken up by God as a nation on earth to teach others His ways with man on earth so that, as far as I can recall, nothing is said anywhere in the Old Testament as to eternal issues. Ceremonial and administrative privileges do not, by themselves, ensure eternal security.

Such a negative reply is, I know, unsatisfactory to those who are curious, but I have no further light.—E.W.R.

QUESTION C.

Please explain 1 Corinthians 7. 29. Does it mean that a brother is to neglect his wife to be engaged in the Lord's service?

ANSWER C.

The answer is found in v. 33. It is the duty of a married man to cultivate the fellowship of his wife, although there may be occasions when, by mutual consent and for the service of the Lord, they may be separated for longer or shorter periods. Like the skylark the married man must remain "true to the kindred points of heaven and home".—A.B.

QUESTION.

A woman here while still unsaved married a heathen man, who afterwards, when she was converted, put her away. A man in fellowship here wanted to marry the woman. Would you say that such a marriage was legitimate according to Scripture? (Angola).

The above question calls for the considered judgment of brethren of experience and knowledge. The Editor will be glad to have answers to the problem.

The LORD'S WORK and WORKERS

ENGLAND AND WALES:

FORTHCOMING (D.V.).

ABINGER: Village Hall, Feb. 2 at 6.15.
J. N. D. Anderson. EASTBOURNE: Edmond Hall, Church St. Feb. 2 at 7. W. T. Green.
FAREHAM: Church House, West St. Feb. 2 at 6.30. R. Guyatt. **LEEDS:** Gospel Hall, Joseph St., at 7.30. Feb. 2. J. C. H. Fiske; 9. J. G. E. Welch; 16. A. L. Harland; 23. C. E. Stokes. **NOTTINGHAM:** Clumber Hall, High Cross St. Feb. 2, G. C. D. Howley; 16. E. Barker. **SHERINGHAM:** Brook Hall, Cromer Rd. Feb. 2 at 3 and 6. E. Edmonds, J. Harrison. **WHITSTABLE:** Gospel Hall, Harbour St. Feb. 2 at 7. H. Thorp. **SWANSEA:** Ebenezer Hall, Feb. 2 at 3 and 6. G. Beynon, P. Lessey. George St. Hall, Feb. 9 at 7.30. W. J. Wiseman. **BRIGHTON:** Gordon Hall, High St. Feb. 9 at 3.45 and 6. R. S. Code, J. Kemp. **EAST SHEEN:** Sheen Hall, Upper Richmond Road. Feb. 9 at 3.30 and 6. J. Polkinghorne, Dr. L. J. Short. **HERNE BAY:** Ebenezer Hall, Sea St. Feb. 9 at 7. P. O. Ruoff. **LEICESTER:** York St. Hall; at 6.45. Feb. 9. D. Norman; 23. H. E. Pope; Mar. 8 at 3 and 6. G. E. Hocking, J. M. Shaw. **SHEFFIELD:** Methodist Church, Surrey St., at 7. Feb. 9, G. Bradford; 23. E. Harrison. **SWINDON:** Regent Hall, Feb. 9 at 7. C. E. Stokes. **WEST BRIDGFORD:** Gospel Hall, Gordon Rd., at 7.15. Feb. 9, F. Lamb; 23, G. J. P. Price. **COLCHESTER:** Assembly Hall, Maldon Rd. Feb. 6 at 3.15 and 6. Missionary. **LITTLEHAMPTON:** Argyll Hall, Surrey St. Feb. 16 at 7. G. E. Harpur. **MARGATE:** Northumberland Hall, Northdown Rd. Feb. 16 at 7. A. E. Vince. **NORTH HARROW:** Elmfield Hall, Imperial Drive, Feb. 16 at 6.30. A. Jardine. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Feb. 16 at 6.30. G. K. Lowther. **WALTHAMSTOW:** Higham Hill Gospel Hall, St. Andrew's Rd. Feb. 16 at 4 and 6. P. Brandon, E. W. Rogers, J. Schooling. **WINDSOR:** Gospel Hall, Garfield Place. Feb. 16 at 6.30. P. T. Shorey. **TOTTENHAM:** Woodberry Hall, St. John's Rd.; at 8. Feb. 20, E. A. Edmonds; Mar. 1 at 3.45 and 6. A. H. Charters, D. Gooding, E. W. Rogers. **RAMSGATE:** Anath Hall, Station Approach Rd. Feb. 23 at 7. F. McConnell. **NEWTON ABBOT:** Prospect Hall, Feb. 27. (F. C. White, 100 Torquay Rd.) **EXETER:** Mint Methodist Chapel, Mar. 12 at 3 and 6. J. M. Shaw, G. C. D. Howley.

SCOTLAND: FORTHCOMING (D.V.).

CAMBUSLANG: Albert Hall, Feb. 2 at 3.30. G. Murray, W. D. Whitelaw, A. P. Campbell, R. McPike. **KILMARNOCK:** Elim Hall, Feb. 2 at 3. H. Bell, J. Lightbody, A. Gray. **GLASGOW:** Tron Church, at 7. Feb. 2, J. Caldwell; 9. A. Naismith; 16. D. Haxton. **MAYBOLE:** Gospel Hall, at 7. Feb. 2, W. K. Morrison; 9. W. D. Whitelaw; 16. W. B. C. Beggs; 23. W. F. Naismith; Mar. 1. A. Naismith. **GLASGOW:** Albert Hall, Feb. 15/16; at 7.45. A. Naismith. **SHETTLESTON:** Shiloh

Hall, Feb. 16 at 3.30. D. McKinnon, J. Paton, W. Prentice. **BOTHWELLHAUGH:** Miners Welfare Hall, Mar. 1 at 4. A. Borland, J. Hunter, J. Cuthbertson. **PAISLEY:** Wellmeadow Tract Band in Shuttle St. Hall, Mar. 1 at 3. W. Vellacott, J. R. Rollo, W. A. Morrison.

IRELAND: REPORTS.

R. BEATTIE has had a good start in Dunganon. E. LAMONT & N. MORRISON saw blessing at Maranatha Hall, Belfast. J. WELLS & W. JOHNSTON at Granshaw. H. HOLMES had encouraging and fruitful meetings in December in Lower Castlereagh, Belfast. S. HUGHAN & S. JOHNSTON started at Harryville Ballymena. J. HUTCHINSON has commenced meeting in Armagh city. T. McKELVEY & T. WALLACE are at Newtonstewart. S. W. LEWIS now at Lisnagat near Markethill. H. PAISLEY had believers meetings at Ballykeel, now at Omagh. T. W. BALL hopes to commence in Joseph St., Belfast. R. PEACOCK having good interest at Ardmore.

Believers' Meetings.

COOKSTOWN: Dec. 25. Speakers: W. Wills, D. Leathern, J. McCabe, T. McKelvey, W. Bunting, A. McShane. **GRANSHAW:** Dec. 25. E. Allen, D. L. Craig, S. Whitten, R. Love, W. Johnston. **BUCKNA:** Dec. 26. Profitable. W. Wills, D. L. Craig, T. Wallace, K. Duff, R. Craig, J. Hamill. **LONDONDERRY:** Dec. 26. Good meetings. J. M. Davies, T. McKelvey, R. Beattie, S. Mawhinney, H. Paisley. **ARMAGH:** Dec. 26. Not so large as usual. A fair meeting. E. Allen, J. Hutchinson, A. Cooke, J. Curran, Dr. Matthews, W. Abernethy. **MULLAFERNAGHAN:** Dec. 26. A large gathering present. God gave real help throughout. Word spoken by H. Bailie, W. Johnston, W. Bunting, Nigel Johnston, and R. Peacock. **LISBURN:** Dec. 29. Brethren Gilmore, Thompson, Craig, Wills, Davies, Hutchinson, Noble, Boyd, & White ministered. **BELFAST:** Adam St. Hall, Dec. 31. Good attendance and profitable messages by J. Craig, R. W. Robb, S. Gilpin, and others.

"WITH CHRIST."

JAS. WILSON, Australia, on July 10 (51) at the age of 91 years. Late of Glasgow and Hamilton, Scotland, our brother went to Australia in 1916, and evangelised in Victoria, New South Wales, and Queensland, while Tasmania and New Zealand were also visited. Was much honoured in seeing souls saved and assemblies established during a long life of fruitful service. Mrs. ISOBEL McELROY, Ballylough, Newry, on Nov. 4. Saved in early life and received into Ballywillwill Assembly; in Newry for the past 8 years. Greatly missed by her husband and 2 small children. Mrs. McNEILL, Winnipeg, Canada, wife of John McNeill, passed to be with the Lord on Nov. 27, aged 57. Formerly of Dundee and Edinburgh. Our sister has been in fellowship in West End

Hall, Winnipeg, since 1927. A steadfast woman, who will be greatly missed. Large funeral services were taken by S. Rey and S. M. Vanstone. Mrs. FOSTER, Drumnacaver Assembly, N. Ireland; saved for over 30 years, she passed to be with Christ on Dec. 1. Mrs. WALTER SILCOX, Motherwell, on Dec. 7, aged 60. Formerly in fellowship at Shields Rd., but for the last 12 years in Ebenezer Hall, Motherwell. Bore a quiet, consistent testimony. Mrs. YOUNG, Belfast, on Dec. 7, aged 81; widow of the late F. W. Young, who predeceased her by almost a year. Converted when a young girl of 12, Mrs. Young was first received into fellowship in what is now known as Clonkeen Assembly, Co. Antrim. After marriage came to Matchett St., Assembly Belfast, and was in fellowship there for about 56 years. Ever given to hospitality, her kindness will be remembered by very many to the ends of the earth. Enthusiastic in missionary work, none will regret her passing more than missionaries in other lands. The loss of her sight in recent years was borne with Christian fortitude and courage, which was an inspiration to all who knew her. All her family are saved and active for the Lord. Brethren T. Campbell, H. Bailie, and D. Walker conducted funeral services, which were attended by an immense concourse of mourners. JOSEPH GILPIN, Portadown, called home on Dec. 8. Saved over 38 years and in fellowship in Portadown Assembly. A quiet, consistent brother, loved by all. Mrs. B. NOBLE, Low Waters, Hamilton, on Dec. 12, aged 62. Associated with the assembly in Albert Hall, Auckland, N.Z. for some years, and on returning to this country met with believers in Union Hall, Glasgow, and River Street Hall, Ayr. Latterly in Hamilton: ever bore a bright and consistent testimony. Mrs. ROBERTS, Llanelly, on Dec. 14, aged 72. Wife of D. R. Roberts, our late sister was saved in early life and was 52 years in assembly fellowship. A devoted and true help-meet. Mrs. Wm. MEGAUGHIN, Ballymena, on Dec. 15, aged 42, after a lingering illness, patiently borne. Saved in her teens through the preaching of Mr. Frank Knox, and for some years in Ahoghill Assembly; latterly in Ballymena. JAMES KELLS, Evangelist, passed quietly to his rest on Dec. 16. Had been in failing health for some time. Saved 48 years ago, through the late R. Hawthorne, our brother had a love for souls, and gave 30 years of his life to preaching the gospel, in association with such brethren as J. Stewart, W. McCracken, T. Wallace and T. McKelvey. A consistent and steady brother, who loved the "old paths", he leaves a wife and son, both in fellowship, for whom prayer is requested. FREDERICK TATFORD, of Durlay, on Dec. 18, aged 78, after short illness. For many years an esteemed elder at Southsea and leader of Bible Class. Subsequently in fellowship at Ruislip, Wembley, and Bishop Waltham. Father of F. A. Tatford, Editor of the "Harvester", our departed brother was well known for his hospitality, and was "apt to teach". JOHN STOUT, Evangelist, at Lerwick, on Dec. 23, in his 91st year. Saved when 33 and witnessed fearlessly from the first,

devoting his whole time to the work of the Lord within a few years of his conversion. After deep exercise, sought fellowship with the assembly in Lerwick about 1898, and thereafter devoted himself to the upbuilding of the assemblies in Shetland and Orkney, and was greatly used as a soul winner. Laboured in New Zealand from 1919 to 1932, and then returned to Shetland to spread the Evangel as long as strength remained. Held a unique place in the affection and esteem of the Lord's people. SAMUEL GRAHAM, passed away peacefully in the home of his daughter, Mrs. Silcock, Finaghy, on Dec. 31. For many years connected with Growell Assembly, and ever given to hospitality. Always had an interest in the gospel and an open door for the Lord's servants. Brethren T. Campbell and H. Bailie spoke at funeral services. MARGARET YOUNG, went to be with Christ from Whiteabey Hospital on Jan. 1, aged 34. Saved when 10 years of age and shortly afterwards received into the Bleary Assembly. Bore an excellent testimony, always witnessed for Christ, and had the joy of winning souls. Suffered much during her last weeks on earth, yet had a triumphant end. Beloved by all who knew her. Brethren H. Bailie and T. W. Ball conducted the funeral services. Mrs. RUTH ROUNTREE, Belfast, on Jan. 5, aged 82. Received into the Armagh Assembly over 60 years ago, with her sister Harriet Neill, who afterwards served the Lord in Venezuela. After her marriage she moved to Belfast, where she was in Apsley Street, Mourne Street, and Ballyhackamore assemblies. A faithful witness to her family, friends, and neighbours. Mr. Graham and Mr. T. W. Ball took the funeral services. JOHN MARTIN, departed to be with the Lord on Jan. 8. For many years in fellowship in Ballymagarrick Assembly, and ever bore a good testimony. Prayer is requested for Mrs. Martin and family. C. D. Fleming and D. Craig took funeral services. Mrs. FREDERICK STANLEY ARNOT, passed to be with the Lord from East London, South Africa, on Jan. 11, 1952. Converted in early life, Mrs. Arnot went to the Garaganze District, Belgian Congo, over 63 years ago with her husband and missionary pioneer F. S. Arnot. An invalid for a number of years, our worthy sister was in her 88th year when she was called home, and was buried in the same grave as her husband, who died in May, 1914. Saw all her family of 6 saved and serving the Lord.

ADDRESSES, PERSONALIA, Etc.

CASTLEFORD: Gospel Hall, Cutsyke, Castleford, Yorkshire. Correspondent: R. Smith, 72 Westfield Ave., Cutsyke, Castleford. **KIRKBY STEPHEN:** Gospel Hall, weekly meetings; Lord's Day, Breaking of Bread, 10.45 a.m.; Sunday School, 5 p.m.; Gospel, 6.30 p.m. Wednesday, Prayer, 7 p.m. Correspondent: Chas. Brockhill, 4 South Rd.

AYRSHIRE MISSIONARY HOMES. Received by W. R. Hood, 68 Irvine Road, Kilmarnock, from Oct. to Dec. 1951:—Bethany, Dumfries, £3 5s.; River Street, Ayr, £14 1s. 3d.; Bute, Prestwick, £11 0s. 6d.; Ebenezer, Dregghorn, £6; Bethany, Stevenston, £11.



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THE LORD'S SUPPER

by THE EDITOR

The Order. (5) Hymn Singing.

HYMN singing has become an integral part of the celebration of the Lord's Supper. It is engaged in sometimes to profit, sometimes not. How appropriate it has often been to introduce the act of remembrance with the singing of words such as commence the Scottish Paraphrase,

'Twas on that night when doomed to know
The eager rage of ev'ry foe,
That night in which He was betrayed
The Saviour of the world took bread!

On the other hand, a gathering over which there is no recognised "president" to conduct the procedure in hymn-singing and in ministry, in which there is not exerted any human control, may very easily and very often, have its spirit of worship and remembrance dissipated by the announcement of an inappropriate hymn. In this, as in all other matters relating to an assembling of believers in "open" fashion, there must be, on the part of those who have any exercise to engage publicly, a constant concern regarding the imposition of personal disciplinary control. Spiritual discernment can never be dispensed with. Mere desire to participate is not sufficient. No legislation is given in the New Testament about hymn-singing. The celebrant "in the Spirit" will recognise the fitness of his exercise.

A HYMN composed in a mood of exalted spiritual experience, and expressing individual emotion in the presence of God, and at the remembrance of the love and sacrifice of our Lord; or of His exalted position in glory, may readily become a fit medium through which an entire company may express a similar emotion when the Holy Spirit leads to the contemplation of the same truths. Notwithstanding, when an individual requests that a certain hymn should be sung by the company, it is obvious that, if he is to carry the gathering with him, he should be conscious of its appropriateness to ex-

press, at the moment, not only his own feelings, but also those of the others. He should be sure that the words of the hymn will lead to a raising of the tone of worship and should produce a richer vein of thanksgiving.

THE inclusion of a collection of Psalms in the canon of the Old Testament is evidence of the suitability of the words of another to be used in the worship of God. One of the last acts of the apostolic band along with their Master, immediately after the institution of the Supper, and just prior to their leaving the Upper Room, was the singing of a psalm. They found the ancient words appropriate to the occasion. The danger is that a forward individual anxious to participate might on occasions endeavour to impose his personal musical likes on the entire community without any concern for the spiritual effect the words might produce.

HYMN-SINGING was encouraged in the early gatherings of believers, and hymns containing great doctrinal statements were composed and circulated among the Christian churches. Probably they were recited or chanted when the Christians assembled on the first day of the week. Some of these hymns have been incorporated into the text of the New Testament Scriptures. It is easily seen that the words of 1 Timothy 3. 16 can be set out in verse form even in an English translation. Most modern versions set the confession out in such form, as, for example, does the American Revised Standard Version:

He was manifested in the flesh,
vindicated in the Spirit,
seen of angels,
preached among the nations,
believed on in the world,
taken up in glory.

Some scholars think that in Ephesians 5. 14 there is preserved part of a baptismal hymn recited as the neophyte was emerging from the water

in which he had been symbolically buried:

"Awake, O sleeper, and arise from the dead,
and Christ shall give you light".

IN Ephesians 5. 19 believers are exhorted to be able to address "one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart". Slight variations are introduced into a parallel passage in Colossians 3. 16: "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (A.R.S.V.).

SOME light is thrown on these verses by references to hymn-singing in both Pliny and Tertullian. The younger Pliny, in his explanatory letter to Emperor Trajan (c. 112 A.D.), reports that it was the habit of Christians "to assemble before daylight and sing by turns a hymn to Christ as God". F. F. Bruce in his translation of the letters renders the reference to singing by "reciting an antiphonal hymn to Christ as God", i.e., one section of the gathering sang, and the other section sang, or recited a response. If the usual translation "by turns" refers to individuals each singing or reciting his faith in Christ, then a quotation from Tertullian gives some indication of what is meant. Describing an early *Agapé* he writes: "After water for the hands and lights have been brought in, each is invited to sing to God before the rest from what he knows of the Holy Scriptures or from his own heart". In a footnote to the quotation Mr. Bruce explains, "His (i.e., Tertullian's) description of public solo-singing illustrates Paul's reference to "speaking one to another in psalms, and hymns, and spiritual songs" (See *The Growing Day* pp. 55-59). This habit of solo-singing in the assembly for edification is very probably referred to by the Apostle Paul when he reprimands the Corinthians for their undisciplined be-

haviour: "Each one has a hymn, a lesson, a revelation, a tongue or an interpretation" (1 Cor. 14. 26).

THE hymn which "each one" was anxious to give was not one out of a collection similar to a modern hymn-book, but would be more in the form of a recitation of one of the many hymn-like credal statements circulating among early Christians. Perhaps the nearest approach to it to-day, now that we have a completed canon of Scripture, is the public reading by a brother of a passage that has been brought to his mind during the progress of the meeting.

NOTHING in the New Testament actually corresponds with the modern hymn-book, for such literature was not in existence in handy form in those days. As no guidance is given as to the conduct of a gathering to celebrate the Lord's Supper, it is unwise to prescribe any form of procedure, even with regard to hymn-singing. Some maintain that the hymn-singing is often too much in evidence, and would reduce it to a minimum, substituting for the hymn individual thanksgiving. No rule can be laid down. On occasions godly exercised men may lead the Christians in a sequence of individual thanksgivings, and those sitting by easily discern the spiritual fitness of their participation. On other occasions hymns, wisely chosen with spiritual insight, may be the apt expression of the genuine emotion of the entire gathering.

IN hymn-singing it is necessary, as always, to exercise concern for what is fitting and spiritual, but when the heart is occupied with Christ, how easy it is to "offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name"! (Heb. 13. 15). When the hymn-book is used, it should be used with wisdom and insight, and with the sure conviction that the words to be sung give appropriate expression to the spiritual exercise of the entire community.

The CHURCH and the KINGDOM

By W. W. FEREDAY, Rothersey.

PART I

THE Lord Jesus spoke of both in Matt. 16. 13-19; and shows their distinctness; the Church being His own work absolutely, and the Kingdom of Heaven an order of things in which other workers would act a part, Peter especially. Shortly after, Peter and two other disciples were granted a vision of the Kingdom in another aspect, glory shining forth from heaven consequent upon the second coming of Him Whom men rejected at His first coming (Matt. 17. 1-6).

We read nothing of the Church in the Scriptures until we reach Matt. 16. John the Baptist preached the Kingdom of Heaven as at hand; so likewise the Lord Jesus, followed by the twelve disciples (Matt. 3. 2; 4. 17; 10. 7). We create confusion for ourselves if we read the Church into these passages.

The Kingdom as predicted by prophets, and celebrated in song by the Psalmists was at hand because the King had come to His own (John 1. 11). The Kingdom was heavenly in character, a contrast to the great Gentile Empires concerning which Daniel was told, "They shall arise out of the earth" (Dan. 7. 17). But men had no taste for heavenly principles, hence the King was rejected. Yet He wrought amongst them all the miracles of healing foretold in Isaiah 35. 5-6. The gracious One Who served in their midst wrought works such as no other ever wrought, and He spake words such as no other ever spake. (John 15. 22-25). But nothing satisfied that evil generation. After His two miracles of feeding hungry multitudes the Pharisees came, accompanied by their inveterate enemies the Sadducees, and demanded of our Lord a sign from heaven. Surely unreasonable unbelief could go no further! The Lord denounced them as a wicked and adulterous generation, and refused

them any sign but that of Jonah (Matt. 16. 1-4). This sign could only be understood after the people had lost Him. Jonah's three days in the fish's belly would find their antitype in our Lord's three days in the grave. Like Jonah, He would come forth again, but unbelieving eyes would not behold Him. The Holy Spirit adds significantly, "He left them and departed."

At Caesarea Philippi the Lord challenged His disciples as to what the people were saying about Him, and drew forth from them the statement that they were speculating amongst themselves as to which of the old prophets had re-appeared in the land. Sad proof that their hearts were not interested, for if their hearts had been right with God they would have searched the Scriptures, as the Bereans did later (Acts 17. 11-12), and would soon have been worshippers of the Son of God. How could He continue with a people so apathetic, and how could He set up His Kingdom of blessing amongst men who were not ashamed to pander to Herod, Pilate, and Caesar?

So the Lord turned to His little band of disciples, and enquired, "But ye, Who do ye say that I am?" (Matt. 16. 13, J.N.D.). Peter, with all the fervour of his being, answers for them all, "Thou art the Christ, the Son of the living God." With these men there was no uncertainty, and no vain speculations. Taught of God, they knew Who He was Who had graciously called them from their nets to be His for ever.

The remarkable fulness of Peter's confession must not escape us. "Thou art the Christ", come in fulfilment of the promises with competency to fulfil them. "The Son of the Living God". Nathaniel confessed Him as "Son of God" according to Psalm 2 (John 1. 49); Peter went further owning Him

as Son of the *Living* God. Such an One could not be left in the grave, God must needs raise Him, and exalt Him to His right hand in heaven (Eph. 1. 20).

The humble souls at Caesarea Philippi were to be the beginning of a new order, although not yet. Israel's sin must reach its climax in the cross of Calvary, and God's triumph over evil must be displayed in the empty tomb ere the new thing, known to God before the foundation of the world, could be established. The Lord's congratulatory words to Peter were very sweet. "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but My Father Who is in Heaven." Simon had been

instructed by a better Teacher than the Pharisees and Sadducees; even by Him Who hides His greatest things from the wise and prudent and reveals them unto babes (Matt. 11. 25). Having right thoughts about the Son of God, Simon could be taught the ways of God. "And I also say unto thee", (not "I say also"). The point is that the Father having spoken to Peter about His Son and His word being welcomed by him, the Son would now tell Peter something about himself, and the new thing in which he should have a part. Thus there were two Divine revelations to this lowly fisherman—from the Father in v. 17, and from the Son in v. 18.

(to be continued).

THE REPROACH OF CHRIST

By R. G. LORD, Guildford.

THE call comes also to us whose lot is cast in the last days before His return. What was the house of God in the early Acts has developed into the "great house" of modern Christendom. Dr. Bonar a century ago even, said, "I looked for the church and found it in the world, and I looked for the world and I found it in the church." Where are we then in this our day? No one can deny that Christendom has heads many and lords many, Pope, priests, etc., in place of acknowledging Christ *alone* as Lord and the *alone* Divinely-appointed Head of the Church which is His Body (Eph. 1. 22). Clerisy is rampant everywhere, heresies of all kinds abound on every hand and in every land, and practices unknown in the apostles' days (e.g., infant sprinkling) and without the least justification from the Word of God are here, there, and everywhere. To such a departure from the truth have things descended that in many places the true Gospel is never heard from one year's end to another's. Wholesale reformation and return to the Lord's Word has become

out of the question. The apostasy has already become such that the only remedy for the true-hearted believer is in one word, SEPARATION—complete, true, and final from all that savours of "the camp". And here will come "the reproach of Christ". Those who go forth "unto Him without the camp" will indeed find as He says in Matt. 18. 20, "Where two or three are gathered together in My Name *there am I* in the midst of them". But experience also proves that as soon as ever "the camp" is left *completely*, "the reproach of Christ" will surely come. They who go will be classed as self-willed, ignorant, schismatic, sectarian, deluded, narrow-minded, etc. and that by many who are *true believers*, but persistently refuse, to their own loss now and hereafter, to come forth unto Him "without the camp". A greatly-beloved and well-known Bible teacher, taken Home during the war years, said of a friend of his with whom the present writer was acquainted, "He knows enough to be where he isn't!" And it is greatly to be feared there are hundreds like him,

who remain disobedient to the call to separation because they fear "the reproach of Christ". They will bring forward all manner of excuses, the faults and failures of "Brethren" being the first, they like "their own minister", "their own place", etc. But *what we like* is no excuse for disobedience to the Word of God, as such will realise at the judgment seat of Christ. Such point out the apparent great blessing given by God to many of His servants "in the camp" to justify remaining there. This is a day of *corporate* failure and God Who is sovereign and "giveth not account of His matters to any" (Job 33. 13; Rom. 9. 14-23) is not bound by His Word when man has failed in his responsibility and obedience to it. Whenever and wherever the Word is blessed of Him, may God forbid that we should for a single moment murmur, "He followed not us" and forbid him as James and John did (Luke 9. 49)! We would remember the Lord Jesus said, "Forbid him *not*; for he that is not against us is for us." But the Lord did *not* tell them to associate themselves with him! Similarly when El-

dad and Medad prophesied within the camp and Joshua said, "My lord Moses, forbid them!" Moses refused to do any such thing, but he did *not* tell the others to join the two (Num. 11. 2)! Without the slightest hesitation, let us take up this cross, "the reproach of Christ", rejoicing that we are counted worthy to suffer shame for the Name of Him Who suffered so much for us "without the gate" and remembering that the God, Whose servant Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, *to obey* is BETTER than sacrifice, and *to hearken* than the fat of rams. For *rebellion* is as the sin of witchcraft and *stubbornness* is as *iniquity* and *idolatry*", is a God Who is true to His Word. So the present writer has found it, after, by the grace of God alone, fifty-one years "without the camp" in which position may readers and writer alike continue, and by that same abounding grace of God, "hold fast the confidence and rejoicing of the hope firm unto the end" (Heb. 3. 16).

The Royal Succession

THERE have been moments in this nation's long history when the death of a reigning monarch was awaited with some sense of trepidation. Such a moment was it when Queen Elizabeth in 1603 passed, and Sir Robert Carey sped northwards on horseback to present to King James of Scotland the sapphire ring which proclaimed his succession. Such another was it when, in 1714, childless Queen Anne breathed her last, and messengers sped to George of Hanover with the fateful news. Such was it, too, when, in 1837, three messengers knelt in the cold in Kensington Palace and announced to young

Victoria she was queen. But never before in such tragic circumstances, and so suddenly and unexpectedly, has a young woman been called to assume monarchical responsibility as Queen Elizabeth the Second has.

The sympathy of every Christian heart goes out to the Royal Family, not simply because of their exalted position, but mainly because the late King George VI and his Queen had endeared themselves to subjects who cherish the Christian Faith, by the simplicity of their lives and the purity of conduct in their family circle. No monarch ever

(Continued on page 42.)

The ROMAN CATHOLIC CHURCH and the BIBLE

By RANSOME W. COOPER.

THE attitude of the Roman Catholic Church towards the reading of the Bible is only too well known. To go no further back than to the last century when the general mass of people were emerging from ignorance to education, it was the general teaching of Roman Catholic authorities that the Bible might not be read by the laity; nor would they publish part or the whole of Scripture without copious footnotes giving the Roman Catholic interpretation of disputed passages, which was often palpably at variance with the letter and spirit of the Word.

It is therefore with surprised pleasure that Christians now learn that the Roman Catholic attitude towards the Scripture is changing. True, that bigotry which has shocked the world manifested in Spain, in parts of South America, and in Quebec is as mediæval as ever, for the spirit of the recent papal pronouncement has not yet seeped through the encrusted layers of centuries of opposition to the simplicity of GOD'S Word. Nevertheless the encyclical has been issued and a wise use of it on the part of those engaged in the distribution of the Bible may do much to ensure for the Scriptures a cordial acceptance in place of a bigoted, ignorant rejection.

The official title of the pronouncement is "The Encyclical letter of Pope Pius XII, *Divine Afflante Spiritu*". A translation under the heading "Stand by the Bible" (ref. No. Sc. 30) is provided by the Catholic Truth Society, 38-40, Eccleston Square, London, S.W.1, price threepence. For easier reading it has been divided into 62 paragraphs and we direct special attention to the following:

Paragraphs 19 to 21 which explain why the Latin Vulgate has hitherto been the basis of translations of Scripture and why it is now desirable

and essential to go back to the original tongue. Paragraph 21. "The interpreter must explain the original text". This has always been the challenge of those outside the Roman faith; Roman Catholic versions have always been a translation which has resulted in incorrect and undesirable texts. It is noticeable that much more accurate translations have been produced of recent years by Roman Catholic translators as for instance Mgr. Knox in English and the Monks of Maredsons in French.

The most important paragraph is undoubtedly No. 53 from which we extract the following:

"Let Bishops take every measure to foster and increase this veneration among the faithful...by promoting all those undertakings through which men of apostolic zeal are laudably striving to arouse and encourage among Catholics the knowledge and love of the Sacred Books. Let them favour and assist those pious associations whose object is to circulate copies of the Bible, and especially of the Gospels among the faithful and to encourage Christian families in the habit of reading them devoutly every day; let them...effectively commend in word and in practice the modern vernacular translations of Sacred Scripture...."

From this it is evident if words mean what we understand them to mean that, far from persecuting or hindering the great Bible Societies of the world in their noble, self-sacrificing work of distributing the Word of GOD to all nations under heaven, Roman Catholic authorities are solemnly bidden to favour and assist them. When they become obedient to their own ecclesiastical superiors it is to be hoped that they will not collect copies of the Scriptures and burn them as they still do in the fanatically-

ignorant parts of the Roman Catholic world. Nor shall we read as we have just done of a Roman Catholic priest inviting children to a Cinema show and demanding instead of payment a copy of the New Testament, sold or distributed gratis that day by a colporteur. Let such men read and profit by these words from paragraphs 58 and 60:

"But Christ, this Author of salvation, will be better known by men, more ardently loved, more faithfully imitated by them, according as they are moved with an eager desire to know and meditate upon Holy Writ, and especially the New Testament. For, as St. Jerome says, 'To be ignorant of the Scriptures is to be ignorant of Christ', and 'if there is one thing which can keep a man wise

during this life and teach him equanimity amidst the afflictions and perplexities of this world, I think it is above all the knowledge and devout consideration of the Scriptures.'...What task can be more sublime than to study, interpret, expound...and defend...the very Word of God given to men under the inspiration of the Holy Ghost?"

Colporteurs and those likely to meet with opposition from Roman Catholics are advised to carry with them a copy of this booklet and to refer cavillers more particularly to paragraph 53.

Let it be done in a spirit of love and grace and who knows what triumphs we may yet see among Roman Catholics of these islands and elsewhere!

The CHURCH and the CHURCHES

By E. W. ROGERS, Wallington.

PRAYER—PUBLIC EXERCISES.

I HAVE appended this last item because it causes some thought in certain directions. But we should not be in any difficulty.

Paul, the authorised exponent of church practices, taught by the Spirit of God. Whose commandments he wrote, tells Timothy that the men (the males) are publicly to pray and that the woman is not to usurp authority over the man. Hers is not the public place. The woman is to learn in silence and to be in silence in the church. All godly women approve the rightness of this and would never think of rebelling against God's ordinance.

There is not space to go fully into the matter. but if you read 1 Cor. 14. 34 and also 1 Tim. 2. 8, 11, 12 you will see that, not only does the Spirit of God set out clearly His commands and prohibitions, but He also gives reasons therefor. I know there are difficult passages elsewhere, but it is

a safe rule never to allow what is not clear to upset what is clear.

Suffice it now to say that the words "in like manner" are to be regarded as a copula: it does not mean that "in like manner" the women are publicly to pray, for that would entail what grammarians call an anacoluthon, that is, you would have two infinitive verbs in one sentence making an impossible construction. The sense is that the men are publicly to pray: the women are to be in silence, adorned suitably for the presence of God.

We must not regard Paul as against women. His many remarks concerning them elsewhere reveal his tender heart, but he does claim that the spiritual will recognise that the things he writes are the "commandments of the Lord" and they are not his own whims and prejudices.

May the Lord give to us all a ready heart to do whatsoever our Lord commandeth. Therein is peace and a sense of His favour and pleasure.

FOR YOUNG
BELIEVERS

The Life of Faith

JOSEPH

By W. FRASER NAISMITH, Clarkston.

MOST young believers have acquainted themselves with the details of the life of that illustrious man of faith, Joseph; but a restatement of some of the facts may enable us all to appreciate what faith in God can accomplish. The details in the life of Joseph may be examined under three headings, viz., History: Type: Prophecy.

Historical.

Joseph was the second youngest son of Israel. He had a place of peculiar favour with his father, who bestowed on him the coat of many colours: possibly the sheik's garment. This token of affection and confidence was the occasion for his brethren manifesting their hatred towards him; and this was accentuated by the declaration, from time to time, of dreams which Joseph had; for the dreams indicated that he would take precedence over his brethren and over his parents. This annoyed his father as well as his brethren, though his father observed the saying. The brethren of Joseph plotted how best to dispose of him, and they ultimately agreed to sell him to the Ishmeelites who gave for his price twenty pieces of silver. No doubt those traders would discern in Joseph no mere slave, but a lad of good upbringing and of refined qualities, and on reaching the Egyptian market they would expose him for sale at a handsome price and make a good profit. The purchaser was Potiphar, and into the house of this officer of Pharaoh was this young man brought.

The behaviour of Joseph in the house of his master won for him the utmost confidence of Potiphar who made him overseer of his house and all that he had. Absolute fidelity towards his earthly master was shown,

but faith saw beyond any human responsibilities, and despite the fact that his conditions were forced upon him he was faithful to God. This was proved when temptation came his way from, perhaps an unexpected source, the wife of his master. Joseph was adamant despite her persistent overtures, and said—"How can I do this great wickedness and sin against God?" The struggle between passion and purity was fought and won by this young man of faith; and though the price of victory was costly, his character remained inviolate. This young man was maligned and defamed by the wife of Potiphar, and, though innocent of the lying charges made against him, he was thrust into prison. Many dear young believers have already discovered, like Joseph, that ours is "not only to believe on Him, but to suffer for His sake". The *faith* manifested in the initial stage of spiritual life becomes *faithfulness* as we continuously evidence the change that has taken place. Faith and faithfulness are beautifully interwoven in a pattern that pleases God. His companions in confinement were the king's butler and baker. They both dreamed, and sought one to interpret their dreams. Joseph's faithful witness to his God was attested when he said—"Do not interpretations belong to God?" Faith in God will ever be honoured. By Divine power Joseph was able to interpret the dreams, and what he revealed was duly fulfilled.

The time came when Pharaoh himself dreamed two dreams and sought an interpreter. The butler suggested the young Hebrew who was in prison, not for crime, but for faithfulness to his God and to his master, as the only one who could reveal the secrets of

the dreams. Joseph as he stood before the monarch said—"It is not in me: God shall give Pharaoh an answer in peace." Faith again shines brilliantly, and God honours it.

Promotion to the highest position of trust in the land under the king was given to Joseph who immediately prepared plans for securing a plentiful supply of food during the seven years of plenty, and storing such against the seven years of famine. "Faith without works is dead" said James; and Joseph's behaviour would confirm such a statement.

The time came when his brethren became indebted to him for their supplies of food, and the opportunity was afforded Joseph of making himself known to his brethren who had sold

him into slavery. Faith could say—"It was not you that sent me hither, but God."

He married an Egyptian bride named Asenath.

The consummating act in this remarkable life of faith was enacted ere he passed from this scene: he gave commandment concerning his bones. This fact is recalled by the Holy Spirit in Hebrews 11. 22. The significance of this observation made on his death-bed may be examined later.

Joseph could confirm Daniel's words of a later date—"the people that do know their God shall be strong and do exploits". Without faith it is impossible to please Him. Joseph triumphed through faith in his God, and so may you!

TAKE HEED to the DOCTRINE

By K. DAWSON, New Zealand.

THE only "baptism of the Spirit" the Scripture speaks of is that accomplished *once for all* by the historic coming to earth of the Spirit of God in Pentecostal days, nineteen hundred years ago. This was the "outpouring" of the Spirit. He is now here as a Divine Person on earth and cannot again in this age be outpoured. Scripture never uses the expression "baptism of the Spirit" or "outpouring" except of His coming to earth at a definite time in history; *never* are these terms applied to an experience within the life of the individual believer, occurring throughout the dispensation.

The Spirit of God came for a twofold purpose—an inward and spiritual one, and an outward and earthly one—the spiritual, the uniting in one body the two great divisions of mankind, Jew and Gentile; the outward, the establishment (as promised to the Jew) of the millennial kingdom with the Jews as the central nation upon earth, and channels of

blessing to the whole world.

"Tongues" were for a sign to the unbelieving Jew (1 Cor. 14. 21; Isaiah 28. 11-12). They were *not* a sign to the *believer* (1 Cor. 14. 22), though Pentecostals universally teach so; they were *not* a *sign of baptism*; they accompanied the baptism, as a sign to the Jew of God's purpose to them in the Spirit's coming. See Joel, chapters 2 and 3—the call of the nation to repentance (2. 12-18)—the promise of rain for fertility (2. 21-27), *literal rain*, spring and autumn rains or early and latter rains, the latter rain having been long withheld, resulting in barrenness—the signs in the heavenly bodies (2. 30-31)—the national restoration (2. 32; 3. 1)—the outpouring of the Spirit (2. 29). Read Ezekiel 39. 21-29—repentance—restoration to the land—the outpoured Spirit in the millennial age.

Peter, on the day of Pentecost, calls attention to the partial fulfilment of Joel's prophecy in, *not the tongues*, but the outpouring of the Spirit (2.

28). Joel makes no mention of tongues. Peter, Stephen, and Paul each preached a message of mercy and restoration for the nation, conditional on repentance. This testimony went forth repeatedly to Israel before ever the Gospel was preached to Gentiles, and continued till Paul's testimony in Acts 28. 17-28.

In the Hebrews Epistle (2. 3-5), the Jews are warned lest they turn away from this testimony added to the Lord's and accompanied by *signs, wonders, miracles and gifts* of the Holy Ghost. It is definitely stated in v. 5 that this message of salvation for the nation, through the One Whose right it is to reign, concerned the *age to come*, that is, the millennial kingdom, the miraculous signs accrediting the testimony. They are termed in Hebrews 6. 4-6 "powers of the age to come", for they did not pertain to the present age.

This message was definitely refused by Israel (see Acts 2. 22-36; 3. 12-16; 4. 1-18; 5. 28-31; 7.; 13. 45-47). Therefore judgment came upon them in the destruction of their city and the scattering of the nation, which is set aside while the Church dispensation runs its course (Luke 19. 43-44; 21.

24; Hosea 9. 17; Matt. 21. 38-45; Rom. 10. 19-21; 11. 1-25; Matt. 22. 1-9).

The inward and spiritual purpose in the coming of the Spirit was the formation of the Church, the body of Christ; this has been accomplished by the baptism of the Spirit, once for all (1 Cor. 12. 13; Eph. 2. 12, 16-22; 3. 6). The whole Church is embraced in that baptism. "For by one Spirit are *we all* baptised into one body, whether we be *Jews or Gentiles*." In the Revised Version this reads, "*were we all baptised*..."—it is a long past and completed event (1 Cor. 12. 13). This baptism took place in two stages, first upon Jews (Acts 1. 5), then upon Gentiles (Acts 11. 15-16), *uniting both in one body*. The expression "baptism of the Spirit" is never used in reference to any other occasions. As the believer can say, "I have been crucified with Christ", though it took place at the cross, so he can say, "I have been baptised by the Spirit into the one body", though it took place in the days of Pentecost. It was a work of the Spirit of God in which the believer has no part other than participation in its results as his portion in Christ. It is not a matter of personal responsibility.

(to be continued.)

(Continued from page 37.)

lived so near to the hearths of those who regularly conduct "worship in the home". It cannot be easy to live in the blaze of publicity such as kings must face, and at the same time maintain a love of simplicity and the sanctity of home. That King George was able to do so is a tribute to his resolute faith, to his love of the Scriptures, to the

support of a noble wife, and to the prayers of his believing people.

If the new Queen follows, as she has promised to do, the example of her parents, she will find that her greatest asset in a difficult succession are the prayers of men and women who set righteousness and truth before worldly prosperity and pleasure. In the truest sense may God save the Queen.

Every Christian Worker should possess

FOUNDATION TRUTHS of the GOSPEL

by

JOHN RITCHIE

4/6

Per
Copy

(by post 4/10)

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"CONSIDER HIM."

by H. E. MARSOM

BUT He Who so truly is both KING of Kings and LORD of Lords is also the PRINCE of Princes: for although we do not yet see all things put under Him to Whom all authority in heaven and on earth has been given, yet is He even now the PRINCE of the Kings of the Earth: for He it is Whom GOD has made higher than the kings of the earth: for Him hath GOD exalted with His right hand to be a PRINCE and a SAVIOUR. He is the PRINCE of Life, Whom GOD hath raised from the dead—the WORD of LIFE, even that Eternal LIFE which was with the FATHER: for as the FATHER hath life in Himself; so hath He given to the SON to have life in Himself; and He is the Giver of eternal life. It shall yet be seen that the MAN with His sword drawn in His hand, Who claimed to be the CAPTAIN, or PRINCE of the host of the LORD, Whom Joshua at once acknowledged as *his* LORD, is none other than Messiah the PRINCE: when He shall come forth in righteousness to judge and make war, with the armies which are in heaven following Him: then will it be seen that Messiah the PRINCE, the PRINCE of Life, the PRINCE of Peace, the PRINCE of the Kings of the Earth; is the PRINCE of Princes: and that He is a PRINCE for ever.

And yet we saw this Princely ONE was He of Whom GOD says, "Behold My SERVANT, Whom I uphold: Mine ELECT in Whom My Soul delighteth": for CHRIST was GOD'S SERVANT Who should deal prudently, His righteous SERVANT Who should justify many, His Holy SERVANT JESUS through Whose Name signs and wonders were wrought by the apostles. When He came into the world He then took upon Him the form of a SERVANT, for He came not to be ministered unto; but to minister:

He was among His disciples as He that serveth. He Who on earth girded Himself with a towel to wash His disciples' feet, is seen in glory girded with a golden girdle a MINISTER of the Sanctuary there; and He has told us that when He cometh He shall gird Himself, and make those servants whom He finds watching, to sit down to meat, and will come forth and serve them. Such is GOD'S Perfect SERVANT.

It is a great truth of Scripture that the FATHER sent the SON, He spoke of Himself to the FATHER as "JESUS CHRIST Whom Thou hast sent". He spoke of the FATHER as "Him that sent Me"; and emphatically declared "He sent ME": this definitely constituted Him to be the APOSTLE of GOD: for the APOSTLE is He that is sent. The LORD did not cease to be the SON when He became the APOSTLE; but the incomparable miracles which He as the SON wrought, were the attesting credentials of His Divine Apostleship; as He said, they bear witness of Me, that the FATHER hath sent Me".

But He Whom we are to consider was both the APOSTLE and HIGH PRIEST of our confession. It was in order that He might be a merciful and faithful HIGH PRIEST that He, in grace, partook of flesh and blood; so that now we have a Great HIGH PRIEST, that has passed through the heavens, JESUS the SON of GOD: taken from among men, called of GOD, as HIGH PRIEST over the House of GOD; able to sympathise, able to succour, able to save to the uttermost: made an HIGH PRIEST for ever after the order of Melchisedec.

And JESUS CHRIST the Righteous is also our ADVOCATE with the Father.

Now this significant title is the very same as that which the LORD Himself used when promising the Gift of the HOLY SPIRIT as "another COMFORTER",

clearly implying that He Himself had been their COMFORTER-ADVOCATE while with them on earth; He is now our ADVOCATE-COMFORTER for us in heaven.

BOOK REVIEWS

JOSIAH'S REFORM AND THE BOOK OF THE LAW, by D. W. B. Robinson, M.A. Adherents of the post-exilic production of the Book of Deuteronomy maintain that the book found in Josiah's reign was the "Code of Holiness" (Lev. 17-26). The author advances good reasons for accepting the conservative view that the book was Deuteronomy, and contained "all the law of Moses".

Tyndale Press. 2s.

WHY THE CHURCH? by G. Bevington. The discriminating reader will find much interesting Church history clearly outlined in some sixty pages. His advice is to test everything by the Scriptures and then to be unwaveringly loyal to the guidance one finds there. "Being an

effective and whole hearted church member will mean putting a great deal into the life of the local church.... Taking an effective share in the financial side of church life is linked with this.... Every Christian is the steward of all that he has, and he holds all his possessions from God, and uses them in trust for Him. But a certain proportion of his income he will definitely set aside for God's work, and having prayerfully considered what this portion is to be, he will also prayerfully consider how it is to be divided." These are words all, especially young people, should take to heart.

Tyndale Press, 39 Bedford Square, London, W.C.1. Price 2s.

LORD'S WORK FUND.

For the transfer of earmarked and other gifts to the Lord's Work and Workers. Trustees of the Fund prefer specific directions in the forwarding of this practical fellowship, the distribution

of monies being thus determined by the exercise of the donors, but they undertake to distribute such anonymous or undirected gifts as may be left to their discretion.

It is not generally known that there are no restrictions to the direct remittance of funds to all overseas countries within the Sterling Area. Assemblies and individuals may send by Bank Draft or Money Order direct to the Lord's Servants in the following countries where missionaries from the assemblies labour, viz., British Guiana, British West Indies (all groups), Cyprus, Fiji, Hong Kong, Iceland, India, Jordan, Malaya, Nigeria, Northern Rhodesia,

Pakistan, South Africa, Southern Rhodesia. All countries outside the British Commonwealth are within the Non-Sterling Area and remittances can only be sent within authorised quotas through approved channels. The Lord's Work Fund can assist in such cases and will be glad to supply any further information regarding the transfer of practical fellowship to the Foreign Field. All future acknowledgments will be made under receipt reference number only.

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

940	15	—	505	2	—	957	10	—		
942	10	—	950	15	—	958	1	10		
943	11	—	951	5	—	959	5	—		
944	8	—	952	5	—	960	10	—		
945	4	—	953	12	—	961	25	—		
946	1	—	954	5	—	962	20	—		
947	8	4	955	20	—	963	100	—		
948	1	15	—	956	2	—	—	—		
949	6	—	—	—	—	—	—	—		
							£	302	9	7

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

941	—	2	6	949	—	10	—	961	—	10	—
942	—	2	6	951	—	5	—	962	1	5	—
943	—	5	—	953	—	10	—	964	—	2	—
944	—	5	—	956	—	2	—	—	—	—	—
945	—	4	—	957	—	5	—	—	£	18	—
947	—	5	—	960	—	5	—	—	—	—	—

(Continued from page 48.)

BRIGHTON: Christian Guest House, comfortable rooms, H. & C., gas fires. Good food. Students welcome. Period terms. Johnson, 26 Upper Rock Gardens. Tel.: 267071.

PADGATE: R.A.F. Camp. Young men will receive a warm welcome at Forster Street Gospel Hall, Warrington. Correspondent: J. Britton, 'Ebenezer', Grantham Ave., near Walton, Warrington. Phone: Stockton Heath 538.

TORRINGTON, N. Devon: Opening of more suitable hall on Dec. 5 marked with real interest. Appreciated ministry by A. J. Townsend & H. A. Ellis. Prayer asked for this new development in the work.

"THE TEMPLE OF TOPAZ", by Boreham. Any one having a good, second-hand copy of this publication for sale, kindly indicate, with particulars, to A31, Believer's Magazine Office, Sturrock Street, Kilmarnock.

News from Other Lands

BOLIVIA.—This year I have been travelling extensively—I think perhaps about 6,000 miles. There has been such opportunity to get out Gospel literature and to preach. Bolivia is a land of great contrast with high mountains where I think there is snow all the year round and deep hot jungle. Travel too has been varied plane, river boat, rail, lorry, foot and mounted.

As well as gospel work it has been my privilege to visit Christians. In November I visited two assemblies where there is no resident foreign missionary. In one of these my coming seemed to be much appreciated—I think that they had not had a visit from a foreign missionary since Mr. Albert Randall and I had been there about six months previously. It is such a privilege to seek under God to minister to an assembly.

—John A. W. Halliday.

ANGOLA.—There have been baptisms at three of these distant places, at which thirty altogether were baptised. The attendance at the Gospel meetings is very encouraging. Two groups of believers have built new halls, another has had to enlarge the existing one, whilst a third is planning to do the same next year. Rejoice with us in the way in which the Gospel is being spread by means of the Africans themselves.

Last month I was in camp with sixty young men. Miss Grant followed at the same site with a number of girls. The young people much enjoy these camps. The eight days I had with the young men were a time of blessing and refreshment. There were no professions of conversion this time, but only six among the sixty were not professing Christians. Some who had become cold in heart and away from the Lord confessed their backsliding round the camp fire at the evening gatherings and expressed their desire to return to the Lord. The testimony meeting one evening was very enlightening and encouraging. On the Lord's Day we all went to a nearby outschool where a large crowd of village people had gathered to witness a baptism in the small river close by. One of the young men to be baptised was asked to tell of his conversion and it was a cheer to hear him say that he was first led to think of eternal realities while attending the first camp which we held for young men in this part. That would be in 1940.

—H. & E. Griffiths.

MEXICO.—When we began the testimony here in 1912 we did not know of one witness for Christ and now we have sixteen or more congregations bearing testimony to the grace of God, all of which need help in the things of God. This is our special care to pastor and encourage them. We shall greatly value the prayers of the saints.

Last week two young women came to visit my wife. She had already visited them in their home and on this return visit they spent about four hours over the Scriptures. They are of the better class and show an intense interest.

We trust that the Spirit will perfect His work in their hearts.

—G. Wightman.

URUGUAY.—After a long time of spiritual drought we are seeing some blessing in Rocha these days. An Argentine evangelist is having some special meetings and already three have confessed faith in Christ. One is an old lady who came to the hall just once before the special meetings began. Then a girl of eighteen who has known the gospel for some time received Christ. Last night a young man told us he had got saved. It was his second meeting and he tells me that he recently got out of prison. He had been a thief. It is a pity that our brother can only give us ten days as the attendance is increasing.

The radio work continues to encourage and we receive requests for copies of the New Testament from Argentina and Uruguay. Lately a letter came from Brazil enquiring about our doctrines.

—H. W. Graham.

VENEZUELA.—Last month we had our annual Conference in Valencia, which all the workers consider was one of the best for the past few years. Over 350 of the Lord's people gathered together for three days to hear His word. We had ministry of the Word each day, and the gospel was preached each night by Venezuelan brethren. Meetings commenced each day at 7 a.m. and ministry was shared by Messrs Williams, Saward, Milne, Turkington, Frith, Kerr, Chavez, Naranjo and myself. Three or four professed to be saved during meetings and we trust they have been really born again. On the Saturday night fifteen were baptised in the presence of a packed hall and as many outside as inside.

Before Conference, Sr. Naranjo and I had gone back East. First visited Puerto la Cruz, then went on as far as Ciudad Bolivar, a large city on the Orinoco river where none of us have visited as the Baptists have a work there. However, as we had repeated invitations to go, we went and found a little group of eighteen baptised believers meeting in their own hall and we were much interested in the commencement of the work in that city. Many years ago, a coloured brother from the Island of Tobago went there to work, and commenced preaching at nights. He saw a few saved and baptised them, and they gathered in a simple way.

We had gospel meetings while there, and some two or three that we know of professed to be saved. We also tried to teach all the time; they are anxious to follow the Word of God. This assembly is about between 400 and 500 miles to the East of Valencia, and Cabimas on the other side is some 400 to the West; so you will see the work is now spread over a large distance, and how the need arises for godly Venezuelan brethren to be raised up by God, able to teach and care for His people.

—J. E. Fairfield.

The . . . BELIEVER'S QUESTION BOX



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

Questions may be sent to:
Mr. E. W. Rogers,
79 Blenheim Gardens, Wallington,
Surrey, or direct to the publishers.

QUESTION A.

In view of the following passages, Malachi 3. 8-10; 2 Cor. 9. 6-9; Deut. 15. 7-11; Prov. 10. 4 can a believer please God by leaving thousands of pounds sunk in bonds instead of leaving it to the Lord's work?

ANSWER A.

The question put is one purely for the individual to decide. To leave "thousands of pounds" would seem to be failing in the Lord's injunction not "to lay up treasure on earth". But it has to be borne in mind that a person may have "thousands of pounds" tied up in a business or held in reserve in case of need in a business, and at the person's decease they form part of his estate and legacy. Can he be blamed for not having spent all he has? Is he not rather prudent in conserving it against a possible business or other need?

Then there are claims which the family legally have and which are acknowledged by the government. If a brother leaves his property to his family, although they be unconverted, he has not acted wrongly. Would you say that he was not rather behaving badly if he left his wife and unconverted single daughters unprovided for, simply because they were unbelievers. As a matter of fact the law provides against such a contingency.

Sometimes the fact that a person has left a very large estate after his death indicates a neglect of spiritual obligations during life. This is by no means always the case. But it is sometimes.

Malachi 3. 8-10; 2 Cor. 9. 6-9; Deut. 15. 7-11; Prov. 10. 4, 22; James 5 are cited. All of these passages should be observed in a person's life time, but it is unsafe to assume that because such a person leaves an estate at death he has ignored or disobeyed these passages in life.

Each one must consider his own position: his domestic liabilities: his duties to those with whom he is associated in business: whether there is justification for the tying up a large sum of money: and so on.

It ill becomes any of us to legislate for another. We must individually seek to obey the Lord in all things, keeping ourselves from unequal yokes, training our children in the ways which be in Christ, and so on. Then many of the problems which you envisage would not arise.—E.W.R.

QUESTION C.

What is the difference between the Lord's Table in 1 Cor. 10 and the Lord's Supper in 1 Cor. 11?

ANSWER C.

The main subject-matter in 1 Cor. 10 deals with the attitude of believers in Corinth to "whatsoever is sold in the shambles" (v. 25), i.e., meats offered to idols and then sold for human consumption. "The Lord's table" is placed over against "the table of demons", as "the cup of the Lord" is placed over against the "cup of demons". The heathen Corinthians recognised in their eating and drinking in their idol temples that they were having fellowship with demons, evil spirits whose interference in the lives of men they recognised. On the other hand the Corinthian Christians, when they "ate" and "drank" at the Lord's Supper, recognised their fellowship in the redemption which the cup symbolised, and in the fulness of life derived from Christ which the bread symbolised (v. 16). The "table of demons", then, refers to the place where the heathen had their fellowship, and symbolised all that heathenism stood for; whereas the "table of the Lord" refers to the place where the believers had their fellowship, and symbolised all that Christianity stood for. "The Lord's table", then, means not the actual table upon which the bread and the cup are placed, but that for which they stand when Christians gather to celebrate the Lord's Supper. The difference between the two expressions might be put thus; In ch. 11 "The Lord's Supper" is the name given for the simple meal by which the Lord is remembered by His people, in the partaking of which there is a proclamation of His death; whereas in ch. 10 "The Lord's Table" is used to indicate that fellowship with the Lord and His people of which the Supper is the expression. We cannot sit at two tables at once. Fellowship at "the Lord's Table" precludes fellowship with "the table of demons".—A.B.

QUESTION.

A woman here while still unsaved married a heathen man, who afterwards, when she was converted, put her away. A man in fellowship here wanted to marry the woman. Would you say that such a marriage was legitimate according to Scripture? (Angola).

The above question calls for the considered judgment of brethren of experience and knowledge. The Editor will be glad to have answers to the problem.

The LORD'S WORK and WORKERS

ENGLAND AND WALES:

FORTHCOMING (D.V.).

LEEDS: Gospel Hall, Joseph St., at 7.30. Mar. 1, F. A. Tatford; 8, J. Caldwell; 15, F. Lamb; 22, A. Greenwood; 29, C. S. Gill.

NOTTINGHAM: Clumber Hall, Mar. 1-14, Missionary. E. Tipson, A. G. Phair; 15-18, Nottingham Open Air Mission Annual, E. Lewis, E. H. Needham; Apr. 4-8, S.S. Workers, J. R. Hill; F. W. Bradbury; Apr. 19-22, M. Kagan.

POTTERIES: 6.45. Biddulph, Mar. 1. Trent Vale, Mar. 8, J. Turner, Butt Lane, Mar. 8 at J. Harris. **CATERHAM:** Gospel Hall, Mar. 1 at 6.30. E. W. Crabb. **TEIGNMOUTH:** Gospel Hall, Bitton St. Mar. 5-8. H. Bell, W. Norris, M. Pavey, E. W. Rogers, A. E. Ward, D. Ward.

HOVE: Rutland Hall, Rutland Rd. Mar. 8 at 3.45 and 6. F. McConnell, J. Jackson. **LEICESTER:** York St. Hall, Mar. 8 at 3 and 6. C. E. Hocking, J. M. Shaw; Mar. 22 at 6.45, T. F. Scudder. **SHEFFIELD:** Methodist Church, Surrey St. at 7. Mar. 8, S. E. L. Larwood; 22, F. A. Tatford. **SWINDON:** Florence St. Hall, Mar. 8 at 7. L. Rees.

WEST BRIDGFORD: Gospel Hall, Gordon Rd. at 7.15. Mar. 8, A. Greenwood; 22, H. Butcher.

EXETER: Mint Methodist Chapel, Mar. 12 at 3 and 6. G. C. D. Howley, J. M. Shaw.

CATFORD: Glenfarg Hall, Mar. 15 at 6.45. G. Gaunt. **HORSHAM:** Gospel Hall, Denne Rd. Mar. 15 at 3.30 and 6.15. H. Bell, J. Jackson. **LITTLEHAMPTON:** Argyll Hall, Surrey St. Mar. 15 at 7. J. R. Hill. **MARGATE:** Northumberland Hall, Northdown Rd. Mar. 15 at 7. A. J. Last. **NEWTON ABBOT:** Prospect Hall, Mar. 15. F. A. Tatford. **PECKHAM:** Rye Lane Gospel Hall, Heaton Rd. Mar. 15 at 4 and 6.30. Missionary. D. W. Beattie. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Mar. 15 at 6.30. L. Rees. **STOCKTON-on-TEES:** Baptist Tabernacle, Mar. 15 at 2.30 and 6. G. E. Harpur, W. W. Vellacott. **CHEARN:** Elmbrook Chapel, Mar. 22 at 6. D. W. Beattie, D. W. Brealey.

CANTERBURY: Mar. 29. R. Scammell, F. A. Tatford. **GOLDERS GREEN:** Temple Fortune Hall, Mar. 29 at 3.30 and 6. Missionary. A. H. Charters, W. A. Kimber. Sisters at 3.30. Mrs. W. A. Kimber, Mrs. E. A. Price. **HAILSHAM:** Gordon Hall, Gordon Rd. Mar. 29 at 3 and 6. G. B. Fyfe, A. C. Payne. **EALING:** Church Hall, Haven Green, Apr. 5 at 3.30 and 6. H. A. Bishop, W. J. Prescott, W. Wilcox. **EPSOM:** Baptist Church, Church St. Apr. 5 at 4 and 6. J. H. Large, F. McConnell, L. Samuel. **LEE GREEN:** Gospel Hall, Lampmead Rd. Apr. 5 at 3.15 and 6.15. H. Dennett, R. Scammell.

BRENTWOOD: Gospel Hall, Primrose Hill, Apr. 9, 10 at 7.30; 11, 13 at 6.30. D. G. Dean, G. B. Fyfe. **HASSOCKS:** Keymer C. Hall, Apr. 11 at 3 and 6. K. J. Tyler, E. W. Humphreys. **HEATHFIELD:** Rest Gospel Hall, Three Cups, Apr. 11 at 3 and 6. F. Jesson, J. Scott. **LUDLOW:** Gospel Hall, Old St. Apr. 11 at 3 and 6. G. Francis, A. J. Last.

NEWCASTLE: People's Hall, Rye Hill, Apr. 11-14. A. Fallaize, D. Gooding, S. Jardine, F. McConnell, J. B. Watson. (J. H. Hall, 12 Borough Rd., Jarrow.) **PLYMOUTH:** North Road Primary School (late Raleigh St. Assembly annual), Apr. 11 at 2.30 and 3.45. (W. T. Haydon, 59 Salisbury Rd., Lipson, Plymouth.)

READING: Bridge Hall, Oxford Rd. Apr. 11 at 3 and 6. O. Speare, W. Summer. **COLYTON:** Apr. 14 at 3 and 6. **EASTBOURNE:** Edgmond Hall, Church St. Apr. 14 at 3 and 6. Missionary. H. A. Bishop, A. H. Charters.

GRIMSBY: Photographic Hall, David St. Apr. 14 at 11.30, 2.30 and 5.30. A. C. Payne, F. Lawther. **LEEDS:** Gospel Hall, Joseph St. Apr. 14 at 3. W. Ainslie, J. Cuthbertson, S. Emery. **WARE:** Gospel Hall, Collett Rd. Apr. 14 at 3.30 and 5.45. W. A. Kimber. H. Tickner. **BIRMINGHAM:** Digbeth Institute, Apr. 19, 21. Sisters in Midland Institute, Apr. 22. P. O. Ruoff, E. Tipson, A. G. Phair, J. Caldwell, H. A. Bishop, F. W. Smith. (R. M. Whitehouse, 26 Oakham Rd., Harborne, Birmingham, 17.)

NEW MALDEN: Parochial Hall, Combe Rd. Missionary, Apr. 19 at 6.30. A. H. Charters, H. C. Harland, W. A. Kimber. **EASTBOURNE:** Kingston Hall, Lottbridge Drive, Hampden Park, Apr. 23 at 3 and 6. J. Clare, R. W. Cooper. **BRADFORD:** Apr. 26. S.S. Workers, W. Ainslie. **COCKWOOD:** near Star-cross, Apr. 26 at 3.15 and 6.15. D. T. Griffiths, W. Wynne. **CROYDON:** Civic Hall, Apr. 26 at 3.15 and 6.30. Missionary. **QUENINGTON:** Gospel Hall, Apr. 26 at 3 and 6. A. Fallaize, H. M. Linton. **REIGATE:** Assembly Hall, Lesbourne Rd. Apr. 26 at 3.30 and 6. P. Parsons, P. T. Shorey. **CARDIFF:** at 7. Mar. 1, P. F. W. Parsons; 8, G. E. Harpur; 15, E. Tipson; 22, E. Harrison; 29, A. Wallis. Apr. 14, Adamsdown Hall at 3 and 6. J. Hislop, J. Lightbody, J. G. Grant. **SWANSEA:** Ebenezer Gospel Hall, Mar. 1 at 7. B. Jones. George St. Gospel Hall, Mar. 8 at 7.30. J. R. Caswell. **PORT TALBOT:** Gospel Hall, Yuys St. Apr. 14 at 3 and 6. D. Morrison, Mr. Anstice.

SCOTLAND: FORTHCOMING (D.V.).

BOTHWELLHAUGH: Miners Welfare Hall, Mar. 1 at 4. A. Borland, J. Hunter, J. Cuthbertson. **PAISLEY:** Wellmeadow Tract Band in Shuttle St. Hall, Mar. 1 at 3. W. Vellacott, J. R. Rollo, W. A. Morrison. **BLANTYRE:** Bethany Hall, Mar. 8 at 3.30. J. Currie, Dr. Lindsay, J. Paton. **GLASGOW:** Tron Church, at 7. Mar. 1, W. Vellacott; 8, C. McMillan; 15, M. Goodman; 22, J. Thompson; 29, A. J. Crick. **GLASGOW:** Elim Hall, Mar. 22 at 3.30. Farewell to Mr. & Mrs. J. Crawford for Brazil. A. Naismith, R. D. Johnston, and others.

OVERTOWN: Gospel Hall, Mar. 29. W. Foster, J. Paton, T. J. Smith, J. Hunter. **KILMARNOCK:** Central Hall, Ayrshire Missionary, Apr. 5 at 3. A. Roxburgh, W. Hately, W. A. Morrison. **MOTHERWELL:** Shields Rd. Apr. 5 at 3.30. W. Foster, R. McPike, Jas. Campbell, W. Harrison. **MOTHERWELL:** Roman Road Hall, Women's Missionary, Apr. 19 at 3.30. Mrs. A. Naismith, Mrs. T. R. Hunter, Mrs. W. A. Morrison, Mrs. Hately. **CALDERBANK:** Welfare Hall, Apr. 19 at 3.30. Jas. Campbell, R. Price, J. Currie, W. Sinclair. **FALKIRK:** Laurieston Gospel Hall, Apr. 19 at 3.15. S.S. Teachers Conference. **GIRVAN:** M.S.C. Conference at Southfield, Apr. 19-21. D. W. Beattie. (P. Reid, 'Gartmore', Carrick Road, Ayr.) **GLASSFORD:** Strathaven, Apr. 26 at 3.30. W. P. Foster, J. Lightbody, and another. **AYR:** Bible Readings, May 12-16. H. St. John, G. C. D. Howley.

IRELAND: REPORTS.

E. ALLEN & J. THOMPSON have commenced in Fintona. T. W. BALL is having well attended meetings in Joseph St., Belfast, and souls are being saved. R. BEATTIE is expected for Gospel effort in Shanaghan. W. BUNTING is in Portable Hall at Drumbroneh, near Dromore, Co. Down. F. BINGHAM has-

ing promising meetings with blessing near Magherafelt. **D. CRAIG & R. JORDAN** have had blessing to saint and sinner in Buckna. **D. Craig** having Gospel effort in Victoria Hall, Belfast. **J. K. DUFF & J. FINEGAN** have made a start in Ballintoy, Co. Antrim. **C. McEWEN & J. G. HUTCHINSON** having some blessing in Newcastle. **J. G. Hutchinson** had times of blessing earlier at Tully, Co. Antrim. **C. D. FLEMING** is at Ballymagarrick. **E. HILL** starting in Drum, Eire. **S. HUGHAN & S. JOHNSTON** continue at Harryville, Ballymena with good interest. **J. HUTCHINSON** has had good meetings, in which souls have been saved, in Armagh city. **S. JARDINE** has commenced in Lisburn. **W. JOHNSTON & J. WELLS** are preaching at Gransha. **S. W. LEWIS** seeing some interest at Lisngat near Markethill. **A. McSHANE** is having good meetings in Strabane. **JACK NOBLE** in Lessans Gospel Hall, good attendances. **J. NORRIS** in Aughrin with interest. **R. PEACOCK** had some blessing at Ardmore. Commencing in Lisbellaw, Co. Fermanagh. **H. PAISLEY** is getting the people in Omagh and there is an interest amongst the unsaved. **NORMAN TURKINGTON & T. GRACEY** (Lurgan) are having meetings in a home at Red Hill. **J. YOUNG & R. TURKINGTON** in Portable Hall at Seapatrick, near Banbridge.

ADDRESSES, PERSONALIA, Etc.

ABERDEEN: Northfield Hall, Leadside Road. Correspondent: Jas. Turner, 46 Esslemont Ave, Aberdeen. **BULAWAYO:** Correspondent: **H. A. Lennox**, 'Lenwood', Bedford Ave., Hillcrest, Bulawayo, S. Rhodesia. **LEEDS:** New Assembly at Hope Hall, Scott Hall Grove, Leeds 7. B. of B. 10.30; S.S. 2.30; Gospel 6.30; Tues. Prayer & Bible Reading 7.30; Wed. Y.P. 7; Thurs. Women 7. Correspondent: **S. K. Spencer**, 26 Carr Manor Grove, Leeds 7.

H. P. BARKER, 151 Highbury New Park, London, N.5, hopes to sail for Jamaica first week in April, where his address will be Mr. E. E. Mais, P.O. Box 380, Kingston, Jamaica. **B.W.I. W. TEMPLETON** has removed from Barbados to Trinidad, where his present address is C/o Miss E. Cleveland, Post Mistress, Curepe, Trinidad, B.W.I.

DALMELLINGTON: From Mar. 9, "Breaking of Bread" at 11.15 a.m.

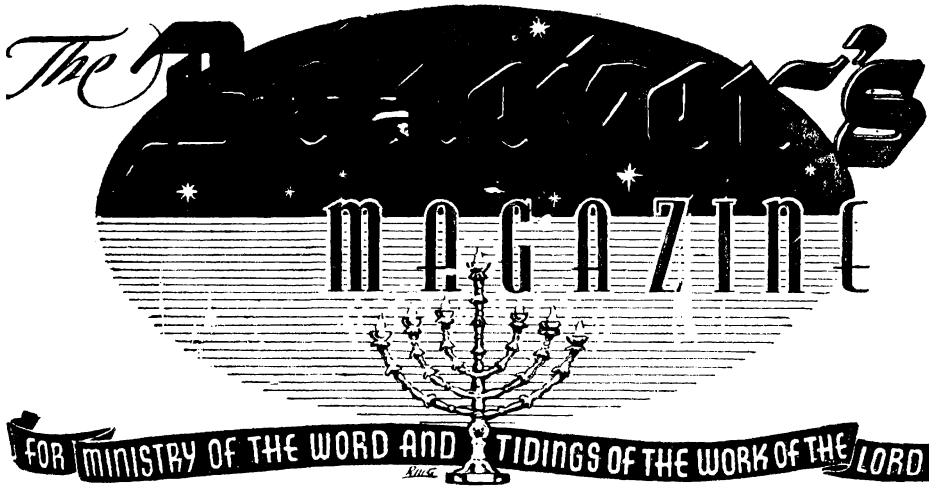
F. W. SMITH, unable to resume labours in Brazil owing to Mrs. Smith's illness is devoting whole time to ministry and gospel, hoping to return to S. America later. (6 South Drive, Victoria Park, Liverpool, 15.) **ANDREW R. PHILIPS** in Kirkwall and St. Margaret's Hope, Orkney, finding weather conditions adversely affecting attendance at meetings. Terrible storm havoc.

(Continued on page 44.)

"WITH CHRIST."

