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The Church

By the Editor.

THIS engrossing subject ought to command the constant attention of *all* believers, yet how few there are who give it just consideration. It is so easy to be parochial in our outlook that our horizons of fellowship often extend no further than our local interests. That danger tends to precipitate itself when the mind becomes engaged with petty distinctions, or when contention for a denominational position outweighs other and more scriptural considerations.

WHERE denominationalism has prevailed, the "church" has become sectionalised, and its unity has been obscured in the process. Labels attached to different sections of the so-called *visible church* have no divine authority, and are used to perpetuate some particular aspect of organisation or government which may or may not have New Testament sanction. Tradition in such cases has ousted apostolic authority, and use and wont has tended to obscure what the original content of the word "church" was. The Church is, as someone has written, "spiritually discerned, lying altogether beyond the range of the natural senses, and is without organisation, or expression, on the earth." (C. F. Hogg).

BELIEVERS who profess to have been delivered from the traditions of former generations, and from the limited conceptions of the Church, have need that this truth should be constantly brought to their attention. The fact that in many places there have been recent additions to local assemblies is cause for rejoicing, but is cause also for renewed teaching about the principles of the New Tes-

tament to which these same local churches profess to adhere and conform. Failure to instruct may bring its own crop of difficulties.

IS there not a danger that, having learned certain truths about the local church as discovered in apostolic writings, we are apt to forget that other Christians are as much in the Church as we are? The smug complacency that almost unwittingly sometimes manifests itself is its own condemnation, while the glib boastfulness with which we not infrequently maintain our faithfulness to New Testament principles cannot but be somewhat offensive to those who do not think with us.

ARE we not apt to think of other Christians in terms only of their denominational connection? How easy it is to describe another by the ecclesiastical label he wears! He is referred to as not being "in our fellowship." He does not "meet with us." He has not been "gathered out." He does not "gather to the Name." Or it may be he is referred to as "a good Baptist brother," "a fine Presbyterian Christian," or "an ardent but converted Congregationalist." And thus, even while we may not be aware of the fact, we are possessed of the spirit of sectarianism, for we are thinking in terms of sections, and not of the whole, actually priding ourselves in our "gathered out" position. Such an attitude is to be avoided by constant reference to New Testament teaching about "one Body."

WHAT, then, are we to understand by this remarkable figure of the Church as the "Body"? As always, the best answer to questions of such

nature is to be found in the plain declarations of the Scriptures. Perhaps it will serve a useful purpose to quote the passages which will help to an understanding.

Eph. 1. 22-23. God "hath put all things under his (Christ's) 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."

Eph. 2. 16. "That he (Christ) might reconcile both (Jew and Gentile) unto God in one Body by the Cross, having slain the enmity thereby."

Eph. 4. 3-4. "Endeavouring to keep the unity of the Spirit in the bond of peace: there is one Body."

Eph. 4. 12. Gifts have been given with a view to "the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ."

Eph. 4. 15-16. By constructive teaching believers will "grow up into him (Christ) in all things, which is the Head, even Christ, from whom the whole Body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself

in love."

Eph. 5. 23. "Christ is the Head of the church."

Col. 1. 18. "He (Christ) is the Head of the Body, the Church."

Col. 1. 24. Paul rejoices that in his sufferings he fills up "that which is behind of the afflictions of Christ in my flesh for His Body's sake, which is the Church."

Col. 2. 19. Christ is called "the Head, from which all the Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

Rom. 12. 6. The figure of the differing functions of our natural bodies is used to point the lesson, "So we, being many, are one Body in Christ, and every one members one of another." The same illustration is used in 1 Cor. 12. 27, "Now ye are the Body of Christ, and members in particular." Although detailed interpretations of 1 Cor. 12. 13 may differ the basic truth is acknowledged that "By one Spirit were we all baptized into one Body."

A CAREFUL pondering of these scriptures should provide material for the thoughtful, and should provoke interest in all who are concerned to discover what are the main lessons to be derived therefrom.

REVIEWS

AN ANALYSIS OF THE GOSPEL OF MARK by Harold St. John. In 100 paragraphs in eight main divisions the author has given an admirable study of this Gospel. Years of gleaning in numerous fields bring a full mind to the exposition, with the result that scholarship combines with a devout spirit to give a book replete with good things. A most delightful volume (Pickering & Inglis, 15/- net).

THE ART OF KNOWING AND DOING GOD'S WILL, and THE COM-

FORT OF GOD are two booklets by Herbert Lockyer, providing chapters on guidance and comfort. Both are tastefully produced, and can be recommended for those perplexed and in distress. They magnify the goodness of God. The former is 2/6, the latter 3/- both net. Published by the Victory Press. OUR HERITAGE by Ronald Bailey. Twelve chapters on reformers like Wycliffe, Luther, Knox, Scottish Covenanters, John Wesley. A book to inspire to courageous witness. (2/- net). Henry E. Walter, Publisher.

CHRIST KNOCKING

By W. W. FEREDAY, Newton Stewart.

SOME preachers regard Revelation

3. 20 as a good Gospel appeal, but, although God may graciously bless in some cases the text so used it is not "rightly dividing the word of truth." The context of Revelation 3. 20 will show that a church is being addressed by the Lord Jesus. It is part of a series of seven messages to seven assemblies, all existing in John's day and needing the admonitions addressed to them. There is more than this. These church letters are part of a prophetic book, "the words of the prophecy" (Rev. 1. 3), and the observant reader will find in them an instructive outline of church history from the days of the apostle downward. Laodicea represents the last and coldest stage. Hence the Lord's touching appeal, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

God, above all things, wants love from His people. Solomon teaches us that there is no substitute for love. If a man would give all the substance of his house for love it would be utterly contemned. When God delivered Israel from Egypt He told them plainly He wanted their love. He loved them and wanted their love in return. From amidst the roar and flame of Mt. Sinai Jehovah expressed His desire that they would love Him and keep His commandments. Had they given heed to this they would have been blessed and prosperous from first to last.

The first address of the apocalyptic seven was to Ephesus. With this assembly God had no complaints to make as to false doctrine and disor-

der, but He says, "This I have against thee that thou hast left thy first love." This is the root cause of all the sorrows that have afflicted the Church since John received these messages in Patmos. Affection for Christ waned early and Satan took advantage of it to divert their minds from the Saviour to Whom we owe so much. Now in the address to Laodicea the Lord speaks of Himself as outside knocking for admittance. This is intensely individual, "If any man hear My voice." We thus learn that in the darkest hour, when the terrible spuing out of the professing mass is imminent, the most intimate communion with the Lord can be enjoyed by those who want it. The figurative language used suggests two friends telling their secrets out to one another. Lovely! Our glorious Lord, in spite of much slighting, will find pleasure in opening the deep things of God to those who want them and He will gladly listen to all the workings of our poor hearts. We shall soon all be in glory with the Lord and we shall see Him as the "Lamb in the midst of the throne" receiving angelic homage.

If all the world is rebellious against our Lord and if the great body of Christian profession is cool toward Him, let us brace ourselves up that He may get from us as individuals the love and obedience of which He speaks so sweetly in John 14, remembering the flaming words of Paul the Apostle in 1 Corinthians 16. 22, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." At the close of his priceless exposition of Christ to the Church the apostle prays for his readers

that Christ may dwell in their hearts by faith, be rooted and grounded in love. Only thus can we take in the great things of God (Ephesians 3. 17-18). Probably this was little known in Laodicea.

BLAZING THE CHRISTIAN TRAIL

(continued from page 77).

tian prayer meeting quite as much as of the meeting for the breaking of bread. "Two of you" (v. 19), and "two or three" (v. 20) postulate a united fellowship in spiritual desires. If Christians in an assembly are not united in prayer they will not be united under any other circumstances. How strong can be the tie that binds us together as we ask God's blessing on work in which everyone has a stake! What a privilege to be present at a prayer meeting in which twenty brethren pray earnestly, definitely and briefly in a single hour!

The fourth element in this prayer meeting described in Acts 4 was faith. Verses 29 and 30 show us that these Christians had the faith to ask for boldness in testimony and signs confirming the spoken word. They asked for a spectacular display of Divine power. Have we become too tame and orthodox in our requests? Do we ask for the same things with

unvarying (and unexercised) monotony? Our sympathies and interests should be wide and flexible. The sad complexities of modern life at the local, national, and international levels provide much material for the exercised intercessor.

Finally, love was evident at the prayer meeting, for the wealthier saints shared their goods with the needy ones and so demonstrated in a very real way that, in the words of v. 32, "they were of one heart and of one soul." Little wonder that prayer was accompanied by power—the Spirit's presence physically shook the building, and the request for "boldness" was abundantly answered. It is all summed up in v. 33: "great power" and "great grace."

Let us each strive to fulfil the conditions under which the same power will follow our prayer meetings.

SECOND THOUGHTS ON THE DEAD SEA SCROLLS by Prof. F. F. Bruce. Few archeological finds have been so sensational as the discovery of the Dead Sea Scrolls which have been coming to light from time to time since 1947. These Scrolls have created many problems both as to identification of the community from which they originate and as to the relation to early Christianity. Hasty conclusions have had to be withdrawn, but here in this volume Prof. Bruce gives a most illuminating though extremely cautious account of their origin, their contents and their value. Chief interest centres round the light they throw on Christianity. Who was The Teacher of Righteousness? What influence had the teaching of the Qumran community on

the N.T. writings? How far were the writings of John affected, if affected at all? Here is a book of absorbing interest, a book to recommend to others (Paternoster Press 10/6 net).

The above book should be studied in conjunction with The Tyndale Press Publication again by Prof. Bruce entitled 'The Teacher of Righteousness in the Qumran Text,' in which much of the same ground is covered, but with the addition of numerous instructive footnotes. Price Two Shillings.

THE BOOK WE NEED by C. E. Falkus. Five short chapters advocating the reliability of the Bible and pressing its claims upon all. Useful for giving to those showing interest in the Book. 1/6. from C. A. Hammond, 11 Little Britain, London. E.C.1.

BLAZING THE CHRISTIAN TRAIL**4. PRAYER AND POWER.**

By W. K. Morrison, M.A., Ayr.

AS we turn now to Acts 4 we direct our attention to the second half of the chapter (vv. 23-27), where we learn that the early Christians were pioneers in the art of prayer. Here then is another way in which they blazed the Christian trail. They knew that work for God requires constant contact with God, and public prayer formed one means of communication with Heaven. Needless to say, it did not replace private, personal prayer, but rather supplemented it. Do you regularly attend the weekly Prayer Meeting of your assembly? Are you interested in the items for prayer which are mentioned there? Do you take public part in the meeting? Whether your answers to these questions are in the affirmative or in the negative you will do well to notice the five ingredients here enumerated which provide the recipe for a lively, powerful prayer meeting.

The first is the knowledge that one has been witnessing for the Lord. Peter and John came straight to the Prayer Meeting from the Court House. They had been contending for the truth, following the miracle performed upon the impotent man of chapter 3. "By what power, or by what name have ye done this?" was the question of the religious rulers, and it gave Peter great satisfaction to explain in reply that the name was that of Jesus, in which Name salvation was to be found, and the power was that which had raised Him to endless life (vv. 10-12). A man has

something to pray about when he has been declaring the Gospel as faithfully as Peter had done. He will want his fellow-Christians to join with him in imploring Heaven's blessing on his witness, and they will be only too ready to extend him their fellowship in prayer. As a general rule, it is the Christians that are active in the Lord's work who are most earnest and regular in their attendance at the Prayer Meeting. Lazy Christians have nothing to pray for.

The second element contributing to the liveliness of this memorable prayer meeting was the experience of opposition. These men felt they were engaged in real spiritual conflict. The second Psalm, with its picture of a world seething in rebellion against God's rule, seemed appropriate to the current situation in Jerusalem (vv. 25, 26). Spiritual forces of titanic magnitude were locked in conflict. What could the Lord's people do but ask Him to safeguard His own interests? These Christians were not playing at meetings: they were wrestling with spiritual hosts of wickedness in heavenly places, and they knew their acute need. No doubt prayer meetings in Spain, Eastern Europe and China in 1957 are more fervent than many in Britain and North America for this same reason.

Opposition from without usually fosters unity within—and here is the third ingredient of a powerful prayer meeting. Matthew 18. 19-20 might be regarded as the charter of the Chris-

(continued on page 76).

THE ROYAL LAW

James 2. 1-13.

by A. P. CAMPBELL, Leven.

ASSUMING that the writer of the Epistle is James, the Lord's brother, it is interesting to observe the Christology of the Epistle. In verse 1 he presents Him as the object of faith. It is fairly certain that "the faith of our Lord Jesus Christ" is objective, just as in Mark 11. 22 we are exhorted to "have faith in God"; there the construction is the same as in this verse. Many other examples of the objective genitive in the New Testament, may be found.

James now proceeds to describe the Lord Jesus Christ as "the Glory." There is no word for 'Lord' in the Greek text (2. 1). He is probably echoing such passages as Zech. 2. 5, "I," saith Jehovah, "will be the glory in the midst of her." James certainly regards our Lord as sharing equality with God. This may be seen from the opening verse of the Epistle; so he has no hesitation in applying the title "the Glory," which belonged to Jehovah in the Old Testament, to our Lord who is, indeed, the true Shekinah Glory of God.

To have personal contact with "the Glory" would surely be a safeguard against showing respect of persons. The difference between a well-dressed man and one whose suit was threadbare could scarcely influence the mind and heart of one who had looked upon "the Glory." How true it is "that the things of earth grow strangely dim in the light of His glory and grace!" One of the features of this Epistle is its vividness. James seems to dislike abstractions, and he loves to put his material in picturesque and dramatic forms. The picture he draws in this passage could easily have as its setting our morning

gathering. It is true he uses the word "synagogue" in verse 2, but it is the Christian assembly he has in mind. The use of the word "synagogue" simply provides a further argument, for an early date for this Epistle. It should be carefully noted that the sin here is not that of showing honour to the rich man; it is honouring him at the expense of the poor man. We are to "honour all men" (1 Peter 2. 17) and "to give honour to whom honour is due" (Rom. 13. 7), but to discriminate simply on the ground that one is rich and the other is poor, is to stand convicted before the law of God as a transgressor.

How different are the ways of God! He has chosen them that are "poor as to the world" to be "rich in faith" and "heirs of the Kingdom." He, who is the true Glory of God, when on earth, chose as His companions men who could lay no claim to earthly riches. It will be recalled that the church of Smyrna was marked by material poverty and spiritual riches, whereas the Laodicean church was rich materially but very poor towards God. As those who live in a materialistic age, we are in constant need of challenging ourselves as to our standard of values. It is a very pathetic thing for Christians to seek only the company of those in like social position. The aristocracy of wealth can have no attraction for those who have seen "the Glory." Our business should be to walk the highways of life with those who, while probably poor in this world, are certainly and obviously rich in faith.

It was rather an irony for the

Jewish believers to show such consideration to the rich. "Do not rich men oppress you, and draw you before the judgment seats?" It was certainly the party of the high-priest, the wealthy Sadducees, who laid hold of the apostles in Acts 4. Further, it was they who "blasphemed that worthy name by which they were called," verse 7. The worthy name referred to would probably be the name Christ. It could scarcely refer to the name Christian, because that was originally given in contempt by the world. This verse seems to imply the actual invoking of the name of Christ over each individual believer. This probably took place at the time of their baptism. Acts 22. 16 makes it clear that the person who was baptised made a public confession "by calling on His name." This is a practice that might well serve to make our baptismal services much more solemn and memorable occasions.

We must not think that because this Epistle is representative of very early Christian teaching, that we can readily dispense with it, maybe on the ground that it has been superseded by something more advanced. James makes a quotation in verse 8 from Leviticus 19. 18. "Thou shalt love thy neighbour as thyself," and he terms this "the royal law." Our Lord, in Matt. 22. 40, said, that on the law of love hang all the law and the prophets, and this may be why it is called the royal law; it is the supreme law. Their partiality was the complete negation of this law of love. This law has never been set aside and it is still binding upon the followers of Christ. Have I kept the royal law to-day?

We are now shown in verse 10 that the law is a unity, for it is the expression of the will of a single

Lawgiver. We are not, therefore, to excuse our failure to observe one part of it by pointing to the observance of other parts. While this passage refers to the moral law, the principle can surely be extended to cover the teaching of our Lord. He commissioned His disciples "to teach them to observe *all things* whatsoever I have commanded you." The ordinance of baptism and breaking of bread are included, but so also, is the Sermon on the Mount. We may adapt the words of verse 11 thus, "For He that said, "Baptize them in the name of the Father and of the Son and of the Holy Ghost," also said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift". Our observance of those things which, to most of us, have been very easy, will not compensate for our failure to fulfil those commandments of our Lord which are more demanding. Some of the rabbis actually laid it down that obedience to the law about fringes and phylacteries, was as good as obedience to the whole. May we be preserved from such slavery to externalism!

We are to speak and act as those who will be judged by "the law of liberty." It can be seen here, as in many other parts of the Epistle, that James is, so to speak, effecting a transition between the Old Testament and the New. The continuity and oneness of the Divine Revelation is implicit throughout. The law of Moses was in no sense "a law of liberty." We have been delivered from the bondage of the Old Covenant and brought into the liberty of the New. We are still under law,

but it is to the "law of Christ," which is indeed a law of liberty. New motives and a new power are part of our spiritual inheritance. The "law of liberty" by which we are to be judged will not stop short at particular precepts or at the outward act, but will reveal our very motives. The believer who is walking happily with Christ, and whose actions are governed by the law of love, will not fear such a judgment. The teaching of verse 13 finds its counter-

part in Matt. 6. 15 "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Under the Divine government men reap as they sow. The final word in the section is "Mercy glorieth against judgment," or "Mercy triumphs over judgment." James is not, of course, dealing here with the ground of our salvation but with human relations, and in these we should ever aim at the ultimate triumph of mercy.

REVIEW

THE CHRISTIAN AND HUMAN RULE. "In the midst of an age full of human guides shouting out their contradictory advice for a better world order, and of human authorities seeking to exploit or dominate their fellowmen, the believer is to look to Christ for direction. If other considerations intrude the vision will be blurred. Many believe the day is near when Christ will intervene in the affairs of this world, and establish His Kingdom

on earth. Meanwhile we should prove that His rule in the heart brings guidance, the highest freedom and the truest fellowship that are possible during the closing years of "man's day."

These are the closing words of the pamphlet on the above subject by our contributor, Edwin Adams, from whom free copies may be obtained, c/o John Roberts Press, 14 Clerkenwell Green, London. E.C.1. Warmly recommended.

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PRAY FOR PARAGUAY

by Dr. Gordon A. Smith.

PARAGUAY is a subtropical land of extremes and contrasts. It is a land of the blazing sun, the brilliant moon, the starry sky; a land of withering winds, torrential rains, and violent storms; a land of mighty rivers, barren deserts, and luxuriant vegetation; where biting insects swarm, venomous reptiles lurk, and the voracious pirana swims. Paraguay—remote, isolated, struggling, suffering, nevertheless determined to survive in spite of the handicaps of the past and the difficulties of the present.

There, 150,000 square miles in area (1½ times that of the British Isles), she lies, embedded between the two powerful and rival states of Argentina and Brazil, and blocking land-locked Bolivia's access to the great waterways that lead to the Atlantic Ocean, while within her enclosed world, political rivalries have been bitter, dictatorships frequent, and the cup of human tragedy has been filled to the brim.

Paraguay lies between Latitudes 19 and 28 degrees South, is 1000 miles from the sea, and its highest hills do not exceed 1,500 feet above sea level. The climate is therefore distressingly hot from September to May, but the remaining four months are not unpleasant. Mosquitoes and other biting insects are particularly troublesome.

Christopher Columbus, who was born in Genoa, discovered the New World in 1492. Sebastian Cabot, who was born in Venice and educated in England, discovered Paraguay in 1527. The Guarani people whom the Spaniards found inhabiting a large part of South America, including

that corresponding to Brazil, Uruguay, Paraguay, and parts of Argentina and Bolivia, have been described as taciturn and deceitful, but not unfriendly, and although fierce fighters, extraordinarily generous and hospitable. Their principal god, Tupá, was a pure and formless spirit animating and impregnating the whole universe. "Tupá shone in the lightning, roared in the thunder, became liquid in the rain, blazed in the sun, and murmured in the leaves of the forest." The moon was another diety whom they called "Yasi," meaning mother, believing her to be propitious when full, indifferent or adverse in other phases, and hostile in eclipse.

The Spanish Conquerors, traveling up the great River Paraguay in 1536, were fiercely attacked by large numbers of Guarani Indians at a place about 1000 miles from the mouth of the River Plate. The Indians surrendered on August 15th 1536, and the Spanish fort which was established there, later developed into the city of Asuncion, Capital of the Republic of Paraguay. The Spaniards took to themselves Guarani women, and from this mixture there has developed a race of people predominantly Guarani in appearance and customs, but with about 25% of the population of 1¼ million, showing typically Spanish characteristics.

The Guarani language has remained the mother-tongue, although it is now generally mixed with Spanish, the official language. Of recent years there has been an enthusiastic movement to raise the prestige of the Guarani language to the level of

that of the Spanish and even to regard it as a symbol of national independence.

This Spanish Colony, so remote and so isolated in the heart of the vast South American continent, after nearly three centuries of turbulent existence, finally declared her independence of Spain on May 14th, 1811. From 1815 to 1870 she was ruled by three absolute dictators, the last of whom, from 1865 to 1870, led her in the suicidal war of the Triple Alliance against Brazil, Uruguay, and Argentina. The result was a decimation of the male population, and "poverty, want, and corruption."

In 1870 a Constitution was drawn up, the government to be by Congress, with a President whose term of office was to be of four years duration. Alas! Paraguay had 29 Presidents from 1870 to 1932, an average of just over two years each, such was the political unrest, intrigue, and violence that prevailed, and that still prevails.

According to the Constitution the Roman Catholic religion is official but other religions are to be "tolerated." This word "tolerated" permits of differing interpretations, but on the whole, the Protestant groups have been granted sufficient liberty for their activities, although on many occasions only after frequent appeals to higher authorities in the face of hostile opposition on the part of the Roman Catholic Church. The use of local broadcasting stations for Gospel preaching was prohibited about three years ago because of strong R.C. pressure on the authorities, and open-air preaching in the city has not been permitted for many years.

1956 was the 400th anniversary of the arrival in Asuncion of the first R.C. Bishop. For four centuries the

false teachings of Romanism have retained this people in the darkness of spiritual night and under the yoke of avaricious clerical tyranny. Thank God! there is evidence of a breaking away from Roman Church dictatorship and deception, but it augurs ill for Paraguay that the Jesuits, who were banished from the country in 1767, are now returning and are exceedingly active and aggressive. How militant is the enemy of the souls of men, yea, the soul of a nation!

Towards the close of last century the light began to filter through the clouds when Paraguay was visited by a Colporteur of the American Bible Society, when the South American Missionary Society established their Station among the Indians of the Paraguayan Chaco (that vast, barren, low-lying, area of Paraguay west of the River Paraguay), and when in 1882 the Methodists opened a school in Asuncion (they withdrew, however, in 1915).

The work of Dr. Lindsay, a medical man from Scotland, who was initially with the South American Missionary Society in the Chaco, but who later worked independently in Belén, a little village near Concepcion, in translating the New Testament and many of our best English hymns, into Guarani, was monumental.

The arrival in 1909 of our missionaries, Mr. and Mrs. John Ross and Mr. and Mrs. A. Smith, extended the light, as did the arrival during subsequent years of Mr. and Mrs. Gordon Airth, Mr. and Mrs. J. Martin, Miss M. McGregor (now Mrs. Woodhatch in Argentina), Mr. and Mrs. A. Richmond (now in Argentina), Mr. and Mrs. J. McAlister, Mr. and Mrs. P. Tate, Mr.

G. Gilling, Dr. and Mrs. G. A. Smith, Mr. and Mrs. J. Bester, and Mr. and Mrs. Munro Perry.

Mr. and Mrs. Ross and Mr. Allan Smith (the writer's father) departed to be with Christ some years ago.

The first assembly was established in Asuncion in 1915. Now there are three assemblies in that city, the central one numbering about 70 in fellowship, and ten assemblies in other parts of the country, of which four are from 8 to 35 miles from the capital, and the remainder are small isolated assemblies. The little group at Olimpo on the river Paraguay is about 435 miles north of Asuncion, that at Isla Margarita about 375 miles north, that at Pilar where Mr. and Mrs. McAllister are working, is 200 miles south. Mr. and Mrs. Bester are at Yaguarón, 35 miles S.E. of the city, and Mr. and Mrs. Tate, who are relieving Mr. and Mrs. Airth whilst the latter are on furlough, are at San Bernardino, 30 miles from the city. Mr. and Mrs. Martin labour in the Capital and neighbouring townships.

Paraguay has been described as a "Riverside Nation." It is bounded by rivers and divided into two totally distinct regions by the River Paraguay. Indeed, the River is its lifeline! The word "Paraguay" is said to mean a "River that is variously crowned," thus named because of the masses of beautiful flowering water-weed, called "Camalotes," that are to be seen massed in sheltered waterways or floating as islands in silent procession downstream.

"A River that is variously crowned"—crowned, not only by Camalote flowers that so eloquently speak of the glory of God, but also with the bearers of the glad tidings of Salvation and Peace. From 1914 to 1916 it was the Gospel launch

"Aurora" (Day-break), from 1922 to 1938, the "El Alba" (The Dawn), and from 1951, the "El Mensajero" (The Messenger), which thus crowned this great River.

The "El Mensajero" is a 60 foot, steel hull, river-cruiser, powered with a 68 H.P. Gardener diesel engine, and with accommodation for seven persons. Since she was launched in October 1951, this launch has been used on numerous voyages, some of eight months duration, covering the 800 miles of riverway between Humaita in the south and Bahia Negra in the north, in evangelising the many people living in proximity to the river. Stocks of Bibles, New Testaments, "Portions," Gospel literature, loud-speaker outfits, and medical equipment, are carried.

Those who are responsible for the river work at the present time are Mr. and Mrs. Munro Perry and Mr. G. Gilling, but as the latter expects to be absent on furlough this year there will of necessity be changes in the composition of the crew. For over two years it was the writer's privilege to work as a member of the crew of the "El Mensajero" and to develop a mobile medical work. How interesting were the experiences on those far off water-ways in the heart of South America! How many there were who came on board seeking material benefit, but who received in addition, and above all, the Gift of God! How many, who before were opposed to the Gospel, were caused to visit the workers on board for medical aid, and thereafter were eager to know more of the Gospel!

As the launch ties to the bank at some port, the first to come on board are usually the senior officials and other influential men. They are impressed by the smart appearance of

the launch, by the display of Bibles etc. and by the medical service rendered practically free of charge. They listen with intelligent interest to the Gospel message, and in parting give assurances of their co-operation. Members of the crew go ashore to visit the people with Gospel literature, and preparations are made for a public meeting in the evening. Soon patients are coming aboard for medical attention, all of whom receive Gospel literature and many of whom have the Message explained to them. In a remarkable way prejudices disappear and the hostile ravings of the local priest are rendered futile because of the medical service given to the people in their poverty and sickness.

Since the writer's departure for furlough in July 1956, the medical work on the river has been carried on by the present launch workers, though in a more limited way because of the lack of a fully qualified person, and this branch of the work has continued to prove a very great help in reaching the people.

Others workers contributing towards the evangelisation of Paraguay are associated with the Baptists, the New Testament Missionary Union, the Salvation Army, the Free Methodists, the Disciples of Christ, and the New Tribes Mission. The Baptist Hospital in Asuncion is maintaining a fine testimony, and we owe much to it.

False cults are becoming increasingly active and, as ever, confuse the people. There are Seventh Day Adventists, "Jehovah's Witnesses," Mormons etc. The Pentecostals are also present with their unbalanced doctrine and unseemly conduct in meetings.

Of recent years many Paraguayans have confessed faith in the Lord,

and many of these live in isolated places. There is a real need for more workers to visit these believers and to remain with them for at least several weeks at a time in order to instruct them in the Scriptures and to establish assemblies.

The foreign missionary needs to be an able teacher and preacher, for there is an increasing number of believers with secondary school, and even university, education, and who expect a high standard from the missionary. On the other hand, there is also much to be done in the way of personal work and visitation, and the majority of the people are of the simple peasant type, friendly and hospitable, who respond to friendliness and sympathy, but who, because of a deep-seated racial pride, resent the domineering type of foreigner.

The believers of Paraguay need the prayer-help of all the Lord's people. They are surrounded by immorality and live in the midst of a fanatical Roman Catholic people. Teachers in the State Schools are practically all R.C. and the children of believers are marked as "Protestants" and are liable to unfair treatment. The authorities, generally, have come to respect the "evangelicos," but the R.C. priests are exceedingly active in their endeavour to prejudice the minds of all against the Gospel, resorting to shameless lies in doing so, and in inciting the people to resort to violence against the Christians.

CONCLUSION: There is a need—an urgent need—for more foreign missionaries, for spiritual Paraguayan evangelists and teachers, and for more Spanish literature suitable for believers. Above all there is a great need for Prayer for Paraguay.

MARRIAGE

By WILLIAM PRENTICE,

PART FOUR.

UNITED TO THE LORD.

The Marriage of the Lamb. Rev. 19. IN Rev. 17 and 18 we witness the overthrow of the false Bride, Babylon, the Mother of Harlots.

In chapter 19 the true Bride of the Lamb is introduced. Four great "Alleluias" celebrate the overthrow of the false, and the introduction of the true Bride. This, the first mention of "Alleluia" in the New Testament, emphasises the significance of the occasion. The number four, speaking of universality, would remind us of the widespread rejoicing over the fall of Babylon and the Glory of the Lamb.

We are told one of the most important things we wish to know; how the Bride is dressed. This is going to be a white wedding. The Bride is arrayed in fine linen, clean and white. It is interesting to compare the manner in which these two Brides are dressed. In Rev. 17. 4 the false Bride was arrayed in purple and scarlet, and decked with gold, precious stones, and pearls; having a golden cup in her hand, full of the abominations and filthiness of her fornication. The Bride of the Lamb is dressed in fine linen, clean and white; emblem of her purity. The Bride is preparing her own wedding dress. Rev. 19. 8 says, "for the fine linen is the righteousness (or, righteous acts) of saints." It gives added interest to the earthly occasion if the bride is making her own dress. She will commence months before the event, and spare neither time nor energy in perfecting her attire.

The Church is, here and now, preparing the garments she shall

appear in, on the day of her espousal. What we weave in time, we shall wear in Eternity and Glory.

This will be the best dressed, and most beautiful Bride of all ages; and it is going to be the happiest marriage ever celebrated for several reasons.

1. The Best Bridegroom, Christ Himself, will be present.

2. The Best and loveliest Bride, the Church, will be present. In full bloom of eternal womanhood, she will wear her Bridal youth and beauty for ever.

It will be love at full tide.

3. The Best Provision has been made.

4. The Best Home to live in has been prepared.

5. The Best Friends are there for society.

6. The Best Prospects; no pain, sorrow, or tears.

7. The Best Period to enjoy it, Eternity; where sin or death shall not separate.

After the Marriage, Christ will return to establish His Kingdom on earth, and display His Bride to wondering worlds..

In concluding, permit me to illustrate this. In Hebrews 1, there are three quotations from the Psalms. The first from Psalm 102; the second from Psalm 110; and the third from Psalm 45. The first event referred to took place before the Cross; the second, the Crown, after the Cross; and the third, His Coming Glory, is yet to come. Consider the structure of Psalm 45.

Verse 1: introduction; Verses 2-

9: a picture of the King waiting in the marriage hall; Verses 10-15: a picture of the Bride waiting within the palace.

Verse 2 shows the Personal charm of the Bridegroom, whose lips express grace and character.

Verse 3 gives the alarm of war as the Marriage is about to take place. This will be fulfilled at Armageddon.

Verses 4 & 5: Righteousness trodden down on earth. The King goes forth in mighty vengeance, treading the winepress, and trampling His enemies under His feet, in His fury. (Isaiah 63. Rev. 19. 11-21).

Verse 6: His enemies are over-

thrown. Having put down all lawlessness, He is now saluted as King, and can take His Bride, and celebrate with a thousand years' glorious Reign.

Verse 8: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." This verse suggests that what He accomplished was by His sufferings. "His name shall endure for ever: His name shall be continued as long as the sun." Psalm 72. 17.

"And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen." Psalm 72. 19.

INTER-ASSEMBLY RELATIONS

(continued from page 88).

Secondly, reception without a letter of commendation in such a circumstance would be equivalent to interfering in another assembly's affairs. This is, of course, completely unjustified by scripture.

The circumstance can be envisaged where the person out of fellowship removes while in such a condition. It is taken for granted that he has been justly excommunicated and is therefore out of fellowship until appropriate repentance has taken place in his new locality as in his old.

But what of the removal of one of those whom Diotrefes cast out of the church (3 John 10). He even refused to receive John without just cause. Surely where such excommunication was imposed because of one man lording over God's heritage, rather than for moral or heretical reasons, there would be full freedom to receive. It must be emphasised, of course, that the removal would re-

quire to be genuine as other removals could not take place in the conditions prevailing in New Testament times.