THOS STRAHON, on 26th Nov., 1951; formerly of Mageramilly, Broughshane. Saved 39 years ago and went to Australia 22 years ago. In fellowship at Sydney and latterly at Lisnawe, where he took a keen interest in the welfare of the assembly. He will be greatly missed. **Mrs. ANDREW CRAIG**, Bellshill, mother of David Craig, Evangelist, was called home at the residence of her daughter and son-in-law, Mr. & Mrs. John Russell, Bellshill. Saved in early married life, and bore a quiet, consistent testimony. Much esteemed amongst the saints, she will be greatly missed. **Mrs. B. NOBLE**, Dec. 12, aged 62. Saved in Low Waters, Hamilton. Went to New Zealand with her husband and was associated with saints in

Albert Hall, Auckland, for some years. Returned to Glasgow, Union Hall, but latterly in fellowship at River Street Hall, Ayr. Of a quiet disposition, she ever bore a bright and consistent testimony. **JAMES CULLY**, Portavogie, on Dec. 15, aged 84. Saved 61 years ago in the cabin of his fishing boat. In fellowship at Ebenezer Gospel Hall, Portavogie, where he carried out the practical duties of the assembly to the last. Never known to be late for a meeting; a quiet and beloved brother, he will be greatly missed. **Mrs. MARGARET GRAHAM**, widow of Josias Graham, The Brae, Glenwherry, N.I., on Dec. 29 in her 95th year. Saved under the preaching of Mr. W. McLean in 1874, and in Ballynashee Assembly since its formation. A long life of consistent testimony. **JOHN MEIKLE**, Rutherglen, on Jan. 11, aged 69. Associated with Hebron Hall for 26 years; a real worker, keenly interested in Open Air, Sunday School, and Bible Class work. Leader of praise, and given to hospitality, he will be greatly missed. **JAMES AIKEN**, Larne, on Jan. 13. Saved about 40 years. T. W. Ball conducted funeral service. **JOSEPH CAMPBELL**, at Red Row, Northumberland, on Jan. 14, after 7 years of patient suffering, during the last two of which he was practically helpless. In fellowship since his conversion at Red Row, he leaves behind a fragrant memory of a kind and generous heart; a succourer of many. **NORRIS SHORT**, Nelson, Lancs., on Jan. 22, aged 54. Saved 20 years ago in Nelson Assembly. A consistent brother and faithful to the Word. Greatly missed. **THOS. STEWART**, Belfast, on Jan. 29. Called home suddenly, aged 53. Saved for 16 years and in happy fellowship in Donegall Road Hall Assembly. Loved the Lord and His people. **JOHN GILFILLAN**, Evangelist, Gourcock, on Jan. 31, aged 68. Saved at 17 in Overtown, Lanarkshire, he was the first convert when brethren from Wishaw took the gospel to that village. Seven years later he went out to serve the Lord wholly in the gospel, and has since conducted many campaigns in different parts of the British Isles, his labours being faithful and fruitful. For some time health reasons confined him to the work nearer home. He will be greatly missed in and around Gourcock, where he has been in fellowship for the last 15 years. **ROBERT K. BULLOCH**, on Feb. 9; called home suddenly, aged 81. Pre-deceased by his wife only 9 weeks; our brother was saved at Coalburn 68 years ago. Was in fellowship there and at Lesmahagow, but last 43 years in Motherwell. Met with saints in Roman Road Hall, where his service as an overseer and labours in the Sunday School and other spheres were greatly appreciated. Will be much missed. **Mrs. BOYLE**, Larne, on Feb. 11. Saved 25 years ago under the preaching of the late Mr. Jos. Stewart, Ballymena. She suffered in silence for the past number of years. Beloved by all. Mr. T. W. Ball spoke at the funeral. **DONALD McLEAN**, Peterhead, on Feb. 15, aged 80 years. In assembly fellowship for over 60 years, and the last remaining member of the saints who met in the early days in Maiden Street Hall, Was S.S. Superintendent for 30 years, and ever bore a quiet and consistent testimony. He will be greatly missed. **Mrs. JOHN B. TRIMBLE**, Longport, New Jersey, Jan. 19. Our sister was saved in her early years while in business in Belfast, and later she emigrated to U.S.A. and for many years was connected with the Assembly in 125th St., New York City, now known as Central Gospel Chapel, 166 East 73rd Street. Beloved by all who knew her.



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THE LORD'S SUPPER

by THE EDITOR

"The Night on which He was Betrayed"

THE Scottish Paraphrase aptly introduces the atmosphere in which the Lord's Supper was inaugurated in these words:

'Twas on that night when doom'd to know
The eager rage of ev'ry foe,
That night in which He was betray'd,
The Saviour of the world took bread.

1. *It was a night of tremendous contrasts.* Within that upper room was every evidence of love, and thoughtfulness and concern. There may have been present among the disciples elements of jealousy, rivalry, mistrust and wrangling, but there were also indications of kindness and loyalty. The very room itself with all its appurtenances betokened in one man in the city undisguised pre-occupation with the needs of his Master. The Lord knew where His disciples would find a large upper room furnished, that is, set and made ready for the celebration of the Passover. Moreover, two unnamed disciples had, at their Lord's request, gone on inquiry, had discovered the "goodman of the house", and had "made ready the Passover". They were not aware of the tremendous significance of that "Last Supper", but they were actuated by loving impulses to please One to Whom they were devotedly attached.

THAT evening, within that room, the disciples witnessed the most soul-stirring scene they had ever participated in. The Lord Whom they had confessed condescended to give them an acted sermon on humility and service by undertaking to perform without ostentation or mock servility the most menial task of washing their feet—a service each of them ought to have been willing to perform for Him and the others. The whole atmosphere of that upper room must have been pervaded by strange feelings. What must the disciples have felt like when, in the midst of a social evening, their Master announced, "One of you shall betray me"! Had He not already, on

several occasions within the past weeks, informed them that so the Son of Man must go? Now the ominous words were spoken with a sense of immediacy of fulfilment. Then came the overwhelming rebuke in the act of feet-washing. But what must have been the feelings of those men as they listened, in the upper room and on the way out to Gethsemane, to the most marvellous discourse in which they were informed of the spiritual provision their Master had made for them when He would be gone? (see John 14—16).

THAT night "on which He was betrayed" was the night of the agony of Gethsemane. He knew what was being enacted amongst His bitterest foes. He knew they planned to take Him, "but not on the feast day". He knew that Judas had covenanted to lead His enemies to the place where they might easily apprehend Him. Conscious of the impending sorrow of death, He moved without betraying to His disciples any sign of agitation, until, having gone from the circle of His most intimate friends a stone's cast distant, He was alone with His Father. In the moments of most intense prayer this world's history has ever known "He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death" (Heb. 5. 7). What a contrast to the calm and dignified atmosphere of the upper room! Here was agitation, agony of the deepest kind. And it was on that night He was betrayed.

DOES it not add significance to the fact that the first celebration of the Lord's Supper took place when Judas betrayed Him? Could contrast be greater? The Prince of Life was explaining in symbol to His own what His death entailed and procured. Of the cup He said, "This cup is the new covenant in My blood which is shed for you"; and outside the traitrous

man was betraying the "innocent blood".

The night was one of tremendous contrasts.

2. *That night sin was at its wickedest.* The Bible makes no attempt to explain the mystery of evil. It records the story of the great spiritual conflict waged since Adam's fall. That was an event of indescribable moment. Satan launched a successful attack upon the man made in the image and after the likeness of God. The shock of the encounter had been felt in every subsequent generation. The last Adam, the Second Man, the Lord from heaven, had at length appeared, and against Him the same enemy had already made several unsuccessful attacks. Herod had desired to have the Child that he might destroy Him. The inhabitants of Nazareth had endeavoured to cast Him over the brow of the hill on which their city was built. On several occasions indirect attempts had been made on His life—perhaps the storm on the lake was one such attempt. More than once the enraged Pharisees took up stones to cast at Him, but He had passed through their midst unscathed, for His "time was not yet come".

NOW sin revealed itself in its wickedest attempt. It planned to put to death by crucifixion the Lord of glory. The envious and baulked Pharisees, smarting under the recent withering exposure by the prophet from Galilee, descended to the most humiliating of all enterprises—namely to plot to hand over to the detested Roman authorities One Whom they both feared and hated. Never had sin been so venomous. Never had human hearts been so embittered. While the little group of disciples with their Master was celebrating the Passover and inaugurating the Memorial Meal, outside, in the highest official religious circle in the city, the most diabolical plot ever conceived was being nursed to fruition. The rulers were taking counsel against the Lord and His Anointed (Psa. 2. 2), while His own familiar friend had lifted up his heel against Him (Psa. 41. 9). Surely sin, that culminated in the dark deed outside the city walls, was at its wickedest on the night in which the Lord was betrayed! Can we forget that when we "remember" Him and "proclaim His death"?

(To be continued.)

THE need of to-day is a more intense manifestation of Christian life and a more intense method of Christian service. Our missionary interests and movements are erratic and spasmodic. We work by irregular impulses. We freeze, we thaw, we boil, according to the temperature of the missionary atmosphere. Our labours must become more strenuous and continuous. The great spirit of the enterprise must grip us in its all absorbing grasp. We must become engrossed in the heavenly business. The heart-thought of the thing must burn within, until it bursts forth in an uncontrollable, unquenchable flame. Our interest must be incessant, our activity unremitting. Our zeal must glow and gleam. Our fervour must burn and blaze. We must become more in-

tensely intense.

To evangelise is not something we *may* do, but something we *must* do. With an enthusiasm which is irrepresible, with an ardour that is indefatigable, with a consistence which is irreproachable must this glorious heavenly service be prosecuted. Evangelical preaching must become a persistent and perpetual passion. There must be fewer missionary spasms. Our hearts must be fired with a fervent desire for souls.

It was something of this enthusiastic intensesness that bore the first heralds of the Gospel over otherwise insuperable difficulties, and if we would expedite the world's evangelisation we must ask God to make us more intense (John 2. 17). —*T. Baird.*

The CHURCH and the KINGDOM

By W. W. FEREDAY, Rothesay.

OUR Lord's utterance in Matt. 16. 18, 19, has been so grievously misused that every word needs to be examined with care. "I also say unto thee that thou art Peter, and upon this rock I will build My Church, and the gates of Hades (not hell) shall not prevail against it." The name "Peter" (or Cephas) means a stone, so the Spirit assures us in John 1. 42. How Peter understood the Lord's words to himself we may learn from his first Epistle. Addressing Christians generally, he says, "To Whom coming as unto a Living Stone... ye also, as living stones, are built up a spiritual house" (1 Pet. 2. 4-5). Thus the humblest believer in any land can be described as the Lord described Peter in Matt. 16. 18; all are alike stones in Christ's new building. It is important to note that although a special position in the administration of the *Kingdom of heaven* is given to Peter in v. 19, no special position in the *Church* is indicated in v. 18.

We must distinguish between the *stones* in the building and the *rock*-foundation. Peter and all other believers are stones, but Christ is the Rock-foundation. Isaiah 28. 6, shows that He is that for Israel, and the now blind nation will learn it in the furnace of affliction; and He is also the Rock-foundation for the Church, in the particular character in which Peter confessed Him as the Son of the *living* God. Both to Israel and the Church He is also the Corner-Stone. All blessing both for Heaven and earth is secured in Him.

Our Lord's use of the future tense in v. 18, shows that there was no Church as yet; He must die, and the Father must assert Himself as the *living* God, by raising Him from amongst the dead ere the Church could be brought into being. In Matt. 16. 13, our Lord speaks of Himself as "Son of Man", but in v. 16, Peter

goes much further and confesses Him as He had never been confessed before—as "the Son of the Living God". This opened the way for the Lord to introduce the subject of the Church.

The time had not yet come to speak of the "mystery". This must wait until Christ went on high, and the Holy Spirit came forth from heaven. A special instrument was chosen for the communication of the mystery; not Peter, but Paul. In his Epistle to the Ephesians this Apostle shows us Christ as Head of the Universe, with the Church in union with Him as "His body, the fulness of Him that filleth all in all". Viewed thus the Church is the masterpiece of God's grace. The wall of partition between Jews and Gentiles was still standing when the Lord spoke in Caesarea Philippi. The command "Go not into the way of the Gentiles" (Matt. 10. 5) had not yet been revoked, and the commission to "preach in His name repentance and remission of sins among all nations beginning at Jerusalem" (Luke 24. 47) had not yet been given to the disciples. Therefore the Church in its intimate relationships as Body and Bride (according to the eternal counsels of grace) could not be set forth. The Lord spoke merely of a building, a thought familiar to Jewish minds (2 Sam. 7. 13), but with this difference, the Church which Christ was about to build would not be constructed with material stones from earth's quarries, but with living souls, sinners saved by grace, and all partakers of "the risen life of the Son of God".

Work wrought by human hands is never perfect, and the opposition of the enemy may hinder it, and even destroy it. Zerubbabel rebuilt the Temple in the face of hostile forces (Ezra 4), and Herod's temple perished at the hands of the Romans. But the work of Christ has steadily progressed from Pentecost onwards; and at His

return He will remove all His own to heavenly glory. The sleepers will be raised, and those who are alive and remain will be changed in a moment in the twinkling of an eye. The gates of Hades (*i.e.*, the spirit world) will never close upon the Church. Individual saints are continually passing from earth's toils, but the Church remains. The concluding words of Matt.

16, 18, are thus a guarantee of the continuity and indestructibility of the work of Christ. Every true believer who comes to Him becomes a living stone, Divinely placed, and Divinely kept. Men's ecclesiastical organisations, Eastern and Western, will perish ignominiously under the judgment of God.

(To be continued.)

Lessons from ELIJAH the TISHBITE

By H. BAILLIE, Belfast.

"The word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while that the brook dried up, because there had been no rain in the land." 1 Kings 17. 2-7.

ELIJAH had been in the sanctuary where he had seen the holiness of God and heard His voice. He was commanded to tell Ahab the king that the dew and rain would be withheld from the land; this being a token of God's displeasure with the nation on account of their disobedience. See Lev. 26. 19; Deut. 11. 16; 28. 23; 1 Kings 8. 35. God's holiness demanded a confession and forsaking of sin before blessing could be granted. When the people were humbled, and the false prophets slain, Elijah prayed again, and the heaven gave rain and the earth brought forth her fruit. (James 5. 18.)

If we are to expect blessing in the assemblies to-day there must be humiliation, confession, and clearing of

ourselves from everything that would hinder the operation of the Holy Spirit. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, then come and offer thy gift" (Matt. 5. 23-24). This verse teaches that it would be more glorifying to God to neglect even the most sacred duty, by leaving the altar and the gift, and be reconciled to our offended brother. If, instead of covering up the nakedness of the land by series of gospel efforts, we would humbly acknowledge our guilt, and remove the occasion of stumbling, then the brazen heavens would open up, and the refreshing rain and dew of the Holy Spirit would fall upon us, and a perishing world without would also reap the blessing.

The Lord allowed Elijah to be tested as to his own ministry. Firstly, he was sent to Cherith's brook, there to learn that his God is a *God above nature*. Holding up His own laws, the Lord commanded the carnivorous birds to bring to the prophet his morning and evening meal of bread and flesh, thus proving the truth of Psalm 119. 91 R.V.: "All things are Thy servants." After some time the brook dried up; Elijah was then told to go to Zarephath (meaning "Smelting" or "Refining") and dwell there, as God had commanded a widow woman to

sustain him. Arriving at the gate, the prophet met the widow gathering sticks; he asked for a drink of water and a morsel of bread. The reply was, that there was nothing in the house, save a handful of meal in a barrel, and a little oil in a cruse, and she was gathering sticks to prepare the last meal for herself and her son before they died. The widow was then tested as to her trust in God. "Go make me a little cake," said the prophet. "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (v. 14). In Luke chap. 4, the Lord Himself made honourable reference to this widow, as we read in verses 25 and 26. "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a

woman that was a widow." Away on the outskirts of the land and a Gentile stranger, this woman was used by God to meet the need of His servant. "Faithful in that which is least, she was faithful also in much." With the prophet himself, she was allowed to see that Elijah's God was a God *above, nationality and above circumstances*. Still, another lesson has to be learned by the widow. From verses 17-24, the testing is more severe, and the widow and the prophet are now to experience that God is also a God *above death*.

May we too lift up our heads and look to the other side of the tomb, and hear our Risen Lord say: "I am He that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death" (Rev. 1. 18).

Give me, Lord Jesus, wheresoe'er I be
An inward quietness, and trust in Thee,
Let Thy presence lead me where there is no
light,
Be Thou my Deliverer, and all will be
right.

Take Heed to the Doctrine

CONTINUED.

By K. DAWSON, New Zealand.

In the two branches from the Jewish faith (Samaritans, Acts 8. 14-17, and Proselytes, Acts 19. 1-7), the reception of the Spirit, that is, as the Spirit of resurrection life in Christ, was delayed till the coming of the apostles, and the laying on of their hands identified these two classes with the rest of the Jews. With these Ephesian proselytes (19. 1-7) "tongues" were again a token or pledge of God's purpose to bless, and bring, through the Jew, blessing to all classes (Isa. 66. 19-20; 60. 1-12). God did not re-

peat His sign in the case of the Samaritans, for their position was schismatical; it was ecclesiastical independency, so only marks of identification with others were accorded them. These four classes embrace all the human race. There are no more possible classes. Not more than *once* to each of these classes the signs of tongues or the special procedure of imposition of hands was given. God had fulfilled His word, made His mind known concerning the Jewish race and the millennial kingdom, calling atten-

tion to the prophecies by means of the foretold sign. This call to national repentance, and the offer of the kingdom through Christ, was refused. God is in no wise pledged to repeat the sign. Its purpose has been fulfilled, and it has ceased (1 Cor. 13. 8); therefore there is *no command to seek* a repetition of it. It is unbelief that demands signs (John 4. 48; Matt. 16. 1-4). Likewise there is *no command to seek* a "baptism of the Spirit". All believers were included in the one baptism—"we all were baptised". *God says so*. We must believe it, though every Pentecostalist says, "Not so, unless you speak with tongues." God's word is true. There is no evidence that the Corinthians or any other company of Christians *all* spoke in tongues (1 Cor. 12. 10). There were in the early Church *gifts* of tongues, given for the same purpose as the tongues at the historic baptism of the Spirit, but they were given only to some.

Concerning the *gifts*, 1 Corinthians 12. 28 is translated in Young's literal translation, "Some indeed did God set in the assembly"; in the Englishman's Greek New Testament, "Certain did God set in the assembly". The word "set" is the same word as "appoint" or "ordain" in John 15. 16. It is a statement that God gave various gifts to certain ones. The continuation of all of them throughout the age is not necessarily implied. The Church of the centuries is *one* Church—place in that Church may be a place only at the beginning for special need. While the full revelation of divine truth was not yet in writing, it was fitting that gifts of tongues, apostolic and prophetic gifts of knowledge by direct inspiration (Eph. 3. 3-5), should remain in the Church. These gifts were necessary for the Church's foundation (Eph. 2. 20; 1 Cor. 3. 10; Col. 1. 25), and have now passed away. These have given place to knowledge gained by

study of the written word and to prophecy in its non-miraculous aspect of speaking to edification, exhortation, and comfort (1 Cor. 14. 3).

The *promise* of Acts 2. 39 is not of an individual baptism of the Spirit, not of tongues, but of the *gift of the Spirit* (v. 38)—Himself—His indwelling presence in the heart. This is ours at conversion through faith in the Lord Jesus Christ as Saviour. The Spirit of God indwells every regenerate soul; most Pentecostalists deny this (see 2 Tim. 1. 14; 1 Cor. 6. 19; 3. 16; Eph. 1. 13-14; Rom. 8. 2-9).

We are commanded to be filled with the Spirit (that is not a "baptism"). "Be being filled", literally—that is, by a constant cleansing of the heart from sin (2 Cor. 7. 1; 1 John 1. 9), by yieldedness and obedience to God's will (Rom. 12. 1; 6. 12-13), and a walk in the Spirit. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." How different is the Pentecostalist way! The tongues and thrills in Pentecostal meetings occur by inducing a partial hypnotic state, in which the voluntary muscles are affected without loss of consciousness.

This doctrine is Satan's lie to bring the unwary into his power, as the practice of hypnotism does by disturbing the natural relationship between the conscious and the unconscious mind, thus opening the door to evil spirits. All occult sciences are forbidden in Scripture. (Deut. 18. 9-14; Col. 2. 18—and last clause.)

Excitement, overstrained nerves, the presence of numbers, concentration on the desired signs, strong suggestions as to possessing them, noise and constant repetition of words and phrases, produce hypnosis in which the results expected beforehand are produced, sometimes solely through the abnormal action of the unconscious mind, sometimes by demon power.

THE GORING OX

By J. M. DAVIES, India.

MECHEANISATION has done away with the service of the ox in the West, but in the East it is still an honourable beast of burden, and in the Scriptures much is said with regard to it. Foremost among its usages was that of sacrifice. It was the most costly of the animals offered on the altar. But whereas in the wilderness many hundreds must thus have been slain, there were others which were used for the drawing of the wagons loaded with the heavier articles of furniture under the care of Gershon and Merari. (Num. 7. 6-18).

The path of service ended in sacrifice for some. The two milch kine with their calves shut up at home, took the straight way, along the highway, lowing as they went. It was a path "contrary to nature", but that which commenced with such a sacrifice led to a still greater one: a tale that has often been repeated in the history of many a heroine of the Cross. The train of women martyrs is by no means a short one. "Of honourable women", "not a few" have been eminent for their devotedness and self-sacrificing labour of love. Mrs. Judson of Burma and Mary Slessor of Calabar are only two of a countless host.

The oxen with which Elisha ploughed terminated their service at the altar likewise. The very instruments, the yoke and plough, were used as firewood! How like the great Apostle of the Gentiles! With the days of ploughing past and of treading out the corn ended, he could say, "I am now ready to be offered".

We might well ask why so many references to oxen in the inspired revelation? "Is it for the oxen that God careth?" No, it is for our sakes, no doubt, that these things are written. Thus with the Spirit inspired and apostolic authority we would seek to draw attention to a few of the lessons

contained in the Scriptures regarding the ox.

The Muzzled Ox.

The mouth of the ox that was treading out the corn was not to be muzzled. It was to be allowed its freedom to enjoy some of that which it was treading out. This injunction is twice quoted in the New Testament and applied to the servant of the Lord. But unfortunately the assembly at Corinth muzzled the mouth of the apostle. He wrote of the time when he was with them and *wanted!* To the glory of God he had learned *how* to suffer need, not an easy lesson for anyone to learn. Nevertheless it was an evidence of the carnality of the Corinthian believers that they had not exercised any care for the needs of the servants of God. (1 Cor. 4. 8-12.) Nor were they the only ones to act thus. In the days of Elijah it was a Gentile widow woman whom God privileged to sustain the prophet. Let there be due heed given to the words of Paul as to "bringing Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting to them". Such ministry should be done after a godly sort, and not in a haphazard way.

The Ox and The Ass.

These two were not to be yoked together (Deut. 22. 10). Such an unequal yoke was contrary to the precepts of the law. The clean beast was not to be made to serve with the unclean. Yet how many there are who seemingly have little or no compunction with regard to this most serious matter. In the passage it is coupled with injunctions not to sow diverse seeds, and not to wear mixed garments. Mixtures would seem to be an abomination to the Lord, whether in life and conduct, ministry or service.

The Fallen Ox.

An ox might fall "by the way" (Deut. 22. 4), or "into a pit" (Exod. 21. 33). If it fell into a pit, then the one responsible for not having covered the pit would be held responsible to make good the loss. Carelessness could be costly. Hence the need for the exhortations regarding occasions of stumbling, which our heedless actions often are to others. The fall into the pit might prove fatal, and what a disaster when the service of a valuable ox is thus suddenly terminated! Service concluded with a fall! and that due largely to the carelessness of another. How strong the language of the apostle in this connection! "Destroy not him...for whom Christ died." "Through thy knowledge shall the weak brother perish...for whom Christ died?" (Rom. 14. 15; 1 Cor. 8. 11.)

If the ox had fallen by the way it was to be helped. It would be useful still, though rest might be necessary for restoration of strength. John Mark would fall into this category. He fell by the way, but later the Apostle wrote of him as profitable for the ministry. Let there be a sympathetic care for such. Even the regulations regarding the Sabbath were considered secondary to the fulfilling of their responsibility towards a fallen or tied beast (Matt. 12. 11; Luke 13. 15). How necessary to hold the balances of the Sanctuary in matters of this character! To be rite-bound is to miss the right ways of the Lord, and to walk in the way of the Pharisees.

The Goring Ox.

(Exod. 21. 28-36)

The horn of a beast is a formidable weapon and can do untold damage. That is why many cattle owners dehorn them by treating the horn when the calf is but a few days old. The treatment effectually stops the horn from growing. The goring ox was no respecter of persons. It might gore a

stranger, man or woman. It might push a manservant, or maid-servant, or it might fatally gore a son or daughter! How sad and solemn should a man have to mourn the loss of a son because of harbouring a goring ox! It was with these thoughts that I awakened one morning recently. It set me thinking.

Diotrephes was a goring ox. He loved the pre-eminence and cast some out of the church with a high handed arrogance. What a mercy if he had been de-horned when young! Unfortunately he was one of a kind, a Joab-like man who could not brook a rival or allow another to share the leadership with him.

If the owner of an ox knew that it was wont to push or gore it might even cost him his life, or he would have to pay a heavy ransom, whatsoever would be laid upon him. Wisdom warns against friendship with an angry man, or fellowship with a furious man (Prov. 22. 24), for "as coals are to burning coals, and wood to fire, so is a contentious man to kindle strife" (Prov. 26. 21).

A goring ox might be useful and good in many other ways. It might be strong and well-favoured, but it was to die without mercy. It was to be stoned, as if to illustrate the principle of sowing and reaping. As it had mercilessly gored, so must it be mercilessly treated. Moreover, its flesh was not to be eaten. It was a total loss. There was no compensatory gain by its death. As a constant potential danger, its removal by death was hailed with a sigh of relief! A sad end. May the assemblies be preserved from leaders of the goring ox type.

FOUNDATION TRUTHS OF THE GOSPEL

by

JOHN RITCHIE

4/6 per copy (by post 4/10)

FOR YOUNG
BELIEVERS

The Life of Faith

JOSEPH

By W. FRASER NAISMITH, Clarkston.

Prophetical.

THE dreams of Joseph's early life had their fulfilment; for the birthright, and all that this involved, was his portion—see 1 Chron. 5. 2—“the birthright was Joseph's”. Pre-eminence is obviously the thought conveyed by this observation. Our Lord Jesus Christ takes pre-eminence in many realms. In *creation* He takes pre-eminence being “the first-born of all creation” (Col. 1. 15). In *resurrection* priority of rank is His, for He is declared “the first-born from among the dead” (Col. 1. 18). In *redemption* dignity of position is His as “the firstborn among many brethren” (Rom. 8. 29). In *dominion* He is “His first-begotten” to be brought again into the world (Heb. 1. 6).

The once despised Joseph becomes the heir, possessing the blessings in his children (Gen. 48). The Lord Jesus, Who was despised and rejected of men, has become the heir of all things (Heb. 1. 2), and He, one day, shall take the inheritance in His saints (Eph. 1. 18).

Joseph is alluded to by his dying father as “a fruitful bough”. No doubt this can be interpreted in terms of material things, of which Joseph had no lack: but faith's vision is long-ranged and observes in this little statement something that lay years ahead. Christ, “the tender plant” (Isa. 53), and “the tree planted by the rivers of water” (Psa. 1), was a “fruitful bough”. The seed corn fell into the ground and died, but through death a harvest has been produced.

“Whose branches run over the wall.” These words were confirmed in the history of Joseph. His contacts were mostly outside his own country and there the blessing flowed. They undoubtedly refer to Christ, especially as seen in John 4. His branches run

over the wall of Judaism and His sweet fruits were enjoyed not only by the woman of Sychar but by the many Samaritans who came to hear Him.

The archers of verse 23 (Gen. 49) are three. The first *grieved him*; the second *shot at him*; the third *hated him*. Many a time would Joseph's righteous soul be grieved when he observed the behaviour of his brethren—for “he brought unto his father their evil report”. Christ was exposed to the archers. In Isa. 53. 10 we learn “it pleased Jehovah to bruise Him. He hath put Him to grief”. In the solitudes of Calvary, God, in intrinsic holiness, dealt with Christ—there was no sorrow like unto His sorrow! The second archer shot at Him. The other party, with bow bent and quiver full of arrows shot at Joseph, yet he did not retaliate. When Satan shot at Christ, and sought to destroy Him from infancy till death, Christ sought no revenge, but awaited the day when Satan and all his satellites shall be banished to the Lake of Fire. The third archer hated him. The indignity of being hated when there is no just reason hurts deeply. In Psalm 69. 4, Christ speaks prophetically and says, “They that hate Me without a cause are more than the hairs of Mine head”.

The hymn writer sums it up in the following lines:—

O what a load was Thine to bear
Alone in that dark hour,
Our sins in all their terror there,
God's wrath, and Satan's power!

There was no spirit of retaliation for “his bow abode in strength”. No arrow left that bow; though Christ could have called more than twelve legions of angels and routed all His foes. There is a moment coming when the quiver shall be emptied, for—“Thine arrows are sharp in the heart

of the King's enemies" (Psa. 45. 5).

In the blessing of Joseph by Moses in Deut. 33 he uses the word "precious" five times, and refers to Joseph as the one who was "separated from his brethren". Christ is to us "the preciousness" and He is the One Who

was separated from His brethren.

Faith anticipates the occasion of Christ's exaltation in the eyes of a wondering universe—when every knee shall bow and every tongue shall confess Him Lord to the glory of God the Father.

CORRESPONDENCE

It has often been on my mind to express appreciation of your excellent work in connection with your Magazine. I take this opportunity of so doing, although I feel I must gently protest against a recent review appearing in your pages. However, please be assured that my appreciation is real, and we do trust you will be further helped of the Lord in providing food for some of the Lord's people. May I say that the articles on the "Lord's Supper" are excellent in every way?

Now as to the review which I felt to be very misleading. It was a review of Lang's book on Hebrews. You mentioned that there would be some teaching (concerning possible punishment for the believer) which would not be acceptable to all. I doubt not you object strongly to such teaching, but uninstructed readers would surely be left to draw a conclusion that, after all, not much was at stake! Mr. Lang and company's teaching on a future purgatory has been pushed ahead in the East, and Mr. Lang has much encouraged a Chinese brother in this thing, which, we who have had to expose it, feel to be most erroneous. To put things

bluntly—what the Blood of Christ cannot do, a thousand year's of purgatory will do! This doctrine had become the rallying-point of a good number, and there is reason to think the same thing will be enacted in the Homelands.

No small thing is at stake. It is not a quibble over some fine prophetic point. The fundamentals are at stake in a most cunningly-planned discounting of the Atonement. That is no overstatement. Your light treatment of this error in your review is immediately grasped by its propogators in India, Malaysia and China, and elsewhere. Believe me I am assured that you certainly intend no such thing, but is it not well worth pointing out? I feel a clearer concept of the Gospel is being enjoyed in many groups, than in assemblies. It is high time we all felt this.

ALBERT E. PHILLIPS,

Penang, Malaya.

Editor's Note. We heartily endorse the attitude of our correspondent to those sections of the above-mentioned book, and hasten to assure him and all our readers that we most decidedly repudiate the teaching therein contained.

"I am no longer anxious about anything, as I realise that the Lord is able to carry out His will, and His will is mine. It makes no matter where He places me, or how. That is rather for

Him to consider than for me; for in the easiest positions He must give me His grace, and in the most difficult, His grace is sufficient."—*Hudson Taylor.*

Our
Home
Bible
Class

Names and Titles of the Lord Jesus Christ

"CONSIDER HIM."

by H. E. MARSOM

Conclusion of a brief review of forty-seven studies of some names and titles of the LORD JESUS CHRIST.

THE MAN CHRIST JESUS is the One MEDIATOR between GOD and men, the DAYSMAN Who alone could lay His hand upon both; adequately meeting all the righteous requirements of GOD, and the desperate needs of man: the MEDIATOR of the NEW and BETTER COVENANT, the TESTATOR Whose death brought into force the terms of the New Testament-Covenant: Whose Melchisedec Priesthood has made Him the SURETY of this Better TESTAMENT-COVENANT. And He is the FORERUNNER WHO has for us entered within the Veil, the HOPE set before us as an ANCHOR of the Soul both sure and steadfast.

The Prophet Abraham foretold that GOD would Himself provide The LAMB, John Baptist bade men "Behold the LAMB of GOD, which taketh away the sin of the world". Through grace we know that CHRIST our Passover was sacrificed for us. He is seen as a LAMB as it had been slain in the midst of the throne the Object of Heaven's worship; and finally that throne is the throne of GOD and of the LAMB. And the LAMB of GOD is the PROPITIATION for our sins, for HIM hath GOD set forth to be a PROPITIATION through faith in His blood—the blood of the LAMB: Who gave HIMSELF a RANSOM for all; so that in the redemption that is in CHRIST JESUS, He, the LAMB is both the REDEEMER and the RANSOM: we read of those whose robes have been made white in the blood of the LAMB, that the LAMB that is in the midst of the throne shall be their SHEPHERD: for He is truly the SHEPHERD of the Sheep, even the GOOD SHEPHERD Who gave His life, laying it down for the sheep; the

GREAT SHEPHERD of the Sheep Whom the GOD of Peace brought again from the dead; the CHIEF SHEPHERD Who shall award an unfading crown of glory to those who have been His faithful undershepherds. He is the ONE SHEPHERD of the one united flock of Jew and Gentile believers, and in a future day shall be the GOVERNOR Which shall be SHEPHERD of GOD'S people Israel. And He Who is both the LAMB Whom GOD in grace provided, and the RANSOM Whom He found is GOD'S UNSPEAKABLE GIFT—HIS LOVE-GIFT: for He so loved that HE gave His well-beloved SON. And the LAMB of GOD was verily without blemish and without spot and so offered Himself without spot to GOD: for He truly was GOD'S HOLY ONE, He, GOD'S HOLY SERVANT JESUS, JESUS CHRIST the RIGHTEOUS, was the HOLY and RIGHTEOUS ONE, The JUST ONE, He alone could speak of HIMSELF as "He that is HOLY". Even demons had to confess they knew that He was indeed "The HOLY ONE of GOD".

And He, the STAR out of Jacob, the DAYSPRING from on High that visited us, was The LIGHT, even the TRUE LIGHT Which coming into the world lightens every man: for He is truly the LIGHT of the World, the LIGHT of MEN; and He is the DAY STAR that arises in the hearts of those who give heed to the sure word of prophecy; the Bright and Morning STAR, Whose imminent rising shall herald the glorious sunrise of the SUN of RIGHTEOUSNESS. And in the New JERUSALEM the LAMB is the LIGHT of it.

When the Church, whom CHRIST so loved that He gave Himself for it, is complete, and is presented to HIM without spot or blemish, or any such thing; prepared as a Bride adorned for her HUSBAND; then, when the marriage

News from Other Lands

N. RHODESIA.—Things are going along quietly here, seeing a little blessing occasionally, thank the Lord. We are just in the midst of our annual conference and so far the ministry has been helpful. We have the believers with us from the other assemblies which were formed during the past few years. We have prayer from 7 till 8 a.m. each morning, then we meet at 9 a.m. for ministry until 11 a.m. Then in the afternoon from 3 to 5 p.m. These are happy seasons and draw us nearer to one another.

—James Geddis.

MOROCCO.—There is a Christian girl in this town, who was saved through the ministry of a Southern Morocco Mission girl, whose promising missionary career was cut short after only three years in the land, she died of typhus. This native girl's husband has a little shop, which he volunteered to leave in order to assist me in the house. He worked for me intermittently for about a month in all, and during that time we broached spiritual matters. We have a standing arrangement at present whereby we sup with them one Sunday evening and they accept our hospitality each alternate Lord's day. On each occasion this lad hears the Word and sings the hymns. His wife reads a lot to him at home and we pray that he may, by God's grace, be the first convert we will see here in Taroulant.

R. & M. Lightbody.

INDIA.—We praise the Lord for a season of blessing in Bendamurlanka during October when Mr. Webb had a week's meetings for Christians. Each morning he had a Bible School when he gave a most helpful analysis of 1 Timothy, with blackboard summary, and most of the young people took notes. In the evening he gave good messages from the opening chapters of Ezra. The young men who are teachers were most keen to have another series of meetings when the schools were closed for the rice harvest, and Mr. Webb was so glad the suggestion should come from them, and gladly consented. He and Mrs. Webb are there now, and he is giving addresses on the Tabernacle, using models, and we pray that blessing may result and a greater desire to study the Word individually. On 4th Nov., six were baptised, of whom two are converts from the heathen, and we praise God for this "fruit", very precious after a long time of "spiritual drought".

—H. Munro.

PAKISTAN.—The response from many of you in answer to my last letter was very encouraging, and we know many of you have been much in prayer for us and the work of God in these parts. We have evidences of the Lord working on our behalf in guiding us into other fruitful channels of ministry as many doors previously open have been closed in denominational churches

and conventions. I have resigned from all committees and M.I.K. has withdrawn from the Council after a witness to the rights of individuals to freedom of conscience and a protest at the repressive measures against believers and servants of Christ who cannot subscribe to what is known as "Comity". I have been surprised how evangelical missionaries have stood for a control in their areas when the Spirit of God has been working in an undoubted way through some of our Pakistani brethren. Many have prayed for revival, but they are not prepared to acknowledge the answer if it does not conform to their own preconceived ideas of what revival should be. For ourselves, we are fully persuaded that in the rise of these independent churches and a return to the pattern of the New Testament, both in church order and the ministry of the Gospel and the Word under the direction of the Holy Spirit, lies the greatest hope in this Islamic country of something corporate that would survive all withdrawal of foreign help.

—Dennis Clark.

SOUTH AFRICA.—You will be interested to know that during 1951 well over one million tracts have been printed, in thirteen languages, which is a much higher total than ever before. For this we thank God Who has, through His people in South Africa and other countries, supplied the extra funds that have made this greater output possible. For the last three months I have been working without an assistant or the number would have been considerably higher. A few weeks ago we heard of a young woman and her friend here in Cape Town who were converted through a tract given them by a man on the street, and a Native woman converted through a tract in the Sesotho language. We frequently hear of such things and thus are encouraged to do our utmost to continue the production of these silent preachers.

—W. J. Coleridge.

ANGOLA.—We have just returned from camp after spending eight days at a heathen village amongst the Songo tribe. Nearly every evening we had meetings in the village, and in the afternoons we visited villages in the surrounding district. Also, Margaret had a class for young men who wished to learn to read and write. They bought a number of copies of "God's Way of Salvation", and are to attend the school at the Mission during the next term. We discovered four believers in one village we visited, and we have hopes that they will be joined soon by some others from Kasunga, so that a little testimony will be commenced in the district. We were sorry that we had to return to the Mission so soon, but we plan to follow up the work by regular visits.

—J. King.

The . . . BELIEVER'S QUESTION BOX



Address correspondence to:
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Questions may be sent to:
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QUESTION A.

What are your views as to clerisy. Do you consider it to be a matter which can be ignored?

ANSWER A.

As to the first part of this question the "views" of anyone with regard to anything amount to little. The thing which counts is, what saith the Scripture? As to the second part of the question, it is better by far to teach positive truth than to be occupied with pulling down that which is wrong. In occupying the saints with the truth they will be safeguarded against error. In giving them butter and honey they will become accustomed to choose what is good and reject what is evil.

Clerisy in every shape and form is evil. The word itself, and the origination of the system, both condemn it. To write adequately concerning it would go far beyond the limits available in the question column. I believe it is alluded to in the root of the word "Nicolaitanes" which has to do with conquering the people. It is also the principle involved in the meaning of the word Balaam, which may probably be either "lording the people" or "swallowing the people".

The roots of clerisy are in Babylon, and even the distinctive dress adopted emanates therefrom.

The assumption of titles is a direct contra-vention of the Lord's injunction in Matthew 23. 8-10, and no matter what arguments may be used in extenuation thereof, nothing can validly justify the employment of the word Reverend.

Surely all enlightened believers are agreed in respect of these things, and it is amazing to discover how many Christians who know these things are contented to remain in systems which deny them. We must, therefore, be very careful to differentiate between the system and the saints who are in it. It is by no means uncommon for believers who are outside of all these systems to have in their hymnbooks and to sing hymns which were written by men who, at the time of writings and thereafter, were Roman Catholics!! As in Thyatira of old there were the "rest", the godly, so to-day within the folds of Christendom there are also the godly. Piety is not a proprietary article reserved exclusively for certain believers who are ecclesiastically free from the trammels of clerisy.

We should love such saints, we should seek to help them and instruct them, but nothing whatever should be done which could be construed to be the building up of the system in which they are. If saints have left the system because it is unscriptural, plainly none should return to it, or even if not returning, none should help to build it up or keep it going.

But care should be exercised lest this develop into a Pharaasaic exclusivism, which results in a total neglect of all the sheep of the flock who have been caught.—E.W.R.

QUESTION B.

Is a believer a member of the Body at conversion, or does it take place at the act of baptism?

ANSWER B.

The Epistle to Ephesians which particularly deals with, "the Church, which is His (Christ's) Body" informs us that "on believing we were sealed with that Holy Spirit of promise" (1. 13). "There is one body, and one Spirit" (4. 4), the inference from the statements being that a believer is incorporated into the "one body" by the "one Spirit". Believer's baptism, on the other hand, was the outward act by which a person publicly identified himself with a group of Christians who formed part of that body. That aspect of baptism has been often obscured. Baptism terminated publicly a person's association with the "world", and signalled his association with that, of which by the grace of God he was already a part, viz., with the "body" as seen in a local community of Christians.

—A.B.

QUESTION C.

In the light of Galatians 3. 7. 16 are the Jews of to-day really Abraham's seed?

ANSWER C.

The Scriptures make it clear that Abraham had two kinds of seed, first the natural and afterward the spiritual. The natural had to do with flesh and blood, and ancestral relationship. The spiritual has to do with faith. The natural only embraced those whose physical descent was from Abraham. The spiritual embraces all of all races who are characterised by "faith".

Thus the natural descent of the Lord Jesus could be traced back to Abraham (Matt. 1). Thereby He allied Himself with the earthly people of Israel, retracing their history for the glory of God, and dying at their hand; in order that God might have a righteous ground of establishing that people on the earth as the centre of His ways among men.

Romans 9. 7 admits that they are the "seed of Abraham", and the claim made in John 8. 33 is not denied by the Lord Jesus. His reply deals with the matter of bondage and not with genealogy.

John Baptist shows how unsafe it is to boast in mere ancestry (Matt. 3. 9): he does not deny the truth of the fact.

No doubt, in figure, the sand and the stars (used as illustrations to describe the vastness of Abraham's seed) envisage an earthly and a heavenly seed. Consequently it is not an error to speak of the nation of Israel to-day as being Abraham's seed. God has earthly purposes concerning them which certainly will be fulfilled.

—E.W.R.

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

EALING: Church Hall, Haven Green, Apr. 5 at 3.30 and 6. H. A. Bishop, W. J. Prescott, W. Wilcox. **EPSOM:** Baptist Church, Church St. Apr. 5 at 4 and 6. J. H. Large, F. McConnell, L. Samuel. **LEE GREEN:** Gospel Hall, Lampmead Rd. Apr. 5 at 3.15 and 6.15. H. Dennett, R. Scammell. **BRENTWOOD:** Gospel Hall, Primrose Hill, Apr. 9, 10 at 7.30; 11, 13 at 6.30. D. G. Dean, G. B. Fyfe. **HASSOCKS:** Keymer Ch. Hall, Apr. 11 at 3 and 6. K. J. Tyler, E. W. Humphreys. **HEATHFIELD:** Rest Gospel Hall, Three Cups, Apr. 11 at 3 and 6. F. Jesson, J. Scott. **LUDLOW:** Gospel Hall, Old St. Apr. 11 at 3 and 6. G. Francis, A. J. Last. **STROUD:** Gospel Hall, Acre St. Rooms, Apr. 11 at 3 and 6. Ministry as the Lord may lead. **HEATHFIELD:** Independent Chapel, Apr. 11 at 3 and 6. F. J. Jesson, J. Scott. **CATERHAM:** Gospel Hall at 7; Apr. 12, G. E. Andrews; May 10. F. A. Tatford. **NEWCASTLE:** People's Hall, Rye Hill, Apr. 11-14. A. Fallaize, D. Gooding, S. Jardine, F. McConnell, F. Harrison. (J. H. Hall, 12 Borough Rd., Jarrow.) **PLYMOUTH:** North Rd. Primary School (late Raleigh St.) Assembly annual Apr. 11 at 2.30 and 5.45. (W. T. Haydon, 59 Salisbury Rd., Lipson, Plymouth.) **READING:** Bridge Hall, Oxford Rd. Apr. 11 at 3 and 6. O. Speare, W. Summer. **IPSWICH:** Foundation St., at Bethesda Schoolrooms, Apr. 14, 11 a.m. Reading: 2.15 and 5.30 P. J. Poole, S. J. Levett. **BRIDLINGTON:** Gospel Hall, St. John's Walk, Apr. 14 at 3 and 6. J. Trowell, W. McLelland. **PORT TALBOT:** Gospel Hall, Wyns St. Apr. 14 at 3 and 6. D. Morrison, Mr. Anstice. **CARDIFF:** Adamsdown Hall, Apr. 14 at 3 and 6.15. J. Hislop, J. Lightbody, J. G. Grant. **COLYTON:** Apr. 14 at 3 and 6. **EASTBOURNE:** Edgmond Hall, Church St. Apr. 14 at 3 and 6. Missionary. H. A. Bishop, A. H. Charters. **GRIMSBY:** Photographic Hall, David St. Apr. 14 at 11.30, 2.30 and 5.30. A. C. Payne, F. Lawther. **LEEDS:** Gospel Hall, Joseph St. Apr. 14 at 3. W. Ainslie, J. Cuthbertson, S. Emery. **WARE:** Gospel Hall, Collett Rd. Apr. 14 at 3.30 and 5.45. W. A. Kimber, H. Tickner. **BIRMINGHAM:** Djabeth Institute, Apr. 19, 21, Sisters in Midland Institute, Apr. 22. P. O. Ruoff, E. Tipson, A. G. Phair, J. Caldwell, H. A. Bishop, F. W. Smith. (R. M. Whitehouse, 26 Oakham Rd., Harborne, Birmingham, 17.) **NEW MALDEN:** Parochial Hall, Combe Rd. Missionary, Apr. 19 at 6.30. A. H. Charters, H. C. Harland, W. A. Kimber. **WANDSWORTH COMMON:** Victoria Hall, Apr. 19 at 4 and 6.15. M. Goodman, P. Lessey. **EASTBOURNE:** Kingston Hall, Lottbridge Drive, Hampden Park, Apr. 23 at 3 and 6. J. Clare, R. W. Cooper. **BRADFORD:** Apr. 26. S.S. Workers. W. Ainslie. **COCKWOOD:** near Starcross, Apr. 26 at 3.15 and 6.15. D. T. Griffiths, W. Wynne. **CROYDON:** Civic Hall, Apr. 26 at 3.15 and 6.30. Missionary. **QUENINGTON:** Gospel Hall, Apr. 26 at 3 and 6. A. Fallaize, H. M. Linton. **REIGATE:** Assembly Hall, Lesbourne Rd. Apr. 26 at 3.30 and 6. P. Parsons, P. T. Shorey. **COLCHESTER:** Assembly Hall, Maldon Rd. Apr. 26 at 3.15 and 6. E. H. Grant, S. J. Payne. **SWANSEA:** Mount Pleasant Baptist Ch. Apr. 26. Missionary. E. W. Rogers, T. G. Scott, R. Duff. **CARDIFF:** Bethany Chapel, Apr. 30 & May 1. Missionary. H. A.

Bishop, A. Naismith, E. Zingers, T. R. Hunter. **Ebenezer Hall:** May 10. Home Workers. J. M. Davies, G. Gaunt, G. Grant, H. Evans, W. A. Norris. **NUNEATON:** Manor Court Rooms, May 3 at 3 and 6. D. Brealey, S. Thomas. **MALDON:** Fullbridge Gospel Hall, May 10 at 3.15 and 6. F. Cundick, E. W. Rogers. **SHEFFIELD:** Cemetery Road Hall, Sunday School Teachers, May 10. T. G. Smith.

SCOTLAND: FORTHCOMING (D.V.).

KILMARNOCK: Central Hall, Ayrshire Missionary, Apr. 5 at 3. A. Roxburgh, W. Hately, W. A. Morrison, T. Hunter. **MOTHERWELL:** Shields Rd. Apr. 5 at 3.30. W. Foster, Jas. Campbell, R. McPike, W. Harrison. **HAWICK:** Public Library, Apr. 12 at 3. D. Haxton, J. R. Rollo, R. Scott. **BLAIRHALL:** Miners Welfare Institute, Apr. 19 at 3. J. Wardlaw, J. Hewitt, W. Prentice. **CATRINE:** Gospel Hall, Wood St. Apr. 19 at 3.30. D. McKinnon, J. Lightbody, J. Hunter. **KILBIRNIE:** Gospel Hall, Apr. 19 at 3. Sisters Missionary, Miss Peebles, Miss Harvey, Mrs. Tennant. **MOTHERWELL:** Roman Road Hall, Women's Missionary, Apr. 19 at 3.30. Mrs. A. Naismith, Mrs. T. R. Hunter, Mrs. W. A. Morrison, Mrs. Hately. **CALDERBANK:** Welfare Hall, Apr. 19 at 3.30. Jas. Campbell, R. Price, J. Currie, W. Sinclair. **FALKIRK:** Laurieston Gospel Hall, Apr. 19 at 3.15. S.S. Teachers Conference. **GIRVAN:** M.S.C. Conference at Southfield, Apr. 19-21. D. W. Beattie. (P. Reid, 'Gartmore', Carrick Road, Ayr.) **GLASSFORD,** Strathaven: Apr. 26 at 3.30. W. P. Foster, J. Lightbody, J. Hyslop. **INVERNESS:** Ebenezer Hall, Apr. 26 at 3 and 6. C. H. Stacey, W. G. Stephen, D. Morrison. **TROON:** Bethany Hall, Apr. 26 at 3.30. A. Naismith, J. C. H. Fiske, Dr. S. Short. **GLASGOW:** Eilm Hall, Women's Conference, Apr. 26 at 3.45. Miss Peebles, Miss R. G. Scott, Mrs. T. J. Smith. **GREENOCK:** Cruden Gospel Hall, Apr. 26 at 3.30. A. Gray, D. Haxton, J. Peebles. **SHOTTS:** Gospel Hall, Dykehead, Apr. 26 at 3.30. A. C. McGregor, W. F. Naismith, W. Prentice, W. Brown. **LARGS:** Netherhall, May 2-5. Young Men's Bible Study. G. C. D. Howley, 5-9, Readings, H. St. John, G. C. D. Howley. **MOTHERWELL:** Lanarkshire S.S. Teachers in Roman Rd. Hall, May 3 at 4. J. Currie, J. Birrell, W. Morrison. **DREGHORN:** Parish Church Hall, May 3 at 3. W. Foster, J. Campbell, T. Richardson, W. Harrison. **DUNFERMLINE:** Abbey Church Hall, May 3 at 3.15. D. Walker, A. H. Abrahams, J. Malcolm, D. Mackay. **GLASGOW:** Knightswood Gospel Hall, May 3. D. McKinnon, W. D. Whitelaw, Dr. Lindsay, J. Campbell. **BLACKBURN:** Gospel Hall (Bathgate Rd.), May 10 at 3.15. J. Lightbody, J. Paton, W. D. Whitelaw, J. R. Rollo. **AYR:** Bible Readings, May 12-16. H. St. John, G. C. D. Howley. (Correspondence: W. D. Morrow, 14 Coltswood Rd., Coatbridge.) **EDINBURGH:** Gorgie War Memorial Hall, May 17 at 3. J. McCaiman, D. McKinnon, J. Bathgate, E. H. Grant. **BROXBURN:** Public Hall, May 31 at 3. J. Lightbody, A. Leckie, G. A. Ritchie. **DUFFTOWN:** Annual Conference, July 23. Details: J. Graham, 58 Balvene St., Dufftown.

LANARK Assembly intimate that they are now in happy fellowship with assembly meeting in Gospel Hall, Carlisle.

IRELAND: REPORTS.

A. McSHANE having large meetings and some blessing at Strabane. E. ALLEN & J. THOMPSON continue at Fintona. R. HULL having encouraging meetings at Coleraine. H. PAISLEY continues to see fruit at Omagh after 7 weeks. R. CRAIG in vacant house at Glenarm with interest. C. McEWEN & J. G. HUTCHINSON continue with blessing at Newcastle. D. L. CRAIG had some encouragement at Crosskeys, also visited Ballynahinch, Moorfield, Ballinaloob, and Ballycaste. Expects to commence Adam St. Hall, Belfast. S. W. LEWIS finished at Lisnagat with some blessing; going to Co. Donegal. S. HUGHAN & S. JOHNSTON encouraged at Glengormley.

BALLINAMALLARD Conference on Feb. 20, a large and searching meeting. Ministry by E. Allen, W. Henderson, J. Thompson, H. Paisley, R. Peacock, R. Craig. ARDSTRAW: on Feb. 27; a large meeting. W. Abernethy, C. D. Fleming, S. Lewis, R. Peacock, E. Allen, H. Paisley ministered the Word.

BLOOMFIELD Assembly, Belfast, have had the joy on the 9th of March of opening a new brick built hall to seat approximately 300.

The work began 17 years ago in a wooden hall with Sunday School and Gospel work. In 1944 an assembly of about three dozen believers met to remember the Lord. To-day there are over 100 in fellowship.

After much exercise and prayer the brethren felt the need of a larger and better hall, although humanly speaking everything was against them. At length they decided to go ahead and do most of the work themselves. The Lord gave definite signs and guidance in that the necessary permits and all materials were obtained, and since July 1951 the brethren have been hard at work every night and Saturday.

Offerings were laid aside each month and so far all expenses have been met by the saints themselves together with a few unsolicited gifts.

Prayer for continued blessing will be valued that the new building will prove to "the place where Thine honour dwelleth" (Psa. 26. 8), and that it may also be true that "this and that man was born there" (Psa. 87. 5).

"WITH CHRIST."

W. G. MOFFAT, Brechin, on Feb. 17, aged 49. Saved in 1919 and in assembly fellowship for over 30 years. In Brechin since 1940, where his fellowship and ministry were greatly valued. Acted as correspondent and took a leading part in all assembly activity. As manager of the Labour Exchange, he was highly esteemed in public life. Will be greatly missed. Miss E. M. WOOLLET, Bognor Regis, passed home at the age of 83. For many years in fellowship and ever took a deep interest and leading part in women's work. Much loved and respected by all who knew her. Miss CAROLINE WALLIS, at Lerwick, on Feb. 14, aged 79. Born at Stockton-on-Tees, she joined her brother, the late H. A. Wallis, Evangelist in Shetland, and ably assisted in all his labours. A most capable visitor and worker amongst the young, her wholehearted devotion and godly example will be greatly missed. Mrs. W. CRAIB, Aberdeen, on Feb. 14, aged 70. Forty years in happy fellowship at Walker Hall, Footdee, our sister ever bore a quiet and consistent testimony, in the home and in the assembly. Greatly loved and missed by all. Husband and family, in assembly, mourn her loss. Miss MARGARET SHAW, Coleraine, on Feb. 15, aged 80 years. Saved under the preach-

ing of the late David Rae over 55 years ago, and in fellowship from the commencement of the assembly at Coleraine. Given to hospitality, she will be greatly missed. Wm. LEIPER, Irvine, on Feb. 20, aged 74. In Waterside Assembly over 40 years, where he took an active part as correspondent and treasurer. Unflinching in his devotion to duty, the sincerity and simplicity of his faith leaves a fragrant memory. Greatly esteemed by all and much missed. Mrs. JAMES BARCLAY, Inverkeithing, suddenly, on Feb. 24, aged 62. Formerly in assembly at Broxburn and Lochgelly, but last 19 years in Inverkeithing. Respected by all, she will be much missed. JOHN S. SCARTH, Liverpool, called home after a short illness, aged 63. In happy fellowship at Sharon Hall for over 30 years. S.S. Supt. and a keen worker amongst children. A brother beloved, who will be greatly missed. ROBERT CARDWELL, Motherwell, on Mar. 2, aged 47. Converted as a young man at the Town Mission, and in happy fellowship with the saints at Roman Road Hall for over 23 years. Always active in Sunday School and Gospel work. Leader of Tract Band for a number of years. Will be greatly missed. Mrs. McFEEKIN, Belfast, on Feb. 7. Saved at 18 during meetings held by the late Mr. Lambe in Magherafelt. In fellowship there for a number of years until coming to Belfast. Was Matchett Street Hall, where she continued since in fellowship at Adam Street and later in 1918 until the time of her death. The funeral was largely attended and services were conducted by brethren W. Andrews and E. Lamont. Her favourite hymn, "My heart is fixed, Eternal God", was impressively sung at the funeral. Mrs. COLGAN, Glasgow, on Feb. 13. Saved about 40 years; in fellowship in Porch Hall and Masonic Hall, Parkhead; last 12 years in Shiloh Hall, Shettleston.

ADDRESSES, PERSONALIA, Etc.

DUMFRIES-SHIRE PREACHING HOLIDAY. With a population of over 80,000, there are only three assemblies, at long distances apart, in the county. Many towns and villages seldom hear the gospel, and Mr. Wm. Scott has secured the use of the Gospel Hall at East-riggs for several weeks in July and August for the accommodation of young men desirous of devoting their holidays in reaching out from this centre with the gospel. For the last three years similar preaching campaigns have been conducted in Galloway and proved a time of cheer and blessing to those taking part. Full particulars from Mr. Wm. Scott, Victoria Villa, Park Crescent, Creetown, Kirkcudbrightshire. LLANFAIRFECAN: M.S.C. Conference, Sept. 6-13 inclusive. Speakers: Prof. A. Rendle Short, A. Pulleng. Reservations and coach party travel from Scotland being now booked through Mr. R. E. S. Martin, 13 Alderston Ave., Ayr.

ALTRINCHAM: Hebron Hall. Mr. B. Longhurst, "Roseneath", 129 Hale Rd., Hale, Cheshire. BALLISTON: Gospel Hall, Glasgow Rd. Mr. John Lister, 118 Weirwood Ave., Garrowsill, Bailliston. LIVERPOOL: Sharon Hall, Churnet Street, Liverpool 4. Mr. Wm. Vernon, 21 Grace Ave., Liverpool 10. INVERNESS: Ebenezer Hall, Celt St., Mr. Walter Fletcher, 17 Ness Bank, Inverness. New Assemblies. PRITTEWELL: Gospel Hall, Carlton Ave., Prittlewell, Southend-on-Sea. Mr. C. Panment, 32 Arundel Gardens, Westcliffe-on-Sea. BOREHAM WOOD: Manor Way, Boreham Wood, Herts. Mr. B. F. Harris, 110 Bullhead Road, Boreham Wood, Herts.



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THE LORD'S SUPPER

by THE EDITOR

"The Night on which He was Betrayed"

A THIRD feature of that notable night was this: Human nature reached its lowest level. Wicked men there had been. Nations had sunk into the most revolting forms of sin. History's pages had been stained by crimes of the most despicable type. But never before had there been, and never again has there recurred, such a deed as that perpetrated by a member of the human family on that night. Judas Iscariot, "one of the twelve", betrayed the Saviour of the world. Modern psychology has tried to account for the defection of that man by whom the Son of God was betrayed. Sinister forces were at work, and human explanations cannot account for all the motives that impelled the world's most ignominious traitor.

HERE was friend betraying friend. Never has there been such a circle of society as that formed round the person of our Lord. The Knights of King Arthur's Round Table knew not their lord in the intimacy of fellowship enjoyed by the twelve men who accompanied with Jesus. They lived with Him for three years, and from them He hid nothing. They shared His toils. They slept with Him in the open-fields and mountain sides. They ate their meals with Him. They heard Him unburden His plans. They knew the secret of His life—His fellowship with God. Here, surely, was the "goodliest fellowship" this world has ever witnessed. Yet in that band, unsuspected till the crisis came, and probably himself not fully aware of the significance of the despicable deed, was a traitor,—a heart that planned to betray. There, in that inner circle, was a man who covenanted with his Master's enemies to sell Him for thirty pieces of silver. Did friend ever treat another so?

WORSE still, here was disciple betraying Master. One of the closest ties subsisting in the East was that

between pupil and teacher. That was true in the ordinary schools of men. The teacher was revered by his scholar, and the scholar was respected by his master. Amongst the Jews it was outstandingly so. The teachers loved to be called "Master" as a sign of devotion and respect. Jesus attracted the people to Him, and they were eager to hear His words, yet from the multitudes He chose **only twelve** whom He took to "school with Him", that they might learn from Him. How devotedly attached these men became to their Rabbi! What wonderful things they learned! Even an outsider—one who appreciated the office of instructor,—said of Him, "Thou art a Teacher come from God." Did the disciples think less? And yet from the ranks of these twelve scholars came one who betrayed his Teacher by deed and word, kissing Him in pretended friendship. What painful meaning lies behind these words—"the night in which He was betrayed"!

THE act of Judas was worse even than that of a scholar betraying his teacher. Here was a Jew betraying his Messiah. Nothing is recorded about the personal call of Judas to discipleship, but we are informed that Jesus called him with the other eleven of the apostolic band to be "with Him", and for some three years there had been the closest association between them. To all outward appearance Judas was as confident as the others that Jesus was "the Christ, the Son of the living God". Perhaps, like the Sons of Thunder, he had envisaged himself in a position of honour and authority in the Messiah's Kingdom. With ardent hopes born of the advent of a Deliverer, he, doubtless, like others, had hailed the day when the Romans would be driven from the land, and the Kingdom of God be established in Palestine. Then came disillusionment. His hopes were not to be realised in the manner he anticipated. In his

disappointment he did what only one under evil influence could do—he betrayed his Messiah. There is no deed in the annals of history comparable with that.

MORE heinous still is the crime, if we remind ourselves that Judas, the creature, was betraying the Son of God, the Creator. The former had listened to the Latter making stupendous claims. Had he not heard Him say, "No man knoweth the Father save the Son"? Had he not been with Him when He had asserted, "My Father worketh hitherto, and I work"? He was not ignorant of the claims

that his Master made, and he had seen Him exercise the power of the Creator in many realms of existence. In all probability he was one of the disciples on the ship, of whom it is written, "They that were in the ship came and worshipped Him, saying, 'Of a truth Thou art the Son of God.'" Yet despite his knowledge and confession, he betrayed his Lord into the hands of sinners.

SURELY human nature was at its lowest level on that night on which the Lord from heaven was betrayed,—the darkest night in history!

Robert Curran

By CHARLES FLEMING, Lisburn.

DURING the past year a number of prominent saints have been removed by death, and now a further severe loss has been sustained in Northern Ireland by the homegoing of our brother Robert Curran, who was a valued and faithful servant of the Lord, one of whom it can be truly said, "he shall be missed".

Mr. Curran was naturally a man of retiring disposition, until well-known, and he often felt that this deprived him of the adaptability required for house to house visitation in Gospel work. This was, however, more than compensated for by his being blessed with a clear and studious mind, which he fully employed by devoting most of his time to the study of the Scriptures. Thus he became possessed of that depth and width of knowledge which was so characteristic of his ministry, both as an evangelist and as a teacher. His outstanding quality was faithfulness; and it could be said that he spoke not as pleasing men but God Who trieth our hearts.

After his conversion in the year 1914 he felt a burden for the souls of men; and he found many opportunities of rendering some service in the Gospel at week-ends, and as leisure time from

business permitted. In the year 1916 he felt the Lord had called him to devote his full time to the work. He sought to prove the Lord for himself, and found encouragement in labouring in out-of-the-way districts. He also made it a point, one which is profitable for young men to note, to associate himself with older and more experienced men in the field, such as our esteemed brethren, W. Rodgers, S. Wright and others.

Some twenty years ago he underwent two major operations, resulting in a weakness that limited him to some extent in his activities. This period of testing, however, proved but a fresh opportunity of experiencing the Lord's care for His own in trial, and he was not found lacking in praise for His faithfulness.

Our brother had no small interest in Assembly testimony, order and proper discipline, and his ministry in connection therewith was of such a character as would serve to build up and establish the saints, thus preserving against the present tendency in many parts of choosing a more popular course. His counsel in disciplinary

(Continued on page 73.)

The CHURCH and the KINGDOM

By W. W. FEREDAY, Rothesay.

THE expression "*My Church*" ("*My Assembly*") occurs only in Matt. 16. 18. The words are very sweet as coming from the lips of One so great as the Son of the living God. The Church (aggregate of true believers from all lands since Pentecost) is His heart's delight, and the centre of His earthly interests while Israel is estranged from Him. That the Church should be all this to Christ (composed as it is of sinners, some of them once the vilest of the vile—1 Cor. 6. 11.) is wonderful to contemplate. How it magnifies His grace!

The Kingdom of Heaven, of which the Lord spoke next to Peter, must not be confounded with the Church, although all the persons who are living stones in Christ's building are also subjects in the Kingdom. But all who are in the Kingdom are not necessarily in the Church, for, while the latter speaks of reality only, the former includes much that is false as well as much that is true. But while it is misleading to confound the Kingdom of Heaven with the Church, it is positively dangerous to confound it with Heaven itself, for many persons who have had a place in the Kingdom of Heaven while upon earth will not be found in the Father's House at last, having been mere religious professors with no affection for Christ. They may have said "Lord, Lord" very freely, but He will say to them, "I never knew you" (Matt. 7. 22-23).

What then is the Kingdom of Heaven (literally, "of the Heavens")? The term occurs more than thirty times in Matthew's Gospel, and nowhere else in Scripture. It has two aspects. As preached by John the Baptist (Matt. 3. 1), and also for a short time by the Lord Himself (ch. 4. 17), and by His disciples (ch. 10. 7), it meant the Kingdom as predicted in the Old Testament. For this the King of God's choice must be en-

throned in Zion; Israel's twelve tribes must be settled in the land of promise, with light and blessing going forth to all the nations. Satan and his hosts must be in the abyss, and all the enemies of God and His people must be overthrown (Isa. 24. 21). The attitude of the Jews and especially of their leaders made all this impossible for the time being. The fact that they attributed His deeds of mercy to the power of Beelzebub proved their deep-seated hostility to God's Christ (ch. 12. 24). For Him the cross lay just ahead, not David's throne; but the cross of Calvary was not only a terrible human crime, it was also the manifestation of Divine love to sinners from which immense blessing has resulted. All God's purposes of grace both for Heaven and for earth are founded upon the cross of Christ.

The Kingdom according to Old Testament prophecy could not be set up at our Lord's first coming. His refusal of His mother and His brethren, and His departure from the house to preach by the sea side were acts significant of the change of dispensation which must needs take place. The Kingdom of Heaven must take on a new form—a form unthought of by saints in earlier ages. In a series of parables the Lord made known to the disciples the *mysteries* of the Kingdom (ch. 13. 11). This means the hitherto unrevealed secrets of the Kingdom; and He Who could put together the new teaching and the old would be an instructed scribe indeed (ch. 13. 52), able to "rightly divide the Word of truth" (2 Tim. 2. 15).

The first and the last of the similitudes employed by the Lord in Matt. 13, show that the Kingdom of Heaven during the "mystery" period would be a mixed condition of things containing much that is precious, and also much that is vile, continuing thus and increasing in evil until the King re-

turns in power. The parable of the wheat-field oversown with weeds by the enemy, and the parable of the drag net bringing up fish of every kind (ch. 13. 47-50), both speak of a solemn work of discriminative judgment at the end of the age (not world). The weeds will be burned, and the bad fish will be cast away. But the Church is not in view in this teaching, still less Heaven. The judgment referred to in Matt. 13, is not that of Christians for their unfaithfulness, but the Lord's rejection of unreal professors of the Christian faith—"I never knew you" will be His words to all such (Matt. 7. 23).

The Kingdom of Heaven in its present mystery form is the whole sphere of Christian profession which was corrupted by the enemy in its early days, evil men being introduced into it by Satan for his malignant purposes (Jude 4), aided by the unwatchfulness of those who should have safeguarded their Lord's interests (Matt. 13. 25). The evil thus admitted cannot be extirpated by human competency. The King will deal with it personally at His return. Nothing of this kind is predicted in the Old Testament. There we read of the King putting down all evil at the *beginning* of His reign, thereafter establishing an era of righteousness and peace, and at the

close delivering up the Kingdom in perfection to the Father (1 Cor. 15. 24).

In contrast with this, Matt. 13 shows a good beginning (good seed sown in the field), evil soon introduced, increasing and intensifying until the end. Thus the Kingdom in its mystery form, with the King rejected on earth and absent in Heaven is essentially different from the Kingdom in manifestation with the King present and enthroned in Zion. The latter could be shown on a map, but not the former.

Some who see no difference between the Church and the Kingdom of Heaven are not unwilling to continue in Church association with persons who are demonstrably evil, pleading our Lord's words, "Let both grow together until the harvest". But this growing together is in the field, and "the field is the world" (ch. 13) not the Church, of which there is not a single word in the whole chapter.

When we are confronted with evil in the Church, the Holy Spirit's instructions are, "Let every one that nameth the name of the Lord depart from iniquity" (2 Tim. 2. 19); "Be not unequally yoked together with unbelievers, . . . come out from among them and be ye separate" (2 Cor. 6. 14-18).

(To be continued.)

"TOO MANY THEOLOGIAN'S"

By JOHN S. BORLAND, Galston.

"WE can't have a Bible Reading in our Assembly."

The words surprised me, for they were spoken by a brother who was a member of a large Assembly known for its gifted ministers of the Word.

"Why is that?" I asked.

"Oh," was the reply, "there are too many theologians."

"Too many theologians!" What a pity! Theologians differ, but seldom agree to do so. Petty theologians—and most of us are just that—should never do anything else than agree to differ. Who are *we* to be dogmatic and self-

assertive! Most of our theology is second-hand.

We know a man by the company he keeps—and his theology by the books he reads.

But isn't it a pity that the Bible Reading meeting has to be sacrificed because pocket-sized theologians, forgetting in their theology the exhortation to be "clothed with humility", must have *their* way? Is there not "a more excellent way" than theirs? Certainly there is.

(Continued on page 76.)

FOR YOUNG
BELIEVERS

The Life of Faith

JOSEPH

By W. FRASER NAISMITH, Clarkston.

Typical.

JOSEPH is one of the finest types of our Lord Jesus Christ in the Holy Scriptures. It is estimated that there are upward of one hundred and twenty points of similarity between Joseph—the man of faith, and the Lord Jesus Christ—the author and finisher of faith. To examine all these would not be possible in this short article, so we shall consider a few of the salient features.

Joseph was loved of his father: our Lord stated—"therefore doth My Father love Me..." Joseph was hated of his brethren: Christ "came unto His own, and His own received Him not". He could say—"They hated Me without a cause."

They were both sold for the same type of coinage: in the case of Joseph it was twenty pieces of silver; whilst our Lord was sold for thirty pieces of silver.

Joseph was taken from his prison house and released from the judgment passed wrongly upon him. Isaiah prophetically stated in chapter 53 of his prophecy when alluding to Christ—"He was taken from prison and from judgment".

Joseph was exalted to the highest pinnacle of power and glory in the land of Egypt. Christ has been exalted to the right hand of God and been decorated with glory and honour.

In Psalm 105. 17 we learn concerning Joseph—that "He (God) sent a man"; and in verse 21, "He made him Lord". When we examine Paul's matchless apologetic in Phil. ch. 2, a marked similarity may be seen. Of Christ it is stated, "He was found in fashion as a Man"—"He sent a man"! "Every tongue confess that Jesus Christ is Lord"—"He made Him Lord".

The eye of faith was upon the ultimate goal and the treasured hope

of God's people was the land of promise; thus the reason Joseph, before his decease, spoke of God's interest in His people and of their ultimate deliverance: he also gave commandment concerning his bones. The bones of Joseph were the tokens or reminders of one who in a day of crisis had been the saviour. On the night in which Christ was betrayed He took bread and said "this is My body which is given for you". The bread and the cup were the reminders of One Who in the day of crisis was the Saviour—for "there is no salvation in any other...". Joseph gathered his own around him ere he died and gave commandment concerning his bones (Gen. 50. 25). On the night of Christ's betrayal He gathered His own around Him and instituted the supper (Luke 22. 19). In Exodus 13. 19 we are informed that "Moses took the bones of Joseph with him". We might enquire who was the informant who communicated the dying statement of Joseph to Moses, for Moses was not born when Joseph died. In 1 Cor. 11. we are instructed that what Christ instituted ere He went to the cross should be participated in throughout the days of our earthly pilgrimage. Who instructed Paul about the memorials of Christ—the bread and the cup? Verse 23 answers this question—"I have received of the Lord". It was communicated to Paul—who was not in the upper room on the night in which Christ was betrayed. We may rightly infer that Moses received his instructions from the same unerring source of information—the Lord Himself. Throughout all the journeyings of the Children of Israel the bones of Joseph were present—the memorials of one who had been their saviour: so to us the bread and the cup are for our use in the passage

through this wilderness, as memorials of our Saviour and Lord. In the last verse but one of Joshua the bones of Joseph are again alluded to—they were buried in Shechem. There was no further need of memorials, for the land was reached, and the prediction of faith by Joseph was real and true experimentally to the people of Israel. When we reach "the land" we shall

need no memorials—these are the privilege of the pilgrim journey—when we have the substance in all His transcendental glory and beauty as our portion forever, there will be no need for symbols. The faith of Joseph sparkles as we consider the marvellous pre-view he had of days that lay ahead.

CORRESPONDENCE QUESTION

"A woman here (Angola) while still unsaved married a heathen man, who afterwards, when she was converted put her away. A man in fellowship here wanted to marry the woman. Would you say that such a marriage was legitimate according to scripture?"

The marriage is not legitimate according to Matthew 5. 31-32: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

A man or a woman cannot marry again, as long as the husband or wife is living. "What God has joined together, let not man put asunder" (Matt. 19. 6-9).

I remember at a Missionary Conference here in Motherwell some years ago, a missionary (Mr. Wylam King) stating a difficult case; a man was converted and wanted into fellowship. but the elders could not receive him because he had two wives. He had great possessions, so he brought his two wives together and said to them that he was going to part with one of them. He said the one who takes me, that is all she gets, and the other receives all my possessions. One of his wives stepped forward and said she would take him; which solved the problem. Trust in God and do the right.

Recently Matthew 5 came before us in the Bible Reading: a couple was cited. They were married in their unconverted days, one of them being a divorced person. Later on they were saved and applied for fellowship. There was no dissenting voice; they could not be received and would have to wait until the former husband or wife died. They that honour the Lord and His Word will in due season reap the blessing of the Lord.