In all matters of church discipline Way's rendering of Matt. 18. 18 is most explanatory—"Whatsoever ye shall bind on earth, shall be having been bound in heaven, and whatsoever ye shall loose on earth, shall be having been loosed in heaven." Obviously the rendering is not good English, but it is good sense. It isn't a question of heaven ratifying earth's decisions as earth conforming to heaven's decisions. It therefore becomes obvious that in cases where discipline is not carried out, because the sin is secret or for any other reason, heaven has already bound, and where discipline is wrongly carried out, as in 3 John, the victim may be bound on earth but he is not in heaven. May we be so well tuned into heaven that we are able to carry out the will of our Father in heaven in binding and loosing!

Inter-Assembly Relations

By JAMES ANDERSON, Annbank.

THE story of the spectacular spread of Christianity with the inevitable planting of local churches is related in the Acts of the Apostles. By implication the same historical document would reveal what relationship existed between the local churches whose foundations are there described.

Contrary to what human arrangements would have done, Jerusalem did not become a headquarters. Only once is any difficult matter said to have been referred to Jerusalem, and the sole reason was that the apostles and elders were still there (Acts 15. 2). There are certainly no equivalents of such to-day. The truth would appear to be that those local churches which were planted owned no central authority, being completely independent. They seem to have been cared for by local elders (Acts 14. 23).

No passage of the New Testament would support any other idea of church relationships. Constantly in 2 Corinthians and 1 Thessalonians one church or group of churches is held up as an example to others, either in connection with giving or with faith. Or two churches might be instructed to exchange the letters which they had received from Paul (Col. 4. 16). This is the furthest that their relationships went.

The only other passage which mentions a group of churches is Rev. 2-3. There seven churches in Asia are seen shining for Christ in their respective communities, each subject to the scrutiny of the Lord who walks in the midst of them. He passes judgment on each, but it is

not the prerogative of any one or any group to pass judgment on any other. No matter how low the conditions, there is no authority for any church to cut off another. Neither can a group of churches exclude another from fellowship.

All of these passages would show that each church is responsible to Christ alone. Their relationship to each other is therefore indirect. Christian fellowship is always vertical rather than horizontal. We are in fellowship with each other in the measure in which we are in fellowship with Heaven (1 John 1. 7). And so it is with churches composed of individuals.

The usual occasion of inter-assembly fellowship is when a Christian visits or removes to another neighbourhood. The scriptural desire for such a person is that he should carry a letter of commendation. Examples of these are found in Rom. 16. 1-2 and Col. 4. 10. What do such letters mean?

It must be clearly understood that they are not guarantees of fellowship. They are merely a request that, seeing the person about whom the letter is written, is considered suitable for church fellowship in his own locality, he is considered by the signatories of the letter to be fit for it in the new community whither he has gone. The letter should be a guarantee that the person named in it has complied with the preliminaries necessary to church fellowship—conversion and baptism.

Under what circumstances can such a letter be refused? Certainly not where the receiving assembly

doesn't recognise the commending one. A letter doesn't imply recognition. Assemblies can receive letters just as individuals can without any state of friendship being in existence previously. In some cases a Christian has been refused fellowship because he came from a meeting in division, even although he had nothing to do with the original division. We must understand that churches are independent, and letters are not accepted because they came from a church which is in our group. That would be real sectarianism.

It cannot be over-emphasised that a church isn't a church in the New Testament sense because certain brethren have recognised it as such. A New Testament church is a company of Christians who practise the principles of gathering taught and illustrated in the New Testament. (Division would of course invalidate all other practices Rom. 16. 17-20; Tit. 3. 10-11). Such a company is a New Testament church whether we recognise it or not.

The circumstance may arise when an assembly, which doesn't insist on baptism as a preliminary to fellowship, commends an unbaptised believer to the fellowship of another assembly which insists on baptism. Surely the second assembly is not under any obligation to conform to the first assembly's request. It has been objected that this would be a breach of fellowship. But a fellowship of churches as a group is not scriptural. Each is responsible to the Risen Lord, not to its neighbours. Why should any church which takes the ground of the Acts of the Apostles that a person is not officially and formally a Christian without being baptised be expected to do what many denominations in Christendom would

not do—accept an unbaptised person?

Or the circumstance may arise where a remarried divorced person is removing. Some assemblies accept the ground of the law of the land on the matter. Others take a scriptural ground. (It would be difficult to brand as evil a Christian divorced, but surely the New Testament makes it unmistakably plain that the remarriage of divorced persons is immoral in the sight of God. (Matt. 5. 32; Mark 10. 11-12; Rom. 7. 3; 1 Cor. 8. 3). Can the one kind of assembly be expected to conform to the request of the other kind of assembly and accept conditions which would not be tolerated amongst their own saints? Surely not.

It must be emphasised that a letter of commendation is a mere request for fellowship and guarantees nothing. If it did guarantee fellowship then it would be tantamount to saying that the elders of one assembly had jurisdiction over others, which is foreign to the New Testament.

It might then be inferred that it is also possible for one assembly to receive someone without a letter of commendation, if it is able to refuse one. Presumably such a request might arise when somebody runs away from discipline. But such an inference would be wrong. First of all, the New Testament expects that a Christian will seek fellowship with other local Christians to maintain a witness for God in their own locality. In the circumstances of those days a disciplined Christian simply could not run off to the next assembly. At the same time if he was possessed of the characteristics which are expected of the adherents of Christianity he wouldn't. In humility he would submit to the judgment imposed by God's assembly.

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PRAYER

by J. H. STEWART,

Newcastle-on-Tyne.

THE health of our prayer life denotes and determines the progress made in our Christian life. If we neglect to come to the Throne of Grace, then we shall be wanting in the grace to live. A secret we have to learn is—to bring everything to God in prayer, and bring God into everything.

Directness in prayer characterised David in Psalm 5. 3. "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto Thee and will look up." Is David using as it were, the sling and the stone, which he so successfully used against Goliath in the Name of the Lord of Hosts? This voice of need goes upward, direct to Jehovah. and in faith he had the upward look of expectancy; and it was in the morning. How good to begin the day with God!

Song of Songs, Chap. 2. 14. "Oh, my dove, thou art in the clefts of the rock, in the covert of the steep place, let me hear thy voice, for sweet is thy voice, and thy countenance is comely." (R.V.).

THE PATTERN OF PRAYER—St. Matthew 6. 9-13. "Our Father"—Divine relationship; "which art in Heaven"—His Divine Majesty; "hallowed be Thy Name"—Holy Reverence; "Thy Kingdom come," Thy will be done, in earth as it is in Heaven"—The Father's interests first; "give us this day our daily bread, and forgive our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil"—our needs next; "for Thine is the Kingdom and the Power and

the Glory'—the ascription of Praise. This indeed is not the Lord's prayer, as we often hear, but the Lord teaching His own disciples to pray. Rather have we not the Lord's prayer in John 17, where we have that wondrous grace that permits us to hear the Son of His Love, expressing His own desires, that which He has at heart, and which He presents to the Father as His own personal wishes; but, in Matthew 6 we have the Divine pattern for us, not lengthy, but definite and direct. The Lord speaking to His own in Matthew 6. 7, 8 cautioned ". . . and, in praying, use not vain repetitions, as the Gentiles do, for they think they shall be heard for their much speaking, BE NOT, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask Him." (R.V.) We have another "Be Not" for our learning, as seen in Ecclesiastes 5. 2 relative to the House of God; "BE NOT rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in Heaven, and thou upon the earth, therefore, let thy words be few"—Lord, teach us to pray.

THE PROVISION OF PRAYER—Romans 8. 26, 27. "Likewise the Spirit, also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us, with groanings which cannot be uttered, and He that searcheth the hearts knoweth what is the mind of the Spirit. because He maketh intercession for the saints according to God."

Here we are told of the relation of

the Spirit to our state of weakness and suffering, Who will not be severed from our weakness, because He has taken His abode in us, on the ground of Christ's redemption. What a Divine provision has been made for us in our prayer life! We know not what to pray for as we ought, but the Spirit pleads for us with groanings unutterable, and He that searcheth the hearts, knows what is the mind of the Spirit. Acts 1. 24 "and they prayed and said, Thou Lord which knowest the hearts of all"—such a Great High Priest—"even at the right hand of God who also maketh intercession for us" (Rom. 8. 34). Christ *for us* at God's right hand, and the Spirit *in us*. Wondrous grace!

THE PLACE OF PRAYER—

Hebrews 4. 16. "Let us, therefore, come boldly unto the Throne of Grace that we may obtain mercy and find grace to help in time of need."

"Behold, the Throne of Grace,

The promise calls us near,

To seek our God and Father's face,
Who loves to answer prayer."

Notice that beautiful expression, the Throne of Grace. No doubt the Israelite would be quite familiar with the Throne of God, and also with the Mercy Seat with the Cherubim of Glory overshadowing it; yet it would be a strange thought for him to have free access to it, when God was to be at a distance. Faith's thought is we can, through Christ, draw near into His immediate presence with boldness, to receive mercy and find grace to help in time of need. It is thus the Throne of Grace, where God's grace, and not His judgment, is manifested. His judgment has been visited upon the Substitute, even Jesus. His grace now goes out to the guilty and yet now

redeemed ones, who have this precious access. Praise His Holy Name! Thus, if the wilderness brings out our need, it is precious to know, it brings out the infinite resources of Christ as our Great High Priest.

THE PRECEPT OF PRAYER—

1 John 3. 20, 21. "For if our heart condemn us not, then we have confidence towards God, and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Communion with God always gives confidence toward Him. Our Blessed Lord was the only person who knew His own heart. Matthew 11. 29, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart." But we know our hearts, as the Word of God comes home in power to them.

Hebrews 4 13, "Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him, with whom we have to do." In Hebrews Chap. 3, we have three stages of departure, relative to the heart. Verse 7—"Wherefore as the Holy Ghost saith, To-day if you will hear His voice, *harden not your hearts.*" Verse 10—"They do always err in their heart." Verse 12—"Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the Living God." A hardened heart, an erring heart, an evil heart of unbelief. But thanks be unto God for the exhortation in Hebrews 10. 22, "Let us draw near with a true heart,"—our title is clear—the blood of Jesus. But a heart that is true, with nothing to reproach itself with, in the light of His holy presence, a heart that loves in deed and in truth

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The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION

A recent commentator says of Eph. 5. 26 that the phrase "with the word" probably refers to the creed "Jesus is Lord" uttered in baptism which was "in the name of Jesus." Please comment.

ANSWER

The sentence "Jesus is Lord" occurs in v. 3 of 1 Cor. 12 where it is in direct antithesis to "Jesus is anathema" (Amer. R.V.). By the Spirit of God only can the believer say the first, and no man speaking by the Spirit will utter the second. "Jesus is anathema i.e. accursed" was blasphemously uttered by the heathen which the believer rightly refuted with "Jesus is Lord." We must plead ignorance of the statement that baptism was marked by this utterance. "In the name of Jesus" surely means "on the authority of Jesus" and the one who was baptised was baptised "into the name of the Father, the Son, and the Holy Ghost" in water (Matt. 28. 19). Peter in the name of the Lord i.e. on His authority commanded Cornelius and his household to be baptised (Acts 10. 48). Similarly the twelve men at Ephesus were baptised on the same authority (Acts 19. 5).

The true reading of Eph. 5. 26 we believe to be, "that He might sanctify it, having cleansed with the water by the word" (Amer. R.V.) which we take to mean the regenerating power of the Holy Spirit by means of the Word of God (Titus 3. 5).

R. G. Lord.

QUESTION

To whom does the Apostle refer in 1 Cor. 12. 12 and 27? Is it to (a) The assembly at Corinth or (b) The Church universal?

ANSWER

In 1 Cor. 12. 12, the Apostle refers to the Church universal, but in verse 27 the reference is to the Assembly

at Corinth. The body into which "we all" are baptised must, of necessity, be the Church universal. The baptism by the Spirit, or in the Spirit, clearly includes all believers, whereas the "ye" of verse 27 can only include the local Assembly.

In this chapter the Apostle shows how each member in our natural body functions for the good and well-being of all the other members, and none of them is needless. Each one has its place to fill, so that no member can say to another: "I have no need of thee." All are inter-dependent upon each other.

Now just as in the natural body, so in the Body of Christ. There is but one Body, yet many members, every one of which has got a part to play for the well-being of the whole. And as it is in the universal aspect, so is it in the local aspect. The local church is the Universal in miniature. It is as viewed in this way that the Apostle can speak of the church at Corinth as being "the body of Christ."

T. Campbell.

QUESTION

Is a local assembly under any obligation to baptise a believer who after baptism wishes to meet with Christians who do not meet as the assembly does?

ANSWER

The assemblies of the N.T. were divinely instituted, each company being a replica of the Church which is His Body. Sects or denominations as we see them to-day had no place in the N.T. We read of the idols' temples, the Jewish synagogues and the churches of God.

The similies used of a local church are (1) Temple of God—the place where God is worshipped; (2) Body of Christ—the believer's relationship to the Head and to each other, with unity and variety, no one member working independent of the rest, performing the whole services.; (3) the

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News from Other Lands

ETHIOPIA

This place presents a great challenge to the messengers of the Cross. Some of the people come a long way to the clinic here in Batie for medicine for their bodies. They need medicine for their souls, too. I do pray the Lord will soon raise up some willing workers to work among these people. We have permission from the government to work among the Danakil, but nothing has been started, as we are so few in number. It means learning two languages, one not written, Danakil. The heat there is very great at certain times of the year; malaria too is very prevalent. There is still pioneering work to be done here. May the Lord rouse the hearts of some young people in these days to leave all and attempt great things for God.

Monica Ramsay.

REFUGEEES

We are kept exceedingly busy with the influx of Hungarian refugees, on top of our Slav work, and the experiences in the camps have been wonderful. A fortnight ago the Lord cheered, and encouraged us, by seeing the first convert trusting the Saviour. He was a Roman Catholic, but had never heard the pure Gospel of salvation, so after coming to the meetings a few times, the Spirit of God opened his eyes to see the truth, and in front of all his fellow-countrymen, he made the greatest decision of his life. He is growing in grace, and more knowledge of his new-found Saviour.

D. T. Griffiths.

N. RHODESIA

We have a large Boarding School this year, and it has been a tremendous thrill to see some of the boarders staying behind after the Gospel service on Lord's Day—successive weeks—testifying to new-found faith in Christ! Some 25 of them have thus shown their desire for Salvation! It is when these things take place we are shown that the burden of the school work (and it can be a burden!) is worth bearing—for it has good results.

H. A. Coleman.

NAGOYA, JAPAN

During the year five have been baptised which has been an encouraging addition to the little assembly. There are several coming out to the Gospel

meetings who have not yet taken a clear and definite stand.

A. W. Lower.

HONDURAS

Our new hall is finished and on the 22nd of December we commenced a series of Gospel meetings with the view to inaugurate it. The children's social was held the first night and about 160 kiddies were present and approximately 100 adults. This gave us much encouragement and our actual Gospel meetings started with almost 120 being present. Brother George Johnston formerly of Venezuela, has been conducting the special meetings, using a chart on the "Two Ways and the Two Destinations." So far three have expressed much concern on finding themselves on the broad road that leadeth to destruction and we are praying that the Lord will bring them into the full blaze of that glorious liberty founded upon His finished work on the Cross. Unfortunately our dear brother was laid aside for three days with an intestinal infection, though he seems to have recovered somewhat and would like to continue tonight where he left off.

A. & J. Shedden.

CHILE

From time to time we have the joy of seeing conversions, and last month we had the privilege of baptising eight. Several others will be taking the same step before very long. One of these is a man whose conversion has given us much joy. He is a Spaniard and he came to Chile a number of years ago after having participated in the Spanish Civil War. Then his wife came out, and in a short time she was converted, but the husband was very opposed to the Gospel. He even went as far as to burn his wife's Bible about a year ago. However, he had a very serious accident some months ago, and was left in the street for dead. Later they discovered his life was still in him and he was taken to hospital, where he lay for days unconscious. We prayed for him, and later were able to visit him, and when he was sufficiently recovered he began to attend the meetings. He has now given a clear testimony, and the transformation in his life is very remarkable.

A. Stenhouse.

BELIEVER'S QUESTION BOX (concluded from page 91).

House of God with its bishops and deacons—administration and order. In the manifestation of this before men there must be the endeavour to keep the unity of the Spirit in the bond of peace (Eph. 4. 2-4). Baptism by immersion is closely connected with that unity—"one Lord, one faith, one baptism." In Gal. 3. 27, baptism is connected with the liberty of Sonship. Leaving this, the Galatians were going back to the weak and beggarly elements of the world. In Acts 2. 41, 42 the divine order is—they received the Word, were baptised and

were added, continuing stedfastly in the Apostles' doctrine, the fellowship, the breaking of the bread and the prayers. The Corinthians hearing, believed, and were baptised (Acts 18. 8).

From the above scriptures, we see that baptism by immersion is connected with assembly fellowship. Therefore a local assembly is under no obligation to baptise one who has expressed the desire to go back to an unnamed company, thus making the assembly a stepping stone from the divine order to one of man's arrangement. H. Baillie.

PRAYER

(continued from page 90).

(1 John 3. 18). Truly, then, there must be moral condition, as a Divine standard, for our prayers to be answered—(1 John 3. 22) "Whatsoever we ask, we receive of Him, because we *keep* His commandments and *do* those things that are pleasing in His sight."

The precept is to *keep* and to *do* with *the promise* whatsoever we ask, we receive of Him.

"A Holy Father's constant care,
Keeps watch with an unwearing
eye,

To see what fruits His children
bear;

Fruits that may suit their calling
high."

THE PURPOSE OF PRAYER—

1. John 5. 14 "... and this is the confidence, that we have in Him, that, if we ask anything *according to His Will* He heareth us." The main spring in our petitions must be according to His Will.

Our Lord's sufferings in the Garden of Gethsemane were characterised by His perfect submission to

the Father's Will. Mark 14. 36 "... Abba Father, all things are possible unto Thee, take away this cup from Me, nevertheless not what I will, but what Thou wilt." If I have no other motive but God the Father's Will, how wonderfully it simplifies everything! We have only to find out His sweet will, and we shall surely also find Him in it. The Spirit by the Word of God will teach us more and more of His good and acceptable and perfect Will.

"How sweet, how blessed is the
thought

That Thou dost hear Thy
people's cries,

And whether Thou dost give or not
'Tis love that grants and love
denies.

Oh! teach us Lord to wait Thy
Will

To be content with all Thou
dost,

For us Thy grace sufficient still,
With most supplied, when
needing most."

The LORD'S WORK and WORKERS

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

EASTBOURNE: Town Hall, April 4 at 7.30, A. G. Nute. **UXBRIDGE:** Gospel Hall, Cowley Rd. April 4 at 8, E. Edmonds. **BARNEHURST:** Assembly Hall, Lyndhurst Rd. April 6 at 4 and 6, H. A. Coleman, G. C. D. Howley, F. N. Martin. **CARDIFF:** April 6 at 7, G. B. Fyfe; 13, A. Holbourne; 20, Heath Meetings; 27, G. C. Hanlon. **CARLISLE:** Hebron Hall, Botchergate. April 6 at 7.15, W. Wedderburn. **CHADWELL HEATH:** Wangey Rd. Chapel. April 6 at 4 and 6, G. Harpur, G. Polkinghorne. **DEVIZES:** Salem Chapel. April 6 at 5 and 6. C. McEwen, H. Hobbs. **EAST KENT:** Slater Lecture Hall, Beane Inst. High St. Canterbury. April 6 at 3 and 6. W. Baigent, F. Holmes. **EWELL:** Staneway Chapel. April 6 at 7. C. E. Stokes. **LEEDS:** Gospel Hall, Joseph St. April 6 at 7. A. Pickering; 13, P. Collins. **NEWPORT:** Mountjoy St. Hall. April 6-10. H. Lockyer. **POTTERIES:** Butt Lane. April 6. S. Graddon; Madeley, 13-18, T. Richardson; Madeley Conf. 19. T. Richardson, R. Bryant, J. Rhead; Stoke Conf. 22. Mr. Britton; G. Jones; 23-30, Trent Vale, G. Jones. **SEVENOAKS:** Vine Hall. Miss. April 6 at 3.30 and 6. W. A. Kimber, A. E. Nock. **STREATHAM:** Southcroft Hall. April 6 3.30 and 6. H. J. Brearey, H. Thorp. **WIGAN:** Hebron Hall, Walkden Ave. April 6. M. Kagan, F. A. Tatford. **ILFORD:** Victoria Hall, Victoria Road, April 9 at 8, E. Edmunds, 13 at 4 and 6.15, F. Cundick, J. Jackson. **TORQUAY:** Kingsway Hall, Babbacombe. Sisters' Missionary, April 11 at 3.15. **BIRMINGHAM:** Central Hall, Missionary Conf. April 13/15 at 3 and 6.30. M. Goodman, L. J. Short, G. C. Hanlon, D. J. Havard, J. B. Pugmire, W. J. Prescott, S. Ostrowsky, J. A. Flynn. Sisters' Meeting' April 16, Friends Meeting House at 6.45. **BRIGHTON:** Gordon Hall, High Street. April 13 at 6.30 A. C. Payne. **CHINGFORD:** Ridgeway Hall, Ridgeway. April 13, E. W. Rogers, F. A. Tatford. **READING:** Bridge Hall, Oxford Road. April 13 at 6.30. J. McIntyre, F. Holmes. **SOUTH NORWOOD:** Denmark Hall, Denmark Road, April 13 at 7. **WANDSWORTH:** Victoria Hall, Melody Road, S.W.18. 55th Annual Conf., April 13 at 3.45 and 6.15 in East Hill Baptist Church. F. N. Martin, H. Wildish. **PLYMOUTH:** Ford Park Hall, Annual Fellowship, April 19 at 2.30 and 5.45. **AYLESBURY:** Assembly Hall, St. Mary's Square. April 19 at 3 and 6. G. K. Lowther. **CARSHALTON:** West. St. Hall April 19 at 3. 45 and 6. S. Ostrowsky, R. Guyatt, E. G. Ashby. **HARLOW:** Harefield Hall, Momples Rd. April 19 at 3.30 and 6. Messrs. Metcalfe, Collier, E. C. Oakes. **BURNLEY:** Gospel Hall,

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 commendations of nearest local assembly.

Brunswick St. April 19 at 3. W. Trew, A. M. S. Gooding. **LUDLOW:** Gospel Hall, Oak St. April 19 at 3 and 6. W. H. Clare, J. Williams. **CARDIFF:** Ebenezer Gospel Hall. April 19 at 3.15. J. Hunter, W. E. F. Naismith. **MANOR PARK:** Gospel Hall, Gainsborough Ave. E.12. April 19 at 3.30 and 6. E. G. Ashby, A. E. J. Burnham, W. Heald. **HEATHFIELD:** "The Rest" Gospel Hall, Three Cups, April 19, to be held in Independent Chapel, Punetts Town at 3 and 6. A. Gook, H. Lockyer. **NEWPORT:** I:O:W: Bethany Hall. April 19 at 3 and 6. E. Hills, H. A. Coleman. **WEYMOUTH:** George St. Hall. April 19 at 3 and 6. G. Harpur, J. Strange. **BATH:** Manvers Hall. April 22 at 3.30 and 6.15. J. Welch, J. North. **HOVE:** Rutland Hall, April 19 at 3 and 6. F. Lawther, G. B. Fyfe. **NEWCASTLE:** Trinity Church, Northumberland Rd., April 19 -22 at 2.30 and 6. E. Harrison, G. C. D. Howley, A. Strang, A. Weir. **BRIDLINGTON:** Gospel Hall, St. John's Walk, April 22 at 3 and 6. A. Borland, J. W. Dalgleish. **PORT TALBOT:** Gospel Hall, Ynys St., April 22 at 3 and 6. W. A. Norris, G. Hanlon. **CARDIFF:** Adamsdown Hall, April 22. J. B. Hewitt, J. Hunter. Dr. W. E. F. Naismith. **CLACTON-ON-SEA:** Cambridge Hall, Cambridge Rd. April 22 at 3.15 and 6. J. Jackson, T. G. Smith. **COLYTON:** Gospel Hall. April 22 at 3 and 6. **DORCESTER:** Acland Rd. Hall, Acland Rd. April 22 at 3 and 6. E. W. Crabb, G. Harpur. **EASTBOURNE:** Edgmond Hall, Church St. April 22 at 3.30 and 6. W. A. Kimber, A. S. Nock. **LEEDS:** Joseph St. Gospel Hall. April 22 at 3. W. P. Foster, W. Prentice. **MARGATE:** Northumberland Hall, Northdown Rd. April 22 at 3 and 6. S. Richards, A. W. Darke, W. H. Willy. **READING:** Silver St. Gospel Hall. April 22 at 3.30 and 6. J. H. Bathgate, J. Harris. **SMETHWICK:** Gospel Hall, Bearwood Rd. April 22 at 3 and 6. G. K. Lowther. **TROWBRIDGE:** Gospel Hall, Frome Rd. April 22 at 3 and 6.15. F. Cundick, H. Evans. **BIDEFORD:** North Rd. Gospel Hall. April 24 at 3.30 and 6.30. H. J. Brearey, C. E. Hocking. **EALING:** Grove Hall, The Grove. April 26 at 7. Sisters Miss. Miss Holt, Mrs. Ward. **KINGSWAY HALL:** April 26. Miss. Prayer Meeting. **BUSH HILL PARK:** Gospel Hall, Leighton Rd. April 27 at 4 and 6. C. R. Marsh, E. G. Ashby. **CROYDON:** Civic Hall. Miss. April 27 at 3.15 and 6.15. P. W. Marsh, A. Nisbet, W. T. Stunt, K. Kasparian, A. Redwood, J. H. Large. **EDGWARE:** Woodcroft Hall, Burnt Oak. April 27 at 4 and 6. R. Kyle. **PLYMOUTH:** Wolsely Rd. Gospel Hall. April 27. C. Ingleby, H. Steedman. **PORTSMOUTH:** Gospel Hall, Copnor Rd. April 27 at 6.30. C. McEwan. **PRESTON:** Gospel Hall, Sutton Rd. April

27 at 6.30. L. Terry. **QUENINGTON:** Gospel Hall. April 27 at 3 and 6. G. C. D. Howley, C. E. Stokes. **SEDBURY:** April 27 at 3.15 and 6. Miss. W. D. Bell, W. J. Nilsen. **COLCHESTER:** Assembly Hall, Maldon Rd. April 27 at 3.15 and 6. E. H. Grant, E. W. Humphreys. **SHEFFIELD:** Fitzwilliam St. Hall. April 27 at 3.15 and 6. S. Short, G. Gaunt. **SWANWICK:** Gospel Hall, Duncan Rd. April 27 at 3 and 6. G. G. Suckling, E. N. Walker. **BRAD JRD:** S.S. Conf. April 27. A. Greenwood. **KINGSTON ON THAMES:** Gospel Hall, Canbury Park Road, April 27 at 4 and 6. 15 D. W. Brealey, R. Guyatt. **BOURNE-MOUTH:** Saint Andrews Presbyterian Church. April 30, May 1 and 2, at 11, 3, and 7.15 daily. G. C. D. Howley, H. Lockyer, A. Nute, J. Williams. **DARWEN:** Ebenezer Hall. May 4 at 3 and 6. F. Duffin, A. Caddick. **KILLAMARSH:** Ebenezer Gospel Hall. May 4. J. Paton, E. Hills. **BRITON FERRY:** Ebenezer Hall. May 4 at 2.45 and 6. W. Banfield, J. James. **SHEFFIELD:** S.S. Worker's in Cemetery Rd. Hall. May 11 at 3.15 and 6. P. McIutyre. **EWELL:** Staneway Chapel, Cheam Rd., May 11 at 4 and 6. M. Kagan, A. D. Redwood. **SWANSEA:** Ebenezer Hall, Healy-gors. Fellowship Meeting. May 19 at 3 and 6. F. Holmes, W. Anstice. Sister's Miss. May 30 at 3 and 6. Mrs. Pugmire, Mrs. Scott.

SCOTLAND: FORTHCOMING (D.V.).

MOTHERWELL: In Shields Road Gospel Hall, on April 6 at 3.30. F. Cundick, A. Jack, H. Scott, J. Dickson. **MUSSELBURGH:** in Town Hall, Apl. 6 at 3.15. J. M. Shaw, J. Lightbody, R. McPike. **ASHGILL:** Bethany Hall Assembly Confr. in Public Hall, Hall, April 13-14 at 3. R. Cargill, H. Scott, J. Cherry, J. Paton. **GLENGARNOCK:** Hebron Hall, Apl. 13 at 3. R. Scott, J. Hunter, J. Lightbody. **KIRKCALDY:** United Miss. Confr. in Pathhead Halls, Apl. 13 at 3.30. G. Waugh, Dr. McColl, W. Hughes, A. McGregor. **EDINBURGH:** Gorgie War Memorial Hall, Apl. 20 at 3.30. J. M. Shaw, J. B. Hewitt, Dr. Duncan. **SHOTTS:** Gospel Hall. April 20 at 3.30. D. Cargill, W. Currie, F. Stallan, I. Cherrie. **HAWICK:** Orrock Halls. April 20 at 3. J. Hislop, W. K. Morrison, J. R. Rollo. **KILBIRNIE:** Gospel Hall. Sister's Miss. April 20 at 3. Mrs. Ford, Mrs. Kimber, Miss Thomson, and another. **INVERNESS:** Ebenezer Hall. April 27 at 3. G. Menzies, D. Morrison, W. T. Wright, A. Naismith. **HAMILTON:** Baillies Causeway in Gospel Hall. April 27 at 3.30. J. Hunter, J. Paton, J. Hislop. **TROON:** Bethany Hall. April 26-28. W. Friel, J. M. Shaw. **LARKHALL:** Hebron Hall. Lanarkshire Youth. April 27 at 4. S. Emery, T. J. Smith. **CALDERBANK:** in Welfare Hall. April 27 at 3.30. J. Gillespie, W. Harrison, R. McPike, F. Stallan. **DREGHORN:** Parish Church Halls. May 4 at 3. A. Allan, H. Scott, W. Prentice, F. Stallan. **DUNFERMLINE:** Abbot Hall. May 4 at 3. A. McBroom, A. P. Campbell, J. M. Shaw, G. Hanlon. **LARGS:** Bible Readings at Netherhall. May 6-10. Paul's Missionary Travels—E. W. Rogers. A good Minister of Christ Jesus. 2 Cor. 1-7—J. M. Shaw. **BLACKBURN:** Gospel Hall, held in

Seafeld Institute. May 11 at 3.15. F. Cundick, J. Hutchison, W. Stephen, J. Hewitt. **GREENOCK:** Cruden Hall. May 11 at 3.30. A. Gray, E. W. Rogers, T. J. Smith. **BLAIRHALL:** New Hall, Oakley. May 18 at 3. W. Harrison, J. Anderson, T. Muir. **DUNRAGIT:** Wig-townshire Tent Conf. June 1 at 3. J. M. Shaw, R. Jordan, C. Goldfinch who will conduct the services. **LARGS:** Missionary House Party. Aug. 31-Sept. 7. (Particulars—R. Mathieson, 9 Woodbury Close, Croydon, Surrey).

IRELAND: REPORTS.

T. W. BALL and J. THOMPSON continue in their 20th week at Derriagh where a number have professed conversion. Interest maintained. A. COOK is having good meetings at Mullatarnaghan. H. PAISLEY had well attended meetings at Ahogh-hill. A number saved. J. KELLS, C. WELLS, and R. WISHART at Drumboc. JOHN HUTCHESON expects to be at Glengormley. J. WELLS having encouragement at Ashgill. W. JOHNSTON has had a good start at Windsor, Belfast. S. THOMPSON with good meetings at Springburn. R. BEATTIE and T. WALLACE at Ballymoney and finding interest. H. W. GRAHAM and N. KILPATRICK encouraged by a number of young people confessing faith in Christ near Raphre. Meetings continue. R. CRAIG saw the Lord's hand in blessing at Lisdillon. Now at Sion Mills with a good interest. JAS. G. HUTCHISON has now returned after 6 months in U.S. and Canada. The closing effort in the Gospel was in Bryh Mawr. Pa. where a number professed conversion. Hopes to commence in Letterkenny, Co. Donegal. H. PAISLEY continues at Ahoghill after 5 weeks with large meetings and a good number saved, including two young men with their father. CLOUGH: One of the largest conferences yet on March 2 with varied ministry by T. McKelvey, T. Wallace, D. Craig, J. Hamil, R. Beattie, H. Paisley. A helpful time.

"WITH CHRIST."