H. P. Woodburn.

Please read the following scriptures: Gen. 2. 24; Matt. 19. 4-6; Mark 10. 2-12; Luke 16. 18; Romans 7. 1-3; 1 Cor. 7. 10-24, 39.

The divine law of marriage is first introduced by God when He gave Eve to Adam to be his bride and sealed the union with the words of Genesis 2. 24. This was given long before the Law of Moses, and was clearly practised by the nations of the East. The first significance of the marriage is that it speaks of that mystical union of the Christ and His Church. That being so would emphasise the indissolubility of such a bond. God declares that they become "one flesh". In addition to this the Lord Jesus emphasises the bond as being sanctified by God in the statement, "What God has joined together, let not man put asunder."

Romans chapter seven gives to us the law of the husband and gives the duration of the bond, that it is until death. Neither of the parties is free until death gives release.

Paul the Apostle of the Gentiles restates these truths to the church at Corinth, and in his first letter (ch. 7. 13-15) deals with the very point raised and in his conclusion of the matters makes the matter clear that we remain in the estate wherein any one is called and "abide with God". Only on the death of the husband is the woman free, and then for marriage only in the Lord (v. 39).

Edwin A. Beynon.

I was very interested in the question from Angola re Marriage, especially as I was employed for two years in West Africa (Nigeria). During that time the problems of polygamy were seen to be more of a heritage than an actual desire to live in sin. There are several ways round the problem and different societies have their own ideas, but we of course must look to the Scriptures for our ruling.

I have considered the matter in the light of Matthew 5. 27-32; 19. 3-11; 1 Cor. ch. 7. As, however, you will no doubt have a considerable post bag on the subject I will state briefly that my understanding of the Scriptures is that this sister who is being put away and the brother who wishes to marry her are free to marry in the Lord.

1 Cor. 7. 15, "If the unbelieving depart, let them depart". This is what has happened in Angola. Conybeare translates what follows, "the believing husband or wife is not bound to

remain under the yoke". In other words this wife is loosed from her husband. Now verses 27-28 seem to me to apply to such a case unless from the word "loosed" we can imply that it has been caused by death, but the context is against this. "But and if thou marry thou hast not sinned." Knowing a little of conditions in Africa (they are on a Corinthian level) I would say, "let them marry" and especially in the light of 1 Cor. 7. 2.

A. Mulholland.

EDITOR'S COMMENTS.

A large number of answers was received, the great majority agreeing in substance with the first two printed here. Many of them were too long for insertion. Answers to questions should be as concise as possible.

The third answer printed takes a different view, based upon the writer's interpretation of 1 Cor. 7. 15. Commentators are agreed that the words "is not under bondage" mean that the believing brother or sister from whom the unbelieving partner has separated is not bound to insist on remaining with that one, but is free to remain separate. That advice does not infer that another marriage may be arranged. Rather does it suggest the opposite.

Those who wish to pursue the problem will find some helpful instruction in a pamphlet—*Divorce*, obtainable from The Author, F. Aylwyn Adams, 1 Davey Place, Norwich, Norfolk. Price 4d.



BOOK REVIEWS

THE CHRISTIAN'S USE OF THE OLD TESTAMENT, by Basil F. C. Atkinson. After an Introduction on *The Inspiration and Authority of the O.T.* the author deals with various aspects of a fascinating subject—*The Foundation for the Gospel, Prayer, Praise and Devotion, Shadows of The True, The Witness to Christ, Prophecy and The Kingdom of God.* A valuable contri-

bution to an important subject.

I.V.F., 39 Bedford Square, London, W.C.1. 6s.

THINGS TOUCHING THE KING, by G. W. Emery and M. W. Anderson, M.B., Ch.B. The story of the Duchess of Teck Hospital in Patna, India, provides a background for illustrating the value of Medical Missions as a means of reaching the ignorant and superstitious with the saving gospel. A moving narrative.

Marshall, Morgan, and Scott. 8s.

ACQUAINTANCE *with* GOD

By FRANKLIN FERGUSON, New Zealand.

OUR Lord's words in John 17. 25, addressed to His Father, are still true, "The world hath not known Thee". All but 2,000 years have not altered them, except in this respect—the ignorance has increased. There is a marvellous development in scientific knowledge, and wondrous discoveries have been made of the marvels of creation, yet a backward step in Divine understanding has taken place. God's Son is "disallowed" of men, and the Scriptures of Truth discredited, so that the present-day condition is no marvel.

In turning to the Book of Job (ch. 22, vv. 21-30), there is found a sublime appeal of God to man. As this book is thought to be the oldest one contained in the Bible, we thus have at an early period of the human race, the Divine call to man to acquaint himself with God. How differently would the world's chequered history have been written had it been heeded! Let us apply this appeal to ourselves in this day, that we may profit thereby.

1. *Acquaintance and Its Results.*

"Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee" (v. 21). The desire of the Apostle Paul was "that I may know Him"—an increasing knowledge (Phil. 3. 10). To know a person really, we must have an intimate personal acquaintance. Paul *lived* in sweet fellowship with Christ. Balaam whom King Balak got to curse Israel, and had to bless instead, seemed to know a great deal about God, and most sublime are many of the utterances of this hireling prophet (Num. 22); yet he rose no higher than natural reasoning, and in the end was slain among the enemies of Israel (Num. 31. 8). But Moses knew God as a man knows his friend, such intimacy giving peace passing understanding (Exod. 33. 11).

He knew the God of redemption: Balaam did not. Upon what terms is our soul with the Lord? By grace have we been brought nigh and have come to know Him, Whom to know is life eternal, and have peace by the blood of the Cross. Thus we know Him, but do we know Him intimately? Ah, this is the question!

2. *Acquaintance is through the Word.*

"Receive, I pray thee, the law from His mouth, and lay up His words in thine heart" (v. 22). When reverently opening the Sacred Book, we see revealed God Himself in His person, character, mind, will and purposes. As the soul prayerfully meditates therein, how greatly impressed it becomes with the God of the Bible! Who is like unto Him? We are humbled and subdued in His presence. Such a revelation will have its transforming effect on the sincere soul, resulting in conformity to Him in all respects. Then shall we see the affairs of life in their correct perspective, weighing them in the "balances of the sanctuary", and estimating their values in the light of eternity.

3. *Getting Back to God.*

"If thou return to the Almighty, thou shalt be built up" (v. 23). Ruin and desolation must inevitably follow a departure in heart from the living God. Prosperity cannot follow the backslider; but goodness and mercy will accompany his steps who walks with God. Have we the conviction that our fellowship with Him has waned? Were we at any time happier in the Lord than at the present? Can it be said of us, "I have this against thee, that thou didst leave thy first love" (Rev. 2. 4, R.V.)? The lament of the Lord concerning backslidden Israel, was, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness" (Jer. 2. 1). The writer of

Psalm 119, with its 176 verses, is so overcome with its incomparable exhibition of the Sacred Word, and how far short he has come of its high standard, that with deepest confession he closes the Psalm in these words—"I have gone astray like a lost sheep: seek Thy servant!"

4. *Counting Earthly Things Loss.*

"Lay thou thy treasure in the dust, and the gold of Ophir among the stones of the brooks; and the Almighty shall be thy treasure and precious silver unto thee" (vv. 24, 25, R.V.). How truly do these words coincide with the Apostle Paul's statement, long afterward, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I might win Christ" (Phil. 3. 7-8). Where do we stand before such an impassioned declaration? Well may we hide our faces with shame! Acquaintance with God makes the choicest things of earth appear as dross, yea dung, fit only to be put with dust and stones. But the "things

above" are eternal, assuming a value more precious than all the gold and jewels under the sun, and upon these we are to set the affections (Col. 3. 2).

5. *The Grand Result.*

1. Joy in God. "Thou shalt have thy delight in the Almighty" (v. 26). We may ask, What can equal joy divine? and what is comparable to the loss of it?

2. Answered prayer. "Thou shalt make thy prayer unto Him, and He shall hear thee" (v. 27). Whatsoever we may ask in His name consistent with His will, He will grant (John 14. 13-14). Could He do more for us?

3. Light on the way. "The light shall shine upon thy ways" (v. 28). Yes, amid the darkness of this age, when men are missing their way, "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4. 18).

4. Encouragement and deliverance. "When men are cast down, then thou shalt say there is lifting up...he shall deliver the island of the innocent" (vv. 29, 30). Thus will the man acquainted with God be the instrument in His hand of abounding blessing to needy souls.

(Continued from page 66.)

cases was valued and much sought after.

During the last year or so owing to failing health he was unable to be away from home; but here again his time was spent to good purpose, as was soon realised when he felt sufficiently strong to be present and take part in the ministry at the annual gatherings of the Lord's people in various parts of the Province.

For some weeks he evidently felt the end was approaching, and frequent references thereto showed that he looked forward with calmness to the exodus. A few days prior to his death he expressed a desire to visit a district in which he had laboured much, and on reaching the home of our brother M. W. Johnston, Ballymagarrick, he

took seriously ill. All that was possible was done for him, and he sufficiently recovered to be removed to his own home the following day. The end of a useful and tried life came peacefully on the evening of 15th December, 1951.

The funeral was one of the largest ever known in the district, which in itself indicated the high esteem in which he was held. Many of the saints travelled long distances to pay their last tribute of respect to one whom they loved and valued, and to express their deepest feelings of sympathy with the bereaved. A number of brethren who shared in the Services spoke appreciative and comforting words.

Prayer will be valued for Mrs. Curran and family of four boys, who are all saved and in Assembly fellowship.

Are You One of "The Brethren"?

WHAT a beautiful name the Lord Jesus Christ has called those who are His: "ALL ye are brethren" (Matt. 23. 8). It is the family name—brothers, kinsmen. He has given us this lovely name by virtue of our new status in HIM as Sons of God (John 1. 12; 1 John 3. 1, 2). It is Himself Who tells us "ALL ye are brethren". From our side this is so blessed. It denotes the new place of nearness that we now have to our fellow-believers in our Lord Jesus Christ. No longer are we as to our standing, in the fallen corrupt race of Adam "being alienated from the life of God" and "hateful and hating one another", but now through His grace in the family of God as His "dear children" and to one another brethren—kinsmen.

To-day unhappily, there are men who make use of this lovely Christ-given name for ALL believers, in a careless, unscriptural fashion. Men who by reason of their Christian experience ought to know better. Their manner of using it has degraded it to the level of a mere denominational or party name. Thus would they "walk as men" (1 Cor. 3. 3) and cause that beautiful name, brethren, which by its very nature would proclaim the Divinely purposed unity of ALL believers in our Lord Jesus Christ, to be denied, for they use it not to embrace ALL believers, but as a distinctive title designating only the number who are seeking to walk in the Scriptural path of Church testimony. *And in this respect they have departed from the scriptural path.*

How grieving to the heart of our blessed Lord this must be! Are you,

dear child of God, guilty of this sin? I trust not. But if you have through not fully understanding its sinful implications been blindly following others in this, because you have esteemed them worthy to guide you; remember if they, whoever they are, speak in any particular contrary to the teaching of Scripture, then it is your responsibility to obey the truth of God and not blindly follow men. "Prove all things; hold fast that which is good and abstain from every appearance of evil". Dear fellow-believer, we appeal to you to repudiate always the sinful party thought expressed by the misuse of that lovely name "brethren". When others would speak of belonging to "THE BRETHREN" do have the grace and courage to remind them that you belong to Christ, and you and they are but brethren in common with ALL believers in Christ, though sadly enough the vast majority of our dear brethren are scattered amongst the many parties and religious systems of Christendom where they ought not to be.

The only name which believers individually and as local churches are called upon to bear before the world, is that of Christian (Acts 11. 26; 1 Peter 4. 16; Acts 26. 28). This simply means in the words of 1 Cor. 3. 23, "ye are Christ's", which in turn denotes we are "not of this world" which belongs to Satan's kingdom of darkness (Acts 26. 18; Col. 1. 13). This is that "worthy name" of Him to Whom we are eternally joined.

The name "brethren" is what He in grace calls us (John 20. 17; Heb. 2. 11), and what believers are in relation to one another. —A. BROTHER.

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Names and Titles of the Lord Jesus Christ

"CONSIDER HIM." (Continued)

by H. E. MARSOM

THE LORD JESUS was the true and real RABBI, the revered RABBONI; the acknowledged MASTER-TEACHER of His disciples; their LORD and MASTER Who had sovereign rights over them. CHRIST as a SON is over GOD'S house the true MASTER of the House. The MASTER in Heaven of those who are masters on earth. And He was truly JESUS the PROPHET of Nazareth, that PROPHET Which should come into the world, even the PROPHET like unto Moses, bringing the final revelation from GOD; and He is the ALPHA and the OMEGA the full and perfect declaration and explanation of the character and will of GOD: for indeed He is The WORD—The WORD of GOD, in Whom, and by Whom the heart and mind of GOD is revealed: for He alone, Who fully knew the FATHER, could declare Him and manifest His Name. And He was The TRUTH for TRUTH came by JESUS CHRIST Who both spoke and did the TRUTH: only in HIM do we see the TRUTH embodied and exemplified as the Truth is in JESUS; He was the True BREAD, the True LIGHT, the True VINE: the grand REALITY of which these figures were the symbols.

And He is the WAY into the Holiest, the New and Living WAY, through Whom we have access into that grace wherein we stand: for no man cometh unto the FATHER but by Him Who is the DOOR of the Sheep, the DOOR by Whom if any man enter in he shall be saved; and find pasture. He is also the BEGINNING and the END, He Who is before all things; the BEGINNING of the Creation of GOD, The FIRSTBORN of All Creation, The HEIR of All Things: He Whose right it is, and in Whom, in the dispensation of the fulness of times, GOD will sum up all things. And He is the END, even the END of the Law, the grand REALITY and glorious

CLIMAX to Whom its types, shadows, and teachings lead us; and Whom its prophecies foretold, the GOAL, the PRIZE of the High Calling of GOD in CHRIST JESUS: for the believer's life of faith terminates in being with CHRIST. And He Who inhabits Eternity, Who is from Eternity to Eternity is the FIRST and the LAST, having neither predecessor nor successor; in all things having the First and Final place, abiding the SAME continually: for JESUS CHRIST is The SAME yesterday, and to-day, and for ever; and so could rightly assume to Himself the ineffable title and declare He was even before Abraham—I AM.

Yet was He so truly "He that Descended", down from where He was before in the glory that He had with the FATHER, before the world was; and became the MAN—GOD'S Servant the BRANCH; growing up before JEHOVAH as a TENDER PLANT; and as a ROOT out of Dry Ground; the FAITHFUL and TRUE WITNESS for GOD in a hostile world; but He is also "He that Ascended Up far above all heavens, that He might fill all things"; and He Who is the HEAD of Every Man, the HEAD of the Church which is His Body, the HEAD of the Corner, the HEAD of all Principality and Power; is now the HEAD over all things to the Church. And He is The AMEN, for in Him is the YEA, and through Him is the AMEN to the promises of GOD. And He is also the LORD the Righteous JUDGE, GOD having committed all judgment unto the SON; and given Him authority to execute judgment also because He is the SON of MAN: having appointed a Day, in the which He will judge the world in righteousness by that MAN Whom He hath ordained: GOD having decreed that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER.

(Continued from page 68.)

We can be Dogmatic—Sometimes!

There are occasions when we can be dogmatic when dealing with the Scriptures. The meaning is as plain as a pikestaff. For example—"Except a man be born again, he cannot see the Kingdom of God."

There are other occasions when we just cannot be dogmatic, when we must qualify what we say by prefacing it with "I think".

Take an example that comes readily to the mind. We are all familiar with the text—"By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Ever heard different viewpoints expressed regarding that verse? I have. Some say the gift is "salvation"; others that it is "faith".

A verse like that can result in "high explosives" in a Bible Reading at which there are two or more dogmatic "theologians". And perhaps, after all, both interpretations are correct!

Had such brethren the grace to say—"Well! brother, there is something in your viewpoint, but I have

always interpreted that verse differently," Bible Readings would be what they are intended to be—gatherings for the free exchange of thought and the edification and instruction of the saints—and not the battleground of "steadfast and unmoveable" brethren, whose "opinions" must always be regarded as right.

Beware of Spiritual Pride.

Some brethren can dismiss all the gifted and godly commentators in one breath. I have been amused as well as amazed, after reading the different expositions of eminent Bible students on a particular verse of Scripture, to hear a brother give what is the *right* interpretation. He was certain that he had "the mind of the Lord" on it!

Is this not just plain and simple spiritual pride—a wrong estimate of one's own importance?

Let us have more grace and more humility, brethren. "My" interpretation may not be the right one. Let us go to our Bible Readings willing and prepared to listen to the other brother's point of view. After all, he may be right. All of us only "know in part".

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(Continued from page 80.)

Gospel Hall, Old Post Office Buildings, Percy Street, Hanley. Correspondent: Mr. W. G. Irwin, 16 Pitfield Avenue, Maybank, Newcastle under Lyme, Staffs.

M. H. GRANT should now be addressed at

"Holmwood", 206 Caledonian Road, Wishaw.

AYRSHIRE Missionary Homes: Received by W. R. Hood, 68 Irvine Road, Kilmarnock, from Jan. to Mar., 1952.—Central Hall, Kilmarnock (balance from N.Y. Conference). £5 10s.; Bethany Hall, Troon, £5 1s. 9d.

News from Other Lands

INDIA (Calcutta). Mr. Banerjee has severed his connection with the American Mission he had been helping for nearly a year. He was far from happy there for a long time but he felt obliged to finish the series of Bible lectures he had been giving in their Bible school. Questions arose re ordination which the mission wanted and which Mr. Bannerjee resisted. There was also some sort of union with local Methodists who wanted infant sprinkling side by side with the mission belief in immersion; and there was a question of unconverted committee members. Mr. Banerjee spent Christmas and New Year with the Smiths at Jamtara and has now gone on to Central India in connection with some literature work. I expect him in Calcutta shortly. Please pray for him and our fellowship together.

Some of us who see the same clouds gather over India which burst on China, feel desperately the lack of healthy assemblies and really independent workers (dependent only on the Lord and with assemblies alive to their privileges and responsibilities) in Bengal and Bihar. —W. J. Campbell.

PARAGUAY.—Once again we have many evident answers to your prayers since last we sent out our little prayer list. The Gospel Launch has successfully completed her first trip up river and our brethren bring tidings of open doors, of much interest in some parts and, as is to be expected, opposition in others. Scriptures were sold beyond their expectation. To our joy, they also bring a good report of our dear brother Ramirez and his daughter Elida. They say that these have really been a blessing and a help to the missionaries. To our surprise our dear brother Ramirez refused to have a salary, but wishes to depend entirely on the Lord. Will you pray very definitely for him in this, as it is a big step for him to take, but we know that the Lord is no man's debtor. —J. MacAllister.

SOUTH INDIA.—Mr. Gordon Junks, Editor of "The Indian Christian", has been with us and he gave very stirring ministry. The saints got a great uplift, and during the Gospel meetings a few confessed Christ. One is the wife of a Civil Inspector of Police and another the wife of an Excise Officer. We trust they will go on to please the Lord. Then yesterday morning the first Lord's Day of the year, we had the joy of baptising five new ones. One is a college student studying for her B.A. She is from a Hindu family and is suffering severe persecution. —T. T. Brown.

ANGOLA.—The assembly on the Mission here have added some 43 believers, fourteen of whom were from the Boer game hunters. Then also what the Lord in grace accomplished in the gospel amongst the Lunda up beyond Camaxilo, has proved a source of praise to Him. There are five places now with groups of believers

who meet together daily. Nearer to the Mission another group was formed and thus we face the future feeling much cheered in Him. We have enjoyed during the past weeks quite a number of conversions and several others have become exercised on obeying their Lord in baptism. —R. C. Allison.

JAPAN.—Over 500 copies of C.H.M. on Leviticus have been sold in Japanese. We are working on Genesis now. We have printed more than 1½ million tracts, 80,000 booklets, and 60,000 Gospels. The new translation of John's Gospel in simple Japanese was published in September. We printed 5,000. Since then two new editions, 25,000 each, have been published. —R. J. Wright.

PORTUGAL.—The Lord is continuing to bless us as we seek to perfect our knowledge of the Portuguese language. I am glad to say that He enables me to take at least one meeting per week in Portuguese. Do pray for us that the Lord will guide us as to our future sphere of service in this land of over eight million souls, over five million of whom have never heard the glorious Gospel. —T. W. Alfred Poland.

INDIA (Narsapur).—I am now engaged in hospital work, having left the quiet sanctum of Mrs. Burt's home and the monotony of daily language study. We are always busy here, but we rejoice to hear of one here and there who have found the Saviour as a result of their visits to the hospital. We long to know of many more. —Irene W. Williamson.

INDIA (Tinnevely).—We still have health and strength granted to us, and we would be glad for prayer that such may continue, despite 73 years to Mrs. Gander.

Recently we had two days quite successful meetings for believers here. Invited speakers failed us, but the Lord the Spirit gave special help to local brethren. A brother David started us off with Col. 2. 6-8, very helpfully indeed. Five young men were baptised during the meetings and several were counselled to wait awhile. —H. T. Gander.

BRAZIL.—Since last writing to you we have managed to build our hall here. Most of it was done by voluntary labour on the part of the believers here and from other assemblies in the city. It was opened with a conference, and without a penny of debt. Mr. Jones and two brethren from other city assemblies were the speakers, they gave very suitable messages to a crowd that not only filled the hall, but poured down the aisle, round the platform, and back round the side and out to the front gate.

Since then unbelievers have been coming in every Sunday night to the Gospel meetings, and we trust some may soon be led to the Lord. —Henry King.

The . . . BELIEVER'S QUESTION BOX



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

Questions may be sent to:
Mr. E. W. Rogers,
79 Blenheim Gardens, Wallington,
Surrey, or direct to the publishers.

QUESTION A.

Is it correct to put the capital "S" to the word Spirit in Philippians 1. 10.

ANSWER A.

It is a matter of difficulty to determine in every case whether the initial letter should be a capital, that is, whether the Person or a thing is indicated.

Sometimes it indicates the Holy Spirit: sometimes it indicates the person's own spirit: and sometimes (see Gal. 6. 1) it means a disposition or manner.

I lean to the view that in Phil. 1. 19 the disposition or manner is meant. Of course, that can only be introduced by the power of the Holy Spirit personally.

It would have been quite natural for Paul to have shown anything but a submissive, contented, and resigned spirit in the unjust circumstances in which he was then placed. But he would be "saved" from failure in attaining God's purposes for him by the prayers of the Philippian saints, and his being furnished with the moral qualities of Jesus Christ.

Another question might have been raised: is the spirit that which is "supplied" or is the "supply" something that is given by the Spirit.—E.W.R.

QUESTION B.

Please explain Philippians 3. 11: "If by any means I might attain unto the resurrection of the dead".

ANSWER B.

An essential item in the explanation of this verse is to remember that resurrection is never a matter of attainment. It is certain for all. The believer will be in the "first resurrection" and all unbelievers will be in the resurrection of judgment.

Since, therefore, this verse envisages attaining to a something we may safely say that this cannot be a bodily resurrection out from among the dead. It, therefore, cannot refer to the first resurrection.

The Greek word here used occurs nowhere else in Scripture and it would seem that Paul desired to tread the whole ground which was covered by the Lord Jesus. He desired to share His sufferings: he wanted to be made conformable to His death, which is an advance on sufferings; and these two with the view of his reaching a spiritual state of an out-resurrection from the dead. He wanted to live in a dead world as an actually risen man. Just as Jonah who had come out of the fish's belly would have the marks on his body of such an unique experience, and all would know him as a resurrection man; so Paul desired a similar attainment in a spiritual sense.—E.W.R.

QUESTION C.

What is the meaning of "reverence" in Ephesians 5. 33?

ANSWER C.

A reference to the R.V. will show that the word "reverence" of the A.V. has been substituted by the word "fear". The nature of fear is determined by its object, as well as by the person who fears. The criminal may well be frightened of the judge and of the birch. The child may well be frightened of the bestial parent. But the fear exercised by the wife toward a loving husband is of an altogether different nature although it be the same word that is used. She will, by reason of the fact that he loves her, dread to do anything which would displease him or be contrary to his known wishes. She is not expected to reverence him as she reverences God, but she will revere him. She is not expected to fear him as living in a constant state of fright, but she will fear to act contrary to his proper God-given rule in the home.—E.W.R.

QUESTION D.

Can you explain the references in 2 Peter 2. 4 and Jude v. 6?

ANSWER D.

If 2 Peter 2. 4 is the same as Jude 6 then it would seem that each passage refers to Gen. 6. The words "in like manner" of v. 7 seem to suggest that the sexual sins of v. 7 were after the order of the sins of v. 6. Furthermore, the word "strange" or "other" (Gk. "heteros") in Jude should be observed. It was a heterogeneous association not approved by God.

If the passage of 2 Peter 2. 4 is not the same as that referred to in Jude 6 then it would appear to refer to something which, so far as I know, is not definitely spoken of elsewhere in Scripture.—E.W.R.

QUESTION E.

It is being taught that the Judgment Seat takes place immediately a believer dies and that only the reward is given at the Rapture. Is this so?

ANSWER E.

In 1 Cor. 3 Paul deals with the matter of the testing of the life-work of the believer. In verse 13 he tells us that "the day" will be revealed in "fire" and that the work of each will be tried by the fire. It, therefore, appears that the proving and rewarding of our life-work takes place "in that day", i.e., the day of Jesus Christ. If verse 14 is linked up with Rev. 22. 12 it will become clear that the Judgment Seat ensues upon the "Coming of the Lord Jesus". I know of no passage which in any wise lends colour to the notion that the judgment seat takes place for each believer immediately on his departing to be with Christ.—E.W.R.

The LORD'S WORK and WORKERS

ENGLAND and WALES: FORTHCOMING (D.V.).

NUNEATON: Manor Court Rooms. May 3 at 3 and 6. D. Brealey, S. Thomas. **WESTMINSTER:** Westminster Chapel, Buckingham Gate. May 2, 3. Dr. Northcote Deck, P. Parsons, E. W. Rogers, Prof. A. R. Short, H. St. John, Dr. S. S. Short. **SWANSEA:** Heol-y-gors Sisters Missionary. May 8. Miss Stirling, Miss Ponsford. **MALDON:** Fullbridge Gospel Hall. May 10 at 3.15 and 6. F. Cundick, E. W. Rogers. **SEVENOAKS:** Vine Hall. May 10 at 3.30 and 6. Missionary. A. G. Phair, T. G. Scott. **SHEFFIELD:** Cemetery Road Hall. Sunday School Teachers. May 10. T. G. Smith. **SALISBURY:** Barnard's Cross Gospel Hall. May 17 at 3.15 and 6.15. P. Parsons, S. Porteous. **WALTHAMSTOW:** Higham Hill Gospel Hall. Sisters Missionary. May 22 at 3, 5, 6. Miss L. Hulbert, Miss Wareham, Miss Wilks, Mrs. A. Ginnings, Mrs. Smith, Mrs. Holt. **BRISTOL:** Missionary. Broadmead Chapel. May 24, 26. Alma Rd. Chapel (Women), May 27. (Messrs Turner and Webb, 10 Haverstock Rd., Bristol, 4.) **NUTLEY:** Forest Hall. May 24 at 3, 6. D. T. Griffiths, O. Speare. **NEWTON ABBOT:** Prospect Hall. May 24 at 3, 6. **REDHILL:** Shrewsbury Hall. May 24 at 3, 6. D. L. Clifford, F. A. Regler, E. Zingers. **TAVISTOCK:** Bannawell St. Gospel Hall. May 31. C. E. Stokes, P. Lessey. **CREDITON:** Town Hall. May 31 at 3 and 6. **CHESHAM:** Gospel Hall, Station Rd. June 1 at 6; 2 at 2.30, 6. A. J. Crick, R. Scammell. **SHOTLEY BRIDGE:** Shotley Park. June 2 at 2.30, 6. S. Emery, S. McVee. **HORNCASTLE:** Gospel Hall, Prospect St. June 2 at 2.30, 6. **GUILDFORD:** Manor Rd. Hall. June 2 at 2.30, 5.30. J. M. Davies, P. O. Ruoff. **BROCKENHURST:** New Forest. June 2. J. Harrison, W. G. Hales. **SWINDON:** Florence St. Hall. June 2 at 3, 6. H. Bell, Dr. L. J. Short. **WAREHAM:** School Room, Dollins Lane. June 2 at 3, 6. F. Lawther. **NEW MALDEN:** Mt. Pleasant Gospel Hall, Dickering Lane. June 14. A. Naismith, F. A. Tatford. **SHEFFIELD:** Cemetery Rd. Meeting Hall. June 14 at 3.15, 6. A. Pickering, D. W. Gooding. **BOSCOMBE:** Drummond Hall. Missionary. June 24-26. H. A. Bishop, A. H. Charters, W. J. Prescott, W. Wilcox. (C. Hart, 122 Harewood, Ave., Boscombe.) **EXMOUTH:** Convention in Gospel Hall. June 23-27. J. M. Davies, H. Steedman. (D. Govier, 2 Halsdon Ave., Exmouth.)

SCOTLAND: FORTHCOMING (D.V.).

LARGS: Netherhall. May 2-5. Young Men's Bible Study. G. C. D. Howley. 5-9, Readings. H. St. John, G. C. D. Howley. **MOTHERWELL:** Lanarkshire S.S. Teachers in Roman Road Hall. May 3 at 4. J. Currie, J. Birrell, W. Morrison. **DREGHORN:** Parish Church Hall. May 3 at 3. W. Foster, J. Campbell, T. Richardson, W. Harrison. **DUNFERMLINE:** Abbey Church Hall. May 3 at 3.15. D. Walker, A. H. Abrahams, J. Malcolm, D. Mackay. **GLASGOW:** Knightswood Gospel Hall. May 3. D. McKinnon, W. D. Whitelaw, Dr. Lindsay, J. Campbell. **HOUSTON:** Renfrewshire Gospel Tent; commencing May 4 at 8, on new housing estate at Houston, J. Murray, (Brazil) in charge of work. **STORNOWAY,** Isle of Lewis: Opening Conference, May 10, to be followed

with two weeks ministry by M. H. Grant. Details from Mr. W. Macdonald, 18 Bayhead St., Stornoway. **BLACKBURN:** Gospel Hall (Bathgate Road). May 10 at 3.15. J. Lightbody, J. Paton, W. D. Whitelaw, J. R. Rollo. **AYR:** Bible Readings. May 12-16. H. St. John, G. C. D. Howley. (Correspondence: W. I. Morrow, 14 Coltswood Rd., Coatbridge.) **EDINBURGH:** Gorgie War Memorial Hall. May 17 at 3. J. McCalman, D. McKinnon, J. Bathgate, E. H. Grant. **MOTHERWELL:** Ebenezer Hall, Sisters Missionary. May 17 at 3.30. Mrs. Caldwell, Mrs. Landers, Miss K. Peebles, Miss F. R. E. Harvey. **SALSBURGH:** Lanarkshire Gospel Tent; Opening Conference at Salsburgh on May 24 at 3.30. J. Hewitt, D. Cameron, J. Campbell, W. Wright (evangelist). D. Cameron and D. Hogg will be conducting children's services in Lanarkshire during season. **BROXBURN:** Public Hall. May 31 at 3. J. Lightbody, G. A. Ritchie, A. Leckie. **SHIELDHILL,** near Falkirk: in U.F. Church. May 31 at 3. A. P. Campbell, J. Campbell, A. Borland, W. P. Foster. **MAUCHLINE:** Ayrshire Gospel Tent; Opening Conference at Mauchline on May 31 at 3.30. (Pitched near cross and bus stop.) D. Hogg in charge of work during first part of season. **COWDENBEATH:** Fife Assemblies Gospel Tent; Opening Conference at Cowdenbeath on May 31 at 3.30. J. Hutchison, A. K. Philip, and another. Work will be in the hands of Mr. A. K. Philip. **BO'NESS:** Hebron Hall. June 7 at 3. D. McKinnon, J. Brown, H. Scott. **MUSSELBURGH:** in Town Hall, High Street. June 21 at 3. A. M. S. Gooding, T. Richardson, R. Price, W. Wright. **DUFFTOWN:** Annual Conference, July 23. Details from J. Graham, 58 Balvene Street, Dufftown.

IRELAND: REPORTS.

E. ALLEN & J. THOMPSON continue with interest at Fintona. **R. PEACOCK** finished at Lisbellan, where he saw some blessing. Commencing in a barn near Kilkree. **A. McSHANE** having well attended meetings for saints at Newtonstewart. **H. PAISLEY** had good meetings and saw some saved at Omagh. **T. W. BALL** having large meetings at Edenderry. **R. BEATTIE** saw souls saved at Shanaghan. **H. BAILE & C. D. FLEMING** had blessing and conversions at Ballymagarrick. **W. BUNTING** encouraged with souls saved at Drumbroneh, where he continues in portable hall. **J. G. HUTCHINSON & C. McEWEN** saw quite a number profess in 11 weeks meetings at Newcastle, Co. Down. **D. L. CRAIG** had a time of blessing in Adam St., Belfast. **S. JOHNSTON & S. HUGHAN** saw blessing to saint and sinner at Glengormley. **S. W. LEWIS** visited Malin, Donegal and hopes to return later. **J. MARTIN** having good meetings at Drumlore, Newtownbutler. **S. JARDINE** continued in Lisburn with good interest and conversions. **R. CRAIG** saw the Lord's hand in blessing at Glenarn.

A. W. JOYCE, Canada, Editor of "Truth and Tidings" is on a visit to N. Ireland and is ministering in different parts. He also hopes to visit Scotland.

BELFAST: Easter Conference was very large and ministry on the whole was profitable.

"WITH CHRIST."

CHAS. CALDWELL, on Jan. 16, aged 82. Over 60 years connected with Corrick assembly. Messrs Wallace and McKelvey conducted the services. **WM. PATTERSON**, on Jan. 24, aged 79. Saved over 50 years, and received into Dunmullan assembly, but later was connected with Omagh assembly. Had a heart for the furtherance of the gospel. Funeral services conducted by Messrs Beattie and Quinn. **ROBT. JAMESON**, after a long illness passed home on Jan. 26, aged 72. In assembly fellowship at Omagh, and ever bore a good testimony. Messrs Beattie and Quinn conducted funeral services. **Mrs. McMEEKIN**, Belfast, on Feb. 7. Saved at 18 during meetings held by the late Mr. Lambe in Magherafelt. In fellowship there for a number of years until coming to Belfast. Was in fellowship at Adam Street and later in Matchett Street, where she continued since 1918 until the time of her death. The funeral was largely attended and services were conducted by brethren W. Andrews and E. Lamont. Her favourite hymn, "My heart is fixed Eternal God" was impressively sung at the funeral. **Mrs. JOHN DUNCAN**, Newtowngrange, on Feb. 14, in her 84th year. For a while in Dalkeith assembly, and for 34 years at Edgehead, but last 12 years at Newtowngrange. Her home was always open to the Lord's people. She will be greatly missed. **ROBT. GRIBBEN**, Dromore, Co. Down, on Mar. 3, at the ripe age of 84 years. Our late esteemed brother was saved 66 years ago, and in happy fellowship at Dromore since 1901. In earlier life engaged in open-air preaching and Sunday School work, he ever bore a good testimony. Leaves a widow, son, and daughter, all in assembly fellowship. Brethren H. Bailie and W. Bunting conducted services. **JOHN HYND**, at Corrimal, N.S.W., Australia, on Mar. 4, aged 66. Saved over 50 years ago in Roman Road Hall, Motherwell, and was at commencement of Shields Road Hall Assembly. Went to Australia 40 years ago, where he devoted his life to the Lord and His people. Will be greatly missed in Corrimal Assembly, where he took an active part as overseer. **JAS. R. EMSLIE**, Aberdeen, on Mar. 8, aged 70. Converted as a lad, and baptised in St. Paul's Street Hall, Aberdeen, and was later in fellowship at Woodside. In Fountain Hall Assembly since its commencement 49 years ago. Took a leading part in all assembly activities, and acted for many years as S.S. Superintendent, Bible Class leader, and correspondent. Known to many of the Lord's servants, his home was ever open to the Lord's people. A faithful steward, he will be greatly missed. **JAMES FRIEND**, Flemington, Motherwell, on Mar. 9, aged 81. Twenty years in Coatdyke assembly, and last year and a half in Shields Road Hall. A bright and happy Christian, he will be much missed. **Mrs. SARAH McCLENAGHAN**, Monkstown, Co. Antrim, on Mar. 8, aged 81, after a long illness patiently borne. In fellowship at Victoria Memorial Hall, Belfast, for 31 years, her devotion to the Lord was an inspiration to all who visited her. A true "mother in Israel". Messrs Lannon and Robb conducted the funeral services, at which her favourite hymn, "Heaven is my Home", was impressively sung. **BISSET COULL**, Peterhead, on Mar. 8, aged 48. Saved during the 1922 revival, and in assembly fellowship for 30 years. Bore a quiet testimony: will be much missed. **GEORGE STRACHAN**, Peterhead, on Mar. 15, aged 77. In assembly fellowship for 30 years, and ever bore a quiet testimony. **P. EARL**, Liverpool, on Mar. 16, in his 74th year. Well known as

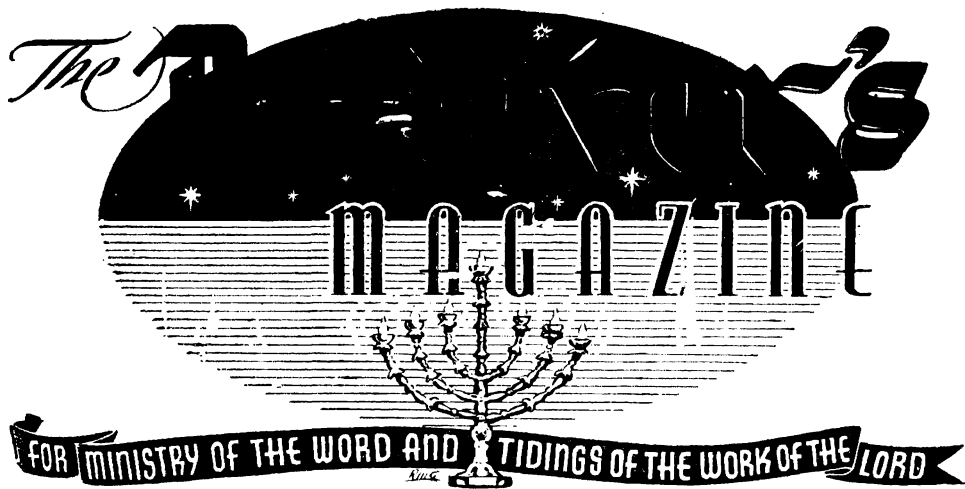
steward and door-keeper for over 30 years in the Liverpool Rallies and Tent Services. A faithful steward, who will be much missed. **ALEX. LEGGE**, Bowhill, Fife, Mar. 16, aged 87. Saved in 1916, and in Bowhill assembly ever since. His heart and home always open to the Lord's people, our departed brother was highly esteemed. **JOHN MILLAR**, Ballywatermoy, N.I., Mar. 22. A faithful servant and consistent guide, who commended the gospel to the world, and maintained a wise and gracious balance in his assembly life. Prayer is requested for his widow and four sons. **Mrs. E. CHALMERS**, Motherwell, on Mar. 26, aged 64. Saved in early life, and for many years in Blantyre assembly. Last 25 years in Ebenezer Hall Assembly, Motherwell. Leaves a fragrant memory of a godly life. **Mrs. DAVID BELL**, at Barmill, on Apr. 1, in her 80th year. Loved wife of the late David Bell. Saved at 15, and gathered with the assembly in Beith at its commencement, and later at Gospel Hall, Barmill, from its inception 50 years ago. Greatly interested in missionary work and all assembly activities. Given to hospitality, she will be greatly missed. **Mrs. MARGARET SWINDLE**, Kilbirnie, aged 89. Saved 72 years, and amongst the first to gather to the Lord's Name in the town. For all those years in happy fellowship with believers in Gospel Hall, Kilbirnie. **Mrs. ANDREW ADAMS**, Motherwell, on Apr. 4, aged 53. Saved in early life, and in happy fellowship with saints in Roman Road Hall for almost 40 years. For a number of years suffered much from ill health, but bore a bright testimony to the end. Leaves husband, son, and daughter. Sadly missed. **Mrs. SARAH RUSSEL**, Motherwell, called home suddenly on Apr. 4, aged 53, while attending her niece's wedding. Associated with Ebenezer Hall, Motherwell, for 20 years, she ever bore a consistent testimony. **HAROLD P. BARKER**, passed into the presence of the Lord on April 18th while on a visit to Jamaica. Our brother will ever be remembered as an able expositor of the Word of God. His aptness with illustration made his ministry readily grasped and much appreciated.

NETHERHALL, LARGS: At a recent Conference of Correspondents and other Christians from many Scottish Assemblies proposals were considered to extend the use of Netherhall with all its facilities as a Centre for the furtherance of the Lord's Work at Home and Abroad. The chief burden of the conference proved to be the care and instruction of the younger Christians in the Assemblies and the reaching of the unsaved, resulting in a "Young Men's Weekend", for Bible study being arranged for early in May, before the Annual Bible Readings. Similar weekends, touching all aspects of assembly life, will be held in the Autumn. Glasgow Fair Week, 1953, may see the Largs Convention revived, if the Lord will. All interested in these matters should furnish their names and addresses to the Directors for inclusion in the mailing list.

ADDRESSES, PERSONALIA, Etc.

LARGS: Brisbane Hall. Correspondent: Mr. Joseph T. Carrick, 21 Union Street, Largs. **DUNFERMLINE:** The Oddfellows Hall. Correspondent: Mr. Alexander Munro, 8 Tollgate, Brucefield, Dunfermline. **HANLEY:** The believers formerly meeting in the Gospel Hall, York Street, Hanley, Stoke on Trent and latterly in the Trinity Schoolrooms, now meet in the

(Continued on page 76.)



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THE LORD'S SUPPER

by THE EDITOR

The Night on which He was Betrayed.

ON that night the powers of darkness were at their densest. No reader of the Bible but is aware that there are sinister forces operating in opposition to the purpose of God. They are beyond human control, yet they very frequently utilise human beings as their instruments. Spiritually sensitive men have often been oppressed by the seemingly overwhelming might of these invisible antagonists. "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6. 12).

That description is arresting—"the world rulers of this present darkness, ... the spiritual hosts of wickedness"!

THE New Testament writers offer no explanation. They take for granted "the objective existence of a world of evil spirits, "... *personal* evil spirits as members and leaders of an ... organisation" (Moule in *Ephesian Studies*). The head of that organisation is called "the ruler of this world" (John 14. 30), "the evil one" (1 John 5. 18), and sometimes we are permitted to sense the uncanny power such a one possesses over men, as he utilises his forces for man's spiritual enslavement and for the accomplishment of his own nefarious designs. Human beings are reported as having "unclean spirits", and one man at least admitted that he was impelled to evil by a "legion" (Mark 5. 9). Our Lord hinted at a similar fact in one of His parables. "When the unclean spirit has gone out of a man, he passes through waterless places, seeking rest: and finding none he says, 'I will return to my house from which I came.' And when he comes he finds it swept and put in order: Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there: and the last state of that man becomes worse than the first" (Luke 11. 24ff.).

AS the crisis approached, our Lord, more sensitive than others to the activities of such spirits in the invisible realm, makes us feel that He was aware of the "instruments of darkness", operating through men, entering the "empty house" of the religious leaders, and making them worse than they had ever been. He knew that the traitor Judas had sold himself, a willing tool to "the world rulers of this present darkness". In the garden of Gethsemane, in the night on which He was betrayed, He confronted His captors with the ominous words: "This is your hour, and the power of darkness."

THE legions of hell had rallied for their final onslaught, and while we can see only their human agents, it is not difficult to realise behind the scenes the "spiritual hosts of wickedness", bent on encompassing the death of One whose power they dreaded. Never had there been, never again has there been, such a night as that when the forces of evil and darkness were at their densest. We shall never be able to estimate the tremendous mental and physical strain which our Lord suffered during the hours of conflict with those unseen foes, even although the Epistle to the Colossians informs us that at the cross, "He disarmed the principalities and powers and made a public example of them, triumphing over them" (2. 15).

ON that night, too, Satan was at his subtlest. He was not ignorant of the uniqueness of the Person against whom he now launched his final attack. Since the hour of the birth in Bethlehem, he had been notoriously busy, endeavouring to engineer an untimely death. His attempt through Herod signally failed. Apocryphal gospel stories, valueless for evidence, contain narratives of divine intervention to deliver the Child from molestation, hinting that it was a common stock-in-trade the belief that Satan was actively engaged to destroy the Saviour of men. The years of public ministry were lived under the shadow of con-

stant attack. At Nazareth the infuriated townspeople were denied their wish when Jesus withdrew Himself and escaped hurt. Frequently the Jews took up stones to kill Him, but He passed by unscathed, for His time had not come.

THE arch-enemy played his subtlest device when he utilised Judas to place his Master in the hands of the Jewish religious leaders. Who would have suspected the remotest possibility of collusion between the two? Yet the seemingly impossible was accomplished. The explanation is not far to seek. The beloved John records that Jesus gave the sop at supper to Judas Iscariot, "and after the sop Satan entered into him" (John 13. 27).

OUR Lord was fully cognisant of all that was taking place. He knew for what purpose Judas had gone out into the night. He knew that in the city His enemies were covenanting with His traitrous disciple

for His capture. He knew that behind both, agitating their minds and utilising their capabilities, was that sinister person whose scheming He had defeated years before in the wilderness. Yet He faltered not. He knew what lay beyond in the garden and on the Cross, but "from the track He turned not back". Satan was shooting his last bolt,—and it would fail!

ON that night Judas, his religious confederates in high places, the spiritual hosts of wickedness, and the Prince of the power of the air, operated together, the malign instigator being the Devil himself. How significant are the words of comment by John as preface to the narrative of the meeting in the Upper Room, "Jesus knew that His hour was come"! And while these forces were massing against Him He "took bread...took the cup" and said "this do in remembrance of Me".

THE FIELDS

LIFT up your eyes, and look on the fields" (John 4. 35). "The field is the world" (Matt. 13. 38). God calls us to an extensive outlook. No selfish sectarianism should be permitted to produce contraction of vision. Heaven is an expanse. Narrowness is of the earth, earthy. Expansion is Divine and magnificent. Contraction is human and insignificant. There are five indisputable facts concerning the world:

1. It lies "in the evil one" (1 John 5. 19, R.V.).
2. It is loved of God (John 3. 16).
3. Its sin is propitiated by Christ (1 John 2. 2).
4. The Gospel is for the world (Mark 16. 15).
5. The world is to be judged (Acts 17. 31).

With these irrefutable facts in view let us diligently push forward the glorious work, though we must remember that the *evangelisation* of the world does not imply the world's *conversion*. To evangelise simply means that every living creature under the

sun must *hear* the Gospel in his own language. What they do with it is not our first responsibility. The entire expanse of our globe must be surveyed and traversed from farthest North to farthest South, from temperate West to tropical East. The various zones into which our world has been geographically divided must be penetrated and visited by such as have had their feet made beautiful with the Gospel of peace (Rom. 10. 15). Neither Iceland's snow nor India's sun daunts the true ambassador of Christ. No African fever, however severe; no Chinese mob, however turbulent; no Moslem antagonism, however antagonistic, will prevent the servants of the Most High God from executing their Lord's commission. Linguistic difficulties must be patiently conquered. Climatic inconveniences must be un-murmuringly endured. Consular restrictions must be graciously negotiated. Racial barriers must be mercilessly levelled.

—Tom Baird.

The CHURCH and the KINGDOM

By W. W. FEREDAY, Rothesay.

PART IV.

IT is helpful to note that Peter at a later date placed on record what he understood by the stone and the keys of which the Lord spoke to him in Caesarea Philippi. In his first Epistle he told his believing readers that all who come to Christ—the Living Stone—become themselves living stones, built up a spiritual house (1 Pet. 2. 5). Thus the Apostle extends the figure of a stone to us all. Also, during an interesting discussion in Jerusalem concerning the Spirit's work outside of Israel, Peter said, (evidently with the thoughts of the keys in his mind), "Brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the Gospel, and believe" (Acts 15. 7). Connect with this the words of Acts 14. 27, "God...had opened the doors of faith to the Gentiles".

Keys are for the opening of doors (Rev. 3. 7). Not of the Church, nor of Heaven, were keys entrusted to Peter, but of the *Kingdom* of Heaven. A Kingdom is an earthly figure, and the Kingdom of Heaven is the rule of Heaven over the earth, in contrast with the faulty administrations with which men have been familiar from the days of Nimrod (Dan. 2. 44). This will be in full manifestation in the Millennial era; but meanwhile it is the sphere of Christian profession, true and false.

It was given to Peter to press the claims of God and of His Christ on the Day of Pentecost, and three thousand souls were broken down under the Word, and were forthwith baptised in the name of the One Whose royal claims had, but a few weeks earlier, been exposed to public contempt in their midst. Good seed was sown in the field by the Apostle; good wheat resulted; thus the Kingdom of

Heaven in its present form (the King being absent) commenced. The first noticeable weed in the field was Simon of Samaria. Phillip granted him the privilege of Christian baptism, but he was a false man from the beginning (Acts 8).

Jews from many lands entered the Kingdom of Heaven on the Day of Pentecost. They owned the lordship of the One whom their nation rejected. When the time came for the Gentiles to be admitted, it was again Peter who was divinely employed. The keys were used in Jerusalem for the admission of Jews, and they were used again in Caesarea for the admission of Gentiles.

The Lord's further words to the Apostle concerning binding and loosing had no reference to eternal issues (which could only be safe in the Lord's own hands), they refer to discipline on earth. Peter's stern action towards Ananias and Sapphira is an example of this (Acts 5. 5). Their sin was bound upon them. Peter's dealing with Simon of Samaria is another example of the same solemn character.

Is there anything successional in what the Lord said to the Apostle in Matthew 16. 19? As regards the keys, no; as regards binding and loosing, yes; but the authority to bind and loose is not vested in ecclesiastical officials controlled from an earthly centre, but in any two or three saints truly gathered to the Lord's Name. This is plainly taught in Matthew 18. 18-20. In earlier verses the Lord had spoken of a case which might arise of a "brother" guilty of trespass. If such an one refused to heed private admonitions, the matter must be brought before the local Assembly, and if the offender refused to hear the collective voice, he must be regarded as "a heathen man and a publican". The proper place for all such persons

is outside the circle of God's saints. This is what the Lord meant by "binding", and we have an example of this in 1 Corinthians 5. A man, "called a brother", was put away by the Assembly in Corinth for proved wickedness. His sin was thus "bound" upon him. When the discipline had done its work, and the man was filled with sorrow for his sin, he was welcome again by his brethren, who by their act "loosed" him (2 Cor. 2). Heaven acknowledges what is done on earth by a divinely constituted authority; but position in Heaven's eternal glory is not in view in these instructions. Position in the assembly is the point. Thus the authority committed to Peter personally in the Kingdom of Heaven is now in the hands of the Church, which in some places may consist only of two or three humble souls gathered to the Lord's Name. Power does not rest in numbers, but in the fact that the Lord is present in the midst of His own (Matt. 18. 20).

Diotrephes sought to bind on his own responsibility. He cast out of the local Assembly all who disapproved of his evil ways, but the Holy Spirit's judgment of his conduct is written in John's third Epistle as a warning to us all, and especially to high-handed persons, throughout the dispensation.

The attempt to connect Peter with Rome, affirming many years residence in the Imperial City is futile, if God's Word is to be our guide. The ministry of this Apostle was confined to the East, and was exercised particularly amongst the Jewish people (Gal. 2. 9). There is no Scripture evidence that he ever set foot anywhere in the Continent of Europe. The claim that the special authority given by the Lord Jesus to Peter in the Kingdom of Heaven (never in the Church) has been transmitted to Italian ecclesiastics is so manifestly absurd that it should be firmly resisted by all who know God and reverence His Word.

(To be continued.)



BOOK REVIEWS

MEN SPAKE FROM GOD, by H. L. Ellison. These studies in the Hebrew Prophets are meant for the general reader, and may well form an introduction to more detailed acquaintance with a section of the divine Volume largely neglected. Chapter I has considerable light to throw on the nature and value of O.T. prophecy, and very wisely in the subsequent sixteen chapters the author emphasises the moral rather than the predictive elements in those ancient messengers. Many valuable suggestions are given as to historical backgrounds, although some may think that the treatment of Isaiah, Jeremiah, and Daniel is somewhat in-

adequate. That could not be otherwise in a book with limited pretensions.

Paternoster Press. 10s. 6d.

ISRAEL'S NATIONAL FUTURE, by G. H. Lang. A painstaking investigation of the contention that Scripture everywhere maintains that Israel will occupy Palestine in God's appointed time.

Paternoster Press. 2s.

PUTTING TEN THOUSAND TO FLIGHT, by Jean Rees. This is a most readable biography of evangelist Tom Rees written by his wife. Both grave and gay, it cannot but inspire all who read to have concern for the salvation of others. A good book for young workers.

Marshall, Morgan, and Scott. 7s. 6d.

FOR YOUNG
BELIEVERS

The Life of Faith

MOSES

By W. F. Naismith
Clarkston

(Hebrews 11: 24-26).

REFUSING and CHOOSING.

MANY remarkable things are stated about Moses; and, "proper child", is perhaps the first observation about him. Because of this fact his parents defied the royal edict and hid this child three months. Faith knows no fear! It has been said, "If we trust we do not worry; and if we worry we do not trust"!

Though faith does not run in the blood, God likes to witness the children of His people following the example of the parents. He said about Abraham, "I know him, that he will command his children and his household after him." Gen. 18: 19.

The first great crisis in the life of Moses in which he took an intelligent part was that alluded to in verse 24 of Hebrews 11. The throne of the Pharaohs would ultimately have been his, and the crisis arose in which he had to make a choice of a far-reaching nature. Life is composed of making choices—a name is given at birth; a profession is chosen when school days are over; the choice of a partner for life confronts many. If in matters relating solely to life's few passing years such interest is manifested and so many decisions made, surely things which have eternal issues at stake should be given paramount consideration in the individual's life. Brutus observes in "Julius Caesar", "There is a tide in the affairs of men which taken at the flood leads on to fortune; omitted all the voyage of our life is bound in shallows and in miseries." Despite such advice and warning about the transient many relegate the things of eternity to a back seat.

Moses refused the dignity which had been conferred upon him—for he was known as the "son of Pharaoh's daughter". The worldly man says, "What folly to despise such a position!"; and one has stated, "Nature, whose very marrow is the love of self, must have suggested to him, that

an abandoned child of parents never known would do small wrong to his country-men in retaining all through life his fortunate disguise." Faith governed the man, not his five senses; and consequently he had the long-vision. His action reminds one of the words inscribed on the leaden casket chosen by Bassanio in "The Merchant of Venice"—"Who chooseth me must give and hazard all he hath." Moses put against the favour of the royal palace with its pleasures the suffering affliction with the people of God. The "flowery beds of ease" were refused and affliction chosen in their place. Not many men would dare to make such a choice to-day; and "the trial of your faith, being much more precious than of gold that perisheth" is not palatable at the present moment.

Moses refused the dignity of heirship to Egypt's throne. He refused the enjoyment of the pleasures of sin for a season. He refused the treasures in Egypt. He chose to suffer affliction with God's people. He chose the reproach of Christ, and esteemed such of infinitely more value than Egypt's treasures.

Refusing and choosing go hand in hand. The Thessalonians "turned to God"—they chose God: "from idols"—they refused idols.

With Moses the long vision played an important part; for "he had respect unto the recompense of the reward." Have we any respect unto the recompense of the reward? Remember, "God is not unrighteous to forget your work and labour of love" for every forward step taken by you in the passage through this dismal scene. God holds out rewards for men of faith, like Moses, and such rewards will be commensurate with their fidelity in this time of privilege and opportunity.

Let faith govern you!—give it its freedom in your experience; then the transient will, by a gradual process, be well nigh eliminated as the vision glorious fills the soul.

A REVIEW OF MR. G. H. LANG'S BOOK ON

THE EPISTLE TO THE HEBREWS

HAVING read Mr. G. H. Lang's book on the "Epistle to the Hebrews", one must come to the conclusion that the writer has given a great deal of study to the Epistle, especially those portions connected with the Person and work of our Great High Priest Jesus, the Son of God. One is struck, too, with the many valuable references from accredited expositors of the Word which he has given. But alas! when one comes to his remarks on the warnings of the letter, one finds it necessary to caution the young and unwary. Here, the writer finds an opportunity to bring to light long-cherished ideas in connection with the believer's punishment after death—a sort of Purgatory, as he calls it. See page 185, Par. 6.

In this same section of the book, Mr. Lang makes use of Hogg and Vine's Notes on Colossians, ch. 3, v. 25, ("receive again", R.V.). These honoured servants did not for a moment hint at the believer's punishment between death and resurrection, but connected the passage, and rightly too, with the coming Judgment Seat of Christ, and awards given, which will determine the believer's place in the Everlasting Kingdom. As Bishop Moule says on Romans 14. 10, "And somehow, surely—it doth not yet appear, how, but somehow—eternity, even the eternity of salvation will bear the impress of the *past of Service*, estimated by the King."

From pages 98-106, Mr. Lang speaks on Hebrews 6. 4-6, linking up these verses with Israel's history. Surely he must have seen that the "we" of verse 3 is taken up in verse 9, where the writer of the epistle speaks of the true believer, and of things that accompany salvation. In verse 10 we have love; verse 11, hope; verse 12, faith, etc. These are divine marks of the true pilgrim; whereas the "those"

of verses 4 and 6 are apostates, unregenerate—a returning to Judaism and crucifying afresh to themselves the Son of God.

The writer goes still further, for on page 184, par. 2b, he says, "there is no strict proof that Dives will be lost forever". It is unthinkable that any servant of Christ, holding the foundation truths of the Gospel, should pen such words as these. The Lord Himself, in speaking to the scoffing Pharisees, who were lovers of money, and lax in morals, lifts the veil and lets us see that there is a place of bliss and a place of torment—a Home for the believer (2 Cor. 5. 7)—a being "with Christ, which is far better" (Phil. 1. 23).

If a believer sins in this world his God will deal with him *now* in government, as the Old and New Testaments both teach. (See 2 Sam. 12. 10; 1 Cor. 11. 30.) The unsaved at death go to where the gulf is fixed—a place of torment and at the Great White Throne, Death and Hell are cast into the Lake of Fire, where Satan and his angels, the Beast and the False Prophet are. This is the doom of the lost for ever and ever (Rev. 20. 10, 14, 15). See our Lord's words in Matt. 10. 28.

Let those who preach the word of warning do so with the love of God in their hearts and with tears in their eyes, telling sinners to "flee from the wrath to come".

THE DIVORCE PROBLEM, by W. Fisher Hunter. Here the modern problem is fully discussed in the light of every relevant scripture. No one need doubt what the Bible teaches on the subject.

MacNeish Publishers, Waynesboro, Pennsylvania, U.S.A. 2 dollars 25 cents.

CHURCH TRUTH

by W. FISHER HUNTER Pennsylvania.

RECEPTION.

IN this paper we shall deal with the subject of **RECEPTION** into the local assembly, the importance of which cannot be over-estimated. The lack of care in this matter is bringing about a condition which is all too apparent in the professing church. We purpose treating the subject under three headings—firstly, **INTO WHAT DO WE RECEIVE?** secondly, **WHO SHOULD BE RECEIVED?** and thirdly, **HOW SHOULD WE RECEIVE?**

Into What Do We Receive?

If we fail to see that there is what Scripture calls a "within" and a "without", we shall very likely see no need for care in the practice of assembly reception. The church at Corinth was called upon to discipline one of its number, and this action was justified on the ground that it had the right to judge those "within" whereas God judged those "without" (1 Cor. 5. 12, 13). In Galatians 2. 4 we read of "false brethren unaware brought in"; in Jude 4 of "evil men creeping in"; and in 3 John 10 of "some being cast out of the church".

We ask, "what was this that men could be brought into, creep into, be cast out of, and that the church at Corinth had the right to judge?" It certainly was not a building made with hands, nor was it the great body of professing Christians called Christendom. Nor could it be the Church which is the body of Christ which He alone builds and out of which none can ever be expelled. What else then could it be but a local church—which is a clearly defined company called "the sanctified in Christ Jesus"—at a distinctly specified location, the city of Corinth, and possessing a permanent, definite, and delegated authority to act for the Lord Jesus Christ within a clearly defined sphere—"among yourselves" (1 Cor. 5. 2, 4, 13).

The idea, the expression and practice of "receiving persons to the Lord's Table" is without scriptural warrant. We are led to believe this means that one known to be a true Christian may, whenever convenient, be permitted occasionally to eat the Lord's Supper without coming into or sharing the responsibilities of the local assembly fellowship and testimony. It is through receiving saints into the local assembly that God's people, as living stones, are built up "a spiritual house", and eating the Lord's Supper is only one of its many privileges.

Who Should Be Received?

We unhesitatingly say, all baptised believers in the Lord Jesus Christ, providing they give evidence that they are born again, and proof that they are not debarred because of unrighteousness or doctrinal error in themselves. This is not making baptism a door into the assembly fellowship. It is simply requiring what is expected. Scripture supposes all believers will be baptised persons (Mark 16. 16; Acts 10. 47; 18. 8). It is as a baptised believer one should seek fellowship in a local church. God does not expect an assembly, nor has that assembly any right, to conform itself to the abnormal condition or unscriptural experience of any Christian. It does this when it receives an unbaptised person. To practise less than Scripture requires is to lower the standard; to ask more than is requisite for admission into the local assembly fellowship is to go beyond Scripture, and is a grave offence against the one who may be so rejected.

How Should We Receive?

To-day we have difficulties connected with reception that the apostolic churches never knew or had. Then there were not many false professions, no denominations, few, if any, divisions,

and hardly any of the false religious cults that are so prevalent now. Today, there are many disorders, much error, and damnable heresies associated with the term "Christian". All this calls for the exercise of vigilance and carefulness in reception. But in using care to prevent the reception of the unfit, we ought also to link with it gracious consideration that we may not be guilty of rejecting any who are worthy. To be guilty of this is a great injustice to a child of God, and the responsibility resting upon those who do so is grave indeed.

Reception is a responsibility belonging to the whole assembly, and to make it an intelligent act on its part a good custom is to announce the name of the person to be received sufficiently in advance of the date set for reception to allow for examination and the establishing of competent testimony. Anyone who has the interest of Christ at heart and a knowledge of what becometh the house of God will not be disposed to find fault with the saints exercising such precautionary measures.

Reception may also be by commendation, either by a letter or by the personal testimony of another. A letter ought not to be looked upon as a mere certificate of membership or as a passport to the privilege of eating the Lord's Supper. Rather should it be looked upon as a scriptural assembly safeguard. Properly used, it prevents the reception of excommunicated persons and all other undesirables—imposters who make a habit of preying upon God's people for the sake of earthly gain. A letter ought to be a condensed biography that tells without extravagant or flattering expressions the moral and spiritual value of the one commended. It should be dated and signed by two or more persons, who should be overseers, for they have the authority to speak for the assembly. The signatures on a letter may enhance the value of it.

The giving and receiving of letters is an important feature in obtaining,

maintaining, and fostering fellowship among assemblies. The practice of saints seeking to be received without letters should be discouraged. It is an unscriptural practice, and one that may create unnecessary exercise and be the cause of dissension. Overseers can help in this matter by seeing that those who leave their midst are given letters, and gently reminding any who come without them that all things should be done decently and in order. However, there may be situations where circumstances may prevent one from receiving or securing a letter, as we see in the case of Paul who had to leave Damascus in no ordinary way. Then others may seek to come in from places that have discredited themselves and forfeited the right to be acknowledged as scripturally gathered and divinely constituted assemblies. Cases such as these should be tested by examination or approved by the testimony of another. No one has the right to be received on his own witness of himself. The attitude and the way the church at Jerusalem received Paul might well serve as a model. We read "they were all afraid of him and believed not that he was a disciple" (Acts 9. 26). The assembly received him on the strength of Barnabas' testimony concerning him. Attention, however, should be given to the character of the one who commends another. Barnabas was "a good man, and full of the Holy Ghost and of faith" (Acts 11. 24).



GOD'S ETERNAL PURPOSE, by D. A. S. Candy. This is a splendid handbook for Bible Class leaders who wish to give a bird's eye view of the divine purpose revealed in the Scriptures. A most useful volume.

Marshall, Morgan, and Scott. 6s.

"IN ALL GENERATIONS"

by Wm. TEMPLETON, Barbados.

IT is a thrilling experience to be in the company of a man who has been to the mountain top—to see the dawn still shining in his eyes—that wistful look only seen in men who have seen far horizons.

Looking down the corridor of the years, we think of such men who have come and gone, but have left us the priceless heritage of their writings. These men mined "gold" and "jewels"—priceless to-day. Yet, thank God, there is still "a place for gold", even though it be only an outcrop.

This is an appeal to the present generation, as we heed the caution of the Wise Man: "Say thou not, What is the cause that the former days were better than these?" Don't let us live in the past, but let us keep in mind that the same Wise Man said, "Remove not the old landmark." (One can remember, after years returning on furlough to the Homeland and to the scenes of boyhood and youth, sad feelings swept the soul to see the old landmarks removed. We looked for a beautiful wood of Fir trees. Alas! It was gone. Total war had left only a dark scar on the landscape.)

Let us keep a perfect balance in these days of "extremes". We need grace to get rid of "Shibboleths", yet we need men of courage who are prepared to say, "I have opened my mouth unto the Lord and I cannot go back." Then, let us press forward. Why use "early brethren" when they suit our argument, and when they don't, take a pride? We have advanced so much from their day.

Is there not a danger of the Assemblies becoming like the "Cinque Ports"? In the south of England in the time of Edward the Confessor, and after the battle of Hastings, there were five cities which had special immunities and peculiar privileges be-

stowed upon them. They had special dangers; for they stood facing the hostile shores of France. Alas! privilege bred pride. The "Cinque Ports" proclaimed wars and alliances on their own account. Is it not painful that in Church history there should be the sad record of so many wars? Think of Corinth torn by doubts, difficulties, and, alas! with division. How do men see the Church and the churches?

*Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed.*

It is amazing how the "Cinque Ports" again in 1939-1945 stood to the ready, while the country was under the threat of invasion. But think again of Dawn, June 6, 1944! The Allies invaded Germany's Fortress of Europe. It would take pages to describe the Plan, and how it was carried out, though we certainly do not need Military Glory to make us arise to do our part. It is our desire simply to appeal to this generation not to take their heritage for granted.

What does the Assembly, Baptism, Breaking of Bread mean to us? Something more than the traditions of our fathers. The Passover and the Passage through Jordan had to be explained to the children, lest they should become mere history. There is a great difference between "Tradition and Revelation" (see Cor. 11).

Finally, let us not live in the past, but

*Firmly stand for God, with a motive
pure,
With a true heart bold, and a faith
e'er strong;
'Tis the Rock alone giveth triumph
sure
O'er the world's array of wrong.*

He Saved Others; Himself He Cannot Save.

By JOHN M. ORR, Birmingham.

OCCASIONALLY when the passage containing these words is read at a meeting of believers the comment is made: "He could have saved Himself; He could have come down from the Cross."

This defence of the person of the Lord Jesus Christ is sometimes made with the object of paying tribute to His power or His sinlessness or both. But the Scriptures sufficiently demonstrate His power: *e.g.*, in creation, in His miraculous works, and especially in His being able of Himself to lay down His life and to take it again. The proofs of His sinlessness are equally cogent and irresistible: He did no sin (Peter), He knew no sin (Paul), in Him was no sin (John). His was the innocent blood (Judas), there was no fault in Him (Pilate), certainly He was a righteous Man (the Centurion). And the Father Himself specially opened the heavens to declare, "This is My beloved Son in Whom I am well pleased." Had there been any flaw or stain of sin in Him He would never have risen from amongst the dead; and the proofs of His resurrection are overwhelming.

To say that He could have saved Himself reveals a misunderstanding of the Holy Scriptures. The Cross was God's eternal purpose; every sacrifice pointed to it; prophecy foretold it; the Lord Himself spoke repeatedly of it; it was the subject of conversation at the transfiguration; and by the Lord's own command it was to be the theme at the observation of the divinely-instituted supper.

The use of such language also discloses an inadequate conception of Calvary itself. While it is true that our hearts should be occupied with the awful horrors of that dreadful scene and that we should try to realise in some little measure—we shall never be able fully to grasp it—what it meant to the holy, spotless, sinless Son of God to be "made sin", we ought

at the same time to remember that this is not the only aspect of the blessed truth of redemption.

Calvary was not only God's eternal purpose: it was the eternal and direct and specific *object* of both Father and Son; and this is proved conclusively by the Lord's own words. When the Cross was near at hand He prayed, "Father the hour is come; glorify Thy Son", and added with such wondrous significance, "that Thy Son also may glorify Thee" (John 17. 1). This view of the Cross had been especially in His mind during the few days immediately preceding. We find Him saying (John 12): "The hour is come that the Son of Man should be glorified", and at once explaining how: "Except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit. . . . I, if I be lifted up from the earth will draw all men unto Me". Again, when Judas had gone out into the "night" to betray Him, the Lord Jesus Christ at once said: "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him" (John 13).

To say that the Lord could have evaded the Cross or have come down from it does not add to the evidence of His power or His sinlessness and is not in accordance with Holy Scripture. On the other hand, to say that He could not have come down from the Cross would be irreverent. Calvary is the holy of holies and must not be spoken of in language save that fully warranted by the Word of God.

From all eternity to all eternity the Cross was, is, and ever shall be not only the glory but the zenith of the glory of God the Father and His eternal Son; and praise be to His blessed Name, it will be the theme of our everlasting song.

Our
Home
Bible
Class

"In the Beginning—GOD"

by H. E. MARSOM

HOW wonderfully fitting it is that these significant words should be the very first statement of the inspired Holy Scriptures in Genesis 1. 1! Let us begin this series with a consideration of the Divine title "GOD", which, in this verse, is the translation of the Hebrew word,

ELOHIM;

a word which is so translated more than two thousand times in the Old Testament. As a word it speaks of the strength, might, and supremacy of the DEITY; and being in plural form, which we may consider as a plural of majesty, it should express to us the intensity and superabundance of these excellencies; the incomparable character of this supremacy. This title ELOHIM being thus first used in telling us *Who* accomplished the transcendent work of the Creation of the Heavens and the Earth, a work clearly shewing forth the "eternal power and GODHEAD" of the CREATOR; Who "by the greatness of His might, for that He is strong in power"; made the Earth by His power, established it by His wisdom, and stretched out the Heavens by His discretion; as we read in Rom. 1. 20; Isa. 40. 26, 28; Jer. 10. 12; 27. 5, we do well in concluding that ELOHIM expresses the transcendent power and might and DEITY of "the Only GOD" (John 5. 44, R.V.). Truly ELOHIM is indeed "The GOD of gods" (Deut. 10. 17; Psa. 136. 2).

ELOHIM—The TRIUNE GOD.

But the plural form of the title ELOHIM has a further revelation for us. This is strikingly unfolded to us in Gen. 1. 26, 27, which we must very carefully read; specially noticing the very remarkable way in which the singular pronouns "His" and "He" (twice), in verse 27, are substituted for the plural pronouns "Us" and "Our" in verse 26; although they all refer to the one same Person—

ELOHIM! Do also note the same "Us" with precisely the same reference in Gen. 3. 22; and Isa. 6. 8. In that revelation in verse 26, that "ELOHIM said, Let *Us* make Man in *Our* image, after *Our* likeness"; we see the Divine Persons of the Holy TRINITY in one of Their sacred Councils concerning Man-kind: for whom amazing blessings were purposed in the counsel of the Divine will (Eph. 1. 11; Rom. 8. 29). In verse 26, we are permitted to see and hear the TRIUNE GOD—ELOHIM in holy Council; in verse 27, we see the same ELOHIM—the TRIUNE GOD acting in perfect unity, creating "Man in *His* Own image": for "in the image of GOD created *He* him". And we should connect this obvious indication of the TRINITY of ELOHIM in Gen. 1. 26, 27, with the full and explicit declaration as to *Who* is spoken of in "the Name", in Matt. 28. 19; where if it were not teaching the TRIUNITY of the DEITY, we should have had the plural "names"; where we correctly find the singular "Name".

In Isa. 45. 18, we are told that it was "GOD Himself" Who effected Creation, for it is GOD "Who created all things" (Eph. 3. 9; Rev. 4. 11); yet we read in Gen. 1. 2, that it was the SPIRIT of GOD that "moved (R.V. margin, was brooding) upon the face of the waters"; and in Job 26. 13, we read, "By His SPIRIT He hath garnished the Heavens", and cp. Psa. 104. 30; and yet again in John 1. 3, 10, it is emphatically stated concerning the SON of GOD that "All things were made by Him; and without Him was not anything made that was made": for "the World was made by Him", and how this truth is amplified in Col. 1. 16, as we read, "For by Him were all things created, that are in Heaven, and that are on Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or

powers: all things were created by Him, and for Him". Thus we see the TRIUNE GOD—ELOHIM in perfect unity effecting the glorious work of Creation.