Wm. EDGAR, Belfast, passed to be with Christ on Jan. 23. Converted 61 yrs. ago at meetings conducted by the late Dr. Matthews and Mr. Jas. Megaw, and spent most of his life thereafter in assemblies in Belfast and Bangor, maintaining a steady, consistent course. Our brother devoted a good part of his time to the preaching of the Gospel, and was very helpful in Bible Readings. Funeral large and representative; services at house and graveside being conducted by brethren T. Campbell and J. Hutcheson. W. WEAVER, Govion, nr. Abergavenny, called home on Feb. 8 after a long illness. Assembly correspondent for many years. J. McLEAN, Larne, Feb. 10, aged 68. Saved at the age of 40 while living the life of a seaman. A great trophy of grace, through whose ministry many saints were blessed. A keen loss. Brethren D. Craig and W. McVey spoke at funeral. JAMES R. KERR, Clydebank, on Feb. 12, aged 57. Saved at the

age of 16, and for over 40 years associated with saints in Victoria Hall, Clydebank. Continued faithfully to the end: was at the Breaking of Bread meeting on his last Lord's Day on earth—two days later went to be with Christ. Of a quiet disposition, our brother will be much missed. Mrs. JOHN BINGHAM, Motherwell, on Feb. 21, aged 80. Saved when a young woman, and was first in fellowship in Hallelujah Hall; last 50 years in Roman Rd. Hall. Bright and faithful to the end. JOHN HARRISON, Motherwell, on Feb. 23, aged 61. Saved in his early teens. In Hallelujah Hall, and last 37 years met with saints in Roman Rd. Hall. Diligent in Sunday School work: first at Ravenscraig and then at the Logans. Mrs. ELIZABETH McLEOD, Hawick, on Feb. 22; widow of Alex. McLeod. Our sister was in fellowship in the local assembly for more than 50 years, and until failing health hindered her, she was a regular attender at the meetings. A woman of a quiet and simple faith, she was well respected for her friendly disposition, and will be much missed in the assembly. Mrs. ELIZABETH ANDERSON, on Feb. 24, aged 81; widow of the late Jas. Anderson. Saved for many years and in fellowship in Ballywatermoy assembly. Brethren A. Buick and H. Paisley preached the Gospel at the funeral. Mrs. MARY STEWART, Hamilton, on Feb. 25, aged 75. Saved at Strathaven in her teens, and for a few years in fellowship there and at Blantyre; about 47 years in Baillies Causeway assembly, Hamilton. Wm. McPIKE, Annbank, on March 2, aged 80 years. Saved over 57 years, our esteemed brother was a pillar of the church at Annbank. A true shepherd who loved the Lord and His

flock, and a stirring preacher of the Gospel, who was used of God to lead many souls to Christ. Often alone in the early days of the assembly, he witnessed on the village street. A large, representative company attended the funeral. His beloved wife and grown-up family are grateful for the prayerful interest of the Lord's people. ANDREW WILKIE, Abernethy, on March 5, aged 81. Among the first to gather simply into the Name of the Lord in Abernethy over 50 years ago, and continuing steadfastly in the same until his home-call. Our brother loved the assembly, and maintained a consistent testimony. Now his seat is empty and he is greatly missed. Mrs. JANET FEELY, Newmains, (widow of the late John Feely) suddenly on March 10, aged 73. Over 50 years in Newmains assembly, our sister can truly be designated a "virtuous woman," (Prov. 31) who looked well to the ways of her household; her husband safely trusted in her, and "her children arise up, and call her blessed." She was indeed a mother in Israel, whose home was always open, and whose table always spread for the Lord's people. Will be greatly missed. JAMES REID, on March 1, aged 75. Saved over 55 years ago, when he associated with assembly in Kilmarnock, later at Dalry, and Irvine, returning to Elim Hall, Kilmarnock 14 years ago. where his wise counsel was greatly valued. Well known in Ayrshire assemblies, where his ministry was appreciated. A diligent student of the Word, steadfast, consistent in witness and of a kindly disposition, he will be greatly missed. Miss PATSIE HARRISON, 18, on Feb 15, suddenly in hospital. Saved through Mr. H. Alexander and in fellowship in Drunnacanvir assembly.

The Church

THIS simple pattern of government is adequate and flexible, but by reason of its simplicity and spirituality it has constantly been under attack, even from devout men. The pattern left no room for individual pre-eminence, and no one could use the simple organization as a step ladder to prominence and power without perforce changing the structure that God had ordained, and making his own personal motives evident to all. Churches were to be guided by a

group of spiritually minded men, and not dominated by one man, in order to fulfil the ancient wisdom from the Proverbs, "In the multitude of counsellors there is safety" (11. 14). - - - The plan actually was a safeguard against the pre-eminence by one man and was also designed to bring about the fullest participation by every member of the church.

Peter Fleming shortly before his martyrdom in Ecuador.

Believer's

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JULY 6th Bergen, Oslo, Gothenburg, Copenhagen, London.

AUG 16th Switzerland, Florence, Pisa, Rome, Milan, Train/Motor Coach.

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The Church

By the Editor.

WHAT then can be gathered from the numerous Scriptures which refer to the Church as a "body?" Here is a field of most fruitful investigation, lessons from which are ever salutary, for the idea of oneness appears always in the conception presented in these various passages. One of the difficulties which confront believers who seek to separate themselves from denominationalism is to cultivate a spirit of loving concern for all the people of God, and to give practical witness to the doctrine of the "one Body."

"THE great difficulty is to combine a spirit of intense separation with a spirit of grace, gentleness and forbearance; or, as another has said, 'to maintain a narrow circle with a wide heart.' This is really a difficulty. As *the strict and uncompromising maintenance of truth tends to narrow the circle around us*, we all shall need the expansive power of grace to keep the heart wide and the affections warm. If we contend for truth otherwise than in grace, we shall only yield a one-sided and most unattractive testimony. And on the other hand, *if we try to exhibit grace at the expense of truth*, it will prove in the end, to be only the manifestation of a popular liberality at God's expense—a worthless thing." So wrote the beloved and respected teacher and pioneer of a century ago, C. H. Mackintosh, whose writings were to believers of his generation an incentive to distinctive witness, and an inspiration to godly living.

IN the first place these Scriptures teach that the Church is an or-

ganism, an entity. It exists to perform certain functions, to be what a "body" is intended to be—an agent through which a being expresses itself. In the case of the Church, the "Body" is the agent through which Christ expresses Himself. Some of the relevant truths are easily discerned.

(1) Each believer is a "member" of that Body. He (she) is part of an organic whole, his (her) very existence in the Body being intimately related to some functional duty. The figurative language need not be pressed too much in detail, suffice is to note that the over-all intention of the metaphor is to convey the lesson that it is the business of each individual member to witness to the existence of the "Head" and of the "Body" as a whole.

(2) Each believer derives spiritual life from individual association with the Head. Such union is vital to existence in the Body. Incorporation is not by any physical act; nor can any ritual performance be a substitute for spiritual contact with the living and victorious Christ. Only such as are "in Christ" and have become by faith "new creatures" may lay legitimate claim to being members of the "one Body" (2 Cor. 5. 17). Association with a visible organization with a religious label attached to it is no guarantee of incorporation into the Church, and should not be looked upon as such. Whether deliberate or not, it is deception of the grossest nature, to lead others to believe that their joining themselves to any community suffices for life and salvation. It is the possession of spiritual life which matters. How

many in Christendom are deceived, and, despite the seriousness of the situation, do not wish to be undeceived!

(3) Each believer remains related to the Head. The evil doctrine creeping in amongst Colossian believers is stigmatised as "not holding the Head." It is by such vital union that spiritual nourishment is ministered, and so growth in Christian character is ensured. Nominal members of religious organisations never grow either in grace or knowledge, because they cannot, for there never has been an initial and incorporating act of union by personal faith. Pretence can never take the place of reality. That is the reason for the insistence in the New Testament to "examine yourselves, whether ye be in the faith; prove your ownelves" (2 Cor. 13. 5), or, as J. B. Phillips translates, "you should be looking at yourselves to make sure that you are really Christ's." It is not a pleasant task to expose the deception under which many continue: but it is a necessary duty on occasion.

(4) Each member is placed in the Body as it has pleased God. Each has his own particular part to play in the witness of the Church; and to everyone is grace given according to the measure of the gift of Christ (Eph. 4. 7). No one has any right to be idle, or inactive: and no one has the right to assume responsible functions for which there is no Scriptural authority, whether pope, prelate or parson.

(5) In the Body no discriminations are made as to former religious pretensions. Believing Jew and believing Gentile are incorporated into the "one Body," and become part of the one New Man, peace between the two who were formerly at variance having been made by the blood (i.e.

the death) of Christ (Eph. 2. 13-17). Social, racial, colour differences cease to be of importance where the truth of the "one Body" has been genuinely received. There is no such doctrine as *apartheid*.

The second important lesson to be learned from the Scriptures quoted is this: *there is a control which is essential*. It is Christ, the risen Lord, who regulates and rules. Not only is it true that there is "one Body," it is also true that there is "one Lord. His will is the authority within the Body, and submission to His Lordship is the evidence of an understanding of His claims upon our communal associations as well as upon our personal lives. It is in relation to such a theme in the Colossian epistle that the exhortation is given, "As ye received Christ Jesus the Lord, so walk ye in Him" (2. 6), the inference being that the proof of having received Him as Lord is the willingness to continue to recognise Him as Lord by "holding the Head" (2. 19). When teaching which does not honour Him, and practices which detract from His glory, usurp the truth about Him as "Head of the Body," defection is easy, and departure from the divine intention is readily precipitated. Then "the commandments and doctrines of men" (Col. 2. 22) begin to take the place of the Word of God. Perhaps that procedure is sufficient to explain the existence of numerous denominations whose continuance is a patent denial of the teaching of the New Testament. Departure is easy where human convenience has been substituted for exacting obedience to divine demands. Recognition of that departure is failure to endeavour "to keep the unity of the Spirit;" and how prone human nature is to that failure!

CHURCH history teaches that the struggle to keep that unity has been desperately hard, and those who have seen the divine pattern and endeavoured to follow have very frequently been in a despised, and oftentimes in a persecuted, minority. They have always refused to acknowledge any ultimate authority in the Body other than Christ the Head, and that authority has been finally and permanently conserved in the New Testament. The problem for that minority has been in all generations, how to maintain their position as protesting for the simplicity of the

original conception, without either incurring the displeasure of others or provoking their open hostility. That situation is ever present where there is the conflict of the two attitudes, the one maintaining adherence to New Testament simplicity, the other contending for the doctrine of development. It is present with us to-day. The tension never ceases, and it is felt most by those who see the divine will for the existence of local churches composed only of those "who own no Saviour but the Living Stone."

REVIEWS

EZEKIEL, THE MAN AND HIS MESSAGE. The author, H. L. Ellison, has given a painstaking exposition of this difficult book, and the reader cannot but be aware of work of insight and value to the student. Mr. Ellison takes his own independent point of view, and in so doing is most provocative of thought, not to say of mental controversy. That is all to the good. The book is most worthy of careful perusal, and whether the reader agrees or disagrees with certain interpretations yet he will not rise from a study without a sense of real gain in understanding the main purpose of the prophet's visions. (Paternoster Press. Price 10/6 net).

THE PEARL OF PSALMS by George Henderson. This volume of ten chapters is a book for the devotional hour. Each chapter is devoted to a special meditation based upon a section of the Psalm, and in simple, choice language the author leads the soul into most

intimate fellowship with the Shepherd. Here is a book of comfort, uplift and encouragement. (McCall Barbour. Price 5/-).

FIVE MINUTES PAST THREE by Joy Butler contains twelve short chapters with messages suitable for addresses to women. They are all true to the gospel, and will appeal to all classes of women folk. (Henry E. Walter. Price 2/6).

CAN A YOUNG MAN TRUST HIS GOD? by Arthur Gook. It is a pleasure to welcome a reprint of this booklet which has been so very useful since its first publication. The author's personal experience as a missionary in Iceland supply him with a most positive answer in the affirmative. Stimulates faith and trust. (Pickering & Inglis. Price 2/6).

Erratum. The published price of *The Secret of Preaching Power* by Blocker, reviewed in February is 8/6 not 8/-.

"Many young people today are willing to give the best years of their lives to business. They are willing to die for their country. They will travel round the world for good pay. They will work night and day for a political party. To become musicians they will almost wear their fingers to the bone. To become priests and nuns they will take a solemn vow not to marry.

To become actors they will memorise lengthy and difficult parts. To enter certain professions they will study for ten full years. *What are you willing to do for the Lord Jesus Christ? Not just a part, or half of your heart; will you give ALL to Him?"*

from *Think of Your Future*
by Wm. MacDonald

YOUNG BELIEVER'S PAGE

BLAZING THE CHRISTIAN TRAIL

5 APPEARANCE AND REALITY.

By W. K. Morrison, M.A., Ayr.

WE ended our study last month by noticing that the true spirit of fellowship existing among the early Christians expressed itself in the sale of lands and properties the proceeds being devoted to the relief of needy believers. We now see how Satan tried to poison this beautiful virtue by introducing hypocrisy within the circle of the saints. To the outward eye Ananias and Sapphira were as devoted as Barnabas in their gift of money; but in fact there was a world of difference between the two acts. Barnabas and others like him gave from the heart: Ananias and Sapphira gave with a selfish motive, that they might appear more self-sacrificing than they were. The judgment wrought upon them was so swift and severe that we do well to consider exactly what their sin was.

First of all it was a deceitful act planned by the pair jointly. Certainly a husband and wife should be at one in all their spiritual exercises, enjoying a blessed community of interests. These two, however, were accomplices in crime, not partners in well-doing. The marriage tie was dishonoured by their unity in evil purpose. Further, we observe that their act was an expression of their lack of faith. Other Christians were generously, even impulsively, casting their all into the common good fund, while Ananias and Sapphira in cool, calculating fashion kept something to fall back on, should the life of faith prove too exacting for them. If they

had been frank about their limited generosity it would not have been so bad; but they were ashamed to let others see that they could not trust God wholly to meet their future needs, and yet they were not ashamed to deceive their unsuspecting fellow-Christians into thinking that they had given their all. In a word, they desired the credit for giving wholeheartedly and at the same time the benefit of retaining something for themselves. Ostentatious giving, such as the Pharisees indulged in and for which the Lord so scathingly condemned them, was a lesser vice than this, for the Pharisees claimed recognition only for what they gave, while our guilty pair wished to be applauded for what in fact they held back as well. It was as if they posed as the widow giving her two mites—a despicable and subtle form of deceit.

Two of the commonest vices of any Christian community are ritualism and hypocrisy. The first has to do with the conduct of a public gathering, the second with the attitude of a private individual. We meet both in the Acts, but we meet hypocrisy first. It is not until chapter 15 that we read of the attempts of Judaists to impose a hard code of ceremonial conduct on all believers, but hypocrites appeared in the Church as early as chapter 5. Let us each be on our guard to detect this insidious and pernicious evil in our own hearts. Because much of our service for the Lord is performed

in the sight of our brethren there is the constant danger that our eyes may be deflected from the One above to the many around. We want others to think how pious we are in our public prayers, how generous in our financial giving, how zealous in soul-winning, how sympathetic to the suffering, how well instructed in the Scriptures. Only the Lord knows how false our pretensions are. The cure for hypocrisy is frequent communion, confession and meditation on the Scriptures. We cannot preserve any illusions when we are alone with the Lord.

Peter's ruthless exposure of the sinning husband and wife was done, not in the officiousness of the flesh, but with the discernment which the Holy Spirit gave him. If we may say so reverently, the Holy Spirit called Ananias's bluff and used

Peter as His mouthpiece. The thrill of horror which the guilty man's death occasioned expressed the realisation of all present that the same Spirit was prying into their hearts. "Lord, keep me sincere!" must have been the heart-felt cry of everyone. There is something pathetic about Sapphira's ignorance when she comes in. The scheming pair have been awfully separated at last. Peter's question gives the woman a fresh opportunity to be honest and so escape her husband's fate; but she persists in acting her part to the bitter end, and "in death they were not divided."

After judgment came blessing. The rest of chapter 5 is a record of uninterrupted progress in the Christian way. Let us if necessary pass judgment on ourselves, and then the whole Assembly will prosper.

Ye are not your own

"... What rest and comfort lie hidden in those words, "Not my own." I am not responsible for my salvation, not burdened by my cares, not obliged to live for my interests, but altogether His; redeemed, owned, saved, loved, kept in the strong unchanging arms of His everlasting love. Oh, the rest from sin and self and cankering care which true consecration brings! To be able to give Him our poor weak life, with its awful possibilities and utter helplessness, and know that He will accept it, and take a joy and pride in making out of it the utmost possibilities of blessing power and usefulness; to give all, and find in so doing we have gained all; to be so yielded to Him in entire self-surrender that He is bound to care for us as for Himself.

We are putting ourselves into the hands of a loving Father, more solicitous for our good than we can be, and only wanting us to be fully submitted to Him that He may be more free to bless us." A. B. Simpson

YOUR ASSEMBLY

The most important thing in the life of a Christian should be the assembly of which he forms a part. The Spirit of God through the writer of the Hebrew epistle exhorts us not to forsake the assembling of ourselves together as the manner of some is and so much the more as we see the day approaching. Where the saints gather together with the Word of God as their sole authority and the Spirit of God as their Guide and where they meet in His name alone, there the "midst" has been formed for the risen glorified Lord. If there is no gathering together there will be no "midst" for our Lord upon the earth. How important, then, is it when the saints come together that each member of the assembly is found together with the saints so that it may not be true of any as it was of Thomas, one of the Lord's own disciples, of whom it was said in John 20: 24, "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."

W.G.M.

FAITH AND ACTION

James 2 14-26.

By Dr. DUNCAN, Dundee.

THIS is the classic passage in the Bible on the subject of Faith and Works. It is also the storm-centre of the epistle. It has been alleged that James is here in sharp conflict with Paul on the matter of justification; that Paul teaches justification by Faith, and James proclaims it to be of Works. Let it be said at once that this is pure fiction. For one thing, if it be true that James wrote in 44-49 A.D. (and it is difficult to show that he did not), what becomes of the supposed conflict, seeing at that time Paul had not written a line. But apart from that altogether, the suggestion shows that this passage (14-26) has not been properly read. It is true that both Paul and James refer to Abram, and quote Gen. 15. 6, but will you notice in what connection each makes the quotation? Paul in Rom. 4, is speaking of Abram's simple faith in the word of God, *previous to the seal of circumcision, or the birth of Isaac*; but James is referring to *something that took place at least twenty years after that time*—the offering up of Isaac (Gen. 22). Abram then, was justified twice, by Faith, and by Works; by Faith first, and by Works after: the Faith was the cause of the Works, and the Works were the evidence of the Faith. Paul and James are in the most absolute agreement on this matter: it is the former who says that "*faith worketh by love*" and the latter who assumes that where there is not Faith, of course, there cannot be Works. It was a misunderstanding of this simple and fundamental

truth that led Luther to speak of this epistle as he did. The Church of God is sadly in need of this message of James. Creed must find expression in conduct; doctrine must issue in practice; believing must be seen in performing; and knowing must be demonstrated in doing. No one can believe Paul and reject James. but neither can anyone understand James who has not first made the acquaintance of Paul. They stand back to back at the Cross, the one beckoning sinners up to it by Faith; the other pointing saints on from it by Works.

As another has well said, "Between James and Paul there is no antagonism. They are looking at the same thing, but from opposite ends. Paul is thinking of initial justification which takes place when a man by faith accepts Jesus Christ as Saviour; James of progressive justification which takes place when a man by good works proves the reality of his faith. With Paul the ground of justification is objective—it is in Christ; with James the ground of justification is subjective—it is in the man himself. The point of union between these views is this, that the works that justify are works which are the offspring of faith in Jesus." (Campbell).

Turning to the passage itself (14-26) we note, first, *The worthlessness of an unproductive faith* (14-17). "What doth it profit . . . though a man say he hath faith and have not works? Can that faith save him?" James, you will observe, asks two questions, the implied answer

to both of which is in the negative. It is important to note that he does not say, "though a man *hath* faith" but "*though* a man *say* he hath faith, and have not works."

The important point is the nature or quality of the faith. The faith that does not evidence itself in action is merely a professed faith, being totally lacking in results and is therefore useless; and James shatters the confidence of those who think it possesses any value, just as surely as Jesus did when he said, "Not every one *that saith* unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven." Such a faith is not worth calling faith at all; for real faith unites a man with Christ so that his thoughts and actions come under the control of His Spirit. Spurious faith has no saving power—James then proceeds (vv. 15-16) to give a very forceful, if hypothetical, illustration of the negative character of the faith which is a mere confession of the lips, and never results in effective action. He imagines Christians in dire need of the necessities of life being sent away by fellow-Christians, not after being given *those things which are needful to the body*, but with a curt command to do something totally impossible. Such persons might be male or female, here called *brother* or *sister*, for all who are disciples of Jesus are bound by close family ties. They might also be *naked* (R.S.V. "ill-clad") and, *destitute of daily food*—In such a case as this, *what doth it profit?* James asks indignantly, *if one of you say unto them, depart in peace* (i.e. Good-bye) *be ye warmed and filled*

(i.e. Get some clothing and nourishing food).

Such words are dead words, because, so far from applying a practical remedy in a desperate situation, their only effect would be to *depress* still further those who were already chilled and starving. In the same way, James concludes *faith . . . is dead, being alone*, i.e. faith which has not in itself, as an integral element in its composition, the power and desire to meet the infinite pathos of human life with something of the infinite pity which God has shown to man in Jesus Christ, is not faith at all.

To sum up "the only faith that is profitable is that which is practical (14-16). Mere profession is not only unprofitable it is demoralizing (15-16). The faith that is not practical is not Evangelical. Evangelical faith is like a tree that bears fruit."

Secondly, we note that James teaches:—*The necessity that genuine faith give evidence of its presence* (18-20). The claim to have faith should be capable of demonstration (14-18) and demonstration in action, not in words; in conduct, not in the claim. The only demonstration of faith is in the presence of works (18). Barren faith is no better than dead words. The proof that a tree is a fruit tree is that it bears fruit: an orchard is not for an ornament; the evidence that one has life is that he lives. The creed of demons is an illustration of fruitless faith (19). Such faith is intellectual not experimental; theoretical not practical.

To believe that there is One God or that God is one (R.V. & R.S.V.) is admirable, but in itself it has no saving power whatever. "Knowledge

of God," comments Calvin, "can no more connect a man with God than the sight of the sun can carry him to heaven." It is faith, not knowledge, which enables man to draw near to God, and so achieve the primary aim of religion; and because man is a sinner, his approach must be through a Mediator: faith in that Mediator is therefore an essential element in his faith in God.

Even the demons, says James, acknowledge the existence and transcendence of God; but the only effect it has upon them is that they tremble (R.V. "shudder" i.e. in terror). Those who have true faith, James here implies, though they rightly feel a sense of awe when they draw nigh to God, do not shudder in fear before Him. They approach with boldness to the throne of grace (Heb. 4. 16). God, moreover expects them to give evidence of their faith, not by shaking in terror but by acts of charity.

What James declares then is, that where faith is genuine, works are sure to follow, and in verse 18, perhaps the crucial verse of the whole passage, he declares that the only proof of the possession of faith is works, and that it is by works, and works only, or by conduct, and by conduct only, that faith can be exhibited—which is only an echo of the teaching of Christ—"why call ye Me, Lord, Lord, and do not the things that I say?"

Finally, we have brought before us. *The proof that justification is only by the faith that works* (20-26): first in the case of Abraham (21-24), then, in the case of Rahab (25). Paul also quotes the passage in Gen. 15. 6, which James builds on in verse 23 (Rom. 4. 3) but each

makes a different use of it. Paul looks at it from the standpoint of the *promise*, and James, from the standpoint of the *performance* on Mount Moriah many years later. Both viewpoints are true.

It is well to observe that the works that justified those two were not *works of law* (for both were illegal), or *good works* (for both were evil if standing alone). To kill a son, as Abraham had to do, and to betray a city, as Rahab did, were bad things to do; the only thing that made them pleasing to God was the faith that prompted them. They were not law works, or good works, but *Faith Works*, and so they justified. But in each case the faith came first. Abraham was justified by faith perhaps forty years (Gen. 15. 6) before he offered Isaac, when he was justified by works. Rahab was justified by faith when she received the spies (Heb. 11. 31) and by works when she sent them away (v. 25). Faith always precedes works that please God. *Faith justifies before God* (who alone can see it); *works before men*, who cannot see faith otherwise (verse 18).

The conclusion of the whole matter is—Faith apart from Works is like a body without spirit (v. 26). It is lacking the warm, vitalising breath of love and child-like trust; where that is, there will be the fruit of glad obedience.

The whole passage teaches what grave mistakes may be made by Christian people. How people, gathered in the name of Christ, and bearing His name, may depart from and violate His Spirit, and manifest conduct which is a contradiction and a travesty of the faith they profess! Is ours a vital and potent faith?

ECUADOR

By Dr. WILFRED G. TIDMARSH.

THE Republic of Ecuador, situated on the west side of the South American continent, as its name implies, lies astride of the equator, and at the same time is traversed from North to South by the great Andes mountains. Its surface area, about the same as that of the British Isles, supports a population of some three millions, the majority of whom are devoted to agricultural and related occupations.

The coastal region is occupied by undulating lowlands clothed with dense tropical forests, except where cultivated. Heavy rains fall in the first half of the year, whilst in the latter half the "summer" is characterised by dry weather and cool nights; and in the extreme southwest almost desert conditions develop for lack of rain.

Similar tropical conditions are found to the east of the great mountain ranges—undulating lowlands; very heavy rainfall on the eastern slopes of the Andes, giving rise to many and great rivers flowing down to the Amazon; dense forests of vast extent and giant trees, stretching away to the sunrise without a break.

Between these two tropical zones the high Andes mountains form eastern and western ranges crowned by occasional majestic snow capped peaks—Chimborazo and Illiniza in the west; Cayambe, Antisana, the volcano Cotopaxi and Altar on the east. A belt of temperate climate and vegetation lies in the inter-Andean plateau with its dry grasslands and occasional plantations of fruit trees, where sufficient rainfall together with shelter from the cold blast from the snowcapped peaks make conditions

favourable. Characteristic too, are the forests of eucalyptus, a tree introduced some seventy years ago from Australia, and now forming the principal source of timber in the high tableland. In this highland area, sunny days are followed by cold nights; rain falls in the afternoons, especially in the winter months from December to June. As is to be expected, it is in this temperate zone that the bulk of the people live.

OUTLINE OF ECUADOREAN HISTORY

In few countries could the history of the past be more clearly reflected in the customs of the present. Much of the past is enshrouded in the darkness of the forgotten and the unknown. When the Incas extended their realm northwards from Peru in the fifteenth century, what is now Ecuador was occupied by primitive tribes in the tropical forest zones, some friendly and others savage or even cannibal, living in the stone age from which their small remnants are today only just emerging. In the cold highlands, however, the aborigines were more advanced, although not attaining to the level of the civilization of the Incas. The Inca armies conquered the highland nations, and imposed both their language and their culture on the people. Some tribes submitted and others escaped to the forests, but to this day their original languages have left an imprint on both place-names and the dialects of Quechua spoken.

In the sixteenth century the Spaniards arrived and conquered the region, gaining victory by means of treachery over the inhabitants, who at first had showed themselves

friendly. This opened an era of prolonged oppression and slavery for all the Indians that could be dominated. Others remained in savagedom in the deep recesses of the forests.

In the early years of the nineteenth century, with the general movement throughout South America, this country threw off the yoke of Spain, and in the year 1821 achieved independence following the victorious campaign of the great "Liberator," Simon Bolivar. Through the succeeding years history shows the chequered growth of republicanism. Since the closing years of the last century, Liberalism has been predominant, though not always in power, and, following the time of the great Liberal President Eloy Alfaro in the early years of this century, the Gospel has been admitted and has enjoyed a varying degree of freedom.

ECONOMIC AND GENERAL DEVELOPMENT

Like all Latin-American Countries, Ecuador is progressing with great rapidity. Building, road construction, industrialisation both of manufactures and agriculture, go on apace.

The coastal lowlands produce sugar, rice, bananas, pineapples, cocoa, coffee, peanuts, rubber, balsa and other tropical woods. But lack of capital and labour hinder greater production for export. Almost unlimited areas of forest both on the coast and in the Oriente (as the eastern tropical lowlands are called), await clearing and development. Petroleum is in production and export on the coast, and is being sought in the Oriente where widespread signs indicate its existence, present or past.

In the Oriente, gold is widely distributed, but generally in quantities too small for industrial ex-

ploitations. Agricultural development is small on account of lack of roads or other means of transport.

Up in the mountains, wheat, barley, maize, potatoes and beans are widely grown and form the basic foodstuffs. Cattle, horses, and sheep are reared and graze on the extensive grasslands that cover the inter-Andean plains, and extend up to the high treeless paramo or tundra. The rain-bearing winds deposit most of their moisture on the forested outer slopes of the Andes; hence, within these mountain barriers, except for the higher mountains on either side, rainfall is scarce, and from the streams coming from these wet mountain-slopes irrigation channels are needed to water the dry plains. With extended irrigation, now in progress, production of food grains will increase.

Manufactures are only on a small scale in the larger cities, and include textiles, panama hats, flour and sugar.

POPULATION, ROUTES AND COMMUNICATIONS

The people of Ecuador, numbering some three million, may be divided into five groups: Indians, mestizos (people of mixed blood), whites, negro strains and foreigners; the latter consist mainly of refugees from Europe.

The Indians include relics of the original tribes undominated by the Incas, numbering perhaps some thirty thousand and living in the tropical forests. These are generally classed as "Forest Indians" and are dealt with in a succeeding section. The vast majority of Indians, numbering over a million, live up in the highlands and are classed as "Mountain Indians." They speak varying dialects of Quechua, and occupy almost the whole extent of the highland region inside the two marginal

ranges or "sierras." These mountain Indians form a great reserve of agricultural labour, and the greater number live in semi-slavery to the big land-owners. Today, illiterate, ignorant and superstitious, these masses are mainly human beasts of burden, without thought or the power to think or respond except to their "Patrons" (or Slave-owners).

The Mestizos, perhaps a million and a half, are found mainly up in the cool mountain regions, and constitute a further group of agricultural labourers and small farmers. On the coast a different type is seen, with mixtures of forest Indian, Spanish and Negro bloods. These folk are often of a wild and violent temperament, but, unlike their stolid counterpart in the mountains, they are more emotional, and far more responsive to the message of the Gospel.

The white population, descendants of the Spanish conquerors, for the most part, also show some admixture of Indian blood. These people comprise the bulk of the literate and educated groups, including the small middle class as well as the wealthier families. They are generally tolerant, and, except for the old aristocratic families, they are willing to listen to the Gospel. These form the bulk of the population of the towns and cities.

Negro blood is widespread, mostly originating in escaped African slaves. Its distribution is sporadic throughout the country, but there are concentrations in the north temperate belt and throughout the coastal region. Till recently there has been little or no "colour problem," and that happy condition of racial unconsciousness still prevails in rural regions.

In the coastal lowlands, despite the relative thinness of the population

extensive cultivation has taken place, especially in the centre and south. Roads are as yet comparatively few, and some of these are impassible in the winter rains. But the principal lines of communication are the extensive waterways of the great Guayas river system, near the mouth of which stands the City of Guayaquil—a modern and progressive city, now freed from yellow fever and plague, and with the malaria situation well in hand. Smaller ocean-going vessels come up to this city, the largest in Ecuador (population 250,000) and its principal port, through which a large part of the exports of the tropical products and panama hats takes place; almost all the imports of foreign manufactured goods, machinery and cars come into the country by this port of entry.

Road and rail connect Guayaquil with the populous highlands, whilst air-lines link up with the capital, Quito, and the principal inland cities, as well as with air-routes to the whole American continent.

Up in the inter-Andean plateau, road and rail (not always continuous) link Quito (population 200,000) with the provincial capitals, and a motor road passes north into Colombia and south into Peru. Penetration roads are being constructed over the Andes, three into the Western and three down into the Eastern forests; but the latter being less advanced do not yet provide an outlet to highland markets for the rich products of the tropical forests of the Oriente. In this latter region an oil company has extensive concessions and is prospecting for oil. They have supplemented national roads and routes with roads and landing strips of their own, and these have always been at the disposal of the missionaries living in this region.

ELIJAH

Man of God, Prophet of Fire

2.—THE "CHERITH" EXPERIENCE.

By ROBERT McPIKE, Annbank.

ELIJAH, a man like ourselves, weak where we are weak, and failing where we would fail, is seen single-handed against his people, stemming the tide of idolatry that had overwhelmed the nation. This "prophet of fire" who shone like a torch in the darkness of a night of apostasy, was once a piece of smoking flax, but fanned by the flame of faith, he became a "light in the midst of a crooked and perverse generation." "They that know their God shall be strong and do exploits" for Him, and the truth.

Before this can happen, we must pass through the same education as he. We must have our Cherith and Zarephath, before we can stand on Carmel. We must enter the school of Divine discipline, matured in the crucible of suffering and grace, that we may be strong enough to "subdue kingdoms, work righteousness, and turn to flight the armies of aliens" (Heb. 11. 33, 34).

THE DIVINE COMMAND.

"Get Thee Hence."

Elijah having been alone with God in the secret place of prayer, and witnessing before the king "the good confession," God has further service for him, for which God will test and fit His servant, strengthening his faith. He is God's chosen vessel who will discomfit the prophets of Baal, turn a wayward nation back to the Living God, and witness the triumph of Carmel. To the peremptory command, we know not his reaction, save the implicit obed-

ience that marked his departure from the court of Ahab.

Awed for the moment by the startling message of the prophet, Ahab gave place to scorn and derision, born of unbelief. He may have desired to lay hold of him, to thrust him into a dungeon as he did the prophet Micaiah of a later day (1 Kings 22. 22-27) but the sudden disappearance of Elijah rendered such thoughts and actions abortive.

THE PASSING DAYS

brought no rain, when the rainy season came. The sky remained blue and cloudless, and the sun sinking in the West each evening would light the sky like burnished brass, until month after month passed by without one drop of rain, or one dew drop to glisten on the parched and withered grass. Fountains and rivers dried up, and grim gaunt famine began his desolating march across the land. Many, no doubt, would seek to explain the drought on purely rational grounds, recalling long periods of drought experienced in former days, but to Ahab it would undoubtedly recall the stern pronouncement of the prophet.

WHERE IS ELIJAH THE TISHBITE?

That this was so, we learn later from Obadiah, a servant in Ahab's household, "As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee, and they found thee not" (1 Kings 18. 10). Thus the first

lesson is learned that there is a connection between the drought of the land and Elijah's prophecy. They sought him, but found him not, for God had guarded his hiding place. Do not let us suppose that Elijah went to Cherith, out of fear of the consequences that might arise after his bold and startling message to Ahab. He went to Cherith because it was the command of God.

"Turn thee eastward, and hide thyself by the brook Cherith that is before Jordan."

In taking up his abode amid the rocky fastnesses he was serving his God as faithfully, as when he stood in the palace of Jezreel, confronting the king, or as he did later on Carmel when he faced the forces and followers of Baal. The first step that leads to Carmel in the WEST, seems to be away from it, "turn thee EASTWARD." The time will come when God will recall His servant to the very spot where He can use him, and in the right spiritual condition.

It may be God's purpose to use us; He may send us to lonely and quiet places, to travel among rough

people and places, learning our own weakness, and in that weakness, the mighty power of God.

GOD'S SERVANTS MUST LEARN TO TAKE ONE STEP AT A TIME.

There was no enquiry by Elijah of God, where he should go, or what he should do, after delivering his message. Had he done so, he never would have gone to Ahab's palace. God only shows *one step* at a time. This is a difficult lesson to learn, elementary though it is. To question the direction of God is to find that the heavens will remain silent until you obey His Word. It was only after Elijah had gone to Cherith and learned its divine lesson, that the Lord said, "Arise, go to Zarephath."

Every servant of Christ will always have a "testing time," after the delivery of a message of life or death in the Name of God.

CHERITH COMES BEFORE CARMEL.

"The Word of the Lord came to him." He did not search for it, *it came to him.*"

PRACTICAL HINTS TO BELIEVERS

(Continued from page 111).

and that you have a definite place to fill, and a special work given you by the Lord to do for Him. To find out your place and to keep it, to

know your work and do it, is your best contribution to the Assembly's welfare, and for the mutual blessing of all the saints.

LACK OF WORKERS

(Continued from page 112).

errors of other groups of the Lord's people that we have become almost blind to some realities in the matter of supporting the work of the Lord intelligently. We would like to suggest that elders in assemblies give

this matter much thought. Perhaps it would be possible for assemblies close together in certain geographical locations to confer and explore the possibility of unitedly supporting real pioneering work in their sections.

Practical Hints to Believers

Who gather in the Name of the Lord Jesus Christ, on the first day of the week, for the Breaking of Bread.

By the Late JOHN RITCHIE.

THE coming together of saints on the first day of the week, around the Lord Jesus, to show forth His death in the breaking of bread, is the believer's highest privilege, and the Church's brightest testimony to its absent Head and Lord. No believer should neglect to respond to the Lord's request—"This do in remembrance of Me," or absent himself from the "Forget-Me-not" feast, without good cause. No service, however important, should be allowed to interfere with this. The Master Himself is greater than the work. "Gather My saints together unto Me" (Psalm 50. 5). "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10. 25).

2. It should be the aim of each believer to appear before the Lord in a good condition of soul, in communion with God, with a heart full of praise, and a spirit bowed in adoring worship. "Whoso offereth praise, glorifieth Me" (Psalm 50. 23). "None shall appear before Me empty" (Exodus 23. 15).

3. In order to secure this, each believer should seek to have a season of heart-searching, self-judgment, confession and prayer, before going to the meeting, and if possible, to have some time for reading of the Word and meditation, especially on the sufferings and death of Christ. Think of Him as you walk along the way. Do not discuss passing events, or occupy your thoughts with other people's appearance, or their failures, or their short-comings.

4. Endeavour to be in your place punctually at the hour of meeting, or a few minutes before it, so that you may have a little time for quiet thought and meditation before the worship begins. Do not spend the time uselessly turning over the leaves of your Bible and hymn book, or gazing about at those assembled, or at others coming in.

5. The special object for which the Lord assembles His people thus, is to "Remember Him" in the breaking of bread (Acts 20. 7). When this is kept pre-eminently before the mind, the breaking of the loaf is not generally delayed till the very close of the meeting, then hurried through. Teaching on general subjects preceding the breaking of bread, often robs God of His worship, and the feast of its paramount importance.

6. If Scriptures are read, or words of ministry given before the breaking of bread, they should be concerning the Person and Work of Christ, leading the minds and hearts of those gathered to Him. Hymns and exhortations, bearing on wilderness life, conflict, and service, often draw the mind away from the Cross.

7. Although there is no human president, or programme, the saints are not there to do what they like, or to fill up the time giving out hymns, reading Scriptures and praying. The Lord Jesus is there, present "in the midst," and His authority is to be acknowledged and owned. The Spirit of God is *with* and *in* the gathered saints (John 14. 17), to lead forth their hearts in worship

(Phil. 3. 3), and to guide all to profit (1 Cor. 12. 7). He may use few or many to lead the worship, thanksgivings, praises, and prayers of the assembly. All should be exercised waiting on God, meditating on Christ, during times of silence, and whoever among the brethren is led by the Spirit to open his mouth, should do so as before the Lord, otherwise the Spirit will be quenched, and the whole assembly will suffer. Some need to watch against a restless spirit, they are naturally too active; others against being in a sluggish and unexercised state, never opening their mouths at all.

8. The leading of the Spirit will be discerned by the spiritual; first, by the inward desire and conviction, that a certain hymn, or thanksgiving be presented to God as the expression of the assembly's worship, followed by a fitting opportunity to express it; by the manifestation being to profit, the gathered saints all being able to join in it from the heart. Feelings and restless flesh must not be allowed to dictate. What one may be personally enjoying between his own soul and God, is not always the right thing for the Assembly, or an expression of its united worship.

9. In order that all may hear, those leading in prayer and thanksgiving should speak loud and distinct. In the praise, suitable and known tunes should be sung, raised by some capable brother, so that all may heartily join. Each believer should seek to make the hymn being sung, the vehicle of his own heart's praise to God.

10. Remember that the fellowship of giving of your money is part of worship (Heb. 13. 16). This should be laid by in store on the first day of the week, as God hath prospered each (1 Cor. 16. 2), and given to

God, for His poor (Rom. 15. 26), and for the spread of His Gospel (Phil. 4. 15).

11. Your share of current expenses of the Assembly, rent of hall etc., is not giving to the Lord. If you omit to give sufficient to cover these, you are in debt. When you are absent from the assembly, your share in the expenses is due all the same, and should be put into the box when you return.

12. Visitors commended by other Assemblies, and believers received for the first time, should be introduced at the beginning; intimations and notices made at the close of the meeting. Matters relating to the assembly should be spoken of after strangers are gone. Business matters relating to the Assembly, should be arranged on a week night, not on the Lord's Day.

13. Brethren taking the oversight (1 Tim. 3. 1; 1 Pet. 5), and guiding the flock (Heb. 13. 7), should be known, esteemed, and obeyed (1 Thess. 5. 12; Heb. 13. 17), and those ministering the Word and preaching the Gospel prayed for (Col. 3; Eph. 6. 19), and helped (1 Cor. 16. 15-16; 3 John 8). Cases of sickness, need, or backsliding should be made known to those taking oversight, so that they may be visited.

14. Strangers on a visit from other Assemblies, should be kindly treated (3 John 5), and hospitality shown them (Heb. 13. 2), younger ones taught and encouraged (Titus 2. 4-6), and brotherly love shown to all.

15. Remember that your presence in the Assembly, is either a real help or a positive hindrance: that the fellowship of saints means that each one in the Assembly is a joint-sharer in all its privileges, responsibilities, joys, sorrows, and service,

(Continued on page 109).

LACK OF WORKERS

By CHARLES S. HOWARD.

This article has in mind especially the situation in U.S.A., but much contained in it has relevance almost anywhere. (Editor)

THE Lord has blessed us with gifted men who are able to preach the Gospel and teach the Word. We thank God for each one who has been called to this work. There are none too many, and the number is not increasing rapidly if at all. Age and sickness take their toll each year and there are very few young men concerned or willing to step out into full-time service for the Lord. This adds up to a serious shortage of manpower in this most necessary responsibility of the assemblies. "Ye shall be witnesses unto Me" is still the urgent command of our Lord to His church. In view of this shortage of manpower, it would seem to be the part of wisdom to utilize it to the best possible advantage.

When we examine the situation which exists to-day what do we find? First of all, there is very little new gospel effort being put forth. In certain sections of our country, even where there are a number of assemblies close together, there is practically a complete dearth of any real effort to evangelise new towns or cities or to establish new assemblies. This situation is a far cry from the early days of gospel effort by called-out servants of the Lord. There are countless numbers of towns and cities as well as country places, where work could be started if the men and the money to support them were available.

Secondly, in our examination we find that many of the Lord's servants instead of doing this pioneer work

are going from assembly to assembly, taking Sunday services and, perhaps, one or two meetings during the week. This is well and good, except for the fact that in many of the places visited local men are well able to do this work. We would say at this point that we do not for one moment wish to belittle the work of these servants of the Lord. Their visits are welcome and appreciated and undoubtedly blessed of God in many cases and some of them have passed the time of life when they are able to do pioneer work. But the thought before us is that such of these men as are physically able, with their experience and knowledge, could more profitably serve the Lord in new places.

This brings us to the third point in our examination of the subject: We do not wish to indict our beloved ministering brethren or charge them with failure; rather would we be inclined to indict the assemblies as a whole for whatever may be wrong in the matter of progressive evangelisation. We have fallen into a pattern of supporting the Lord's servants which to a great extent has forced them to spend nearly all their time visiting assemblies. We have adopted the practice of having fellowship only when they visit us. It is to a great extent "out of sight, out of mind." Would it not be well for us to rethink our methods in this respect soberly, earnestly, with open mind in the fear of God? We have been so careful to avoid the

(Continued on page 109).

BE COURTEOUS

"Thy gentleness hath made me great."

The exhortation, "Be Courteous," was written to believers. It is remarkable that the only people who are recorded in the New Testament Scriptures as having shown courtesy, were two heathen officials of the Roman Empire. Sad foreshadowing of things to come!

One has said, if we can't always act as Christians in our relations with each other, we should at least try to be gentlemen! Courtesy is the English translation of a Greek word, *Philanthropos*. This is "love of our fellow man," which is the very basis of true Christian character. "God so loved the world, that He gave . . ."

Doubtless there was at one time in our society, too much formality in our mutual relationships. We have certainly recovered from that! Now the pendulum has swung in the other direction and one would almost think it is smart to be rude! As young Christians, we should remember that respect for older people and courtesy towards women are taught throughout the Scriptures. It is still a Christian as well as a polite habit for a man to rise when women come into the room; or for younger women to rise for older women. It is still right for men to assist women in and out of cars and other vehicles. Slovenly speech is surely no mark of a Christian; a polite answer to a question is one of the courtesies we owe each other..

Pleasing manners are no sign of effeminacy; and rudeness is no indication of spirituality. In this, as in all things pertaining to life and godliness we must be careful to "let

that mind be in you, which was also in Christ Jesus."

A courteous bearing which comes from the heart, will not only help greatly in our fellowship with believers in the church. It will adorn the doctrine of God our Saviour and will attract the unsaved to our gatherings. "Behold, how these Christians love one another" could well be supplemented by "Behold, how considerate of other people are these Christians."

Christian courtesy must be cultivated. Longsuffering and gentleness are part of the fruit of the Spirit. They do not come naturally; they are some of the marks of the Spirit-filled man or woman.

The exhortation, "Be ye thankful" is perhaps as much needed today as "Be courteous." As young people, we receive much from our elders in the way of hospitality and entertainment. We cannot yet repay in kind, though we should remember to do what we can to show hospitality when we can. However, we can show that we appreciate these kindnesses: we can always say a sincere "Thank you." Do not take these kind offices for granted: always show at least that you are grateful.

A word of appreciation and thanks may go a long way towards encouraging a fellow Christian. "Do not keep your words of kindness and praise for your friends until after they are gone from you. Give them now the fragrant bouquets of love and appreciation which you would pour upon their memory if they were taken by death. Flowers on the coffin

cast no fragrance backwards over the weary way."

And surely the courteous Christian will be known by what he says as well as by what he does. Of our Lord it was said that they wondered at the

gracious words that proceeded out of His mouth. Are we known for our gracious words? To be known thus, will mean that we resist the impulse to say the smart thing that will hurt. —Selected.

News from Other Lands

(Continued from page 116).

to protect them. The policeman on duty happened to pass by at that very moment, and since he is a great friend of Senhor Joaquim, and has shown much interest, he did not hesitate in taking the woman off to the lock-up. The police have been very helpful, and later sent an officer to keep order when a meeting was held.

Apparently, however, they were informed that these private meetings were clandestine gatherings, with a communist as one of the leaders. Senor Joaquim was called to give account, and not only convinced the authorities of their true character, but gave a very clear testimony to the saving power of the blood of Christ. Nevertheless, he was ordered to hold no more meetings with closed doors.

A. G. Ingleby.

SPAIN

Two more brethren are to be commended by their assemblies this month D.V. One is Sr. Guerola, an elder of the Pinar del Rio Assembly in Barcelona, who has made good use of our Bible Study Courses, and who has been invited by the elders of the assembly in Cartagena to lend them help, though his desire is to enter open doors in a wide area in the province of Murcia. We are especially glad about this as the area greatly needs the presence of an active, well-taught worker, and we trust that his service there may be much blessed. The devil sought to put hindrances in the way, but these seem

to have been overcome by prayer and counsels.

The other new worker is Sr. Fernandez Marino, who, like some of the apostles, was a fisherman. He comes from the Atlantic coast of Galicia (N. W. Spain), and during his military service became convinced that he should leave his calling and "fish men." He has been with us for three courses of residential study, and though study was rather a new thing for him, his zeal and love for the Lord are such that he has gained greatly in the knowledge of the Word, and gives most sincere messages with clarity and power. He will lend a hand in Galicia for the time being, but later may be led to help fill some of the "gaps" in fields open to Assembly work - - that means in these days, areas where there are halls, or families ready to "take risks" and offer their homes for meetings.

With these two, the number of whole-time Spanish workers will rise to eleven. In the meantime, we English workers are getting older and scarcer, and it is urgent to prepare the ground for those nationals who now co-operate with us and who will follow us. Pray that God will raise up more men of spiritual stature among the Spanish believers, capable of looking on the fields, of perceiving needs and of bearing burdens. We have many hopes, but have had many disappointments.

E. & M. Trenchard.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION

Please enlighten me as to the "gift of healing." When was the power withdrawn, or is it still with us?

ANSWER

I do not believe that the gift of healing referred to in 1 Cor. 12. 9, is still with us nor that it was continued later than Apostolic times. It cannot be denied, of course, that many wonderful cases of healing are still witnessed as definite answers to prayer. For the effectual fervent prayer of a righteous man still availeth much in its working. But this method of healing is quite different from the exercise of a special, supernatural "gift" bestowed by the Holy Spirit, and possessed by certain individuals in the early church. This gift, together with a number of others mentioned in the same chapter, when they had fulfilled their purpose, ceased.

I have never yet met a genuine case of healing performed by those who profess to have this gift still, and advertise meetings for the exercise of it.

T. Campbell.

QUESTION

Is the Church mentioned in 1 Cor. 12. 28, universal or local? If it is local, can we say that an assembly, so called, is not a church unless it has all the gifts mentioned?

ANSWER

The Church mentioned in 1 Cor. 12. 28 has a universal outlook with a local application. The subject of the chapter is the gifts, the image used being the human body with its many members. In verse 13 we have the formation of the Church which is His body, the Holy Spirit being the Baptiser. In verses 14-26, we have the illustration of the human body, and in verse 27, the application of this to the local assembly—"Now ye are body of Christ and members in particular." "Each church was to be an image of the whole aggregate, a microcosm or little world

having the same characteristics" *Alford*. In verse 28 we find that God set some in the church, first apostles, secondarily prophets. These two gifts, as may be seen from Eph. 2. 20 are known as foundation gifts, their teaching remaining with us as part of the inspired scriptures. "They continued stedfastly in the apostles' doctrine."

If an assembly should be depleted in numbers either by persecution or death, the Lord's promise remains the same, "Where two or three are gathered together in My name there am I in the midst of them" Matt. 18. 20. As the gifts of Eph. 4. 11 were exemplified in our adorable Lord—apostle, prophet, evangelist, pastor and teacher, so in a lesser way during times of weakness, when there are a few devoted brethren there will be seen in manifestation the spirit of the evangelist, the heart of the shepherd and the wisdom of the teacher.

H. Baillie.

QUESTION K694.

What is the significance of the laying on of hands" and the receiving of the Holy Spirit afterwards? See Acts 8. 17.

ANSWER

There are several truths connected with "the laying on of hands." First, it denoted *identification*, as in the Levitical offerings: the offeror before he (not the priest) slew the animal laid his hand on it to denote he was worthy of death, but was substituted by the animal. Secondly, it denoted *fellowship*, as in Acts 13. 4. The apostles Paul and Barnabas were "sent forth by the Holy Ghost" but in verse 3 hands were laid on them by the prophets and teachers in the church at Antioch to show that the assembly had fellowship with the apostles in their service. Thirdly, by the laying on of *the apostles' hands* the gifts of the Holy Spirit and spiritual gift were bestowed. The gift of the Holy Spirit (Continued on page 117).

News from Other Lands

INDIA

Because our books on the Church of God and kindred subjects in five languages are now in the hands of born again Christians all over south India, what do we see? We see between 80 or 90 native evangelists and teachers wholly dependent upon the Lord, moving about amongst assemblies of believers who gather to the precious name of the Lord Jesus Christ. Here sin is judged and put away. The joy of the Lord is among them. The Holy Spirit in His sovereignty and the infallible Head of the Church must direct and guide His servants who are chosen and called and sent and sustained by Him because He is the Head of the Church. The Bridegroom will brook no rival. In communistic Russia and China the testimony of these institutions is completely gone; but the groups of believers forming scriptural assemblies remain, even though at times they have their meetings underground. Communism is making rapid strides in India. May the Lord establish many more assemblies and raise up many more evangelists of His choosing.

James Stewart.

NORTHERN NIGERIA

We saw during a trek just how the Spirit of God is working on, seemingly unnoticed, but very definitely in the lives of His own. It is encouraging to see, even young believers, taking responsibility where necessary in new areas. Before our eyes, churches are growing here that assimilate the first century both in independent character and development of gift. We need much grace to maintain ourselves as workers together with them, yet refraining from anything that would engender reliance on us in spiritual things. The Holy Spirit is the regenerating power of God to black or white, and still "divides to every man severally as He will." This was illustrated in three of the villages which we visited. At each of these places I felt directed to emphasize the necessity of the Changed Life as an evidence of the New Life. But in each the response

was different. At one village, where there had been an assembly for some years, the older ones nodded in sober agreement. At another village where only in the last six months has the Gospel penetrated, the young men responded enthusiastically. Then on the way back to Ika, the van came to a sudden halt as the propeller shaft fell out! This enforced stay gave an opportunity for witness in a hitherto untouched area—and the same emphasis only drew blank passivity! What a contrast to a morning, earlier that week, when a group of us sang "All hail the power of Jesus name" as the flames licked up an old idol house and the stench of burning cloth and bones drifted across our nostrils! Truly, "the wind bloweth where it listeth and thou hearest the sound thereof . . . and so is everyone that is born of the Spirit."

Hugh D. Mackay

PORTUGAL

Many have been praying for our literature-evangelist, Senhor Joaquim, who is doing pioneer work in the hitherto unevangelised Province of Trascos-Montes. Our hopes of opening up public meetings in November were not fulfilled, as owners of such houses as were to rent were not willing that they should be used for the Gospel. However, Snr Joaquim held private meetings in his home, and in the homes of some other friends, with most satisfactory results. One after another confessed faith in Christ. One man, a brick-layer, was so deeply moved that he knelt down in front of all, confessing that he was a sinner, and crying to the Lord for Salvation. The whole town has been profoundly stirred.

It was only natural that this challenge to the enemy should be met by a strong resistance. A crowd of fanatical women gathered at Snr Joaquim's door and shrieked abuse to all who entered. Not content with this, one of them attacked some of those who were leaving with a heavy stick. It was wonderful how the Lord came in

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BELIEVER'S QUESTION BOX (concluded from page 115).

was bestowed by God in the early days of the Church in four different ways.

First in Acts 2 the order was repentance and faith, baptism in water, then the bestowal of the gift of the Spirit—this to Jews. In Acts 8 we have the conversion of the Samaritans. Here the order was faith, baptism in water, but no gift of the Holy Spirit until Peter and John come down from Jerusalem and laid hands on the converts. We believe there was a good reason for this. From John 4 we know there was a bitter controversy between Jews and Samaritans as to the right place of worship. There was to be no such question between the churches of Jews and Samaritans over priority of churches and the latter were to acknowledge

the authority in the church of the Lord's apostles. The third (and normal method in this dispensation Eph. 1. 13) was in the house of Cornelius at Caesarea; faith in Christ, baptism in the Spirit, and then baptism in water. The fourth and last was the case of the twelve disciples of John the Baptist at Ephesus (Acts 19. 1-7). These had already been baptised in the baptism of John, but Paul led them to faith in Christ, then baptism again in water, followed by the laying on of hands by Paul and the coming of the Holy Ghost upon them and bestowal of spiritual gift (v. 6). These different ways should serve as a salutary warning to us that our God is not limited to one method of working.

R. G. Lord.

LORD'S WORK FUND.

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4343	2	10	4367	9	3	1	4391	3	—	—	4347	—	5	—	4370	1	—	4392	—	5	—	
4344	10	—	4368	2	—	—	4392	3	—	—	4359	—	10	—	4371	—	5	—	4397	—	5	—
4345	3	17	3	4369	16	10	4393	4	—	—	4352	—	4	—	4372	—	5	—	4398	—	10	—
4346	30	—	4370	10	—	—	4394	5	—	—	4354	—	5	—	4373	—	10	—	4400	—	5	—
4347	5	—	4371	5	—	—	4395	5	—	—	4355	—	15	—	4376	—	2	6	4401	—	5	—
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4351	5	—	4375	10	—	—	4399	5	—	—	4362	—	2	6	4381	2	—	—	£16	13	6	—
4352	5	—	4376	5	18	6	4400	59	15	—	LANARKSHIRE MISSIONARY HOMES.											
4353	5	—	4377	3	—	—	4401	5	—	—	Received by Mr. A. Clark, 50 Kirkland St. Motherwell, during the months of January, February and March.											
4354	3	—	4378	10	—	—	4402	8	—	—	Calderbank Ass. £5; Bellshill Ass. £5; Sister, Newmains. £1.											
4355	15	15	6	4379	15	—	4403	5	—	—	Please note all future correspondence should be forwarded to A. CLARK, 57 IVANHOE CRES. WISHAW, LANARKSHIRE. Tel. Wishaw 393.											
4356	8	—	4380	6	—	—	4404	5	—	—	HUNGARIAN RELIEF.											
4357	16	12	6	4381	50	—	4405	10	—	—	A joint letter from our brethren Messrs. Benno Brandt and James Lees indicates that the brethren in Vienna decided to terminate sending relief parcels to believers in Hungary as from mid-April. Thousands of parcels have been sent and gratefully received, in addition to a large quantity of clothing and foodstuffs by bulk consignments, and our brethren believe that the Christians in Hungarian Assemblies, from whom numerous letters of thanks have come, are now fairly well supplied.											
4358	2	—	4382	19	—	—	—	—	—	—												
4359	5	13	—	4383	2	—	—	—	—	—												
4360	5	—	4384	—	—	—	—	—	—	—												
4361	3	—	4385	5	—	—	£2414	16	7	—												

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68 Irvine Road, Kilmarnock, from January to March.

Victoria, Ayr, £17; Anon. £9; Central, Kilmarnock, £24; Hebron, Glengarnock, £9 3 2.

BROADCAST GOSPEL SERVICE

Mr. A. BORLAND, the Editor, will broadcast on SCOTTISH HOME SERVICE from Shuttle St. Hall, Paisley, on Sunday June 16 at 9.30 a.m. Prayer for and fellowship in making known this Gospel broadcast will be greatly valued.

The LORD'S WORK and WORKERS

ENGLAND & WALES:

DARWEN: Ebenezer Hall, May 4 at 3 and 6. F. Duffin, A. Caddick. **KILLAMARSH:** Ebenezer Gospel Hall, May 4. J. Paton, E. Hills. **BRITON FERRY:** Ebenezer Hall, May 4 at 2.45 and 6. W. Banfield, J. James. **WALTHAMSTOW:** Higham Hill Gospel Hall, Sister's Miss. Conf. May 9 at 3 and 6. Miss O. M. Bland, Miss D. K. Dudgeon, Mrs. P. W. Marsh, Miss M. E. Pitts, Miss E. L. Sydenham. **SHEFFIELD:** S.S. Worker's in Cemetery Rd. Hall, May 11 at 3.15 and 6. P. McIntyre. June 8 at 3.15 and 6. R. Guyatt, G. Harpur. **EWELL:** Staneway Chapel, Cheam Rd. May 11 at 4 and 6. M. Kagan, A. D. Redwood. **BLOOMSBURY:** Central Church. Counties Evangelistic Work, Day of Prayer, May 11 at 3 and 6. **READING:** Bridge Hall, Oxford Rd. May 11 at 6.30. S. Sayers, H. Lockyer. **NEWTON ABBOT:** Prospect Hall, Torquay Rd. Annual Meetings, May 18 at 3 and 6. **SWANSEA:** Ebenezer Hall, Heal-y-gors Fellowship Meeting, May 19 at 3 and 6. F. Holmes, W. Anstice. Sister's Miss. May 30 at 3 and 6. Mrs. Pugmire, Mrs. Scott. **NEWCASTLE:** Bethany Hall, Park Rd. Annual Conf. May 25 at 3 and 6.45. D. Gooding, J. R. Rollo. **SHILLINGSTONE:** Gospel Hall. Annual Fellowship Meetings, June 8 at 3 and 6. **CHESHAM:** June 9 at 6. P. Brandon. June 10 at 3 and 6. G. C. D. Howley, P. Brandon. **LOWESTOFT:** Colville Hall, Clifton Rd. June 10 at 11, 2.30, and 6. A. Leckie and others. **WEST TARRING:** Annual in Gospel Hall, High St. June 10 at 3.30 and 6. E. Barker, G. B. Fyfe. **GUILDFORD:** Manor Rd. Hall, June 15 at 2.30 and 5.30. E. W. Humphreys, H. Thorp. **NEW MALDEN:** Mount Pleasant Gospel Hall, Dickerage Lane. June 15 at 4 and 6.15. R. S. Code, G. C. D. Howley.

SCOTLAND: FORTHCOMING (D.V.).

DREGHORN: Parish Church Halls, May 4 at 3. A. Allan, H. Scott, W. Prentice, F. Stallan. **DUNFERMLINE:** Abbot Hall Conf. in Abbey Church Hall (off St. Margaret's St.) May 4 at 3. A. McBroom, A. P. Campbell, J. M. Shaw, G. Hanlon. **LARGS:** Bible Readings at Netherhall, May 6-10. Paul's Missionary Travels—E. W. Rodgers. A Good Minister of Christ Jesus. 2 Cor. 1-7—J. M. Shaw. **BLACKBURN:** Gospel Hall, in Seafield Inst. May 11 at 3.15. F. Cundick, J. Hutcheson, J. Hewitt, W. Stephen. **GREENOCK:** Cruden Hall, May 11 at 3.30. A. Gray, E. W. Rodgers, T. J. Smith. **SALTCOATS:** Bethany Hall, May 11 at 3.15. A. M. S. Gooding, J. Lightbody, H. Scott, F. E. Stallan. **BLAIRHALL:** New Hall,

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 commendations of nearest local assembly.

Oakley, May 18 at 3. W. Harrison, T. Muir, J. Anderson. **NEWMAINS:** Gospel Hall, May 18 at 3.30. A. M. S. Gooding, R. Scott, J. Malcolm. **BROXBURN:** Public Hall, May 25 at 3. J. Hunter, W. P. Foster, I. Cherrie. **AYRSHIRE TENT: AUCHINLECK.** Opening Conf. May 25 at 3.30. R. Jordan, J. Anderson, A. Borland. **LANARKSHIRE:** Gospel Tent will be pitched at Knock Lea, Biggar. R. Walker in charge. Opening Conf. May 25 at 4. W. Prentice, J. Currie, R. Walker. Dan Cameron commences at Douglas on May 26 with Gospel Van, thereafter visiting The Upperward Villages in Lanarkshire. Much prayer requested. **HARRY BURNES** hopes to pitch his tent at Dufftown with meetings commencing early June. **DUNRAGIT:** Wigtownshire Tent Conf. June 1 at 3. J. M. Shaw, R. Jordan, C. Goldfinch who will conduct the services. **BO'NESS:** Hebron Hall, School Brae, June 1 at 3.15. R. Price, F. Stallan, A. Allan. **LARGS:** Missionary House Party, Aug. 31-Sept. 7. (Particulars—R. Mathieson, 9 Woodbury Close, Croydon, Surrey.

IRELAND: REPORTS.

R. CRAIG in portable hall at Curreyfree with interest. S. W. LEWIS continues at Hamilton's Bawn with interest well maintained. R. JORDAN had three weeks at Newton Stewart. Hopes to work Ayrshire Tent first part of season. J. K. DUFF and J. FINEGAN at Ballykeel and visiting the hundreds of homes around the Mourne district with Gospel literature. DAVID CRAIG had encouraging meetings at Port Glasgow; going on to Liverpool and Chorley. T. MCKELVEY and J. MARTIN in portable hall near Mosside with good attendance and interest. W. JOHNSTON found help and blessing in five weeks meetings at Windsor, Belfast. H. SCOTT doing visitation work in Leicestershire. R. HULL finished 18 weeks in Co. Derry and saw quite a number profess. Several were baptised and others are exercised to thus obey the Lord. S. THOMPSON had good meetings and some blessing at Springburn. Commenced in Londonderry where God was blessing His Word in conversions. F. KNOX finding opposition and blessing in meetings at Strandarren. J. G. HUTCHINSON having some blessing in Letterkenny. H. HOLMES continuing in Curran Co. Fermanagh. T. CAMPBELL and H. PAISLEY at Kingsbridge, Belfast with good attendance and blessing.

"WITH CHRIST."