But while we emphasise the truth of the TRIUNITY of ELOHIM, so plainly taught in Holy Scripture, we must also be emphatic as to His absolute Unity. "Our ELOHIM is *one* LORD"

(Deut. 6. 4). "There is none other GOD but *one*" (1 Cor. 8. 4, 6). "Thou are the GOD (ELOHIM), even Thou *alone*" (Isa. 37. 16). "Thou art GOD (ELOHIM) *alone*" (Psa. 86. 10; cp. Deut. 4. 35, 39). We must look a little further into this title in our next, if the LORD will.



PSALM NINETEEN

1. A LAW, because enacted by God as Sovereign.
2. A WAY, because they set forth the inward principles of outward conduct that pleases Him.
3. TESTIMONIES, because they are declared to the world and attested beyond contradiction.
4. COMMANDMENTS, because they speak to men with authority and are lodged with them as a trust.
5. PRECEPTS, because they contain directions given by the Master to His disciples.
6. WORD (*imrah*), because they are God-breathed; they are the declaration of His mind.

7. WORD (*dahbar*), because their instruction is orderly and systematic.
8. JUDGMENTS, because they are formed in infinite wisdom, and men are brought into responsibility through their possession.
9. STATUTES, because of their permanent authority; they lay us under obligation.
10. TRUTH, because they provide the only trustworthy basis for faith and practice.

It is little wonder that one old writer said that this Psalm is "the alphabet of Divine love, and the storehouse of the Holy Spirit".



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1033	4	—	1049	93	9 6	1062	14	—
1034	1	—	1050	4	16	1063	40	—
506	4	—	1051	2	—	1064	3	—
1036	4	—	1052	5	—	1065	12	—
1037	1	—	1053	4	—	1066	1	—
1038	10	—	1054	10	—			
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News from Other Lands

BOLIVIA.—One Lord's Day evening a woman remained behind and made confession of the name of Christ as her Saviour. She travels a distance of more than three miles to attend the meetings, so that this in itself speaks for her sincerity. There was also present in the Sunday night service a young man who travels four kilometres to attend the meetings. It is remarkable the zeal of the folk to hear the gospel when once they are awakened to their need.

The testimony in the house of Miguel Pena is giving encouragement. Numbers are not large, but attendance is regular. —Peter J. Horne.

INDIA.—There was a large wedding in Bangalore in real native style. I was asked to give a message in English at the ceremony in Bethesda Hall, and in Canarese at the reception in a large tent in Benson Town at the bridegroom's home. Both the bridegroom and he bride had been baptised in Mysore. When I went each month to teach the saints, the bride cooked a meal for me, brought it to the gospel hall and served it after the meeting as a love gift. The bridegroom is the grandson of a Brahmin who is 81 and was converted 37 years ago. I must have laughed in my sleep that night I was so happy.

Brother Sadhu Sundra writes to say that a little assembly has been established at Hunsur. I am happy to hear this. When at the wedding in Bangalore, brother Joseph Thomas told me that a Malayalam meeting had been established amongst the native soldiers outside of Bangalore. A few more have been baptised in the Capital.

Sowing to reap, teaching to build up, and gathering God's people to the precious Name of the Lord Jesus is our aim and purpose.

—James Stewart.

PERU.—I would greatly value your prayers for the work in the jungle. God is greatly blessing it, especially amongst the Indians, but there is much more to do yet. In our little assembly we have about 30 in fellowship, and on Sunday nights we get sometimes 130 people in to the gospel.

I do a good bit of travelling both on the river and on the highways, and everywhere the people flock to hear the gospel. Some parts of Peru are very difficult to work as the people are very fanatical Catholics, but little by little the gospel is getting in and many are turning to God and to His Word, and many more want to, but have fear of the priests.

—John McGregor.

FRANCE.—Two elders from assemblies in the Homeland have recently visited us and helped in the Lord's work here. Mr. A. Little, of Airdrie and Mr. R. Beausire, of Guernsey. The former accompanied me on a visit to Grenoble, where, in an assembly, a lad was saved after my Gospel message. His ideal was to become

a Roman Catholic priest, but now he is happy in Christ, where he became an eternal priest of the Most High God!

Last week, I had another gospel tour in Normandy, when, near Elbeuf, an ex-chief of Police and his wife (saved through former work), gave me hospitality. Their only son, a mathematical student, eagerly listened to the gospel in the evening, with the happy result that in the morning he told us with joy that he had been saved during the night!

At Caen, another couple gave me hospitality. They had been saved also, and I baptised them about three years ago. I visited a Roman Catholic lady in their city, who had written me as the result of receiving one of my gospel writings, and who told me with gratitude how my letter had given her much light on the gospel. During my absence, "Mrs. Taylor had been busy preaching to another Roman Catholic lady, who came to Christ, and went home happy in Him!

Pray for our extensive work for God in this land, as also for the thousands of copies of my gospel writings my Communist printer is glad to print for me; for through this, he is now a believer in God!

—William Taylor.

SOUTH AFRICA.—I have been straightening up accounts and records for the year just ended, and am glad to say that over ONE MILLION tracts have been printed in various languages, chiefly for Native Africans. This is a much higher total than in any previous year, and we hope and pray that such an output will again be possible during the year on which we have just entered. The need is great. Millions more Africans are learning to read their own languages every year and Communists, Jehovah's Witnesses, and Romanists and others take advantage of this, and there seems to be no lack of funds for the production of their literature in the African languages. The amount you sent is a welcome help towards our printing costs.

—W. J. Coleridge.

VENEZUELA.—The annual conference in Puerto Cabello is just over. It was one of the largest held, as between 400 and 500 of the Lord's people met together to hear His Word. Conference lasted 3 days, commencing each morning at 7 with a Bible Reading. Two or three professed to be saved during the meetings, and 15 were baptised on Saturday night, all of whom had been saved for some time.

Previous to conference, Sr. Naranjo and I were over in Cabimas. This is about 400 miles to the west of Valencia where there is a small assembly. We had three weeks meetings, un-saved came out pretty well and some three that we know of professed to be saved. Ere we left we had a baptism when three (who had been saved for some time) were baptised in the presence of a full hall, and we had good order throughout.

—J. E. Fairfield.

The . . . BELIEVER'S QUESTION BOX



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

Questions may be sent to:
Mr. E. W. Rogers,
79 Blenheim Gardens, Wallington,
Surrey, or direct to the publishers.

QUESTION A.

Is there any difference between an elder and an overseer in the Church to-day, or at any time? Some teach that the work of elders has ceased.

ANSWER A.

It is apparent from a comparison of Acts 20. 17, 28 that "elders" and "overseers" in Paul's day were alternative terms describing the same persons. There is no reason to suppose that these do not exist to-day. Their requisite qualifications are set out by Paul in 1 Timothy 3. 1-7 and Titus 1. 6-9. Where such men exist to-day they may rightly be considered to be "elders" and "overseers" in the scriptural sense. It is true that we have none to-day who are qualified to "ordain" or "appoint" elders as Paul and Titus did. But we have the apostle's inspired writings to guide us so that we may recognise such elders by their qualities and work.

It is important to remember that there should be, for the healthy conduct of an assembly, three classes of individuals: (a) bishops, (b) priests, and (c) deacons. These in ecclesiastical circles have been called "orders" and men who are not entitled to such descriptions have adopted them or been granted them by others. It is necessary to have scriptural ideas as to these things.

(a) Only a relatively few are "bishops", a word which if properly translated means "overseers". They are the same as "elders".

(b) All the believers in a local church are "priests". This is not a term applicable only to a local assembly. It describes all believers in the Lord Jesus and the functioning of their priesthood is not limited to the assembly.

(c) Deacons: were this word properly translated it would mean "servants" and has to do with any particular service that may be rendered for and at the request of the church.—E.W.R.

QUESTION B.

What is meant by "He that is begotten of God sinneth not"?

ANSWER B.

This question is not easy to answer. "The Lord knoweth them that are His", but all who claim to belong to Him should "depart from iniquity". Only in that manner can we have evidence that they have been born again.

John's Epistle is not occupied with what a man WAS, but what a man IS. He frequently uses the word "believETH". He does not speak of him as one who at some time in the past "believed".

It is a characteristic of the sheep who wanders that it returns to the shepherd. Dogs, however, return to their vomit and the sow to its wallowing in the mire. The dog and the sow would signify unclean unregenerate persons,

who perhaps temporarily reform, but sooner or later return to the things to which they were accustomed and which they have thrown up. But it is the nature of the sheep to want the shepherd, and the really born again backslider will sooner or later return to Him.

No-one who is living in sin, whatever the past may have been, has the right to assume that he is born again. Nor has anyone the right to assume that he is regenerate. "By their fruits ye shall know them." It is a terrible danger for any backslider to rest on the oars of a past profession, as though that were sufficient. Was it a genuine conversion? Was he really born again? Or, was it a clever camouflage?

It is better not to make assertions that such and such a person has never been born again. But if the life belies that profession, one can only wonder if it were real, and one must wait for the signs of the sheep's return. Some poor prodigals in God's family stay away far, far too long, to their own loss and the Father's grief. They little know what they are missing.

But what would you think, were you to visit the far country in order to see who was there and you found the prodigal? Knowing nothing of his history, would you not think he was one of the citizens? There is no external difference. Whatever internal difference there may be, is hidden. The father knew, but none else.

If we know of any backslider, he should be constantly in our prayers. It is there WE fail.—E.W.R.

QUESTION C.

Would you please explain the latter clause of verse 25 of John's Gospel chapter 21?

ANSWER C.

It would be helpful if questioners were more clearly to state their difficulties. It would then be easier to answer more helpfully.

This is the closing verse of John's Gospel in which he has put on record something of the glories of the Lord Jesus Christ. He realises, however, the infinite greatness of the Lord and the necessary limits of any writing concerning Him, although such writing is inspired. The record of an infinite Person, whose deeds and words were like Himself, of infinite significance and meaning, cannot in the nature of the case be fully contained within the limits of any number of books which might be written or stored in a finite world. He is too vast for such a restriction.—E.W.R.

THE greatest moral victory a person can win in the world to-day is to confess belief that Jesus Christ is the Son of God.

The LORD'S WORK and WORKERS

ENGLAND and WALES: FORTHCOMING (D.V.).

BANBURY: Southam Hall, Southam Rd. June 2 at 3 and 6.15. R. Guyatt, E. W. Rogers. **BROCKENHURST:** June 2. J. Harrison, W. G. Hales. **CHESHAM:** Gospel Hall, Station Rd. June 2 at 2.30 and 6. A. J. Crick, R. Scammell. **CLIVE:** June 2. A. H. Boulton, J. Williamson. **GUILDFORD:** Manor Rd. Hall. June 2 at 2.30 and 5.30. J. M. Davies, P. O. Ruoff. **HORNCASTLE:** Gospel Hall, Prospect St. June 2 at 2.30 and 6. **ROSS-ON-WYE:** Gospel Hall, Henry St. June 2 at 3 and 6. C. Boatwright, J. Harrad. **SAFFRON WALDEN:** Friends Meeting House, High St. June 2 at 3 and 6.15. Dr. J. Goldstein, S. J. Levett. **ST. ANSTELL:** Seymour Gospel Hall, Slades Rd. June 2 at 2.30 and 6. **SHERINGHAM:** Brook Hall, Corner Rd. June 2 at 3 and 6. R. Anderson, A. J. Last, A. W. Sheldrick. **SOUTHPORT:** June 2. D. Craig, A. Naismith, H. St. John. (J. M. Dalgleish, 7 Morley Rd.) **SWINDON:** Florence St. Hall. June 2 at 3 and 6. H. Bell, Dr. L. J. Short. **TAUNTON:** The Octagon. June 2 at 11, 2.45 and 5.45. S. W. Buckland, A. Ginnings, F. A. Tatford. **WAREHAM:** School Room, Dollins Lane. June 2 at 3 and 6. F. Lawther. **N. HARRROW:** Elmfield Hall, Sisters' Missionary. June 6 at 7. Miss F. Wilks, Miss D. Wareham. **CAMBRIDGE:** Panton Hall. June 7 at 3.45 and 6. S. W. Buckland, J. W. Laing, A. Pulleng. **DENMARK HILL:** Beresford Chapel. S.E. London Missionary. June 14 at 4 and 6. S. W. Buckland, E. Tipson. **HOVE:** Rutland Hall, Rutland Rd. June 14 at 3 and 6. Miss Wilks, Mrs. Phair, Mrs. Nightingale, Mrs. Turner. **LINGFIELD:** Mission Hall. June 14 at 3.30 and 6. D. T. Griffiths, A. E. Long. **NEW MALDEN:** Mt. Pleasant Gospel Hall, Dickerage Lane. June 14. A. Naismith, F. A. Tatford. **SHEFFIELD:** Cemetery Rd. Hall. June 14 at 3.15 and 6. D. W. Gooding, A. Pickering. **HARROW:** Belmont Hall, Pinner Rd. June 21 at 4 and 6.30. Wilson Beattie, W. J. Wiseman. **HERTFORD:** Goldings. June 21 at 3.30 and 6. G. E. Harpur, G. E. Andrews. **RICHMOND:** Clarence Hall. June 21 at 4 and 6. S. W. Buckland, G. B. Fyfe, F. McConnell. **WEST MERSEA:** Assembly Hall. June 21 at 3.15 & 6. J. Casswell, A. Naismith. **WINDSOR:** Gospel Hall, Garfield Place. June 21 at 6.30. F. N. Martin. **EXMOUTH:** June 23-27. A. Naismith, J. M. Davies, H. Steedman. (D. G. Govier, 2 Halsdon Ave.) **BOSCOMBE:** Drummond Hall. Missionary. June 24-26. A. H. Bishop, A. H. Charters, W. J. Prescott, W. Wilcox. (C. Hart, 122 Harewood Avenue.) **BISHOPS STORTFORD:** June 28. Dr. J. Goldstein, C. Hunnable, F. A. Tatford. **BRISTOL:** Oldland Gospel Hall. June 28 at 3 and 6. L. Burrows, A. W. Darke. **HIGHAM FERRERS:** Milton Hall. June 28. Dr. Cereseto, S. Thomas. **WATH-ON-DEARNE:** July 5 at 3.15 and 6. P. O. Ruoff, F. F. Bruce. **DENMARK HILL:** Beresford Chapel. July 12 at 4 and 6. P. Parsons, E. W. Rogers. **WORTHING:** Bedford Row. July 12 at 3.30 and 6.15. F. N. Martin, F. McConnell. **YEOVIL:** in Park School Hall. Annual. Sept. 2-5. (F. P. Sealy, 36 Crofton Park.) **EASTBOURNE:** Woodlands House. Sept. 24-Oct. 4. H. Bell, C. E. Stokes. (C. Goldfinch, 10 Barden Park Road, Tonbridge, Kent.) **LEICESTER:** Missionary. Sept. 27-29. Messrs Nightingale, Hunter, Phair, and Pulleng. (W. H. Chandler, "Charnwood", Leire, Nr. Rugby.)

Reports.

MERSEYSIDE: Tent services commence on June 14 at Millbank, Queen's Drive, West Derby. G. H. Grant is expected. Picton Hall Saturday evening meetings recommence in September. **LANFAIRFECHAN:** Home Worker's Conference at "Plas eMnai", April 18 to May 25, with H. St. John conducting Readings, was a time of real profit. Through Mr. D. Ward the Home Workers (about 30 brethren) desire to record their gratitude to the Directors, Mr. & Mrs. Hall and staff, and Mr. H. St. John for the kind invitation and unsparring service.

SCOTLAND: FORTHCOMING (D.V.).

BO'NESS: Hebron Hall. June 7 at 3. D. McKinnon, J. Brown, H. Scott. **MUSSELBURGH:** in Town Hall. June 21 at 3. A. M. S. Gooding, T. Richardson, R. Price, W. Wright. **HOPEMAN:** Memorial Hall. June 28 at 3. J. Buchan, P. F. Bruce, A. Jack, A. Leckie. **LOSSIEMOUTH:** in Town Hall. July 19. Messrs Oddie, Brown, Leckie, and others. **DUFFTOWN:** Annual Conference. July 23. Details from J. Graham, 58 Balvene St., Dufftown. **WIGTOWNSHIRE TENT:** Opening at Isle-of-Whithorn on June 1, with Dennis Barnes in charge. Conference on Wed., June 18. R. Logan, R. Irons, D. Barnes. Fellowship of believers holidaying in district will be appreciated. **ABERDEENSHIRE:** H. Burness hopes to commence tent work at Kintore on June 8. Had time of blessing at Fraserburgh recently. Prayer valued for Kintore and district. **STOBS CAMP:** Nearest assembly to this training camp is at Slitrig Hall, Old Mause Lane, Hawick. "Z" men invited. Gospel Service on Sundays at 6.

IRELAND: REPORTS.

J. G. HUTCHINSON having meetings in Flush Hall, Belfast, where some have professed. S. W. LEWIS & H. SCOTT in portable hall in Creslough district, Co. Donegal. A good start made in a needy spot. T. W. BALL & S. WISHART have commenced meetings near Castleblaney, Co. Mon. Dr. T. HAGAN & J. THOMPSON having good cottage meetings near Garaghwood. W. BUNTING continues with good meetings in portable hall at Drumbroneh, near Dromore. J. MARTIN & S. KANE had well attended meetings at Carnullogh, Co. Antrim. A. COOKE had a long spell of meetings at Glarryford and saw some saved. Now in a barn at Gartnagros near Cookstown.

Forthcoming:

AHOREY: Annual Conference on July 12 at 12 noon in large tent coventient to hall.

"WITH CHRIST."

RICHARD DARRAGH, on March 24, aged 88. One of the first in Bessbrook assembly, and for a long number of years associated with Adam Street Hall assembly, Belfast. A man of rich Christian character, born of deep acquaintance and close walk with the Lord, whose Name was on his lips till his last breath. Will be much missed both in the home and in the assembly. Mrs. HUTCHISON, Ayr, on Mar. 28. Wife of the late W. Hutchison, our sister was in fellowship at James Street Assembly for over 30 years. A woman of prayer and a patient sufferer, her talk of "going Home" impressed her doctor. **ANDREW KIRKLAND:** on April 4. Saved over 40 years. In Low Waters, Blantyre,

and Albert Hall (Cambuslang) assemblies, and then for the past 3½ years in Araunah Hall, Cambuslang. A gracious brother and wise counsellor. **Mrs CAIRDIE**, Ayr, on April 7, in her 89th year. Her simple faith and patient waiting for her Lord impressed her large family, quite a number of whom are saved. In fellowship in James Street Assembly for over 30 years. Her happiest moments were at the Lord's Table. **Mrs. R. McCONNELL**, Lanark, on April 9, in her 80th year. She was much esteemed amongst the saints and bore a consistent testimony. **THOS. FLANAGAN**, Stonewall, Co. Cavan, on April 18, aged 86. Saved about 63 years ago through the preaching of John Blair and George Watt. Ever took an active part in the assembly, and often cycled long distances to preach the gospel in out of the way places. Bore a good testimony in the district and will be greatly missed. **HAROLD P. BARKER**: Further details of the sudden home-call of our esteemed brother on April 18 are now to hand. He had arrived in Jamaica only three days previously, with his draughter, from London, and had hoped to recuperate after his illness. Although frail, he seemed well, and desired a morning walk, in company with his daughter, when suddenly, but a short way from the house, he became distressed, collapsed, and passed away before he could be removed into the house. His sudden homecall came as a great shock to his loved ones and all the assemblies who had looked forward to again hearing his ministry. A very large company was at the graveside, where Mr. Gibson preached the gospel. Mrs. Barker is not well, and in failing health, and prayer is asked for her and the remainder of the family in this sudden loss. **Mrs. MARY HYND**, Corralim, N.S.W., Australia, on April 25; only 7 weeks after her husband, the late Mr. John Hynd, whose home-call was published last month. In assembly fellowship for many years, she loved the Lord and served Him faithfully. Will be greatly missed. **Mrs. McLAREN**, on April 29, the result of a street accident, passed to be with Christ from Ayr Infirmary. Wife of the late Hugh McLaren of Kilmarnock, formerly of Maybole, Edinburgh, and Accra, our departed sister has spent an active Christian life for over 60 years. Latterly in fellowship at Elim Hall, Kilmarnock for over 20 years, she took a leading part in women's work and was especially devoted to the care of missionary sisters. Known to many of the Lord's servants in the world field, she will be much missed. **Mrs. STEPHEN**, Inverkeithing, on May 2, aged 50. Saved for 40 years, and in assembly, where she took an active interest in all activities. A real help amongst the Lord's people, her fellowship and service will be much missed. **Mrs. FLETT**, Aberdeen, on May 6, aged 83. Widow of James Flett (Cooper). Saved when 16, and in happy fellowship at Walker Hall, Footdee, for 58 years, and ever had a practical interest in the work of the assembly. A patient sufferer in recent years, her end was peace. Loved as a mother, esteemed as a sister and a servant of the church.

Known in earlier years at the Fishing Stations at Shetland and Yarmouth. **Miss MAGGIE JACOBS**, called home suddenly on May 6. Saved in 1890, and in fellowship with the Lord's people in Graham Street, Govan. Moved to Bethesda Hall assembly, Linthouse, in 1906, and continued there until her home-call. Ever interested in the Lord's work in others lands, her quiet, consistent testimony leaves a fragrance, and her passing is deeply felt amongst the saints. **THOS. ROSS**, Dregghorn, aged 70. In fellowship for almost 40 years and took an active interest in Sunday School work. Will be missed. **Mrs. HUNTER**, Dregghorn, aged 85. Gathered with the saints in Dregghorn for almost 40 years. A quiet sister who took a deep interest in missionary work, she will be missed. **Mrs. JOANNA DUFF**, Belfast, on May 13, in her 94th year. (Mother of J. K. Duff, Evangelist, and grandmother of Robt. Duff, India.) Saved 45 years ago, and long associated with Apsley Street assembly. A woman of prayer, who had the joy of seeing all her children, and many of her grandchildren, saved. Brethren S. Gilpin, H. Bailie, and R. Duff spoke wholesome words to saved and unsaved at the funeral. **WILLIAM CAMPBELL**, Airdrie, suddenly on May 4, aged 52. Saved at 18, and spent most of his time in happy fellowship with the saints in Greengairs assembly, his last year in Hebron Hall, Coat-bridge.

ADDRESSES, PERSONALIA, Etc.

ANNBANK: Correspondent: Mr. R. McPike, 33 Goodwin Drive, Annbank, Ayr. **SWINTON**: Bethesda Hall, Worsley Road. Correspondent: Mr. Arthur Plevin, 27 Wellington Road, Swinton, Manchester. **HARROW**: Belmont Hall, Correspondent: Mr. O. J. Jones, 141 Elm Drive, North Harrow.

Miss J. S. C. ORR, Morocco, removed to C/o Mr. R. Lightbody, 279 Mrah El Begr, Ferk El Hbab, Taroudant. **J. M. DAVIES** is not now located in Birmingham, and should be addressed at 4 Aldwick Rd., Beddington, Surrey. **GEORGE KNOWLES** should now be addressed C/o D. B. Elliott, 11 Argyle Street, Upper Burnie, Tasmania.

G. C. D. HOWLEY, with wife and child, left for Sydney on May 21, and expects to be away, D.V., for about 2 years, visiting the assemblies in Australia and New Zealand. He asks for the prayers of the Lord's people.

COMPANION-HELP (in the assembly) requires post; light duties. N. Ireland preferred. Box No. A2439, Believer's Magazine Office, Kilmarnock.

LAW HOSPITAL, Carlisle: New arrangements for the visitation of patients have been made, and friends desiring patients to have a call from assembly representative should communicate either with Mr. Jas. Glidden, 28 Greenknowe Street, Overtown, or Mr. Robt. Kilpatrick, 57 Main Street, Overtown, Wishaw, giving patient's name and ward number. Mr. Kilpatrick continues his regular visits, although under certain restrictions, and prior arrangement is necessary.



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THE LORD'S SUPPER

by THE EDITOR

The Night on which He was Betrayed.

ON that night national unbelief was at its blindest. Never before had the leaders of the nation so misunderstood the will of their God for the good of the people. The mystery of their attitude is wrapt within the sovereign counsels of heaven. For three years the Light of the World had been shining in their midst, but they had been blinded by hypocrisy and self-righteous intransigence. The teachings of our Lord had antagonised them, embittered and provoked them to open enmity. Luke, commenting on the difference between the attitude of the common people and the Pharisees to the new teaching about the kingdom of God, makes plain the situation. When our Lord mentioned that among those that had been born of women none was greater than John the Baptist, the Evangelist adds: "And all the people that heard, and the publicans, justified God, being baptised with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptised of him" (Luke 7. 28-30). Evidently what Luke means is this: when John came preaching baptism of repentance for the remission of sins, the Pharisees refused to accept the condemnation of national outlawry by God, and protested their self-righteousness against his strictures.

HAVING refused the forerunner, they were even more bitterly opposed to the King Himself. Their unbelief, and proud over-bearing attitude, both born of religious prejudice, hardened, as the claims of the Lord persisted despite their undisguised disapproval and their contentious antagonism. They repeatedly refused to admit the validity of accumulating evidence, discounting the miracles, which were part of the divine manifestation, part of the King's programme, by suggesting that the power over evil spirits was derived, not from God, but from Beelzebub

(Matt. 12. 44ff.). Again and again they had been enraged as the scathing words of the Lord broke upon their religious complacency, or when they perceived that in some of His parables He designedly spoke against them. When the time drew near that He should be offered up, He made His claims more explicitly and more openly, while His utterances against the blind leaders of the blind became more pointed. There was no mitigation of their animosity towards Him.

THE unrestrained enthusiasm of the populace when the Lord entered Jerusalem like a King merely provoked further bitterness, while their bigoted refusal to acquiesce in the general acclamations tended simply to accentuate their blindness. The total effect of the claims and events of the closing weeks of our Lord's public testimony did nothing more than foster within the circle of the religious leaders a more intense desire to bring to an end the life of an imposter who made such inadmissible claims. In so doing they would rid themselves of a popular Hero (if He was nothing more to the people!) and free themselves from the dangerous consequences of Roman suspicions.

SUCH was the blindness of those men that on the very night when in the Upper Room with His disciples the Lord was preparing the apostolic band for the appointed exodus to be accomplished in Jerusalem, "the chief priests and the scribes sought how they might take Him by craft and put Him to death" (Mark 14. 1). Prophets many the nation had refused down the centuries, servants, too, they had stoned and put to death; now, in fulfilment of the prediction in the parable spoken but lately in their hearing, they were virtually saying among themselves, "This is the heir, come let us kill him". Some there were, like Nicodemus and Joseph of Arimathea, who had courage to oppose their

decisions, and bring obliquy upon themselves for raising the voice of dissent. Yet misgivings from such honourable sources had failed to give them pause, or to challenge them to second thoughts and saner judgments. Like a malignant disease, which evidently no oral surgery could remove, their spiritual cataract persisted, and their blind rage vented itself without restraint upon that Person whose works and words should have caused them to hail Him as Jehovah's promised Servant. As their moral darkness increased, the true Light shone on, and none were more blind than those who would not see. Yet the Light could not be put out.

It was on that night, when the eager rage of His foes was rising to breaking point, when the blindness of those who ought to have seen in Him Jehovah's Christ had reached its densest, that in the quiet of the Upper Room the Saviour of the world gave

to His followers the Memorial Meal by which His sacrifice unto death would be perpetually remembered. What composure marked His demeanour! What dignity He displayed, as, without the slightest indication to others that He knew what was being planned by His enemies, He gave to His disciples instructions which have encouraged generations since to remember Him in a simple, unadorned fashion! Greater contrast there could not be: in the High Priest's house, men actuated by hatred, were planning in the gross blindness of their prejudiced unbelief, while not so very far away, in the presence of His awed disciples the Light of the World, was teaching His followers to love one another, and to demonstrate their loyalty to Him by pledging themselves to carry out His request, "This do for a remembrance of Me". They did not fail Him. Nor should we.

The Late Mr. John H. McKnight

JOHN H. MCKNIGHT, Evangelist, Belfast, passed into the presence of the Lord on May 19th. In Christ for 54 years. He was a Baptist pastor for some time, but not satisfied with his position as a ruler over a congregation, and a stated salary, he found out from 1 Corinthians chapter twelve that the simile used by the Holy Spirit is the body with its many members, each having its own work to do; not one member monopolising the whole. This gave him a deep exercise of heart before the Lord, as it meant he had to leave many staunch and evangelical Christians to whom he had endeared himself, and step out on the path of faith with no committee or fixed salary, depending solely on the Lord who never failed His servant.

The great foundation truths in the Scriptures—man's ruin and God's remedy, with a scriptural separation for the believer, were faithfully preached by our departed brother, whose ministry extended over the British Isles, and many to-day in these parts rise up to call him "Blessed".

The writer can recall to memory a Bible Reading in Lurgan some years ago, when Mr. McKnight, with many of the Lord's gifted servants, was present. The subject for consideration was—"How could we help fellow-believers who were mixed up in the Denominations?" Many opinions were given and suggestions made. Our late brother rose and told the company how the Lord had brought him out, and he could find no scripture to teach that the Lord would lead him back again. These were his own

convictions, and he held them in fellowship with his God, and in meekness and gentleness among his brethren.

His untiring service for his Lord, and going from place to place began to tell on his physical frame, until at last, he was forced to give up public ministry altogether. For many years he was confined to his home, and here, like Epaphras, he laboured fervently in prayer for the salvation of sinners, and that "saints might stand perfect and complete in all the will of God". There was a long prayer list, which was gone over each day. The Lord greatly helped him to live above his infirmity. To his cheery smile and pleasant countenance, lit up with the joy of God's salvation, many can bear testimony. All his letters just prior to his going into hospital ended with the following lines,

"Low at Thy feet, Lord Jesus,
This is the place for me;
Here I have learned deep lessons,
Truths that have set me free."

For many years he was connected with Adam Street Assembly, but was latterly in Donegall Road. Now the Stewardship has been handed in, and he awaits that "Day of Review" when the Righteous Judge will give to each his reward. "His servants shall serve Him: and they shall see His face; and His Name shall be in their foreheads" (Rev. 22, 3, 4).

The funeral was large and representative, brethren McKelvey, Campbell, Duff and Bailie took part in the services. —H.B.

The CHURCH and the KINGDOM

By W. W. FEREDAY, Rothesay.

PART V.

THE sequence of events in Matt. 16. 13, to ch. 17. 13, is deeply instructive. First the Lord spoke to Peter of the Church and of the Kingdom of Heaven. In the Church the Apostle would be a stone in common with all other believers; and in the Kingdom of Heaven (in its present form) he should have a special place in opening the doors to both Jews and Gentiles. That Gentiles should be blessed on the same terms as Jews Peter did not understand at first, hence his reluctance to go to the house of Cornelius (Acts 10). The Lord followed the word concerning the Church and the Kingdom by speaking of His cross. Peter, not perceiving the moral necessity for the great sacrifice ventured to remonstrate with the Lord respecting it, and was bidden to fall to the rear as now speaking with the voice of Satan. It is a solemn thought that even a divinely-taught Apostle could so easily be led astray by the great deceiver. Let us beware for ourselves!

After His rebuke to Peter, the Lord taught the disciples that, following Him, as things were in Israel, meant loss. A cross must be carried, not a heavy weight of costly ecclesiastical vestments. Ease and honour must not be expected where He had only grief and shame. But it will not always be thus. The Kingdom of power and glory, foretold by the prophets, is sure, although deferred by the evil of men. For this there must be a second coming of the One whose first coming was characterised by patient grace. "For the Son of Man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works" (Matt. 16. 27). This is no longer the Kingdom in "mystery" as in Matt. 13 (the King being absent); it is the Kingdom in manifestation, with the King enthroned in Zion, all earth's rulers bowing at His feet. Then faithfulness during His rejection will receive its full reward.

In order to strengthen the faith of those around Him, who were perplexed by the turn things were taking, the Lord added, "Verily I say unto you, there be some standing here, who shall not taste of death, till they see the Son of Man coming in His Kingdom". The meaning of these words is seen in the marvellous vision on the Holy Mount which Peter, James, and John were privileged to behold six days later. Herein is a remarkable thing, the only one of the four Evangelists who witnessed the Lord's transfiguration (John) makes no reference to it in his Gospel. The explanation is that the Spirit's theme in John is not the human Kingdom-glory of the Son of Man, but His Divine glory as the Eternal Son, as displayed in His moral perfections when tabernacling here below (John 1. 14).

When writing about the Transfiguration scene later, Peter said, "We were eye-witnesses of His majesty". What he saw was the power and coming of our Lord Jesus Christ (2 Peter 1. 16-17). All the primary elements of the coming Kingdom were displayed upon the Holy Mount. The rejected Jesus was seen by mortal men radiant with glory. His face shone as the sun, suggestive of supreme authority (Rev. 1. 16), and His raiment was white as the light, telling of the purity of His administration. Two men were seen in glory with Him, reminding us of Col. 3. 4, "When Christ, who is our life, shall be manifested, then shall we also be manifested with Him in glory" (Col. 3. 4, R.V.). The two men were representative characters, Moses representing myriads of sleeping saints who will have part in the first resurrection, and then shine forth with their Lord; and Elias representing all who will be changed at His Coming, and thus never taste death. Peter, James, and John were forerunners of the believing remnant of Israel at the end, who, when they behold Him shining forth in majesty will exclaim, "Lo, this is

our God; we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation" (Isalah 25. 9).

From Luke we learn (ch. 9. 31) that Moses and Elias spake with our Lord concerning the decease (departure) which He was about to accomplish at Jerusalem. The death of Christ will be the theme of the glorified for ever. That One so great should willingly sacrifice Himself for the salvation of sinners will move all hearts in worship and praise both in Heaven and upon earth. Peter marred the wonderful hour on the Mount by proposing to make three tabernacles, one for the Lord, one for Moses, and one for Elias. Peter doubtless felt that the occasion was a very happy one, and he would fain prolong it. He also felt that His Lord was honoured by the sending from Heaven of two eminent prophets to greet Him on earth. But he spoke of the three in one breath, almost putting the Lord on a level with the two prophets! This so soon after his clear confession of Him as "the Christ, the Son of the living God", in contrast to the speculations of the people as to whether He were Elijah, John the

Baptist, or one of the old prophets come to earth again; The Father's voice at once rang out from the excellent glory, saying "This is My beloved Son, in whom I am well pleased; hear ye Him". When writing of the Transfiguration scene in his second Epistle, Peter made no mention of Moses and Elias being present. He had learned the great but simple lesson that nothing or no-one counts but Christ. But the incident as a whole made the prophetic word more sure to His own. The Kingdom in power and glory will certainly come, whatever the circumstances of Peter's day and of our own. Meanwhile, the poor world of unbelief suffers under the cruel oppression of Satan. This was illustrated in the case of the demon-possessed child with whom the Lord was confronted when He descended from the Holy Mount. He wrought deliverance speedily for the suffering child; and He will bring deliverance for the whole groaning creation when He descends from Heaven with His glorified saints, the sons of God. (Rom. 8. 19-21). Satan will then be confined in the abyss, and the whole earth will enjoy peace and rest under the sway of the King of God's choice. "Come, Lord Jesus."

WORTH-WHILE TRIAL

IF the trial you are passing through shows you your own foolishness and your need of wisdom from God; shows you how weak you are and how you need His grace; makes you search your own heart to be sure that it is right with God; softens your heart and makes you willing to do anything God asks; humbles you so that you honestly believe other Christians are more holy than you are; leads you to blame yourself first before blaming others; gives

you more sympathy for others in trouble; tends to make you complain less and be more thankful for the blessings you have; cools your love for this world and increases it for Heaven; forces you to look for help in the Bible, and burns some passage into your heart; drives you often to prayer; cuts away all your self-confidence and forces you to put all your trust in Christ; then the trial has been worth while. —S.S.T.

PRESUMPTION

IT is nothing less than presumptuous if we count upon the Lord's guidance, while habitually neglecting to wait upon Him in the written Word. If we had been rejoicing therein "as one that findeth great spoil", perhaps we should have found the needed word at

the needed time. The cleansing of a young man's way is effected by taking heed thereto according to the Word (Psalm 119. 9). "By the Word of Thy lips I have kept me from the paths of the destroyer" (Psalm 17. 4).

YOUNG BELIEVER'S PAGE

THE LIFE OF FAITH

Moses

By W. FRASER NAISMITH

FORSAKING AND KEEPING.

(Hebrews 11. 27-29)

THE life of faith requires a forsaking of all that hitherto has characterised us. It is even dangerous to remain in old familiar haunts, for such places make their appeal to the old nature, and unless faith is permitted to govern such appeals are sometimes irresistible.

"By faith he forsook Egypt": Moses left behind him the land of his birth, and all he had to rest upon was the Word of the living God. Egypt symbolises the pleasures of this world, and what an appeal they make to the carnal mind! It is good if we can say with Paul—"What things were gain to me those I counted loss for Christ"; and again, "forgetting the things that are behind".

The wrath of the king did not cause Moses one anxious thought. Fear is expelled when faith is allowed full sway. On the tomb of Lord Lawrence in Westminster this inscription may be found, "He feared man so little, because he feared God so much." This was true of Moses, the man of God.

It was not a mere defiance which prompted Moses. Many a person would do something to provoke the passion and anger of another out of sheer obstinacy. Moses saw beyond earth's potentate, and with the long vision he "endured as seeing him who is invisible". The persistent confidence he had in One "whom no man has seen, nor can see" remained unshaken despite the threats of the king. The promises of God were of vital importance to him, and on such he trusted.

"Through faith he kept the passover": Moses instituted, or established the rite as directed by God, and celebrated it with the people of Israel in the land of Egypt. The Passover suggests a new history, and was

solemnised in view of the exodus. It has been fulfilled in the death of the Lord Jesus Christ; for "even Christ our passover is sacrificed for us". The lamb without blemish is a clear type of Christ: see 1 Peter 1. 18-20. Coupled with it is—"the sprinkling of blood"—or "the pouring forth of blood"; this word is only found once in the New Testament and this is the occasion: but it is of common use in the LXX. The context alone determines interpretation, and the remainder of this verse alludes to the security through the blood which was applied to the doors of the houses in which the people of Israel dwelt.

The destroyer passed through the land, and where the blood was not applied the firstborn was taken. The only security against such judgment was to have blood on the doors of the dwellings.

The last reference to the faith of this man is not applied to him alone, but to all Israel. "They passed through the Red Sea as by dry land". What a sight as the great mass of humanity left forever the land of bondage to go out to the freedom of service and worship of the God who had wrought such a remarkable deliverance for them!

The Red Sea is one of the types of the cross of Christ in the books of Moses. The Passover tells of the death of Christ through which the believer is safe from judgment. The Red Sea speaks of the cross of Christ to which by faith we look back and see all our enemies under the flood. Then the song of praise arises on the wilderness side of the Sea to the God who brought them forth with an outstretched hand.

The bridges are all burnt behind him and Moses steps out in fellowship with God as the Leader of an eman-

anticipated people. Greater bondage was ours and so a greater price was paid for our deliverance. Should we not continuously sing the praise of Him who died!

Moses forsook all that this world could give and kept not only the passover, but the counsel of his God. Our prayer would be, "Make us, O God, like Moses, the man of God."

REVERENCE

(Read Hebrews 12. 18-29.)

by Dr. J. BOYD, Belfast.

THESE verses set before us a contrast between law and grace. Those to whom the law was given at Mount Sinai realised much of the awe-inspiring majesty of God. The mountain belched forth fire; blackness and darkness surrounded it; smoke and tempest enveloped it; an earthquake shook it; there were thunderings and lightnings. And then, the blast of a trumpet and the voice of words, the voice of the living God, accentuated the solemnity that struck terror to the hearts of the Children of Israel. No wonder they said, "Let not God speak with us, lest we die." Even Moses, so accustomed to the presence of God, was greatly afraid.

In contrast to this we have the position of privilege into which the believer is come—his blessings, which are all heavenly. He is come (1) to Mount Zion, symbolic of his acceptance where God dwells (Psa. 132. 13), (2) to the city of the living God, the heavenly Jerusalem—the place put for the people who dwell there, the Bride, the Lamb's wife (Rev. 21. 9-10), (3) to the company of myriads of angels, (4) to the full festal gathering of those who share the heavenly inheritance, (5) to the Judgment Seat of God, (6) to the state of perfection following the Bema, full conformation to the image of God's Son, (7) to Jesus, who is the Mediator of the new covenant, (8) to the blood of Calvary, the better sacrifice, with which the Mediator has sprinkled the things in the heavens.

To this grand prospect the believer is introduced. But the privilege carries with it a responsibility, that of

reverencing Him who speaks from heaven, the Son, through whom in these last days God has spoken. His voice shook the earth at Sinai. One day it will shake, not the earth only, but also heaven, at the final dissolution of heaven and earth. The lesson the writer to the Hebrews would impress on the child of God is that, seeing he has received such an inheritance, he should show gratitude to God, seeking to serve Him acceptably, and manifesting reverence and awe in His presence. Another incentive to reverence is found in v. 29. God, the God of the believer, is a consuming fire, a fire that will be manifest at the Judgment Seat of Christ. Then will be burnt up service done without regard to the respect he owes to God. Yet he himself will be saved, so as through fire.

Thus, reverence in God's presence is obligatory on all believers on every occasion. God is our Father of intimate relationship, but He is our God, to be worshipped and revered as such. We may enter His presence with confidence because the veil is rent, and because we have a Great High Priest, who has sat down on the right hand of the throne of the Majesty in the heavens. But we must still have a holy awe and respect for His presence. Jacob felt this awe (Gen. 28. 17); Moses was reminded of it (Exod. 3. 5); Isaiah was overcome by it (Isaiah 6. 5); John the seer fell down as dead, from fear (Rev. 1. 17).

If we, believers, to-day could but realise aright the presence of God amongst us, we, too, would be afraid. We would become conscious of our

sinfulness and our insignificance. We would recognise His majesty, His holiness, and His all-seeing eye. God is in the midst of our gatherings (Matt. 18. 20). His presence should be appreciated, and be respected.

Respect for God's presence would control our demeanour, as it did Moses'. It would make us careful how we come in and how we leave the meetings; careful not to arrive late and enter noisily, disturbing the worship; careful not to rush to the door immediately the benediction has been pronounced; careful of our posture in prayer; careful of how we read the scriptures in public, not slovenly, but with the respect that the Word of God demands.

God's presence should control our worship, as it did Isaiah's. We would appreciate how sinful we are in the light of His holiness. We would realise the infinite distance between the supreme God and frail humanity, and how much we are indebted to God for bringing us into His family. We would appreciate something of the

awful majesty and absolute sovereignty of Him who rules the universe. We would worship Him in spirit and in truth.

God's presence should control our speech, as Ecclesiastes 5 teaches. Our words would be few. We would seek to be more assured of the Holy Spirit's leading ere we rise to take part. Activity for God would be subordinated to reverent waiting upon God. Our messages would be more to edification were we conscious that God is an unseen listener.

Let us, then, take these lessons to heart. Let us consider them carefully, and let us practise them. Let us seek grace to serve God with reverence and godly fear. For our God is a consuming fire.

He is coming—oh! how solemn
When the Judge's voice is heard,
And in His own light He shows us
Every thought, and act, and word!
Deeds of merit, as we thought them,
He will show us were but sin;
Little acts we had forgotten
He will tell us were for Him.

Simplicity in Preaching by J. MARSHALL, Stonehouse.

IN a recent issue of one of the Christian Magazines reference was made to one of the readers, who had lodged a complaint to the Editor of the same Magazine, that "many of the words and phrases used by contributors in articles to the same Magazine were often intelligible only to a small minority of readers".

This is a serious yet truthful statement; and one feels that it is not only confined to this particular Magazine, but to many of the Magazines that are being circulated to-day amongst God's people.

The same complaint can also be observed in the ministry of the Word, and in the preaching of the gospel. Much valuable ministry is being lost to-day by this same practice. We cannot be too simple in ministering God's blessed Word to His people or in preaching the gospel to the unsaved.

Our Blessed Lord is the great Example to us in this same matter (see Luke 15). Younger brethren especially need to be safeguarded against this same habit. How often have we heard "great swelling words" used in gospel addresses, and as we listened, we have often wondered how many in the audience really understood the meaning of them! Beloved brethren, the issues that confront the sinner in a gospel meeting are too serious and solemn for us to trifle with the message. The message should be simple and easily understood, for it is either "a savour of death unto death or of life unto life" (2 Cor. 2. 16).

How careful the Apostle Paul was in making the message clear and plain! Here was a brilliant student, possessed with a giant intellect, furnished to the finger tips as far as

(Continued on page 106.)

Final Notices

by L. R. Saxby, Sidney, Australia

ATENTION is frequently drawn to the benefit derived, when studying a subject, from giving due weight to the circumstances and manner in which the matter is first mentioned in Scripture, and the opening chapters of Genesis provide ample scope for such exercise. Equally instructive is the consideration of the last mention of some of these themes in the book of Him who declares the end from the beginning. So we turn to the closing pages of Revelation, and notice first the last mention of

the Lord Jesus

in the Word (Rev. 22. 20-21). Here we learn that He is not only the glorious theme of all Scripture, but even as we close the Sacred Book He is still with us, presenting Himself to us as the coming One, whose grace is always sufficient for us during the little while of His absence. John, alone of the three evangelists who record the Lord's miracle in stilling the tempest, lets us into the secret of the disciples' fears as he looks back over the long vista of intervening years and recalls what must have been foremost in their thoughts in the boat that night. "It was now dark, and Jesus was not come to them." Their anxieties should all be dispelled, their hopes all fulfilled, if He would come to them—and come He did. So, says John as he closes the page of inspiration, the earth-scene may be a night-scene, winds of evil and waves of adversity may arise, but He who came to the tossing ship will come to His people again. He is the coming One; these are the words which bring comfort to His own.

In harmony with this declaration of Himself is the last mention of

the Spirit and the Bride,

as, in appreciation of the darkness of the times, the responsive "Come" is uttered to Him who reveals Himself as the bright and morning Star. It

is full of interest to see the Spirit associated with the Bride here; the Lord Jesus had promised of Him that He should abide with us for ever (John 14. 16), and the Scriptures make it clear that He abides with the Church in order to present her to the Lord in glory. True it is that the Lord will come for us, equally true that we shall be conducted to Him. This is seen in figure in Genesis 24. 61-67; and going even further back to the first foreshadowing of these things we see Eve brought to Adam by God, even as Rebekah was brought to Isaac by Abraham's servant. As the end of the journey approaches, the ardent "Come" may well be the language not only of the Bride, but of each redeemed heart.

Solemnly contrasting with the day-dawn welcomed by the Bride is the last reference to

the Wicked

(Rev. 22. 15). We saw them cast into the lake of fire in ch. 20, and this awe-inspiring passage might well have given us our last glimpse of them, but it is not so. Lest any should imagine that their judgment is not final, they are seen not only cast *into* the lake of fire, but shut *out* of the heavenly city. There the Scriptures leave them; this is their "end" (1 Peter 4. 17)—not merely an ultimate condition, but a fitting termination to a chosen course, for the end signifies a goal reached. There is a *way* of death even as there is a way of life, and the broad road *leads* to destruction.

The Lord Jesus, in

His Character as the Lamb,

is last seen in Revelation 22. 3. How blessedly is this theme unfolded in the Word! The Lamb foreordained (1 Pet. 1. 20), foretold (Gen. 22. 8), and pre-figured (Exod. 12) as God's Lamb and yet man's, is seen as ill-treated and slain, yet sacrificially slain, becoming not only the substitute, but the food

of the redeemed. The book of Revelation especially shows Him in resurrection, in His triumph (5. 5-7) as the life-giver (13. 8; 21. 27) associated in glory with His bride (19. 7-9; 21. 9) rejoicing in gladness and song (15. 3), Himself the embodiment of the glory of God (21. 23) and seated with the Father in His throne. There the sacred record leaves Him, fitting the top-stone to the revelation of Him, fitting vision for the eye of faith that has traced Him "through death's dark, angry billows up to the throne above".

Contrasted with this is the final word concerning

the Devil,

which occurs in Revelation 20. 10. In his last appearance on the sacred

page, as in his first, he is seen as the deceiver—indeed, it is clearly stated that this is his definite objective, "to deceive" (20. 8). In evil he is unchanged and unchangeable, in guile and deceit ever the same. But the Lord Jesus had foretold of him that everlasting fire was prepared for him (Matt. 25. 41), and being cast into that fire he suffers his inevitable and everlasting doom. He knows his end, for he is acquainted with the Scriptures, and eventually he will have foreknowledge of the time of it (Rev. 12. 12). Now, as then, he is against the people of God, but if resisted steadfast in the faith he will flee defeated even in our day (1 Peter 5. 9; Jas. 4. 7; Eph. 6. 11).

"DANGER - Live Wires"

by C. TREVOR HUSSEY.

EVERY time I pass through a certain street my attention is arrested by a notice: "DANGER—LIVE WIRES", and I pass on my way wondering as I think of that other sense in which the term is sometimes applied, metaphorically, to an extremely active person.

I have often heard it said, "You should get Mr. X. at your hall, he's a live wire!" or "Things are bucking up at since Mr. Y. arrived; he's a live wire you know." Still wondering, I remember that live wires can be a danger unless insulated and controlled according to the unchanging principles under which electricity works usefully and safely, such a danger indeed that burning and death can result. Of course a dead wire, one that has never been connected with the source of power, or one that has become disconnected, can produce nothing, but a *live wire* can do incalculable, perhaps irreparable, harm, if out of control or wrongly directed. It is well known that a misguided child of God, out of touch with God and His Word, can even be a tool in the hand of the Adversary.

There are undoubtedly assemblies of God's people apparently dead, and

have been so for years. They show no evidence of real life. They fail to grow. What is the remedy? There may be godly enterprise, and it is not wise to reject a proposal simply because it is new. At the same time it is equally unwise to adopt an innovation because of its newness, or, perhaps, its novelty. Surely the real remedy lies deeper. A spiritually low assembly primarily needs heart-searching, humiliation, prayer and Bible searching rather than to turn automatically to new methods, or religious stunting, for these may merely appeal to the flesh. The men of Mar's Hill who spent their time in nothing else than to hear or tell of something new, probably thought themselves very "progressive", but they were disappointed with the truth when Paul spoke of Jesus and the resurrection, and when he reminded them that they were living in ignorant times, insisting upon repentance and warning of judgment to come. Some mocked, some procrastinated, but certain clave to him. Note the sequel. The dynamic "live wire" apostle left them. He did not stay to make the gospel more palatable by social methods, but proceeded to

Corinth where for *eighteen months* he ministered with eternal results, having determined to know nothing among them save Jesus Christ and Him as the crucified One.

History has its lessons for us in this very connection. At a certain denominational conference in England just prior to the end of the recent war, the president warned the Assembly that "the Church would not hold youth by any sort of stunt intended to attract them", and quite recently at the annual meetings of the same denomination in South Wales the President, in reply to criticism of the Church's lack of social activities, clubs, etc., said that "if the draw was any one of those things, and not first the spiritual and moral uplift of Christian Worship, no advance was made by the Church". If *those who have tried these things for years* have come to that conclusion, why need we experiment further? All "modern" innovations have been tried before and the results are evident. Too often the "live wire" atmosphere eventually destroys the appetite for instructional ministry, and by its lightness creates the impression that that which is wholesome is dull, dry, and heavy.

There is nothing so attractive as the truth ministered in clarity and Holy Ghost passion. There is an unrivalled fascination in the ministry of such subjects as Prophecy, The Tabernacle, The Feasts, The Resurrection, The Eternal State, etc., of which we hear comparatively little, but which fortify against the false doctrines abounding on every hand.

We are told that we must do something to attract the outsider and keep

the young people as "*there is nothing here for them*". This is precisely what the mixt multitude of Numbers 11 said. Mark well the words. "We remember the fish..cucumbers and the melons, the leeks and the onions and the garlick..*there is nothing at all* beside this manna." Now if Moses had been a certain type of "live wire" he might have made some new arrangement, e.g., an excursion back to Egypt to procure a few of the aforementioned delicacies. It seems foolish and almost profane to suggest it, but it is typical of modern methods. God's word is clear: "neither let us tempt Christ" (1 Cor. 10. 9), action which brought the judgment of serpents. Rather let us get back to the manna, and enjoy Christ through the Word, and so grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3. 18).

The injunction is clear for all time: "Feed the flock." That involves lambs as well as sheep. It is FEED them, not ENTERTAIN them. Gifts for the maintenance and growth of the Church are provided: evangelists, pastors and teachers, but no mention is made of the social organisers and entertainers, nor did these appear amongst the stalwarts of yesterday who laid the foundation. This surely should move us to heed the warning, "We are labourers together with God..according to the grace of God which is given unto me as a wise master-builder. I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1 Cor. 3. 9-10). In our building let us remember the warning:

DANGER—LIVE WIRES.


(concluded from page 103.)
education was concerned, a man who could have carried away all the honours that any University could have bestowed upon him, yet we hear such a one say to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech...for I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2. 1-2). Our aim then should be to reach the con-

science with words easily understood (cf. John 4. 17-19) "lest the cross of Christ should be made of none effect" (1 Cor. 1. 17). The following words are worth memorising:—

His sermon had the usual heads,
And sub-divisions fine;
The language was as delicate
And graceful as a vine.
It had a proper opening,
'Twas polished as a whole,
It had but one supreme defect,
It failed to reach the soul.—(Anon.)

 OUR HOME BIBLE CLASS

"Be Still and Know that I am GOD." ELOHIM.

 BY H. E. MARSOM

SPECIAL NOTE.

The real object of our Bible class is to get over the Word of GOD, and to seek to discover there what is the actual teaching of Holy Scripture on the subject before us; but the limitation of the space available does not allow us to quote all the references mentioned in each study: it is therefore very desirable that all the references mentioned should be turned to and carefully read. If we fail to do this, we shall miss much that we might gain by diligently searching the Scriptures to see whether these things are so.

THE very first statement in Holy Scripture concerning GOD is that He created the heavens and the earth, for ELOHIM is the "GOD, Who created all things" (Eph. 3. 9). The Universe was His Creation (Neh. 9. 6). But there was a subsequent creative act, crowning the material Creation, when "ELOHIM created Man", in the image and the likeness of GOD; intelligent Man, endowed with spirit, and soul, and body; and therefore capable of GOD consciousness (Gen. 1. 26, 27; 5. 1). This brought all Creation, and more particularly Man, into creature-relationship to ELOHIM—the CREATOR: as the expression "*thy* CREATOR" in Eccles. 12. 1 shows. *cp.* also Acts 17. 24-29: for both inanimate Creation, and animate Mankind are absolutely dependant on ELOHIM, not only for their existence, but also for their continuance and maintenance: for it is He Himself Who giveth to all life, and breath and all things (Psa. 66. 9; Job 12. 10; Isa. 42. 5; 1 Tim. 6. 17; Acts 14. 17; Isa. 40. 26). This creature-relationship to, and dependence upon its CREATOR was emphasised in Gen. 9. 8-17, when ELOHIM established His everlasting covenant with Noah and his seed after him, and with every living creature of all flesh that is upon the earth. Every rainbow is the perennial token of the establishment of that

everlasting covenant, and a perennial witness to the faithfulness of the CREATOR—ELOHIM to His creatures. What is He called in 1 Peter 4. 19?

This relationship was still further emphasised in a remarkable way when in Gen. 17. 3-13, an everlasting covenant was established between GOD—ELOHIM and one particular family: for on that day GOD undertook to *be* ELOHIM to Abraham; and to his seed after him: promising

"*I will be their ELOHIM*"—*their* GOD. From that day He was emphatically "the ELOHIM—the GOD of Abraham". *cp.* Gen. 24. 12, 27, 42, 48. Then in Gen. 26. 24, this was affirmed to Isaac, and later to Jacob in Gen. 28. 13: and *cp.* Gen. 31. 5; 46. 1; 48. 15: for "GOD was not ashamed to be called *their* GOD" (Heb. 11. 16). Still later in Exod. 3. 6 GOD reaffirms to Moses that He is the GOD of these "fathers", *cp.* Deut. 26. 7, and also the GOD of his father, (Amram, the man of faith, Heb. 11. 23; Exod. 6. 20; and *cp.* Exod. 15. 2; 18. 4.). It is interesting to notice how that "the GOD of Jacob"—the person (Exod. 4. 5), becomes "the GOD of Israel"—the nation (Exod. 5. 1; 24. 10; 34. 23). We should carefully note how this Divine undertaking to be ELOHIM to Israel is reiterated or alluded to in Exod. 6. 7; 29. 45; Lev. 11. 45; 26. 12; Jer. 7. 23; 11. 4; Zech. 8. 8; and how it will be renewed in a yet future day to restored Israel (Jer. 30. 22; 31. 1, 33; Ezek. 11. 20; 14. 11; 34. 24; 36. 28; 37. 23, 27). And we must not forget that the same gracious statement is actually applied to us (2 Cor. 6. 16), and that it occurs again in Rev. 21. 3.

Having undertaken to "*be* their

GOD" (Gen. 17. 8) and having told them: "I am GOD, even thy GOD" (Psa. 50. 7); He bade them "Be still, and know that I am GOD—ELOHIM" (Psa. 46. 10). Now let us enquire what was implied and involved in this gracious Divine undertaking, when GOD thus promised to be their GOD—their ELOHIM? What was the content of the blessing which this covenant-promise vouchsafed to those whom, in this connection, GOD so frequently called "*My people*"? as in Lev. 26. 12. In the first place, in faithfulness to His covenant-promise, GOD would most

surely visit them (Gen. 50. 24, 25); He would remember and have respect unto them (Exod. 2. 24, 25; He would redeem them from the bondage of Egypt (Exod. 6. 6; 15. 13; 20. 2; Deut. 7. 8; 1 Chron. 17. 21; Neh. 1. 10); and they would be brought out unto Himself, to be a peculiar treasure unto GOD, His Own special people (Exod. 19. 4-6; Deut. 7. 6; 14. 2; 26. 18, 19; Psa. 135. 4; and *cp.* the R.V. of Titus 2. 14; 1 Pet. 2. 9). If the LORD will we will continue this enquiry into the meaning of "I will be their GOD", in our next issue.



EDITORIAL RESPONSIBILITY.

THERE are certain vital scriptural principles about which there can be no compromise, but it should be clearly understood that in secondary matters neither Editor nor Publishers undertake to endorse all that any contributor privately believes, teaches, or practises, and that freedom of ex-

pressed opinion in such matters has always been the policy of the Magazine. Readers may be assured that both Publishers and Editor stand by the standards of truth held by the late Mr. Ritchie, first Editor and Founder, and remain loyal to the Scriptures as they learn the mind of God therein.



LORD'S WORK FUND.

For the transfer of earmarked and other gifts to the Lord's Work and Workers. Full particulars of the constitution and working of the Fund will be supplied on inquiry, to elder brethren and others using it as a means of transferring

gifts. All correspondence should be addressed to The Secretary, Lord's Work Fund, 18 Sturrock Street, Kilmarnock. Acknowledgements are made monthly under issued receipt numbers.

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

1069	10	—	—	1082	1	—	—	1095	25	—	—
1070	3	—	—	1083	2	2	—	1097	5	—	—
1071	2	—	—	1084	15	—	—	1098	5	—	—
1072	3	—	—	1085	12	—	—	1099	1	10	—
1075	10	—	—	1086	1	—	—	1100	5	—	—
1076	17	15	—	1087	5	—	—	1101	14	—	—
1077	20	—	—	1088	1	10	—	1102	3	—	—
1078	2	—	—	1089	80	—	—	1103	10	—	—
1079	5	—	—	1090	11	17	6				
1080	2	—	—	1093	10	—	—				
1081	1	—	—	1094	2	—	—	£285	14	6	

For Needy Saints and Relief.

1091 — 10 —

Fellowship in Office Expenses, Bank Charges, and other Incidentals in transferring Funds.											
1068	—	8	—	1084	—	5	—	1095	—	5	—
1070	—	2	6	1085	—	5	—	1096	—	10	—
1074	—	6	8	1086	—	1	—	1098	—	5	—
1075	—	5	—	1087	—	2	6	1100	—	2	6
1076	—	5	—	1089	2	—	—	1101	1	—	—
1077	1	—	—	1090	5	—	—	1103	—	5	—
1082	—	1	—	1092	—	7	—				
1083	—	1	—	1094	—	2	3½				
											£12 14 5½

"Many thanks for the kind gift of _____ which came to encourage us in the Lord at a time when we were 'greatly straitened', as

George Muller would have said. We echoed Psalm 34 from our hearts when the post arrived." (Home Worker, June 1952).

News from Other Lands

HONDURAS.—On the way here we had the privilege of staying with Donald and Claire Harris in Mexico City, and participating of their hospitality. Then we went to Tehuacan where brother Wightman is. His kindness and hospitality were a real cheer. He went with us to Orizaba to visit the Harris family, and we had a happy visit with them. Next day we returned to Tehuacan and spent the night with brother Wightman and attended the meeting. A very fine number turned out to the meetings, and we enjoyed the happy fellowship with our dear Mexican brethren, and rejoiced that the work of the gospel is going on well.

In Guatemala we spent a few days with a dear sister from Honduras. She would not allow us to go to a hotel. Mrs. Ruddock was quite sick with a cold and spent the time in Guat. in bed. The roads in Guatemala are very bad, and the ride was most trying, but praise the Lord He kept us in safety.

—John & Nettie Ruddock.

NORTHERN RHODESIA.—You may have heard of the construction of the mission launch "Galilee", and we are glad to say that the boat has now arrived here safely. It was wonderful how it was cared for and how all the details were prepared beforehand by the providence of our God so that the transportation was got over easily and without damage. It is quite a story, and we do thank God for all the evidence of His help. Now we trust that the boat will be a help indeed in taking more and more of the liberating message of Christ to our fellows sitting in darkness and the shadow of death in the swamps and islands of Lake Bangweulu.

—H. A. Coleman.

ALGERIA.—I wonder if events in the Moslem world serve to stir up prayerful interest on the part of God's people. Such surely should be the case and how much those prayers are needed! At the end of May the fast of Ramadan commences and already its shadow is seen. Fanaticism reigns during that period and it is a testing time for professing Christians—converts from Islam. Pray especially for such.

Work amongst the Europeans is more encouraging, but they too, are in darkness as regards the Scriptures and have to be taught almost like children. Still, there are hungry souls longing for the Truth and we thank God for increasing opportunities amongst the Roman Catholics.

—Miss E. A. Crabtree.

ST. KITTS, B.W.I.—In St. Kitts, the Lord has wonderfully blessed the preaching of the Gospel, and many have been saved and baptised and now remember Him each Lord's day. What a real joy it is thus to see them going on in the ways of the Lord, and what a testimony it is to the world to look on and to see the changed lives! What a great surprise many get when they hear these men who a little while ago were drunkards, now telling out the gospel

in their own villages. Many tell us that they would like to be with us, but the standard set is too high for them. They tell us that in the organised churches they need not change their manner of life. Is there any wonder these latter are so powerless?

One feels that as the age comes to a close, there is still greater need for a clear cut life in the believer, and we are reminded of the words of Caleb when he said, "We are well able".

—Charles Brown.

CUBA.—I have recently arrived here from N. Ireland and have been occupied with language study. It was arranged that a Cuban boy and myself take a trip in the new Bible Coach. Three weeks were spent in the Province of Oriente. Working door to door we used 20,000 tracts and sold 200 New Testaments and 50 Bibles. Only a few of these towns had an evangelical witness. There are no workers from the assemblies in these four eastern provinces.

—Edward Doherty.

SWITZERLAND.—A special cause for joy and praise is the spread of light and life through the printed messages. Since translating "Life for Life" from the Greek into English and German it has gone into 27 languages including editions in Arabic for Egyptians and for Palestinians, and in Amharic for Ethiopians in Abyssinia. I have learnt of many cases of conversion and blessing by its perusal. A new edition of 10,000 copies is now out in German. Also of "A Timely Message" which I wrote as an appeal for British internees during the war and was requested to publish in German. One young man to whom I gave a copy when he was still unconverted wrote how in reading it "it ran hot and cold all down his back", and now in seeking to reach other young men he sees the same effectual impression on others and so to facilitate re-printing he offered to order and pay for a thousand copies.

—Ad. F. Eoll.

ANGOLA.—In the last year 35 were baptised and received into fellowship whilst only two had to be asked to refrain from participating at the Lord's Supper. Among those baptised were around ten Boers. They are the first white people I have seen baptised in Africa. We are pleased to see the change in their lives and to see their stand for the truth.

On the day of the baptisms, one of the Boers of the old school who hates to see the old religion left behind tried his best to hinder those who were to be baptised. He told them that this was a made up thing. Baptism for grown-ups! who ever heard of the like? he asked. Immediately, without argument, the eldest of the candidates for baptism opened up his Bible in African, and pointing to Romans 6 said, "Read that." That silenced his opponent, and all were baptised.

—Clifford N. Beggs.

The BELIEVER'S QUESTION BOX

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock.



QUESTION A.

Precisely what does the "evening" spoken of so frequently in Genesis 1 mean?

ANSWER A.

This would appear to refer to the period between the two evenings which forms one day. As is well-known, the phrase is not without considerable difficulty, and it would entail far too long a discussion to deal with it in this answer. God ever moves from the darkness to the light. This is the great lesson of the restoration of the creation recorded in this chapter. On the same principle "God who called light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ". "God is light and in Him is no darkness at all". The darkness of Gen. 1. 2 was, I believe, the result of the work of Satan. In this chapter we find God "undoing the works of the Devil" bringing light out of darkness, and cosmos out of chaos. It does not appear that the word "evening" simply means what we commonly understand by it now. Some consider the phrase to denote that Moses had the various revelations of the sundry details given to him in six successive nights between "the evening and the morning". But the phrase is literally "And the evening was, and the morning was, day one". The important lesson for us to learn is the moral way of God.—E.W.R.

QUESTION B.

Is "The Kingdom of heaven", as some say, merely a sphere of profession?

ANSWER B.

As I at present understand the matter, "the kingdom of God" and the "kingdom of the heavens" are one and the same thing, and are co-extensive. The ruler in that kingdom is God. The headquarters of rule are in heaven. Entrance into it is by new birth (cf. Matt. 18. 3 and John 3. 5). Its principles are the same. (cf. Matt. 5. 9, 12 and Rom. 14. 17.) Sometimes it is spoken of as a sphere of profession including true and false: sometimes as a present thing embracing only the true; or as a future thing yet to be manifested; or, sometimes as a moral sphere in which God's claims are owned. In each case of its use the context must determine the sense.

The phrase "kingdom of the heavens" is only used in connection with time conditions, but seeing that God's throne is in the heavens (Psa. 11. 4), and always has and will be, it therefore follows that the kingdom of the heavens continues for ever.

The "kingdom of God is within you" should be "The kingdom of God is among you"; for the King was there, pronouncing the claims of God and the laws of the kingdom, and performing the works that characterise it. The marginal reading of both the A.V. and R.V. should be consulted in reading Luke 17. 21. The Lord is not speaking of individuals having the kingdom in them, but of the nation of Israel which had the kingdom of God in their midst by virtue of His presence there.—E.W.R.

QUESTION C.

Should not the Lord's Supper be celebrated in the evening?

ANSWER C.

The questioner will fail to find any detailed commandments as to the remembrance of the Lord Jesus in the Lord's Supper. The insistence on unauthorised things has been responsible for much anxiety amongst God's people. We should be content with what is written.

It is true that the Lord Jesus instituted the Supper in the evening, and that the early believers practised it in the evening. It was INSTITUTED in the evening as being an opportune moment for the Lord Jesus to instruct His apostles as to the fulfilment of the passover and the inauguration of something new. It was PRACTISED in the evening by the early believers because that was the only time available to most of them for the purpose, the majority

The first day of the week is, in the mercy of God, free for most of the Lord's people and it seems fitting that this remembrance should have an early place in the spiritual exercises which that day makes possible.

"This do" is the commandment. When is not stated, though the New Testament shows that the first day of the week was the early custom. We do well to adhere to this. But not a word is mentioned as to the time of day. The use of the word "SUPPER" must not lead us to suppose an evening meal. See Luke 14. 15-24, where the word occurs. Could it be supposed to be an evening meal in that case? Were the oxen proven and the land inspected in the evening? The word means a "feast"—see Matt. 23. 6; Luke 20. 46; Mark 12. 93.—E.W.R.

QUESTION D.

To what does Paul allude when he speaks of "forgetting those things which are behind" in Philippians 3. 13. Also what is the "prize" of v. 14?

ANSWER D.

The imagery here used is that of a runner who has a goal before him and a prize at the end thereof. All wise runners are not occupied with the territory which has been covered by them, but with that which has yet to be covered and the prize at the end. The things Paul forgets do not refer to his "confidence in the flesh" as enumerated in verses 5 and 6; they have gone for ever. He has counted them loss for Christ, and refuses to alter that decision. (Observe "counted" and "count" in verses 7 and 8.) But the thing which he forgets is the spiritual advance that he has made since his conversion. He still has not achieved the goal in view. He follows after—he presses on. The thought is parallel with 1 Corinthians 9. 25. Here it is a race: there it is "striving in the games" (see R.V.). Here it is a "prize" at the end: there it is an "incorruptible crown".

The great lesson of the passage is that we should have a single eye, but one object, and a resolute purpose to achieve that end.—E.W.R.

The LORD'S WORK and WORKERS

ENGLAND and WALES: FORTHCOMING (D.V.).

WATH-ON-DEARNE: July 5 at 3.15 and 6. P. O. Ruoff, F. F. Bruce. **DENMARK HILL:** Beresford Chapel, July 12 at 4 and 6. E. W. Rogers, P. Parsons. **WORTHING:** Bedford Row, July 12 at 3.30 and 6.15. F. N. Martin, F. McConnell. **INGATESTONE:** Mill Green, July 12 at 3.15 and 6.15. J. Hume, W. W. Vellacott. **SWANSEA:** Ebenezer Gospel Hall, Heoly-gors. S.S. Teachers. July 12. E. W. Crabb. **CAMBERLEY:** Victoria Hall, July 19 at 3 and 6. R. R. Guyatt, A. Fallaise. **HORAM:** Vines Cross Gospel Hall, Aug 4 at 3 and 6. H. Bell, L. Jordan. **TONBRIDGE:** Cage Green Assembly, Aug. 2 at 3.30 and 6. H. Bell. **CINDERFORD:** Gospel Hall, Station Street, Aug. 4 at 3 and 6. J. M. Davies, W. Wynne. **DORKING:** Hampstead Rd. Hall, Aug. 4 at 3.30 and 6. A. G. Phair, R. Scammell. **YEOVIL:** Park School Hall, Sept 2-5. (F. P. Sealy, 36 Crofton Park.) **WIMBORNE:** Eastbrook Gospel Hall, Sept. 20 at 3 and 6. N. M. Bond, W. A. Norris. **LEICESTER:** Missionary Conf. Sept. 27-29. Messrs Nightingale, Hunter, Phair, Pulleng. (W. H. Chandler, "Carnwood", Leire, Nr. Rugby.) **EASTBOURNE:** Woodlands House. Sept. 24-Oct. 4. H. Bell, C. E. Stokes. (C. Goldfinch, 10 Barden Park Road, Tonbridge.) **BRISTOL:** Oct. 4-7. Home Workers. (H. E. Cooper, 9 King's Drive, Bristol, 7.)

Counties Evangelistic Work.

The prayers of the Lord's people will be appreciated for the workers in the areas indicated. Mr. & Mrs. G. E. Andrews (Kent), Mr. & Mrs. J. H. Bathgate (Surrey), Mr. & Mrs. P. Brandon (Bucks), Mr. & Mrs. J. Burns (North Kent), Mr. & Mrs. S. K. Glen (Essex), Mr. E. H. Geary (Beds), Mr. G. Gaunt (W. Sussex), Mr. & Mrs. J. Harrison (Norfolk), Mr. J. Harris (Suffolk), Mr. & Mrs. J. H. Hughes (E. Sussex), Mr. B. N. Johnson (Herts), Mr. & Mrs. F. McMinn (Essex), Mr. G. J. Pirie (Cams & Beds), Mr. & Mrs. G. Titcombe (Hants), Mr. & Mrs. E. N. Walker (Isle of Wight).

Northern Counties Report.

Mr. J. BATHGATE conducted a series of gospel meetings recently at Dinsdale, a village 4 or 5 miles from Darlington, where 3 professed conversion. The attendance was most encouraging and the gospel testimony is being maintained. Mr. D. HYSLOP has commenced tent work at Newsham, near Blyth, and prayer is asked for this new venture.

Merseyside.

Newsham Park Chapel, seating 700, has been taken over by Boaler St. Assembly, and is being used for a six weeks Gospel Campaign. An opening conference on June 7, the chapel was filled. Quarterly S.S. Teachers Conference was held in Ebenezer Chapel Walton on June 7.

REDDITCH: Assembly at Gospel Hall, Evesham St., have purchased a plot (approx. 1,040 sq. yds.) on new Batchley Housing Estate with view to erecting suitable hall for Gospel and S.S. Work amongst 5,000 people with no Gospel witness. Fellowship valued. Correspondence to Mr. H. Parsons, "The Cottage", 28 Oswald St., Redditch, Worcestershire.

SCOTLAND: FORTHCOMING (D.V.).

BLANTYRE: Missionary Conference, July 5 at 3.30, in Livingstone Memorial, and at 6.45 in Memorial Church. Speaker, T. J. Smith, Glasgow. **DUFFTOWN:** Annual Conf., July 23. D. Hogg, H. Burness, J. Oddie, and others. **INVERURIE:** Annual Conf., Aug. 13. E. Harrison, J. Cuthbertson, H. German, and others. **MADDISTON:** Bethesda Hall, opening Conf., Aug. 23 at 3. J. F. Peebles, A. P. Campbell, J. H. Large. **PORT SETON:** Annual Conf., Sept. 20 at 3.30. J. Hunter, R. Price, W. F. Naismith.

REPORTS.

LANARKSHIRE Gospel Tent. Opening Conf. at Salsburgh on May 24 was well attended, when stimulating and practical ministry was given by Messrs J. Hewitt, J. Campbell, D. Cameron, and W. Wright, evangelist. Meetings have been very encouraging, with some conversions. The next pitch is at Bellshill, commencing Aug. 3, with Conference on Aug. 9 at 3.30, when the following speakers are expected: D. Hogg, W. Wright, and others. Mr. D. Cameron has been greatly encouraged in services for young people at Bothwell, where quite a number of adults also came under the sound of the message. He commenced children's services at Biggar for the month of June. **AYRSHIRE** Gospel Tent. Mr. D. Hogg reports encouraging meetings at Mauchline. The opening Conference was largely attended. Unsaved have been coming nightly, and almost 200 children have been attending the week-night children's meetings.

CANADA.

W. C. BOUSFIELD has just finished a series of gospel meetings in Washington, D.C., U.S.A., where God blessed His Word in salvation. Our brother is now labouring in Canada, where his temporary address is c/o Duntroon P.O., Ont., Canada.

TRELAND: REPORTS.

R. HULL, seeing some saved at Killykerigan. SON have finished their meetings at Baileogok Saints encouraged. R. PEACOCK having good interest in a barn at Ballinran. E. ALLEN & J. THOMPSON have finished their meetings at Baillieborough. T. W. BALL is in portable hall at Carnagh. R. BEATTIE & T. MCKELVEY in tent at Drumlegagh, Co. Tyrone. J. K. DUFF & J. FINEGAN having good meetings near Ballyclare. J. G. HUTCHINSON & F. BINGHAM have promising meetings in a tent at Limavady. W. JOHNSTON & J. WELLS have commenced tent meetings at Seaford. R. CRAIG having good interest in effort at Cardy. W. MCCRACKEN & A. MCSHANE are under canvas a few miles from Hillsborough. H. PAISLEY & T. WALLACE are getting the people to their tent meetings in Londonderry City, and have had some blessing. E. W. ROGERS in Portrush Gospel Hall July 1-11 for ministry. Visitors please note.

Conference Meetings.

EDENDERRY: 17/5/52. Large gathering. Speakers: J. Burnett, A. W. Joyce (Canada), W. Willis, J. Curran and T. W. Ball. **DRUMLOUGH:** 21/5/52. Ministry of a searching nature by J. Wells, W. Johnston, T. W. Ball,

W. Bunting and A. W. Joyce. **OMAGH:** 28/5/52. One of the best conferences ever held in Omagh. Brethren H. Bailie, T. W. Ball, A. W. Joyce and A. McShane ministered. **BALLYMACASHON:** 31/5/52. A large and good conference. Theme was unity. Speakers: T. Campbell, A. W. Joyce, H. Bailie, J. Curran and D. Cargill. **DUNGANNON:** 4/6/52. Brethren H. Bailie, D. Leatham, Smith (India), W. Johnston and C. D. Fleming helped in ministry. **TEMPLETATE, Co. Mon.:** 5/6/52. God gave real help to His servants, brethren W. Willis, H. Bailie, E. Allen and A. McShane to speak. **DROMORE:** 7/6/52. A good meeting. Speakers: H. Bailie, E. Allen, W. Bunting and T. W. Ball. **ROAN:** 11/6/52. God's presence felt as messages were given by E. Allen, W. Johnston, A. McShane, W. Bunting and J. Wells. **ENNISKILLEN:** 2/6/52. The largest conference ever in Enniskillen. Brethren H. Bailey, F. English (S. Africa), R. Love, W. Willis, G. McQuillan (N. Rhodesia) and Smith (India) ministered.

"WITH CHRIST."

WM. RENDALL, Westray, Orkney, on Apr. 14, after some months of ill health. His brother Gavin related at the graveside how he and William were both saved on the last Sunday night of March 1891. Connected with the assembly at Westray during his long pilgrimage, our departed brother will be much missed. Quiet and unassuming, he was faithful to the Lord and His Word. **Mrs. M. GRINDLAY,** widow of C. Grindlay, on Apr. 29, at Erdington, Birmingham, aged 88 years. In fellowship for 75 years. A faithful and devoted sister who loved the Word of God and the Assembly. It was in her mother's house that believers in Inverbervie first gathered for the breaking of bread—subsequently an Assembly was formed there through the labours of Donald Ross and other evangelists including the late John Knox McEwen. **Mrs. HARDIE,** Armadale. Saved and in assembly fellowship for over 23 years, she bore a faithful and consistent testimony. A lover of hospitality, it could be truly said of her that she looked not on her own things, but on the things of others. **Mrs. MATTHEWS,** at Finaghy, Belfast, on May 1, aged 85. Widow of Dr. W. J. Matthews, pioneer evangelist in Northern Ireland. Saved at the age of 12, she became associated with the assembly at Oldham, where in those early days she and her sisters conducted a Sunday School. Afterwards in fellowship at Cheadle Hulme and in Bramhall, but later in Windsor and Finaghy Assemblies, Belfast. A lover of the Lord and His Word, and also the place where His honour dwelleth. Will be much missed, and especially amongst the sisters, where she loved to work. **Mrs. MARION CLARK AITKEN,** widow of the late John Aitken of Coatbridge, was called home suddenly on May 7, aged 84. Spent her early days in Holytown, and many years in Coatdyke assembly. Given to hospitality. **CHARLES B. LOUGHLIN,** Kilbirnie, on May 19, aged 70. Came from Sion-Mills, Co. Tyrone to Barrmill in 1905, where he was saved, removing shortly afterwards to Kilbirnie. In happy fellowship with the assembly for the past 47 years, he acted as correspondent for 9 years, and Bible Class leader for 26 years. A faithful and consistent brother, he continued steadfastly in the work of the Lord until his homecall. Will be greatly missed in the assembly. **JOHN THOMPSON,** passed away suddenly in his home at Belfast on May 19, aged 81. Saved for over 50 years and formerly in fellowship at Kilmore and Ardstraw assemblies, and more recently at Derby (England) and Adam Street (Belfast) assemblies. Loved the Lord, His Word, and His people, and ever bore a bright testimony wherever he went. His home at all times was open to the Lord's servants, and two of his

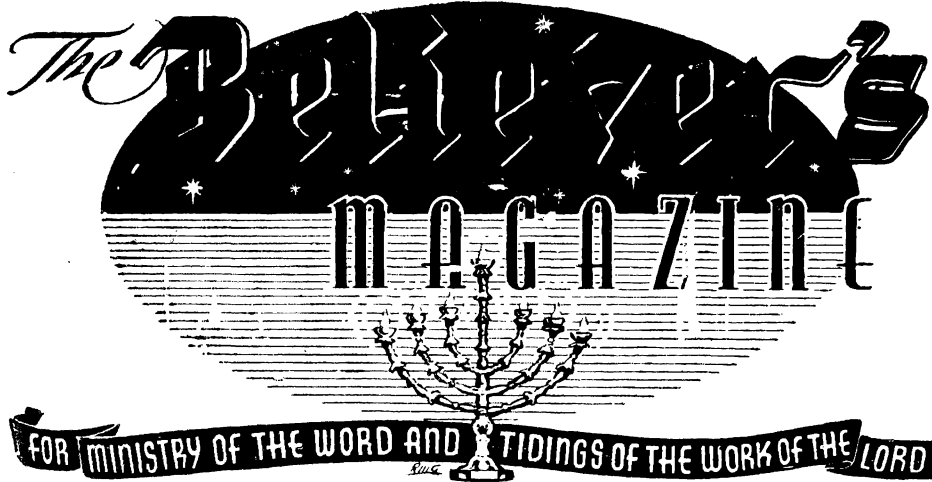
family, Mr. Andrew Thompson and Mrs. Graham, have devoted their lives to the Lord's work in Uruguay. Will be much missed by his wife and family. Brethren W. Bunting and H. Paisley conducted the funeral services. **CHARLES STEWART,** on May 19, aged 78. Saved for 32 years and gathered with saints at Felling Assembly until failing health prevented him. An ardent tract distributor who loved door to door visitation and hospital work. Many patients remember his regular visits. Will be greatly missed. Pray valued for widow and family. **WM. AITKEN,** Saltcoats, on May 21, aged 76. Saved 58 years ago, and in Bethany Assembly since its formation 56 years ago. A fearless and faithful follower of his Lord, he served the local assembly with untiring fervour. Well known for his consistent testimony throughout the district. **JOHN BURNS,** Dalmellington, on May 21, aged 70. Saved over 45 years ago at a family reading in the home of his uncle. Associated with the assembly in Dalmellington until his homecall. A quiet, consistent, unassuming brother, who will be much missed. **Mrs. COLQUHON,** Londonderry, on May 25. In assembly fellowship for over 40 years. Brethren Paisley and Wallace conducted the funeral services. **HENRY BUSBY,** Saved in early life and for over 40 years connected with Drumacansir and Dungannon assemblies. A good man, who will be missed. Brethren W. Abernethy and R. Beattie spoke at funeral. **Mrs. WOODROW,** Hamilton (wife of Jas. Woodrow). Called home suddenly on May 29, aged 48. Saved when 15 at Low Waters Gospel Hall, and was in fellowship there for 11 years. For the last 22 years in Baillie's Causeway, Hamilton. Will be remembered for her bright and happy disposition. **Mrs. FRANK ROBERTSON,** at Troon on May 31, in her 81st year. Converted in Galston in 1883, and many years in Kilmarnock and in Troon. Well known to a wide circle of missionary friends and others for her hospitality over a long period. Will be greatly missed, especially by her sorrowing husband. **JEAN MCFARLANE HOOD,** Wishaw, on June 1, aged 17. Result of an accident. Saved over 3 years ago and in Ebenezer Hall Assembly. Active and bright in testimony for her Lord. Pray for parents in their tragic loss.

ADDRESSES, PERSONALIA, ETC.

SCARBOROUGH: Assembly now meets at Douglass Hall, C.A.W.G., Belgrave Crescent (fourth turning left past Railway Station), Falsgrave Rd. Breaking of Bread, 10.30 a.m. Correspondent: Mr. G. King, 61 Newborough, Scarborough. **MOTHERWELL:** Correspondent for Roman Road Hall, Mr. John Waddell, 34 Thistle Street, Motherwell. **PORT SETON:** Correspondent: Mr. John S. Blackie, 4 North Seton Park, Port Seton. **ARBROATH:** The two meetings have been re-united, and are now gathering in the Gospel Hall, Park Street. Holiday visitors please note. Correspondent: Mr. B. Keiller, 1 Walker Place, Arbroath. **SANQUHAR:** A new assembly has commenced in full fellowship with Kirkconnel assembly. Correspondent: Mr. R. Hill, 21 Queen's Cres., Sanquhar, Dumfriesshire. **BOVINGTON & LULWORTH CAMPS:** Young men called to the Forces and serving at these camps will find the nearest assembly at the Gospel Hall, Roper's Lane, Wareham, Dorset. Correspondent: Mr. J. Ruscoe, "Shaston", Collier's Lane, Wool, Wareham, Dorset. **Mr. F. W. SMITH** (formerly of Brazil) should now be addressed at 9 Clifton Rd., Newport, Mon. **Mr. JOHN M. WESTWATER** should now be addressed at "Alexander House", 56 Irvine Road, Largs. **Mr. A. J. LAST** should now be addressed at Holly Grove, Neatishead, Norwich.

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THE LORD'S SUPPER

by THE EDITOR

The Night in which He was betrayed.

PREVIOUS sections of this meditation have led us into consideration of those dark and mysterious features in human nature and Satanic activities which revealed themselves on the night when our Lord instituted the memorial supper in the keeping of which He was to be remembered by His loyal disciples. But there were other aspects of it. Divine, as well as human and Satanic, nature revealed itself. Besides man and the Wicked One, there were, in closest fellowship and sympathy, the Father and the Son, the latter of whom said on that night, "Father, the hour is come: glorify Thy Son, that the Son also may glorify Thee" (John 17. 1). Ominous as the hour seemed to His bewildered disciples, He had indirectly informed them shortly before, and in most suggestive circumstances when the Greeks had sought an interview with Him, "For this cause (*i.e.*, to lose His life) came I unto this hour" (John 12. 27).

AS Jesus spoke with His faithful few in the Upper Room, as "kindness in His bosom glowed, and from His lips salvation flowed", as He took into His hands the symbols of His flesh and His blood, Divine love was at its highest. At that moment, conscious as He was of all that it meant, and knowing what was involved in the undertaking, He uttered the profoundest words which ever broke upon the ears of mortals, "This is My body which is given for you", "This cup is the new covenant in My blood which is shed for you" (Luke 22. 18-20).

ON that same evening, when the Supper was over, and the meaning of these words was not even faintly grasped, the Saviour of the world had said, "But that the world may know that I love the Father; and as the Father gave Me commandment, *even so I do*" (John 14. 31). For those who

had companied with Him, who had observed His most intimate life, who had heard those self-revealing conversations with His Father, such as were never paralleled in the experience of any other, never so saintly though he be, no evidence was required to demonstrate the depth of His affection for His Father, or the sincerity of His obedience. His love was not merely sentiment. It was strong, virile, and revealed itself in undemurring obedience to the Father's will. Many waters, the waters of human hatred, of satanic malice, of impending obliquity when He would be numbered with the transgressors, could not drown it. No floods could quench it, even though they increased as the end drew near. Through the darkest hour the smile of a Father's approval broke, and brought the radiance of heaven. Soon a darker hour would come, when not a ray would pierce the gloom, yet His love for His Father's will persisted, and diminished not. The Memorial Meal which He instituted would soon become the perpetual reminder in all the world of the love that faltered not, that feared not, nor failed. How successive generations of believers have rejoiced in that love, have exulted that the Son loved the Father, and made the divine will His unflinching guide even unto death!

ON that night, too, Christ's love for His own was at its highest. Believers in the centuries since have never had doubt that "Christ loved the Church and gave Himself for it", but on the night of the betrayal it must have been difficult for the original apostolic band to reconcile themselves to what they conceived as impending disaster; but what beauty must have broken from the Lord's own words as they were recalled, after the triumph of the Resurrection, "This cup is the new testament in My blood which is shed for you"! (Luke 22. 20). Could divine love have been more nobly,

more fittingly expressed? Could there have been a more appropriate symbolic reminder of the fact than the simple, unadorned, unritualistic Meal by which His disciples would recall what He said and what He did?

THAT unpretentious gathering in the Upper Room was not brought about by the fortune of circumstances, but was the result of deliberate planning which had its origin in the heart of Jesus. "With desire I have desired" were His introductory words, while behind the record of the several events of that evening the sensitive reader can discern the forethought and love of a Master who had planned all beforehand for the benefit of His own. So impressed was the beloved disciple with the atmosphere of that evening that he wrote half a century afterwards, the fragrance of the fact still lingering with him, "Jesus...knew that His hour was come; having loved His own..., He loved them unto the end". Nor have those who have benefited by that death ever questioned the intensity of that love, or ever doubted that it was love for them that prompted Him to ask them to remember Him in a way that would provoke thoughts and induce affection for Himself. How fitting it is at the Lord's Supper that the burden of exercise should be the Lord's love for us, and our love for Him!

DIVINE hope, too, was at its brightest. The hour of triumph was near. The death on cruel Golgotha's hill was not tragedy; it was victory. There

*He hell in hell laid low,
Made sin He sin o'erthrew;
Bowed to the grave, destroyed it so,
And death by dying slew.*

He knew that light would break beyond the tomb, and all was well. Down the centuries He looked, and as He contemplated His triumph, He said, "This do for a remembrance of Me". And ever since His disciples have so done. Upon believers of every generation since has fallen the onus of responsibility to carry out His wish, and in so doing become inspired with the same hope, for through His chosen vessel the Lord communicated the words, "For as often as ye eat this bread and drink this cup, ye do announce the Lord's death, till He come" (1 Cor. 11. 26).

LET us not fail Him. Let us remember Him. Let us eat the Lord's Supper in fellowship with the Lord's people, pledging ourselves, to be loyal to Himself and His cause, convinced that He is the Lord from heaven, and one day will be acclaimed as Lord of lords, the King of kings. He is not ashamed to call us brethren. Let us not be ashamed to call Him Lord.

BOOK REVIEWS . . .

EARLY STEPS IN THE CHRISTIAN LIFE, by F. A. Tatford, is a series of admirable short chapters on such subjects as The New Birth, The Two Natures, Prayer, Giving, Bible Study, etc. Suitable for young believers—and others.

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PETER'S LAST WORDS TO US

By W. W. FEREDAY, Rothesay.

WHEN Peter wrote his second Epistle he had the feeling that his work on earth was done—"Knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ hath showed me" (2 Peter 1. 14). The Apostle had no fear of death, for he knew the meaning of the cross of Calvary. "Christ hath suffered for us in the flesh"; "Christ hath once for all suffered for sins, the Just for the unjust that He might bring us to God"; "He bore our sins in His own body on the tree". Redemption by the blood of the Lamb was a truth well known to Peter. These precious truths would cause Peter to welcome absence from the body in order that he might be with Him to whom he owed so much. But the Apostle felt very solemn as he contemplated the things which must happen on earth after his departure. Taught by the Spirit, he could see false teachers arising in the sacred circle of Christianity, bringing in damnable heresies and dragging many souls down to ruin. He could also see the development of materialistic infidelity in the world, men persuading themselves that the earth is a permanent institution in which men may indulge their lusts without fear of Divine intervention in judgment. But judgment will come nevertheless, and Peter speaks of the dissolution of all things, with new heavens and new earth to follow wherein righteousness will dwell. The Apostle's first readers were aware of these things, but he judged it desirable to put them into writing that God's saints might have for all time a standard of truth to which they might refer (2 Peter 1. 12-15).

Peter's second Epistle is thus his last message to God's saints, and its concluding verse contains his very last words to us. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and to the day of

eternity. Amen." Such an exhortation from an honoured and departing servant of Christ deserves serious attention. In his first chapter the Apostle urges the importance of spiritual progress. Stagnation is dangerous, and it may lead to near-sightedness of soul and even to the forgetfulness of the forgiveness of our sins.

"Grow", says the Apostle. "Grow in grace"—in the knowledge and enjoyment of it, our ways and words being thereby happily affected. But further, grow "in the knowledge of our Lord and Saviour Jesus Christ". Not merely in the knowledge of doctrines concerning Him, but in the knowledge of Himself. Persons steeped in the letter of Scripture with but slender heart-acquaintance of Christ can be troublesome; conceit, and cold criticism of others less-instructed has frequently been seen in such persons.

Let us now mark the work of grace in Peter himself. There was once a terrible day when he affirmed with oaths and curses, "I know not this Man of whom ye speak" (Mark 14. 71). Terrible! For not long before he had said with holy enthusiasm, "Thou art the Christ, the Son of the living God" (Matt. 16. 16). On another occasion, when many were giving up their discipleship, and the Lord appealed to the twelve, "Will ye also go away?", Peter spoke up saying, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and know that Thou art the Holy One of God" (John 6. 66-69). The contrast in these utterances recalls the words of James, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3. 10). What a warning for us all! What possibilities of downfall! Only Divine grace can hold us up.

Peter learned his lesson. Self-confidence had been laid low in him,

and his trust was wholly in the power of the Holy Spirit. Christ became everything to him. In his account of the scene on the holy mount (2 Peter 1. 16-18), he tells us of the Father's words from the excellent glory to the Lord Jesus, "This is My beloved Son, in whom I am well pleased." On the great day itself Peter was disposed to make too much of Moses and Elias, who appeared in glory; in his second Epistle he makes no mention of them at all. Christ was supreme in his soul; hence he did not advocate growth in the knowledge of Moses and Elias (instructive though their records assuredly are), but in the knowledge of our Lord and Saviour Jesus Christ. "To Him be the glory," says our Apostle. He had witnessed His Lord's dishonour, he had seen men spit in His face, and place a crown of thorns upon His head, whilst he himself

disowned Him before the High Priest's servants. God had reversed all this, and Peter delighted to write, "He has gone into heaven, and is on the right hand of God, angels, authorities and powers being made subject to Him" (1 Peter 3. 22). "Amen," says our Apostle.

*No place too high for Him is found,
No place too high in Heaven.*

"Both now, and to the day of eternity" (R.V.). Thus our thoughts are directed beyond the Millennial kingdom to God's eternal day, cloudless, tearless, deathless. God all in all, and Christ everywhere appreciated.

Brethren, let us *grow* in the knowledge of this One. Only as we watch our spiritual condition can we be preserved from the growing evils around us, and be strengthened to testify for God and His truth.

THE GOSPEL AND THE OLD TESTAMENT SCRIPTURES

(See Romans 1—3.)

PAUL had been charged with preaching a self-evolved message, of altering laws and customs, and therefore before he defines his Gospel he turns aside to declare that it was entirely in harmony with the O.T. Scriptures, and, indeed, was the fulfilment of its promises. In 1. 17 he picks out one verse from an O.T. prophet and makes it live for all time. "The just shall live by faith." In ch. 3. 10-18 he shows that his doctrine of universal sin is founded upon the O.T. Scriptures, and in 3. 21 he declares that the Gospel presentation of a righteousness of God without the law is witnessed by the law and the prophets.

The sovereignty of God's choice, the judgment of believers, the justification of Paul's extended ministry and the inclusion of Gentiles, are all based upon quotations from O.T. Scriptures. This attitude is not to be looked upon as peculiar to the Apostle Paul. It is also the attitude of Peter: "The word

of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1. 25). This, moreover, is the attitude of Christ Himself. "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5. 46-47). He who tampers with Moses destroys John 3. 16; 3. 14; he who ridicules Jonah denies the resurrection (Matt. 12. 40); he who disbelieves the Flood doubts the second Advent (Matt. 24. 37-39). Moreover, as a final witness against modernism it was the risen Christ who declared that all things must be fulfilled that had been written of Him in the law of Moses, and in the prophets, and in the Psalms (Luke 24. 44). The many who believe the Gospel of God as preached by Paul, can have neither part nor lot with one who denies the inspiration of the Old Testament, narrow and old fashioned though such

(Continued on page 119.)

YOUNG BELIEVER'S PAGE

THE LIFE OF FAITH

Moses

By W. FRASER NAISMITH

HEBREWS 11. 28-29.

THE man who "endured as seeing Him who is invisible" because faith characterised him is the one who kept the passover. Keeping the Passover suggests a new history: "this month shall be unto you the beginning of months: it shall be the first month of the year unto you". So every believer in the Lord Jesus becomes a new creation—and a new history commences.

There was no difference morally between the people of Israel and the Egyptians; yet God said that He "doth put a difference between the Egyptians and Israel". In Romans 3. 22 when the great Judge sums up in the high court after examining the Gentile, base and degraded (Rom. 1); the cultured philosopher amongst the Greeks (Rom. 2); and the ritualist amongst the Hebrews (Rom. 3); He says, "there is no difference, for all have sinned". When God makes a difference it must be done righteously lest His character be violated. The slain lamb and the blood are the eloquent witnesses of His righteousness. He therefore becomes the justifier of him which believeth in Jesus, and at the same time is Himself the Just One (Rom. 3. 26). The Passover was fulfilled in Christ. Peter speaks of Him as the "lamb without blemish"; and assures us that we are redeemed by the precious blood of Christ.

In the Passover faith came to the aid of Moses—for in taking the Lamb as instructed and slaying it he afresh testified that "he endured as seeing Him who is invisible". This lamb typified Christ; in His spotless life, and in His death; as the One who underwent the fierce fire of divine judgment. How far Israel nationally could appreciate the type we cannot just say; but God "made known His

ways unto Moses, His acts unto the children of Israel". In the Passover a new history began; in the sprinkling of the blood there was evidenced a faith that believed God who would protect the firstborn in the houses where they dwell, when the blood was applied to the doors. It was the means of safeguarding the firstborn; and Israel was God's firstborn: see Exod. 4. 22: so it was the means used to preserve His own people. The attitude to the blood determined the security or otherwise of the firstborn.

The only security against being destroyed when Jehovah passed through the land at midnight was the blood. Our only safeguard now is the precious blood of Christ.

In verse 29 the national faith of Israel is emphasised. "By faith *they* passed through the Red Sea." The Red Sea is another type of the death of Christ. In Rom. 4. 25 we are assured "He was delivered for our offences, and was raised again for our justification". In Exod. 12 God said, "When I see the blood", signifying God's apprehension of the death of Christ which made a righteous basis upon which He could operate: then in Exod. 14. 30, "*Israel saw* the Egyptians dead upon the sea-shore"; this latter signifying the effect of the death of Christ towards those who have exercised faith. The Red Sea speaks of the death of Christ for us. We look back to Calvary and see there all our enemies under the flood.

The Egyptians characterised by unbelief sought to do what faith alone could do and they were swallowed up in the raging torrents of the Red Sea.

Only a man of faith can walk the path of faith. There are many who are mere imitators and for such there is only judgment.

"THIS DO"

by E. W. ROGERS, Wallington.

RITUALISM seems to have been born in the heart of man, and even though he be regenerate a constant watch has to be kept against its intrusion, lest it gain a footing among saints.

The very ordinance which as instituted by the Lord Jesus is designed to keep Him in remembrance, has been made the opportunity to impose upon the people of God Forms and Ceremonies which are altogether foreign to the mind of the Lord. In an extreme form ritualism at the Lord's Supper has developed into the High Mass. In a lesser form it is seen in the Administration of the Holy Communion. In even lesser forms, but not less insidious, it has shown itself here and there among small companies of believers who profess to gather together in accordance with New Testament principles.

The words "Do this" have been pressed into service in order to establish a form which is devoid of power, a ritual that is minus love, resulting in a regard for the material while forgetting the Person, and thereby the sole purpose of the Lord's Supper has been defeated.

"This do" (Luke 22. 21) has been made to teach that we should imitate the actions of the Lord Jesus when He instituted the supper. He took a loaf, He gave thanks, He brake and He gave. Therefore, it is said, that "This do" means that someone must go through all this detailed procedure and in turn, take, give thanks, break and hand to the company. There are, however, three very serious objections to this. (1) The action puts the person in the position of an officiating functionary, who acts on behalf of the saints and stands between them and the Lord. He is in the position of a Vicar of Christ. That establishes the principle of clerisy. (2) It fails to take notice of the fact that the verb "do" is in the plural; the command is not given to one person with the view of

his acting on behalf others; it is given to a plurality. (3) The words "Do this" do not mean "Do this in imitation of Me", but "Do this in remembrance of Me", and as used in Luke 22. 19 and in 1 Cor. 11. 24, 25 they refer in each occurrence to the act of eating and drinking.

Similarly, we are told, that the Lord took the cup, gave thanks for it, poured out its contents and handed it to the disciples. But it is gratuitous and without scriptural authority to assert that He poured out the cup. The words "poured out" (Luke 22. 20, R.V.) refer to the blood and not to the cup. This will become apparent if the three synoptic records of the institution of the Supper are compared with each other. Some have insisted that there must be a pouring-out action from the decanter to cup in order that there should be a proper remembrance. But nowhere does it appear that the cup was poured out by the Lord.

The word "Likewise" (or as the R.V. gives it "in like manner") has been brought in to support this contention: but this is putting a construction on the word which it will not always bear. Luke 13. 3, 5, for example, surely do not mean that the Lord foreshadowed they would all be killed by the same means, or "in like manner": what He said was that the thing common to them all would be their "perishing". So, also, in the case of Romans 8. 26; 1 Tim. 2. 9; 3. 8, etc. The word often has the force of a copula, joining two things together. Thus, in the matter under consideration the bread is not to be eaten without being followed by the drinking of the cup: the two things are joined and should not be separated.

"Do" is a word which serves a great many purposes. It renders unnecessary the repetition of certain preceding verbs. Why did the Lord give the loaf to the disciples? That they each might eat thereof. "Do", therefore, refers to the act of eating. If we adhered merely to the letter of 1 Cor. 11. 24 we

should be limited to "giving thanks and breaking": nothing more is said. But when we read there concerning the cup, the words are added "This do ye, as oft as ye drink it..." And in verse 26, "ye eat and ye drink" are united, thus giving the whole sense of "This do".

The brother who gives thanks does so representatively and as voicing the feelings of the assembly. All cannot speak impromptu, one must speak for the whole. But no-one can representatively eat the bread and drink the cup for another. Each must do that for himself. Neither can another break the bread for others, it is the "bread which we break"; each does it for himself.*

It may further be added that the words "for you" attached to "poured out", and "for the remission of sins", show clearly that that which is poured out is the blood of Christ and not the contents of the cup. The present participle here has the force of making the word a gerund; the contents of the cup signify poured-out blood. The same verb "poured out" is used of the blood of Stephen. See Acts 22. 20.

To stress unduly the present participles "given" and "poured out" and to make them refer to the bread and the cup is to destroy the sense of the entire sentences in which they occur. "This is my body which is given for you" means that the loaf represents His body which was then about to be given up to the death of the cross on their behalf. Likewise, "This cup is the new covenant in My blood which is poured out for you" means that the

contents of that cup represent His blood which was about to be shed in order to establish righteously the ground whereby the terms of the New Covenant could become operative in their case.

It is not necessary that a broken loaf be given to the company: what is essential is that there should be one loaf, and that each one in the company should break it in order to eat it. The initial breaking of the loaf by some brother, if that is necessary, is merely by way of convenience for the company, and no ritual significance should be attached to his action.

In fine, this ordinance has been given to the church as and when it is gathered together. At its institution the Lord alone presided, and to-day none other should preside. When gathered together, brethren express their thanksgiving to the Father for that which is signified by the loaf and the cup, each of which is a symbol of His Son, but this they do as expressing the worship of the company and not as intermediaries between the believers and God. Having more than one plate and more than one cup is a mere matter of convenience, because of the largeness of the company met together. If, however, only a few are met together, one plate on which is the loaf, and one cup in which is the wine are sufficient. The brother's act in initially breaking the loaf and (if necessary) pouring out the wine into the cup is of no significance whatsoever.

*"Breaking bread" is a semi-technical expression for eating—participating.

THE GOSPEL AND THE OLD TESTAMENT SCRIPTURES

continued from page 116.

an attitude may appear. Scripture declares that Christ "dieth no more", and it is equally true to say Christ suffereth no more, is weary no more, is hungry no more, is tempted no more, weeps no more, shall be buffeted and scourged no more. The boundary fixed by God for that weakness was at the Cross. The resurrection marked Him

off the Son of God with power. It will be remembered that Peter quotes the second psalm in Acts 4, and Paul quotes it in Acts 13. In that Psalm we read, "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee... Thou shalt break them with a rod of iron" (vv. 7, 9).

—SELECTED.

THE SPIRIT-FILLED LIFE

By J. H. TODD.

"Be not drunk with wine wherein is excess; but be filled with the Spirit."

—Ephesians 5. 18.

"Let the word of Christ dwell in you richly in all wisdom."

Colossians 3. 16.

THE expression "be filled with the Spirit", if rendered according to a literal translation of the Greek, should read—"be being filled in spirit". That would mean continuous action and not one act nor even a number of repeated acts. It would rather indicate a condition to be realised as a constant experience.

And being filled in spirit would mean the spirit of the believer and not the Holy Spirit, so that the word spirit should be spelt with a small "s" and not with a capital. The references to the expressions filled with the Holy Spirit, and full of the Holy Spirit bear this out, and of these there are fourteen as follows:—Luke 1. 15, 41, 67; Acts 2. 4; 4. 8, 31; 9. 17; 13. 9, 52, nine references referring to people being filled with the Holy Ghost. Then five others referring to some being full of the Holy Ghost—Luke 4. 1; Acts 6. 3, 5; 7. 55; 11. 24. In every instance it is Holy Ghost or Holy Spirit and never Spirit or the Spirit. Whereas in Eph. 5. 18 it is spirit without any article. But there it has the preposition "en" preceding the word spirit, and that is not the case in any one of the passages quoted, for in them the one word is "filled-with", or "full-of". The most reasonable inference from the passages referred to is that they speak of sovereign acts of the Spirit of God. These fillings or fulnesses were not the baptism of the Spirit.

THE BAPTISM OF THE SPIRIT

is an entirely different thing from being filled with the Spirit. The six references to the baptism in the Spirit show that it is Christ who is the baptiser. The passages are Matt. 3. 11, Mark 1. 8, Luke 3. 16, John 1. 33,

Acts 1. 5 and 11. 16, to which 1 Cor. 12. 13 may be added as it is taken by many to refer to the baptism of the Spirit or in the Spirit. In every instance the baptism is in the Spirit. That baptism is what took place at Pentecost when the Holy Spirit descended upon the disciples, and united them into one body, the nucleus of the body of Christ, of which we learn in the Epistles of Paul. For the baptism in the Spirit is connected with the body of Christ and is not an individual matter. It is not an experience in the Christian life, but a position, created by Christ which concerns the whole body of believers, and applies to every one who comes to Christ and accepts Him by faith. By that baptism every one upon believing in Christ is made a member of His body by the act of the Lord Himself. It is failure to recognise this that has led to much erroneous teaching about the filling of the Spirit.

The baptism in 1 Cor. 12. 13 is taken by some to refer to water baptism; but if it means the baptism in the Spirit then it is the one and only reference in the Epistles to that act. Some have taken Romans 6. 3, 4 as referring to baptism in the Spirit, but the context would seem to forbid that application, for the teaching there is the identification of the believer with Christ in death and resurrection, as the ground and method of deliverance from sin as a power. The baptism in the Spirit was the act of Christ, where as in Romans 6 it is the action of the believer. It is into or unto Christ Jesus and not by Jesus Christ. That shows that it is not the person Jesus Christ, but Christ the risen and anointed One, who was the historic Jesus. And the title Christ Jesus is one used by Paul only, bringing Christ before us as the One with whom believers are associated in their Christian life, and as the risen and ascended Christ.

(to be continued)

What is the Proper Method of Reception?

By E. W. HUMPHRIES, London.

A PERSON presents himself one Lord's Day morning at the Hall intimating that he would like to join with the saints present in remembering the Lord, and in showing forth His death in the breaking of bread. How are we to deal with such a person? Of course it is assumed that a sufficient number of godly elder brethren will be at the Hall early enough to interview any such visitor before the stated time of commencing the gathering. It is most regrettable to see those who profess to have a care for the flock arriving only a minute or two before the first hymn is announced (or can it possibly be that the gathering is opened by a brother leading in thanksgiving?)

Our visitor will probably bring with him a letter from his former assembly to the new assembly commending him to their love and care in the Lord. This is according to Scriptural order (2 Cor. 3. 1), and takes the responsibility for stating his being a fit person to be welcomed to the Supper from himself and puts that responsibility on the assembly whence he has come. The letter besides fulfilling this purpose is also a happy medium for conveying the warm love and greetings from one company of the Lord's people to another. If there be any particular matter that it would be well for the new assembly to know (*e.g.*, his being a brother gifted in the ministry of the Word) it could be stated in the letter. Brethren receiving the letter will naturally satisfy themselves that the assembly sending the letter of commendation is one that is going on happily with the Lord. If there be reason to doubt the spiritual soundness of the gathering commending, further investigation would be imperative.

It may be, however, that our new friend has come without a letter of commendation. The responsibility for showing that he possesses the quali-

fication for joining the saints in their partaking of the emblems now rests upon himself alone. In this case he may have come from an assembly gathering on New Testament lines, or he may have been gathering with people in a church or a chapel and for some reason wishes to leave them. In either case the visitor will be graciously questioned as to the reality of his conversion and the orthodoxy of his belief in the fundamental doctrines. The elders who speak with him will have weighing upon their hearts two main considerations; firstly that the holiness of the Lord's Table must be jealously guarded, and secondly that none whom the Lord would welcome to His table must be refused.

If our visitor who has arrived without a letter has come from a scripturally-gathered assembly, is staying in the new district for more than one Lord's Day, his previous assembly should be requested to send along such a commendation. He may have had to leave in a hurry without any opportunity of seeing his brethren to get a letter. On the other hand he may have left his former meeting because he was under discipline, or because he felt he had some grievance against them. In any case brethren in the new assembly will not be fully assured until they have in their hands the commendatory epistle.

If our visitor has not previously met with saints gathering similarly to those he wishes to join it will be necessary to deal with him very sympathetically. There are many of the Lord's dear people who are hungering after better things, but when they first come among us they do not, as a general rule, divest themselves completely of all the graveclothes of tradition. Brethren will remember this as they interview the newcomer. They will seek to instruct him in the way of the Lord more perfectly. If there be no reason to doubt his conversion, his orthodoxy in fundamental doctrine, or his in-

tegrity of walk, he will be welcomed to the fellowship of the saints. Incidentally it might be stated that it would be well if each assembly had readily accessible a supply of booklets dealing with what is known as assembly truth for the help of such inquirers.

Should the newcomer be unable clearly to state that he is sure of his conversion, or to satisfy the interviewing elders that he holds no false doctrine, he will be requested to sit behind. If he be of a humble disposition, desirous to learn the will of God more perfectly, he will take no offence at such a request. If he does show signs of annoyance he manifestly is unfit to partake of the testamental emblems.

Finally, let it be emphasised that it

is the whole church, and not only the elders, that receives fellow saints into its midst. In order that the church shall be aware of what is happening the name of the one received is announced to the assembled company. In the case of one being received for the first time (as distinct from one commended from another assembly) it is befitting, for the sake of godly order, to announce the name of the one proposed for fellowship a week before reception to the Table takes place. This will give an opportunity to any member of the assembly to state any impediment to such reception that may have been kept back from those who interviewed the newcomer, but which is known to others.



Advice Re Marriage

A letter to a young friend.

I ADMIRE your open-heartedness and shall honour your confidences. You need not fear to take these matters to the Lord in prayer; He will give you unmistakable guidance. The ideal state is marriage in the Lord. The Lord will give you the woman of His choice; He always has a Rebecca for an Isaac.

The following observations will help you: God's Word forbids the yoking together of believer and unbeliever. An unsaved lady may be pretty, attractive, accomplished, amiable, good as men say, but if she is not a Christian she is dead, and you would not like to keep company with a dead body. No amount of argument can alter the prohibition of the Lord. Countless lives have been ruined and testimonies blighted for the breach of that commandment. I have no fears for you on that account.


God will give you ample evidence if the lady you mention is really for you. Don't be rash; emotion is easily stirred. Mere infatuation is not love. If there is a strong mutual attractiveness with an

inexplicable kind of shyness on the part of both, there are the elements of love, capable of development into strong but pure desire. Time and opportunities will, some day, indicate whether this is the Lord's will or not.

Don't let your courtship interfere with your necessary duties. I have observed of late years the rapid growth of the tendency for courting couples to be more frequently together than is necessary. If she is the Lord's choice for you she will gladly deny herself of your company; both for your lawful duties connected to your calling, and for your Christian privileges. Familiarity is to be avoided; make your courtship a spiritual one. Physical factors we cannot exclude, but these must be subordinated to spiritual attainments. If your courtship should be a protracted one let it be a genuine preparation for home building in the future. Read the Scriptures and pray together as you have opportunity, and God will give you grace to cultivate a spirit of frankness, each esteeming other better than themselves.

 OUR HOME BIBLE CLASS

"I will be their GOD."
—their ELOHIM.

 BY H. E. MARSON

AS we continue our inquiry into what was implied and involved in this most gracious Divine undertaking, we find that it entitled all those whom GOD then claimed to be "My people" (Exod. 5. 1; 6. 7; 7. 16; Deut. 4. 20; 2 Sam. 7. 24), to address Him, and to speak of Him—ELOHIM, as "my GOD" (Psa. 31. 14; 63. 1; 104. 33; 118. 28; 145. 1; Isa. 61. 10; Hosea 2. 23; Zech. 13. 9; Micah 7. 7; 1 Chr. 28. 20; 2 Sam. 22. 7, 22, 30). Now if ELOHIM was truly *their* GOD, if they were honest in calling Him *my* GOD, then He, and He alone would be the DEITY Whom they worshipped, loved and served with reverence and godly fear. Specially note the expression "thy GOD", in Exod. 20. 2-5; Deut. 6. 5, 13; 26. 10; Matt. 4. 10; and further He alone would be the Divine Object of their faith in Whom they trusted (Psa. 7. 1; 36. 7; 56. 4, 11; Ruth 2. 12; 2 Sam. 22. 3; Mark 11. 22). Therefore it ensured that He would truly be their Resource and Refuge, and their very present Help (Psa. 46. 1; 62. 1, 2, 7, 8; 91. 2; Deut. 33. 27). It ensured that their GOD would overrule even the evil intentions of others against them and make them work for their good (Gen. 50. 20; *cp.* Eph. 1. 11; Rom. 8. 28). It ensured that they would be fed all their life long (Gen. 48. 15; Exod. 16. 12; Psa. 78. 25; *cp.* Phil. 4. 19). It ensured guidance for them with unerring wisdom (Exod. 13. 17, 18, 21; Psa. 78. 14, 72). It brought them under the fatherly chastening discipline of "their GOD" (Deut. 8. 5; Amos 3. 2; Psa. 147. 19, 20). And it ensured the abiding presence of ELOHIM as *their* GOD dwelling among them (Exod. 29. 43-46; 25. 8; 1 Kings 6. 13; 8. 27; 2 Cor. 6. 16; Rev. 21. 3).

But we must be careful to note that

He Who is brought before us in the Old Testament, as the GOD of Abraham, Isaac, and Jacob; is revealed to us in the New Testament as "The GOD of our LORD JESUS CHRIST, the FATHER of Glory" (Eph. 1. 17); for He is indeed "The GOD and FATHER of our LORD JESUS CHRIST": as we read in Rom. 15. 6; 2 Cor. 1. 3 R.V.; 11. 31; Eph. 1. 3; 1 Pet. 1. 3; and do note "His GOD" in Rev. 1. 6 R.V., and "My GOD" in Rev. 3. 2, 12 R.V., Matt. 27. 46; John 20. 17. His resurrection message tells us that HIS GOD is our GOD, and what a depth and wealth of blessing there is for us in those words of His: "My FATHER, and your FATHER; ... My GOD, and your GOD"! It is therefore our privilege as His Own "peculiar people" (Titus 2. 14; 1 Pet. 2. 9; and *cp.* R.V.) to know GOD, and to reverently address Him and speak of Him as "my GOD" (Rom. 1. 8; 1 Cor. 1. 4; 2 Cor. 12. 21; Phil. 1. 3; 4. 19; Phil. v. 4); and "our GOD" (Rev. 5. 10; 1 Cor. 6. 11; Heb. 12. 29): for He has said to us, "I will be their GOD" (2 Cor. 6. 16).

Whilst the word ELOHIM in the Old Testament is translated GOD more than two thousand times, another word "EL" is so translated more than two hundred times. The leading thought in the meaning of this word EL is that of strength, power, might. Occasionally when the word is not used as a Divine title it is rendered "the strong" (Ezek. 32. 21); "the mighty" (Psa. 29. 1; 82. 1; 89. 6; Ezek. 31. 11); "great" (Psa. 36. 6); "in the power of" (Prov. 3. 27; Micah 2. 1). These usages of the word shew that when used as a Divine title it speaks of the personification of all power, might, and strength: EL is the OMNIPOTENT ONE. Twice we have

News from Other Lands

MOROCCO.—Miss Orr and my wife hope to begin a school and women's classes as soon as the summer is past, and meantime I am endeavouring to prepare a room with that end in view. For the moment the women content themselves with visiting. We are thankful for the opportunity that exists amongst the women here.

Slowly I am gaining a place in the confidence of several men, and whilst I must be tactful I am quite encouraged.

I have been invited to go to Rabat for the children's summer Camps; these are for French children. The Camps have to be preceded by a Conference for French brethren, on the 14th of July, the French National Holiday. On that day I have to speak on "Worship" and "Discipline in the Assembly". For the Camps I have to speak once a day, and have chosen a subject to be treated of "Simon Peter, some lessons from his life".

—Robert Lightbody.

WEST INDIES.—I have spent three weeks in St. Kitts, the first at Basseterre, the next at Cayon Village, and the third at Sandy Point. Fellowship with Mr. and Mrs. Brown and other workers was most happy. Progress in a few years seems remarkable to those of us who have known mostly the long plodding experience of missionary work in China or elsewhere. Not that there are no problems facing God's servants here. One is appalled at the low moral condition that prevails and the light way in which sin is viewed. Immorality is open and unashamed. Temptation comes even to Christians in a way quite unrealised by believers in the home country. Discipline is called for, alas! from time to time in the assemblies. In the sects sin is too often tolerated and ignored.

The first week in Antigua was spent with Mr. and Mrs. Crossley and at Shiloh Hall. This week I am with Mr. and Mrs. Cockrell and having meetings at St. Johnston's Village and All Saints Village. Progress here too is encouraging especially in work among the younger folk. To see such attendance of unsaved people and children at the meetings is most refreshing and a real stimulus to the ministering visitor. I was privileged to visit the leper asylum in St. Kitts and the one here in Antigua to give a gospel message to the assembled lepers. I find that the singing of a Chinese hymn and the use of Chinese illustrations in preaching prove an attraction to young and old among the village folk.

—Arthur G. Clarke.

ALGERIA.—We have a small Morning Meeting here every Sunday and a Gospel Meeting in the afternoon. The sick are cared for three days a week in our Medical room, and in our homes when they are too ill to come to us. There is a class for women every Tuesday, and on Thurs-

day we have two classes, separately, for girls and boys where they are taught the Scriptures and hymns; mostly by repetition as few, especially girls, can read or write. The homes of the people are also visited and surrounding villages, on certain days weekly. Where possible the Gospel is preached. Work among Moslems is very hard and there are few converts.

—L. O'Connor.

VENEZUELA.—The work here grows, slowly, but as it does, so does the need for godly elders. We thank God for those we see who, in their own simple way, do their best, but we see a need for more.

Recently I was with Mr. Frith and Mr. Williams on a visit to some assemblies where Mr. Frith lives. We had a nice time there, and finished with a baptism in Duaca when a number, ten in all, from three different assemblies were baptised. The Lord gave us a good time; the hall was packed, about 150 inside and many outside, trying to see. We had help to preach, and can only hope that fruit may yet be seen.

—J. E. Fairfield.

N. RHODESIA.—On Lord's day last we had the joy of witnessing another baptism when, in the Luapula river, ten men and five women showed their desire to follow the Lord, reckoning themselves dead indeed unto sin that they might live unto God through Jesus Christ our Lord. Among those baptised was a young man of about thirty years of age. Two years ago the father of this young man passed into the presence of the Lord whom he had served for forty years. Mitambo—for that was his name—was a head-man of a nearby village, and both in his village and in the assembly, where he was an elder, he was well known for his quiet, consistent, godly walk. At his death there was a remarkable absence of the lamentable wailing all too common among the heathen in these parts.

One could not but turn in thought to that occasion while watching Lazarus—who until the death of his father, was apparently hardened to the Gospel—go down into the waters of baptism as his father had done forty-two years before him. Surely a life in which the fruit of the Spirit is manifest cannot but be a blessing in His hand to the salvation of precious souls! As I close I am reminded of the following words:

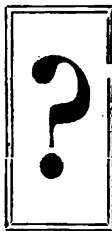
"For me, 'twas not the truth you taught, to you so clear, to me so dim;

But when you came, you brought a sense of Him:

And from your eyes He beckons me, and from your heart His love is shed,
Till I lose sight of you and see the Christ instead."

—Archd. M. Ross.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock.

QUESTION A.

What is the meaning of John 20. 23?

ANSWER A.

This verse must be read in the light of Mark 2. 7, and Isaiah 43. 25. God alone has the prerogative to forgive sins. The Lord Jesus, of course, was God. It follows, then, that no man, not even Peter, has the authority to forgive sins.

Matthew 16. 19 shows clearly that whatever authority Peter had was limited to the time that he was on earth. Not being on earth now, Peter does not now possess this authority. The apostles (through Peter) declared those terms on which a person might get the forgiveness of sins, and they made it clear that if those terms were not accepted their sins would not be forgiven. Sins that are not forgiven, or remitted, are retained. Faith in Christ alone is the way to get sins forgiven. Read this verse in the light of Acts 2. 38; 3. 19; 4. 12; 10. 43, etc. etc. —E.W.R.

QUESTION B.

Will the period between the Rapture and the tribulation be seven years? Will Babylon as a city be rebuilt? And why in Rev. 17 is she shown as a great religious system and in ch. 18 as a great city.

ANSWER B.

It is, I judge, a mistake to assert that the period between the Rapture of the saints to the air, and the manifestation of Christ on earth, will be only seven years. I know of no passage which would lead to this conclusion. It certainly must be of that duration at least, but may well be longer.

Whether Babylon as an actual city will be rebuilt I am not prepared to say. Some passages seem to look one way and some the other. But as to Babylon representing the religious and commercial systems of this world I have not the least doubt. Who does not know how strongly religious vested interests are bound up with the commercial enterprises of the world? In Romanism and Protestantism this is equally the case.

Revelation 17 envisages Babylon as the mother of harlots: she thus represents the religious corruption of the world. In Revelation 18 Babylon is represented as a strong city, within which all kinds of merchandise are found, and her downfall is the downfall of all vested interests. She thus represents the same thing as is depicted in ch. 17 only from another angle. There it was religious corruption: here it is commercial interests. Both are doomed for destruction, and the destruction is the same in each case. The

judgments of chh. 17 and 18 are, I believe, the same, but described from the human and divine standpoints. The greatest care should ever be exercised in the interpretation of prophecy, lest we go beyond what is actually written, and allow pre-conceived ideas to find an imaginary support where it really does not exist.—E.W.R.

QUESTION C.

What are the names of the ten kingdoms that, according to prophecy, will comprise the Roman Empire?

ANSWER C.

I am not aware that any passage in Scripture furnishes us with the names of the ten kingdoms which will form the revived Roman empire.

The Balkan empire formed part of the Old Roman Empire in apostolic times. In all likelihood, as far as I understand prophecy, the revived Roman empire will comprise those countries which it embraced in the days of our Lord and it may well be other countries also. Perhaps, indeed, it will cover the entire territories covered by the Babylonish, Medo-Persian, Grecian as well as Roman empires. This may be the force of Revelation 13. 2, where the four wild beasts of Daniel 7 are named. Observe, too, the extensive terms used in ch. 13. 7.

We must remember that the revival of the Roman empire is a thing which has to occur after the saints of the present all have been raptured by the Lord's coming to the air. Nothing, therefore, that occurs at the present time can be regarded as the fulfilment of prophecy, but at the most can only be regarded as events preparatory thereto. The "iron curtain" to which the correspondent alludes is only a temporary thing, and if certain countries behind it are to be included in the revived form of the Roman empire it is clear that the present make-up of things must be altered.

In order to determine the geographical limits of the future Empire it would be necessary to determine at which point of the history of the Roman Empire we should consider them. This is not easy, for its area differed at sundry times.

I am not able to speak with certainty, but in view of the subsequent discoveries of continents unknown in Bible times, it seems not unreasonable to suppose that the geographical area involved will not correspond precisely to that of the Bible Roman empire. It may well be much more extensive, for the future power is to be a world-wide power, dominating all peoples.

The question is, however, far too big a one adequately to be dealt with in this column.

—E.W.R.

The LORD'S WORK and WORKERS

ENGLAND and WALES: FORTHCOMING (D.V.).

WYLAM: Annual Y.P., Aug. 2 and 4. A. Leckie, E. W. Rogers. **HORAM:** Vines Cross Gospel Hall, Aug. 4 at 3 and 6. H. Bell, L. Jordan. **TONBRIDGE:** Cage Green Assembly, Aug. 2 at 3.30 and 6. H. Bell. **CINDERFORD:** Gospel Hall Station Street, Aug. 4 at 3 and 6. J. M. Davies, W. Wynne. **DORKING:** Hampstead Road Hall, Aug. 4 at 3.30 and 6. A. G. Phair, R. Scammell. **YEOVIL:** Park School Hall, Sept. 2-5. (F. P. Sealy, 36 Crofton Park.) **HAYWARDS HEATH:** Mid-Sussex Conference, Sept. 6 at 3. H. Harding, A. M. Redwood. **EXETER:** Mint Methodist Chapel. Half Yearly Meetings in connection with Fore Street Gospel Hall, Sept. 10 at 3. E. W. Rogers, W. A. Norris. **WIMBORNE:** Eastbrook Gospel Hall, Sept. 20 at 3 and 6. N. M. Bond, W. A. Norris. **LEICESTER:** Missionary Conference, Sept. 27-29. Messrs Nightingale, Hunter, Phair, Pulleng, (W. H. Chandler, "Carnwood"), Leire, Nr. Rugby.) **EASTBOURNE:** Woodlands House, Sept. 24—Oct. 4. H. Bell, C. E. Stokes. (C. Goldfinch, 10 Barden Park Road, Tonbridge.) **SOUTH NORWOOD:** Clifton Hall, Whitehouse Lane, Sisters Missionary, Wed., Oct. 1 at 3.30. **BRISTOL:** Oct. 4-7. Home Workers. (H. E. Cooper, 9 King's Drive, Bristol, 7.) **IPSWICH:** Gospel Hall, Kemball Street, Oct. 5 at 3. P. Shorey, W. Wilcox. **WARRINGTON:** Forster Street, in Wycliffe Church, Bewsey Street, Oct. 11 at 3. J. Welch, S. Emery.

SCOTLAND: FORTHCOMING (D.V.).

BELLSHILL: Liberty Road, Orbiston. Lanarkshire Tent conference. August 9 at 3.30. J. Barrie, A. Naismith, D. Hogg, W. Wright. **INVERURIE:** Assembly Hall, High Street. Aug. 13. E. Harrison, T. Richardson, A. M. Stirling, J. Cuthbertson, H. German. **MADDISTON:** Bethesda Hall, opening conference, Aug. 23 at 3. J. F. Peebles, A. P. Campbell, J. H. Large. **DALMELLINGTON:** Aug. 23 at 3.30. W. P. Foster, E. H. Grant, J. G. Hutchinson. **IRVINE:** Waterside Hall, Waterside Street. Aug. 22-25. H. Bell, W. Brown, J. Hislop, C. M. F. McEwen. **MACDUFF:** Doune Church Hall, Aug. 30 at 3. Dr. Duncan, J. Mair, W. F. Naismith, T. J. Smith. **FORTH:** Gospel Hall, Aug. 30 at 3.30. A. Borland, R. Price, J. Anderson, J. Lightbody. **SHETTLESTON:** Tabernacle Gospel Hall, Sept. 6 at 3.30. J. Main, A. Leckie, W. Harrison. **LOANHEAD:** Town Hall, Sept. 6, at 3. W. Baxter, W. Bunting, J. R. Rollo. **LARKHALL:** Hebron Hall, Sisters Missionary, Sept. 6 at 3.30. Miss Bardsley, Miss Peebles, Miss Sinclair, Miss Stirling. **KINROSS:** Gospel Hall, Montgomery Street, in Town Hall, Sept. 6 at 3. D. Haxton, and others. **ANNBANK:** Gospel Hall, Brown's Crescent, Sept. 6 at 3. R. Scott, J. G. Hutchinson, J. Cuthbertson. **FRASERBURGH:** South Church Seaforth Street, Sept. 6 at 3. J. Lightbody, J. Paton, H. Burness, W. Gaw. **MOTHERWELL:** Ebenezer Hall, Camp Street, Sept. 13. G. Harpur, J. Currie, J. Forrest. **PORT SETON:** Annual, Sept. 20 at 3.30. J. Hunter, R. Price, W. F. Naismith. **AYR:** Ayrshire Missionary, River Street Hall, Sept. 20 at 3. G. Harpur,

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

P. J. Horne. **DUMFRIES:** Bethany Hall, Buccleuch Street, Sept. 27 at 3. J. Peebles, S. Emery, H. Scott.

IRELAND: REPORTS.

H. SCOTT & S. W. LEWIS continuing at Creeslough, Co. Donegal with interest. F. BINGHAM & J. G. HUTCHINSON had good numbers and some blessing at Limavady. R. PEACOCK, finished at Ballinran, commencing in canvas tent at Ballyvee. S. THOMPSON has concluded six week's meetings in Dunmurry. God blessed His word in Salvation and the saints were refreshed. T. WALLACE & H. PAISLEY have now finished up in Derry and hope to pitch the tent early at Sion Mills. Prayer valued.

Conference Meetings.

LUNGS meeting considered good. Helpful ministry given by Messrs McKelvey, Wills, Beattie, Graham and Peacock. **GROWELL:** June 14, large gathering, speakers: brethren J. McCabe, Andrews, D. Leatham, H. Bailie, and F. English. **STONEWALL:** June 19, ministry by E. Allen, G. Alexander, T. W. Ball, and W. Bunting. **BALLYSHIEL:** June 21, a large company present. Speakers: H. Bailie, T. W. Ball, W. Bunting, A. McShane, and E. Allen. Outstanding for its sense of God's presence and for searching character of ministry. **BALLYKEEL:** June 26, hall crowded; practical and helpful messages by E. Allen, J. K. Duff, W. Wills, A. McShane, and F. English. **BALLYBOLLAN:** July 12, one of the largest and best meetings ever held at Ballyhollan. Speakers: T. McKelvey, T. H. Lytle, A. McShane, H. Bailie, and W. Bunting. **KINGSMILLS:** July 12, speakers: T. Graham, S. Thompson, J. Barker, and others. **AHOHEY:** July 12, speakers: Jas. Burnett, John Hogg, J. Curran, A. Craig (U.S.A.), and Dr. J. Boyd. **BANGOR:** July 14, practical and helpful ministry by T. Campbell, D. Cargill, T. W. Ball, and John Norris. **BLEARY:** July 14, ministry by W. Gilmore, J. McCabe, J. Burnett, W. Bunting, T. Graham, and T. McKelvey. **BALLYMAGARRICK:** July 14, a good meeting, speakers: John Hagan, E. Allen, T. Wallace, J. Wells, H. Bailie, and H. Paisley. **DRUM:** July 16, another helpful season, when H. Bailie, E. Allen, W. Wills, W. McCracken, C. Fleming, R. Beattie, and John Thompson spoke. **DUNMULLAN:** July 12, a time of happy fellowship with helpful words from R. Beattie, S. Lewis, R. Love, G. Alexander, T. W. Ball.

REPORTS.

DUGALD CAMPBELL writes: "I have had a long journey from the Congo, through the Cubangier to Bangassou, with many interesting meetings by the way. Then I came north to many places and on to Fort Archambault. From the latter place I came on to Fort Lamoy. I had a week in hospital there and I am on my feet again... I don't know how I shall hold out for I am far from well." **HARRY BURNES** writes from Kintore, Aberdeenshire. Interest here is slowly increasing. Shortly moving on to St. Combs, near Fraserburgh for five weeks.

GEORGE HENDERSON, working in Eire, writes: "It is a good thing to have a measure of liberty to carry on, and if the people will at least accept the Word of God and read it the Holy Spirit can use it. The people are very dark—the more religious they are the harder it is to penetrate the darkness. They are getting nothing to satisfy and yet they believe there is nothing to equal their religion... many of them have no idea what the Bible is." Pray for our brother in this needy country.

LANCASHIRE Gospel Tent has been pitched at Chorley for several weeks. The work has been most encouraging. Quite a number of adults have professed faith in Christ, whilst the children's work has been promising. **SPECIAL MEETINGS** following the opening of Newsham Park Chapel (Liverpool Area) continued throughout July. R. Bryant followed G. Grant, and R. Scammell closed, after which he gave addresses to Christians in the district. Blessing has been experienced.

LANARKSHIRE Gospel Tent Work: Meetings in the Tent at Salsburgh have been very encouraging, a number of unsaved coming nightly to the meetings. A few have professed conversion. Dan Cameron had very encouraging Children's meetings at Bothwell and Biggar, and had the joy of seeing a few saved. **AYRSHIRE** Gospel Tent is still pitched at Mauchline. David Hogg has had encouraging times amongst the children, and at the adult meetings numbers were quite good. A number of young folk professed conversion. The work is now being carried on by C. McEwen and J. Hutchinson.

"WITH CHRIST."

W. J. DRILLER, Hastings, New Zealand, fell asleep on May 23. Born again in 1903. He had the welfare of the Lord's people at heart, and a love for perishing sinners. A faithful Gospel preacher and minister of the Word. Given to hospitality. A faithful man who feared God. **Mrs. ANDREW TAYLOR**, Hamilton, aged 53. For 22 years in Low Waters Assembly. After nursing her aged mother for many years she was taken to hospital where she was a patient sufferer. A quiet sister, firm in her faith to the end. **W. J. SIMPSON**, late of Ballygowan. Died suddenly on Apr. 16. Saved 36 years ago through preaching of Mr. Joseph Stewart. In fellowship in Dundonald, Kleagh, and Ballycashan assemblies. An earnest tract distributor. He bore a good testimony. Will be much missed.

JOSEPH BUSHEL, aged 78 years, went to be with Christ on June 13. Saved when a boy of 17 and a member of the assembly in Lisbellaw, Co. Fermanagh, for many years. A brother of cheery disposition who loved the Lord and His people. **THOMAS WOODS**, aged 74 years, called home on June 16. Saved 28 years ago and in assembly at Lisbellaw, Co. Fermanagh. A steady man who bore a good testimony. **Mrs. I. BROWN**, Omagh, Co. Tyrone, called home on July 4. Saved when in her teens and in assembly fellowship for almost 50 years. A regular attender at all assembly meetings. A faithful woman who feared God above many. Will be greatly missed. **MURDOCH DINGWALL**, on June 8, aged 79. Saved in his early teens at Stirling. Last 35 years in assembly from its inception in Dixon Halls, now in Victoria Hall, Glasgow. Esteemed for his long service as overseeing brother. Called home after a lingering illness. **DANIEL THORBURN**, Newmilns, on June 16, aged 52. Saved in his teens, and associated with the assemblies at Newmilns and Darvel. He was of an extremely bright disposition. His chief interest lay in the Sunday School, and he was superintendent at Darvel for a good number of years until he took ill over three years ago. He loved his Lord and served Him faithfully. **Mrs. FLORENCE WATT**, Bangor, Ulster, widow of W. J. Watt, in her 93rd year. Saved 77 years and associated with Mullafernagh Assembly, but for many years in Central Hall, Bangor. During her husband's lifetime they were well known amongst the Lord's people and His servants for their hospitality. Loved the Lord and His Word, a constant attender of assembly meetings almost to the end. Brethren J. C. Watson and W. D. Mahon took funeral services.

ADDRESSES, PERSONALIA, Etc.

WARRINGTOWN, Co. Down: Correspondent: W. D. H. Mahon, The Roses, Lurgan.

PLYMOUTH: The assemblies meeting in Albert Road Gospel Hall and Wolsey Road Gospel Hall wish to intimate that they are now in happy fellowship together.

AYRSHIRE Missionary Homes: Received by W. R. Hood from April to June, 1952. Evangelistic Hall, Galston, £2 10s.; Elim, Kilmarnock, £5; Bute, Prestwick, £6 13s. 6d.; Waterside, Irvine, £10; Bethany, Saltcoats, £10; James Street, Ayr, £5; Central, Kilmarnock, £20.

The Kingdom in the Gospel of Matthew

by **FREDERICK CUNDICK**

An enthusiastic reader says of this work:—"So far from being a restatement of well-known sound dispensation truth, this little book by F. Cundick contributes much that is at once circumstantial and essential, illuminating and complementary, arresting and satisfying, yes! and fortifying. Have read it once, I shall do so again and again, I trust." H.W. (A.2736).

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THE LORD'S SUPPER

by THE EDITOR

Corrective Apostolic Authority.

MODERN celebrations of the Lord's Supper have nothing parallel with the conditions prevailing in Corinth, to the church in which city the Apostle communicated instructions regarding comely behaviour on such solemn occasions. It was natural for Christians in any heathen community in which they were surrounded by cults and clubs oftentimes dedicated to the most debasing practices once engaged in and enjoyed by many now professed believers in Jesus as Lord (*cf.* ch. 12. 3), to seek social fellowship with those of a similar confession. They had their "Love-feasts", where they ate and drank together, and at the close of which they celebrated the Lord's Supper. Accustomed as we are to different modes of procedure and to a different cultural background, it is difficult for us to imagine what strange ingredients were incorporated into these gatherings. The worship of idols was intimately associated with pagan social life, and uncontrolled sensuality was a marked feature of that life: and in Christian circles what happened was "that the heathen practice had impinged upon the Christian practice, and they were doing very much in connection with their love feast and Holy Supper what the pagans were doing in connection with their worship and social life" (*Campbell Morgan* in 1 Corinthians, p.92).

HERE is the Apostle's description of the gatherings of Corinthian Christians: "When you come together it is not for the better but for the worse. For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it, for there must be factions among you in order that those who are genuine among you may be recognised. When you meet together, it is not the Lord's supper that you eat. For in eating each one goes ahead with his own meal, and one is hungry

(*i.e.*, the poor are craving to get what others are gluttonously eating), and another is drunk. What! do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing?" (1 Cor. 11. 18-22).

IT would be impossible with such conditions prevailing to obtain the orderly quietness necessary for the solemn celebration of the ordinance, "where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be no intention of celebrating the *Lord's supper*" (Alford).

WHAT was the Apostle's corrective for such a state of affairs? He gave an unadorned but vivid account of the inauguration of the Memorial Meal by the Lord Himself on the night on which He was betrayed. The Supper was not an ordinary social gathering, one in which physical appetites were satisfied; it was a solemn occasion during which there were to be recollected the most momentous events in human history. It was to be a symbolic proclamation of the death of the Lord Jesus; and that could not be fittingly done where the atmosphere was one of social gaiety and unrestrained desires.

TO enforce the point of his exhortations the Apostle introduced his description with the words: "I received from the Lord what I also delivered unto you", and therein asserted his apostolic authority for the administration of the rebuke. The censure had all the more significance because of the ultimate source from which the communication derived its authority. The words "from the Lord", indicating origin, impress upon the paragraph divine authentication. The description corroborates both the written witness of the later Gospels and

the contemporary oral instruction of apostolic ministry. As the epistle was sent to Corinth around 58 A.D., the paragraph on the Lord's Supper is the first extant description of what took place in the Upper Room on the night on which the Lord was betrayed. Preceding Mark's Gospel by some eight years, the account is independent thereof, and fixes for the first time the oral tradition circulating among the early Christian communities.

HUMAN speculation is discounted, as the Apostle traced back the account to its source. Similar words were used when the gospel which he had preached was being restated to the Corinthians: "For I delivered to you as of first importance what I also received" (15. 3). His was no new, no self-originated message. He had received it. It was a divine communication to him, and he had no doubt as to the historicity of the event, or as to the authority upon which his instructions and reproofs were based.

TWO possible meanings may be given to the affirmation, "I received of (from) the Lord". It may mean that in some direct way, by vision or in a trance, there was communicated, by supernatural means, a revelation of the events and words of the Upper-Room scene when the Lord instituted the Supper. No indication is given as to when that revelation was made, but it could well have been during his sojourn in Arabia immediately after his conversion outside Damascus (Gal. 1. 17). It may have taken place subsequently, during one of the Apostle's deeply contemplative moods. The use of the first personal pronoun in the singular number gives support to that interpretation, as does also the expression "from the Lord".

ON the other hand, it has been suggested that there is no need to introduce supernatural revelation when a simpler explanation is available. It is contended that all that the Apostle wished to convey was that his informants were those who had been present on that memorable night, and

that they had passed on to him on the authority of their Master the words He had spoken on that occasion. The original source was the Lord Himself, although the channel was the human informant. There can be little doubt that such a one as the converted Saul would make most searching inquiry into every aspect of church life and practice, and would not rest content until he was assured, on incontrovertible authority, that he had divine sanction for all that was done. And he would not be assured until he heard the accounts of eye-witnesses. It may well be that in his statement there is a combination of both interpretations: the oral tradition which the disciples communicated may have been confirmed to him by a corroborating direct revelation from the Lord.

WHATEVER interpretation is adopted, this much is certain that no shadow of doubt ever crossed the Apostle's mind when he asserted that the original instructions about the symbolic supper derived ultimately from the Lord Himself, and that they were given on that most solemn occasion when He instituted the method by which His death would be proclaimed by and among His own.

MOREOVER, he felt a personal responsibility to "deliver" to others what he himself had learned. Here was a matter about which he could not be indifferent. The supper was an indispensable feature of a church's witness to faith in Christ as Redeemer and Lord. By its celebration as well as by preaching, the death of the Saviour was to be proclaimed, and he felt under a sense of responsibility to instruct the Corinthian believers about the meaning of the basic facts of their faith. The oral messages of a previous occasion were now being reinforced by a written declaration about the part the Lord Himself played when the Memorial Meal was first observed.

HOW insensitive must have been any of the original readers of the letter, if they did not feel humbled as

The True Head Over All.

Notes of an Address by W. W. FEREDAY, Rothesay.

Scriptures read: Daniel 7. 1-3, 13, 14;
Ephesians 1. 20-23.

THESE scriptures present Christ to us, not in sorrow and humiliation upon earth, but exalted in heavenly glory. Meditation upon Him where He now is is a tonic to faith, and also comfort to the heart in the midst of a world of increasing confusion and distress.

Daniel was an old man when he had the vision of the four wild beasts coming up out of the Mediterranean Sea. When he was a young man he interpreted Nebuchadnezzar's vision of the great image composed of four metals. The wild beasts correspond to the metals, and they all set forth, in different ways, the four Gentile Empires which God intended should have supremacy in the earth during the long period of His displeasure with Israel. Nebuchadnezzar's vision suggested their greatness and splendour; in Daniel's vision it is their moral character that is suggested. Whatever the appearance of the Empires in the eyes of men, in the eyes of God they were just wild beasts, heartless, conscienceless, and cruel.

Daniel's vision came to him in the first year of Belshazzar King of Babylon. This date should be noted. Daniel was a student of Jeremiah's writings (Dan. 9. 2), and in ch. 27. 6-7, of that prophet's book Jehovah said that the power of Babylon should continue until the reign of Nebuchadnezzar's son's son; then Babylon's turn should come for judgment. Belshazzar as the son's son of Nebuchadnezzar was therefore the last of his line; Daniel would thus be in a condition of spiritual exercise when Belshazzar ascended the throne. In the ways of God three Empires would follow that of Babylon; then would come Divine intervention in the government of the earth.

In v. 9 of Dan. 7, the prophet's attention was diverted from the Medi-

terranean Sea to heaven. There he beheld the Ancient of Days sitting upon His throne, with angelic myriads around Him. Daniel also beheld other thrones being prepared for occupants; and, finally, he saw the Son of Man brought to the Ancient of Days, and invested with all the rights and dignities of a world-wide Kingdom. This is God's solution of all the problems which now perplex the minds of men. If the question be asked, when did this investiture take place?, the answer is that it is still future. The fact that God's heavenly saints are still upon earth is proof of this. The thrones which Daniel saw being prepared (really cushions thrown down, according to Eastern custom) will be occupied by the saints of the heavenly places. For this the Lord Jesus must first come and gather us around Himself in His glory above. The judgment described in verses 9-11, is a judicial enquiry into the doings of the Empires, and in the amazing grace of God we are to have part in this. The thought of it made the Apostle indignant with the Corinthians for taking their disputes into the world's courts. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" (1 Cor. 6. 2-3). Oh that we had a truer sense of the dignity of association with Christ! It would affect our whole deportment as we walk up and down amongst men.

The result of the enquiry is that none of the Empires can be allowed to hold power any longer. The Son of Man is then brought forward as the one Person whom God can entrust with dominion over all the works of His hand. Psalm 2. 8-9 coincides with the vision of Dan. 7. 13-14. Three

thousand years ago God supplied the words for His beloved Son to use when the time comes for Him to reign: "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." It will be a fearful moment for the world when Jehovah's Anointed puts forward His great request. What Daniel was shown in his seventh chapter went far beyond what Nebuchadnezzar was shown in chapter two. The King saw a great unquarried stone fall with terrific force upon the feet of the image destroying the whole structure. The stone is Christ coming down in Kingdom power to assert His rights. Daniel saw, not a stone, but the Person whom the stone represented. The Lord Jesus applied this figure to Himself when He asked His enemies if they had never read what the Old Testament says about the stone (Matt. 21. 42-44). All that men have set their hearts upon here below will ere long be overthrown in one terrible catastrophe, and particularly men's Imperialism which will be swept away never to appear again.

Ephesians 1. 20-23 opens up to us an immensely wider vision of glory than Dan. 7. 13-14. The range of O.T. prophecy is the earth. Its bliss and peace when every enemy has been destroyed and the reins of government come into the hands of the Son of Man is dwelt upon abundantly. But the resurrection of Christ, and His return in manhood to the glory of God on the ground of redemption has opened to us glories far beyond anything revealed to the prophets of old. In the Epistle to the Ephesians it is not the Millennial Kingdom that is in view, with its blessings for Israel and the nations, and even for the beasts of the field and the fishes of the sea, but God's "universe of bliss". God's triumph in the resurrection of Christ is set forth in magnificent language.