Mrs. **ARNOLD ERNST** of Sydney Mines, Nova Scotia, on Feb. 15, aged 76. Formerly Ella Murchie, she was a native of Dailly, Ayrshire, emigrating to Toronto in 1906, shortly after she was saved, and in fellowship in Broch Ave. assembly until her marriage in 1933. thereafter with her husband she was in fellowship at Sydney Mines until her sudden home call. Mr. Arnold Ernst is a widely known guide in Nova Scotia, and Mrs. Ernst entertained all the Lord's servants visiting Sydney Mines until her home call. She was well known and loved both in Nova Scotia and Toronto. Mrs. **M. DALGLEISH**, Newmains, Feb. 20, aged 68, in fellowship with saints at Newmains for a while. A quiet and consistent sister, much missed. Mrs. **M. HENDERSON**, Newmains, March 19, aged 91. Met regularly when able with saints in Newmains. Stately in her bearing and straight in her dealings. A sister beloved—will be missed. Mr. **JOHN FERGUSON**, Largs, Feb. 17, aged 83. He was born in Glasgow and saved 54 years ago. Formerly connected with the Adelphi Mission and the Carters Mission, and later in happy fellowship at Victoria Hall, Glasgow, for many years. The closing years of his life were spent in happy fellowship at Brisbane Hall, Largs. A quiet consistent brother, much respected by all. Mrs. **KELLS**, Ballymena, Feb. 24, widow of the late James Kells, Evangelist. Fifty years saved, and all this time in happy fellowship. A lover of good men and God's ways. Funeral was large, and included many of the Lord's servants. Services were conducted by Messs. Hull, McCracken, McKelvey and Wallace. Mrs. **HAGAN**, Ballymena, laid to rest on March 11, of Kings Moss assembly. Sixty one years saved. Of a Christ-like spirit and patient through years of suffering. A large company gathered for funeral services. Brethren A. Buick and T. McKelvey took part. **DAVID CROMAR**, Glasgow, Feb. 28, aged 74. Son of the late A. G. Cromer, Wolseley Hall, Glasgow. Saved over 21 years ago under the preaching of Mark Kagan. A trophy of grace. Continued steadfastly until his home-call. For many years in Wolseley Hall, latterly in Elim Hall, Glasgow. Mrs. **JOSEPH McARTHUR** of Plann, March 15, aged 81. Connected with Plann assembly over 60 years. A quiet kindly sister, mother of a large family most of whom she saw led to the Lord. Health reasons hindered her attendance at meetings last few years. Now at home with her Lord. **SINCLAIR UPTON**, Coatbridge, March 17, aged 80. In fellowship with the Lord's people in Shiloh Hall, Coatbridge. Bore a quiet and consistent testimony. Mrs. **ROSETTA GREER**, Ballyclare, March 18, aged 51. In happy fellowship in Ballyclare. Witnessed of saving grace to the end. A large number heard the Gospel at her funeral. Services conducted by H. Paisley, W. Johnstone and D. L. Craig. Prayer valued for husband and boy and girl

all in fellowship. Mrs. **CARSON**, Ballymena, April 2 aged 85 years. In happy fellowship at Ahoghill. Saved for over 60 years, and ever faithful to the Word. Brethren T. Wallace, A. Buick, and H. Paisley took part at the funeral service. **RALPH HADAWAY**, Bridlington, March 19, aged 80 years. Well known as a faithful servant of Jesus Christ who dearly loved His Lord. Associated with the assembly in the Gospel Hall, St. John's Walk, Bridlington. Mrs. **AGNES CRAIG**, Bangor, Co. Down, March 22, wife of D. L. Craig, Evangelist. Saved over 50 years ago under the ministry of the late David Rea. In fellowship at Adam St. assembly, Belfast for many years where she was actively engaged in Sunday School work. For past few years in fellowship at Central Hall, Bangor. Though health reasons hindered her attendance at meetings last few years, she maintained a great interest in the Lord's work and a love for His people. Many Christians from a wide area paid their respects at the burial service taken in the home by Mr. T. Campbell, and at the grave by Mr. D. Jemphrey. **ELIZABETH KERR**, Bleary, Lurgan, March 25, aged 79 years. Saved in the year 1894 and gathered to the Lord's name in March 1896. Remained in happy fellowship with the same assembly ever since. Taught a Sunday School class for many years and bore a good testimony. T. Campbell, H. Baillie, and E. Allen shared in the services. **SAM STUART**, Larkhall, March 25, aged 55 years. Saved when 14, and in fellowship in Hebron Hall for almost forty years. Was interested in Sunday School work, and leaves behind a good testimony among his workmates. **JAMES GOLDIE**, Bellshill, March 27 in Law Hospital, after several years of weakness and confinement to home. Saved in 1900 under preaching of A. Lamb. Formerly in New Stevenston assembly. In fellowship in Gospel Hall, Bellshill for the last 20 years. A quiet and unassuming brother. **THOMAS SMITH**, Cambuslang, March 29, aged 87 years; beloved father of T. J. Smith. In fellowship in New Stevenston, then Newton Mearns for many years. A quiet and consistent brother. Interested in Lord's workers at home and abroad. Resided with his son and daughter-in-law for last 18 years. Latterly in failing health. Mrs. **ANNIE ORR**, Ballymena, April 2, aged 64 years. Saved late in life under the preaching of Mr. Alex. Cooke. Associated with Harryville assembly, Ballymena. A sister who loved the Lord and His people, maintaining a faithful testimony and leaving a fragrant memory. Prayer desired on behalf of family. Mrs. **W. R. JENNINGS**, Old Bonalbo, Australia, in her 77th year. Went to Australia from Drumlough, N. Ireland in 1904. Commenced an assembly with her husband and a few friends in her own home over 50 years ago. Saw a Gospel Hall built in 1924 and assembly grow to 75. Her passing takes away the last of the original few, and the large and representative company at the funeral testified to the high esteem in which she was

held. J. Russell, Brisbane, and T. Towall of Saw Tell spoke at the hall while S. Gillitley and D. Roach conducted the service at the funeral.

ADDRESSES, PERSONALIA Etc.

ALBERT J. GRAY, commended to the Lord's work in Eire by Leeds assemblies has now a permanent address at—"Bawnmore," Ballyhooley Road, Dillons Cross, Cork.

GUERNSEY: The assembly meeting at Borage Hall will, as from April 21, meet at the Gospel Hall, Green Lanes, St. Peter Port, Guernsey.

RUTHERGLEN: Correspondence for Hebron Hall assembly to Mr. C. D. Pollard, 30 Watson Ave., Rutherglen. Mr. A. C.

McGREGOR now at 9 Laverock Drive, Largs, Ayrshire.

INVERNESS: Correspondence for Ebenezer Hall, Celt St. should be addressed to Mr. W. Keiller, 34 Rangemoor Rd. Inverness.

SACRISTON: Correspondence for the Gospel Hall, Findon Hill, now to W. J. Mallen, 117 Park Road North, Chester-Le-Street, Co. Durham.

BROUGHTY FERRY: Correspondence now to A. Kirkcaldy Russell, Homewood, 85 Brook St. Broughty Ferry, Dundee.

HOME AND FOREIGN MISSIONS FUNDS: Owing to a change in the ownership of the property in St. Enoch Square, the office will remove on May 24 to Room 400 (5th floor) 93 Hope St., Glasgow C.2. Telephone—Central 5047.

GOSPEL HALL ASSEMBLY, SANDHEAD, WIGTOWNSHIRE.

Nearly a year ago the above company of believers were dismayed when they learned that their hall, which was a small rented cottage, was to be demolished. A happy little band of Christians, fifteen strong, in their weakness and need they looked to the Lord and now praise Him for a lovely new hall, opened on February 20th last. The saints from all over the County gathered at the opening to join in praise and thanksgiving to God. The cost was approximately £2000, of which £854 was contributed by other assemblies

and friends. The remainder was contributed by the assembly itself who now wish to thank all who so willingly helped, and now say, "Brethren, pray for us" continually

EMIGRANTS TO CANADA.

Mr. John Meridrew, 48 Millwood Road, Toronto 7, Ontario, Canada, who for nearly thirty years was missionary to Argentine, and continues in the Lord's service in Ontario, will gladly serve the saints by helping to contact fellow-christians or assemblies or assist christians who may already have arrived in Canada and find a difficulty in locating suitable assembly fellowship.

MISCELLANEOUS ITEMS.

THE GREAT TRIBULATION THEORY by W. Hoste. Third edition. 3d., by post, 5d.

KNITTING WOOL: Oddments of any kind gratefully received for missionary work by elderly ladies who cannot buy. c/o Mrs. C. L. Stevens, Green Pastures, Harlow Road, Roydon, Essex.

NEW TESTAMENT CHURCH PRINCIPLES by Arthur G. Clarke. A systematic study for both old and young believers. 2/6 post free. John Ritchie Ltd., Publishers, Kilmarnock.

MY REASONS against Inter-Denominational Service by Wm. Trew. Second edition. 3d per copy. 5d. by post.

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"God's ways are behind the scenes, but He moves all the scenes that He is behind. We have to learn this and not think of man's busy movements. They will accomplish God's. The rest of them all perish and disappear. We have only peacefully to do His will."

—J. N. Darby.

The Believer's Magazine is posted for 12 months to any address: One copy 6/6, Two 11/-, Three 16/6, Six 32/- inclusive; Twelve copies and over 4d. each, post free. Magazines not cancelled will be continued.

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The BELIEVER'S MAGAZINE



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

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The Church

By the Editor.

A THIRD FEATURE implied in the expression, *The Church, which is His body,* is this. There exists a unity which is vital,—vital because it is formed by the Spirit of life whose presence in the believer is the guarantee of incorporation in the one Body. Such a unity is expressed in language which, because of the frequency of its use, tends to lose its deep significance—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; *for ye are all one in Christ Jesus*" (Gal. 3. 28). That is a statement of fact—of indubitable fact, and not a sentimental declaration suitable for display upon a banner at times when Christians from various "communions" suppress their ecclesiastical differences to achieve some common objective. Such procedure is merely a temporary presentation of a united front in witness and not a true exposition of unity, as conceived in the New Testament.

THE unity for which the Bible contends is not visible, for it is more spiritual than physical. It runs through the centuries and extends as widely as faith in Christ becomes operative, even to the uttermost parts of the earth. Wherever Christ is owned as Lord, there the Church exists! and the Christian with spiritual sensitivities, however primitive and rudimentary, acknowledges the truth. That unity exists, too, independent of any apparent disregard for its reality in the numerous denominational local expressions of differing ecclesiastical organisations, calling themselves by names for which there is no scriptural sanction. Human legislation may be ambitious

to secure religious "unions," yet those thinkers who have caught the meaning of the New Testament language know that the union is merely an outward semblance which can be destroyed by changes of circumstance. "Unity is no mere matter of formal external organisation nor of unanimity of creed, or the like, but is a deep vital unity. The pattern of it is the unity of the Father and the Son, and the power that brings it about is the abiding of all believers in us," (Maclaren).

That unity, being vital and derived from association with the living Head, is indestructible because it is "composed of all true believers in the Lord Jesus Christ, converted men and women, regenerated and sanctified by the Holy Spirit, without respect to any particular group, denomination or sect with which they have fellowship." Since the earliest days, there has always been the human tendency to form groups with particular slogans, as at Corinth, when one said, "I am of Paul," and another declared, "I am of Apollos;" and when such groupings assume a significance more than local, the growth of wider antagonisms perpetuates divisions which Scripture vigorously condemns. It has been the constant endeavour of ecclesiastics to bring together in "union" the different organizations, but such "unions" cannot express what is meant by "the unity of the Spirit." A lengthy quotation from W. E. Vine's *The Church and the churches* puts the issue most succinctly and cogently: "No matter whether such communities are organized by mutual consent or under a church council or any form of ecclesiastical

authority centralized in a given locality, all such combinations are a distinct departure from the plain teaching of Christ and His Apostles. They do not constitute the unity spoken of in this passage (i.e. Eph. 4), or any other in the Word of God. They are the outcome of human conceptions and operations. They satisfy the aspirations of men, but are contrary to the mind of the Lord.

The unity which the believer is to give diligence to keep is determined neither by efforts to bind churches into an earthly organization, nor by human ideas of what is or is not a local church. The risen and glorified Head has made provision for the spiritual direction and care of each local assembly. The traditions of men and the bondage, or confusion, which has been brought about by them have naught to do with the unity formed by the Holy Spirit. Where a local church acts in conformity with the teaching of the Word of God, it is thereby an expression of the unity of the Spirit" (pp. 32-33).

SPECIOUS arguments have been used to justify the continued existence of sects and denominations, but such arguments fail to expound the essential features of Apostolic teaching. Here is a quotation containing such an argument. "That all churches should be under similar government, should adopt the same creed, should use the same forms of worship, even if possible, is not supremely desirable; but real unity of sentiment towards Christ and of zeal to promote His will is supremely desirable, - - - If this will can be more freely carried out by separate churches, then outward separation is no great calamity. Only when outward separation leads one church to despise another or rival or hate another is it a calamity, - - - the de-

sirable thing is that they be one in Christ - - - as regiments of one army fighting a common foe and supporting one another - - their very diversity more vividly exhibiting their real unity."

LANGUAGE like that betrays a willingness to perpetuate the recognition of departure from the divine pattern, and an evident unwillingness to get back to the simplicity of the earliest churches, when there was no thought of amalgamation and no promotion of union under a non-scriptural form of ecclesiastical government. While the unity for which the New Testament writers contend is not universally visible, the spirit of unity can be most easily sensed in those local gatherings which recognise no central control and no Head other than the living Christ Himself. Such churches will cultivate a bond of fellowship which will manifest itself in an endeavour to keep the unity of the Spirit in the bond of peace (Eph. 4. 3). That unity has been already made, and the individual believer, taught of God by His Word, will do his utmost in a spirit of lowliness and meekness, forbearance and love, to maintain the unity without the aid of external authority and organizational control. The independence of the local church does not act as a guarantee that the unity is recognised by all the members, but it creates that condition in which the truth is more easily apprehended.

THE late J. B. Watson expressed New Testament principles when he wrote, "The bond of fellowship between churches is to be that of common obedience to the same Lord, and subjection to His Word, not that of conformity to decisions, imposed from without, or that secured by creeds or governmental forms -

The unity thus exhibited will be one of the Spirit, the effect of which towards the world will be that which only the steady pressure of truth manifest in life can produce" (*What Saith the Scripture?* p. 109).

Let us constantly guard ourselves

against the faintest suggestion of union in any form, no matter for what commendable object, but by maintaining the independence of each local church, let us studiously endeavour "to keep the unity of (made by) the Spirit in the bond of peace."

REVIEWS

PRINCIPLES OF CONDUCT by John Murray. The author is Prof. of Systematic Theology at Westminster Theological Seminary, Philadelphia, and he has given in this volume a most painstaking and thorough investigation of the Biblical ethic. No serious student of the problems of behaviour can afford to miss this treatise. Chapters on general principles found at the beginning of the Bible are followed by others on Marriage, Labour, The Sanctity of Life, The Sanctity of Truth, Our Lord's Law and Grace, and The Fear of God. There are five appendices, one of which deals with the problem of the Sons of God and the Daughters of Men in Gen. 6. 1-4. A book to study, digest, and keep for reference. Price 15/-. Tyndale Press, 39 Bedford Square, London, W.C.1.

THE ANGEL SPREADS HER WINGS by Maxine Garrison, is a sequel to *Angel Unaware* in which Dale Evans Rogers told the story of the child with

a tragic handicap. The present volume continues the story by recording the amazing influence the first book had upon the American public. Here are given touching glimpses of the lives of two persons who in strange ways—strange to us Britishers—seek to serve their Master. Price 10/-. Published by Pickering & Inglis.

THE UNVEILING FROM JESUS CHRIST, brief and elementary studies in the Book of Revelation may be obtained from the author, R. L. Wheeler, Ashby Parva, Rugby. Price 2/-.

THE MESSAGE OF SINAI, by F. A. Tatford, gives twelve commendable chapters on the Ten Commandments. In a day when morals are loose, and divine authority is being scouted, a book like this cannot but do good to a rising generation of young Christians who are feeling the world tendency neglect the fundamental laws of life. Price 6/-. Victory Press, Clapham Crescent, London. S.W.4.

TO SERVE . . . AND TO WAIT

It is written concerning the saints of Thessalonica, that "they turned to God from idols, to *serve* the living and true God, and to *wait* for His Son from heaven, Converted to God "to *serve*" and "to *wait*." Happy service! Blessed hope! Would to God that our spirits knew more of it in these days of ours. To serve in the power of hope: as those that wait to see their Lord, and to share with Him the full of the harvest. It is this that gives tone and character to the service of the Lord's labourers, as they gather the stones out from nature's quarries and build them together into a temple, to be presently filled with His glory. To serve in the near prospect of hearing the Master's voice, and seeing His face, and having His verdict on all that we have said and done in His Name. To serve amid the scorn of the

world, and, it may be, the cold indifference of the saints as well; yet to go on, upheld and sustained by the glorious prospect that the Master Himself is just at the door, that He knows all, and will give everything its right place and its proper value, when He comes. It gilds the rugged path, and nerves the feeble arm to fight, to know that He is coming, that the Lord is even at the threshold of the door: that He will "descend" as the Lord of the harvest, and gather His servants around Himself. Then in bodies of glory, to be gathered before His judgment-seat to hear His verdict on all that we have said and done in His Name. To listen to His "well done" uttered before all heaven, concerning those who have followed and served Him faithfully on earth.

YOUNG BELIEVER'S PAGE

BLAZING THE CHRISTIAN TRAIL

6. MAINTENANCE OF UNITY.

By W. K. Morrison, M.A., Ayr.

THIS month we examine Acts 6. 1-7, and learn in these verses how unity may be maintained in the face of a real danger of division in a church. At first sight the problem—meeting the material needs of some widow women—seems a slight one; but the apostles treated it seriously because more was involved than meets the eye of a casual modern reader.

In the First Century two distinct types of Jews were to be met in the Near East. The Aramean Jews were those who lived in Palestine and who tended to regard themselves as the true custodians of the faith of their fathers. The Hellenistic Jews, on the other hand, were scattered throughout the Eastern Mediterranean, especially along the coast. They were Greek-speaking, and it was for their benefit the Septuagint Version of the Old Testament—a Greek translation from the Hebrew—had been made. It was one of the early triumphs of the Gospel that Jews from both traditions were made one in Christ Jesus. But the old mutual distrust was liable to re-appear, and the complaint made by the Hellenists in Acts 6. 1 was probably justified, their widows were not receiving their due in the disbursement of food or money described in ch. 4. 35. If the sense of injustice felt by the Hellenists was allowed to rankle, a serious split, affecting all aspects of spiritual work, might ensue. In the sin of Ananias and Sapphira all were

united against the evildoers; but what would happen if the Jerusalem church were divided against itself?

The action taken by the Apostles reveals two interesting facts. First, they did not distinguish between what we would call material and spiritual matters. To them the question of caring for the "Grecian" widows was a spiritual problem, though of a different kind from that of, say, preaching the Gospel. Hence the qualifications required for this social welfare work were spiritual ones—"men of good report, full of the Spirit and of wisdom." Here is a principle which can be applied to numerous activities connected with a local church. Cleaning the Gospel Hall, handling the assembly's finances and similar tasks are best performed by men who have the same qualifications as the seven. The early Christians were so closely bound together that "serving tables" and preaching the Word were *both* regarded as spiritual tasks. Secondly, the apostles were quite clear about their own path—"But we will continue steadfastly in prayer and in the ministry of the Word" (v. 4). The apostles realised they could not do everything; they also realised that work might be perfectly well done by others. It is good when elders are prepared to trust other members of the assembly with work they themselves have no time to perform. Such a spirit begets confidence and inspires a sense of responsible behaviour in those who

carry out the work delegated to them.

It looks as though the entire church—i.e. Hebrews and Hellenes alike—met to appoint the special workers (cf. v. 2, "multitude of the disciples," with v. 5, "the whole multitude"). It is therefore all the more striking that the entire list, judging by their names, were non-Palestinian Jews (v. 5). This speaks well for the "Hebrews". By allowing all the new workers to be Hellenists they removed any ground for grievance which the Hellenists might have; while the spiritual qualities of the Seven were such that the "Hebrews" would not fear any unfair claims for supplies. Further, the apostles solemnly identified themselves with the new workers and graciously recognised men whom they had not even appointed. Tact and grace are always helpful in the solving of difficulties, especially when allied to righteous conduct, as here.

Although Stephen alone receives the inspired historian's attention in the paragraphs which follow, there is no reason to doubt that the Seven discharged their duties faithfully. Once again, as after the sin of Ananias and Sapphira there was a period of spiritual prosperity, "and a great company of the priests were obedient to the faith"—a most encouraging piece of information.

We may tabulate the main practical lessons to be learnt from this incident as follows: (a) It is inevitable that problems will arise wherever there is *life* in an assembly, but they can be solved, by a combination of wisdom, grace and prayer. (b) Diversities of temperament and of background need not clash in the same church. (c) All work connected with an assembly is spiritual work. (d) Wise elders can trust others. (e) Wise "others" will prove worthy of such trust.

TEACHERS AND THE TONGUE

(Continued from page 128).

23. 7). "Out of it (the heart) are the issues of life" (Prov. 4. 23). "Out of the abundance of the heart the mouth speaketh" (Matt. 12. 34). Foul speech does not emanate from a pure heart. Slander and evil speaking do not issue from a heart when the love of God has been shed abroad. Christian faith and an uncontrolled, malicious tongue are incompatible. May God preserve us from such flagrant inconsistency for it is hypocrisy of the worst kind. "My brethren these things ought not to be (v. 10).

The lessons of this chapter are solemn and searching. Can any of

us claim to be guiltless in the realm of speech? May the Holy Spirit by means of the pointed sayings and vivid illustrations of the apostle in this section of the epistle preserve us from sins of the tongue, and enable us to say like the psalmist, "I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle" (Psa. 39. 1).

BROADCAST

The Editor will greatly value prayer for the broadcast message to be given in the Scottish Home Service on June 16th at 9.30 a.m.

Teachers and the Tongue

(James 3. 1-12)

by

Dr. W. E. F. NAISMITH, Dumfries

WHAT A WONDERFUL GIFT is that of speech! It is one of the traits which sets man high above the animals. There is no comparison between the prattle of the parrot and the chatter of the monkey and the articulated speech of man. Quintillian rightly penned, "God, all powerful Creator of nature and the world, has impressed man with no character so proper to distinguish him from the animals as by the faculty of speech." What wonderful possibilities lie in the power of speech! By means of it we are able to express our thoughts, make known our desires and unburden our hearts. By means of speech we can tell sinners of the Saviour, we can edify God's people, we can comfort the sorrowing and cheer the faint-hearted. Who can estimate the tremendous power for good of the tongue under divine control, cleansed and anointed by His Spirit!

As well as being a priceless privilege, however, the gift of speech is a grave responsibility. Although the tongue is capable of producing untold good, it can work incalculable harm. Hence the many injunctions and warnings in the Word of God, both in the Old and New Testaments, concerning the use of the tongue, e.g. "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34. 13). "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12. 36).

The apostle James has not a little to say concerning the use of the tongue and in every chapter of his

epistle he warns us against its evil use. Sins of the tongue are great sins and James solemnly and repeatedly warns against them. Our present section (ch. 3. 1-12) is devoted to the subject of the tongue. By means of some very striking pictures the apostle outlines (1) the tremendous power of the tongue (v. 3-5); (2) the fearful possibilities of the tongue (v. 5-6); (3) the human impossibility of taming the tongue (v. 7-8) and (4) the gross inconsistencies of the tongue (v. 9-12).

Just prior to these pictures, however, James gives a word of warning. "My brethren be not many masters (*or* teachers—*R.V.*) knowing that we shall receive the greater condemnation." This verse is reminiscent of the Saviour's teaching in the Sermon on the Mount (Matt. 7. 1-2). In fact all through this epistle we see reflected the language of that wonderful sermon to which there are at least fifteen references. James is certainly not discouraging those who have been gifted by God as teachers from using their gift, although he does make clear that the position of a teacher is not one to be rushed into by anyone and everyone. He warns against each man setting himself up as a judge and censuring all who do not conform to his opinions. His deterrent against such an evil tendency is that God's condemnation of those who act thus will be the more severe. He then reminds us that none is perfect for in many things we all offend, particularly with our tongues.

If we were more critical of ourselves we would be far less prone to set ourselves up as teachers and condemn others. Those who arrogate to themselves the position of instructing others in matters of conduct and do not practise what they preach will incur a heavier judgment. The sphere in which we are most likely to fail in this respect is the realm of speech. Someone has aptly pointed out that just as the condition of our tongues is an index to our physical health, so it is a true guide to the state of our spiritual health. Those who avoid the sins of the tongue have attained to considerable spiritual maturity.

With this introduction, the apostle goes on to illustrate firstly, the *tremendous power of the tongue*. He portrays for us two pictures. The bit or bridle is very small compared with the horse, yet a gentle pressure on it this way or that can turn about the great animal. Similarly, the helm or rudder, although but a small part of the ship, can with the slightest movement alter the course of the whole vessel, even in wild and stormy weather. Likewise the tongue is a very small member but it governs our actions and the actions of others far more than we realise. This little member boasts great things and history affords numerous illustrations of the great power of the tongue for both good and evil. A further thought is suggested by the apostle's illustration. Just as the bridle in the horse's mouth needs a hand on the reins to guide it, just as the rudder needs the hand of the steersman to turn it, so similarly do our tongues need a controlling power. Instead of our governing our tongues, they often govern us. they therefore need to be held in restraint. David realised

this when he prayed, "Set a watch, Oh Lord, before my mouth; keep the door of my lips" (Psalm 141. 3).

The second lesson the apostle teaches and illustrates is the *fearful possibilities of the tongue*. Just as a small spark can ignite a whole timber yard or set ablaze a great forest, so also can a word from the tongue cause terrible and unpredictable havoc. Like sparks of fire ill words spread and work untold damage. The tongue is capable of kindling such dreadful flames that it is called "a world of iniquity." (v. 6). It can defile the whole body and pollute the entire personality. Solomon in Eccles. 5. 6 writes, "Suffer not thy mouth to cause thy flesh to sin". The Saviour in Matt. 15. 11 says, "Not that which goeth into the mouth defileth a man but that which cometh out of the mouth; this defileth the man." Just as the whole of a person's being is ennobled by the utterance of truth and honest conviction, so it is debased by the utterance of foul and unseemly language. Not only are the lips sullied, but the whole personality is degraded by tainted words. Further, not only is the person who speaks the evil word affected, but what an effect it has on others! How many have been set on the road to ruin by ill-advised words! A foul word escaping our lips may poison the minds, bodies and souls of all who hear and contaminate the entire course of their lives. One has truly written, "Foul speech heard in schools or places of business, read in filthy books, listened to in theatres, has polluted many a young life and kindled fires which have destroyed a man, body and soul." The tongue which causes such deadly havoc is itself set on fire by hell. As has been frequently pointed out, there are two kinds

of fire with which the tongue can be inflamed. One is from above and the other from beneath. When the tongue is kindled by the fire from Heaven, controlled and directed by the Holy Spirit of God, then it is only capable of infinite good. When, however, it is enflamed from beneath, "set on fire of hell", it is only capable of incalculable harm.

The third lesson the apostle seeks to outline is the *human impossibility of taming the tongue*. "The tongue can no man tame; it is an unruly evil full of deadly poison." (v.8). Man is skilled in the art of taming all kinds of animals. The most savage of the wild beasts and the serpents with their deadly poisons have yielded to his powers. Despite this, however, man does not have dominion over himself and this is specially true of the tongue. McLaren has graphically described the tongue as "like some caged and unbridled wild animal ever pacing uneasily up and down its den, like some captured rattle snake, full of deadly poison. The venom spurted out by a calumnious tongue is more deadly than any snake poison." Just as a drop or two of poison is all that is needed to cause agony and death, so only a word or two from the tongue is required to effect untold mischief and harm. "Thus has a peace been ruined, thus has a reputation been blackened, thus has a friendship been embittered, thus has a mind been poisoned, thus has a life been blasted." (G. H. King). Describing the state of man by nature, the apostle writes in Rom. 3, "Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness" (vv. 13, 14). But although it is true that man

cannot tame the tongue in his own strength, yet with God nothing is impossible. "Man's impossibilities are Christ's actualities;" and the control of his tongue is one of the "all things" the believer can achieve through Christ Who strengtheneth him.

The fourth lesson the apostle brings before us and forcibly illustrates is the *gross inconsistencies of the tongue*. The two illustrations he uses to emphasise this point are taken from nature. He asserts that contrary effects cannot proceed from the same cause. A fountain cannot at the same time send forth salt and fresh water. And who would expect to find olive berries on a fig tree or look for figs on a vine? Again we see here another reference to our Lord's sermon on the mount. In Matt. 7. 16-17 the Lord taught, "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Such gross inconsistencies as James mentions are unheard of in the natural realm. Yet from these mouths of ours there "proceedeth blessing and cursing". "Therewith bless we God even the Father; and therewith curse we men which are made after the similitude of God" (v. 9). What inconsistency! Alas! that the tongues that are used in prayer and praise to God are also used in slander and reviling of those who are not only "made after the similitude of God" but who by grace have been made partakers of the Divine nature and are members of God's family. Where such inconsistencies prevail, surely there is evidence of a heart not right with God. "As a man thinketh in his heart so is he" (Prov. (Continued on page 125).

MEN AND THEIR GOD

By W. W. FEREDAY,

MATTERS of great importance are recorded of our earliest ancestors which we do well to ponder carefully because of their great significance. Of Adam (and his wife) it is written that they hid themselves from the presence of Jehovah Elohim amongst the trees of the garden. Of Enoch we are told that he walked with God. The same thing is said of Noah, but it is also stated concerning Enoch that he was not because God took him (Genesis 5. 24), he was not found because God had translated him (Hebrews 11. 5). Enoch's departure from the world is a happy picture of what we are looking for by grace, when the Lord Jesus descends from Heaven with a shout and gathers up all His own into the Father's House. The Father has already translated us from the power of darkness into the kingdom of the Son of His love, we now await with holy desire our complete and final translation to Heaven (Colossians 1. 13).

Why should Adam wish to hide from the presence of God seeing that he had been made in His image, after His likeness, with a view to being companionable to his Maker? Man possesses capabilities for communion with God which no other creature, higher or lower, possesses. The answer is that a rebel from another world seduced him into disobedience to God which made him discover that he was naked and thus unfit for the presence of his Maker. The guilty pair made aprons of fig leaves wherewith to hide their con-

dition but they felt and confessed their nakedness notwithstanding. Before Jehovah drove them from the garden He gave them coats of skin for a covering. In the fig leaves and skin coats we have prefigured the two righteousnesses of which Paul speaks in his epistles. He casts aside (mine own righteousness) his early religion of works and gloried in the righteousness which is of God by faith (Philippians 3. 9). Christendom is full of fig-leaf preparations: multitudes are depending on their own religiousness and honesty. We who believe in Christ Jesus our Lord glory in what His grace has given. He is our righteousness before God and in this righteousness we securely stand (1 Corinthians 1. 30).

Of both Enoch and Noah it is written "He walked with God". It is meant by this figurative language they loved the company of their Maker. His communications from time to time were their delight and some responses flowed forth in appreciation. The majority of our fellow men follow the example of their evil father and they fill their minds, homes, businesses and pleasures with all sorts of things which serve as hiding-places from God for they do not want God although He is not far from every one of us (Acts 17. 27). We, who have been saved by grace, should seek the closest intimacy with God. John in his first epistle speaks of fellowship with the Father and the Son, and our Lord, before He went to the cross, spoke similarly to His disciples in the upper room (John 14. 23).

What favoured souls we are! called to a life of daily communion here: "exceeding joy" (1 Peter 1. 8). To this the apostle Peter adds "full of glory" for we live in daily anticipation of an even greater experience than Enoch had, for he was caught away as an individual;

but we shall go up into the Father's House amid countless millions of saved ones, conducted in triumph by Him Who gave Himself for us that "whether we wake or sleep we should live together with Him (1 Thessalonians 5. 10).

A LOCAL CHURCH

(Continued from page 133).

ting the structure. The foundation is Jesus Christ and the process of building is by way of the imparting of doctrine. The building-up of the assembly is either sound, if the doctrine is according to the Scripture, or faulty, if false teaching is ministered. The fire will try the work of each one who builds. "If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire" (vv. 14, 15).

The fundamental doctrines are not

the foundation; they centre in Christ and are inseparable from Him. As to those who build on the Foundation, the doctrines they teach serve to form the character and shape the conduct of those who constitute a church, so as to produce in them conformity to Christ. The right handling of truth with its effect, is "gold, silver, precious stones." "Persuasive words of man's wisdom," and any teaching subversive of the truth, are "wood, hay and stubble." That which mars will be burnt at the judgment-seat of Christ. No believer himself will be burnt.

Television and the Christian Home

(Continued from page 135).

spiritual health through fellowship with God, we shall become backsliders in heart, if not in life, and like Lot, we shall seem as one that mocked, unto those whom we would warn and seek to win for Christ.

5. FOR THE LORD'S SAKE

The Lord has redeemed us by His precious blood, therefore, we are not our own, we have been bought with a price. We have been redeemed to be His own peculiar possession. He will have us in glory with him by and by, but he wants to have fellowship with us NOW. He is

jealous of our affections and cannot bear the world to steal away our hearts.

The coming of the Lord draweth nigh, and now is our salvation nearer than when we believed; let us keep our hearts true to Christ, and our homes free from the world.

Editor's note: Not all will agree completely with our contributor's point of view, but even those who do have these modern devices will admit that the warning note is neither unnecessary nor untimely. The cautions given may be applied in other directions.

A LOCAL CHURCH

by W. E. VINE, M.A.

1. A CHURCH

The word by which a local church is most frequently described in the New Testament is *ecclesia*. The word consists of two parts: *ek*, out of, *klēsia*, a calling. It primarily signifies a company of those who are called out from their former identification with the world, and called into union and fellowship with Christ, from whom the call has been received. There is no intermediate position. The Apostle says to the Corinthian church, "God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1. 9, R.V.).

2. A CHURCH OF GOD

The phrase "church of God" is never used of the whole Church consisting of all believers from Pentecost onwards, nor is it used of companies of believers or groups of churches united in one company. The phrase conveys a twofold idea, firstly, that each church is God's possession, secondly, that each is set on its own basis of responsibility to act under His authority. Each is independent of the authority of other churches, though there is a spiritual bond uniting them all. It is the bond of sanctification and life in Christ, the common portion of all that in every place call upon His name (1 Cor. 1. 2). In 10. 32 three kinds of people residing in the city are mentioned, "Jews, Greeks, and the church of God." The apostle uses the same phrase regarding the church at Jerusalem, which he had persecuted (1. Cor. 15. 9; Gal. 1. 13). In Acts 9. 3 the R.V. might at first sight give the impression

that a church consisted of a number of churches, but what is referred to there is the church scattered from Jerusalem throughout all Judea and Galilee and Samaria (9. 31). These regions are mentioned in 8. 1 as the districts where that church had been scattered. There had not been time for fresh churches to be formed in the short interval between the times mentioned. Though the believers were scattered they had gone about preaching the Word and were still spoken of as a church.

In Acts 20. 28 the phrase "the church of God" is used of that in Ephesus. The duty of the elders was to feed the flock there and obviously it was confined to that locality and could not be used of all the churches.

The purely local character of the phrase is further exemplified in the description of the character and qualifications of an elder or bishop, where the apostle says, "If a man knoweth not how to rule his own house, how shall he take care of the church of God?" Again, distinct companies of believers are spoken of in the plural as "churches of God" (1 Cor. 11. 16; 1 Thess. 2. 14; 2 Thess. 1. 4).