Men in their blindness refused Him the petty Kingdom of Israel, and gave Him, not a crown, but a cross. But men's wickedness opened the way, in the wisdom of God for the unfolding of larger counsels for Christ, which were indeed all settled in the great heart and mind of God before time began. God will yet enthrone earth's rejected One upon His holy hill of Zion (Psa. 2. 6), but meantime He has "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come: and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all". The new creation here opens out before us, when all God's dispensational ways will be completed, and the full results of all His operations will be manifested. The Man whom the world crucified, but whom God raised from the dead, set in undisputed headship over the entire universe, with myriads of mighty angelic forces rendering reverent homage and service to Him, for He is not only their Lord, He is also their Creator (Col. 1. 16). The greatest marvel in God's eternal day will be the Church in union with the exalted One, His body, His fulness. Yet the Church is composed of sinners, many of them the vilest of the vile (1 Cor. 6. 10-11). But in the final result it will be a vessel in which every divine perfection will be fully displayed for God's eternal pleasure. What amazing prospects of glory our God sets before us for the sustainment of our faith while we serve and testify in the midst of "a crumbling world"!

*Of the vast universe of bliss,
The centre Thou and sun;
The eternal theme of praise is this,
To Heaven's beloved One;
Worthy, O Lamb of God, art Thou,
That every knee to Thee should bow.*

(Josiah Conder).

YOUNG BELIEVER'S PAGE

THE LIFE OF FAITH

Rahab

By W. FRASER NAISMITH

HEBREWS 11. 30-31.

WHEN we were children our little minds were thrilled as we listened to the story of the walls of Jericho falling. This fascinating story has still an appeal to us even though we have long since left behind us the childish things of infant days.

It is worthy of note that nothing is said in Hebrews 11 about the wilderness experiences of Israel: these were not the experiences of faith, but of failure!

Jordan, the descending river, speaks of the death of Christ and His resurrection, and our death and our resurrection with Him, and this we symbolise in our baptism. Having crossed into the promised territory the first great act of faith recorded here is the falling down of Jericho's walls.

The fighting forces of Israel circumsambulated the city daily for six days and on the seventh day they compassed the city seven times. It must have seemed to the dwellers in that city that the men of Israel were fools to behave in this fashion. Why did they not make an attack on the city and fight it out with the inhabitants? Israel was characterised by faith. God had spoken, and their actions were the evidence of their faith in the word of God. He had given explicit instructions and obedience to such was faith's response. One never goes astray who acts by faith upon the word of God wherein He reveals His mind to and for us. At the given signal—the blowing of the trumpets—then the people shouted with a great shout and God was true to His word—the walls of the city fell down flat.

What a miracle! Yet it would seem that another miracle was incorporated in this one. When the walls fell down there was obviously one house left standing on the walls. A house in

which Rahab and her parents and brethren were residing at the time. The line of scarlet which had been used in delivering the spies was to be hung in her window—"for her house was upon the town wall, and she dwelt upon the wall".

By faith the tall battlements of sin were dissolved in a moment. This act is typical of the judgment which God shall execute upon this "city of destruction" or "the curse". Many a time has the warning notes sounded, but men have no ears for divine warnings; and with smug complacency and hardened hearts they know not until His judgment has descended upon them.

Rahab stands out in the annals of faith as one of the few women mentioned whose act saved her life and the life of others with her. She stands in contrast to "them that believed not". Faith and unbelief are the antithesis of one another; and this is obvious in time, but how much more so will it be in eternity! The report of God's doings had reached the town of Jericho, yet unbelief was mingled with their fear. Rahab knew full well that if God would recompense the citizens for their sins she must receive a heavy penalty. When the opportunity came to seek the mercy of such a God whose terror shook the nations, she accepted this and risked her own life for the sake of the lives of the spies. The gates of the city may have been safely guarded; the men of war may have all been set at their posts to defend the city, yet she knew within herself that all human strategy would fail and the whole of the city's population would perish.

Faith knows no fear; and she afforded protection to the spies believing that God was able to save her and her household. She was justified by

(Continued on page 138.)

THE SPIRIT-FILLED LIFE

By J. H. TODD.

ALL IS OF GRACE.

THE Epistle to the Ephesians more than any other epistle emphasises the truth of Grace, which means not only that every blessing is free, but also that God has blessed fully every believer, as verse 3 of chapter 1 asserts, "hath blessed us with every spiritual blessing in Christ". By sovereign grace God has blessed every believer in Christ with every blessing which must include the fulness of the Spirit. And the one response to grace is faith. Being filled in spirit is therefore a matter of faith; and is not some blessing to be realised upon the fulfilment of certain conditions. The cross of Christ shows that God is done with man whether good or bad and that all are shut up to faith in Christ as the only way of salvation and of all blessing. All are dead in trespasses and sins, being hopeless and helpless. Grace takes the sinner who believes in Christ out of his sin and degradation and lifts him up into the very highest place that God can give any human being, making him one with Himself in Christ. The salvation we have in Christ is absolutely perfect for it is Christ Himself. It is made real in our experience by the Holy Spirit who dwells in every believer.

THE CHURCH

THE BODY OF CHRIST.

There is a very real correspondence between the Epistle to Ephesians and that to Colossians, and the one may be said to supplement the other. Both deal particularly with the whole Church as the body united to Christ its Head. Ephesians presents the Church as seated in the heavenlies in union with the Head, Christ risen and ascended, while in Colossians it is the Head that is prominent as being in glory and the body still on earth awaiting the day of actual union and manifestation. "When Christ our life shall appear then shall we also appear with Him in glory." The words of Col. 3. 16, "Let the Word of Christ

dwell in you richly in all wisdom", therefore correspond with the words in Eph. 5. 18 that are being considered. The words that follow in both cases are the same, giving testimony, thanksgiving, and praise as the result in the life filled in spirit or indwelt richly by the Word. And this is only what might be expected, for the Word and the Spirit ever work in unison.

CHRIST THE FULNESS OF THE BELIEVER.

The first part of this verse 18 refers to the indulgence of the flesh in drunkenness followed by the exhortation, "be being filled in spirit". And flesh and spirit are ever opposed to one another as shown in Rom. 8. 5-9 and Gal. 5. 17-23. We are not to have the body filled with drink and become riotous, but to have our spirit filled so as to become wise, thankful, submissive, etc.

With what then are we to be filled may well be asked. And we have a very direct answer given in the instructions connected with the consecration of the priests in Lev. 8. After they had been washed and clothed and anointed and the required sacrifices offered, the fat, the right shoulder, and the cakes of unleavened bread were put into their hands for a wave offering. These various things all pointed to Christ, His offering and His Person, so that it is with Him we are to be filled and it is Him whom we are to minister as priests. And the work of the Spirit is to glorify Christ and to get our hearts occupied with Him.

Both Ephesians and Colossians refer much to fulness in Christ and to the filling of believers as members of His body. In Eph. 1. 23 it is "His body the fulness of Him that filleth all in all", and in 3. 19, after the prayer that Christ may dwell in their hearts by faith, it is that they might be filled unto all the fulness of God. It is the fulness of Christ, too, that is the measure of the stature to be realised

by the growth of the body (Eph. 4. 13).

THE SPIRIT AND THE WORD

In Colossians, too, fulness is connected with Christ whether applying to Him or to believers (Col. 1. 19; 2. 9-10). And the coming of the Spirit is to glorify Christ and reveal Him in His fulness to us. The exhortation therefore in Col. 3. 16 is "Let the Word of Christ dwell in you richly in all wisdom". The word of "the Christ" evidently means the truth about Christ in the Epistle, which is the mystery or secret in chapter 1. 24-27, "Christ

in you the hope of glory". And the truth concerns Him as the Head in whom believers are complete or filled full (2. 9, 10). The word is not therefore the Word of God as a whole, but that which brings before us the truth about Christ and our relation to Him as believers, found in the Epistles. And yet Christ is the Key to all of the Scriptures so that the whole Word of God should have its place in the believer and dwell richly in him.

(to be continued)

The Believer's Priesthood.

By H. C. HEWLETT, New Zealand.

IT is of the utmost importance to the believer in Christ that he lay hold upon the privileges given him by divine grace. Notable among these is priesthood, with its access to the holiest, and its wealth of service and of joy. In Israel under the Mosaic order priesthood pertained to one family alone, that of Aaron, and access to the holiest was permitted to but one man, the high priest, and he only on one day of the year. To-day every believer, without distinction of age, sex or race, is a priest before God, and has title of access to His presence at all times. Lest any should have misgivings regarding these things, we note the following evidence.

Starting with the last book of the Scriptures, we have the words of the aged apostle: "John to the seven churches which are in Asia... Unto Him that... hath made us kings and priests unto God and His Father; to Him be glory" (Rev. 1. 4-6). Here the last surviving apostle includes himself and the members of seven churches in Asia Minor in the word "us" as being all alike priests. Among those churches was that of Ephesus, where Paul laboured, and to which he wrote the Epistle that unfolds more than any other the wonder of the heavenly Church, the body of Christ. As no later teaching concerning this matter is given in the Scriptures than that of

the Revelation, it follows that here we have finality as to the priesthood of believers in such a church as that of Ephesus (whose members Paul addressed as "you Gentiles") and, therefore, as to ours.

Then we have the testimony of 1 Pet. 2. 4-10, "an holy priesthood, to offer up spiritual sacrifices... a royal priesthood... that ye should shew forth the praises of Him". While Peter addresses his Epistle to "the elect who are sojourners of the Dispersion" (1. 1, R.V.), it is clear from his language that he includes Gentiles as well as Jewish Christians (see e.g. 4. 3.). His second Epistle, written to the same people (3. 1), is addressed to "them that have obtained like precious faith with us", and refers specifically (3. 15) to *Paul's Epistles written to these very same believers*. Clearly, then, the teachings of Peter's Epistles and that of Paul's Epistles are complementary, and give instruction for the same people, those built in relation to the one "chief corner stone" (1 Pet. 2. 6; Eph. 2. 20) and also known similarly by both apostles as the "flock of God" (1 Pet. 5. 2; Acts 20. 28). To regard Peter's teaching as being for Jewish Christians only is to negative the whole fact of the oneness of Jews and Gentiles in "the one new man" (Eph. 2. 15), and the oneness of their privileges in the ascended Christ. Therefore

Peter's words are for us also to-day.

In addition to these passages already quoted, there are others which attribute priestly functions to believers in Christ.

1. Rom. 12. 1. "Present your bodies a living sacrifice." It is not the putting to death of the sacrifice that is in view here, but its presentation Godward. Such is the work of the priest.

2. Eph. 2. 18. "We both (*i.e.*, Jews and Gentiles) have access by one Spirit unto the Father." It does not follow from the position of believers as seated together in heavenly places in Christ Jesus (Eph. 2. 6) that they have no need of priestly access. It is the same chapter that tells of this access. As the language of Eph. 2. 14-18 has in view the temple of Jerusalem, with its barrier between Jews and Gentile (v. 14), it is clear that by access Paul has in view that which was set forth as the exclusive portion of Israel's high priest, but pertains more richly to believers now.

3. Rom. 15. 16. "The minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The language of this remarkable verse is redolent of priestly association. The word for "minister" is that used in Heb. 8. 2, "a minister of the sanctuary"; that for "ministering" is not used elsewhere in the New Testament, but means "to be busied with sacred things" or "to minister in priestly service". That for "offering" (note, it is "of the Gentiles") is used *e.g.* in Heb. 10. 10, "the offering of the body of Jesus Christ".

4. Phil. 4. 18. "An odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Here the gift of the Philippians to Paul is viewed in its deepest aspect, that which it meant Godward. The thought of "an odour of a sweet smell" is taken from the expression used often in the early chapters of Leviticus—"a sweet savour", referring to that which God received from the altar.

5. Heb. 13. 15. "By Him therefore let us offer the sacrifice of praise to God continually." Here the language alludes to the peace offering of Lev. 3.

Priesthood is never in the Scriptures a matter of self-appointment, or indeed of any human appointment. We do read of unholy experiments which set aside this basic fact, as in the action of Micah (Judges 18. 5-13) and that of Jeroboam (1 Kings 12. 31; 13. 33), but these led to inevitable disaster. Again, we have the intrusion of Uzziah the king into the temple to burn incense (2 Chron. 26. 18), and the protest of the priests: "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron...go out of the sanctuary." Both his presence there and his action were contrary to God's order, and in consequence he was smitten for life with leprosy.

Only God may appoint priests, and the only priesthood which He recognises to-day (other than that of Christ the High Priest in heaven) is that which is common to all believers. Priesthood is related to sonship, and so it is that in the Epistle to the Hebrews those who are sanctified (2. 11; 10. 10) are addressed as brethren (3. 1). All believers to-day share the same sonship (Gal. 4. 6), they are all included in the term "brethren", and all possess the amazing privilege—"boldness to enter into the holiest by the blood of Jesus" (Heb. 10. 19). They who are Christ's are priests, not by maturity of experience nor by endowment of ability, but by spiritual birth.

Can we be indifferent to this dignity that God has been pleased to confer upon us? To a certain godly man, now at home with the Lord, the tribute was paid by the one who had known him most intimately—"He never forgot that he was a priest!" How often we forget what God has made us! How different might our life and service be if we viewed them ever in relation to the presence of God and our standing there!

Modern Allurements.

By FRANKLIN FERGUSON, New Zealand.

WE are living in an evil day, in which the love of many towards Christ is waxing cold. Worldly friendships, society aspirations, love of pleasures, popular recreations, and costly extravagance: these are eating up the very life of Christian testimony, besides destroying the pilgrim character; so that in very many instances there is a surprising lack of those things which should distinguish the professed child of God from the children of this world. "How is the fine gold become dim!" may well be remarked (Lam. 4. 1).

Let us remember, when allured by the bait of what is called "good society" with its assumed advantages of social position, that there is between Christ and the world nothing in common. His Cross is a permanent barrier whereby "the world is crucified unto me, and I unto the world" (Gal. 6. 14). No society is better than that of the "household of faith", described as the excellent of the earth (Psa. 16. 3, R.V.), and no position is comparable with the believer's standing in Christ.

What an inordinate thirst there is for pleasure, that leading evil characteristic of the "last days" (2 Tim. 3. 4). Everything now must be seasoned with pleasure to suit the popular taste, otherwise things are rejected, even by Christians. Sobriety is out of fashion, and we must not take matters too seriously! Even the preaching of the Gospel must be "bright" and the Services "attractive"; albeit the Holy Spirit has come to convict men of sin, of righteousness, and of judgment (John 16. 8). Our Christian gatherings also must have a spice of "entertainment", and the speakers "witty" and amusingly "anecdotal", to suit the spiritual degeneracy that has set in. Religious Babylon is permeated with

this spirit of amusement. Let us beware of innovations from that quarter, so grieving to the Holy Spirit. The realised presence and power of God, so needful, is not associated with entertainment and lightness.

Be careful of recreation, which is going mad these days. A pleasant walk, a little gardening, fishing, some home hobby, etc., were once the recreations—good for body and mind alike. Now it is the tennis party, the golf links, the cricket and football field, the bowling green—the mixing of saved and unsaved together. In the evening, the social party, the popular music, the entertaining lecture, and last and worst, the "pictures". These are not God's provision for the recreation of His redeemed ones, purchased by the blood of His crucified Son; but they are pleasures this world provides for its own. Pleasure, rightly understood, is of God and is good; but it is pleasure in fellowship with Christ and in the simple things His own hand provides.

What unrestrained extravagance is taking possession of the people, and the children of God are being caught in its grip. Things that are plain, neat, simple, and inexpensive, are being exchanged for the up-to-date, fashionable and costly things; as in modern houses and furnishings, latest model in cars, stylish clothings (some hardly decent), golden ornaments, etc. This copying of a doomed world ill befits a heavenly pilgrim and stranger. What an amount of money is wasted on costly extravagant things, that could be used for God and laid up as treasures in Heaven! Oh, for a return to a simpler and Christ-like manner of life, becoming the followers of the One who was meek and lowly in heart! (Matt. 11. 29).

THE GLORY OF HIS FACE

By JAMES ALLEN, Croydon.

EVERY believer who walks with the Lord is surely looking for the day when we shall see His face; when for the first time the features of Him who died for us will appear to our delighted eyes.

And yet the first reference to it, given by the prophet Isaiah (52. 14), says "His visage was so marred more than any man". This is not what we should have expected, yet it will be to His everlasting glory that, in perfect submission to the will of God, He should have allowed the very men whom He came to bless to deal thus with Him, who was God manifest in flesh.

Having become man He showed forth all that God is, revealed Him perfectly and fully, so that it could be said of Him that God was in Christ, reconciling the world unto Himself: and also, as He Himself said; "He that hath seen Me hath seen the Father." But this revelation was made whilst the Lord Jesus was in humiliation, despised, rejected, and with the cross always before Him; yet notwithstanding it was made in absolute perfection: God in His nature and attributes being fully set forth. In the midst of opposition, contrariety, and hatred He maintained and upheld the glory of God in all things, so that He could say "God is glorified in Him".

A momentary glimpse of the glory of His face was, however, granted to Peter, James, and John on the mount of transfiguration as to which Matthew tells us that His face did shine as the sun (17. 2) and Luke records that the

fashion of His countenance was altered (9. 29), though at the time the three apostles were scarcely in a state to appreciate it.

Then came His death wherein to faith the graced of God was shown forth triumphantly, His resurrection in which the Father's glory welcomed and claimed that blessed One as His, and finally His ascension to heaven where He was crowned with glory and honour. And how suitable, how comely, how righteous on the part of God it is that the moral glory which He had displayed in His life on earth should now shine in His face in heaven for faith to behold and delight in!

And it is interesting to contrast the light of the sun with the light that now shines in the face of Jesus Christ. The sun's light is composed of seven different colours as we see in the rainbow—yet they blend perfectly and together make natural light as we know it. The light in the face of Jesus Christ shines in unclouded brightness, setting forth God, in His nature, which is love, and in His attributes, light, righteousness, truth, grace, holiness, faithfulness, etc. All these, which blended together in Jesus on earth, now blend together in the glory of His face in heaven: and we see there in His face, the perfect setting forth of our God and Father.

How wonderful it will be when that face shall be visible to us! Our hearts long even now to enter into its brightness and to reach the fulfilment of the promise that we shall see it: and we say, "Amen. Even so, Come, Lord Jesus."

THE LIFE OF FAITH,

(Continued from page 133.)

faith, as James reminds us in his epistle (Jas. 2. 25).

"This is the victory that overcometh the world, even our faith" (1 John 5. 4).

Doubt and defeat are closely allied; while faith and triumph are inseparably joined together.

Let us accept God's word despite all the philosophies of men, and we too shall be justified by our works.



"EL", and "SHADDAI".



BY H. E. MARSOM

IT is very interesting to see how frequently this Divine title "EL" enters into the names of persons and places; for Beth-EL is "House of GOD" (Gen. 28. 17-22. *cp.* the A.V. and the R.V. of Jud. 20. 18, 26, 31). Peniel is "the face of GOD" (Gen. 32. 30, see R.V. *mrg.*). Immanu-EL is "GOD with us" (Isa. 8. 8, 10, R.V. *mrg.*; Matt. 1. 23). Isra-EL is "a prince with GOD" (Gen. 32. 28; Hos. 12. 3, 4). Ishma-EL is "whom GOD hears, or GOD heareth" (Gen. 16. 11, R.V. *mrg.*). Samu-EL is "heard of GOD" (1 Sam. 1. 20). EL-eazar is "whom GOD helps" (Num. 20. 25-28). EL-iezer is "GOD is my Help" (Gen. 15. 2). EL-dad is "whom GOD loves" (Num. 11. 26). EL-iakim is "whom GOD sets up" (2 Kings 18. 18). EL-iashib is "whom GOD restores" (Neh. 3. 1). EL-ijah is "whose GOD is JEHOVAH" (1 Kings 17. 1). EL-isha is "whose Salvation is GOD" (1 Kings 19. 16). Abdi-EL is "servant of GOD" (1 Chron. 5. 15): and many other names in the Old Testament have this title of GOD included in them.

Seven times this title EL is linked with SHADDAI, and is translated GOD ALMIGHTY, or ALMIGHTY GOD; forty-one times the word SHADDAI standing alone, is rendered "the ALMIGHTY": thirty-one of these occurrences being in Job. The real significance of this pregnant word, would have been better expressed, it is thought, by ALL-SUFFICIENT; for the derivation of the word appears to point back to a mother's breasts: to that which is all sufficient for the nourishment and strengthening, for the development and comfort of the infant life: as it still its fears and satisfies its heart. It is significant that in his poetic blessing on Joseph, Jacob should mention among the blessings of SHADDAI, "blessings of the breasts" (Gen.

49. 25). It has been well said, "the almightiness is of the breasts, not of the sword". EL SHADDAI is the All-Powerful, All-Bountiful GOD Who is Enough! To get the full rich implications included for us in this beautiful title EL SHADDAI, let us carefully add together all that is revealed to us in such passages as Psa. 23. 1; 16. 5; 18. 2; 46. 1; Rom. 8. 32; 2 Cor. 9. 8; Phil. 4. 19; Eph. 3. 20. Place these passages together and we get a portrait of EL SHADDAI: and let us remember that "this GOD is our GOD"!

In Exod. 6. 3, we learn that GOD "appeared unto Abraham, unto Isaac, and unto Jacob, as EL-SHADDAI", see R.V. *mrg.* When GOD first revealed Himself to Abraham in this character, saying "I am EL SHADDAI" (Gen. 17. 1, R.V. *mrg.*), He then covenanted to multiply him exceedingly, to make him the father of a multitude of nations; and to give to him and his seed all the land of Canaan: for an everlasting possession (Gen. 17. 1-8). When Isaac was sending Jacob away to Padanaram to seek a wife, he said "and EL SHADDAI bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which GOD gave unto Abraham" (Gen. 28. 3, 4, R.V. *mrg.*). Then when Jacob was come again from Padan-aram, GOD appeared to him and said, "I am EL SHADDAI: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Gen. 35. 11, 12, R.V.

mrg.). Long afterwards Jacob recounts this to Joseph (Gen. 48. 3, 4, R.V. mrg.) and note how he appeals to EL SHADDAI for mercy in Gen. 43. 14, R.V. mrg. In "the shadow of SHADDAI" (Psa. 91. 1), we have the thought of perfect security under His protection: in "the inspiration of SHADDAI", we have the gift of understanding (Job. 32. 8): in "the chastening of SHADDAI"

we have His Fatherly discipline (Job 5. 17, and *cp.* Heb. 12. 5-11), to understand the true character of His chastening. Thus we see EL SHADDAI to be the gracious Promiser, the generous Giver, the omnipotent Protector, the Fatherly Disciplinarian; truly the ALL-SUFFICIENT ONE: the GOD Who is ENOUGH.

THE LORD'S SUPPER.

(Continued from page 130.)

the Apostle's words unfolded to them the solemnity of the first celebration of the supper, and affirmed that they were dealing not with a social feature of human origination, but with a church ordinance, the authority for which was the Lord Himself! Is it to enforce such authority that he repeatedly uses the word "Lord" in the passage?

THE human obligation in such circumstances was the response of loyal hearts and the expression of love, first of all for the Lord Himself, and, inevitably, for all who gathered to "proclaim the Lord's death till He

come". Disorder of the kind rebuked, and selfishness of which they were guilty, would be altogether incongruous when the words of the apostle were read or recalled.

AS we read, after so many centuries, the Apostle's exhortation to "keep the ordinances" (11. 2) we, too, may be urged, with regard to the Lord's Supper, to preserve it from neglect, conserve it from corruption, and observe it in its simplicity. And as we remember the Lord of the Supper, let us be assured of the divine authority for its celebration: "I received of the Lord, that which also I delivered unto you".

LORD'S WORK FUND.

For the transfer of earmarked and other gifts to the Lord's Work and Workers. Full particulars of the constitution and working of the Fund will be supplied on inquiry, to elder brethren and others using it as a means of transferring

gifts. All correspondence should be addressed to The Secretary, Lord's Work Fund, 18 Sturrock Street, Kilmarnock. Acknowledgements are made monthly under issued receipt numbers.

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

1136	1	—	1148	25	—	1161	25	18	2
1137	10	—	1149	5	—	1162	5	—	—
1138	6	—	1150	1	—	1163	2	—	—
1139	5	—	1151	10	—	1164	60	—	—
1140	20	—	1152	1	10	1165	10	—	—
1141	5	—	1153	20	—	1166	20	—	—
1142	2	—	1154	15	—	1167	15	—	—
1143	2	—	1155	70	9	4	1168	2	—
1144	2	5	1156	15	—	1169	11	—	—
1145	12	—	1157	10	17	2	1170	10	—
1146	5	—	1159	5	—				
1147	2	—	1160	1	—				
									£412 19 8

For Needy Saints and Relief.

1158	7	2	2		
1171	—	10	—		£7 12 2

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

1137	—	5	—	1148	1	—	1165	—	10	—	
1142	—	2	6	1155	2	—	1166	1	—	—	
1144	—	2	2	1156	1	5	9	1167	—	10	—
1145	—	10	—	1159	—	5	—				
1146	—	2	6	1164	—	10	—				£8 2 11

News from Other Lands

SPECIAL INTERCESSION.

The Conveners of the Monthly Missionary Prayer Meeting, London, per Mr. W. W. Allen, send the following letter which we commend for the consideration of all assemblies and trust there will be a good response to this most urgent request.

Dear Brethren,

The continued captivity of our Missionary brethren in China is an urgent call to further intercession.

In order that supplication to God may be as widespread as possible, this letter is written to urge every assembly to set aside a portion of time at its prayer meeting in the first week in September, to intreat mercies of the God of Heaven for our brethren, and to plead for their release, if this is for the glory of God. Their families too—in their deep concern—should also be remembered, not forgetting the Chinese believers in their trial of faith.

(signed) W. W. Allen, for Conveners.

SPAIN.—You will be glad to hear that the work of the Lord in this land continues to go forward. In a number of places men and women are being won for Christ and added to the assemblies. Last month we held our annual meetings here when the meetings were fraught with definite blessing. Now we are looking forward to baptising three more young people.

The Sunday after our annual gatherings one of the older members of the assembly was taken to be with the Lord. He was about eighteen years of age when I first came out, was brought to the Lord in his youth and gave a steady testimony for between fifty and sixty years. He was laid up for about eighteen months before he was taken; never complained, but was always ready to talk of the Lord or the things of the Lord. His elder son is a leading brother in the assembly in Corunna.

—G. Condé.

ITALY.—This season of the year is a very difficult one for meetings, but it was a real joy last Wednesday to have a meeting at Lucrezia, a fairly recent work where twelve souls have been won for Christ, have been baptised and received into fellowship, and we feel sure that others will follow. The meeting was held in a farm-house. These dear people had been up at four o'clock in the morning, had had no rest during the day of intense heat, but were willing and interested to listen to the Word of God and sing hymns at ten o'clock in the evening. We were a nice group and there was no sign of dosing.

—T. B. Harding.

INDIA.—Communism is increasing by propaganda. The future of true born again souls is certain. The gates of Hell shall not prevail against the true assembly of God's people. When the Republic was proclaimed in India thousands of professing Christians returned to Hinduism. True believers stood the test. The Lord Jesus holds the winnowing fan, not the Devil.

There are two big amalgamations going on in

India to-day. One, the Church of South India with its Modernism and false teaching and crosses and candles and robes. Another, all evangelicals from all countries. A mixture where discipline is scant or not at all. The Devil is deluding some true believers by this very mixture. He has always done so. Complete separation from the world, its cinemas, dances, and frivolity is looked upon as old-fashioned. Sharp business is looked upon as clever. Still there is the remnant to-day which makes glad the heart of God. They often speak one to another and God keeps the record.

—James Stewart.

NORTH BORNEO.—In spite of the wealth of the country communications and housing are in a backward state. A journey of a few hours at home would take as many days here. We found this to be only too true as we surveyed the land. Endless delays at rivers, and railway trains that run at 7 m.p.h.!!! Still in spite of all this we travelled many hundreds of miles and found that the need was great. The majority of the Chinese would call themselves "Christian", because they were educated in a mission school, and the practice of the R.C. and Anglican missions of baptising all their scholars strengthens this error. Evangelism is unknown among the masses and none seem to care. The government, no doubt influenced by existing Missions, are not keen that we should work here, and they have done all in their power to stop us. Still we feel that we should have the liberty to preach and we seek to go on, although we have not yet had official permission to commence work.

—George Hanlon.

BRAZIL.—A few days ago our brother Wilson and I visited a small town, Bom Jesus, about 150 miles from here, taking a good supply of Bibles, New Testaments, and tracts. Due to the heavy rain and the bad condition of the last sixty miles of the road we had to spend the night in Vacaria. We were able to continue our journey by mid-day of the following day arriving at our destination about 3.30, and commenced at once our house to house visiting. By 7.30 that evening the priest was announcing our arrival over the loudspeaker and warning the people against our books. We noticed after that that the people were more afraid of what we offered, though we did fairly well as regards the selling of Bibles, etc. Including some sold on the way back, twenty-one Bibles and fifty-one New Testaments were disposed of in addition to a good number of Gospels and tracts.

—John McCann.

ANGOLA.—We had to go to Cape Town as my wife was not keeping well, and since we arrived back in Angola a month ago there have been quite a number of conversions that have encouraged us. Another five Afrikaaners have accepted the Lord, and some others have come forward for baptism. Our days are more than full, but His joy proves to be a real strength.

—R. C. Allison.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock.

QUESTION E203.

Is it necessary always to approach the assembly correspondent for a letter of commendation?

ANSWER.

Letters of commendation, when given as necessary to do so, should in our judgment be signed by two or three brethren in oversight in accordance with 2 Cor. 13. 1. We should certainly expect the assembly correspondent to be one of the elder brethren in oversight, and naturally it would be one of his privileges and duties to draw up such a letter, if a printed form of letter is not used, and see that the letter is signed by two or three brethren in oversight, including himself for verification of the handwriting. While it would seem proper to approach him directly to do so, yet there is no necessity for a correspondent to feel slighted and annoyed and take umbrage if he is not directly approached: circumstances may prevent his being directly approached. But an ordinary well-drawn-up printed form, which can be filled in and signed in a moment or two, is sufficient in most cases. In special cases the necessary particulars could be given to the correspondent for insertion in the letter.—R. G. Lord.

QUESTION F204.

Revelation 19. 7-8. Is it according to teaching of Scripture to say that our faithfulness and unfaithfulness will be manifested in our dress in the eternal state and that it will be exhibited as an eternal rebuke to the unfaithful?

ANSWER.

The first part of this question is based on the words of Rev. 19. 7-8: "His wife hath made herself ready, and to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" ("righteous acts of the saints", R.V.). These righteous acts are the fruit of the Spirit in the believer here on earth—the result of his faithfulness to God and to His Christ. Having been rewarded for them at the Judgment Seat, the believer will wear them forever. See Psa. 112. 9, quoted by Paul in 2 Cor. 9. 9, in connection with the believer giving of his substance—"he hath given to the poor, his righteousness remaineth for ever". See also Psalm 106. 30-31,

where Phinehas with his javelin turned away the wrath of the Lord from idolatrous Israel, and it was counted unto him for righteousness to all generations for evermore.

The second part of the question can be illustrated from the words of 2 Cor. 5. 10, where we have the "receiving again, whether it be good or bad"—"good" in the sense of these righteous acts; "bad" as the result of the believer's unfaithfulness. He has forfeited an exalted place in the everlasting kingdom, which the righteous Lord would have willingly given. H. C. G. Moule has said: "The eternity of salvation will bear the impress of that award, the impress of the past of service estimated by the King. What shall the harvest be?"—H. Bailie.

QUESTION F214.

Will you please explain 1 Corinthians 15. 28?

ANSWER.

This verse brings before us the days subsequent to the millennium and to the great white throne, when the Lord Jesus will have subdued every enemy and brought them all into subjection. Each and everyone will then have been put out of action.

Subjection to God is ever a proper thing, He being supreme. When the Lord Jesus, in wondrous grace, became man He took the subject place and was as the Hebrew servant who loved His master, His wife and children and who refused to accept his liberty. He remained a servant for ever.

So the Lord Jesus, having taken the subject place in incarnation, will never abandon it. It adds to His moral glories. He ever acted in accordance with that position of subjection when here on earth: He does so now in heaven: He will do so in the millennium: and when He has brought all into subjection "then also" (note the transposition of the word "also") as hitherto He will occupy the subject place.

This does not affect His eternal and unchangeable deity. It does not affect His Godhood. It does emphasise the permanence of the voluntary change which He accepted when He became a man, a change which endures for eternity, though in differing conditions according to the particular time.—E. W. Rogers.

The LORD'S WORK and WORKERS

ENGLAND and WALES: FORTHCOMING (D.V.).

YEOVIL: Park School Hall, Sept. 2-5. (F. P. Sealy, 36 Crofton Park, Yeovil.) **HAYWARDS HEATH:** Sept. 6 at 3. H. Harding, A. M. Redwood. **PENDLEBURY:** Sept. 6 at 3.15. W. Trew, J. Hewitt. **MANCHESTER:** Flixton Assembly, in Urmoston Congregational Church, Sept. 6 at 3.15 and 6. W. Wilcox, A. M. S. Gooding. **NOTTINGHAM:** Clumber Hall, at 6.30. Sept. 6, G. Harpur; Sept. 20, Geo. Foster; Oct. 4, Jas. Paul. Syllabus for coming session from Harold T. King, 80 Bedale Rd., Sherwood, Nottingham. **EXETER:** Mint Methodist Chapel, Sept. 10 at 3. E. W. Rogers, W. A. Norris. **HORNSEY:** Alexandra Hall, Sept. 13 at 4 and 6. A. G. Phair, R. J. Guyatt, J. M. Shaw. **CATERHAM:** Gospel Hall, Sept. 13 at 7.30. O. Speare. **STOKE-ON-TRENT:** Swan Lane Gospel Hall, Trent Vale, Sept. 13 at 2.45. Mr. Pace, F. Cundick. Mr. Cundick continues until Sept. 17 for ministry. **N.E. ENGLAND** Missionary week-end, Sept. 19-22. H. Beattie, H. A. Bishop, J. Evans, M. E. Hepburn, J. H. Nock, R. J. Wright, K. G. Hyland. **HUYTON:** Bethany Hall, Sept. 20 at 3 and 6. T. G. Scott, E. Vettors. **WIMBORNE:** Eastbrook Gospel Hall, Sept. 20 at 3 and 6. N. M. Bond, W. A. Norris. **DONCASTER:** Gospel Hall, Carr House Road, Sept. 27 at 3 and 6. H. German, F. Whitmore. **LEICESTER:** Missionary, Sept. 27-29. Messrs Nightingale, Hunter, Pulleng, Phair. (W. H. Chandler, "Carnwood", Leire, Nr. Rugby.) **EASTBOURNE:** Woodlands House, Sept. 24—Oct. 4. H. Bell, C. E. Stokes. (C. Goldfinch, 10 Barden Park Road, Tonbridge.) **S. NORWOOD:** Clifton Hall, Sisters Missionary, Oct. 1 at 3.30. **CARDIFF:** in Bethany Baptist Church, Oct. 1 and 2. E. Barker, F. McConnell, A. Naismith, T. Rea. **TORQUAY:** Torre Gospel Hall, Oct. 1 at 3 and 6, annual meetings. **BRISTOL:** Oct. 4-7. Home Workers. (H. E. Cooper, 9 King's Drive, Bristol, 7.) **REDHILL:** Shrewsbury Hall, S.S. Workers, Oct. 4 at 6.30. G. E. Andrews. **LEEDS:** Yorkshire Annual Missionary, Oct. 4 and 6. W. T. Stunt, T. R. Hunter, M. E. Hepburn, T. G. Scott. (P. T. Fewings, 31 King's Mount, Leeds, 7.) **BARNEHURST:** at 8 p.m. Oct. 3, G. Harpur; 10, F. A. Tatford; 17, 24, and 31, G. E. Andrews. **IPSWICH:** Gospel Hall, Kembal Street, Oct. 5 at 3. P. Shorey, W. Wilcox.

Reports.

MERSEYSIDE: Owing to R. Scammell's illness the final meetings of the summer campaign in Newsham Park Chapel were conducted by N. Fanagan, A. E. Ward, and C. McMillan. Saturday evening rallies commence in Sept. Missionary conference, Oct. 4-6. **F. LAWTHÉR & G. K. LOWTHER** ministered to encouraging gatherings on Aug. 4 at Driffeld Conference, revived after 14 years. **G. K. LOWTHER & D. A. ROY** visited Faroe Islands in July, preaching in the open-air and halls in six islands, and ministered in the assemblies at Thorshavn, Klakksvig, and Fugiefjord.

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendation of nearest local assembly.

SCOTLAND: FORTHCOMING (D.V.).

PARTICK: Abingdon Hall, Stewartville St. Gospel Campaign during September. Stan Ford. **SHETTLESTON:** Tabernacle Gospel Hall, Sept. 6 at 3.30. J. Main, A. Leckie, W. Harrison. **LOANHEAD:** Town Hall, Sept. 6 at 3. W. Baxter, J. Alexander, J. R. Rollo. **KINROSS:** Gospel Hall, Montgomery Hall, in Town Hall, Sept. 6 at 3. A. P. Campbell, A. Philip, D. Haxton. **ANNBANK:** Gospel Hall, Brown's Crescent, Sept. 6 at 3. R. Scott, J. G. Hutchinson, J. Cuthbertson. **FRASERBURGH:** South Church, Seaforth Street, Sept. 6 at 3. W. Gaw, J. Lightbody, J. Paton, H. Burness. **LARHALL:** Hebron Hall, Sisters Missionary, Sept. 6 at 3.30. Miss Bardsley, Miss Peebles, Miss Sinclair, Miss Stirling. **MOTHERWELL:** Ebenezer Hall, Camp Street, Sept. 13. J. Currie, J. Forrest, G. Harpur. G. Harpur will conduct Ministry meeting from 13th to 19th. **STEVENSTON:** Bethany Hall, Stevenston, Sept. 13 at 3. J. L. Barrie, A. Leckie, J. Hewitt, A. M. S. Gooding. **AYR:** Ayrshire Missionary, River Street Hall, Sept. 20 at 3. G. Harpur, P. J. Horne. **HAMILTON:** Gospel Hall, Baillie's Causeway, in Baptist Church, Kemp Street, Sept. 20 at 3.30. W. Foster, W. Harrison, W. Stevens, M. Goodman. **PORT SETON:** Annual, Sept. 20 at 3.30. J. Hunter, R. Price, W. F. Naismith. **STENHOUSEMUIR:** in West Church Hall, Larbert, Sept. 20 at 3. R. McPike, R. McNeil, W. Watt, G. Lammond. **DUMFRIES:** Bethany Hall, Buccleuch Street, Sept. 27 at 3. J. Peebles, S. Emery, H. Scott. **AYR:** Gospel Hall, James Street, Sept. 27 at 3. J. Paton, W. P. Foster, G. E. Harpur. **DALRY:** North Street Gospel Hall, Sisters Missionary, Sept. 27 at 3. Mrs. A. Ginnings, Mrs. G. J. Turner, Miss J. Sinclair, Miss M. Caskie. **MOTHERWELL:** Annual Missionary, in the Town Hall, Oct. 4 at 3.30. A. Naismith, R. Duff, and others. **BURNBANK:** Ebenezer Hall, Pollock Street, Oct. 11 at 3.30. A. Borland, W. D. Whitelaw, W. Harrison. **ABERDEEN:** in Hebron Hall, Oct. 13 to 17, Bible Readings. H. St. John, G. Harpur. **TORRY:** in Victoria Hall, Oct. 11, at 3. H. St. John, G. Harpur, D. McKinnon, J. Lightbody. (W. D. Morrow, 14 Coltswood Road, Coatbridge.) **COATBRIDGE:** Hebron Hall, Oct. 18 at 3.30. A. Borland, R. Price, W. P. Foster, W. Brown. **WISHAW:** Ebenezer Hall, Oct. 25 at 3.30. W. Brown, W. Prentice, J. Hewitt, J. Hunter. **DUMBARTON:** Gospel Hall, Bridge Street, Nov 1. R. McPike, D. McKay, A. Naismith.

NETHERHALL: Week-End Conventions. A series of week-end Conventions has been arranged as follows: Oct. 3-6, J. R. Rollo; Nov. 7-10, D. Haxton, W. D. Whitelaw; Jan. 23-26, 1953, W. W. Campbell, R. T. Gray, C. Macmillan; Feb. 20-23, A. P. Campbell; Mar. 20-23, Team of Christian Workers; May 1-4, G. Harpur. Information regarding subjects, accommodation, etc., will be found in a syllabus copies of which may be obtained from The Manager, Netherhall, Largs.

Reports.

LANARKSHIRE Gospel Tent: Opening conference at Bellshill on Aug. 9 was encouraging, when D. Hogg, A. Naismith, J. Barrie, and W. Wright ministered. Mr. Wright is having good meetings and some fruit; while Mr. Hogg is having large children's services at East Kilbride, and proposes going on to Carfin.

AYRSHIRE Gospel Tent: Some little blessing was experienced at Mauchline before removing the tent to Auchinleck, where C. McEwen and J. G. Hutchinson continue with some encouragement.

DUMFRIES-SHIRE: W. Scott, with a number of brethren on holiday, have concentrated their gospel efforts in the Eastriggs district, and have been greatly encouraged with the attentive hearing and interest shown in the meetings.

IRELAND: REPORTS.

E. ALLEN & A. McSHANE have had a good start in Portable Hall at Blackskull. R. BEATTIE & G. ALEXANDER under canvas at Plumbridge. J. K. DUFF & J. FINEGAN are finding a good interest in their Portable Hall at Armaghbrague. E. HILL & J. MARTIN engaged in gospel visitation in Stornoway, Isle of Lewis. J. HUTCHINSON & R. JORDAN in tent at Finaghy. R. HULL is at Ballywatermoy. W. JOHNSTON & J. WELLS in tent at Straid, near Ballyhollan. Their meetings are encouraging. J. MARTIN had eight weeks at Murley with blessing. H. PAISLEY & T. WALLACE having good meetings at Sion Mills. One soul has professed conversion. H. SCOTT & S. W. LEWIS finished at Cresslough where one professed and two were baptised. J. THOMPSON & W. BUNTING in Portable Hall, Ballinderry, Co. Antrim. T. McKELVEY at Fernlester, near Coleraine. W. WILLS in tent in Lisburn.

Conference Meetings.

KILMORE, Co. Tyrone: July 30. Speakers: J. Hutchinson, W. Henderson, W. Bunting, C. D. Fleming, H. Paisley. **BALLYMONEY:** Aug. 4. A large gathering. Speakers: J. Craig (S. America), S. Thompson, R. Jordan, A. Buick, H. Bailie, D. L. Craig. **CLONES:** Aug. 4. Speakers: E. Allen, A. McShane, R. Beattie, S. Lewis, T. W. Ball. **PINTONA:** Aug. 13. Speakers: H. Bailie, J. Currie (Airdrie), E. Allen, T. Wallace, Edward Fairfield (Venezuela). A good meeting.

"WITH CHRIST."

Mrs. ED. BAXTER, saved at the age of 15 at High Blantyre, and in fellowship there for 14 years. Last 19 years in Roman Road Hall, Motherwell. A quiet, consistent sister. Mrs. CHARLES BRADSHAW, St. Petersburg, Florida, on Apr. 25, aged 74, after a long illness. Saved at Glengarnock, Scotland, when 14, during special meetings by the late Wm. Lindsay and Wm. Hamilton. In 1905, with her husband, she went to Philadelphia, and 3 years ago, upon her husband's decease, she moved to St. Petersburg, and made her home with her sister, Mrs. Miller. Served the Lord faithfully for 60 years, and was beloved by all who knew her. Mr. JIM TAYLOR, Belfast, on June 25, aged 54, passed suddenly into the presence of the Lord. For many years in Matchett Street Assembly, he took an interest in Sunday School and Bible Study. Bore a good testimony and will be greatly missed. Mrs. ANNIE LAYCOCK, of Denby Dale, on July 6, in her 77th year. Saved under the ministry of John Mander-son of Liverpool. For many years bore a clear

and simple testimony, and gave hospitality to many of the Lord's servants. Mrs. R. ROBERTSON, Cumnock, on July 10, aged 80. A faithful sister, who witnessed consistently for her Lord for over 60 years, being associated with the assemblies throughout that period. She will be greatly missed. Mrs. A. M. McCLELLAND, Ahorey, on July 12, aged 77. Saved in 1892, when Messrs Blair and Scott were preaching in the district. In happy fellowship ever since, and had the joy of seeing her family of 7 brought to the Lord. A faithful sister, who will be much missed. Messrs Craig and Bingham conducted the funeral. Mrs. SUSANNAH COXON, on July 15, aged 72. Mother of Miss J. M. Coxon, formerly of N. China. In happy fellowship at Conselt, and later Redcar, for about 50 years. Her life was one of loving and willing sacrifice, with courage and faith. She was truly like Phebe, "a succourer of many", and like Susanna she "ministered unto Him of her substance". JOHN RINGLAND, at Shanaghan, Co. Down, on July 17, aged 69. Saved in early days, and in assembly fellowship at Shanaghan for many years. The large funeral evidenced the bright testimony borne by our brother in the district. Brethren Hutchinson and Bingham conducted funeral services. Mrs. ISABELLA DOUGLASS, Kirkcaldy, in her 67th year. Saved in early life, and in Dunnikier Hall assembly for the past 24 years. A quiet, consistent sister, who will be much missed. JAMES DALZIEL, Patna, called home suddenly on July 17, aged 67. For over 30 years helped to maintain the testimony at Patna and district. A trophy of grace, who will be much missed in the small assembly. WM. BUCHAN, Dunedin, New Zealand, on July 18, aged 80 years. Born in Peterhead, Scotland, he went to New Zealand at 21, and was converted to God in 1902 during the Torrey-Alexander mission. An active Christian worker, he was associated with the Caversham assembly for over 40 years, where he was actively engaged in all assembly work, including leadership of Bible Class. Interested and engaged in gospel work amongst seamen, he was instrumental in bringing the Word of life to thousands passing through the Port for over 30 years. Will be greatly missed. RICHARD ROBERTS, evangelist, passed home on July 18 at Fredericton, N.B., Canada, while preparing for special gospel meetings in company with Jas. Blackwood. Born in 1888 in Hawick, Scotland, our brother has laboured in U.S.A. and Canada, taking part at East Aurora Conference, New York, as recently as July 5 and 6. His fellow worker, Mr. Jas. Blackwood, conducted the funeral services in West Toronto Gospel Hall, July 22. J. W. CAUDLE, Wylam on Tyne, called home suddenly (with thrombosis) on July 21 while at his work. Pre-deceased by his wife in February this year, he leaves behind 3 orphan children, and his unexpected homecall is also a tragic loss to the little assembly which in recent years has been bereft of such able brethren as Dr. Bishop, Dr. Jones, and Mr. T. Gilroy. Those who remain to carry on the testimony request the prayers of the Lord's people for the orphan children and the assembly in their heavy loss. Mrs. HENDRY, Musselburgh, passed to be with the Lord on Aug. 6, aged 68. Wife of Mr. Mark Hendry, our sister was saved while young in Roman Road Hall, Motherwell. A number of years in Portobello, but for the last few years in Musselburgh assembly, our sister ever bore a steady and consistent testimony. She loved the Lord and His people and will be greatly missed. WM. STANSBURY, Tillicoultry, on Aug. 9, aged 70. Over 50 years in the assembly, he was esteemed for his long and faithful service. For many years he led the praise in the gatherings of the saints, and will be greatly missed.



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THE LORD'S SUPPER

by THE EDITOR

"When He had given thanks" (1).

(1 Corinthians 11. 24).

EVERY account of the institution of the Lord's Supper mentions the fact that the Lord gave thanks twice, both before He broke the bread and before He gave the cup to His disciples. Luke's use of the word "likewise" (although the verse in which it occurs is omitted by some ancient authorities) implies that the same procedure was followed with the cup as with the bread (Luke 22. 20). It should be noted that two different verbs are used in connection with the thanksgiving, one generally translated "to bless", and the other usually rendered "to give thanks". From the first is derived our English word "eulogy", and from the second the term by which the Lord's Supper is known in many religious circles, "Eucharist". Trench in his book of Synonyms under *Eucharistia* writes, "Our Translators have rendered (it) 'thankfulness' (Acts 24. 3); 'giving of thanks' (1 Cor. 14. 16); 'thanks' (Rev. 4. 9); 'thanksgiving' (Phil. 4. 6); a somewhat rare word elsewhere, is frequent in sacred Greek. It would be out of place to dwell here on the specific meaning which 'eucharistia' and 'eucharist' have acquired from the fact that in the Holy Communion the Church embodies her highest act of thanksgiving for the highest benefits which she has received of God."

THE striking similarity of the three Synoptic accounts is readily recognised when they are set down together.

MARK'S record is: "As they were eating, He took a loaf, and, *having blessed*, He brake and gave to them and said, *Take, this is My body.*' And taking the cup, *having given thanks*, He gave to them and they all drank of it." (14. 22).

MATTHEW'S Gospel puts it: "As they were eating, Jesus took a loaf, and *having blessed*, He brake, and, *having given* to the disciples He said

'Take, eat, this is My body'; and, taking a cup and *having given thanks*, He gave to them, saying *'Drink of it, all of you, for this is My blood of the covenant which is shed for many unto remission of sins'* (26. 26-28).

LUKE'S account has, "And taking a loaf, He *gave thanks* and brake and gave to them saying, *'This is My body given on your behalf. Do this for My memorial.'* And the cup likewise after supper, saying, *'This cup is the new covenant in My blood, even that which is shed for you.'*"

IT is observed that all accounts note that "thanksgiving" or "blessing" preceded both the breaking of the bread, and the taking of the cup. Quite obvious, too, is it that no distinction is to be made between the "Blessing" and the "Thanksgiving". Originally "blessing" connoted no more than "praising God with thanks". To bless God was to thank Him, to praise Him, to glorify Him. The late Mr. C. F. Hogg in his booklet on The Sacraments writes:

"Paul reverses this use of the words, for, whereas in 1 Corinthians 10. 16, he speaks of the 'cup which we bless', in chap. 11. 24 he says that the Lord 'gave thanks' for the bread. Is it not clear, then, that the words are interchangeable, that to bless is to give thanks, to give thanks is to bless?" (Page 32).

IT should be observed further that the acts of "blessing" and of "thanksgiving" are completed acts in themselves, but are left in a sense undefined. Mark and Matthew have, "having blessed", "having given thanks"; while Luke puts, "He gave thanks". Paul in 1 Cor. 11. 24 agrees with Luke, "when He had given thanks". The verbal forms suggest that the thanksgiving was of a general nature, yet in keeping with the circumstances in which the company gathered. There is no justification for the practice of "blessing" the bread, as is done in certain communities. "The blessing was no more than the giving of thanks". The verbs are left

without objects: it is nowhere recorded that "He gave thanks for the bread".

AS the Supper was after the fashion of a Jewish family meal, it is to be inferred that the "blessings" were in the nature of giving thanks to God for His gifts. "The benedictions took the form of praise to God and were not intended specially to refer to the food which was actually to be consumed at the meal. In the daily prayers at the Jewish table the first is one of thanksgiving to God for nourishment (*Simpson, The Lord's Supper, p.115*). When it is recorded that our Lord "gave thanks" it is to be understood that He "blessed God", He praised Him with thanksgiving, gave Him glory.

IN 1 Corinthians 10. 16, the expression "the cup of blessing which we bless" must have a meaning similar to that given to the "blessing" in the Synoptics. It cannot mean the consecration of the contents of the cup so that the wine becomes other than what it was before the "blessing". The expression "which we bless" seems to have a more restricted sense than "when He had given thanks" (1 Cor. 11. 24), and that limited "blessing" may have been included as part of the more general thanksgiving, for, as already stated, there does not seem to be any restricted sense in which "we give thanks for the bread", or "we give thanks for the cup". Such thanksgiving is part of, perhaps the climax in, a giving of thanks to God for all His gifts, especially for the gift of His Son, Jesus Christ our Lord, through whom we enjoy divine favour, and by whom we live unto God. May it not perhaps be that the words "the cup of blessing which we bless" refers, not to the public act of thanksgiving, but as in the case of "the bread which we break" to the individual at the moment of participation? The language of the entire section moves in that direction.

IT is obvious that when the Saviour gave thanks He addressed Himself to God the Father. No record has been preserved of the words He used, so that we are in no danger of slavishly following His recorded utterances. The thirty-fifth Paraphrase in Bibles for use

in Scottish Churches beautifully expresses His acts:

And after thanks and glory given
To Him who rules in earth and heaven;
and again,

Then in His hands the cup He raised
And God anew He thanked and praised.

IN some places the custom is encouraged, and is sometimes considered an evidence of more intimate fellowship, to address our Lord Jesus directly at "the thanksgiving". Far be it for anyone to lay down rules of procedure and to forbid any particular exercise, but such a procedure seems to be contrary to what we learn from the Lord's own action, from the general terms used to describe the thanksgiving, and from early Christian practice. We are not concerned now with the question whether it is scriptural or not to address the Lord Jesus in prayer and thanksgiving in public gatherings, but more immediately with the habit of addressing "the thanksgivings" at the Lord's Supper to the Lord Himself.

THE late Mr. C. F. Hogg often expressed concern about this matter, and sometimes was gravely perplexed over the contention. Sometimes, he said, one would almost conclude that "the Father" did not exist, and that the general conception of God was both low and limited. Writing about ministry at the Lord's Supper he stated, "The exercise of gift must be left to the spiritual judgment of the individual; and this should remind us that spiritual judgment is possible only to spiritual persons. Probably experience in the needs of any company of saints, and sense of the fitness of things, will suggest that, before the breaking of bread, the ministry of five words with the understanding, leading directly to the Father, through Christ, is most likely to encourage the spirit of worship" (*What Saith The Scripture? p.156*).

EARLY Christian practice followed the example of our Lord. Justin Martyr described the procedure at the Supper in Rome about the middle of the second century: "Then is brought to the president of the brethren bread and a cup of water and wine, receiving which he offers up *praise and glory to*

the Father of all things, through the name of His Son and the Holy Ghost, and he returns thanks at length for our being vouchsafed these things by Him."

IN The Didaché (The Teaching of the Twelve) compiled about 100 A.D. several specimens of thanksgiving are included.

"And as regards the Eucharist, give thanks in this manner. First for the cup: *We thank Thee, our Father, for the holy vine of David Thy servant, which Thou didst make known to us through Jesus Thy Servant; glory be to Thee forever. And for the broken bread: We thank Thee, our Father, for the life and knowledge which Thou didst make known to us through Jesus Thy Servant; glory be to Thee forever.*"

Another is after this fashion:

"We thank Thee, Holy Father, for Thy holy name which Thou hast made to dwell in our hearts, and for the knowledge, faith, and immortality which Thou didst make known to

us through Jesus Thy Servant; glory be to Thee forever. *Thou, Almighty Lord, didst create all things for Thy name's sake, and gavest meat and drink for men to enjoy, that they might give thanks unto Thee, and to us didst mercifully grant spiritual meat and drink and life eternal through Thy Servant.*"

IT is easy to allow sentiment to guide us rather than Scripture, and the purport of this paper is to create an exercise as to what the relevant scriptures would teach regarding conduct at the Lord's Supper. Of course, it is possible to maintain correctness of procedure according to personal understanding of the scriptures, and at the same time to be devoid of the true spirit of thanksgiving and praise. Only humbledness and contrition of heart induced by fellowship with the Lord will preserve us from a hypercritical approach to the Lord's Supper. Let us remember that "Love covers the multitude of sins".



THE SPIRIT-FILLED LIFE

By J. H. TODD.

(iii) THE ONE CONDITION OF FULNESS.

SOME teachers have laid down very stringent conditions to be fulfilled if one is to be filled with the Spirit. They have insisted upon a desire for the blessing, a full surrender of oneself to Christ, and then an act of faith claiming the filling. But this has no place in Eph. 5, where it is simply a command, "be being filled in spirit". It is only as one is being filled in spirit that such surrender as is called for can be at all possible. Surrender to Christ as Lord is rather a result of being filled than a condition for its realisation. And besides grace lays down no conditions. Every blessing is ours in Christ and to be appropriated by faith. And following on the being filled the exhortation

is to submit, for true submission to God and to one another is the outstanding evidence of such filling. Seeing that being filled is a continuous experience it means that there must be a constant yielding of oneself to Christ and a ready obedience to the Spirit of God.

BLESSING PROVIDED MUST BE APPROPRIATED.

How far then are we to realise what is meant by being filled in spirit as taught in Eph. 5. 18? It is by faith which appreciates Christ as our life, and as the source of every blessing needed. Faith is expressed by eating as shown in John 6. 53-57, and by drinking, John 4. 14 and 7. 37. Faith receives and takes, and as we receive the truth about Christ and take Him as the supply of every need we have, the Spirit

of God gives us to know experimentally the truth believed. Then follow the evidences in the verses following, viz. 5. 19; 6. 9.

THE EVIDENCE OF BEING FILLED.

In both Ephesians and Colossians the results realised are similar. In both, testimony, "speaking one to another" comes first, then singing psalms and hymns and spiritual songs, and then thanksgiving. In Colossians teaching and admonishing one another and then singing is the order; and then both show that being filled in spirit or by the Word is manifested by subjection or submission to one another. And that submission is to be manifested in family and household relationships. It might be thought and is generally implied that such filling is to fit one for some public service; but these passages teach that it is to fit one to live as one ought with others. For if the life is not right there will be no power or unction when speaking or preaching. Wives are to be subject to their husbands and husbands are to love their wives. Children are to honour their parents, and parents are not to provoke their children. Masters are to treat their servants well, and servants are to be submissive and obedient to their masters.

RIVERS OF LIVING WATER.

The reference to the Spirit in John 7. 37-39 has a very real bearing on this experience and deserves to be noticed for it is not understood as it should be. To get the true interpretation it is necessary to recognise the structure, and to compare it with other scriptures with which it has connection. "If any man thirst let him come unto Me and drink (even) he that believeth on Me". The construction is the same as in John 1. 12 where the word "even" is supplied to indicate that receiving is believing on His Name. So here drinking is believing. If a full stop is placed after "On Me", and a new sentence begun with the words, "As the scripture hath said", the true sense of the passage will be obtained, for the scripture refers to the Old Testament. Now nowhere in the O.T. do we find a statement that out from within any man will flow rivers

of living water. But we do get such a statement in a number of places where Christ is typified by the Rock, so that the words here should read "out from within Him" shall flow rivers of living water, and verse 39 shows it is the coming of the Spirit at Pentecost that is in view and that was future. The reference is doubtless to the smitten Rock in Numbers 20. 2, 11.

THE ROCK SMITTEN AND RISEN.

There are two incidents when the rock was smitten and water flowed forth. First in Exodus 17, at Rephidim, when the children of Israel murmured, Moses was to take his rod and smite the rock, and the result was abundance of water. That pointed to the smiting of Christ on the cross and the water of life flowing forth, to be received by faith represented by drinking. And that is what Christ referred to when speaking to the woman of Samaria (John 4), telling her of the water that would quench her thirst and be in her a fountain springing up to everlasting life.

The other occasion is recorded in Numbers 20, when Moses was told to take Aaron's rod and to "speak" to the Rock and it would give forth the water. He failed to obey God, and smote the Rock, and yet in spite of that God gave forth the water freely. That even was typical of Pentecost as the other was of Calvary. To smite the rock a second time meant failure to recognise the typical significance of the two events, and in doing so to confuse the teaching of the Word of God.

DISTINGUISHING DIFFERENCES.

In Exodus 17, the word for rock is "tsur", meaning a great mass of rock, but in Numbers 20 it is "selah", which means a raised up mass of rock. The one referring to Christ crucified bringing salvation, the other to Christ risen bestowing the Spirit in power at Pentecost. In Exodus 17, Moses smote the rock with his own rod, pointing to Christ coming under the judgment of the law. In Numbers 20, he had to take Aaron's rod which had budded, a sign of resurrection, and simply to speak to the rock. His failure was so terrible that it meant his being shut out of the land of Canaan.

(Continued on page 154.)

YOUNG BELIEVER'S PAGE

THE LIFE OF FAITH

Gideon

By W. FRASER NAISMITH

HEBREWS 11. 32.

THE writer to the Hebrews having culled numerous illustrations of faith from the lives of the patriarchs turns to the judges, and, without detailing the deeds of the illustrious men of faith, merely names them.

"What shall I say more?"—such words suggest that already sufficient evidence had been produced and any more for the present would be redundant. Lack of time and space would be adequate reasons for passing over many achievements of the worthies of by-gone days; yet, though the Apostle does not indulge in details about such persons, there seems no reason for us ignoring facts which inspired penmen have been led to record throughout the Holy Scriptures.

In Judges 6 we make our first contact with Gideon as he threshes wheat in the winepress to hide it from the Midianites. Out of sight of the enemy Gideon showed his esteem for the provision which God had given and decided to enjoy what God had richly provided for him. There is no fear for the soul which has a true estimate of the provision God has made in Christ: for the wheat would typify the Lord Jesus Christ—"the bread of God"—for He stated "Except a corn of wheat fall into the ground and die..." and alluded to Himself as the corn of wheat. What is our estimate of the Christ? Can we like the Psalmist say? "Whom have I in heaven but thee, and there is none upon earth that I desire beside Thee".

Midian and Amalek united their forces to rob Israel of their portion, and they speak to us of the effect of the flesh in the lives of God's people. Take care that the flesh is not encroaching on your portion of spiritual supply.

The next fact of importance is the manner in which the angel of the Lord

addresses Gideon: "Thou mighty man of valour" (v. 12). Linking this with v. 14 we have unfolded to us God's estimate of the man of faith—"go in this thy might...".

Divine commendation did not produce a spirit of independence in Gideon, it rather brought into relief the humility of the man as he modestly replied—"my family is poor in Manasseh, and I am the least in my father's house". We may be too big for God to use, we never can be too small!

The signs which Gideon sought were not the evidences of the lack of faith, but the proof that he took God at His word. The fleece soaked with dew while all around was dry would indicate a Spirit-filled person in the midst of all that is parched and dry. The fleece dry and all around wet suggests the effect of a ministry in the power of the Spirit.

His small company seemed inadequate to cope with all the mighty forces of Midian and their confederates, and they were tested at the water. There is nothing like the water of the Word of God to test us—so get down to it for your own spiritual good.

His armour was such as would only create amusement in the ranks of the enemy had they been permitted to view it. Trumpets: Pitchers: Lamps were not weapons which would be calculated to deal overcoming blows to a well-disciplined army with up to date equipment. God takes up the weak things to confound the mighty; and He did so on this occasion.

Gideon's war-cry was "the sword of the Lord and of Gideon!" Broken pitchers gave shining lights: are we held to be broken? The light can only shine out when the earthen vessel is broken. God has to break us to make us. The sound of the trumpet would bring consternation to the ranks of the enemy. The shouts of the war-cry from three hundred throats sent fear and

dismay into the hearts of the Midianites.

What a victory! Weakness on the part of Gideon and his men, yet linked with the Omnipotent God a decisive victory is gained.

Are we weak? God and we linked together in bonds of holy fellowship can never know defeat. Why is it then we are so often routed by the foe? We seek to do our warring in our own

strength despite the fact that His divine power is at our disposal.

Learn the lesson of Gideon—he started low and was, in the power of God, able to overcome one of the worst of the enemies of the people of God; for under their tyranny Israel dwelt in the dens and caves of the earth.

Pray that God may grant to you a Triumphant faith!

THE BODY AND MEMBERS

of 1 Corinthians 12. 27.

By Dr. ROWLAND C. EDWARDS, Sydney, Australia.

VERSE 27 of 1 Cor. 12 refers to the Corinthian assembly. It contains two statements, closely related, complementary in fact. The first is that the Corinthian assembly is one, a body, a whole. The second is that it consists of individuals, which are not merely parts, but so intimately co-ordinated as to be members.

The fifteen preceding verses prepare the way for verse 27. Verse 12 says *the human body is one*, despite the fact that it has many members. The emphasis is on its oneness, not on its many-memberedness. Verses 14 to 26 have a different emphasis. At the focal point of these verses is the fact of the body's many-memberedness, not its oneness. So verse 14 says, "the body is not one member, but many". Succeeding verses elaborate the theme of the *many-memberedness of the human body*.

So corresponding with verse 12 is the first statement of verse 27, that the Corinthian church is a body, and, corresponding to verses 14 to 26 is the second statement of verse 27, that the same Corinthian church consists of individual members. *As the human body, so is the local church, both one and many-membered.*

There is no definite article before the word "body" in the original of verse 27. Literally, the words are, "Now ye are body of Christ". But this statement, in itself and without further explanation, can scarcely be deemed satisfactory as a specimen of the English

language. We must say, either *a body of Christ* or *the body of Christ* or *Christ's body*.

"Some disapprove of the translation, "Now ye are a body of Christ", preferring either "the Body of Christ" or "Christ's Body". But this leaves the exact thought indeterminate" (T. M. Lindsay). It is undeniable that "*the absence of the definite article* constitutes in Greek, where the context indicates, the equivalent of the *indefinite article* in English" (K. S. Wuest). Does this context, then, indicate that "a body of Christ" is the rendering to be preferred? For, quoting Lindsay again, "it seems to me that the exact rendering *a* or *the* cannot be reached from purely grammatical reasoning". Which, of course, is similarly insufficient elsewhere in the New Testament. It is the context to which we must turn: it is this which is vitally important.

Exegetes of the calibre of Godet, Hort, Vine, and others, with insight into all this, favour the translation, "Now ye are a body of Christ". The objection raised against it is that it implies a number of bodies of Christ *whereas* there can be only one. Does the context throw light on this issue? It certainly does, directly and abundantly. In the chapter the local church is regarded as a complete entity, a whole, a unit. It is likened to a body including the head as well as the other members. These, moreover, are tempered together. They are not a collection of separate

organs such as might be seen on a table in a dissecting room, but are all in living activity, hearing, smelling, and the like. It follows that *what is called a body is a many-membered complete, and completely-functioning individual.* Obviously this body is not the same as the Church the Body of Christ of Ephesians 1. 23, in which the Head is not included. Here the Head is distinct from the Body however close the association between Head and Body, which latter is therefore what we would call the trunk, including the limbs. This imagery demands that in this sense there should be one Body and one only, just as there is one Church and one only. But in a different sense, as all must agree, there are certainly churches: why, then, not bodies, *also in a different sense?* If each such body is viewed as a living individual with complete bodily endowment, *which is precisely what the context indicates,* then there is no weight in the objection that this implies a multiplicity of bodies. Why should there not be a number of such bodies? They are not the same as the one necessary complement of the one Head. Their recognition does not militate in the slightest against the appreciation of the "One Body" of Ephesians 1. 23; 4. 4. Rather does it

widen the Christian's vision and tend to balance his outlook.

The crux of the matter is the realisation that throughout the Epistle the local church is treated as a complete unit. It comes together in one place, the house of Galus (1 Cor. 14. 23; Rom. 16. 23). It is *the whole church*, not part of the Church in the wider sense of the word, but a complete entity in itself. This is taught throughout the Epistle, partly by means of metaphors other than the body. It is God's cultivated field, His building (1 Cor. 3. 9), a temple of God (3. 17), a letter (2 Cor. 3. 2), a betrothed virgin (2 Cor. 11. 2). The Church of Ephesians 1. 23 is never presented in Scripture as a universal field or a universal letter of which the Corinthian church is part or expression, or microcosm! This is one field, one letter, one virgin, one body.

"Now ye are a body of Christ", should be acceptable because:—

- (a) It is grammatically correct.
- (b) It is consistent with the context.
- (c) It is expressive of the imagery.
- (d) It gives the right sense.
- (e) It is necessary to exhibit the teaching of the passage.
- (f) It is consistent with other lines of truth, such as the uniqueness of the Church, the Body.

BOOK REVIEWS . . .

JUNGLE DOCTOR'S CASE BOOK, by Paul White. The eighth volume in this series maintains the high standard of the previous seven. Full of entertainment, instruction, humour, and illustrations of the power of the Gospel.

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Walterick Printing Company, Fort Dodge, U.S.A.

God—The Almighty Redeemer

(REVELATION 4. 1-3, 8-11).

By JOHN ELDER, Glasgow.

IN approaching such a subject as the above we should be clothed with reverence and godly fear. This is no ordinary subject, since it concerns the great and mighty God Himself.

Moses, in the distant past, turned aside to see a great and wonderful sight—a bush which burned, and which was not consumed (Exod. 3. 3). As he drew near to the bush God spoke to him, saying: "Put off thy shoes from off thy feet: for the place whereon thou standest is holy ground" (Exod. 3. 5). It was an oriental custom to remove the sandals when entering the presence of a superior. So, when approaching a subject as our present one, the shoes of idle curiosity should be removed; for that subject surely is "holy ground".

In the Bible, which we take as our authority, it is clearly stated that, by searching, none can find God (Job 11. 7). Therefore, we must look to Him for a revelation. If we peruse the pages of the Bible under the guidance of the Holy Spirit, that knowledge will fall upon us as gently as does the dew from Heaven.

In Genesis God is revealed as "The Almighty One". True it may be that the Patriarchs referred to God using different names with which they were not very familiar. The attribute of Almighty power was the only attribute of God well understood by them.

"The Lord appeared unto Abram, and said unto him: I am the Almighty God" (Gen. 17. 1).

"And God said unto Israel: I am God Almighty" (Gen. 45. 11).

"And Jacob said unto Joseph: God Almighty appeared unto me at Luz" (Gen. 48. 3).

Later a nation, the nation of Israel, that God has chosen for Himself, are found in slavery in Egypt. They, after many years of slavery, cry to God for deliverance. God, through Moses, delivers the Israelitic nation out of

Egyptian slavery in response to their cry. When God spoke to Moses and the work of deliverance He revealed Himself in a different capacity. He revealed Himself as Jehovah (The Lord). Jehovah is simply God's redemptive title.

'God spake unto Moses saying, I am Jehovah. I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty, but by the name of Jehovah was I not known unto them" (Exod. 6. 2-3).

From this time until the coming of Christ God is known as the Lord God of Israel, which simply means—Jehovah God, Redeemer God, or the Almighty Redeemer.

In the New Testament we find that Jesus, whom God recognises as His Son, functions in the same manner as Jehovah of the Old Testament. God as Jehovah redeemed Israel from the slavery of Egypt. God as Jesus Christ redeems individuals from sin. So Jehovah of the Old Testament becomes Jesus Christ of the New Testament. In the Old Testament God as Jehovah says: "I have surely seen the affliction of My people which are in Egypt, and I am come down to deliver them" (Exod. 3. 7-8). In the New Testament God as Jesus Christ says: "The Son of Man is come to seek and to save that which is lost" (Luke 19. 10). In Jesus Christ then we see God the Redeemer.

Now, through Christ comes a fuller revelation, for He reveals that the God-head consists of three Persons, with whom there is perfect harmony. These three are called Father, Son, and Spirit, Christ Himself being the Son:

"I ascend unto My Father" (John 20. 17).

"This is My beloved Son" (Matt. 3. 17).

"When He, the Spirit of Truth, is come" (John 16. 13).

(Continued on page 154.)

Seven Eyes On One Stone

(ZECHARIAH 3. 9).

By H. K. DOWNIE, Canada.

HERE we have two figures of Christ, The Branch, and The Stone; the first of which suggests Vitality, and the second, Stability.

The title "The Branch" appears with different modifications nearly every time it is used. "The Branch of the Lord, beautiful and glorious" (Isa. 4. 2). "The Branch that Thou madest strong for Thyself" (Psa. 80. 15). "The Branch of righteousness to grow up unto David" (Jer. 23. 5). "The man whose name is The Branch" (Zech. 6. 12). "My Servant the Branch" (Zech. 3. 8).

Three things are said about it (Zech. 6. 12, 13): —

- (a) "He shall grow up"—PAST.
- (b) "He shall build"—PRESENT.
- (c) "He shall rule"—FUTURE.

A STONE.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28. 16).

Seven eyes on one stone. Seven eyes, perfect discernment, and wisdom. The Lamb in the midst of the throne (Rev. 5. 6) has seven horns and seven eyes which are the seven Spirits of God, that is, the Spirit in all His fulness, for "God giveth not the Spirit by measure unto Him" (John 3. 34).

To Him is given, the Spirit of the Lord; of wisdom, of understanding, of counsel, of might, of knowledge, of fear (Isa. 11. 2). But the seven eyes might not only speak of the fulness that is found in Christ, but also of the eyes that were, and shall be, focussed on Him.

1. *The Eye of God.*

The eye of God was centred on His Son while he walked upon earth noting with perfect satisfaction, His life of devotion to the will of His Father and service for others. The words which came from the opened heaven at the baptism of Christ, "This is My beloved Son, in whom I am well pleased" (Matt.

3. 17), were significant of the great delight which the Father had in the Son. In Him only could the Spirit trace a perfect life below.

2. *The Eye of Satan.*

Right from the very commencement of His life Satan had his eye on Christ, because he tried to destroy Him at birth, and, later on in the temptation in the wilderness, he hurled all the principles of evil against Him in an endeavour to turn Him away from His self-chosen path, which led only to the cross. If Satan considered God's servant Job, we may be sure he did not overlook the greater Servant, Christ. Yet it is all summed up in the words, "The Prince of this world cometh, and hath nothing in Me" (John 14. 30).

3. *The Eye of Man.*

On one occasion, at least, we are told that when the Lord went into the synagogue, that His enemies watched Him (Mark 3. 2). His enemies pursued Him with relentless hate, watching His every action, and hanging on every word so that they might have whereof to accuse Him. In the end, all that they could do was to hire false witnesses who were ready to say anything at all provided they were well enough paid for it. But the judge before whom they testified was not easily deceived by their lies, and frankly admitted: "I have found no fault in this Man" (Luke 23. 14), and thus the Lord died, although His enemy "found no cause of death in Him" (Acts 13. 28).

4. *The Eye of The Sinner.*

The sinner is directed to the cross for salvation. The message of the Gospel to him is, "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29), and when the sinner looks, by faith, to Christ, salvation is the result and he proves that there is indeed life in a look at the crucified One.

5. *The Eye of The Believer Now.*

The race of life can only be run successfully by those who look "unto

Jesus, the author and finisher of faith" (Heb. 12. 2). Thus the believer is encouraged to look above and see Christ seated at the right hand of the majesty on high, interceding for His people and encouraging them to fight the good fight of faith, to keep the faith and finish the marked-out course. Failure is the inevitable result of losing sight of Christ, and being occupied with other things.

6. *The Eye of The Believer Hereafter.*

"We shall be like Him, for we shall see Him as He is" (1 John 3. 2). This will be fulfilled when the Lord comes to claim from the world "His own".

Then all those who have looked to Him in faith and found life; who have looked to Him and found help and inspiration in life and service, will look upon Him in glory and be for ever like Him.

7. *The Eye of the Sinner Hereafter.*

"Every eye shall see Him" (Rev. 1. 7). This is the day of which Balaam spoke when he said, "I shall see Him, but not now; I shall behold Him, but not nigh" (Num. 24. 17). Then the eye that was deliberately turned away from Christ will be turned toward Him, and the tongue that refused to confess Him will be forced to do so.

The Spirit-Filled Life (Continued from page 148.)

The two incidents are mentioned together in a number of places in the O.T., hence the words of John 7. 38, "As the scripture hath said". See for instance Isaiah 48. 21, "He caused the water to flow out of the rock for them, He clave the rock also and the water gushed out." In Psalm 78. 15, 16, these two incidents are also in view; doubtless, as also in verse 20. Again in Psalm 105. 41, there

are two references, as also in Psalm 114. 8. And the 39th verse of John 7 clearly shows the reference to be to the Spirit poured out at Pentecost, which certainly came from Him as rivers of living water. This surely lights up this passage and makes it intelligible and instructive in a way it is not if applied to the believer.

GOD—THE ALMIGHTY REDEEMER

(Continued from page 152.)

We then find that all things are committed to the Son who is Jesus Christ. In the first place, all power is given to Him. "All power is given unto Me in Heaven and in Earth" (Matt. 28. 18). In the second place, all judgment is committed to Him. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5. 22). So, in Jesus Christ we see God the Redeemer. We see One who has all power and judgment. In a word, we see—The Almighty.

In the face of these things it is not surprising to find in the Book of Revelation that Christ speaks of Himself

as the Almighty, the First and the Last. "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come—the Almighty" (Rev. 1. 8).

We conclude then that we cannot exaggerate the greatness of Christ. He is the great and mighty God. He is the Creator and Upholder of the entire Universe; without whom was not anything made that was made; who, from the beginning, has gradually revealed Himself; who one day will sit as Judge before all who reject or neglect Him; and who will rule in righteousness on the Earth.

 OUR HOME BIBLE CLASS

EL ELYON. The MOST HIGH GOD.



BY H. E. MARSOM

THIS Divine title occurs about forty times in the Old Testament. The actual meaning of the word ELYON is *highest*, in a superlative sense; and it is rendered "The HIGHEST" in the A.V. in Psa. 18. 13; and 87. 5; but *cp.* the R.V. We have seen EL to speak of the mightiness of GOD, so that "EL ELYON" see R.V. mrg. at Gen. 14. 18, 19, 20, 22, speaks of GOD as The MIGHTIEST and The HIGHEST: for ELYON expresses superlative loftiness, elevation, exaltation, eminence; and incomparable supremacy. ELYON is truly "The High and Lofly ONE, that inhabiteth Eternity, Whose Name is Holy; Him that sitteth on the Throne: high and lifted up": for the Heaven is His Throne, and Earth is but His Footstool (Isa. 57. 15; Rev. 4. 2, 9, 10; Isa. 6. 1; 66. 1). It is very significant that though Scripture stresses the fact that the Heavens are higher than, and even high above the Earth (Psa. 103. 11; Isa. 55. 9); and the words "most high" and "highest", in their plural form, are sometimes actually used in speaking of it (Matt. 21. 9; Luke 2. 14; 19. 38), yet ELYON, The MOST HIGH, is truly exalted "above the Heavens" (Psa. 108. 5), higher than the Heavens, even far above all Heavens (Eph. 4: 10). Should not this remind us that EL ELYON is "our FATHER which art in Heaven"; and that He says to us His children "all of you are children of the MOST HIGH" (Psa. 82. 6).

*"EL ELYON, the POSSESSOR
of Heaven and Earth.."*

It is deeply interesting to see how and when the revelation of GOD as Elyon was first given to man. Abraham was just returning from his victory over the kings who had invaded Sodom, and carried away the people and goods of that city. Just at that critical moment, when nearing the end of his

long journey back with the folk and the goods which he had rescued, as the king of Sodom was going out to meet him; prepared to say to Abraham, "Give me the persons, and take the goods to thyself"; an offer which would have given that king occasion to boast, "I have made Abram rich"; but before this king of Sodom reached Abram, suddenly another king intervenes upon the scene: for "Melchisedek king of Salem brought forth bread and wine; and he was the priest of the MOST HIGH GOD. (EL ELYON), And he blessed Him, and said, Blessed be Abram of the MOST HIGH GOD, (EL ELYON), POSSESSOR of Heaven and Earth. And blessed be the MOST HIGH GOD (EL ELYON), which hath delivered thine enemies into thine hand" (Gen. 14. 16-24). Refreshed by this timely ministry, and strengthened by this benediction from the king-priest: and encouraged by this revelation that his GOD, Who had delivered his enemies into his hand, was the MOST HIGH GOD the POSSESSOR of Heaven and Earth; Abraham is at once resolutely determined not to take so much as a thread of reward from the king of the guilty city of Sodom. One Who stood in such blessed relationship to the MOST HIGH GOD the POSSESSOR of Heaven and Earth, can well afford to reject and refuse the slightest patronage from this present evil world. There is definite relationship between Melchisedek's epithet "POSSESSOR of Heaven and Earth"; and the LORD'S in Luke 10. 21, "O FATHER, LORD of Heaven and Earth": for the word "LORD" there has most certainly the force and meaning of ownership as well as that of lordship. The same word, in plural form, in Luke 19. 33, is translated "owners". Let us notice this truth as to the Divine Ownership of Heaven and Earth is

asserted in Deut. 10. 14; and how it was demonstrated to Pharaoh that the Earth belonged to GOD (Exod. 9. 29; and *cp.* Psa. 24. 1; 50. 12; Job 41. 11). It is in perfect harmony with this truth that GOD is the POSSESSOR that we read that "the MOST HIGH divided to the nations their inheritance" (Deut. 32. 8; and *cp.* Acts 17. 26); and we must notice that

the greatest autocratic king in Old Testament times, Nebuchadnezzar, "thought it good to shew the signs and wonders that the MOST HIGH GOD hath wrought toward me" (Dan. 4. 2, 17, 24; 25, 34. R.V.). Who was it that gave Nebuchadnezzar this great kingdom? (Dan. 5. 18, 21).

OCCUPATION WITH CHRIST

MOST BLESSED and varied are the results which flow from *the soul's entire occupation with Christ*. To lose sight of self, and have Him for our object, is immediate, certain blessing.

When Christians slip into a low, dull

state of soul, what will most speedily and effectually bring them out of it? Becoming filled and occupied with Christ for themselves, and speaking of Him to others.

--Andrew Miller.

CHANGED BY BEHOLDING

(2 Corinthians 3. 18).

AS we gaze on His glory we shall understand the greatness of the love of the Saviour in a way we have never done before, and the greatness of the mighty stoop He made when He became man. And as we look, we are transformed into the same image and become more Christ-like. We do not become like Him by effort, purpose of heart, or even

by an act of faith—*only by looking*. As the Holy Spirit occupies us with Him, we become transformed "from glory to glory". *But we must be occupied with Him*. Just as the mirror never struggles to reflect; so our hearts must be in the right position—then the reflection will be clear.—C.H.

LORD'S WORK FUND.

20th August to 22nd September, 1952.

For the transfer of earmarked and other gifts to the Lord's Work and Workers. Full particulars of the constitution and working of the Fund will be supplied on inquiry, to elder brethren and others using it as a means of transferring

gifts. All correspondence should be addressed to The Secretary, Lord's Work Fund, 18 Sturrock Street, Kilmarnock. Acknowledgements are made monthly under issued receipt numbers.

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

1172	30	---	1184	30	---	1197	7	---	
1173	4	---	1185	2	---	1198	20	---	
1174	5	---	1186	7	---	1201	10	---	
1175	5	---	1187	10	---	1202	5	---	
1176	5	---	1188	13	12	6	1203	36	---
1177	5	---	1189	2	---	1204	14	---	
1178	2	---	1191	2	---	1205	1	---	
1179	2	---	1192	4	---	1207	5	---	
1180	5	---	1193	1	---				
1181	15	---	1194	1	10	---			
1182	10	---	1195	5	---				
1183	2	2	1196	2	---				
						£268	4	6	

For Needy Saints and Relief.

1190	7	---	1206	1	---	£8	10	---
1199	---	10	---					

Fellowship in Office Expenses; Bank Charges, and other Incidentals in transferring Funds.

1172	1	10	---	1183	---	2	5	1197	---	5	---			
1173	---	4	---	1184	---	10	---	1198	---	1	---			
1174	---	2	6	1186	---	2	6	1201	---	10	---			
1175	---	5	---	1187	---	5	---	1203	---	7	6			
1176	---	2	---	1189	---	5	---	1204	---	5	---			
1177	---	5	---	1190	---	10	---	1206	---	1	2	1		
1180	---	5	---	1192	---	2	6							
1181	---	10	---	1195	---	5	---							
												£8	15	6

News from Other Lands

INDIA.—During the latter half of April two married men professed to be saved. One of them lives in the street in which the hall is and seems to be going on nicely in the things of the Lord. He has given his testimony in the open-air and in the indoor meetings, and is a very regular attender. His relatives are Communists and I know he would value your prayers that he may be able to withstand all the fiery darts of the wicked one. The other one for the past two years has been coming to the meetings occasionally, but absented himself for quite a while, and recently he came for medicine and his desire to attend the meetings was renewed, and on Lord's Day, 27th April, he trusted Christ as his Saviour. He also has given his testimony in the meetings and with those whom he works. Please remember in prayer all who are suffering persecution for Christ's sake. Some of our young brethren have had very difficult times, yet in spite of it all, they have stood firm for the Lord and have been blessed as the result.
—(Miss) M. W. Dickson.

ANGOLA.—We recently re-commenced school and we have over 300 daily attending, some 80 of whom are boarders. With the present high prices of food this number is almost too great to cope with; but we feel sure the Lord will provide the need, as He has in the past. Many are the villages which to-day have a Gospel testimony as a direct result of the boarding school work. It is my privilege to give the daily Bible lessons in school. This term we are going through the Gospel according to Mark.

The other workers here at Capango at the present time are Mrs. Lane, Mr. and Mrs. Alan Adcock, and my aged aunt. Mrs. Lane has not yet fully recovered from the serious illness she had nearly a year ago, but is able to carry on with her work amongst the women on the station. My aunt, who is in her 85th year, is remarkably active for her age and also keeps up her visiting and women's Bible classes. Mr. and Mrs. Adcock are still learning the language, but have already proved themselves a great asset to the work. Please pray with us that the Lord may abundantly bless his work.
—Walter Gammon.

WEST AFRICA.—Mr. and Mrs. Allison and family arrived this week from their all too short rest in the South, and it was a welcome sight to see them again.

We had hoped to build a new dispensary this dry season, but it looks as though the old one will have to serve the purpose this year. However, the Lord is blessing the effort put forth in His Name, for last week, one of my very ill patients made a profession of faith in Christ, and to-day at the women's meeting his wife also trusted the Saviour.

—Jean Park.

BRAZIL.—We have just finished our Easter meetings here, and on the whole, they were encouraging. Brother Nye came in to Uberaba, and brother Giles went to Sao Joaquim, and I was responsible for the meetings in Quinta Sol.

In these three centres, the meetings were attended with quite an interest, and here in Uberaba, and also in Sao Joaquim, some of the believers have expressed a desire to be baptised, and as we have been expecting and praying for this, we are indeed thankful. Results are nothing like what we would like to see, but we are grateful for signs of the Lord's power and presence in our midst, and we continue to labour patiently, in the expectation of seeing a real movement of the Holy Spirit amongst these religious, but benighted people.

I am going to Santos in a few days time to meet Mr. and Mrs. Jas. Crawford, from Newton Mearns, (James is my wife's brother) and it is with much expectancy that we await their coming and look forward to their fellowship in the work here. They have a hard year before them, but we are sure that, as ever, His grace will be sufficient for them. —Wm. Maxwell.

JORDAN.—Some few weeks ago we had a series of gospel meetings each evening and there were some who prayed for salvation and there are one or two who seem to be going on well with the Lord. We do long to see a strong group of believers here who will be able to carry on by themselves and we pray that we will have the joy of seeing this accomplished in the near future. We are happy to have amongst us a few fine young men who we trust will become well established and able to shoulder responsibility.

It has been our privilege to spend Easter in Jerusalem and we had happy fellowship with a few of the believers there. There is a little assembly in Jerusalem, but it needs help. It may not be generally realised, but at the present time there is no worker from the assemblies living in the portion of Palestine which has come under Jordanian government—other than Miss E. Brown who is now in Jerusalem especially for the purpose of language study.

Just over a fortnight ago we had the pleasure of a brief visit from Mr. J. M. Davies. He was only able to be with us for a few hours, but we certainly found this brief visit a time of refreshment. Mr. V. L. Dodsworth has now arrived back from furlough and we are happy to have him with us again for fellowship in the work in this area.
—D. Howell.

VIGO, SPAIN.—It was very kind indeed of you to send us the gift of £5. It has come just when we were contemplating an extra effort on behalf of the young men, and we recognise His hand in again supplying this special need.

There is, indeed, much to cheer us and to cause thanksgiving to the Lord, as you will have noticed from Mr. Pulleng's article in the current number of "Echoes of Service". The meetings here continue to be well-attended, and there have been some good cases of conversions—among some which have disappointed us, as is so often the case. However, the assembly is being steadily built up, and there is plenty to do to shepherd the Lord's flock, as well as to keep in touch with scattered believers.

—Edmund Woodford.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock.

QUESTION E202.

Was Rahab a woman of disrepute?

ANSWER.

The word translated "harlot" in connection with Rahab signifies a person of disrepute in every passage where it occurs. Amongst the early Jewish writers, probably because they were influenced by pride of race, and were unwilling to think that a woman who was a harlot was one of their illustrious ancestors, many chose to interpret the word as "hostess", signifying one who kept a public house; but Dr. Kitto states "it is now universally admitted by every sound Hebrew scholar that "zanah" means "harlot" and not "hostess". Though Rahab's character was not good she had faith; she became, probably through the instrumentality of the spies, a proselyte to the Jewish faith, and proved the reality of her faith by her works.

The two New Testament allusions in the Epistles to Rahab speak of her as a "harlot". The Greek word here has no other meaning than what we affirm is conveyed in the Hebrew word. The other reference to her in the New Testament is in Matt. 1. The genealogy reveals that the stream is a polluted one, and Rahab was a part of it; yet out of that foul stream God brought His immaculate Son, Jesus Christ our Lord.—W. F. Naismith.

QUESTION G205.

Is it correct to say that Romans 8. 3 teaches that Christ partook of sinful flesh?

ANSWER.

Certainly not. Nothing could be more incorrect than to say that at His incarnation our blessed Lord partook of sinful flesh—our fallen nature. This is held and taught by Seventh Day Adventists and other Christ-dishonouring cults, but is certainly not the teaching of Scripture. The very verse out of which the question arises completely rules out such a suggestion. It distinctly states that God sent His own Son, not in sinful flesh, but in "the likeness" of it.

In dealing with matters relating to the Person of Christ we must be very careful not to allow our imagination to run riot, nor should we be carried away by human reasonings. "Without controversy great is the mystery of godliness". This being so we must confine ourselves to the exact words of Scripture given by inspiration of God. Only in doing so are we on safe ground.

The inspired writers are most careful to make unmistakably clear the absolute sinlessness of Christ. Paul tells us "He knew no sin" (2 Cor. 5. 21). Peter says "He did no sin" (1 Pet. 2.

22), whilst John assures us that "In Him is no sin" (1 John 3. 5). Such statements could not be made concerning one who was a partaker of sinful flesh. We must never lose sight of the great fact that it was God who was manifested in flesh, in the Person of Christ.

If, in infinite grace and love, He "emptied Himself", becoming in the likeness of men (Phil. 2. 7), we must not think that He emptied Himself of His Godhead, and His essential glory, but only of "the form", or outward and visible manifestation of it. When walking down here, in "the form of a servant", and as the "Man of sorrows", He was no less God than when He created the worlds by the word of His power. So that if it be true that He did no sin, equally true is it that, as the God-Man, He could not sin. How utterly abhorrent to any spiritual mind is the thought of the Holy One of God inheriting sinful flesh! Unlike all others, sin had no seat in Christ's flesh. There was never in Him—could not be in Him—the slightest tendency to sin. He could say "The prince of this world cometh, and hath nothing in Me" (John 14. 30). This would not have been true had He been a partaker of sinful flesh. The Psalmist's confession: "Behold I was shapen in iniquity, and in sin did my mother conceive me" is true on the lips of all others, but who would dare to put these words into the lips of the Holy One of God?

The Angelic announcement to Mary spake of Him as "That Holy Thing that shall be born of thee". This could not be said of any other that ever was born. I would say further, had our Lord been a partaker of sinful flesh His death upon the tree would have saved no one. He Himself, in that case, would have required a Saviour, rather than be a Saviour!

Let us, I repeat, accept the plain statements of Scripture concerning the Person of our blessed Lord. Let us not try to dissect, or analyse His mysterious Person—truly man, yet truly God! "No one knoweth the Son, save the Father" (Matt. 11. 27, R.V.). Let us rejoice, however, to know that "Him who knew no sin He (God) made to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor. 5. 21, R.V.).—T. Campbell.

Amazing truth! Tremendous thought!
The Mighty God needs me, aye me,
My power of mind, my limb and love,
My individuality:
He asked me for the life He bought,
Amazing truth! Tremendous thought!

The LORD'S WORK and WORKERS

ENGLAND & WALES: FORTHCOMING (D.V.).

CAMBRIDGE: Panton Hall, Oct. 4 at 4 and 6. E. W. Rogers, S. Thomas. **BOW, Devon:** Annual Missionary, Oct. 8 at 11, 2.30, 5.30. F. W. Smith, C. R. Nightingale. **EAST-BOURNE:** Marine Hall, Missionary, Oct. 8 at 3.30, 6.15. A. Pulleng. **BIRMINGHAM:** Digbeth Institute, Oct. 11, 13 at 3, 6.30. P. W. F. Parsons, D. W. Brealey, W. A. Norris, W. G. Stephens. **BLOOMSBURY:** Central Church, Shaftesbury Avenue. Annual, Counties Evangelistic, Oct. 11 at 3, 6. **BRIERFIELD:** Baptist Chapel, Colne Rd., Oct. 11 at 3, 6. J. Teskey, A. McDowell. **BRIGHTON:** Gordon Hall, High St., Oct. 11 at 3.45, 6. S. H. Sayers, A. E. Vines. **FARNBOROUGH, Kent:** Gospel Hall, Oct. 11 at 4, 6. G. B. Fyfe, J. N. Kemp. **NORTHWOOD HILLS:** Windsor Hall, Oct. 11 at 4, 6.15. J. M. Shaw, A. E. Phillips. **PLAISTOW, Sussex:** Oct. 11 at 3.30, 6. H. A. Bishop, H. Hutchinson. **WARRINGTON:** Gospel Hall, Forster St. Annual in Wycliffe Church, Bewsey St. Oct. 11 at 3, 6. J. Welch, S. Emery. **CROYDON:** Addiscombe Hall, Bingham Rd., Oct. 18 at 4, 6.15. Dr. S. Short, W. G. Hales, W. Wilcox. **FARNHAM:** Methodist Church, South St., Oct. 18 at 3, 6. G. B. Fyfe, M. Goodman. **HAMPTON:** Public Hall, Oct. 18 at 4, 6.30. A. J. Atkins, G. K. Lowther. **KINGSBURY:** Roe Green Hall, Princes Ave., Oct. 18 at 4, 6.15. R. H. Aldrich, D. Dean, R. Kyle. **ST. LEONARDS:** Rainbow Hall, Missionary, Oct. 18 at 3, 6. F. W. Smith, T. G. Scott. **SWINDON:** Kingsdown Gospel Hall, Oct. 18 at 3, 6, in Secondary Modern School. R. J. Bolton, D. C. Cameron. **UXBRIDGE:** Gospel Hall, Cowley Rd., Oct. 18 at 3.45, 6. F. McConnell, F. N. Martin. **WESTMINSTER:** Central Hall, Annual Missionary, Oct. 22-24, (W. W. Allen, 12 Court Ave., Old Coulsdon, Surrey.) **BIRMINGHAM:** Gospel Hall, Glastonbury Rd., Yardley Wood, Oct. 25 at 6.30. S. Towler; Nov. 29 at 6.15. C. Jarrett, Dr. S. Short. **BLOOMSBURY:** Central Church, Shaftesbury Ave., S.E. Teachers, Oct. 25 at 3, 5.45. Capt. H. S. May, A. M. S. Gooding, H. Steedman. **DUDLEY:** Methodist Chapel, King St., Oct. 25 at 3, 6. A. J. Allen, A. H. Abrahams, C. Jarratt. **WANDSWORTH COMMON:** Victoria Hall, Jubilee, Oct. 25-30. M. Goodman. **BLOOMSBURY:** Central Church, Shaftesbury Ave. Nov. 1, 8, 15, 22, 28 at 6.30. J. Rollo, J. M. Shaw, R. Scammell, R. W. MacAdam; W. W. Campbell, A. Fallaize; A. Burr, M. Goodman; F. N. Martin, H. St. John. Bible Readings, Nov. 22, 29 at 3.30. **WEMBLEY:** Uxendon Hall, Elmstead Ave., Nov. 1 at 3.30, 6. S. Dutton, W. Wedderburn, P. Parsons. **WIMBLEDON:** Central Hall, 37 Worple Rd., S.W.19. Annual Missionary, Nov. 1 at 3.30, 6. A. Smythe, C. R. Nightingale. **CHELMSFORD:** Orchard Street Hall, Nov. 8 at 3.30, 6. A. Fallaize, A. Ginnings. **MANCHESTER:** Gospel Hall, Vernon St., Hightown, Nov. 8 at 3, 6. J. G. E. Welch, T. Rea. Nov. 10 at 7.45, T. Rea.

LYNMOUTH FLOOD DISASTER.

One of our brethren writes: "The greatest blow to us as an assembly, is the loss of our

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendation of nearest local assembly.

Hall, with its many hallowed memories and associations. It would have reached its centenary in 1958. The Hall and its contents are completely destroyed, but in God's mercy, none of its members, or their families have been harmed, except in a material way.

"The material losses have been very heavy and will continue so, owing to complete loss of the remainder of the season's business. In consultation with the Barnstaple brethren a Central Fund has been opened at Barnstaple for receiving gifts, with a view to relieving any immediate distress, before the National Fund is fully operating, and for building up a reserve towards the erection of a new Hall. Gifts may be sent to the Co-Trustees, Messrs. H. R. Shapland and H. Lerwill, at Bellaire House, Barnstaple."

SCOTLAND: FORTHCOMING (D.V.).

MOTHERWELL: Annual Missionary, in Town Hall, Oct. 4 at 3.30. A. Naismith, R. Duff, and others. **BURNBANK:** Ebenezer Hall, Pollock Street, Oct. 11 at 3.30. A. Borland, W. Harrison, W. D. Whitelaw. **GLASGOW:** Bethesda Hall, Oct. 11 at 3. R. Scott, D. Haxton. A. M. S. Gooding. **GLASGOW:** Rallies Conference, Oct. 11, McLellan Galleries, Sauchiehall St., at 3.30. F. A. Tatford, Capt. Flowers, R. McCallum, W. Hunter. In St. George's Tron Church, Oct. 18, at 7, D. Craig; 25th, A. Naismith. **ABERDEEN:** in Hebron Hall, Oct. 13-17, Bible Readings: H. St. John, G. Harpur. **TORRY:** in Victoria Hall, Oct. 11 at 3. H. St. John, G. Harpur, D. McKinnon, J. Lightbody. **COATBRIDGE:** Hebron Hall, Oct. 18 at 3.30. A. Borland, R. Price, W. P. Foster, W. Brown. **KILBARCHAN:** in Memorial Hall, Oct. 18 at 3.30. J. Anderson, W. Beggs, A. Naismith, W. F. Naismith. **GLASGOW:** Craigton Gospel Hall, Halfway, Oct. 18 at 3.30. Correspondence: W. C. Revie, 51 Bearford Drive, Glasgow, S.W.2. **WISHAW:** Ebenezer Hall, Oct. 25, at 3.30. W. Brown, W. Prentice, J. Hewitt, J. Hunter. **DUMBARTON:** Gospel Hall, Bridge St., Nov. 1 at 3. R. McPike, D. McKay, A. Naismith. **HAMILTON:** Low Waters, Nov. 1 at 4. W. Harrison, W. F. Naismith, J. Wardlaw. **NETHERHALL:** Nov. 7-10, W. D. Whitelaw, D. Haxton. Subject—Devotional Life. Details from Manager.

REPORTS.

LANARKSHIRE Tent Work at Bellshill with Mr. W. Wright was most encouraging, with blessing to saint and sinner. A few have professed conversion. Children's work at **CARFIN** was also encouraging to Mr. David Hogg, who found grown-ups attending and some older children professing. **AYRSHIRE** Tent finished at Auchinleck, where Chas. McEwen and J. G. Hutchinson saw large numbers attending and some professed conversion. J. G. Hutchinson commenced in Plantation Hall, Glasgow; Chas. McEwen in Yeovil. **FIFESHIRE** Tent, with A. K. Philip, has just finished the season's work at Cowdenbeath. Meetings well attended and some saved. A good ear in the open-air, and tracts well received. Our brother goes on to Orkney during October. **MACDUFF:** conference on Aug. 30 was largest yet, with uplift-

ministry from Hebrews by J. Mair, W. F. Naismith, T. J. Smith, Dr. Duncan. **KINROSS:** Annual conference in Town Hall had over 300 present on Sept. 6, when refreshing and helpful ministry was given by D. Haxton, A. Philp, A. P. Campbell. Open-air rally appreciated by local people.

IRELAND: REPORTS.

COMMENDATION: The assembly at Ballymena heartily commend to the Lord's work in Ethiopia our sister Miss Martha Gaston, who sailed from London on Sept. 16. The prayers of the Lord's people on behalf of our sister will be valued.

LURGAN: Conference and Bible Readings, D.V., Oct. 12-15. (W. D. H. Mahon, The Rosses, Lurgan, N.I.)

NEWCASTLE: Large numbers listened at the open-air meetings during July and Aug., and a sense of the Lord's presence was felt throughout the season. Remember the sowing in prayer. (T. G. Scott, China, having appreciated report meetings in Newcastle district.)

F. BINGHAM having effort in Granshaw. **T. WALLACE & H. S. PAISLEY** ask prayer for meetings they have commenced in Skibbereen, Co. Cork. Remember also the small assembly seeking to maintain a scriptural testimony in the midst of darkness. **H. SCOTT & S. W. LEWIS** had encouraging times near Creeslough, Co. Donegal. **J. HEWITT** saw some profess in Portable Hall near Donemanagh. **R. BEATTIE & G. ALEXANDER** had good interest and attendance in tent at Plumbridge. **R. CRAIG** hopes to commence in barn near Carnlough. Would value prayer. **R. PEACOCK** having good meetings at Crossgar. **RICHARD HULL** had six weeks in tent at Tullygrawley, and hopes to commence at Tivaconavey. **E. ALLEN & A. McSHANE** saw blessing to saint and sinner at Black Skull. Hope to have meetings in Killeel. **T. W. BALL & E. FAIRFIELD** at Newtonbreda, Belfast. **W. BUNTING & J. THOMPSON** are removing portable hall to a new district in Ballinderry. **C. D. FLEMING** at White Mountain.

"WITH CHRIST."

Mrs. MARGARET LOVE, Motherwell, aged 72. Saved when a young woman and in fellowship in Roman Road Hall for the past 13 years. A quiet, godly Christian. **Mrs. T. WILSON**, Calderbank, on July 19, aged 61. Saved for 40 years and in fellowship with the assembly since its commencement 30 years ago. A quiet, consistent sister, who will be missed. **Mrs. MARY STEWART**, (from the home of her sister, Mrs. John Hórnal) Ayr, on Aug. 11; passed home after a long illness patiently borne. Wife of the late Alex. Stewart, Chicago, our departed sister was over 50 years saved and in fellowship at Ayr. Kilmirnie, Motherwell, and Chicago. **Mrs. JANET MACFARLANE**, Whitburn, on Aug. 14, aged 66. For the past 20 years our sister was in fellowship with the saints in West End Gospel Hall, Whitburn, and earlier was for many years associated with saints in Newmains Assembly. **WM. TAYLOR** of Hags, on Aug. 16, aged 74. In the assembly since its commencement about 50 years ago, our brother bore a consistent and faithful testimony to the end. **DAVID KYLE**, Omagh, Co. Tyrone, went to be with the Lord on 19th Aug. Saved over 60 years ago through the gospel preached by Mr. James Smith. For many years the assembly at Drumakilly met in his home, but in later years he moved near Omagh, and was in fellowship with the assembly there. Had a good testimony

in the district. Brethren Quinn and Love spoke at the funeral. **Mrs. Wm. McCONNELL**, Larne, was called home suddenly while on holiday at Portrush. Saved through the preaching of Messrs T. Campbell and T. Dempsey 39 years ago, she will be greatly missed by her husband and daughter. Brethren D. Craig and R. Beattie spoke at the funeral. **ANDREW BURNS**, Dalmeilington, on Aug. 20, aged 68, after a time of suffering passed peacefully to be with his Lord. Converted 20 years ago during tent meetings by Mr. J. L. Barrie, he associated himself with the local assembly, and continued steadfast to the end. Given to hospitality, he will be greatly missed. **GEORGE J. ELLIS**, on Aug. 26, aged 67, passed home from Pembury Hospital, where he had undergone an operation. For about 50 years he exercised a goodly influence among the boys at East Peckham School, where he was greatly loved and ever bore a faithful testimony. After a lapse of forty years he saw the assembly revived at Little Mill, where for some time he acted as Sunday School Superintendent. Prayer valued for widow and son. **Miss JEANIE SCOTT**, Largs, passed home on Aug. 28. Saved in her early days in Cumberland Hall, Paisley, and in happy fellowship at Brisbane Hall, Largs for the past 22 years. A quiet, consistent sister, who will be much missed. **Mrs. JEMPHREY**, Belfast (wife of David S. Jemphrey) was called home Aug. 30 in her 63rd year. Saved as a girl in Besbrook, Co. Armagh, where she was received into fellowship, our sister for upwards of 40 years was associated with Adam Street, Assembly, Belfast. Given to hospitality, and enthusiastic in her work for missionaries, she was a great inspiration to younger women. Survived by her husband, two sons and a daughter, for whom prayer is valued. **ALEX. MONTGOMERY**, Larne, on Sept. 7, aged 67. Saved under the preaching of Frank Knox 18 years ago. A quiet, consistent brother. **Mr. T. W. Ball** spoke at funeral.

PERSONALIA, ADDRESSES, Etc.

Mr. & Mrs. E. W. ROGERS leave for New Zealand at the end of this month on the invitation of assemblies there, and our brother requests the prayers of God's people for guidance and help in his ministry. He hopes to keep in touch while away.

PATNA: Correspondent: **Mr. R. K. McEwen**, 22 Cairntrable Terrace, by Patna, Ayrshire. **CUTSYKE:** Gospel Hall; correspondent: **Mr. F. A. Wallbank**, 74 Westfield Ave., Cutsyke, Castleford, Yorks. **MIDDLESBROUGH:** Correspondent: **Mr. E. Bowers**, 57 Ventnor Road, Middlesbrough.

NEW ASSEMBLY: Following the labours of our brother Fred Whitmore in gospel tent, a local assembly has gathered to the Lord's Name in Byron Rooms, off Union Street, Chorley. Correspondent: **Mr. J. Crabtree**, 65 Stump Lane, Chorley, Lancs.

Mr. RICHARD HULL should now be addressed at "Estwyn", Doagh Rd., Whitehouse, Co. Antrim.

Mr. JAS. CALDWELL (N. Rhodesia) is slowly improving in health, and hopes to take up residence in "Gartmore" Missionary Home, 33 Carrick Road, Ayr, in early October. Will value the continued prayers of the Lord's people for a complete recovery. **Mr. Wm. MORRISON** (India) has been admitted to Killearn Hospital for spinal operation and treatment, and would value the prayers of the Lord's people in his present trying circumstances.



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THE LORD'S SUPPER

by THE EDITOR

"When He had given thanks" (2).

IT must have been a moment, impressive beyond description, when, in the course of the last Paschal Meal, the Lord interrupted the regular procedure of the evening, "took bread and gave thanks". We are prone to imagine that the members of the apostolic band were men somewhat different from others, and that they did not have the same emotional reactions as we moderns have. Yet a reading of the Gospels readily dissipates that idea, and assures us that they were men of like passions with ourselves. Being as sensitive to changes in the spiritual atmosphere around them, they could not but make a mental record of the impressions made. Each phase of that evening's experience has been captured for us in the story of the Upper Room, each action noted with remarkable care; and the appreciative and discerning reader of the record feels that the action of the Lord when He gave thanks left an indelible mark upon those who heard Him.

PERHAPS it is true that the spirit of man responds more readily and more sympathetically to an outburst of thanksgiving than to any other spiritual exercise. The mind is shut off from earthly concerns and becomes occupied with deeper and higher things. A new world is entered. Horizons are altered. Not merely is there mental detachment, produced by effort on most occasions, there is often conscious and sustained occupation with the unseen world—and that not in a mood of supplication and prayer, but in a spirit of rapture and self-forgetfulness. Nothing expresses the reality and intimacy of fellowship with God, the sincerity of affection for Him, and a knowledge of His ways like an unhindered flow of praise rising from the heart and spoken through unfeigning lips.

NO one ever lived in such intimacy of fellowship with God as did the Son with the Father. No one ever

loved the Father so, or knew His will so well. No one ever acquiesced in the divine plan so completely and so willingly as did the Lord from heaven. The times of recorded thanksgiving must have been for the disciples a revelation of the heart of their Master. Then they must have breathed the atmosphere of heaven, must have been lifted above the dull flats of earthly experience and been transported into the untroubled serenity of another world. Then they must have realised themselves in the presence of One who joyed in God, whose rapture, despite the depressing circumstances of which He was not unaware, was unbounded and untrammelled.

OUR Lord must have spent long and frequent periods in spoken fellowship with His Father, both in prayer and thanksgiving, yet there are but few recorded utterances of His on such occasions. Much of that fellowship was enjoyed in solitude, and the words of His communings were unheard by others. Yet it may be concluded from the spontaneous outbursts at most unexpected times that praise was continually upon His lips.

HOW fervently He would be accosted to join in the songs of praise as He mingled with the worshippers who came up to Jerusalem to keep the feasts! Even on the night of His betrayal, when He had instituted the Supper by which He would be remembered, and immediately before He went out to lay down His life in sacrifice, with His disciples He sang a hymn.

WHAT moving words rose from His heart when He had ceased "to upbraid the cities wherein most of His mighty works had been done, because they repented not"! (Matt. 11. 20).—"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight" (vv. 25-26). On

occasions when He performed miracles of feeding He took the loaves and the fishes, looked up to heaven, blessed, and brake and gave to His disciples. So did He at the evening meal in Emmaus, for we read "that it came to pass, as He sat at food with them, He took bread, and blessed and brake and gave to them" (Luke 24. 30).

THAT which is habitual is not difficult to perform, but there arise occasions when the circumstances impose themselves so closely upon one that the effort to commence tends to rob the act of the spirit of spontaneity. Yet on the night of the betrayal our Lord said, "These things have I spoken unto you, that My joy (the joy that is Mine) might remain in you, and that your joy might be full" (John 15. 11). "He was not concerned so much with making use of God, as with enjoyment of God. He desired to rejoice in His God. How I love Thee, O God!—that was the dominant note of His prayer... He could give praise for everything, even for the revelation of glory to babes and sucklings. (Matt. 11. 25). Praise is the overflow of a loving, adoring heart" (Borchert in *The Original Jesus*, p.222).

THE amazing feature of the thanksgiving in the Upper Room is that the circumstances were such as would have produced sadness in any other. Just ahead lay the black deed of the traitor. Amongst the disciples was an atmosphere of sorrow and uncertainty. Despondency had settled upon them like a black cloud unrelieved by any silver lining. Added to these was the knowledge of impending death for the One they loved. Yet it was then that the habit of a life-time revealed itself in its simple beauty—

"He gave thanks". No elaborate, awe-inducing ritual was performed. No mysterious incantations were mumbled. No magical formula was repeated. He did nothing in which His disciples could not follow His example. Simply "He gave thanks". These words to the early Christians conveyed all that was necessary. We need no more to-day.

THAT, then, is the example which those who follow Him must always have before them. The spirit of thanksgiving is the true spirit of worship. But such a spirit is not produced "on the spot", it is the result of habitual fellowship with God. It is spontaneous because it rises from a heart "from sin set free, a heart that always feels the blood, so freely shed for" us.

THANKSGIVING is occupied with God for His goodness, and where we follow the example of our Lord at "the breaking of bread", we give thanks, glorying in God, rejoicing in His presence, and finding words suitable to bless His name for all that the symbolic elements convey of His wisdom, His grace, and His love. There need be no ceremonial circumstance, no pretentious language, no simulating of presidential importance, and no wandering sermon-talk. Even in thanks, "God loveth a cheerful giver". If we have not lived in the spirit of thankful fellowship during the week, it will be evident to those with whom we meet, either in our thankless silence, or, if we give oral expression to our thoughts, in a cold intellectualism, an uninspiring recitation of words, or a mere frothy exuberance that rushes, but has no depth. We cannot follow the example of the Master, if we do not cultivate His habits.

AMERICAN READER'S APPRECIATION.

I believe this is the thirtieth year that I have received the magazine and find it continues to present nothing but sound ministry. I clip the pages with questions and answers out of the book, and when finished with reading the magazine I file it away with former copies for future reference. I believe I have nearly every copy for the past thirty years. I separate each article of questions and answers and place them

in large envelopes marked—Matt., Mark, Luke, John, Acts, Romans, etc. This is helpful in studying in any book or to explain some difficult portion. I prize my collection.

I do trust the magazine will continue, as in the past, to carry the sound ministry needed in these days of unrest and questionable teaching by many.—I.E.R. (A3266).

"Thou art the Son of God"

By JAMES ANDERSON, Annbank.

SEVERAL distinct lines of prophecy relative to the Messiah run through the Old Testament. The first prophecy tells that the seed of the woman would bruise the serpent's head (Gen. 3. 15). Later we are introduced to the line which tells us that He will be "the seed of David and will sit upon his throne" (2 Sam. 7. 12-17). At first mention these two lines may seem contradictory, for how could one, born purely of a woman be the seed of David as well? From the many problems Moses was called upon to settle (Exod. 18. 13-26) among the Israelites, only one is preserved in the Pentateuch. This, in Num. 27, was settled by a higher authority than Moses, by Jehovah Himself, and He ruled that daughters were entitled to succeed to their father's inheritance in the absence of male heirs. A further decision is given in Num. 36 when these daughters of Zelophehad are told that, if they marry sons of their own tribe, their inheritance is not forfeited. Why is our Bible "cumbered" with such legal decisions? Surely it is because God foresaw the extinction of the male line of another family, that of Nathan, David's son, and that the surviving female heir, Mary, would be the mother of the Christ (Luke 3). Had He been merely the Son of Mary Christ would have been a descendant of David through Nathan, but it was the Solomonic line which had the claim to the throne. God never acts illegally, but He ensured that Christ would be the true claimant to the throne of David by joining the surviving heirs of both lines, Joseph and Mary, in marriage (Matt. 1). Hence the Lord had a two-fold claim to be "the seed of David" and was, as well, the true heir to David's throne.

Now had the Lord been conceived in the virgin's womb before the betrothal of the couple, He could not legally have claimed the throne. And had He been conceived after the

marriage He would not have been born by virgin birth—a point so necessary to His holy nature and suitability as an offering for sin. So God was limited, for the conception of Christ, to that period of time between the betrothal and actual marriage of Joseph and Mary—a period of not more than one year. This was indeed "the fulness of the time" (Gal. 4. 4).

Evidently, if an heir pre-deceases his father, the inheritance passes to the next heir as if the first had never lived. Now scripture prophesied that Jehovah's Servant would be "cut off out of the land of the living" (Isa. 53. 8; Dan. 9. 26), implying an early death "in the midst of His days" (Psa. 102. 24). But this might have happened before Joseph, the supposed father, was dead, and Christ would have forfeited the inheritance. Therefore, for the legal title to pass to Christ, Joseph would have to die before the Lord, probably a premature death. And can we not deduce from the Scripture narrative that Joseph died early? His name is not mentioned along with Mary and the Lord's brethren after such a family affair as the wedding at Cana (John 2). The last mention of him is in Luke 2 at Jerusalem when Jesus was twelve years old, and in Mark 6. 3. Jesus Himself is called the carpenter, probably having succeeded Joseph even in his menial occupation. Had Joseph been alive, what need would there have been for the Lord to commit Mary to John's care (John 19)? Yes! we must conclude that Joseph died before His "supposed" Son, who inherited his titles and possesses them forever, for "He lives in the power of an indissoluble life" (Heb. 7. 16).

As the time for the birth of the Son of God approached, the recently-married pair were living in Nazareth. But Micah said (ch. 5. 2) that "out of Bethlehem would He come forth" (see Matt. 2. 1-6). The two "cities", how-

ever, were in different provinces, seventy miles apart—a tremendous distance in days when travel was difficult. Neither is there anything in the sacred narrative to suggest that Joseph and Mary had the intention of going to Bethlehem. They do not seem to have left a home or relatives behind when they left, since they had to seek accommodation in the inn. Humanly speaking there was nothing at Bethlehem to attract, but God makes no mistakes. He was moving the heathen Emperor, Augustus Cæsar, living hundreds of miles away in Rome, to decree that “all the world should be enregistered” (Luke 2. 1) and every citizen had to return to his native home. So Mary was in Bethlehem when she was delivered of her child—a fact which many overlooked when they alleged that Christ would not come from Galilee (see John 1. 46). Truly,

God moves in a mysterious way
His wonders to perform.

While all Israel looked for their Messiah as the result of Old Testament prophecy, they did not apply all prophecies to Him. Who would have thought that Hosea 11. 1—“Out of Egypt have I called My Son”—could be applied to Christ? Yet for its application there was required the animosity of the wicked and jealous Herod. It was no accident that when the decree was issued for the slaughter of the

male children of Bethlehem and district, the babe Jesus was far away. But it was not merely to escape from Herod's clutches that Christ was there. God was going to bring a second “vine out of Egypt” (cf. Psa. 80. 8 with John 15) which would produce fruit to His glory.

Coming finally to His death we find the same overruling hand of God. Herod tried to kill Jesus as an infant, they sought to throw Him over the brow of the hill at Nazareth, and four times (John 5. 16; 7. 30; 8. 59; 10. 31) John records that they were going to kill Him, but “His hour was not yet come”. Finally they decided to kill Him, but agreed that it could not be “on the feast day” (Matt. 26. 5). But that feast day was the day God had marked out for the crucifixion of the Lamb of God, and, in spite of their decision, the irresistible course of events dragged them on, for “His hour was come” (John 13. 1). So He was crucified on the day they had decided it was not to happen.

In the presence of such stupendous happenings can we reasonably detract from the inspired Book or deny the deity of its Author and Theme? Can accident and chance possibly explain, not one, but the many proofs? And we—we who have no doubts about it—can we refrain from exclaiming with another—“My Lord and my God”, and “worship Him in spirit and in truth”?



Text and Context.

IT is a prime duty to place every passage in its appropriate context and to determine first and as far as possible what it would mean to those who first heard or read it. Then we can with greater confidence apply it to the establishment of Christian doctrine, or use it as a guide to Christian practice. People who take as “guidance” the first text that pops into their head are likely to make grave mistakes concerning the will of God for them.

The habit of chasing words through the Old and New Testaments and weaving them into a chain does violence to the unity of the message and ultimately to the unity of the book. Great words, indeed, run like a golden thread through the sacred volume. But we get the profit of these words only when we place them in their contexts and notice the expanding message of God as their import becomes deeper and deeper while revelation succeeds revelation.

YOUNG BELIEVER'S PAGE

THE LIFE OF FAITH

Barak

By W. FRASER NAISMITH

HEBREWS 11. 32.

THE history of Israel as recorded in the Book of Judges is one of relapse and restoration. Their evil behaviour necessitated the righteous judgment of God; and in Judges 4 God sold them into the hands of Jabin King of Canaan who "mightily oppressed the children of Israel" for twenty years.

So low had things sunk that a woman judged Israel at the time—Deborah, a prophetess, filled that role. God uses a woman when man has utterly failed. Deborah was used of God to communicate His mind to Barak regarding His purpose and means of delivering His people out of the power of their enemies.

Barak would seem to have had an inferiority complex; for consequent upon the revelation of divine purpose, through the woman Deborah, Barak refused to act unless the woman should accompany him. Her answer to the challenge of Barak was—"I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour."

The battle was set in array, and in the power of God Barak soon routed the armies of Jabin. Sisera, the general in charge of operations, fled from the battle-field on foot. Jael, the wife of Heber the Kenite, invited the fleeing general into her tent and covered him with a blanket; giving him "butter in a lordly dish". With the workman's hammer and the tent nail she stealthily crept into the apartment where he lay asleep and drove the nail into his temples, transfixing him to the earth. Thus Sisera, the captain of Jabin's host, died at the hand of a woman, and Israel was delivered from that tyrannical foe.

In Judges 5 Deborah and Barak joined their voices in a psalm of vic-

tory; ascribing their praises to the One who had given them the victory, even God Himself. The words of verse 12 are a call to awake and sing on the part of Deborah, and to arise and lead his captivity captive on the part of Barak. This latter observation appears again in the Old Testament, and once in the New Testament. In Psalm 68. 16 and in Ephesians 4. 8 it is found. In the former it is prophetic of the triumph of Christ over all his foes; who, when He ascended on high led captivity captive. The figure is borrowed from an eastern custom: when the invading force had triumphed then the leaders of the opposing army were taken captive and chained to the chariot wheels of the conqueror and paraded through the streets of the capital. In Eph. 4 Christ is seen descending to the lower parts of the earth and ascending far above all heavens, that He might fill all things. In His ascension Christ has passed through Satan's territory as the mighty overcomer. Satan's emissaries have been routed and Christ has led captivity captive—demonstrating to heavenly hosts the wonder of His triumph.

The faith of Barak was crowned in the triumph over Jabin and his hosts who were under the leadership of Sisera. It was faith that at first seemed to hesitate but ultimately responded and which, under the hand of God, became an overcoming faith. Perhaps the greatest point of note in Barak's faith was his requirement of the Word of God: he obviously would not move far without it. It will be good for us, if we, too, place implicit confidence in the Word of God; and only act when we have His divine direction. Faith is never short-sighted: it always takes the long view, and the obedience of faith shall never go unrewarded.

To make the tested faith a trium-

phant faith, it always keeps close to the Word of God—and to the servant who can communicate His word as did

Deborah, for she lived in the current of God's thoughts regarding His people.

The Resurrection

OF THE DEAD

By W. W. FEREDAY, Rothesay.

PAUL, in his answer to the accusations of Tertullus in the presence of the governor Felix, expressed his conviction that "there shall be a resurrection of the dead, both of just and unjust"; and this conviction he linked with his unquestioning belief in "all things which are written in the law and in the prophets" (Acts 24. 14-15). To King Agrippa he said in the same city of Cæsarea a little later, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26. 8). In these materialistic days perhaps few would speak as emphatically as Paul concerning this vital subject. There is a growing disposition to reject everything that human reasoning cannot fathom. Modern vanity would make the human mind the measure and standard of all that is credible. Isaiah's words should have weight with us all. "To the law and to the testimony: if they speak not according to this word, surely there is no morning for them" (Isa. 8. 20, R.V.).

Only for man is resurrection predicted. Angels are deathless, having no physical frame, and the lower orders of the earth are but creatures of a day—their death is their extinction. The truth of resurrection is rooted in two great principles: (1) the immortal element in man's constitution, and (2) his accountability to his Maker. Only of man is it written, "the Lord God breathed into his nostrils the breath of life" (Gen. 2. 7). Birds, beasts, etc., lived when made, but not man. His body was complete in all its members before the Divine inbreathing. The latter set him upon his feet, a living sentient being, different from all others

both above and below. Man is God's masterpiece, and the purposes of God concerning him are wonderful in their greatness and sweetness. All who believe in the Gospel of His Son, Jesus Christ our Lord, have privileges and blessings far beyond those granted to angels, and they will stand eternally in more intimate relationships to their Creator.

Man, being a Divine creation in the special sense indicated in Gen. 1. 26; 2. 7, has a responsibility to God which must be accounted for when earthly conditions are left behind for ever. "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God; so then every one of us shall give account of himself to God" (Rom. 14. 11-12). The mention of this terrified Felix when conversing with Paul, and he dismissed his prisoner, saying, "Go thy way for this time: when I have a convenient season I will call for thee" (Acts 24. 24, 25). We are not told that the solemn talk was ever resumed. Other slaves to their lusts and pleasures have been as alarmed as Felix at the suggestion of resurrection with judgment to follow. It may be that this dread partly accounts for the increasing desire for cremation. But resurrection and judgment cannot be evaded by human devices. When the appointed hour comes, the voice of the Son of God will resound throughout the universe, and "all that are in the graves shall hear His voice, and shall come forth" (John 5. 28).

When the Son of God was upon earth, many centuries in advance of the day of His solemn summons to the dead, men of the Sadducean sect en-

countered Him. They were the "Higher Critics" of that time, believing nothing that their limited powers could not understand. They challenged the Lord concerning a woman who, they alleged, had had seven husbands (probably a fictitious character), and they demanded of Him whose wife she will be in the resurrection. The Lord's reply was impressive, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22. 29). Their ignorance was thus two-fold, and it is as true of men in the boastful Twentieth Century as of men long ago. The Lord did not mean that His questioners were not acquainted with the *letter* of the Scriptures, for they could perhaps quote them freely, but they did not *know* them. What superficial reader would observe the truth of resurrection implied in the words of Jehovah to Moses out of the burning bush? "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3. 6). The Divine use of the present tense concerning men long departed implied that they were still existent in another sphere, "for He is not God of the dead, but of the living, for all live unto Him" (Luke 20. 38). The patriarchs of Israel, with all who have passed hence since the murder of Abel, will reappear from their tombs (or other

hiding places) when the hour comes that is known only to God.

Unbelief curls its lips with scorn, and enquires, "How are the dead raised up? and with what body do they come?" (1 Cor. 15. 35). Faith sees no difficulties. The *Scriptures* affirm that God will raise the dead, and *the power of God* is able to accomplish it; there faith rests. Concerning a kindred matter, Abraham was "fully persuaded that what God had promised, He was able also to perform" (Rom. 4. 21). The profoundest mysteries are simplicities to all who possess like faith.

The time-honoured sufferer Job sometimes longed for death as relief from his physical anguish; nevertheless, he had no dread of resurrection, nor of meeting his Creator in the eternal world. Note his words, "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands" (ch. 14. 15). Job would meet his God with deep delight, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger" (ch. 19. 27).

We who live on the resurrection side of the cross of the Lord Jesus, and who are in present union with Him exalted and glorified, could scarcely express ourselves more sweetly, and some possibly not as intelligently.

(To be continued.)

"CHERITH"

"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith" (1 Kings 17. 3).

GOD'S servants must be taught the value of the hidden life. The man who is to take a high place before his fellows must take a low place before his God. We must not be surprised if sometimes our Father says, "There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself by the brook—hide thyself in the Cherith of the sick chamber, or in the Cherith of bereavement, or in some solitude from which the crowds have ebbed away."

Happy is he who can reply, "This,

Thy will, is also mine; I flee unto Thee to hide me. Hide me in the secret of Thy tabernacle, and beneath the covert of Thy wings."

Every saintly soul that would wield great power with men must win it in some hidden Cherith. Our Lord found His Cherith at Nazareth, and in the wilderness of Judea, amid the olives of Bethany, and the solitude of Gadara. None of us, therefore, can dispense with some Cherith where the sounds of human voices are exchanged for the waters of quietness which are fed from the Throne; and where we may taste the sweets and imbibe the power of a life hidden with Christ. —F. B. Meyer.

HABAKKUK

HIS MESSAGE FOR TO-DAY

By J. B. HEWITT, Cockenzie.

NOTHING is known of Habakkuk apart from this book. The prophecy should be read with 2 Kings 22-24; and 2 Chron. 34-36. He appears to have prophesied in Judah at about 600 B.C. The chief characteristic of this Prophecy is its spirituality. He is the prophet of faith and hope. He spoke towards the end of the reign of King Josiah, and was contemporary with Jeremiah. Both prophets are alike in respect of their strong note of personal fellowship with God. Most of the others are concerned in speaking to the nation about God, but here we have Habakkuk speaking to God about the nation. He was more than a prophet (1. 1) for ch. 3. 19 shows that he was also one of the Levitical choristers in the Temple. His name means "embracing" and occurs in other portions of the Word: e.g., Gen. 27. 13; 33. 4; 48. 10; and 2 Kings 4. 16. (These are only a few of the many occurrences in the Old Testament.) He embraced His God in prayer for he was perplexed (ch. 1. 4, 12-15); he embraced God by faith, for he expected a solution to his problems (ch. 2. 1-4, 14, 20); and he embraced God with songs of victory, as he anticipated the glorious triumph of God over all evil (3. 1-19).

His Perplexity.

The Trial of Faith (ch. 1. 1-4).

Habakkuk has been called the "Free-thinker among the Prophets", the "Doubting Thomas of the Old Testament". He asked God questions and he expected to receive answers to his questions. He had a burden, and his opening enquiries reveal depression. He was in doubt and was perfectly honest about it. He was living in the midst of terrible anarchy, and God was doing nothing about it, so it appeared to him. His two questions are: Why is God so deaf? (vv. 1-4) and, Why is God dumb? (vv. 3, 12-17). There was injustice, and yet God appeared to be

indifferent. Violence abounded, cruelty was rampant, crime was flagrant; yet God seemed inactive. The prophet was perplexed by the contradiction of the known character of God and the present experience of His people. How close a parallel exists between the days when Habakkuk lived and those in which our lot is cast! There is anarchy in the world, apostasy in Christendom, and apathy among true Christians.

Are we burdened about the indifference to the claims of Christ? In answer to the prophet's cry, Jehovah first called attention to His own work. "I will work a work in your days" (v. 5). God declared in effect that although His servant did not discern the Divine activity, He nevertheless was acting. The grand climax of God's work was not yet reached, but the contemplation of it must have been rest to the prophet's heart, in spite of its creating a new problem (vv. 13-17). With him we rest on the Majesty, Holiness, Eternity, Power and Government of God in the day of perplexity and trial (v. 12).

His Patience.

The Trust of Faith (ch. 2. 1-4).

In his "Song of Ascents" the prophet passes from trouble (ch. 1) through trust (ch. 2) to triumph (ch. 3). God is testing his faith; the foe is approaching under the Divine government, so he goes to his watch-tower to wait for God's answer to his second problem.

His faith was nourished by waiting upon the Lord. So also is ours. The difficulties of life can test our spirituality. If it is weak, they will drive us away from God; if it is strong, they will draw us nearer to Him in fellowship and trust. On the watch-tower Habakkuk had a true vantage point for outlook, so he resolved to commune with God there. He waited upon the Lord for the word, for the hour, and he did not wait in vain (v. 2). There

he learned the Divine purpose (v. 2), the Divine programme (v. 3), and the Divine principle of life (v. 9), "the just shall live by faith".

Holy resolve (v. 1), ever leads to heavenly revelation (vv. 2-3).

The prophet was told to make the vision so plain and so powerful that men would have no option but to gird up their loins and to run in the way of God's commandments. The vision was timely and true. It was for an appointed time. We should ever remember that even the things that perplex and puzzle us contribute to the final outcome, working out the divine purpose.

It calls for patience—"wait for it". The Babylonians were puffed up but Judah would not die; they would live because righteousness was the foundation of their life and nationality. Pride brings death, but faith brings life. Verses 5 to 17 expound the declaration of verse 4, and chapter 3 shows that the just always live by faith.

The word "faith" here means faithfulness, or firmness. The same word is used of Moses' hands in Exodus 17. 12, and of the duty of the priests in 2 Chron. 19. 9. This is our great need to-day in a world of lawlessness and violence. The five "it's" of verse 3 become "He" in Hebrews 10. 37, pointing us to their final fulfilment in our Lord Jesus Christ.

His Prayer and Praise.

The Triumph of Faith (ch. 3. 1, 19).

As the trusting heart anticipated the glorious future and the world silenced at the Divine Assize (2. 20), he prayed

in humility and sincerity for revival. He requested God to remember mercy when He executed judgment upon the Nation. The Prophet based his expectation upon the past working of God. The imagery is borrowed from the great deliverances and revelations of the past, revealing God as the Lord of nations and of nature. Fear gave way to faith, for Habakkuk had learned the lesson of ch. 2. 4, and was ready to leave things to God. The man who knows God is content to wait for God, knowing that He is never too late with His mercies. He realised that if everything were destroyed, God was able to create. The enemy might leave the land a wilderness and desert, but God could make the desert to rejoice and blossom as the rose. Our God is the God of supply. He sustained Israel in the wilderness, Elijah, by the brook, and the barrel of meal and the cruse of oil grew no less. He can sustain without food, as Moses and Elijah experienced; and when all around fails and there is nothing left,—there will be God. Every "though" has its "yet", so we have confidence in our God and in His power (Job 13. 15; 19. 26). His purpose cannot be frustrated, He still cares (Ezek. 11. 16), and we rejoice like Habakkuk (3. 16). He literally jumped for joy; he rose superior to his problems by the revelation given him by God. Faith makes us sing (Acts 16. 25), and strong (Isa. 40. 31), and swift (Phil. 3. 14), and secure (Phil. 4. 6-7), and satisfied (Phil. 4. 11, 13, 19). With the glorious prospect of the soon return of our Lord Jesus to set up His Kingdom, may we day by day "Rejoice in the Lord".

Life and Lip.

IT seems to be true of too many of us that we want to preach with our lips without bothering overmuch whether our lives closely correspond with our message. The epitaph on the Wesleys' father is illuminating. "An eloquent preacher, but one whose best sermon was the constant example of an edifying life."

A certain duke who was a sceptic was invited to stay with Archbishop Fénelon. For three weeks the Archbishop did not broach the subject of Christianity; but the duke, faced with the saintliness of his host, remarked, "If I stay here much longer, I shall become a Christian in spite of myself."

The Secret Chamber in the Palace.

IN the days of one of Scotland's kings, a humble shepherd was raised to a place of honour and distinction in the kingdom, as a reward for personal devotion to the king. This aroused the jealousy and envy of certain courtiers, who sought to poison the king against his faithful servant. They watched his steps, and at last found what they thought would secure his fall from the royal favour. It was discovered that he was in the habit of frequenting a certain room in his house, into which he shut himself alone, not allowing even his wife to enter. They suggested to the king that there he hatched conspiracies against the sovereign and the government. Their oft-repeated story aroused the suspicions of the king, so he appointed a day on which, with his retinue, he might visit the suspected counsellor in his mansion. The king and his followers, were received with due honour, and conducted into the mansion. The king desired to be conducted through the house, and when he had seen its principal parts he asked: "Where is the chamber in which you secrete yourself for hours, allowing no one to enter, or to see what it contains?" The counsellor blushed, and suggested that the place was too mean for the king to enter. But the king insisted upon seeing it. So he was led into the mysterious room, which he found to be a small apartment with bare walls, its only furniture being an old chair and a broken table. On the

wall there hung a shepherd's crook and an old faded plaid. The king looked astonished, and inquired what was the meaning of the strange apartment. "Your majesty knows," said the devoted servant with great emotion, "that I was only a humble shepherd, when your majesty was pleased to raise me to a place of distinction and eminence in your kingdom. This honour has the tendency to cause my proud and haughty spirit to look down on others, who are as I once was. In order to keep down this evil tendency I come at times into this humble room, which is as nearly as possible a true representation of my former state, and as I sit here and look at the crook and the plaid, which I used in days gone by, I call to remembrance that I am nothing and have nothing, save what the grace of my king has made, and given me. This tends to keep me humble, and to make me thankful." Such was the touching story of the secret room with the closed door, and surely it has its message for the saints and servants of the heavenly King. Good and healthy it is for our souls and spirits, to retire often to the secret place and remember "the hole of the pit", out from which God's grace has lifted us, and the low estate in which it found us. Surely this would tend to keep our spirits humble, and save us from being "lifted up with pride", to look down upon others, and to fall ourselves into the condemnation of the devil.

NO METHOD BUT PRAYER

SEEK entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask "Is this agreeable to the mind of God? Is it for His glory?" If it is not for His glory, it is not for your good, and you must have nothing to do with it. Having settled that a certain course is for the glory of God, begin it in His name and continue it to the end.

Undertake it in prayer and faith, and never give up! Pray, pray, pray! Do

not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray! And above all, rely on the merits of our ever-adorable Lord and Saviour, that, according to His infinite merits and not your own, the prayers you offer and the work you do will be accepted.—George Muller.

 OUR HOME BIBLE CLASS

EL ELYON. The MOST HIGH GOD.

(Continued).



BY H. E. MARSOM

LET us now notice the way in which this title ELYON, MOST HIGH, is united with other Divine titles. In Psa. 57. 2, it is ELOHIM ELYON to Whom David cries when in the cave; and in Psa. 78. 56, Whom Israel tempted and provoked. In Psa. 7. 17 it was "to the Name of JEHOVAH ELYON" that David could sing praise; "for JEHOVAH ELYON is terrible; He is a great King over all the earth" (Psa. 47. 2): "for Thou JEHOVAH art ELYON above all the earth" (Psa. 97. 9, R.V.). "That men may know that Thou, Whose Name alone is JEHOVAH, art the ELYON over all the earth" (Psa. 83. 18). And Who is ELYON said to be in both Psa. 91. 9; 92. 1? It was to JEHOVAH EL ELYON that Abram lifted up His hand to solemnize his refusal to accept the slightest gift from Sodom's king (Gen. 14. 22). In Gen. 14. 18, 19, 20; Psa. 78. 35, it is EL ELYON Whose priest was the king of Salem, (the king of Righteousness and the king of Peace); and Who was the Possessor of Heaven and Earth; and Who delivered into Abram's hands his enemies; and Who was the Redeemer of Israel. In Dan. 3. 26; 4. 2; 5. 18, 21, we have the Chaldean form of the Hebrew EL ELYON, and in that book we see that it is ELYON—the MOST HIGH, "the King of Heaven" Who rules in the kingdom of men; doing according to His will in the army of Heaven, and among the inhabitants of the Earth: Whose hand none can stay as He appoints or deposes whomsoever He will: yet works His signs and wonders for the instruction of history's greatest autocrat: as we learn from Dan. 4. 2, 17, 24, 25, 34; 5. 18, 21; and it is to His people "the saints of the MOST HIGH" that the Kingdom shall

be given (Dan. 7. 22, 27).

We get great light upon the full meaning of the arrogant pride of Lucifer, (who appears to be an incarnation of Satan), in his five-fold assertion of a will antagonistic to GOD, which reaches its climax in the audacious words, "I will be like the MOST HIGH": in Isa. 14. 12-14, if we connect this which was said in his heart with the words of the serpent, "ye shall be as GOD" (Gen. 3. 5, R.V.) and with the words of the devil in Matt. 4. 9, "fall down and worship me": and with the actions of the man of sin, "who opposeth and exalteth himself above all that is called GOD": described so fully in 2 Thess. 2. 3-12; so that he "shall speak great words against the MOST HIGH", and "shall wear out the saints of the MOST HIGH" (Dan. 7. 25). But what is the answer of the MOST HIGH to all this? Compare Isa. 14. 15 with 2 Thess. 2. 8, and Rev. 20. 10. Let us not fail to think of the absolute contrast to all this in the ONE Who was eternally on an equality with GOD, Who came down from heaven, not to do His Own will, but the will of HIM Who sent Him: Who humbled Himself, and became obedient unto death, even the death of the cross! And what was the Divine answer to this as recorded in Phil. 2. 6-11, and *cp.* Psa. 40. 7, 8; John 6. 38.

The title Elyon is used in Psa. 89. 27, R.V. of the MESSIAH, *cp.* this with Psa. 83. 18, and Rev. 19. 16; for He Who is the true David (Jer. 30. 9; Ezek. 34. 23; 37. 24; Hosea 3. 5), and yet is truly "the Mighty GOD" (Isa. 9. 6, 7), "shall be called the SON of the MOST HIGH; and the LORD GOD shall give unto Him the throne of His father David" (Luke 1. 32, R.V.). This

title MOST HIGH seems to have special reference to the Millennial Kingdom when Zech. 14. 9 will be fulfilled.

In the New Testament in Luke 1. 76, GOD is spoken of as the MOST HIGH; also in Luke 6. 35, (*cp.* Psa. 82. 6; Matt. 5. 45) and in Acts 7. 48, (which should be compared with Isa. 57. 15), and in Heb. 7. 1. Also in Mark 5. 7; Luke 8. 28; Acts 16. 17, we have three demon testimonies to this Divine

title for GOD; two to the Divine relationship of CHRIST; and one to Paul and his companion as the servants of GOD MOST HIGH. It is most interesting how we find the Persons of the TRINE GODHEAD associated with the Incarnation of Christ in Luke 1. 32, 35. Whilst John Baptist was the *prophet*, Christ is the *SON* of the MOST HIGH (Luke 1. 32, 76).

Reviews

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News from Other Lands

PARAGUAY.—During our recent absence the believers here carried on in a real spirit of unity, each one doing what he or she could. They seem to have had good times together. They also had the joy of a visit from our brother Ramirez and Elida who were able to get away from the launch for their first return visit to Pilar. Our brother Ramirez had the joy of hearing his daughter Priscilla profess faith in Christ during his visit. Our prayer is that the remaining little girl and the three boys may trust in the Lord.

All the believers spoke with appreciation of the ministry of our young brother Eduardo Coronel while we were absent. He is a country boy with little education, but he is taught of God and shows a humble spirit. I have agreed to give Eduardo and Augusto Forneron a class for systematic Bible study on Thursday afternoons. They ask for more, but I find it hard to fit it in. We feel that if we can prepare these young men for work among their own people we shall have accomplished a great deal.

We were anxious about Senor Barudi. He has been finding business rather a trial, as in addition to the problems confronting a commercial man, he as a Christian tries to keep the rather ridiculous laws imposed. The others don't bother to keep these laws if they can possibly avoid it. So in these circumstances it was all the more of a temptation when his unsaved brother offered him a well-paid post as supervisor in a saw-mill establishment with the promise of shares in the business amounting to a considerable sum. It meant his leaving Pilar and being isolated from Christian fellowship. This latter point decided the issue and he did not accept. We admire him for it.

J. and A. McAllister.

JORDAN.—Just over a fortnight ago, we had a very happy time near Amman. Three were baptised; a young lady from Ajloun Hospital, a young man from Amman, and an Army Sergeant from here. Whilst the baptism was in progress, a young soldier took me on one side and said, "I have come to be baptised, not just to watch." He was most insistent that he be baptised, seeing he loved the Lord, but after a few of the Arabic brethren had had a word with him, he agreed to give his testimony immediately, and to be baptised at the next opportunity. The point was that no one present could vouch for him and there have been some sad results from hasty baptisms. Well, this young fellow gave his testimony, and a really fine one it was, and there could be little doubt about his conversion. That which thrilled us most was to hear that he had been brought under conviction of sin whilst listening to our blind brother, in El Husn give a Bible lesson to some children. Our blind brother will certainly have his reward.

—D. & M. Howell.

URUGUAY.—I am glad to say that we are all well, and have been having some encouragement in our labours for the Lord. A lady who in company with her sister began to attend

(some few months ago) the meetings in the Carmelo Gospel Hall shows signs of being born again, and her sister is very interested.

We are getting into Spring now and are looking forward to the tent work and would value very much the prayers of the Lord's people.

—A. J. THOMPSON.

PORTUGAL.—The Lord has blessed us richly and given us many tokens of His grace for our encouragement.

A few months ago we were able to open a new hall at Valadare's, and now a new work has been started in the northern district of this city of Oporto.

This is through the help of a young man who was remarkably saved a couple of years ago. He had been demon-possessed since his childhood and many made use of his psychic powers. He first heard the Gospel when he met me at the house of a sister in our meeting. I was able to point him to Christ as the only one with power to heal him and to save his soul, and taught him to pray.

The Lord dealt with him in a remarkable way, and he has been completely freed from the demon powers and is going on very nicely and the Lord is using him to the salvation of souls.

—E. H. Barker.

CHILE.—We have only recently returned to Santiago after an absence of a month. We had gone to the southern town of Concepcion for a series of tent meetings. There is no assembly there or anywhere near, but we had gone there two years ago and saw a little fruit in the gospel, so we were anxious to keep in touch. At this time also we were permitted to see some result in conversions, and also in other ways. Those who professed conversion were a young woman and two youths: An old man who looked after the premises where the tent was pitched, although he did not come into the meetings, confessed that he listened from outside every night and had been much helped. Others who know him say that he stopped drinking and smoking, and it is possible he also is a believer, although he was not able to express himself very clearly. Several people from the denominations attended the meetings and some appeared to have an exercise about following the Word of God more closely. A woman who had been converted many years ago said she had been going from sect to sect, but could never be satisfied as she did not hear the clear Gospel in any place, and still less was there any concern about being subject to the Word. As soon as she came to the tent she said: "This is what I have been waiting for for years." She and a few others are going to meet together for prayer and Bible study until such time as the Lord makes other provision for them.

Since our return to the capital we have been further encouraged by conversions. Two people—a man and a woman—stayed behind on Sunday evening to be spoken to, and both professed to receive Christ as Saviour. Several others who had professed before are now awaiting baptism.

—Andrew Stenhouse.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock.

QUESTION H215.

How could a camel enter through the eye of a needle? Is it a real camel, and a real needle; or are they just symbolic?

ANSWER.

A few days ago we commenced the reading of Mr. Sale-Harrison's "Palestine: God's Monument of Prophecy" written as the result of a visit to that "Land of Promise". We feel we cannot do better than to quote from pp. 14, 15 as an answer to this question. He writes, "Much discussion has taken place on the Lord's words to His disciples as quoted in Mark 10. 25, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God'. (See also Matt. 19. 23; Luke 18. 25). Even a superficial glance at this scripture convinces one that a steel needle is not in the mind of our Lord, but it is the needle as understood in the land of Palestine. In order that city gates may be closed when desired, it was often necessary to fix a smaller gate inside the larger one so that it could be opened at will for a man to come through. This smaller aperture was called 'The Needle'. We saw two of these in Jerusalem; one of them just over seven feet high is still in the old Jaffa Gate. Some years ago more than one small camel was known to get through this aperture. In each case the load was removed before the attempt was made, and with grunts and groans the task was accomplished. How illustrative this is of the rich man who must unload his burdens, by putting Christ first, before he can enter into the Kingdom of God."—R.G. Lord.

QUESTION H218.

Will the Judgment Seat determine the believer's place in the Millennial Reign only, or will it also affect his place in the Eternal State?

ANSWER.

It is of the utmost importance not to go beyond what is written in the Scripture (1 Cor. 4. 6, R.V.). It is perfectly plain that the manner in which life has been lived, and the pound and talents have been used, will determine the position and responsibility given in the Millennial kingdom. But so little is told us of the Eternal State that it is not possible to speak of the distinctions which will obtain there. Assessments of merit, made at the Judgment Seat, will abide for ever. Plainly they cannot be altered, but those rewards which are of a dispensational kind cannot go beyond the dispensation to which they relate. Of any subsequent acknowledgment we are not told, as far as I am aware.—E. W. Rogers.