To use the term "church of God" as applying to the whole Church, whether the complete company extending through the present period, or all Christians living now on the earth, or of any number of churches or Christians living in a particular country, is to confuse things which Scripture differentiates and to miss the meaning and import of the term.

The application of the word "church" to the churches or Christ-

ians of a country, as, e.g., "the Church of England," "the Indian Church," "the Church in China," is unwarranted by Scripture. So with the term "indigenous Church." The expression is contrary to the true spiritual position and relationship. A believer who is of a certain nationality is as much a foreigner spiritually as a missionary to his nation. Believers who have come to reside in a country and are assembling in church gatherings with believers native to the country are alike members of that same local church altogether apart from racial distinctions.

3. A BODY

Each church is a body. The Apostle says to the church at Corinth, "Ye are the (or rather, 'a') a body of Christ, and severally members thereof" (1 Cor. 12. 27). The twofold idea in this description is, firstly, the union of members with one another, secondly that each member has his or her spiritual activity.

The figure of the body is used in 1 Cor. 12 in a different way from that in Eph. 1. 22, 23. The latter passage speaks of the entire Church consisting of all believers from Pentecost onward through the present era, Christ being the Head, and the Church His Body. In 1 Cor 12. 27 the definite article is not used in the original, and the appropriate rendering would be "Ye are a body of Christ." The difference in respect of this use of the figure is that some of the members are themselves part of the head, being spoken of as an "eye," an "ear" (verse 16).

This is appropriate to the local aspect of a church, every member having its own function. Christ acts throughout the body. No one is to

be inactive. Each is to discern the will of the Lord as to what part he or she is to take, and the Holy Spirit acts in and through each member. As each member of a healthy natural body fulfils that for which it is designed, so in the spiritual organism, the local church. There is an organic unity. If in the natural body one part is weak or diseased, the whole being is affected. So in a church; if one is a backslider, his condition affects the life and testimony of the whole. If there is friction or rivalry or jealousy or self-seeking, the spiritual vitality and effectiveness of the whole company is weakened.

4. A TEMPLE

Each assembly is a temple. The Apostle says to the church at Corinth, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3. 17, 17, R.V.). The word for "temple" here (as in 6. 19, and again in 2 Cor. 6. 16 of the believer's body, and of the whole Church in Eph. 2. 21) is *naos*, the 'inner sanctuary (derived from a word meaning to dwell). The earthly temple in Jerusalem was usually called the *hieron* (the "divine" or "dedicated place). That denoted the whole building, and is never used in the N.T. in the figurative sense.

Holiness and worship are connected with a temple of God. There cannot be true worship without true holiness. Worship is to be rendered "in the beauty of holiness." "Holiness becometh Thine house, O Lord, for evermore." Evil doctrine, evil practice, evil associations, are to

have no place there. Where any such exists it must be judged and put away. The honour of the name of Christ is to be maintained. Those who name His name are "to depart from iniquity."

The offering of worship is not dependent upon a special kind of building. The Lord told the woman of Samaria that the time had already come when the true worshippers were to "worship the Father in spirit and truth: for such doth the Father seek to be His worshippers" (John 4. 23). Reverence in attitude as well as spiritual fitness is essential. The realisation of the presence of the Lord will ever conduce to a reverent attitude of body.

5. A HOUSE OF GOD

A local church is "a house of God" (1 Tim. 3. 5). A house is the dwelling place of a household. The two features are authority and orderliness. The authority is vested in the head of the household. This involves an orderly condition of members of the household. Each will conduct himself or herself in a manner befitting this and so will honour the Lord, the true spiritual Head.

The First Epistle to Timothy was written that he might know "how men ought to behave themselves in the house of God" (3. 15, R.V.). Properly the rendering should be, "that thou mayest know (that is, so as to be able to give teaching accordingly) how it is necessary to behave in the house of God." That is to say, how each person in the church should behave. The epistle therefore deals with the conduct of the various persons who form the church.

For the local church is "the pillar and ground (or stay) of the truth." The doctrines of the faith are not

only taught but confirmed. and maintained by godliness of life and conduct on the part of the believers.

6. A FLOCK

In giving his farewell instructions at Miletus to the elders of the church of Ephesus, the Apostle describes the local church as a "flock": "Take heed, unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed (or rather, tend) the church of God." Obviously he was not speaking here of all believers everywhere as a flock. These elders were to care for the church for the welfare of which the Holy Spirit had raised them up to exercise their local responsibilities. As then the church was a flock, they were shepherds (or pastors) to give diligence to care for these saints as shepherds care for sheep.

7. GOD'S HUSBANDRY

In 1 Cor. 3. 9 the local church is called "God's husbandry"; or rather as in the margin, "God's tilled land," that is to say, the plot of earth which has been ploughed and prepared for the planting of the seed. The twofold thought in this figure is that of tillage and produce. The Apostle had been planting, Apollos had watered, God gave the increase. The figure, then, is that of a church as a tilled plot belonging to God. His own possession, the object of His constant dealing, so that produce may be borne for His glory.

8. A BUILDING

The same passage describes a church as God's "building," that is a building in course of erection. The double thought here is that of the foundation and the process of erection.

(Continued on page 130).

Television and the Christian Home

By J. K. DUFF, N. Ireland.

THERE are many perils which threaten the spiritual well-being of the believer in these last closing days. Some of these dangers are apparent and can be easily discerned, while others are like sunken rocks which cannot be readily seen, but are, for that very cause, all the more dangerous.

Such a menace to the Christian is to be found in Television which Satan exploits for the accomplishment of his own sinister ends. No one will deny that it is a most wonderful invention, and that some items in the programmes are educational and instructive, but for the child of God the baneful effects on the soul may far outweigh the seeming advantages.

There is no desire to encroach upon the personal liberty of any brother or sister, but rather to warn lovingly any who may be tempted to follow the trend of the world. The writer believes that (indiscriminate) viewing of TV programmes is inimical to spiritual prosperity, and that Television will prove a curse if used without restraint.

The Lord said unto Ezekiel,—"I have set thee as a watchman . . . therefore thou shalt hear the word at My mouth and warn them from Me" (Ez. 33. 7).

There are five simple yet cogent reasons why we who are believers in Christ should be careful about acquiring a TV set.

1. FOR OUR OWN SAKES.

We have been born again by the Word of God that liveth and abideth for ever (1 Peter 1. 23). It is God's desire that we should grow in grace and in the knowledge of our Lord Jesus Christ. This spiritual growth

results from feeding on God's Word (1 Peter 2. 2), and communing with the Lord in prayer. Now, if we fritter away our time in watching TV, there is nothing more certain than that we shall lose our appetite for the Scriptures, and our desire to pray. Then we shall imperceptibly become weak and impoverished in soul; moreover, the conscience will become defiled and we shall lose the joy of God's salvation.

Remember one has said; "Mine eye affecteth my heart," therefore let us be very careful what we see, as well as what we hear.

Much better to go in for the blessed experience of 2 Cor. 3. 18,—“But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

2. FOR OUR CHILDREN'S SAKE.

God is very solicitous for the welfare of His people's children, as can be seen in both Old and New Testaments. See Ex. 10. 19; Deut. 6. 7; Eph. 6. 4; Col. 3. 21.

If God has blessed us with a family, He commands us to bring up our children in the nurture and admonition of the Lord. He wants us to put their salvation before education, recreation or worldly advancement. Christian parents who live with Eternity's values in view will seek to do this by living Christ before them, by reading God's Word with them, and by praying continuously for them. Also, by bringing them under the sound of the Gospel as frequently as possible, since it has

pleased God by the foolishness of preaching to save them that believe (1 Cor. 1. 21). The influence of loving parents, who honour God, is powerful, and cannot be overestimated.

Now, when TV is introduced into the home, the godly atmosphere may be changed, and the children who are naturally keen to watch the programmes are mentally transported to the Picture House. We would probably be greatly shocked to see our children in a Cinema queue, yet when we bring in TV, do we not virtually bring the Theatre in to them?

Again, experience shows that when children get obsessed with TV, it is almost impossible to get them to attend Gospel meetings.

Some may say;—"But I wouldn't allow my child to see everything that appears on TV." That may be true, you may be selective, and switch off when undesirable items are coming over. But will your family be so discriminating? Will they not rather be curious to see everything that is to be seen when you are not there, or when they feel old enough to assert their own wills in the house? Surely all parents who realize the dreadful possibility of rearing children who would lose their souls.

3. FOR OUR BRETHREN'S SAKE

"Am I my brother's keeper?" were the words of Cain after he had slain his brother Abel. God's question infers that it was His intention that he should have been. In 1 Cor. 12 the local assembly is viewed as a body with the several members all functioning for the good of the whole. God would teach us that we are all closely linked together, each necessary to the other,

and each affected by the other, for if "one member suffer all the members suffer with it." If this aspect of truth is appreciated, it will be readily seen that TV installed in the home of a believer may have serious repercussions in the assembly. Some, perhaps, will not care, but many beloved brethren and sisters who have a conscience about this thing, will be sorely grieved, while other weak Christians may be emboldened by the example, and stumble. Furthermore, if an elder in the assembly has TV in his home, will the saints not regard him as a worldly Christian, and lose confidence in his leadership? Certainly, if he is one who is apt to teach, his ministry may have little weight in the meeting.

4. FOR OUR NEIGHBOUR'S SAKE

One of the greatest arguments in favour of the Gospel, is the fact that the believer has a peace and a joy independent of circumstances. He derives his joy, not from the world's cisterns but from the wells of Salvation. The Lord Jesus said to the woman of Samaria,—“he that drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

The impact of the Christian who is full of the joy of the Lord upon the unsaved is tremendous. They see that we have happiness and peace without going in for the pleasures and sports of the world. But will our testimony in this respect not be altogether nullified if our unsaved neighbours observe that we have to resort to the ways and means through which they derive their enjoyment? If we fail to keep our souls in

(Continued on page 130).

Three Passages Through

by R. G. LORD of Guildford.

Read Exod. 14. 26-31; 15. 1-10, 14-16; Josh. 3. 1-6, 13-17; 1 Thess. 4. 13-18; 1 Cor. 15. 50-58.

THE APOSTLE PAUL reminds us that whatsoever things were written aforetime were written for *our* learning, that we through patience and comfort (consolation) of the Scriptures might have hope (Rom. 15. 4). Also that the things that happened to Israel were for types to *us* and are written for *our* admonition upon whom the ends of the ages are come (1 Cor. 10. 6-11). Consequently, there are lessons in the Exodus of Israel from Egypt and their Entry into the Promised Land for believers in this Church age.

A. *THE RED SEA*. Exodus is the book of Redemption—the redemption of an idolatrous, sin-enslaved people (Josh. 24. 14) in the Land of Egypt, type of this world, from bondage to Pharaoh, type of Satan the prince and god of this world, accomplished by the *grace* of God, in keeping with His covenant with Abraham, Isaac and Jacob, the *blood* of the Passover lamb, and the mighty *power* of God. Redemption is firstlv by blood, and *then* by power. The sinner must be cleansed from the guilt and defilement of his *sins* before he can know deliverance from the power of *sin*. This, of course, the natural man does not believe; he tries, but vainly, to overcome the sin within while ignoring the guilt of sins without. The family, represented by the first-born, was redeemed by the blood of

the Passover lamb, typical of the precious blood of Christ our Passover (1 Cor. 5. 7). The whole nation was brought to the shores of the Red Sea. Pharaoh's hosts followed behind them, the Sea was in front of them, mountains and desert on either side. Nothing but the power of God could then avail them anything, and in grace that power was forthcoming. The pillar of fire became darkness to the Egyptians while still giving light to Israel. Not one miracle but several wonderful ones took place. Firstly, the waters of the Red Sea were divided; secondly, the waters were congealed, that is *frozen*, in the heart of the sea (Exod. 15. 8). Though the Red Sea is reputed to be one of the hottest places on earth, the children of Israel marched between walls of ice to the other side. Thirdly, they did not plough their way through a sea of mud but went on *dry land* to the other side (Exod. 14. 21, 22, 29). "By faith they passed through the Red Sea as by *dry land*, which the Egyptians essaying to do were drowned." (Heb. 11. 29). The *depths* covered them (15. 5), the *sea* covered them (15. 10), the *earth* swallowed them up (15. 12). Was there an earth tremor, or slight earthquake, also? Now what is the antitype of these things for the believer? We believe Rom. 3. 9-5. 11 gives us the correspondence to Exod. 12, redemption and

the forgiveness of our *sins* by the precious blood of Christ, and Rom. 5. 12—8.17 gives us the antitype of Exod. 14 and 15. Through the great work of the Cross the believer finds that not only has he redemption even the forgiveness of his *sins* by the precious blood of Christ (Eph. 1. 7; Rom. 3. 24, 25, etc.), but that he has been crucified with Christ, died with Him, been buried with Him, raised together with Him, (Rom. 6), freed from the Law (oh, happy condition!) and has been delivered from the power of Satan (Acts 26. 18; Col. 1. 13) and bondage to *sin* (Rom. 6) and the fear of death (Heb. 2. 14, 15). All his enemies are judicially, potentially, destroyed for ever! Well may he rejoice, as did Israel on the other shore of the Red Sea,

B. *THE RIVER JORDAN*. The generation that came out of the land of Egypt never entered into the land of Promise—not even Moses and Aaron. They could not enter in because of unbelief (Heb. 3. 19). Joshua, type of the Lord Jesus, Captain of our salvation, became their God-appointed leader, and Eleazar their God-given High Priest. At the end of forty weary years in the wilderness they were brought to the verge of Jordan. The Jordan, symbol of death, though only some 70 miles long as the crow flies, yet pursues a tortuous course of some 200 miles, before it empties its waters into the sea that has no outlet, the Dead Sea, symbol of Eternity. This river was in a state of flood, it being always so at the springtime, the time of the barley harvest. Israel had no means whatever of getting across. But the Almighty Jehovah once more came to their aid. The priests, bearing on their

shoulders the Ark of the Covenant of the Lord of the whole earth, went on two thousand cubits space measure before them. When the priests' feet touched the waters, the onward flow continued but the waters coming down stream were restrained, and a vast opening was made across Jordan as long as the priest's feet stood on *dry land*, and the children of Israel passed over, not on a muddy river bed, but on *dry land* (Josh. 3. 17; 4. 18, 22). And please note that *all* Israel passed over Jordan (Josh. 3. 17 twice, 4. 1, 11) just as *all* Israel passed through the Red Sea (1 Cor. 10. 1-4). There is certainly not much comfort in this typology for our "Tribulationist" brethren! Now, what does this mean for the Christian, believer? It means he is not only delivered from Satan, sin, the world, etc., but that through the great work of the Lord Jesus he is raised together with Him, seated with Him in heavenly places (Eph. 2. 6) and blessed with all spiritual blessings there in Christ Jesus (Eph. 1. 3). Canaan is not typical of Heaven itself, as so many hymns would teach us, but of the heavenlies. When Israel got into the Land they had to fight for every foot of it but with the promise of victory if faithful to God. (Josh. 1. 3-5). But through their idolatries and unfaithfulness to God, not only were the blessings lost, but the very land itself! Some seven to eight centuries later the Ten tribes were deported by the Assyrians, never to return; and about 130 years later Judah and Benjamin were carried off to Babylon. In God's mercy a small, feeble remnant of these two tribes returned 70 years later. But the Christian's place and portion

in the heavenlies are eternally secured in Christ by Christ through the grace of God. Christ has brought His people to where He is and He can never fail. But believers can and do lose the *enjoyment* of their blessings. They fail to carry on the war with wicked spirits in the heavenlies (Eph. 6. 10-18), the anti-type for us of the nations of Canaan, and so have little or no enjoyment of their inheritance of blessing. May we be strong in the Lord and put on the whole armour of God and triumph over Satan and all his hosts. Is it not written for our encouragement, "Resist the devil and he will flee from you" (Jas. 4. 7)? A story full of meaning for us is told of the controversies among brethren in the "early days". A brother began speaking against beloved R. C. Chapman in the presence of J. N. Darby. J.N.D. turned to him and silenced him at once. "I won't hear a word against dear Mr. Chapman," said he, "*we talk about being in the heavenlies in Christ, he lives in them.*" Would to God we all did the same! There would not be so much failure among us if we did.

C. THE AIR.

Here we come to the most wonderful and thrilling of all—the Rapture of the Church (and possibly the Old Testament saints) to meet Christ in the air—that most staggering event of all which is now rapidly approaching. The day, the hour, the moment, are the secret of Heaven. Many have tried their skill at "date-fixing" but all have been proved by the lapse of time to be wrong, and so it will be to the end. The Thessalonians mourned the loss of loved fellow-saints through martyrdom. They knew the living

would be changed, but what about the dead? "The dead in Christ shall rise *first*," writes the inspired apostle; the living shall have no precedence over the dead (1 Thess. 4. 15, 16). The Corinthian saints, or the most of them, believed the dead saints would arise at the return of the Lord Jesus; *their* difficulty was the very opposite of that of the Thessalonians; what about the living saints when the Lord Jesus returns? "We shall *all* be changed—we *shall* be changed" is the apostolic answer. Notice the *eight* "*shalls*" positive or negative, in 1 Cor. 15. 50-54. "Eight" in Scripture is the number of resurrection and new creation. There are "*five shalls*" in 1 Thess. 4. 13-17: "five" is the number of grace in the Word. It may be worth while noting that the dead are always spoken of before the living; the corruptible before the mortal; incorruptibility before immortality. The changed living will find the risen dead awaiting them at that supreme moment; but they shall *both together* be caught up (snatched away) to meet the Lord in the air to be forever with Him. There is not the slightest hint in these Scriptures (or in any others correctly interpreted) of a "Partial, Selective Rapture" of the living nor of a "Partial, Selective Resurrection" of dead saints. There is one, and *one only*, qualification for participation in the coming miracle of miracles—"in Christ". Assured we are, we need have no fear of being "left behind," all is well. In closing it may be of interest to note that, while the two earthly passages must have taken some hours each, that of the Church will occupy a *fraction of a second*. "In a moment, in the twinkling of an eye" is the Scripture statement. Years ago we read that

a German scientist estimated that the human eye twinkles five times in two seconds. If so, all will be over before we are aware of it: we shall be with the Lord before we know anything about it. If Satan has any thought of interference—and he knows the Scriptures—he

will be utterly helpless and unable to do anything, so instantaneous will it be. The Lord Jesus is longing for that moment, that supreme moment for Himself and us. May we, on our part, ever be praying, "Even so, come, Lord Jesus." (Rev. 22. 20)!

CONFLICT AND EXPERIENCE

Conflict arises from the renewed mind dealing with, or getting into collision with the lusts of the old nature, and the power of the enemy. *Experience* arises from the renewed mind dwelling in its proper element, and dealing with the truth, or the precious things of Christ, in the power of the Holy Ghost, who dwells in us. *Conflict* comes from this mind being dragged downward, and out of its due

place. *Experience* comes from its being drawn upwards, towards its own proper place. J. G. B.

THE QUALITY OF SERVICE

Look not at the *quantity*, but at the *quality* of your service, whatever that service may be. If it be preaching, preaching is not the best thing: the heart must first be kept. Then two or three words spoken in the power of the Spirit, may avail more than many a long discourse. R.C.C.

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4416	5	—	—	4449	14	—	—	4485	4	15	—	4421	10	—	4455	18	—	4487	5	—
4417	6	—	—	4450	5	—	—	4486	28	—	—	4422	3	—	4456	3	—	4488	2	6
4418	10	—	—	4452	2	—	—	4487	3	—	—	4424	1	—	4457	6	—	4492	2	6
4419	100	—	—	4453	2	—	—	4488	3	—	—	4427	14	—	4458	2	—	4493	3	6
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The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, *Bellever's Magazine* Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION

Is it correct to say that our Lord's flesh was "mortal flesh"?

ANSWER

The word "mortal" means liable to death, and death is God's righteous judgment upon sin. ("The wages of sin is death"). It would therefore be unscriptural to say our Lord's flesh was mortal flesh. While He was the Lamb foreordained before the foundation of the world, His death was expiatory, propitiatory, voluntary. On His coming into the world we hear Him say: "A body hast Thou prepared Me," and further: "I lay down My life, that I might take it again, no man taketh it from Me, but I lay it down of Myself." "None of the Evangelists say: "He died," although that expression is afterwards used of His death stated as one great fact, but it is, yielded up His Spirit (Matthew), breathed His last (Mark and Luke), delivered up His Spirit (John). (Alford).

He was the Prince of Life, the Conqueror of death, the Son of God raised up, and saw no corruption.

H. Baillie.

QUESTION

Is it consistent for an assembly to encourage affiliated youth organisations which do not stand for church principles as taught in the New Testament?

ANSWER

The assembly of God should stand, as such, in direct contradistinction to the sects and systems of men, and leave them to carry on their work by themselves. Of course, individuals in the assembly who do not see separation truth clearly from the Word, often join in these things and must be left to stand or fall to their own Master in them. But if believers tested, as they should, all things by the Word of

God, they would soon perceive their shortcomings, and leave them alone.

R. G. Lord.

QUESTION

Is it Scriptural for brethren to remember the Lord twice on the same Lord's Day?

ANSWER

It cannot be too strongly emphasised that the believer has been by the Cross delivered from bondage of every kind, that he is the Lord's freeman (1 Cor. 7. 22), and not under law but under grace (Rom. 6. 14). Consequently, while there is no scriptural example as far as we know of breaking bread twice on the Lord's Day, *if necessity arise*, there could be no objection to a second breaking of bread on the Lord's Day evening. This was frequently done in assemblies during both world wars: means of transport were cut off from believers at that time, and it was often difficult if not impossible to get to the regular morning meeting on the part of some. Hence an extra breaking of bread in the evening was arranged for the benefit of such believers, some of the elders making it their responsibility to be present to ensure all was done as it should be. "Ye brethren, have been called unto liberty, only use not your liberty for an occasion to the flesh (Gal. 5. 13). Who would dare to say that enabling believers to remember their Lord, is giving an occasion to the flesh? By love serve one another (Gal. 5. 13).

R. G. Lord

PEACE

Peace made for the sinner (Col. 1. 20). Peace preached to the sinner (Eph. 2. 17). Peace possessed by the sinner who believes (Romans 5. 1).

News from Other Lands

BOLIVIA

We have now arrived in Uyuni to carry on the work here in the absence of our brother and fellow-worker, Frank Haggerty who is at present with you in Scotland. We are indeed thankful to God for the ability He has given us to adapt ourselves to the climate we have at this high altitude of 12,000 feet above sea level, and also for the journeying mercies granted. Travelling in Bolivia is different to travelling in the British Isles, distances are so great here.

On the way up here, we stopped at Tupiza where our brother Albert Randall labours for the Lord. It was Easter and they were having a conference for the opening of their new hall. Don't be thinking of the kind of conferences we have back in Scotland. It began with prayer at 6 a.m., breakfast at 8, ministry from 9.30 till 12, when we had lunch. Ministry again from 2.30 till 4, then tea, and ministry from 5 till 6. The day concluded with a Gospel meeting from 8 till 9. This programme lasted for three days. Altogether we stayed in Tupiza for ten days, then left for Uyuni.

We are getting good attendances at the meetings at present, some nights there will be about 30, although there are only about ten in fellowship. Last Wednesday two men stayed behind to enquire about salvation, and we had the joy of hearing them confessing their faith in Christ. One of these men said he had been a listener to the gospel for many years, but when he went into the army he forgot all about eternal things. He finished his military service just about a week or two ago and came back to the meetings. He said that he had come to realize that Christianity is not only a name but a living power.

At present there is no hall in Uyuni and one of the believers has the meetings in one of his rooms. He has also given us one of his rooms until we can find a house to rent. There are many other small companies up in this area which I purpose visiting (God willing). The big difficulty is transport, but for the first trip, which we are planning in about a month's time, we have been promised the loan of a believer's truck, (the brother of the man with

whom we are staying) and the believer with whom we are staying is hoping to come with me as he is due some holidays. For the first trip a guide is essential as one could easily get lost in the vast salt lake which we will have to cross.

Willie & Ray Hill.

KALENE, N. RHODESIA

It is a joy to see the New Hospital taking shape under Mr. Chapman's skill and relentless hard work, and one wing, with the theatre, X-Ray department and lab. are now in use. However, Kalene Hospital is not all the magnificence of this new building—the old buildings with their mud floors and walls, smoky dark interiors and leaky thatched roofs, are still packed full. The work continues to grow faster than we are able to build, and the number of patients has doubled in the last three years, presenting a great spiritual opportunity.

Looking back over the past year (although to some extent we are able to do this only by hearsay!) there is much to thank God for in Lundaland. There has been much blessing, particularly in conferences in various parts. Some feel that they have been the most powerful conferences for years. At Kalene here there have been during the last year a heartening number of conversions and baptisms. However, there is much need for prayer for the Lunda Church. All who work among them frankly admit that they are seriously lacking in initiative and evangelistic zeal. While there are the faithful few who take Sunday schools or preach in the villages, there is still a real tendency to lean heavily on the missionaries as the source of impetus and enthusiasm in Christian activity. However, we have been greatly impressed by the number of missionaries here who are really burdened for a revival in the Lunda Church. Although some have been praying for this for years, the general sense of need in this way has come about mostly during the last year, and one feels that it has come from the Lord. Please join us in persevering, believing prayer specifically to this end if the Lord lays it on your heart.

Dr. J. A. S. Lees.

The LORD'S WORK and WORKERS

ENGLAND & WALES

PAIGNTON: Gerston Hall, Torquay Rd. June 3 and 4 at 7.30, G. C. D. Howley; 5 at 3 and 6.15, D. Brealey, G. C. D. Howley. **EAST-BOURNE:** Town Hall June 6 at 7.30, G. Harpur. **SEATON:** June 6 at 3 and 6, C. Hocking, G. C. D. Howley. **LINGFIELD:** Mission Hall, June 8 at 3.15 and 6, H. Bell, S. K. Hine, Potteries; Butt Lane, June 8 at 6.45, S. Payne; 10 at 7.30, S. Payne, Mr. Scroggie. **SHEFFIELD:** Cemetery Rd. Meeting Hall, June 8 at 3.15 and 6, R. Guyatt, G. Harpur. **SOUTHPORT:** Bethesda, June 8-10, Messrs. Fallaize, Trenchard, Dr. Houston. **CHESHAM:** Gospel Hall, Station Rd. June 9 at 6, P. Brandon; 10 at 3 and 6, P. Brandon, G. C. D. Howley. **BANBURY:** Southam Hall, Southam Rd. June 10 at 3 and 6.15, W. Wilcox, J. Caswell. **BROCKENHURST:** New Forest, June 10 at 2 and 5.30, M. Goodman, H. Wildish. **CLIVE:** Hebron Hall, A. H. Boulton, S. Short. **GRIMSBY:** Photographic Hall, David St. June 10 at 3 and 6, T. W. Cooke, R. Johnston. **HATTON:** Prince Memorial Methodist Church, Scropton Rd. June 10 at 2.30 and 6, C. E. A. Turner, F. F. Bruce. **HERNE BAY:** St. John's Hall, Sea St. June 10 at 3 and 6, A. C. Wadey, S. Chambers. **ROSS-ON-WYE:** Gospel Hall, June 10 at 3.15 and 5, C. H. Gahan, P. W. F. Parsons. **ST. AUSTELL:** Seymour Gospel Hall, Slades Rd. June 10 at 2.30 and 6, C. W. F. McEwen, A. Ward. **SWINDON:** Florence St. Hall, June 10 at 11, 3 and 6, J. A. Farley, C. Ingleby. **WOBURN SANDS:** Meeting House, Hardwick Rd. June 10 at 3, J. A. Adcock, F. Regler. **BARNSTAPLE:** Grosvenor St. Meeting Room, June 12, P. L. Gould, F. A. Tatford. **CLIFTONVILLE:** Northumberland Hall, Northdown Rd. June 13, 20, 27 at 7.30, O. Speare. **GUILDFORD:** Manor Rd. Hall, June 15 at 2.30 and 5.30, E. W. Humphreys, H. A. Thorp. **NEW MALDEN:** Mount Pleasant Gospel Hall, Vicarage Lane, June 15 at 4 and 6.15, R. S. Code, G. C. D. Howley. **STANMORE:** Cudver Grove Gospel Hall, June 15 at 4 and 6.15, B. N. Johnston, D. Dean, G. K. Lowther. **W. MERSEA:** Assembly Hall, June 15 at 3.15 and 6, H. German, W. Threadgold. **WINDSOR:** Gospel Hall, Garfield Place, June 15 at 6.30, G. Harpur. **CROUCH END:** Park Rd. Hall, June 18 and 25 at 8, G. K. Lowther. **MUSWELL HILL:** Wilton Hall, June 19 and 26 at 8, G. K. Lowther. **EARLS COURT:** 223, Earls Court Rd. June 20 and 27 at 8, G. K. Lowther. **CLEEVE:** Village Hall, June 22 at 3.30 and 6, J. H. Large, J. A. Jones. **CROWBOROUGH:** Ebenezer Hall, Victoria Rd. June 22 at 3 and 6, E. W. Rogers, R. Cooper. **PRESTON:** Gospel Hall, Sutton Rd. June 22 at 6.30, J. Field. **KINGSWAY HALL:** W.C.2. Missionary Prayer Meeting, June 28 at 6. **CRANHAM:** Mosshall Chapel, Moor Lane, June 29 at 6.15, E. W. Rogers, W. J. Wiseman. **SLOUGH:** Gospel

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 commendations of nearest local assembly.

Hall, Hampshire Ave. June 29 at 3.30 and 6.15, F. A. Hudson, C. S. Davie, W. Sukner. **HANWORTH:** Gospel Hall, Hounslow Rd. Opening Conference, July 13 at 3.30 and 6.15, H. Colman, F. Cundick, E. Barker.

SCOTLAND: FORTHCOMING (D.V.).

AYRSHIRE GOSPEL TENT is pitched at Ayr-hinleck with R. Jordan in charge for first part of season. **LANARKSHIRE GOSPEL TENT** with R. Walker is at Biggar, and D. Cameron with van is visiting upperward villages in Lanarkshire. **WIGTOWNSHIRE TENT** opens June 1st at Dunragit with C. Goldfinch responsible for the work. **GALLOWAY OPEN AIR RALLIES** conducted by W. Scott will be held in Dalbeattie, July 6, 2.30-7.30; Castle Douglas, July 13, 2.30-7.30; Kirkcudbright, July 20, 2.30-7.30; Newton Stewart, July 27, 2.30-7.30. Tea provided and friends wishing to help will assist in catering arrangements by intimating to W. Scott, Machermore Newton Stewart. Preaching holiday for young men as usual from June 29 till August 13. **BO'NESS:** Hebron Hall, School Brae, June 1 at 3.15. R. Price, F. Stallan, A. Allan. **DUFFTOWN:** Annual Conf. July 17. Details later. **SCOTTISH BROADCAST:** Paisley, Shuttle St. Hall, June 16 at 9.30 a.m. A. Borland. (Editor)

IRELAND: REPORTS.

BELFAST: Easter conference brought together very large gatherings. Ministry encouraging and edifying. Brethren Leckie, Malcolm, Trew, McShane, Bunting and several others took part. A profitable time. **CREAVEY:** April 27. Large and good. Ministry by H. Baillie, J. Curran, W. Bunting, E. Allen, J. Brownlie and H. Paisley. **DRUMLOUGH:** May 15. Ministry by R. Beattie, H. Steedman, T. W. Ball, E. Allen and W. Bunting.

WORKERS.

E. ALLEN and **W. NESBITT** continue with blessing in the conversion of souls at Tullyroan. **T. W. BALL** and **J. THOMPSON** hope to commence in tent in Lisburn. **R. BEATTIE** and **T. WALLACE** at Gransha. **W. BUNTING** at Dollingstown. **R. HULL** intends to try Rasharkin. **R. CRAIG** having increasing interest at Curryfree. **S. W. LEWIS** and **I. POOTS** saw souls saved at Hamilton's Bawn. **A. LYTTLE** and **A. McSHANE** at Clonkeen. **H. PAISLEY** and **T. CAMPBELL** have seen a number saved at Kingsbridge, Belfast. Meetings continuing. Well attended. **J. WELLS** at Burnside. **J. G. HUTCHINSON** continues in Letterkenny district where a number have professed.

"WITH CHRIST."