QUESTION F217.

What "day" is referred to in 2 Timothy 1. 18? Why is "mercy" mentioned, if reward is in the Apostle's mind?

ANSWER.

The "Day" alluded to here is that to which Paul refers in verse 12. It is the Day when we shall appear before the Judgment Seat of Christ; that every one may receive the things done in his body. It is Heaven's Investiture when Christ shall decorate the saints appropriate for their fidelity during this present time of opportunity.

Obtaining mercy in that Day reminds us that everything that is bestowed upon us is on the ground of mercy. There is mercy for the saint as well as mercy for the sinner. Jude refers to this mercy in verse 21 of his short Epistle. When things are difficult and opposition is rife this mercy is needed, and it is "unto eternal life". We receive eternal life as a gift: we "lay hold on eternal life"; and we "look for the mercy of our Lord Jesus Christ unto eternal life". This latter aspect is the consummation of all our treasured hopes. It was not an easy task for Onesiphorus to be associated with Paul—for all in Asia had forsaken him, the prisoner of the Lord. One has said, "Only grace can say to anyone of us—'She hath done what she could.' Thus it is mercy crowns the triumphant victor." Paul mentions "mercy" in each of the personal Epistles which he writes. If such is appropriate for the individual now, it surely will not be out of place in the Day of Review.—W. F. Naismith.

QUESTION H219.

Is there any scriptural ground for receiving to the Lord's Supper any saints outwith the assemblies with whom we have fellowship?

ANSWER.

While not wishing to make the questioner an offender for an expression, yet the Scriptures envisage no such thing as "receiving to the Lord's Supper". It is always a receiving to the company with all its privileges and all its responsibilities. The sole test is, does the person give evidence of the possession of eternal life? It is never, how far has the person been instructed in the ways of God? That should come later.

The matter of "Reception" has been many times discussed in this Magazine and cannot in this column be adequately dealt with. It requires a separate dissertation. But, in fine, we may say that no hard and fast rules and regulations can be laid down. Each case must be judged on its own merits. None should be turned away unless there is a definite scriptural principle justifying it.

But it is difficult to understand folk who, after having had the truth pointed out to them, can wish to flit from one place to another.—E. W. Rogers.

The LORD'S WORK and WORKERS

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND and WALES: FORTHCOMING (D.V.).

BIRMINGHAM: Midland Institute, Radcliffe Place, 6.30. Nov. 1. D. L. Clifford; 15. S. Levett; 29. C. Nightingale; Dec. 13, A. E. Ward. **BLOOMSBURY:** Central Church, Shaftesbury Ave. Nov. 1, 8, 15, 22, 29 at 6.30. J. Rollo, J. M. Shaw; R. Scammell, R. W. MacAdam; W. W. Campbell, A. Fallaize; A. Burr, M. Goodman; F. N. Martin, H. St. John. Bible Readings. Nov. 22 and 29 at 3.30. **CANTERBURY:** Nov. 1. S. Cupples, F. A. Taiford. **CARDIFF:** Christian Rallies at 7. Nov. 1, T. Richardson; 8, A. E. Phillips; 15, J. E. Hamilton; 22, J. Harrison; 29, E. Tipson. **LEEDS:** Gospel Hall, Joseph St., at 7.30. Nov. 1, M. E. Hepburn; 8, G. K. Lowther; 15, W. I. Mallen; 22, 29, A. Greenwood. **LEICESTER:** York St. Hall at 6.45. Nov. 1, D. Moscrop; 15, M. Doig; 29, G. Gaunt. **NOTTINGHAM:** Clumber Hall. Nov. 1-4, J. M. Davies; 15, J. W. Lang. **WIMBLEDON:** Central Hall, 37 Worpole Road, S.W.19. Missionary. Nov. 1 at 3.30 and 6. A. Smythe, C. R. Nightingale. **CATERHAM:** Gospel Hall, Nov. 5, 12, 19, 26, at 8. J. Weston; 22 at 4 and 6, A. E. Vince, E. W. Crabb. **EASTBOURNE:** Edgmond Hall, Church St., Nov. 5 at 3.30 and 6. M. Goodman, F. McConnell. **HIGHGATE:** Cholmeley Hall, Nov. 5, 12, 19 at 8, P. Parsons; 26, F. N. Martin. **BARNEHURST:** Assembly Hall, Lyndhurst Road, Nov. 7, 14, 21, 28 at 8, R. Scammell. **EAST SHEEN:** Sheen Hall, Upper Richmond Road, Nov. 8 at 6.45. R. S. Code. **OXFORD:** Shirley Hall, Heldington, Nov. 8 at 3 and 6. H. Bentall, K. J. Tyler. **HOVE:** Rutland Hall, Nov. 8 at 3.45 and 6. G. B. Fyfe, V. Topps. **MANCHESTER:** Gospel Hall, Vernon Street, Hightown, Nov. 8 at 3 and 6. J. G. E. Welch, T. Rea; Nov. 10 at 7.45. T. Rea. Sutton; Chiltern Hall, Chiltern Road, Nov. 15 at 6.30. M. Goodman. **WINDSOR:** Gospel Hall, Garfield Place, Nov. 15 at 6.30. J. M. Shaw. **NEW BARNET:** Gospel Hall, East Barnet Road, Nov. 22 at 4 and 6. F. Challis, M. Kagan. **WALTHAMSTOW:** Folkestone Road Hall, Nov. 29 at 6.30. Missionary. Dr. G. McDonald, Dennis Clark. **MANCHESTER:** Hope Hall, Dec. 31, Jan. 1. F. Lowther, W. Wilcox, Dr. S. S. Short. (Particulars: G. S. Bowker, 54 Park Road, Salford 6.)

Reports.

MERSEYSIDE: G. Gaunt had special meetings in Oxford Hall, Waterloo. G. Harpur is expected to visit the area in November. Missionary Conference, Oct. 4-6, in Picton Hall and David Street, well attended. Saturday rallies in Picton Hall having good numbers. **SUNDERLAND:** Combined open-air effort by Gill Bridge and Hendon Assemblies in one of the public parks proved a time of blessing to many during the summer months. This work has continued for 5 years during June, July, and August and many have been contacted by this 8 p.m. effort.

Prayer is asked for blessing to the hundreds hearing the message. **KENT:** Following his summer work, Mr. John Burns has visited a number of Kent Assemblies where his help in ministry and the Gospel was much appreciated.

SCOTLAND: FORTHCOMING (D.V.).

DUMBARTON: Gospel Hall, Bridge Street, Nov. 1 at 3. R. McPike, D. McKay, A. Naismith. **HAMILTON:** Low Waters, Nov. 1 at 4. W. Harrison, W. F. Naismith, J. Wardlaw. **NETHERHALL, Largs:** Nov. 7-10. W. D. Whitelaw, D. Haxton. **GLASGOW:** Tylefield Hall, Nov. 15 at 3.30. W. Prentice, W. P. Foster, and another. **STRATHAVEN:** Nov. 15 at 3.30. J. Hunter, W. F. Morrison, A. Naismith, J. Lightbody. **GALSTON:** Nov. 29 at 3. J. Campbell, J. Currie, J. Hislop. **ABERDEEN:** in Gilcomston Church, Union Street, Jan. 1, 2, at 11 a.m., 3 and 7 p.m. Hebron Hall, Jan. 3 at 7 p.m. S.S. Workers. F. N. Martin, D. Morrison, A. E. Phillips, L. Rees, T. Rea, W. Whitelaw. **MOTHERWELL:** Jan. 1, in Town Hall at 11 a.m. A. Fallaize, Dr. W. Lindsay, J. A. Ginnings. **KILMARNOCK:** Jan. 1 at 12 noon, in Central Hall. W. F. Naismith, W. W. Campbell, G. Harpur, J. H. Large. **AYR:** Jan. 1 at 2. J. H. Large, J. R. Rollo, D. Haxton, G. Harpur. **PRESTWICK:** in Town Hall, Jan. 2 at 1 p.m. H. Bell, J. Lightbody, A. M. S. Gooding, S. Emery.

Reports.

E. HILL & J. MARTIN had four weeks in Stornoway doing personal work, and helping in the gospel during August. Visited Fochabers, and started children's meeting, which is now carried on by brethren from Elgin. Went on to Inverness and had week's gospel meetings in September. **J. G. HUTCHINSON** had a time of blessing in Plantation Hall, Glasgow, with some cases of conversion.

IRELAND: REPORTS.

SHANAGHAN: Believers' Meeting, Oct. 9, was large. Ministry was by brethren, T. Campbell, J. McCabe, J. Hutchinson, D. L. Craig, F. Knox, and E. Allen. A marked feature of the Conference was Prayer, and Confession.

E. ALLEN & A. McSHANE at Killeek. **T. W. BALL & E. FAIRFIELD** are having good meetings at Newtonbreda. Souls are being saved. **H. BAILIE** having profitable Bible Readings upon "Hebrews" in Gransha Assembly. **R. BEATTIE** in Clones. **J. K. DUFF & J. FINEGAN** in portable hall at Fane Valley on the Co. Mon. border. **C. D. FLEMING** hoping to make effort in the town of Saintfield. **T. GRAHAM & R. PEACOCK** at Growell. **S. HUGHAN & S. JOHNSTON** at Larne. **R. HULL** at Tivaconavey. **T. McKELVEY** at

Crosskeys, going on to Glengormley. **H. PAISLEY & T. WALLACE** having good meetings in Portrush. **S. BARR & H. ALEXANDER** in portable hall at Lacken. **J. THOMPSON & W. BUNTING** in portable hall near Waringford village. **S. & Wm. CURRAN** hope to have meetings near Poyntzpass.

PRAYER is asked for our aged brother and sister **Mr. & Mrs. W. McCracken**, who have been far from well in recent weeks.

"WITH CHRIST."

JAMES LYNN, Galston, on July 5, aged 62. Saved as a young man, he had an unbroken connection with the assembly at Evangelistic Hall, Galston, for over 40 years. A quiet brother, who bore a consistent testimony. **W. AICKEN** (suddenly) on July 11. Saved 47 years, and in happy fellowship with Clonkeen assembly for 50 years, our brother was well ducted by **H. Bailie** and **T. McKelvey**. **JOHN HILL**, Galston, on Aug. 29, aged 70. In Galston assembly from 50 years, our brother was well known in the surrounding district as a regular tract distributor. Bore a bright testimony, and will be much missed for his visitation of sick and pastoral work. A real soul-winner, who loved to testify for the Saviour. **Mrs. JAS. WILSON**, Kearny, N.J., U.S.A., was called home on Sept. 12, aged 85. Saved in Glasgow 58 years ago, and met with believers in Parkhead for 32 years. Last 26 years in happy fellowship at Kearny. Greatly beloved, she is survived by her husband and 7 children. **Miss DINAH McDOWELL**, Belfast, on Sept. 18. Saved under the preaching of **Mr. Diack** in Matchett Street Hall in 1906, and in fellowship in Donegall Road Assembly for past 20 years. A quiet, consistent sister, who will be missed. **WILLIAM BROWN**, Belfast, called home on Sept. 16. Saved through **Isaiah 53**, 6, about 50 years ago, and in happy fellowship in Donegall Road Assembly for the past 46 years. Was Superintendent in Sunday School up to a few years ago. A very regular attender, who will be much missed at all assembly meetings. At the large funeral Messrs Campbell, Bailie, Hutchinson, and Fairfield took part. **Mrs. ANNIE SMITH** of Lirdley, Huddersfield, on Sept. 18, in her 74th year. A loyal and devoted servant of the Master, she was active in Sunday School and Women's work, while her home was always open to the Lord's people. Given to hospitality, she entertained many of H.M. Forces in her home. A true mother in Israel, she will be greatly missed. **Miss BESSIE STEVENSTON**, Ayr, on Sept. 20, aged 67. For many years associated with saints in Victoria Hall (now River Street). Had a real interest in the Lord's people and the Lord's work. **Wm. STODDART**, Bonnyrigg, on Sept. 25, aged 80. Associated with assemblies for about 46 years; formerly in Hebron Hall, Bo'ness, and latterly in Bonnyrigg. Was widely known and will be greatly missed. **Mrs. EMILY ADAM**, Motherwell, wife of the late Harry Adam, and mother of **J. J. Adam**, Faroe Isles, passed home on Sept. 27. Saved as a girl, and in fellowship at Roman Road Hall for over 50 years. A godly sister, and an adornment of the gospel of Jesus Christ, she was given to hospitality. **Mrs. SHEARER**, Burnbank, aged 74. About 50 years in assembly, she

ever bore a steady and consistent testimony. Loved the Lord and His people, she will be greatly missed. **FRED HARRIS**, Liverpool, on Oct. 4, aged 75. For many years in Crete Hall, Liverpool, and later years in Boaler Street Gospel Hall. An ardent tract distributor, who visited the ships and Lodging Houses, and for 4 years served as Army Scripture Reader in Liverpool, Taunton, Harrogate, etc. Leaves a widow and family all saved. **Mrs. CUMMINGS**, Kings Mills Assembly (wife of the late S. Cummings, Coolmount, Coalisland), called home suddenly Oct. 6, eleven months after her husband. Saved as a girl, she bore a bright and consistent testimony for over 50 years. It could be truly said that her life was full of good works and almsgiving. Beloved by all, and greatly missed.

ADDRESSES, PERSONALIA, Etc.

CUMNOCK: Assembly at No. 4, The Square, correspondent: **Mr. John Stewart**, 60 Townhead, Old Cumnock. **BELFAST**: Maranatha Gospel Hall, Watson Street, correspondent: **Mr. Robert Hanna**, 39 Majestic Street, Belfast. **PLYMOUTH**: Assembly formerly meeting at Raleigh St., Plymouth, hope to open new Hall at Ford Park Road, Mutley Plain, Plymouth, with conference on Dec. 6 at 2.15 and 5.45. The correspondent is **Mr. W. T. Haydon**, 59 Salisbury Road, Lipson, Plymouth. **MAIDSTONE**, Kent: Assembly now meeting at the Rechabite Hall, Brewer Street, Having notice to quit, hope to proceed with the building of a new Hall, affording accommodation for schoolroom, kitchen, and offices. Application now being considered by the Authorities, and assembly would desire fellowship in prayer for their future testimony. Correspondent: **Mr. Leonard Bunney**, 16 Heathfield, Ave., Maidstone, Kent. **BULAWAYO**: Assembly meet in Chamber of Commerce Board Room, 8th Avenue, Fort Street; Sunday School, 9.15 a.m.; B. of B., 11 a.m.; Gospel Meeting, 7.30 p.m.; Wed. Prayer Meeting, 8 p.m. Correspondent: **Mr. D. W. Anderson**, 21 Princess Park Mansions, Selborne Avenue, Borrow Street, Bulawayo.

LYNMOUTH FUND. The treasurers desire to thank all who have contributed in such a wonderful manner. It is not possible to write personal letters, but detailed account will be given later, when Planning Authorities have decided on site for the new hall. The expression of love and sympathy has been a great cheer, and there are many wonderful answers to prayer.

W. MORRISON (India) suffered an attack of malaria following the spinal operation, which impoverished the blood. He received a blood transfusion, which has helped, and he would still value the prayers of the Lord's people for a complete recovery.

AYRSHIRE Missionary Homes: Received by **W. R. Hood**, 68 Irvine Road, Kilmarnock, from July to Sept. 1952. Ebenezer, Dregghorn, £6; River St., Ayr, £12.



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THE LORD'S SUPPER

by THE EDITOR

"When He had given thanks" (3).

THE Roman Catholic Church has developed its elaborate performance of the Mass and its erroneous doctrines from an unwarranted interpretation of the Scriptures. Whereas the New Testament declares that "Jesus took bread and blessed, (or gave thanks)", that community, to enhance the practices of the priestly caste, supplies an unnecessary object and reads "Jesus took bread and blessed it". The addition makes a world of difference, for it has been noticed that all that the record means is that He engaged in thanksgiving, and not primarily for, but including, the bread. From this misinterpretation arise the host of ritualistic performances attendant upon the "consecration of the wafer", the wafer being that thin disc of unleavened bread favoured because it can be easily deposited in the mouth without suffering loss. Such a practice is, of course, contrary to the plain teaching of Scripture which indicates that a "loaf" should be used, so that each of the communicants might break therefrom and partake thereof.

MEDIAEVAL church History abounds with examples of the belief that the words of "consecration" (the blessing muttered by the officiating, sacrificing priest) effected the change which later came to be known as "Transubstantiation", the technical religious term for the transformation of the bread and wine into the Body and Blood of our Lord. So-called "saints" averred that they had seen the consecrated wafer assume the appearance of the Lamb of God, and that when it was pricked by a needle little spots of blood appeared.

THOMAS AQUINAS, the renowned mediæval Roman authority (1225-74) maintained about the symbolic elements after consecration, "Therein it cometh to pass that bread and wine are bread and wine no more, but instead thereof there is the Body and

there is the Blood of Christ". Of course, he taught that such perception was capable only to faith, and quoted in proof thereof the ancient liturgical hymn, the translation of which reads,

Word of Flesh, by word he maketh
Very bread His Flesh to be;
Man for wine Christ's blood partaketh;
And if senses fail to see,
Faith alone the true heart waketh
To behold the mystery.

THE Formulation of such a doctrine was gradual, for when it was set forth in 831 A.D. by an ecclesiastic called Radbertus, his assumptions were bitterly opposed by leading churchmen; but by the year 1264 A.D. the theory of Transubstantiation was so generally accepted that Pope Urban IV issued a decree that the feast of Corpus Christi should be celebrated annually in all churches. One of the chief features of that festival, held on the Thursday after Trinity Sunday, is the Adoration of the Host.

THIS doctrine of Transubstantiation has been stated thus: "When a duly appointed priest, in the proper form and with proper intention, pronounces over the elements—the words of consecration, the material elements cease to be what they were, namely bread and wine, and become the real body, soul, and divinity of our Lord Jesus Christ, and the whole body, soul, and divinity are in every particle of the bread and wine."

APPEAL for this idea is made to the words, "This is My body", "This cup is the New Covenant in My blood", and so dogmatic was the assertion of belief in such a change that the Council of Trent (16th Cent.) declared that it was "satanical" not to give the words a literal interpretation. Moreover, it is contested that this literal interpretation is confirmed by the words of our Lord as recorded in John chapter 6, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (vv. 53-56). These words, it is clear, however, have no immediate reference to the Lord's Supper, but, as the con-

text indicates, teach that the eating and drinking are figurative language for believing on Him as the One who would give Himself in sacrifice—"a spiritual appropriation by faith of the benefits of our Lord's atoning death" (Stewart in *Roman Dogma and Scripture Truth*, p. 75).

UPON the doctrine of Transubstantiation the Roman Church, and those renegade Protestants who follow the teaching, base their understanding of the Sacrifice of the Mass. By "the Sacrifice of the Mass" is meant the offering of the Body of Christ as a sacrificial victim on every occasion when the Eucharist is celebrated. It is from this belief that there sprang the application of the term "Host" (or "Victim") to the consecrated wafer, to which, as to God, the celebrants bow in worship and adoration, when the wafer is "elevated". The officiating clergyman thus becomes a "sacrificing priest".

ONE of the declarations of the Council of Trent reads: "If any one saith that in the Mass, a true and proper sacrifice is not offered to God... that the Sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or that it is a bare commemoration of the sacrifice con-

summated on the Cross, but not a propitiatory sacrifice,... and that it ought not to be offered for the living and the dead for sins, pains, and satisfactions, and other necessities... that, by the sacrifice of the Mass, a blasphemy is cast upon the most holy sacrifice of Christ consummated on the Cross—or that it is thereby derogated from, let him be anathema."

FURTHER it is taught that "the bloody and unbloody victim are not two but only one victim whose sacrifice is daily renewed in the Eucharist"; that, "the priest also is one and the same, Christ the Lord; for the ministers who offer sacrifice, consecrate the holy mysteries, not in their own, but in the person of Christ, as the words of the consecration itself show; for the priest does not say: 'This is the body of Christ', but, 'This is my body'; and thus acting in the person of Christ the Lord, he changes the substance of the bread and wine into the true substance of the body and blood of Christ." For neither of the contentions is there the slightest vestige of evidence in the New Testament, for the Lord's Supper is never considered a propitiatory sacrifice, nor are any of the Lord's people ever acknowledged as "sacrificing priests".



THE VESSEL OF WROUGHT GOLD

(Thoughts for the Coming Year.)

I go on my way rejoicing,
Though weary the wilderness road—
I go on my way rejoicing
In hope of the glory of God.

And looking on Christ in glory,
That glory so still, so fair,
There passes a change upon me,
Till I am as He who is there.

Then no more in the earthen vessel
The treasure of God shall be,
But in full and unclouded beauty,
O Lord, wilt Thou shine through me.

All, all in His new creation,
The glory of God shall see;
And the lamp for that light eternal
The Bride of the Lamb shall be.

So I go on my way rejoicing
That the heavens and earth shall see
His grace, and His glory and beauty,
In the depth of His love to me.

—Frances Bevan.

The Resurrection

OF THE DEAD

By W. W. FEREDAY, Rothesay.

THE resurrection of the dead is so plainly taught in the Scriptures that it will only be disputed by persons who are unwilling to believe that there is One in the universe wiser and more mighty than themselves. "With God all things are possible" (Matt. 19. 20). He who formed man out of the dust at the beginning, and placed him in the earth, and who has felt constrained to pass sentence of death upon all, "for that all have sinned" (Rom. 5. 12) is surely able to recall the creatures of His hand from the death-state when it pleases Him. For He must needs reckon with us for "the things done in the body" (2 Cor. 5. 10), and in order that this may be, every man must be reconstituted in the completeness of his being, "spirit and soul and body" (1 Thess. 5. 23).

Let it be emphasised that it is the *body* that is raised. It is the only part of man that is laid low. The sceptic may say, "How are the dead raised up, and with what body do they come?" (1 Cor. 15. 34), but if the body is not raised the word resurrection has no meaning. It is mere trifling with words to use it at all.

Every man who has ever lived and died, no matter what has befallen the body after death, must come forth again, and stand before his Maker. But this does not mean that all will come forth at the same time; the light of the New Testament reveals otherwise. Job, one of the earliest saints whose words have been preserved for us, expected resurrection when "the heavens be no more" (Job 14. 12), i.e., at the end of time. Martha, when speaking of her brother said, "I know that he shall rise again in the resurrection at the last day" (John 11. 24). Beyond this she could not go at that moment; and beyond

this many are still unable to go, hence the familiar words "the general resurrection at the last day". But the Lord's words to Martha in John 11. 25-26, opened up a new world of thought both for her and for us all. "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and he that *liveth* and believeth in Me shall never die." Here we have the power that resides in His Divine Person, the first glimpse of that of which the Apostle speaks in 2 Tim. 1. 10; "Who has annulled death, and brought to light life and incorruptibility in the glad tidings" (Darby). How this will operate Paul had already shown in his comforting words to the bereaved Thessalonians. At the Lord's descent into the air He will raise His sleeping saints and change the bodies of the living ones "in a moment, in the twinkling of an eye" (1 Thess. 4. 13-17).

When the Son of God spoke to the Jews of resurrection in John 5. 28-29, He simply affirmed the fact that it will be Himself who will awaken the dead. "The hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." There is a plain hint here of two distinct resurrections, but not until Revelation 20. 5, do we learn that there will be a thousand years between them. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

He who so carefully distinguished in this world between "us who are saved, and them that perish" (1 Cor.

1. 18) will not confound all together in the next world. Our Lord's resurrection was "from amongst the dead", i.e., all men were not raised when He was raised (Mark 9: 9-11), and our resurrection will be as selective in character as His. Even so "the first resurrection" will not be completed at the same moment. Four parts are clearly noted in Scripture. (1) Christ the Firstfruits, and a number of saints who came out of their graves after His resurrection and appeared unto many (1 Cor. 15. 23; Matt. 27. 53). These were proofs of the victory which our Lord had gained. (2) "Afterward, they that are Christ's at His coming." This includes the saints of all ages from Abel to the Rapture. They are all Christ's, and will experience the greatness of His power when He descends from heaven with a shout. Earth will at that moment be cleared of both dead and living saints. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15. 52). Let the nervous and the ill-taught be comforted by the Apostle's plain words; the deliverance will be as complete that day as when Jehovah took Israel out of Egypt, "not a hoof shall be left behind". (3) The special witnesses who will stand for God in Jerusalem during the reign of the Beast, and who will be slain for their faithfulness, will be raised three days after their murder and be taken up to heaven in the sight of their enemies shortly before the Lord shines forth in majesty. Revelation 11, describes this startling act of

Divine power. (4) At His appearing the Lord will raise the martyrs of the last crisis. The souls seen under the altar in Rev. 6. 9-11, and the harpers of ch. 15. 2-4, will all be raised together according to ch. 20. 4. "They lived," says John, "and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." This completes the first resurrection—unto life, in contrast with the last—unto judgment.

The coming of the Lord Jesus will be the beginning of a mighty work which will subdue all evil throughout the universe, and bring in a new order of things that will be for God's eternal pleasure. Delightful thought! that work will begin in the poor bodies of the redeemed. He will transform the bodies of those who are alive and remain, and will raise the bodies of those who have fallen asleep, "according to the working whereby He is able even to subdue all things to Himself" (Phil. 3. 21). For the day of resurrection-power the faithful (often sufferers for their faithfulness) have yearned throughout the ages (Heb. 11). Every longing will be realised, and the heavens will be thronged with countless myriads conformed to the image of God's beloved Son, bliss far exceeding the peace and plenty of Eden forfeited by man's transgression. Truly "where sin abounded grace did much more abound, that where sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5. 20-21). The final resurrection—that of the lost, we will not deal with at this time.

FOR 1953 (D.V.)

Besides articles on The Lord's Supper, Baptism, and Church Practice, we have on hand a number of excellent articles of a practical and devotional nature. Two series of special interest are (1) Papers for Young Believers, by a team of younger brethren, J. Anderson, W.

Morrison, J. Hewitt, J. S. Borland, etc.; The first paper by W. F. Naismith will appear in January. (2) Papers on the Witness of the "Church Fathers" by R. G. Lord—a most valuable contribution. Interest others if you can.

YOUNG BELIEVER'S PAGE

THE LIFE OF FAITH

Samson

By W. FRASER NAISMITH

SAMSON was one of the greatest deliverers raised up by God for the emancipation of His people Israel. He was the subject of divine promise: and his parents received strict instructions anent their own behaviour prior to the birth of the child. They were also informed that the child would be a Nazarite from birth until his death. They called him Samson—meaning "service as the sun": what the sun does unconsciously, Samson was to accomplish intelligently.

As a Nazarite there were certain features which should characterize him. In the first place he was a Nazarite "unto the Lord". There is no use of the three negatives which follow if this great positive is not true! The Lord had first claim upon Samson; and it was incumbent that he should abide by the vows of a Nazarite. The will of God should be the desire of such a person. The three negatives were—separation from the vine in all its forms: the uncut hair: and separation from dead bodies.

We are informed that the Spirit of the Lord came mightily upon Samson; and on one of those occasions he slew a thousand Philistines with the jaw bone of an ass.

The defilement of a Nazarite could only be removed by the blood of a sacrifice, according to Numbers 6. 12, and the days before the failure were not to be credited to him. Samson ran perilously near becoming a defiled Nazarite when he went through the vineyards of Timnath; but it would seem that the defilement was complete when he took the honey from the carcase of the lion which he had slain. He should have had his hair cut at the door of the tabernacle, that all might see that he had failed. Samson had his hair shorn, but not in God's prescribed manner. He should have suffered reproach for his God;

but instead he suffered reproach for his own folly. He was lulled to sleep on the lap of godless Delilah and soon he had torn from his aching heart the secret of his great strength. Poor Samson though a mighty deliverer was nevertheless marked by failure.

The cut hair of Samson was the result of the betrayal of his strength to a woman who sought to make gain by her deceit. Samson was now a defiled Nazarite and his hair was shorn. At this juncture in his history we learn "he wist not that the Lord was departed from him". Despite the shorn hair, and the fact that the Lord had departed from him, he presumed to endeavour to achieve mighty deeds similar to those accomplished earlier in his history.

The hair of his head began to grow while he was in prison. It must have been a tragic spectacle to view this powerful man without sight, and grinding in the prison house. With the growing hair there came renewed strength. If perchance failure has come into your life there is ever the possibility of recovery. There can be renewed strength if God is allowed His place in the life. Then there may yet be greater achievements than hitherto. Restoration is a blessed fact throughout the whole record of Scripture—for the best of us are "unprofitable servants".

Samson slew more in his death than he had done in his life. The lesson is simple—when a man is in touch with God there is no limit to what may be accomplished. The Psalmist said—"I have set the Lord always before me: because He is at my right hand, I shall not be moved." Take the example of the Psalmist as your example; and learn the lesson of restoration after failure from the salient features in the life of Samson.

GUIDANCE TO GLORY

PSALM 73. 24.

By W. AITKEN, Glasgow.

PSALM 73 is a striking story of transformation. It is the story of a saint of God changing from one state of soul to another; from a state of distress, despondency, and doubt to one of peace, joy, and confidence. In the opening verses of the psalm there comes to view a man whose faith has been badly shaken by the enigmatic condition of things around him. Why do the wicked prosper? Why are they never plagued like others? Why are they allowed to blaspheme the name of God? These are the questions of his puzzled soul.

But in the remaining verses of the psalm we meet a changed man. Just the same man of vv. 1-16, but now restored into the glad assurance he once knew; that God is still Supreme and Sovereign. The progress and prosperity of the wicked no longer perturbs him, for he now realises the end of such.

What causes the change? The answer is not hard to find. Asaph is a man who returns to the place, which, apparently, had been neglected for a time—the sanctuary! It had become a place for weeds to grow; a place where the voice of communion was no longer heard. But now, it has become the place of restoration yea! of revelation. In other words, Asaph had got his eye off God for a time and he has been taken up with what was going on around him. But now his eye is diverted from circumstances and is fixed on GOD! Now he is restored to the bliss of full and unhindered fellowship with God. He comes to the place to which Abraham returned in Genesis 13; the place of the altar. What a lesson for us to-day! If we lose touch with God we WILL get taken up with conditions around us, and, Asaph-like, we will become distressed, despondent, and doubting Christians. Let us seek the sanctuary often.

One of the convictions born in the soul of the Psalmist as he draws near

to God, is that Glory shines before him. Soon will pass his suffering and sorrow. Some glad day he will enter into realms of bliss. Does not this comfort us to-day?

But with it is born a twin truth, that the God who one day will receive him to Glory has made a full provision for the road that leads to it; a road fraught with trials and difficulty. Asaph realises that often he will have to halt on the way to speak to His Counsellor; His Guide. Oftentimes he will not know how to turn. He will need advice and counsel then.

But his faith will remain firm. "Thou shalt guide me with Thy counsel..." How like Habakkuk in chapter 2. 1 of his book. There we find that saintly man living in a day of apostasy and decline. When God's counsel was never sought by the people, he said, "I will stand upon my watch... and see what HE will say unto me". He sought guidance from God and is found rejoicing therein.

How often do we as Christians seek God's counsel? How often do we prayerfully seek His will through His Word? In those holy pages are revealed all the counsel we will ever need as we journey on to glory. Our wise Counsellor knows the way we have to go and has kindly given us His Book of instructions. Note that the Psalmist's faith in a coming glory is no stronger than his faith in God's ability to guide him all the way. The one is as sure as the other.

Let us, Asaph-like then, often halt on our journey home and consult our Counsellor and Guide through the pages of His Word. Prayer and study of the Scriptures are the things that will keep us right. This will keep us looking forward to that glad day of Glory. May our assurance be like Asaph's—"Thou shalt guide me with Thy counsel, and afterward receive me to glory".

The Witness of a Local Church

(The following is a translation of an article appearing in a Chinese periodical which is sponsored by an assembly in the Far East. It is but three years since the assembly was established. Its rapid growth and continued Gospel activity prove how "workable" is the pattern.)

"See, saith He, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8. 5).

VISITORS to our meetings frequently enquire what denomination we are, or to what church we belong. They are aware that there are numbers of groups and denominations, and that each has its own characteristics. It is further evident to them that this gathering differs from the ones with which they are familiar, for even the name of the building in which we meet is not familiar to them. All these points make the question to be a genuine one.

Our reply sometimes is to the effect that we seek to meet alone in the name of the Lord Jesus, but this usually leaves the enquirer unsatisfied for in these last days denominations are so numerous that many of the Lord's people are confused in their thinking. Thus it is often easier to see denominations, than it is to see God's plans! This is tragic, and we trust we shall not be misunderstood when we state that such is not the pattern indicated in Scripture.

It is said that there are now over 600 denominations and groups. Each has its own background. Now, which is the right one? The only answer to such a question is to get back to the Bible. There is nothing complex, for the Bible is one, and truth is but one. In making the tent of testimony, God enjoined Moses to make it after the pattern which had been shewn to him. This is most important, and God has committed to believers now the responsibility of shewing obedience in

the testimony to God's pattern. It is no business of ours to invent a new "label"—another denomination—and thereby go to another extreme.

"Having been gathered together in His Name" means that we are gathered by the Spirit "under" the name of the Lord to serve and worship Him. It is not a gathering in the name of some organisation; it is not being gathered together because of some form of church government; neither is it being gathered in the name of some evangelist. The Spirit will never do this, for there is none other name given among men, than that of our Lord. Brethren who desire to be faithful in their testimony should refuse all names that man's wisdom has sought to add to the headship of Christ.

Of old God told His people Israel to meet and worship in the place where God should put His name: "Thither shall ye bring all that I command you", and the warning is added, "take heed to thyself that thou offer not... in every place that thou seest". Again, God said through Isaiah that He "shall gather together the dispersed of Judah" (11. 12; 56. 8; Deut. 12. 5, 11, 13).

Anywhere two or three persons—or two or three hundred—can assemble in the place of their choice, but only in the assembly that the Spirit has gathered together is the Lord truly in the midst. The difference between man's organised gathering and that of the Spirit is thus evident. The assembly gathered by the Spirit, is in obedience to the leading and authority of the Spirit, and thereby expresses "the unity of the Spirit". In the same Spirit they have heard the heavenly call, and, being obedient to it, have joined themselves to the One who is rejected by men. In the precious name of Christ Jesus they are seeking fellowship with Him and with one another.

Having entered Canaan, Israel was

told that God had selected Shiloh as the place upon which He had called His name. There He gathered them to set up the tabernacle, there they offered their burnt-offerings and worship; there God accepted their service. Alas! two and a half tribes set up another altar across Jordan—"a great altar to be seen" by man (Joshua 22. 10). In Shiloh the Lord time and time again shewed Himself, until Israel bowed the knee to Baal and followed other gods. The great altar across Jordan was not at Shiloh in the court of the tabernacle, neither was it in any relationship to the mercy-seat in the holiest, for it was built after the flesh and merely for their own good. Again, whilst the tabernacle was at Shiloh the tribe of Dan set up for themselves another centre of worship, appointing a Levite (Moses' grandson) as priest.

From the teaching of Scripture it is evident that "gathering in His name" should make us walk carefully, for our Centre should be the Substance of which the tabernacle was but the shadow.

A local church in worship and service is directly responsible to God. It is never under a central committee, neither does it rule other small gatherings. It looks to the Lord directly for spiritual power, for edification through the Lord's servants, and for maintaining its testimony. It must hold fast to the Headship of Christ, giving Him authority in all its gatherings, and allow the Spirit to perfect God's work through it. The flesh must learn to be silent in its gatherings.

The Gospel had its inception at Jerusalem, but it would be most inappropriate if we made a Jerusalem-centre for local churches, thus making "meeting in His name" to be merely a label or signboard, whilst the reality is missing.

The Lord has given us the vision and testimony to build according to the pattern, but we have no strength in ourselves and can but pray "Lord have mercy upon us".

Translated and abridged by

A. E. PHILLIPS.



BISHOPS and DEACONS

OVERSIGHT, CARE, AND SERVICE IN ASSEMBLIES.

By G. W. BELL, Wimborne.

ORDER in the material Universe is perfect, being under divine control. In moral government, elders assisted Moses by divine direction under the Law; they were appointed also in the Christian churches (assemblies) of the New Testament, and in the heavens elders surround the Throne of God and the Lamb, there leading the praise.

(1) BISHOPS

Qualifications. Brethren of mature age, with "vision", with knowledge of God, having ability and experience in assemblies, men of prayer, patience, firmness, balanced mind, and humility,

who are apt to teach, to lead and not drive, to warn and guard the flock of God from perverters within and foes without, hospitable, kindly, so as to nurse the weak in spirit, absolutely impartial and thus able to arbitrate when difficulties arise, represent the type of brethren suitable for oversight. They have to decide important matters of care, often in privacy, to "nip in the bud" what may seem to be small matters, and they are to be trusted by all for discretion.

Appointment. Elders or bishops or overseers (for these words are used interchangeably of the same persons,

see Acts 20, R.V.), are appointed by the Holy Spirit, in and *not* over the flock, (verse 28). This was originally by apostolic laying on of hands. After apostles passed away their doctrines remained for our guidance in the Scriptures, so that every assembly can read the qualifications needed for oversight. Existing overseers can thus "look out" for commendable brethren, and ascertain their mind as to this important service, (for "if a man desire oversight he desireth a good work" 1 Tim. 3. 1, R.V.). When after prayer and full consideration they are satisfied, they would welcome the brother, and the assembly would soon without formality be able to acquiesce in the step taken. It is important to notice that no one should be pushed into service, but it should be in the first place the conviction and initiative of a brother. *No assembly or overseers have authority to appoint or to dismiss overseers.* (Cases of moral discipline are of course another matter, and discipline is for the assembly to take.) Christians are to recognise, remember, obey, esteem and honour their guides and to support and trust them.

Several Overseers are desirable in every assembly. No provision is made in Scripture for a controlling elder or one who should have jurisdiction over a number of churches, as now in a "diocese". Each assembly is to be self-governing—the lampstands (candlesticks) of testimony (Rev. 1) stand separately in responsibility to the Lord. Ecclesiastical expositors admit the accuracy of this, but seek to excuse a departure on the ground of "Development". This development is now seen in the appointment of the highest officers in the "national" church by the Prime Minister sometimes on political grounds; earlier, King Henry VIII had this sovereignty of enthroning bishops, (in a world where the King of kings wore a crown of thorns).

OBSERVATIONS and SUGGESTIONS.

The service of oversight is voluntary, not by constraint and not for reward (lucre). Overseers are not to act because of success in worldly

affairs, or affluence, or because of relationships, or the possession of religious or academic or worldly honours or degrees, or for any extraneous reason. It is a condition of rule in the Church, that one rules well in his own house. Novices are unacceptable lest they might become puffed up. All spiritual gifts received from Christ ascended (Eph. 4) are to be used in humble service for others, and not for worldly aggrandisement or honour.

Assemblies should make room for such gifts and welcome them, while fellow elders should whole-heartedly acknowledge such divine provision for the church, and should make it happy for a "new-comer" for "we serve the Lord Christ", the only Head of the Church.

Difficulties may arise sometimes due to hurry or thoughtlessness, for example by Correspondents or others in assemblies who may not always act in consultation and agreement with their brethren, when making important arrangements or decisions. As this if habitual might lead to overlordship, care is necessary. Regular oversight meetings should take place and be announced to the assembly, so that if any desire spiritual help, or information, or if any are seeking baptism and fellowship this gives them an opportunity when matters can be regularised.

It is helpful and businesslike for Minutes of meetings to be kept and reviewed at each meeting. Names of all in fellowship should be reviewed, the sick and needy considered and other absentees looked up. Arrangements for Bible study or ministry, gifts to the Lord's servants, commendations to other assemblies, etc., can be made then.

It is happy when all those who take special interest and responsibility for Home and Foreign work, young people's and Sunday School work, bring, as is proper, all results of their efforts into the assembly and converts to baptism, and so there will be full consultation with elder brethren whose advice, practical interest and fellowship will be accepted.

If and when erroneous teaching occurs, elders should remember Titus 1. 9 and display no hesitancy or cowardice by allowing this to go on. Paul stated (1 Cor. 3. 17), "If any man defile the temple of God him will God defile." Jude required saints "earnestly to contend for the faith once for all delivered to the saints". In 2 Timothy 2. 17-21, Paul stated the Christian's duty towards corrupters of the faith, at that time in reference to deniers of the resurrection. A plea that one is a "man of peace" will hardly avail before the Judgment Seat of Christ. Satan is now acting as "an angel of light".

Various references to oversight are: Acts 14. 23; 15. 2, 6, 22, 23; 16. 4; 20. 17-28; Romans 12. 8; Phil. 1. 1; 1 Thess. 5. 12-14; 1 Tim. 3. 1-8; 5. 17-20; Titus 1. 5-9; Heb. 13. 7-17; 1 Peter 5. 1-9.

(2) DEACONS, or SERVANTS OF THE ASSEMBLY.

Those who engage in the manifold activities of an assembly should possess the confidence of all as they work with and under the guidance of overseers. When Paul outlines the qualifications of servants (or deacons Gr.) not the least is the value of a godly and prudent wife with well-behaved children in proof.

"Deacon" does not indicate an "official". This confusing word was

used instead of its translation, in order to preserve the ecclesiastical "orders" of "bishops, priests, and deacons", which words actually, are now employed in a sense very different from the original one. (Mr. W. E. Vine's Dictionary of New Testament Words is very useful.) The word deacon is used very generally, of our Lord, of Paul, Apollos, others servants of Christ, once of a "sister", and also of false apostles and apostles of Satan.

Under the general duties might be suggested, matters affecting the comfort of an assembly, accommodation, heating, ventilation, lighting, preparation for baptisms, for the Table, work in the Sunday School and among young folk. Such valuable help to all and to elders, will go far to smooth and prosper the assembly activities; and later on approved brethren will be able the more suitably to enter upon the tasks of oversight.

In work among women, our elder sisters have the responsibility of teaching and guiding younger sisters in their work and home circles or habits, so that each together may work for the blessing of all.

Note.—"The office of a bishop", and "The office of a deacon", 1 Tim. 3. 1, 10, A.V., should read correctly, "the work of an overseer", and "the work of a servant", respectively.

BOOK REVIEW

THE GLORIES OF CHRIST by G. M. Munro. This is a series of verse-meditations on the Son of God, as "the altogether lovely One". They are calculated "to call attention to the Person and Work of God's Beloved Son". Each line has its appropriate reference(s) to Scripture, and the work is intended to lead out the affections of the people of God to the Person of Christ. Written during a period of illness and called "songs in the night", the compositions of rhyming couplets could be used for a series of very

profitable meditations on the greatest of all themes. The scope of these poetic meditations is from eternity to eternity and the book affords many hundreds of Scripture references touching every phase of the Person and Work of our Lord, making it a beautiful devotional gift book. In colour design board covers, 48 pages, selling at 2s. 6d.

From the Author, G. M. Munro, Glenfoot, Glencraig, Fife, or John Ritchie Ltd. Kilmarnock.

"The ETERNAL GOD."

(Continued).



BY H. E. MARSOM

THE Eternal GOD is thy Refuge, and underneath are the Everlasting Arms" (Deut. 33. 27). As this unique Divine title occurs only this once in the Old Testament, we have to consider the derivation and the meaning of the word which here, and only here is translated "eternal". It is derived from a verb that is expressive of anticipating, of being beforehand, of preventing in the sense of preceding, of a coming to meet with help or succour, as in Isa. 21. 14, contrast Deut. 23. 4; of a going before as in Psa. 68. 25; 89. 14, or of a coming before as in Psa. 95. 2; Micah 6. 6.—These are some of the thoughts in the derivation which are behind the word which in Deut. 33. 27 is rendered "eternal"; once only the same word is rendered "everlasting" in Hab. 1. 12; it is frequently rendered "of Old", as Psa. 55. 19; 74. 12; sometimes it is rendered "ancient", as in Deut. 33. 15; in Psa. 139. 5 it is "before" in opposition to "behind"; and quite frequently it is rendered "east", "eastward", or "east side". (We must remember that "the forefront of the Tabernacle", was facing the east, Exod. 26. 9; Num. 2. 3; 3. 38). So with this interesting derivation behind this word and these meanings involved in it we must find this title "the ETERNAL GOD", reveals Him as "the GOD of Olden Time", or "the GOD of Old"; as some have translated this title. It is He who was actually GOD in the ancient past, the GOD manifested in the beginning of His way, in His works of old: both in creation and in human history: so that this title says to us, "in the Beginning—GOD" (Prov. 8. 22; Gen. 1. 1); and it speaks to us of the GOD our fathers told us of "what work Thou didst do

in their days, in the times of old" (Psa. 44. 1). It is the knowledge of what GOD was, and of what GOD did that encourages His people to cry to Him for help "as in the ancient days, in the generations of old" (Isa. 51. 9), for has He not said "as I was... so I will be!" (Joshua 1. 5). And it is this GOD—the ETERNAL GOD—the GOD of Old, Who is our Refuge—our Dwelling Place, as the R.V. of Deut. 33. 27, has it; and do *cp.* Psa. 90. 1; 91. 9.

Another truth that this Divine title should bring before us is that it speaks of the GOD Who *went before* His people, to search out a place for them to pitch their tents in; and to shew them by what way they should go. Deut. 1. 30, 33; Ex. 13. 21, 22; Num. 10. 33. Their GOD Who "went before them" in their past would be their present Refuge-Dwelling Place.

We have a delightful illustration of how this title speaks of GOD's most gracious anticipating of His people's needs, intervening for their help and succour; and so forestalling and preventing the snares of the evil one; as we see GOD anticipating the snare, that the king of Sodom was about to set before Abram; sending His priest-king Melchizedek to forestall the offer of Sodom's king, by strengthening and cheering him with bread and wine, with a new revelation of GOD; and with his kingly and priestly benediction: so that when the king of Sodom appears immediately afterwards, Abram, so blessed, scorns the snare. Gen. 14. 17-24. How truly we could say, "Thou preventest him with the blessings of goodness." Psa. 21. 3. What did king David confess in Psa. 59. 9, 10? What did Asaph pray in Psa. 79. 8?

And let us remember that the GOD this title reveals is the GOD with the "everlasting arms," and that those everlasting arms are underneath the individual saint. By the greatness of His outstretched arm, GOD redeemed His people. Ex. 6. 6; 15. 16; Deut. 7. 19. His was the arm of the "mighty hand," even the "right hand"

of power, Deut. 4. 34; 5. 15; Psa. 44. 3. But here it is not the "arm" but the "arms." The arm was strong enough to redeem the nation, but the arms support the individual. Compare the one shoulder competent for the government, in Isa. 9. 6, with the *shoulders* beneath the lost sheep that was found. Lu. 15. 5.

Reviews

LIGHT IN THE WEST. Mr. F. F. Bruce in this sequel to *The Growing Day* brings the absorbing story of early Church history down to the days of the "conversion of the English". The high standard of the first two volumes of the trilogy is maintained, and a theme that may be dull in the hands of a less competent writer is made to live and attract. Wisdom, wit, and insight are revealed on almost every page.

6s. 6d. net. 154 pages. The Paternoster Press.

DOCTOR OF TANGANYIKA. This is "the Big Book of the Jungle Doctor". In it Dr. Paul White tells his story in the same racy manner we have come to expect in this "Jungle Doctor" series. It is high commendation to say that the biggest of the bunch is best. A splendid gift book.

8s. 6d. net. 191 pages. The Paternoster Press.

HOLINESS IN THE PARABLES by J. D. Drysdale. The author aims at applying the practical lessons of the parables, rather than at expounding their prophetic content: consequently there is much in the expositions that seems forced or extraneous. There is, notwithstanding, much profitable reading in the book of 160 pages.

8s. 6d. net. Oliphants Ltd., 33 Ludgate Hill, London, E.C.4.

A GUIDE TO CHRISTIAN READING. This classified list of selected books should prove an invaluable asset as a guide to young students setting out to build up a library of useful Christian books. There is an introductory chapter on The Importance of Christian Reading followed by ten sections, the last of which is a *Select List of Basic Books*. An ideal help for beginners.

5s. net. 117 pages. I.V.F., 39 Bedford Square, London, W.C.1.

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RECENT EXTRACT. "Please accept our sincere thanks for forwarding this gift. We have come through a trying period, but have proved how wonderfully the Lord opens the hearts of His people and the truth of His promise, 'Be fore they call, I will answer and while they are yet speaking I will hear.'" Ref. A4634.

News from Other Lands

FRANCE.—The Lord has enabled us to add to the 2 million copies of our Gospel writings already published, another tenth of a million this week, for 100,000 copies of "Le Don" (The Gift) are under impression at this moment. 50,000 already received, giving extracts of the Pope's Encyclical exhorting Roman Catholics to read daily The Bible in the native tongue (Family Readings), especially that part called "The New Testament" of which we offer a free copy to all. Could you find a place in your prayer list for the distribution of these in the other towns also, of which there are 36,000, all Roman Catholics in France. —W. & C. Taylor.

PARIS.—January 1949 saw a little group of believers, French and Polish, gather in a two-roomed house at Bagneux to remember the Lord. Firm evidence that nothing is impossible with Him. Later the Polish believers met together for meetings in their own tongue. Bro. McGregor has visited them.

Need exists for another gathering place. Twice, when things looked really promising, we were disappointed. Property is at a premium in the Paris region. Living accommodation is impossible to find. The problem must be faced squarely: French brethren, numerically weak, are doing their best.

What of the future? Must things go on as ever, weak and helpless? Must we continually content ourselves by saying, "Nothing can be done!"? May the Lord stir up all our hearts to accept the challenge that France presents, and not to shrug our shoulders and say with Cain, "What! Me! Am I my brother's keeper?" Either the Gospel is not God's power, or else there is a short circuit somewhere! I wonder am I carrying the current of His love?—H. Beattie.

INDIA.—There have been some recent additions to the little assembly, which was formed largely through the efforts of Bro. McKenzie, who is an indefatigable worker for the Lord.

The meetings are in English, but there will be about six of us who will be competent to preach in the vernacular, and we are looking to the Lord to start a work in the Hindi language.

Miss Morrison who opened the book shop last December, has her time fully occupied attending to enquirers, and helping in the Bible Course, which Mr. McKenzie has been publishing with great success.—John and Lily Walker.

INDIA.—This month in one of the houses in Madura under the shadow of the great carved temple—one of the sights of the world—sat three men, V. P. Jacob, B. A. Samuel, and C. H. Cherian, a hymn and lyric writer in Malayalam, going over verse by verse the translation of "Prophecy—What lies ahead", by Oswald J. Smith. After finishing this they separated to their gospel work. Bro. Jacob took the copy to a printer—a Christian man in North Travancore so that the book of about 120 pages will be for sale at the Travancore conventions in December and January. Bro. Jacob returned and was joined by Bro. Thyle. Both proceeded to Carvan to have meetings in the Town Hall of Carvan during the days of the Dasara festival.

In the Telegu country a High School Headmaster, Bro. M. B. Franklin, translates "The Second Coming of the Lord Jesus, with subsequent events in Heaven and on Earth" by John Ritchie. In Mysore Bro. S. Satyadas, another ex-High School Master is translating "Prophecy—What lies ahead" into Canarese. He also takes over my Monthly Paper in Canarese when I go on furlough.

In Allahabad Bro. K. Kurien has now finished the "Church of God" in Hindi and the first copies are for sale in the Bible Stall at the Exhibition with copies in other four different languages. Already copies have been ordered from Fiji Islands, Poona, and Calcutta, etc. Praise God all bills are paid for as they come in. All books are sold at cost price. Some under cost price. Not for any profit.—Jas. Stewart.

ANGOLA.—Here at Boma we are busy erecting our new Gospel Hall to replace the one which was burnt down with the school building in 1950. We hope we can manage to get the roof completed before the rains come on and then as funds permit we shall concentrate on the work in the interior. The native believers both local and those living at a distance have given liberally to this work, but of course, they are not blessed with much of this world's goods. The local people have also given a good deal of free labour.

Our printing work grows as the demand for literature increases each year. The Lord is blessing the printed page particularly to the believers many of whom are scattered in many parts of the country far away from any of us missionaries. These believers in most cases have started Gospel work where they are and have been blessed to the unsaved around them. These in turn desire to learn to read and need reading matter. This is where the value of the press comes in. Continue to remember us in this side of the work before the Throne of Grace.—H. W. Griffiths.

N. RHODESIA.—Glad to say one of the schoolboys has professed to be saved and seems to be going on well. Six adults have asked for baptism so we are encouraged. We don't go in for "mass production" of converts, usually the odd ones here and there turn out more real and give less trouble in the assembly in the end. There is another man who would have been baptised, but he has been dangerously ill; however we have had the joy of seeing our many prayers answered as he is recovering. This man was a diviner and has been saved only a few months. We trust he will be a real help in his district after being raised from death as it were.

We had a visit from the Governor about two months ago. We did not know he was coming until he stopped his car outside the school door. It was a shock to hear him announce who he was and the children were terrified. He asked them questions and we sang the Portuguese national hymn. He said he was pleased with the progress, and I may say we were pleased when he went away!! He asked me all my qualifications and how long I had been in Portugal.—Emily Rowntree.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street Kilmarnock.

QUESTION H213.

Is there any difference between the expressions, "The Kingdom of God", and "The Kingdom of Heaven"? Are they to be considered as synonymous terms, and are they identical in all respects?

ANSWER.

Yes, there is a difference between the two expressions, "The Kingdom of God" being much more comprehensive than "The Kingdom of Heaven". It consists of every created being, whether men or angels, throughout the entire universe, whose will is in perfect harmony and complete unison with the will of God. So far as man is concerned, the only way of entrance into it is through being "born again" (John 3. 3). No one is in the Kingdom God who has not experienced this change, whatever his profession may be.

"The Kingdom of Heaven", (Literally, "The reign of the heavens"), is an expression only used by Matthew, and occurring in his Gospel over thirty times. The Gospel by Matthew is Messianic, and deals with Israel's rightful King who, when He presented Himself, was rejected and crucified, and whom the heavens must receive until the times of restitution of all things. The period of time between His rejection and the setting up of His Kingdom at His return marks the course of the Kingdom of Heaven, or the reign of the heavens, which has to do with events that are taking place on earth. The Parables of Matthew 13 are being fulfilled, and the mysteries of the Kingdom of Heaven are being shown. The sowing of the seed is taking place worldwide in the preaching of the Gospel. The net has enclosed a great many fish, but some of them are bad, being mere professors, and will be cast away. The saved people are like a field of wheat, but amongst the wheat there are tares, due, eventually, to be burned. Christianity which had such a small beginning—The Founder of it crucified, and the work left in the hands of a few "unlearned and ignorant men" in humble life—so small was its beginning that our Lord compared it to a mustard seed, the smallest of all seeds, but, to-day, we see it grown to a great tree, in the branches of which the birds of the air (evil men), are lodging. And so on with the other parables. The Kingdom is still in abeyance, but the heavens are ruling, and the day is fast approaching when God shall fulfil His word in **John 2.** "I have set My King upon My holy hill of Zion." For He must reign, we are told (1 Cor. 15. 23), "until He hath put all enemies under His feet". In those enemies Death itself shall be included. It is already vanquished, but will then be destroyed. Thus the great mediatorial work of our Lord Jesus will be finished in His having put down all rule, and all authority and power. He will then deliver up the Kingdom to God, even the Father, without a single opposing element in it, "that God may be all in all". Then there shall be no longer any

distinction between the two expressions mentioned in our question. All that shall then remain will be in "the Kingdom of God" for ever.

—T. Campbell.

QUESTION F216.

Please explain James 5. 14-15. Does v. 14 hold good to-day, especially, "anointing him with oil in the name of the Lord"?

ANSWER.

We should note at the outset that the Epistle of James was written to the twelve tribes and the believers associated with them. Like the Epistles of Peter and the Epistle to the Hebrews, it goes beyond the Rapture to the Day of Christ's public manifestation, consequently, the door is open for the remnant of believers to use it after the Church has gone. In ch. 5. 14, the word "church" (ecclesia) can be used to-day in the same sense that Hebrews 2. 12 is used (which is a quotation from Psalm 22. 22).

The word "anoint" (aleipho) occurs nine times in the New Testament and is used indiscriminately as the following verses will show—Matt. 6. 17; Mark 6. 13; 16. 1; Luke 7. 38, 46 (twice); John 11. 2; 12. 3; James 5. 14. The other word for "anoint" is Chrio, and is more sacred in its use. It is used for the anointing of Christ and of believers, and in the Old Testament of priests and prophets. See Luke 4. 18; Acts 4. 27; 10. 38; 2 Cor. 1. 21; Heb. 1. 9; Exod. 28. 41; 1 Sam. 1. 10; 1 Kings 19. 16.

The nearest to our verse—James 5. 14 is Mark 6. 13. Here it is apostolic and limited to the Jew (see Matt. 10. 1-6). In James 5. 13-20, we have three classes of believers:—Firstly, the afflicted or those who are persecuted. Here, the afflicted one is to pray. Secondly, the merry, who are to sing psalms. Thirdly, the sick, who are exhorted to call for the elders of the church. It would seem that the sickness here is the result of some sin that has affected the congregation. The sin may be moral or doctrinal (v. 19). The sick person, in his exercise, calls for the elders of the church,—men matured and who can be trusted. Having told his God, he tells the elders, who pray over him, having anointed him with oil in the Name of the Lord, and the prayer of faith saves the sick. The oil, I believe, is used in a medicinal way, the same as the cake of figs in 2 Kings 20. 7. In verse 1 of this chapter, Hezekiah was sick unto death. In verse 2, he prayed, and in verse 4 the prophet Isaiah was told (like the elders in James 5) to go to the sick king with a message from God to tell Hezekiah that his prayer had been heard and that the Lord would heal him.

Note the place that prayer has in James 5. The afflicted pray; the elders pray; Elijah prayed. In his day the nation was "sick" and away from God. When there was humiliation and repentance with Israel, Elijah prayed again and the heavens gave rain and healing was granted.—H. Bailie.

The LORD'S WORK and WORKERS

ENGLAND and WALES:

FORTHCOMING (D.V.) and REPORTS.

BARNHURST: Assembly Hall, Lyndhurst Road, Dec. 5, 12, 19 at 8. O. Speare. **BARNSBURY, N.1:** Bethany Hall, 70 Barnsbury Road. S.S. Supts. Dec. 5 at 6; Dec. 6 at 3.30 & 6. A. Ginnings, F. McConnell, R. Scammell. **CARDIFF:** Christian Rallies at 7. Dec. 13, C. E. Stokes; 20, W. Batfield; 27, Heath Quarterly. **NOTTINGHAM:** Clumber Hall. Dec. 6-9, V. Cirel; 27, H. St. John and another; Jan. 3-6, Dr. S. S. Short; Jan. 17, F. F. Bruce. **WELLING:** Gospel Hall, Station Approach. Dec. 6 at 3.45 and 6. H. A. Bishop, R. W. McAdam, H. J. Brearey. **BRIGHTON:** Gordon Hall, High Street. Dec. 13 at 3.45 and 6. J. Jackson, G. Ritchie Rice, R. J. R. Vinnicombe, A. Lake. **LEICESTER:** Christian Rallies, York Street Hall. Dec. 13 at 6.45. F. McConnell. **TAUNTON:** Octagon Gospel Hall, Middle St. Dec. 13 at 7.30. J. H. Large. **MANCHESTER:** Hope Hall. Dec. 31 at 7.30; Jan. 1 at 2.30 & 6, (10.30, brethren only). F. Lawther, W. Wilcox, Dr. S. S. Short. Particulars: G. S. Bowker, 54 Park Road, Salford, 6. **CARLISLE:** Hebron Hall. Jan. 1 at 2.30 and 6. J. Welch, J. Hewitt. **NORTH SHIELDS:** Gospel Hall, Waterville Road. Jan. 1 at 3 & 6. J. Hunter, J. MacCalman. **CONSETT:** Jan. 1 at 2.30 & 6. G. Gaunt, Jos. Lewis. **CARDIFF:** Adamsdown Hall. Jan. 3. E. H. Grant, D. Gooding, W. A. Norris. **HIGHGATE:** Cholmeley Hall. 62nd Annual. Jan. 10 at 4 & 6.30. A. Ginnings, F. McConnell, T. G. Smith. **BURN T OAK:** Woodcroft Hall. Jan. 17 at 4 & 6. A. Ginnings, A. Fallaize, M. Hepburn. **NEWTON ABBOT:** Prospect Hall, Torquay Road. Y.P. Feb. 18-22. Messrs. Steedman, Boatright, Shorey, Hutchinson, McConnell and Evers. Feb. 26. Brethren's Conf., questions by Jan. 26. Correspondence to Frank White, 24 Coach Road, Newton Abbot. **MERSEYSIDE:** S.S. Workers quarterly at Park Hall, Birkenhead on Dec. 13. G. Gaunt gave appreciated help in November at Oxford Hall, Waterloo. G. Harpur ministered Nov. Fridays at David St. and Saturdays at Picton Hall. E. Harrison and C. D. Alexander gave help at Garston. **LONDON Missionary Meetings:** Mr. Harland in his financial report gives Income, £1582 7s. 4d., Expenditure, £1367 16s. 8., Balance in Hand, £214 10s. 8d. Conveners detailed statement from H. C. Harland, "Fairholme", Marsh Lane, Mill Hill, N.W.7.

SCOTLAND: FORTHCOMING (D.V.).

COATBRIDGE: Hebron Halls, Church St. Dec. 13 at 3.30. J. Hewitt, J. Cuthbertson, J. Hislop, A. McNeish. **CREETOWN:** in Waverley Hall. Dec. 25, 11.30 a.m. till 3.45 p.m. A. Naismith, W. K. Morrison.

JANUARY 1st.

ABERDEEN: in Gilcomston Church, Union Street; 11 a.m., 3 & 7. F. N. Martin, D. Morrison, A. E. Phillips, L. Rees, W. J. Wright, W. Whitlaw. **AIRDRIE:** Hebron Hall, in Town Hall; at 12 noon. J. Paton, R. Price, W. Trew. **AYR:** in new Victoria Hall, John Street; at 2. J. H. Large, J. R. Rollo, G. Harpur, D. Haxton. **DUMFRIES:** Bethany Hall, Buccleuch Street; at 11.30. W. P. Foster, W. Gaw, F. Collins. **DUNDEE:** Hermon Hall; at 11 a.m., 2.15 & 5.15. H. Bell, R. D. Johnston, A. McNeish, A. E. Phillips. **FALKIRK:** Mid-Scotland Conference in Baptist Church,

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendation of nearest local assembly.

Falkirk; from 2 till 7. R. Scammell, J. Hislop, J. Lightbody, and a missionary brother. **GLASGOW:** Plantation Gospel Hall, in White Memorial Hall, 7 Portman Street; 11 a.m. till 5. Exercised ministering brethren expected. **KILMARNOCK:** in Central Hall; at 12 noon. W. F. Naismith, W. W. Campbell, G. Harpur, J. H. Large. **KIRKCALDY:** United Conference in Pathhead Halls; at 2. J. M. Shaw, H. Bell, J. Wardlaw, J. Peebles. **MOTHERWELL:** in Town Hall; at 11. A. Fallaize, Dr. W. H. Lindsay, J. A. Ginnings. **STRANRAER:** in Temperance Institute; from 11.30 a.m. till 3. J. Lightbody, J. Burns, and another.

JANUARY 2nd.

AUCHINLECK: in Gospel Hall; at 11.30. J. H. Large, J. Hutchison, A. M. S. Gooding, A. Leckie. **KILBIRNIE:** in Walker Memorial Hall; 12.30 till 5. J. Cuthbertson, Dr. A. T. Duncan, J. Lightbody. **LARKHALL:** Hebron Hall; at 11. A. Fallaize, D. Haxton, T. Richardson, D. McKinnon. Mr. Fallaize will continue with ministry in Hebron Hall, Jan. 4-9. **PRESTWICK:** in Town Hall; at 2. H. Bell, J. Lightbody, A. M. S. Gooding, S. Emery. **WHITBURN:** in Welfare Hall; at 11.30. J. Barrie, J. Campbell, W. P. Foster, R. Price.

JANUARY 3rd.

ABERDEEN: Hebron Hall; at 7. S.S. Workers. **NEWMILNS:** in Morton Hall, Main Street; at 2.45. J. H. Large, S. Emery, D. Haxton, T. Richardson. **PARTICK:** Abingdon Hall, Stewartville Street; at 3. H. Bell, R. Scammell, Dr. A. T. Duncan. **RENFREW:** Albert Hall; at 3.30. A. P. Campbell, G. Harpur, J. H. Large, R. Scott.

ARMADALE: Jan. 10. J. Lightbody, W. P. Foster, H. Scott, J. Hunter. **RUTHERGLEN:** in Town Hall. Jan. 10 at 3.15. Dr. A. T. Duncan, G. Harpur, A. Leckie, D. McKinnon. **LARGS:** Netherhall, Jan. 23-26, Scottish Assemblies weekend. W. W. Campbell, and others. Full particulars under the Manager.

IRELAND: REPORTS.

LURGAN: Annual Readings and Conference, Oct. 12-16. Good numbers attending enjoyed profitable ministry by Messrs J. M. Davies, E. W. Rogers, J. Hutchinson, W. Gilmore, W. Trew, R. Whyte, T. Graham, J. E. Fairfield; and reports by Dr. Rea, India; R. J. Wright, Japan; H. W. Graham, Uruguay; R. Duff, India; H. Beattie, France; G. Thomas, Eire. **DONEMANA:** Oct. 16; well attended and helpful ministry by Messrs J. Grant, J. M. Davies, J. Poots, R. Peacock, R. Love, F. Knox. **OMAGH:** Oct. 29; about 300 present; ministry by Messrs H. Bailie, W. Bunting, T. W. Ball, G. Fenn. **BALLYMACASHON:** Nov. 1. Large numbers attending, and profitable ministry by Messrs T. Campbell, A. McShane, W. Bunting, E. Allen. **TULLYLAGAN:** Nov. 5. A packed hall, and helpful ministry by Messrs R. Beattie, G. Alexander, H. Bailie, E. Fairfield, W. Graham, J. McCracken, F. English.

E. ALLEN & A. McSHANE have had blessing in Killeel. G. ALEXANDER labouring in Gartan, Co. Donegal. T. W. BALL & E. FAIRFIELD in Cregagh Hall, Belfast. R. BEATTIE finished in Clones, now in Roslea, Co. Ferm.; a needy, out of the way spot. F. BINGHAM is getting good numbers at Gramsha. W. BUNTING & J. THOMPSON in portable hall near Waringsford village, Co. Down. D. L.

CRAIG has given help at Buckna and Broughshane. Now at Killyleagh with interest in the gospel. J. K. DUFF & J. FINEGAN in portable hall near Killyleagh, Co. Armagh. F. ENGLISH in Dungannon. G. FENN in Donegall Road, Belfast. C. D. FLEMING & J. A. MILNE in a disused school at Lenerogne, near Ballymagarrick. W. JOHNSTON at Quilly, Co. Derry. F. KNOX in Apsley Hall, Belfast. S. W. LEWIS & S. McMORRIS in portable hall at Enniskillen. R. LOVE at Erryroe, Co. Mon. T. McKEVELVEY in Glengormley Hall, Belfast. R. PEACOCK & T. GRAHAM at Growell with interest. H. PAISLEY & T. WALLACE saw a number saved and saints cheered at Portrush. J. WELLS & J. McCRACKEN (Canada) at the Birches.

Our brother Mr. A. COOKE is ill and has been ordered a prolonged rest.

"WITH CHRIST."

ALEX. BLAKENEY, Ahorey, on Sept. 9, aged 81. Saved over 50 years ago in tent meetings under the late John Monypenny, on site of the present hall. In fellowship for many years, our late brother lived a consistent life, and was much respected. The large funeral was conducted by brethren D. L. Craig and F. Bingham. ARTHUR MacKAY, Detroit, on Oct. 8, aged 65. Born in Glasgow, and saved there at an early age, and was received into fellowship. Later in Ontario, and since 1915 in Central and West Chicago Blvd. assemblies in Detroit. A godly man, who loved the Lord and His people, and ever sought to bear faithful testimony. Will be much missed in the assembly and by his wife and family who survive him. Funeral conducted by brethren Alex. Stewart and F. W. Schwartz. Mrs. CATHERINE MCGOWAN, Coalburn, on Nov. 5, aged 79. Wife of the late Geo. McGowan, she was converted almost 60 years ago at tent meetings under Malcolm Ferguson in the village of G'espin. With her late husband, in fellowship at Lesmahagow, started a Sunday School in their home at Coalburn over 50 years ago. This proved to be a work of God, which ultimately meant the establishing of the assembly in the old Ebenezer Hall nearly 50 years ago. Mr. and Mrs. McGowan continued their labours and saw a Sunday School of about 300 and a Bible Class of over 90. Known and loved amongst the Lord's people far beyond her native village, she was a real succourer of many, a "mother in Israel", who continued active in the service of the Lord until crippled by rheumatics some years ago. Mrs. ISABELLA LEATHEM, Carlisle, called home on Nov. 10. Wife of the late George Leatham, she was formerly associated with Townhead Assembly, Glasgow, and for a period at Nottingham. Since 1919 met with believers in Hebron Hall, Carlisle. Had been in failing health for some time, but when able was much interested in tract distribution. A godly and consistent sister. Mrs. MADGE LOGAN, Carrickfergus, on Oct. 13, aged 43. Saved as a girl of 14 under the preaching of Malcolm McDonald. Formerly in Kingsmoss and Ballyclare assemblies, but for the last 2 years in Carrickfergus. Leaves a family of 5, and was held in high esteem for her fragrant and Christ-like life. The large funeral was conducted by brethren D. Walker, D. Craig, and F. Bingham. Prayer will be valued for the husband and family. Miss MARGARET ROBINSON, Newtownstewart, Co. Tyrone, went to be with the Lord on Oct. 14. Saved through the preaching of Messrs Campbell and Matthews over 70 years ago. A consistent Christian, she was district nurse for many years in Glasgow area, where she often sat under the ministry of the

late John Ritchie. Mrs. MINNIE McCLURE, Ahorey, on Oct. 18, aged 45. Saved for 10 years and in happy fellowship in the assembly. She suffered a stroke and was called home suddenly. Beloved by all who knew her. Large numbers heard the gospel preached by F. Bingham and Jack Jordan at her funeral. CHAS. A. MacLEOD, Detroit, on Oct. 28, aged 72. One time in assembly at Greenock, but for a long number of years in West Chicago Blvd. assembly, Detroit, and latterly in Deland, Florida. Respected by all as a devoted Christian for his consistent testimony. Survived by his wife and family, he will be missed, both in the assembly and in the home. F. W. Schwartz conducted funeral services. ALEX. PHILIP, Evangelist, Aberdeen, aged 58. Saved in 1910 through W. J. Meneely, Ireland, and called to serve the Lord in 1919. A real pioneer evangelist, he journeyed oft, reaching out to scattered country district. He saw many souls saved and helped the saints. His work took him to the Orkney and Shetland Isles, and frequently to other parts of the north-east coast of Scotland. When on a visit to Canada and U.S.A. in 1949, suffered a serious illness and had to come home. He never fully recovered, although engaged in occasional gospel work. The labourer's task is over; he leaves a fragrant memory, and prayer will be valued for his widow and son, who survive him. Charles Reid, evangelist, and Jas. Cordiner, Victoria Hall, took part in the funeral services at the house, and Mr. Farquhar, of Hebron Hall, conducted the service at the grave. JAS. LAIRD, Hamilton, on Nov. 2, aged 84. Many years in Bailyes Causeway and Low Waters assemblies, Hamilton. A faithful preacher of the gospel in earlier years. Mrs. HAMILTON, Kilmarnock, on Nov. 1, aged 82. Wife of the late J. M. Hamilton, Evangelist, our sister was in fellowship with the Kilmarnock assemblies for over sixty years and was ever known for her godly life and consistent example. Although somewhat frail and unable to be about for a considerable time, her patient hope and buoyant spirit was a source of encouragement to all her visitors. Now at rest. WILLIAM CAMPBELL, Dalry, on Nov. 6, aged 62. Saved as a youth, and about 45 years in assembly, where he took a leading part. Well known to many of the Lord's servants in this and other lands. Ever ready to help and faithful in his testimony, he was highly esteemed by all who knew him. Will be greatly missed. JOHN JOHNSTON, Ballymagarrick, passed home on Nov. 11. Saved 58 years ago, while attending meetings by the late Frank Hunter. For many years connected with Ballymagarrick assembly, and always interested in Sunday School and Gospel work. A large funeral was conducted by brethren H. Baillie and W. Bunting.

ADDRESSES, PERSONALIA, Etc.

GEORGE H. GRANT should now be addressed at Oakfield, 13 Hollins Road, Harrogate. The assembly at BROOK LANE HALL, BROMLEY, have been joined by the assemblies at Glenfarg Hall, Catford, Lee Gospel Hall, Lee Green, and Whitefoot Lane Gospel Mission, Catford, in commending to the Lord's work our brother Mr. Frank McConnell, who has served as a teacher and expositor of the Scriptures and a fruitful preacher of the gospel for many years. Our brother hopes to leave his calling and devote his full time to the work of the Lord at the end of this year. CATRINE: correspondent: Mr. John McPhee, 3 Gordon Street, Catrine.