Mrs. **JEANIE CADDIS**, Irvine, on Dec. 27 aged 80, at the residence of her daughter, Mrs. Thomas McKnight, Cambuslang. Was associated with Waterside assembly, Irvine for over

60 years, being present at the opening of present hall in 1894. Her parents Mr. and Mrs. Alex. McGregor Holmes were among those who first "broke bread" in Irvine more than 90 years ago. Her life commended the Lord she loved. Leaves a fragrant memory. Miss **AGNES GLENN**, Irvine on Feb. 23 aged 81. Our sister was of a quiet and retiring disposition, and for many years suffered much physical disability which she bore with christian patience and fortitude. Was a consistent christian. In Waterside assembly for many years. **HUGH McCLEMENTS**, Irvine on Feb. 16 aged 84. Converted in Johnstone when 23 and became associated with assembly in that town, thereafter had fellowship in Dalry and Bute Hall, Prestwick. Finally coming to Irvine many years ago, continued in happy association with the saints in Waterside Hall until his home-call. A fearless witness for Christ, and a christian both sincere and spiritual. His latter years though marked by much physical suffering, were calm and trustful. **Mr. TRAIN** on Jan. 23 aged about 82. Saved as a young man in Glasgow. In Hebron Hall for a number of years. His later years were spent in happy fellowship at Brisbane Hall Largs. A very gracious brother, he bore a very good testimony. **Mrs. ROSA EMILY KEMP**, Botesdale, Suffolk, on March 17 aged 77. Widow of Ernest Kemp. Saved over 50 years ago; in assembly fellowship at Finningham, Hopton, and for last 34 years at Botesdale. Well known to many of the Lord's servants. Despite great suffering she bore a bright testimony to the end, singing the Lord's praises to within a few hours of her home-call. She leaves 11 children who rise up and call her blessed. **Mrs. GILBERT CLARK** suddenly on March 19. Saved at Annbank over 50 years ago. In fellowship at Bute Hall Prestwick, also Glenburn and Annbank. Visited the sick and aged. Given to hospitality. Bore a bright testimony. **JAMES PARK** on March 31 after a long illness and much suffering. In Portobello assembly since he was saved ten years ago, under the ministry of D. Craig, Ballymena. **GILBERT WEIR** on April 12 aged 59. Saved at the age of 15 in Barmill assembly removing later to Clydebank, and for a period at Stevenston, returning finally to Miller St., Hall Clydebank. A faithful preacher of the Word. After much suffering fell asleep. **MISS BESSIE BELL**, on April 16 aged 48. Post-mistress at Barmill Sub-office for many years. Saved and in assembly there for 30 years. Very active in Sunday School. Latterly in Glengarnock assembly. **WILLIAM PATERSON** on April 21. In fellowship in assembly in Newtownards, Co. Down, for 45 years, where he was very highly esteemed for his faithfulness in his duties as treasurer and preceptor over a long period. Marked by righteousness in all his dealings, he will be greatly missed. Brethren J. Hutchinson, W. Gilmore, H. Glasgow, S. Thompson, life-long friends conducted the large funeral service. **WILLIAM GORDON BLACK**, suddenly on April 22 aged 57. Saved almost 30 years ago through the efforts of local brethren. In fellowship in the Yorkshire St. assembly, Guelph, Canada ever since. A quiet, humble brother, will be missed. Local brethren took the funeral service. **DAVID REID**, Parkhead, Glasgow, on April 26 aged 52 years. Suddenly while in hospital, after a long illness. For many years in Camlachie and Shiloh Hall assemblies, and for the last seven years in fellowship in

Tabernacle Gospel Hall, Shettleston. An active Gospel worker, widely esteemed. Will be greatly missed. **BENJAMIN YOUNG**, Fraserburgh on April 26 aged 48. Called home suddenly, the result of an accident at his work. Saved as a young man of 23 in Rio-de-Janiero. Found the assembly fellowship four years later and was well-known in assemblies abroad. Maintained a consistent testimony before all and gave valuable help in the assembly. Large company attended the funeral. Leaves widow, daughter and three sons. **IAN JOHNSTON**, Fraserburgh, on April 27 aged 21, saved April 15, 1952. Was five years in fellowship, called home suddenly the result of a road accident when returning from a Conference at Calderbank. A bright and promising young brother who maintained a great interest in the Lord's work, and love for His people. Many people from a wide area paid their respect at the burial service. **WILLIAM EASTERBROOK**, on May 8, suddenly, aged 71. For many years a member of Galston assembly. A quiet, consistent brother, whose presence at the meetings will be missed. **Mrs. NATHANIEL WILSON**, Ballymena, on April 27. Saved in early life under the ministry of the late David Walker, and associated with Wellington St. and later Harryville assemblies. A sister who loved the Lord and His people, maintaining a faithful testimony. Prayer is desired for husband and young family. **HENRY HOUSTON**, on May 3 after a short illness. Was baptized and received into Tylefield Hall, Glasgow in 1956. At home with the Lord. **Mrs. NANCY GRIFFEN**, on May 3 aged 56. Saved when 11 years of age in Stonehouse. Came to Ayr 33 years ago and was in fellowship with Christians meeting in Victoria Hall Ayr. She had been in failing health for some time, but now she is "with Christ." "Far better." She appreciated greatly the fellowship of the Lord's people. **WILLIAM MALONE**, Belfast on May 7, after a time of sickness passed away unexpectedly in hospital. Saved 1922, and in 1923 he and his wife were baptized and received into Matchett St. assembly where he spent about 31 years. For the last 32 years he was in Ballyhackamore assembly. A brother beloved. Will be greatly missed. Mr. John Hutchinson spoke words of comfort in the home and Mr. John Watson spoke to a large company at the graveside in Carrickfergus. **HAROLD ST. JOHN**, Abergeldy, on May 11 aged 80. Well-known and devoted servant of Christ, whose ministry refreshed the Lord's people in many lands. Will be long remembered for his able conduct of Bible Readings and ready commentary on all parts of the Word. Now he rests from his long and varied labours.

ADDRESSES, PERSONALIA Etc.

SWINTON, Manchester. Correspondence for Bethesda Hall to Mr. E. Collier, 13 Rutland Rd., Ellesmere Park, Eccles. **HANWORTH**: The assembly which for 50 years met in the Gospel Hall, Bear Rd. has removed to their new hall in Hounslow Rd. Correspondence to Mr. S. M. Andrews, "Hillboro," 162 Twickenham Rd. Hanworth, Middx. **LARGS**: Correspondence for Brisbane Hall should be addressed to Mr. D. Ilaxton, Netherhall, Largs. **Mr. ROBERT R. WALKER**, of Victoria Hall, Torry, Aberdeen (son of the late David Walker, Evangelist) is now devoting his whole time to the Lord's work, and his brethren wish it to be known that he has the hearty co-operation of the assembly. **GREENVIEW HALL**, Pollockshaws Rd. Glasgow. The time of gathering on Lord's Day morning is now 11 a.m. **Mr. G. HAROLD GERMAN** has removed to 223, Clifton Rd. Aberdeen. Mr.

German was having crowded meetings and some blessing in Jersey. Hopes to have gospel tent in large housing estate at Cheltenham during June. **HARRY BURNES** had good ministry meetings at Westray, Orkney. Hopes to work tent at Dufftown, Banffshire from early June. **GEORGE BOND**, Rosewood, Helmsdale, Sutherland, has rented a small hall in the village and is seeing a few coming in. Would value prayer for Sutherland and the North. Was encouraged last summer by visits and help from believers passing through

the county. **A. K. PHILIP** doing visitation and tract work in Caithness and Orkney Islands. **SCRIPTURE TEXT POSTERS**: A work devoted to the display of large text posters was commenced in Dublin in 1937, and now rents space on Hoardings, Public Information Panels, and Railway Stations with about 100 different sites throughout Ireland. Report and details of the work may be obtained from Mr. A. B. Sullivan, 101 Cashel Rd., Crumlin, Dublin.

W. F. NAISMITH IN INDIA

Mr. A. Naismith writes:—

My brother and sister-in-law disembarked at Bombay on Dec. 28th just two weeks after they had expected to arrive if the Middle East crisis had not caused such shipping delays. In the providence of God their arrival in India synchronised with the first united conference of Indian Christian workers from assemblies in all parts of the country, held in Hyderabad, Deccan. To this I had been invited, with Messrs. T. G. Samuel of Madras and J. M. Davies of Trichur, as a speaker. I took my brother's place at Prattipadu Bible School from Dec. 18th to 22nd, travelled thence to Nellore for the week-end Convention arranged by the assembly there, and then on to Hyderabad for the opening day of the Worker's Conference, Dec. 25th. The shortest route across India from Bombay to Narsapur by rail is via Hyderabad so, after four days of ministry at the Conference, I met my brother and his wife at Hyderabad station and escorted them to Narsapur, Mrs. Harold McGregor having very kindly showed them generous hospitality in Bombay and accompanied them to Victoria Terminus station where they entrained for Hyderabad. Arriving at Tadepalligudem station on the morning of Sunday, 30th Dec., we were met by Mr. & Mrs. Phair who "brought us forward on our journey after a godly sort." By providing meals and lending their car for the last forty miles of the journey to Narsapur we were just in time, after a wash-up and a quick change of raiment, to attend the meeting at 4 p.m. for the remembrance of our Lord Jesus.

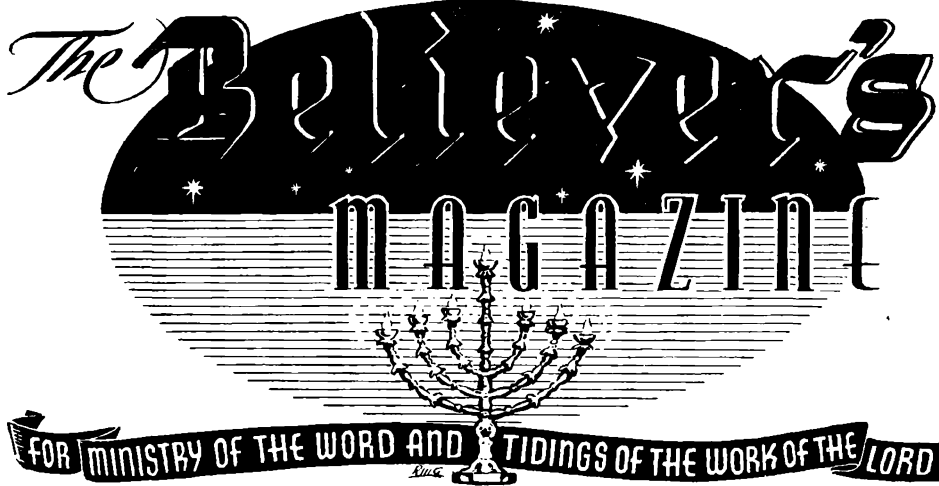
During the ten weeks since the arrival of my brother and his wife, we have travelled together over 3000

miles in South India, and Willie and I have ministered the Word together in several assemblies and centres of missionary activity. Their first fortnight here was spent in West Godavari District, and I translated my brother's messages into Telugu in the Firstfruit's meeting in Narsapur on New Year's Day when the hall was packed, in the subsequent four day's Convention ending Jan 6th., and in the Bible Schools in Chagallu and Koyyalagudem. From Jan. 13th to 24th Mr. & Mrs. W. F. Naismith and I stayed in the very hospitable home of Mr. & Mrs. W. J. Redwood in Bangalore. At "Bethesda" Hall, often filled to its utmost capacity, my brother gave messages in the evenings on "The Tabernacle in the Wilderness," and I each morning on "The High Priest's Robes," all in English direct as the assembly there is an English-speaking assembly. Our next place was Trichur where we were hospitably entertained by Mr. & Mrs. J. M. Davies for nine days.

Here we had meetings morning and evening and in each my brother and I spoke by interpretation into Malayalam. On the last two days of our Trichur visit I joined Mr. Soutter at Kunnunkulam for the closing meetings of the Convention there while my brother continued in Trichur. After a day of rest at Irinjalakuda with our dear friends, the Soutters, we proceeded to Tiruvalla—part of the way in the comfortable station-wagon that met us at Alway railway station—and stayed in Tiruvalla during the Convention at Kumbanad. The large hospital at Tiruvalla is doing a grand work, both for the bodies and souls of the patients, under the competent supervision of Dr. Churchward.

The Believer's Magazine is posted for 12 months to any address: One copy 6/6, Two 11/-, Three 16/6, Six 32/- inclusive; Twelve copies and over 48d. each, post free. Magazines not cancelled will be continued.

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**COUNTIES EVANGELISTIC WORK
ANNUAL MEETINGS**

**BLOOMSBURY CENTRAL CHURCH
Shaftesbury Avenue, W.C.2.**

**SATURDAY, 12th OCTOBER, 1957
3 - 4.30 p.m. and 6.15 - 8.15 p.m.**

Chairmen

LESLIE W. SLARK and ALLAN A. GORDON

Reports by 16 workers. A closing Gospel
Message will be given at evening Meetings.

OVERFLOW MEETING

**BLOOMSBURY CENTRAL CHURCH INSTITUTE
ROOMS, 6.15 - 8.15 p.m.**

Chairman A. W. Darke. Evangelists speaking in
the Bloomsbury Church during the evening
will also speak in the Institute Rooms. Further
details from Secretary Edward A. Edmonds,
300 Maynlane Road East, Barnehurst Bexley-
heath, Kent. [Telephone Bexleyheath 8527.]

(NOTE—This will be your opportunity - Special
Gospel Effort. 11th October 1958 CENTRAL
HALL WESTMINSTER)

SMALL ADVERTISEMENTS

Apartments, Holiday Accommodation, Publica-
tions, Situations vacant and wanted, etc., etc.,
2/- per line or part thereof. Discount on
repeats. Box number replies extra postage.

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BELFAST: Christians visiting will find accom-
modation in comfortable christian home. Mrs.
M. McDonald, 66 Bloomfield Rd. 'Phone 653605.

LANARKSHIRE MISSIONARY HOMES

Received by Mr. A. Clark, 57 Ivanhoe Cres.,
Wishaw during the months of April, May and
June, 1957.

Ebenezer Ass., Motherwell, £5; Sister, New-
mains, £1; Balmore Ass. Glasgow, £5; Forth
Ass. £5; Newmains Sisters' Prayer Meeting,
£2; Hebron Ass., Coatbridge, £6; Gospel
Hall Ass., New Stevenston, £6; Anon. Bel-
fast. £1 10/-.

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68 Irvine Road,
Kilmarnock from April to June.

Galston, £3; Kilbirnie, £7 10/-; James St.,
Ayr, £7 10/-; North St., Dalry, £14 5/-;
Bethany, Troon, £7 2 9; Ebenezer, Dreghorn,
£6.

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wood', Leicester Street. Tel. 562671.**

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tian Guest House. Equipped for ideal seaside
holidays at any time. Mr. & Mrs. A. J.
Williams. Tel.: 481.**

MISCELLANEOUS ITEMS.

WANTED, by an assembly in Ayrshire, a
portable organ, in good condition, for help
in open air work. Reply Believer's Office.
Box A/2118.

DUPLICATING and TYPING executed
promptly and accurately. Mrs. D. M. James,
15 Colchester Road, Blackpool.

BRETHREN WORKS etc., bought/sold, lists
issued, wanted Kelly, Bible Treasury Vols.
Bible Depot, 7 Gensing Rd. St. Leonard's-on-Sea.

FOR SALE: Thompson's Chain Reference
Bible. Dearest Edition—Cost £8 15/-. As new.
Best offer over £3 15/-. Box No. A/2430.

NEW HALL AT LYNMOUTH, DEVON.

With the aid of relief from the Devon and
Somerset Relief Fund, plus nearly 500 indi-
vidual and assembly gifts from all over Great
Britain and places as far apart as Australia
and Jamaica, the assembly has been able, free
of debt, to erect on a commanding site a splen-
did stone building with seating for 130. The
believers desire to express their deep gratitude
to all who have given so generously to make
this possible.

The attendance of a large number of vil-
lagers at the opening service was a great
encouragement. Helpful and appropriate messages
were given at Conference by W. F. Morrish,
A. J. Burnham, W. Mockridge, and J. H.
Large. Correspondent is Mr. R. N. Spong,
The Chalet, The Tors, Lynnmouth, N. Devon.

The Church

By the Editor.

THE question is sometimes asked, Is the Church about which previous articles have been treating the true Catholic Church? Few who appreciate the application of the word "catholic" in this connection but would answer in the affirmative. The "Catholic Church," they would say, is the Church Universal, that spiritual community which embraces all believers from Pentecost onwards. Yet, it must be added that the use of the word during different periods of Church history tends to confuse its meaning and may lead to befogged thinking. Different people have different connotations for the word, and it is wise to be careful about its use, for while to some it is a most expressive term, to others it may convey an altogether erroneous impression.

THE earliest use of the descriptive term is attributed to the second century writer, Ignatius, who declared that where Christ is there is the "Catholic Church," by which he meant that Christians everywhere were related to the one Head, and that each local group of Christians was representative of the entire Body.

AS differences began to develop among early Christians some leaders thought it necessary that orthodoxy in doctrine and practice should be accurately defined, and that all who did not conform to the generally accepted "creed" should be considered sectaries. The sectaries, on the whole, refused to recognise the monopoly of power in the church by leaders who assumed the official titles of "bishop" and "metropolitan," the

latter being the "bishop" of a large city and having jurisdiction over the "bishops" in the province or district. These leaders began to refer to the larger section of the Church as the "Catholic Church," and all those who did not conform to the principles and practices of that "Catholic Church" came to be looked upon with suspicion, and frequently they were subjected to persecution.

AS the power and prestige of the metropolitan of Rome grew, the meaning of "catholic" came to be, that which adhered to the teaching of Rome and was in communion with the "church" which Rome represented. During that process of gradual development by which the Bishop of Rome came to be acknowledged as "Head," the independence of each local church was lost, and in place there grew an organisation which exercised discipline over its members everywhere.

IT is not difficult to understand how the word "catholic" came to be restricted in meaning and applied only to a section of the Christian community. After the "conversion" of Constantine at the beginning of the fourth century, departure from the simplicity of the New Testament was greatly accelerated, and protests against that departure became quite frequent. Naturally these protesters were treated with scant respect, and the doctrine began to harden into words that there was no salvation outside of the church, the church being, of course, that community which professed allegiance to Rome. The "Catholic Church" connoted

those who were in fellowship with Rome, and all others were outside, and were deemed, more or less, heretical. The authority within the Roman Catholic Church was maintained by Papal decrees, by domineering priestcraft and temporal military power.

Granting that there were always outstanding examples of piety, there is general truth in the picture drawn by D'Aubigné of the Catholic Church at the time of the Protestant Reformation. "Thus everything was changed in the Church. It was at first a community of brethren, and now an absolute monarchy was established in its bosom. All Christians were priests of the living God, with humble pastors as their guides. But the haughty head is upraised in the midst of these pastors; a mysterious voice utters words full of pride; an iron hand compels all men, great and small, rich and poor, bond and free, to wear the badge of its power. The holy and primitive equality of souls before God is lost sight of. At the voice of one man Christendom is divided into two unequal parties; on the one side a separate caste of priests, daring to usurp the name of the Church, and claiming to be invested with peculiar privileges in the eyes of the Lord; and, on the other, servile flocks reduced to a blind and passive submission—a people gagged and fettered, and given over to a haughty caste. Every tribe, language, and nation of Christendom, submits to the dominion of this spiritual king, who has received power to conquer."

Luther's break with Rome in the early sixteenth century precipitated a situation which had been slowly developing with the rise of political

nationalism, and which had shown itself somewhat earlier in the protests of Wycliffe in England and Huss in Bohemia. The Protestant Reformation exhibited its claim for freedom from the domination of papal authority by setting up national churches which developed their own peculiar ecclesiastical organisations, each of which considered those who would not conform to the ways of the national church as "non-conformists," or "dissenters." In some cases "New presbyter became old priest writ large," yet each of these factions maintained that it belonged to the "Catholic Church," and for the sake of clarity they all referred to those who adhered to Rome as "The Roman Catholic Church."

WHILE etymologically the word "catholic" still means "that which embraces all" it seems wiser to avoid the general use of the term, and, if an adjective is desired, to substitute "universal" instead. However since New Testament writers dispense with any such adjectival appendages, there is no reason why to-day we should not follow their example and refer to the whole community of believers, past and present, as the Church. The Church is the "Catholic Church" and can be nothing else—and only those who are "in Christ" are in it.

BOOKLETS TO READ.

TYNDALE PRESS. Christian doctors should find these booklets exceedingly interesting. FAITH AND MEDICINE (Andre Schlemmer) and THE LIMITS OF MEDICAL RESPONSIBILITY (Arnold Aldis), the former 2/6, the latter 6d, to be obtained from this office or 39, Bedford Square, London W.C.1.

THE EPISTLE OF JAMES

James 4. 1-10.

by

By W. B. C. BEGGS, Newmilns.

IN the sacredness of the Upper Room our Lord declared plainly the believer's position relative to the world when He said, "ye are not of the world" (John 15. 19), and He also indicated that because of this His followers would be hated in accordance with the principle that the world only loves those who belong to it and suit its purposes. In choosing His own out of the world, the Lord's obvious intention was that they should be markedly different in their manner of life from all others around, and no doubt it would be this fact that would beget in the heart of the masses hatred against His own, for righteous lives are always a rebuke to those who live unrighteously. In the earliest days of the Christian dispensation believers lived in such a way as to demonstrate their union with their Lord, and consequently reproduced, to some extent, in their own experience the kind of life that the Lord Himself had lived, and it was very probably as a result of this that they were called Christians at Antioch, for their manner of life was so plainly an indication of the fact that they were "Christ's ones."

It was not long, however, before this clear demarcation line between Christians and unbelievers became rather more difficult to recognise, and the principles that existed in the world began to infiltrate into the assemblies of Christians. It was this that ultimately became a matter of real concern to the early Christian

teachers, and in the apostolic writings repeated warnings were given against becoming like the unconverted. The Apostle Peter felt it incumbent upon him to emphasise that those to whom he was writing were "strangers and pilgrims" here (1 Peter 2. 11), and inasmuch as the land to which they belonged was heavenly, their manner of life ought to have betokened their ultimate destination. The Apostle Paul, likewise, in many sections of his epistles, underlined the fact of the Christian's heavenly relationship, and warned against becoming conformed to this world in any way, emphasising rather that the Christian should live in the energy of spiritual resources, and not according to the principles of the world. The Apostle John, for his part, did not mince words, and plainly exhorted believers not to love the world or the things of the world, for, said he, "if any man love the world, the love of the Father is not in Him" (1 John 2. 15).

In considering this section of the Epistle of James, it is profitable for us to remember the words of the Apostle John—"all that is in the world, *the lust of the flesh*, and *the lust of the eyes*, and *the pride of life*, is not of the Father, but is of the world" (1 John 2. 16), for here those three factors are seen in operation amongst believers, and illustrate how worldliness can manifest itself in our midst.

1. THE LUST OF THE FLESH.

It is a painful transition from

the closing words of chapter 3—"the fruit of righteousness is sown in peace of them that make peace"—to the opening words of the fourth chapter—"from whence come wars and fightings amongst you?" Such a question might well have been understood, if the Apostle had asked it relative to the unregenerate masses, but it is very serious to realise that the operative words appear to be "*among you.*" Had the Christians been living as they ought to have been, this question would never have been asked, but James fully appreciates the source from which such actions spring. He recognises that while we have a new nature dwelling within us, we still possess an old nature dwelling in the same body, and this old and fallen nature, with all its propensity for sinful indulgence, desires to make use of the members of our bodies to this evil end. As one has said, the lusts after sinful pleasures "are like soldiers in the devil's army, posted and picketed all over us, in the hope of winning our members, and so ourselves back to his allegiance," and as such they wage an unrelenting warfare against our true selves.

The plight of the Christian who acts in the manner of the world is sad indeed, for resort to worldly means does not afford him the end desired (v. 2). It is not even varied by prayer on the part of such a Christian, for the entire position is contrary to all that the Christian professedly stands for. Fundamentally a Christian is here for the glory of God and the furtherance of the Gospel. To desire anything simply for the purpose of consuming it in sensual and worldly indulgence and from a purely selfish motive, cannot be in any sense in line with the

Divine Will, and cannot be expected to be conceded by a God Who is far too kind to His erring children to grant them answers to such prayers. "Such asking makes that which might not be evil in itself, evil to them: it seeks to make God the instrument of their desires, instead of subjecting these to Him. Prayer, without the spirit of prayer, has not the promise of prayer."

2. THE LUST OF THE EYES.

The eye is the member of the body that is responsible for the begetting of covetousness in all its forms. It is possible to covet popularity, wealth, fame, influence and a multitude of other things, and in order to the attaining of these things there is ever the temptation to become a friend of the world, which, in the very nature of its being, is contrary to God. We are not therefore, to be mistaken about the implications of such friendship, and James asserts that one who *wills* to be a friend of the world is the enemy of God. Indeed, such friendship may also be viewed as seriously as adultery in married life, and is a profound cause of grief to the heart of God (v. 4).

Yet it is just here that many of the Lord's people have gone astray, and for the sake of prospering in the world, they have compromised their Christian standing, even although many of them must know that to do so must inevitably weaken their testimony and blight their fellowship. Those who remain outwith the world's system of life, and are content to live in separation from its godless principles, are the people who will enjoy the blessing of the Lord and be instruments meet for His use. Lot thought that *he* was a man of influence in Sodom, but the

really influential man was Abraham, who recognised his obligations to God, and lived as a stranger and pilgrim upon the earth.

This spirit of covetousness is rebuked by James in these words—"Think ye that the Scripture speaks in vain? Does the Spirit which has taken His abode in us desire enviously?" (v. 5, J.N.D.). The obvious answer to this question is "No," and thereby James indicates that covetousness is not by any means a fruit of the Spirit of God, and therefore should not be manifested in the character of a Christian. If those concerned would but listen to the Scripture, and would allow the Holy Spirit to have His way within them, God would give even "a greater grace" (v. 6), namely "all that follows from humbleness and from turning away from the world" (Vine).

3. THE PRIDE OF LIFE.

This anti-spiritual principle has been variously expressed as "secular ambition," "arrogant and self-assuming pomp," "vanity, love of display, deliberate self-seeking," and as such it considers itself independent of God. Because it is so contrary to the mind of God, He resists all who are proud (v. 6), but He ministers grace to those who are humble, and who therefore recognise their need of Him.

Yet it is so easy for any of us to fall into this sin of pride, especially so when everything is apparently going well with us in respect of material possessions. The poor man often has not much with which to make outward display, but the wealthy man may find this temptation to "make a show" hard to resist.

This temptation is one of the most

subtle assaults made by the devil, so in order that victory may be obtained, James exhorts us to submit ourselves to God (v. 7), thus abandoning our self-reliance and adopting instead, an attitude of dependence upon God. The strength ministered to us as a result of such an attitude will enable us to resist the devil to such a degree that he will flee from us.

It will be observed that the worldliness to which James refers manifests itself relative to the tri-partite composition of man. "The lust of the flesh," as described by him, relates to our *body*, "the lust of the eyes," issuing in covetousness, relates to our *soul*, whereas "the pride of life" relates to our *spirit*. It was by means of the same three avenues of approach that the devil tempted the Lord in the days of His flesh. As we know, the Lord repulsed each of the assaults by relying upon the Word of God, and it is just in the same way that we can overcome in our day.

Under the constraint of the Spirit, James has laid down definite guidance for us. If we would be able to draw nigh to God in such a way as to realise His nearness to us (v. 8), we must first of all cleanse our hands from all forms of outward sin to which "*the lust of the flesh*" would impel us.

Secondly, as those who have committed sin as serious as adultery in sharing our affections with the world, we are called upon to purify our hearts (v. 8). The apostle uses the expression "double-minded" in order to emphasise the division of our affections between God and the world, this division resulting from covetousness engendered by "*the lust of the eyes.*"

and he knew that if he did not run he might lose his man! How many opportunities we miss because we are too slow off the mark.

The Eunuch now gave Philip an opening by reading the Scriptures aloud. Well-intentioned personal workers sometimes antagonise unsaved people by making untimely remarks. It is often good to introduce pertinent spiritual topics *after* the other man has given the Lord's servant an opportunity, not before. The courteous manner in which the Eunuch treated Philip presupposes a corresponding courtesy in the evangelist's approach. Whether Philip was a man of more than ordinary birth or education we do not know. Perhaps he was, and for this reason was just the person to make headway with the cultured Negro. On the other hand, a man sent from God will have the God-given fitness to speak to a needy soul in any walk of life. Certain it is that blunt or coarse behaviour is too readily equated with "faithfulness" in dealing with a soul.

An evangelist or personal worker must obviously know his Bible. Observe that it was the Eunuch who quoted Scripture to Philip and not

Philip to the Eunuch. It was Philip's task—a very pleasant one—to explain a passage presented by this enquirer to him. "He preached unto Him Jesus" (v. 35). Here is the central business of all Christian witness. Unsaved people may know more about politics, science or religion than we do, and so conversation on such subjects will not be spiritually profitable. We are specialists in one theme only—the Person of Christ. Let us see that we know our subject and our Saviour, both from the pages of Scripture and from personal devotional experience.

Just as the Eunuch broached the passage in Isaiah, so he and not Philip suggested that he should be baptised. No doubt he had witnessed baptisms while in Jerusalem, and the presence of some water in the dry desert was an opportunity not to be missed. There were no Christians, apart from Philip, to watch him thus obey the Lord, but more important was the presence of his wondering retinue, on whom this simple act must have made a deep and lasting impression. Would that all converts were as ready to be baptised and to live out the implications of the ordinance!

BOOKS RECOMMENDED

In **CHRISTIAN: COMMIT THYSELF**, by Paul S. Rees are ten most searching chapters on various aspects of the Christian Life. Chapters on Prayer, the Family Altar, the Glory of Giving, should be read by all young Christians. A splendid marriage present. (Pickering & Inglis, 12/6).

WITH CHRIST IN THE SCHOOL OF PRAYER, by Dr. Andrew Murray is a new edition of the classic on prayer. A book which has stirred and guided many to new experiences of devotion to God. (Pickering & Inglis, 10/6). These volumes obtainable from John Ritchie Ltd.

ELIJAH AT ZAREPHATH

By ROBERT McPIKE, Annbank.

Scriptures to read:—1 Kings 17. 8-24. Luke 4. 24-30.

HOW long Elijah remained at Cherith we are not told, probably around a year. At anyrate his faith was put to the test, and with him "patience was having her perfect work." As he watched the declining brook, his faith, had it not been fixed on the unchanging God, would have declined as the brook. Elijah passed successfully the test of Cherith, and he is now ready for the next great lesson in the school of faith and discipline.

"And the Word of the Lord came to him saying, Arise get thee to Zarephath, which belongeth to Zidon, and dwell there, behold I have commanded a widow woman there to sustain thee."

This was a startling message to Elijah; it was utterly opposed to his natural instincts, and religious training, that, had God revealed His will to the prophet before the brook dried up, he might not have so readily consented to obey. Like Jonah of a later day, when sent to another Gentile city, he might have fled in an opposite direction. Perhaps Elijah, like ourselves, needed the pressure of circumstances to make him willing in the way of the Lord, to take a path so distasteful to him as a natural man.

This is often the way of God; a course is laid before us, that to us threatens our very existence, and seems utterly opposed to spiritual progress. but if rightly received, yields fruit that never could be borne elsewhere, while at the same time God is glorified in our conduct as befits Christian experience. This

"emptying from vessel to vessel" (see Jer. 48. 11) is part of the Divine discipline that the worldling knows nothing of, and is the principle upon which God operates, to drain the sediments of natural desires from our souls. The people of Moab had never known displacement, and this unsettling process. and were therefore a vain and useless nation. It is never too good to be left undisturbed. The disciplining hand of God is a proof of our sonship, and of His interest in us (Heb. 12. 5-8). We can only reach high standards of spirituality oftentimes by these displacements and disturbings, in the providential dealings of God. All these movements of Elijah were designed by God to keep him from settling on his lees, and to become stepping stones to heights of moral greatness, which otherwise could never have been reached, and which later qualified him to stand on the Mount of Transfiguration, the companion of Christ, and associate of Moses. This great truth explains much of the suffering and displacement of God's saints; it is part of God's educative system, preparing us for a glorious destiny. The circumstances that God induces are those most suited to develop our character.

As the waters failed, apprehension may have filled Elijah's soul. Would it not have been so with us? We would have formulated plans to go somewhere else, and then have asked God's blessing upon them. Alas! we are all too full of our own schemes and plans. Oh! if we had only waited, we should never have landed

in such misery and unhappiness, and we never would have need to retrace our steps, or shed so many tears.

"ARISE, GO TO ZAREPHATH"

This word called for the boldness of faith to be expressed. He might well have been content to remain in his rocky retreat, but the Divine call had come, and his part was to obey, though he knew not the reason why! Sometimes we, too, are sent to some unwelcome Zarephath, to be found among strange people, and we

shrink from it—THE COST IS TOO GREAT. To refuse obedience, the light dies off the landscape of our life, and deep dark shadows cast themselves around us.

To go to Zarephath was to enter a town in a foreign land, and that land the home of Ethbaal, the father of Jezebel, that wicked woman who introduced into the national life of Israel the worship of Baal—the sun god, and who had been instrumental in murdering the prophets of the Lord.

(Continued on page 190).

LORD'S WORK FUND.

Amount received for month ending June 30.

To Missionaries and Labourers who look to the Lord alone for support.

4583	13	—	4606	3	10	—	4630	5	—
4584	2	—	4607	20	—	—	4631	30	—
4585	10	—	4608	15	—	—	4632	3	—
4586	10	—	4609	3	—	—	4633	3	—
4587	100	—	4610	5	—	—	4634	8	—
4588	5	—	4611	10	—	—	4635	20	—
4589	10	—	4612	10	—	—	4636	10	—
4590	50	—	4613	2	—	—	4637	20	—
4591	1	10	4614	5	—	—	4638	5	—
4592	5	—	4615	16	—	—	4639	10	—
4593	2	—	4616	15	5	—	4640	5	—
4594	20	—	4617	10	—	—	4641	7	—
4595	20	—	4619	3	10	—	4642	10	—
4596	15	—	4620	28	—	—	4643	100	—
4597	33	11	4621	5	—	—	4644	5	15
4598	27	—	4622	6	—	—	4645	5	—
4599	7	—	4623	2	—	—	4646	5	—
4600	2	—	4624	2	—	—	4647	5	—
4601	3	—	4625	18	—	—	4648	10	—
4602	3	—	4626	197	14	6	4649	20	—
4603	12	10	4627	24	—	—			
4604	5	—	4628	6	—	—			
4605	5	—	4629	40	10	3			
							£1095	15	9

For Needy Saints and Relief.

4618 £10 — —

Fellowship	In	Expenses for	Bank	Charges,				
		Postages, Stationery, etc.						
4584	2	6	4605	5	—	4634	2	6
4585	10	—	4608	5	—	4635	10	—
4587	2	—	4611	5	—	4636	10	—
4588	2	6	4613	10	—	4639	10	—
4590	3	—	4614	2	6	4640	2	6
4591	1	—	4615	6	—	4642	10	—
4594	2	—	4616	5	—	4644	5	—
4596	5	—	4618	10	—	4645	2	6
4597	1	—	4619	10	—	4646	10	—
4598	10	—	4620	2	—	4647	5	—
4599	10	—	4623	5	—	4649	2	6
4601	3	—	4626	2	—			
4602	5	—	4629	10	—			
4603	6	6	4632	2	6			
4604	2	6	4633	10	—			
								£22 14 —

The books have been audited and accounts prepared for year ending 31st March, 1957, and the Auditor's certificates are as follows:—

25th June 1957. "I have audited the books of the Lord's Work Fund (Inc), 18 Sturrock St., Kilmarnock, Scotland, for the year ended 31st March, 1957, and have obtained all the information which I considered was necessary for the purpose of my audit. I find that proper Books and Records have been satisfactorily kept and according to my examination of these Books and Records all income appears to have been properly allocated. I have prepared from the said Books and Records the foregoing Accounts and hereby certify that in my opinion

and according to the information and explanations given to me these Accounts are drawn up so as to show a true and correct view of the state of affairs of the Lord's Work Fund (Inc)."

(signed) John Duthie, Chartered Accountant.

25th June, 1957. "I have made a limited examination of the Books of the Lord's Work Fund (Inc), 18 Sturrock St., Kilmarnock, Scotland, and compared the Books with the foregoing Accounts and hereby certify that according to my examination of the Books the foregoing Accounts appear to be in order."

(signed) James Rennie, Certified Accountant.

JEWISH HISTORY UNDER SIX CONDITIONS AS REVEALED IN SCRIPTURE

CONDITION	PERIOD	YEAR (Approx.)	REFERENCES
Promise	<p>ABRAHAM—MOSES A Jewish family with the nation viewed as in loins of Abraham.</p>	2000/1571 B.C.	Gen. 12. 1-4; 15. 5-7; 17; 22. 17-18; 26. 3-5; 28. 13-15; Ex. 3. 1-8; Gal. 3. 16.
Law	<p>MOSES—CHRIST Israel as a nation. Led out by Moses who gave them the Law. Moses succeeded by Joshua and Judges.</p>	1491 B.C.	John 1. 17; Acts 7. 14-36.
Royalty	<p>DAVID Israel as a Kingdom. Kingdom divided when Rehoboam, son of Solomon, was king. One named Jeroboam caused 10 tribes to rebel. He became their king, with Judah and Benjamin following House of David. Kingdoms then were: Judah (2 tribes). Israel (10 tribes).</p>	1063 B.C.	1 Kings 12. Acts 13. 20-23.
Captivity	<p>ISRAEL TO ASSYRIA JUDAH TO BABYLON Palestine occupied by Gentile powers: Babylonian, Medo-Persian, Greek and Roman Empires. Rome, the occupying power at birth of Lord Jesus.</p>	721 B.C. 606 B.C.	2 Kings 13. 3; 2 Kings 24. 25; Jer. 21. 10; Daniel 1; Daniel 2; Luke 2. 1.
Dispersal	<p>ROMANS DESTROYED JERUSALEM and scattered the people. Siege and destruction of Jerusalem followed by terrible desolation.</p>	A.D. 70	Deut. 28. 64; Jer. 24. 9-10; Hosea 9. 17.
Restoration	<p>PRESENT CENTURY shews remarkable increase in numbers of Jews occupying their own land, thus fulfilling Scripture and indicating near return of Christ. Approx. population of Jews, in Palestine in early 1900's—45,000; in 1957—1¼/2 million.</p>	20th Century	Jer. 31. 8-10; 32. 36-44; Amos 9. 14-15; Zech. 14. 1-5. Luke 21. 24-27. C. A. Fletcher, Warrington.

The Epistle of Paul to Titus

A QUINTESSENCE OF CHRISTIAN DOCTRINE.

By F. CUNDICK, Luton.

IT appears that this short Epistle was sent to a young man who had been led to Christ by the Apostle Paul himself. The words 'my true child' included in the opening greeting are in Paul's writings usually indicative of this spiritual transaction.

The work of God in the island of Crete required the presence and ministry of this colleague of Paul because of its incomplete and immature stage. The Christians there were unfavourably influenced by the ordinances and traditions of men, and of corrupt Judaism. Titus had no easy task, hence this 'priceless and unrivalled manual of pastoral advice' was sent for his guidance and help. It must ever be borne in mind that the salvation of a soul is but the beginning of the Christian ministry. The work of teaching those who trust the Saviour should immediately follow.

If the reader will carefully consider ch. 1. 1-4; 2. 11-14; 3. 4-7, the basic truths in Paul's mind as he writes will be traced. All the pillars of exhortation in the Epistle rest upon them.

1. THE SPIRITUAL RUIN OF MAN

In each of the above mentioned sections the phrase "our Saviour" is twice found (see 1. 3, 4; 2. 9, 13; 3. 4, 6). This phrase strongly infers man's need of deliverance from conditions which incur eternal disaster. That these conditions came about through the readiness of man to believe Satan's lie is recognisable

from the vocabulary of the opening greeting. "The acknowledging of the *truth*" (v. 1) is an example. Further the insubordination of man to the will and government of God is patent throughout. The thought of what the Cretians were by nature lies at the background of the Epistle, and they clearly represent the state of the whole of humanity. The reader will find interest in tracing different forms of lawlessness in ch. 1. 12; 2. 14; 3. 1; 3. 3. Man's readiness to accept error instead of truth, disobedience instead of submission to God, and 'his inhumanity to man' (3. 3), endorses the Scripture record of his fall.

2. THE MANIFESTATION OF GOD

A patient return over, and perusal of these same sections will bring to one's notice this theme that glows in the heart of the Apostle.

(a) "But hath in due times *manifested* His word through preaching" (1. 3).

Here is a communication in time of the eternal thoughts of God Himself; a communication which has universal authority over the consciences of men. The Christian message is in truth *the* revelation from God.

(b) "For the grace of God hath *appeared* bringing salvation to all men" (2. 11. R.V.).

'An epiphany of grace' which overleaps the boundaries observed under law, and brings salvation to *all* men! The divine favour in redemption

towards all nations outshines in splendour the appearance and claims of law. Expressed in Christ, the embodiment of God's grace, it brings greater deliverance than that brought in old time to the Israelite slaves in Egypt.

(c) "But after that the kindness and love of God our Saviour toward man *appeared*" (3. 4).

Paul chooses a word in this sentence for "love" which is used frequently by men nowadays, namely, 'philanthropy.' The active benevolence towards one's fellow is meant by modern usage, but in Scripture it is used of God only. Here Paul especially chooses it to enhance God's attitude toward His creature man in view of man's moral misbehaviour towards his neighbour.

This stream of divine revelation as it courses onward through the Epistle widens and deepens. The first mentioned appearance is essentially theological, and helps us to learn something of God's eternal counsel. The second is historical, bringing us into time, and especially to the altar of the Son's great sacrifice where the eternal counsel of God is vindicated and made effective. The third experimental, chiefly, mentioning as it does, "the laver of regeneration and renewing of the Holy Spirit." It is most fitting to find this word "regeneration" (a new beginning) in this Epistle where lawlessness is given so much emphasis. The word is only found elsewhere in the New Testament in Matt. 19. 28. The millennial regeneration mentioned there is not a new life infused into the world, but a new state of things brought about by a new government over it. What God will do in this future manifestation of the kingdom He is already doing in the

life of the believer. The renewing of the Holy Spirit is a progressive sanctification. The dove-like Spirit ever delights to communicate to us the olive leaves of the new world into which we have been brought.

Whilst Paul delights in reciting thus the past manifestations of God, he is not unmindful of the fact that the future holds a prospect of a manifestation of glory. "Looking for the blessed hope and *appearing* of the glory of our great God and Saviour Jesus Christ" (2. 13. R.V.). Then the heavens will glow with the splendour of Him Who came in lowly grace and humility, and 'all nature shall put off its soiled work-day garments, and clothe itself in its holy-day attire—the time of restitution of all things.' Before passing on to the third basic thought of these sections, emphasis must be made upon the necessity of breathing deeply of the atmosphere of these manifestations to respond healthfully to the Christian duty required of us.

3. THE POSITION AND BLESSINGS OF THE BELIEVER

In the opening paragraph of chapter one Paul announces his apostleship to be "according to the faith of *God's elect*." This teaches us that the believer is one of a family that God planned for Himself in the eternal past.

To by-pass for the moment the central passage (ch. 2), let us observe what is said of the believer in the third. "That being justified by His grace, we should be made *heirs* according to the hope of eternal life" (3. 7). God's plan for a family will be realised! The saints will enter into the fulness of the inheritance of eternal life. It is the inevitable

result of the sonship which is theirs.

In the central passage the illuminating words are found, "Teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world" (2. 12). The word "teaching" and its cognates in the New Testament imparts the idea of discipline by a pedagogue, tutor, or boy-leader. 'One who was responsible for the moral and physical well-being of a minor; not necessarily an instructor; but one who watched the conduct and had the power to exercise discipline.' 'In human affairs the condition of a minor as antecedent to the enjoyment of the liberty and civil rights which accrue to him on the coming of age.' He is son and heir, but during minority his position is that of *pupil*. This is the believer's present position.

4. THE COURSE OF THE BELIEVER'S PRESENT TRAINING

It is God's grace that holds out the prospect of glory to the believer, but it is God's government that prepares him for it. Submission to this government and course of training is readily given by the believer whose heart appreciates the manifestation of God. The grace of the manifestations becomes the great constraining force in his life, conforming him to the character of God. No longer is the recipient of these manifestations expected to display his bad natural and national features, but rather be regulated in conduct by his new relationship to God as Saviour-God.

(a) REGULATION OF THOUGHT

Sin perverted the mind of man and his ideas of God, hence there

is need for a re-adjustment of thought. This comes through *sound* (healthful) doctrine (see 1. 9; 2. 1) which makes one sound in the faith (1. 13; 2. 1). The word for "sound" is that from which the English word 'hygiene' is derived. This has given one the occasion to speak of Titus as 'The Epistle of Spiritual Hygiene.'

The importance of the teaching of the Word of God cannot be over-estimated. It is an important item in the curriculum of the school of grace. The spiritual enemy of the believer knows this, and consequently he endeavours to deprive us of its use. By individual indifference, corrupt literature, and even lax elders, believers can lose one of the highest blessings given for recovery from their mistaken views of God inherited by the fall.

(b) REGULATION OF SPEECH

One of the characteristic sins of the Cretians was falsehood as stated 'by one of themselves,' "The Cretians are always liars" (1. 12). This explains the opening remarks about God (1. 2), and the many references to the sins of the tongue in the Epistle. Vain talking (1. 10); false accusation (2. 3); refraction (2. 9); evil-speaking and brawling (3. 2). According to the teaching of James the tongue is more difficult to tame than a menagerie! Even a casual review of Scripture history will reveal the disastrous results of the misuse of the tongue. "Sound speech that cannot be condemned" (2. 8) should be a feature in one who knows the grace of God.

(c) THE REGULATION OF PASSION

See how the word "sober" is found in the warp and woof of the Epistle

(1. 8; 2. 2, 4, 6, 12). What is sober mindedness? This question is answered in the excellent definition of Ellicot; 'That well-balanced state of mind which comes through habitual self-restraint.' It is a mental poise which is the very opposite to instability and levity. How significant and searching is the order of these references to sobriety! Sober overseers first! Self-mastery there must be to serve others effectively. Then lest we suffer from mistaken conceptions which arise out of the modern usage of the word it is incumbent upon one to point out that, it applies in the New Testament not to bodily impulses only, but to spiritual also. We can be influenced or intoxicated by strong religious emotions. Let us not make the mistake of taking 'religious' feeling for holiness or sound practice. All our feelings must be judged in light of our knowledge of God's revealed character.

(d) REGULATION OF PURPOSE

No longer should there be idleness (1. 12 R.V.), but a holy determination to work out the will of God in our lives. To be without ambition is the essence of weakness in spiritual things, and evidently is one cause of discontent and discord in the churches of the saints. Repeatedly Paul wrote, "I will that thou affirm all things showing thyself a *pattern* of good works" (2. 7). What power there is in example! The Saviour gave Himself for us that, "He might purify unto Himself a peculiar people zealous of good works" (2. 12). Have we warmth of feeling about our doing good? And are we "ready to every good work?" (3. 1). The believer is not to be lagging in any work that may benefit his neighbour.

Our calling in life is considered when Paul wrote. "I will that thou affirm confidently, that they which have believed in God may be careful to *maintain* good works" (3. 8), (profess honest occupations, R.V. margin). There should be no doubt about the nature of our business life, otherwise testimony to the saving grace of God will be seriously impaired. Finally, Paul appeals for a spirit of unselfishness. "And let our's also learn to *maintain* good works for necessary uses, that they be not unfruitful" (3. 14). A self-centred Christian is a contradiction of the character of his faith. Only those who lose their life find it!

If we allow these many exhortations to have their full effect upon our lives we shall be delivered from weak indifferentism, and in the practical expression of them demonstrate to men the moral and spiritual beauties of a life lived in subjection to God's rule.

NEWS FROM OTHER LANDS.

(Continued from page 189).

share of adult responsibility. This is happening. Two nurses are interested in the needs of the Chad field and are preparing to leave for full-time service with the good friends Metz and Baar, already labouring there. We look forward to the time when French assemblies will be able to support French evangelists and when the work will no longer be hindered by the shortage of manpower so often experienced when continuation meetings are envisaged in a town visited by the tent or where special monthly meetings have been held for a time.

Let us then continue to pray and to pay. Convinced of our sincerity, the Lord will send such a blessing that there will not be room enough to receive it. He abideth faithful.

Sovereign Prerogatives of the Holy Spirit

By A. E. LONG, Ashtead.

SINCE Pentecost, this has been distinctively the era of the Holy Spirit. Although His operations are to be remarked in Old Testament times and, to a greater extent, in the time of Christ, these were occasional and special in the former and, however essential, subsidiary in the latter. From the time of Pentecost His operations were to be continuous and sovereign.

The work of the Holy Spirit is a neglected subject among Christians generally. An over-emphasis on the part of some, leading to extravagances of conduct, has tended to produce an opposite reaction in the majority of Christians, with a consequent neglect of His very important work in this Christian era.

It is necessary that we hold firmly to the sovereignty of the Holy Spirit. It is customary to refer to Him as the third Person of the Godhead. There is no harm in this, provided there is no suggestion of degrees of importance in the Trinity. He is equally God with the Father and the Son. In 2 Thess. 3. 5 He is referred to as "Lord." In Acts 5 (cf. vv. 3, 4) as "God." In Matthew 28. 19 as one in "Name" with the Father and the Son.

There are four aspects of His sovereignty to be observed in the Book of the Acts, which it will be our purpose to discuss in a series of papers.

(1) THE INSPIRER OF HOLY WRIT

The first and last chapters of Acts

remind us of the fact, frequently stated or implied elsewhere in Scripture, that whoever might be the instrument employed as the medium of the revelation of God, the Holy Spirit was the inspiring agent. Chapter 1. 16 attributes the word of David to the Holy Spirit, David merely being the mouthpiece in the matter. Chapter 28. 25 avers that the word of Isaiah was also His inspired utterance. The first reference brings Psalms 41. 9; 69. 25; 109. 8 within its purview. Each of these utterances was based in David's own personal experience, but under the direction of the Holy Spirit they became true in a more poignant and important context over seven centuries later. The treachery of Ahithophel, David's trusted counsellor, at the time of Absalom's rebellion, was a sore blow to David (2 Sam. 15. 31; 16. 23). Little did David know, when he wrote bitterly of his erstwhile friend's defection, that the Holy Spirit had a greater defection and treachery in view, in that of Judas Iscariot toward Christ. But he did, at least at times, realise that he was the human mouthpiece of the Holy Spirit. His "last words" make this clear (2 Sam. 23. 2).

Hebrews 1. 1 underlines the truth that the message of the prophets was God's message through them. Their frequent "Thus saith the Lord" calls attention to the fact, cf. e.g. Matt. 1. 22; 2. 5, 15, 17, 23; 3. 3; 4. 14; 8. 17; 12. 17; 13. 35; 21. 4; 24. 15; 27. 9 R.V. In these the utter-

ances of Isaiah, Asaph, Zechariah, Daniel and Jeremiah are seen to have been Divine utterances spoken "through" them. In 2 Timothy 3. 16 Paul writes that "every Scripture is inspired of God." The word he used is *theopneustos*, which means God-breathed. Human breath might be employed in the communications made, but the Divine afflatus was responsible not only for the message but for the form it took. In Scripture the Holy Spirit is spoken of as the "breath of God" (cf. Ezek. 37. 5, 6, 14). There are four things said to have been inbreathed in Scripture. First, God "breathed into (man's) nostrils the breath of life; and man became a living soul" (Gen. 2. 7). Doubtless the Holy Spirit, as the breath of God, was the Agent responsible for this creative act, which marked man off from all other of God's creatures. Second, God's renewal of human nature in the new birth. What God did by the agency of the Holy Spirit in the soulish sphere for Adam, He does in the spiritual realm by the new birth in regenerating man. According to the R.V. margin, John 3. 8 can be rendered, "The Spirit breatheth where it listeth . . . so is every one that is born of the Spirit." Third, the Apostles were inbreathed by Christ in resurrection, probably as an earnest of Pentecost; "He breathed on them, and saith, Receive ye the Holy Ghost" (John 20. 22). Fourth, the Scripture of truth, according to 2 Timothy 3. 16. This distinctive feature marks off the Bible from all other literature, without exception, for it claims to be God's very breath and Word, whatever the human instruments employed. It comes, therefore, with Divine authority in

no way diminished by the human mouthpiece. It is not what David or Isaiah said, nor any other of the prophets, nor what Peter or Paul said or wrote. They were only the vehicles of the Divine communication. This is important to recognise, for New Testament doctrine is commonly labelled Johannine, Petrine or Pauline, as though it were peculiarly theirs, and there are not wanting some who hold that the human authors were expressing merely their own views and opinions, and were not necessarily speaking or writing authoritatively for God. Paul's word in 1 Cor. 14. 37 surely had such ideas in mind, "the things which I write unto you . . . are the commandment of the Lord." There are indeed degrees of revelation in the Bible; not all the Divine communications were of equal importance, but there can be no degrees of inspiration. Either the writers of the Bible were inspired, or they were not. And if inspired, as we believe they were, they were fully and equally inspired in all they wrote.

(2) THE EMPOWERER OF WITNESS

Acts 1. 8 is the key verse to the Book of the Acts, for the Book is a record of those events and processes which led to the fulfilment of Christ's words "and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." This witness would depend upon a new Power, "ye shall receive power, when the Holy Ghost is come upon you." In prediction and fulfilment, the witness of the apostles and early Christians was invariably linked with the power of the Holy Spirit. In those chapters of John's Gospel in which

the Lord had spoken of the coming of the Comforter, among other things He had said that "when the Comforter is come . . . He shall bear witness of Me" (15. 26). Immediately following, He had spoken of the apostles' witness, "and ye also shall bear witness" (v. 27), thereby linking the Holy Spirit's witness with that of the apostles. The validity and effectiveness of the apostles' witness would depend upon the empowering Spirit. The word used for power is *dunamis*, from which derive our words dynamite, dynamo, dynamic. The power of the Holy Spirit made for a dynamic witness on the part of the apostles, with explosive effect upon the moral and spiritual life of their generation. Christ's words in John 15. 26, 27 and Acts 1. 8 were predictive. Events were soon to confirm the truth of this link between the witness of the Holy Spirit and the apostles. Upon his second appearance before the Sanhedrin, Peter and the apostles plainly stated that they were firsthand witnesses of the truths they taught. Moreover, they added, "so is the Holy Ghost" (Acts 5. 32). It was not the words of the apostles, however true and formidable, which so affected their hearers, whether in conversion or enragement, as on this occasion, but the power of the Holy Spirit witnessing through them and in their words. After His resurrection, but before Pentecost, the Lord had restated the link between His own mission and that of the apostles, "as the Father hath sent Me, even so send I you" (cf. John 20. 21; 17. 18). Thereupon He had bestowed upon them an earnest of the Holy Spirit (20. 22). The result of this bestowal, as connected with their mis-

sion in the world, would be remissive on the one hand and condemnatory on the other (v. 23), both of which, in the event, came about. There were always "some (who) believed the things which were spoken, and some (who) disbelieved," the former to forgiveness and the latter to condemnation (cf. 1 Peter 2. 7, 8).

In its first impact upon the disciples, the effect of the Holy Spirit was to make them vocal in witness. "They were all filled with the Holy Spirit and began to speak . . . as the Spirit gave them utterance" (Acts 2. 4). Vocalness is a sign of new life (cf. Luke 7. 15) and new life is by the Spirit of God. To make overmuch of the "other tongues" in which the disciples spoke is to miss the central teaching of Acts 2. 4. The occasion was special and the opportunity strategic. It was necessary that cosmopolitan Jewry gathered at Jerusalem should hear the Gospel in its onset in their adopted tongues. The occasion has passed and the divine object long since achieved. But the truth of vocalness in witness in the power of the Spirit remains co-extensive with the Gospel. To all Christians, as to the former demoniac comes the word, "Go . . . and tell how great things the Lord hath done for thee" (Mark 5. 19). At Pentecost the disciples "began to speak . . . as the Spirit gave them utterance." The word means to speak sentimentiously—short and pithy in expression; brevity with strength. They spoke with due economy of words and the words they used were forceful. Their vocalness was no mere loquacity, nor did it ever descend to the frivolous. It was no part of their mission to amuse men or to indulge mere dialectics. Their

message went straight to the point in concise and forcible words.

The witness of the apostles was developed and expanded by the "rank and file" of the believers. The martyrdom of Stephen was the starting-point of "a great persecution" of the church in Jerusalem. It must have seemed calamitous indeed to the Church, but in the over-ruling providence of God it was designed to initiate the second phase of the programme indicated by the Lord in Acts 1. 8, "in all Judea and Samaria" (cf. 8. 1). By far the greater part of this witness was the concern of the rank and file Christians, for the apostles alone remained at Jerusalem (v. 2). Concerning the former we read, "they therefore that were scattered abroad went about preaching the Word" (v. 4). Doubtless they had a living to earn, but made their circumstances the occasion of their witness. Eventually their activities extended to Phoenicia, Cyprus and Antioch in Syria (11. 19). There was no abatement of their witness. As they travelled, they preached.

There are three different words used for preaching in Acts 8. The first is used to describe the vocalness of these scattered Christians, who "went about preaching the Word" (v. 4), Gk. *euaggelizomenoi*, telling the good news. They did so in the course of their ordinary conversations as opportunity offered. They had a story to tell and divine necessity was upon them to tell it. They did so to the best of their ability in their day-to-day conversings with other men and women. How well they did it follows from the way the Gospel spread in those days!

The second word used concerns the preaching of Philip the evangelist in the city of Samaria. "Philip . . . preached Christ unto them" (v. 5), Gk. *Kérussó*, meaning to proclaim as a herald. This was not conversing the Gospel, but an announcement in God's Name, suited to the crowds who attended upon the preaching. But when the same evangelist, somewhat later, spoke to an individual, he resorted to the same conversational style of preaching as the rank and file had followed, for the same word is used in verse 35 as in verse 4, "Philip . . . preached unto him Jesus." What was appropriate preaching for the crowd, was unsuited to the seeking individual. A third word is used to describe the preaching of the apostles Peter and John in verse 25, when they "preached the Gospel in many villages of the Samaritans," the Greek *laleó* meaning to talk, discourse. It was preaching adapted to village conditions. In the New Testament "witness" and "martyr" derive from the same word cf. Acts 22. 20 and Rev. 2. 13. In those stressful days, faithful witness ended, not infrequently, in martyrdom. It is a measure of the depth and strength of their witness that they did not forbear even in the face of what was always a possibility and sometimes a probability. "Who follows in their train?"

If the reader understands very little of the Word of God, he ought to read it very much, for the Spirit explains the Word by the Word.

George Muller.

Lord's Table and Inconsistency

By F. FERGUSON, New Zealand.

THE order and meaning of the Lord's Supper is set forth in 1 Cor. 11; but in chap. 10 the apostle emphasises a specially important principle, namely, that fellowship at the Lord's table demands separation from all things opposed to it, or inconsistent with it. He shows that all who partake at the Table are identified with all that it expresses; just as all who partook in Israel's sacrifices of old were identified with the altar upon which they were offered. Therefore, to have fellowship with whatever things are anti-Christian is to be definitely associated with what is opposed to Christ—a very serious conclusion!

When an assembly meet to "break bread," they enter a wonderful communion or participation: they are sharers in the body and blood of the Lord. That body has been given for them as the perfect and all-sufficient sacrifice to God; that blood in its eternal efficacy has been shed for the remission of sins. In this Divine Substitute they are fully accepted before God, and now one with Him by a union indissoluble. As they worship the Father in spirit and in truth, and partake of the emblems, they enter in thought into the significance of the Cross, with bowed hearts, often too full for words to express the felt emotions.

There is a cancer attacking the spiritual state of many professed believers, causing serious symptoms of insensibility to the things of God. It is the lure of this present godless age, in its round of pleasures and

worldly associations, spiritually called adultery and fornication (1 John 2. 15-17; James 4. 4). At the time Israel provoked God to jealousy with their golden calf, there ensued an almost unbelievable state of religious confusion: Aaron the High Priest built an altar before the calf, and said, "To-morrow is a feast to the Lord!" The people brought their burnt-offerings and peace-offerings, and "sat down to eat and to drink, and rose up to play" (not pray)—they danced before the idol! (Exo. 32).

The parallel is found to-day when professed members of Christ sit down to partake of His Supper (supposedly one with Him in His death and resurrection), and rise up and join in, more or less, with the ways and pleasures of this condemned world, for the rest of the week. It is the sin of idolatry: other objects have displaced the Christ of God in the heart's affection.

The issue is quite clear: Christ or the world! There can be no compromise. It is Christ and His rejection, or the world and its favour; it is the Lord's Table, or "the table of demons" (an unholy fellowship). A choice must be made and a decision reached; a laying aside of all things inconsistent with the truth of the Lord's Table.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."

News from Other Lands

BOLIVIA

The Sunday School is a great encouragement. We have on an average 30 children and grown-ups. But we have arrived at a stage when there is an enthusiasm to learn the memory text. Last Sunday it was the six verses of Psalm 23. With what confidence child after child rose to cite the Psalm, and some of them without a halt or a mistake. It was wonderful. Then too the manner in which they join in the singing. They can be heard a considerable distance away.

We are hoping to have an ex-priest visit us next week and stay for a few days. He has a wonderful testimony. We are anxious to see how the people will respond.

P. & M. Horne.

CHILE

We have had much to encourage us recently, for it has pleased the Lord to come in and save a number of souls. A few weeks ago we sat down for the first time with a small number of believers to remember the Lord in the Breaking of Bread, and we did have a precious time. It was a small beginning in this large zone of Chile, but we trust that the work may prosper and that many more may be brought to know Christ as Saviour, and then taught in the truths of the Word.

Just this evening I had a long talk with a man who is very interested in the study of the Bible. He knows little or nothing of the Gospel, and yet he is at the present time doing a Bible Course which is offered by the Seventh Day Adventists. He wants me to go and visit him and talk with him next Tuesday, so we trust that he may learn God's way of salvation.

Richard Hanna.

BELGIAN CONGO

It is a great joy and privilege to be settling into this new sphere of labour in Belgian Congo. Since I only arrived in December last, I've been plodding at language study, finding the Africans just as eager as I am that I might speak the language soon. How they love to see this great bar-

rier being broken and an understanding set up between the missionary and themselves!

The recent conversion of a witch-doctress is causing us to rejoice. She had been opposing a little assembly of the Lord's people in her area, but now, saved from the power of the Evil One she witnesses a good confession to her heathen relations. Amazing grace!
May Montgomery.

TANGIER

The Radio work is becoming more and more encouraging of late and we are now getting an average of 80 letters per month. At least three souls have been saved as a direct result of the programmes and we do pray the Lord will bless them as they take their stand for Him.

We are hoping to be able to visit Portugal this summer and to contact as many of the listeners as possible.

Kay Polard.

FRANCE

France is a mission field. A highly civilised mission field, like the Greece of old, where an altar was erected to the Unknown God. Not an easy mission field by any means. Pioneer workers amongst assemblies have come from Switzerland, the United States and the British Isles. They have been supported over the years by faithful friends of France.

For some little time past, leading French brethren have been enabled to help financially in the work, such as the acquiring of halls for meetings, as in Paris, Lyons and other parts, and the buying of the Hermon Camp property. Faithful friends from abroad have now begun to take an interest in the building problem, in providing the necessary funds for tent and literature needs, etc., and in adding to their sacrificial giving to the workers a new liberality in connection with the work. For all this we are deeply grateful.

Now we long to see the French assemblies rise up to accept their

(Continued on page 183).

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION

As Christ was God, and Christ died on the Cross, is it right to say that God died?

ANSWER

This saying that "God died" is on a parallel with one we heard from the mouth of an immature believer that "God was born" and that "the birth of Christ was fantastic"!!! In one of his books, that able writer, Sir Robert Anderson well remarks, "One half the errors of Christendom come from stating Scriptural truths in unscriptural words," and the above are specimens of it. Scripture nowhere says God, by whom we always mean the Father unless otherwise specified, was born or that He died. The words "God was in Christ reconciling the world unto Himself" etc. mean that God was in (the Person and through the work of) Christ reconciling the world etc. To assert that God i.e. the Father was incarnate in Christ is the ancient heresy of Patripassianism. How could God be incarnate in Christ, when He spoke from heaven to Christ, Christ repeatedly and continually prayed to Him, and commended His spirit to Him when He breathed His last breath on

the Cross? *Hold fast the form of sound words.* (2 Timothy 1. 13). G. Lord.

QUESTION

Does commonsense, experience, tradition or plain Scripture teach that a local church and its elders have no authority over another local church and its elders?

ANSWER

"Common sense," "experience" and "tradition" are of value only in so far as they are in agreement with "plain Scripture," which must be the final court of appeal in every matter relating to local assemblies.

I think the plain teaching of Scripture is that each local assembly stands on its own base, and is responsible to God alone as to what is taught in it, and how all its affairs are managed. No local church has got any authority over another such gathering.

Of course if advice is sought, and help is in any way requested, that is quite a different matter, and such advice and help should be gladly rendered; but there is no authority to dictate, or enforce rules. There is nothing in Scripture to justify "District Oversight," as practised by some.

T. Campbell.

ELIJAH AT ZAREPHATH (Continued from page 178).

In that land God had commanded a widow woman to sustain him. Had the Lord commanded Elijah to support the widow we would not have been surprised, but for a widow to sustain him was God's plan. Why a Gentile widow? Our Lord Jesus has told us. "There were many widows in the days of Elias, but unto none of them was he sent, save the woman who was a widow." Israel as a nation had many widows, but they do not fit into God's purpose and plan.

"Zarephath" means a place of fire,

a smelting house, a place of fiery trials. It was meet that he who afterwards brought fire down from heaven, should himself experience the baptism of fiery trial. Here in the smelting house of Divine purpose the dross would be purged from the true gold of Elijah's faith and character. Here the cleansing power of the fire would destroy any pride or self-reliance, or independence that might be lurking in the recesses of his heart.

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 commendations of nearest local assembly.

SCOTLAND: FORTHCOMING (D.V.).
CAMPBELTOWN, ADRISHAIG and OBAN Conference in Shiloh Hall, Airdrishaig on Wednesday 7th August at 4. J. Eastman, G. C. Hanlon and another. **IRVINE:** in Waterside Hall, Aug. 23-26. 23 at 7; 24 at 3.15; 25 at 2.30, 26 at 7.15. J. M. Shaw, J. H. Hutchison, W. Friel, J. Lightbody. **FORTH:** Lanark. in Miner's Welfare Hall, Aug. 31 at 3.30. W. P. Foster, F. Cundick, W. Prentice, J. Anderson. **MACDUFF:** Doune Church Hall, Aug. 31 at 3. Prof. Bruce, Dr. Duncan, D. Kirk, F. O. Mullendar. **MADDISTON:** in School Hall, Aug. 31 at 3. A. Fallaize, J. Hunter, A. Roxburgh, T. Richardson. Mr. Fallaize will minister the Word in Bethesda Hall from 2nd to 5th Sept. **AIRDRIE:** in Large Town Hall, Aug. 31 at 3. J. Douglas, R. Walker, Jas. Dickson. **ANNBANK:** Gospel Hall, Brown's Crescent. Sept. 7. J. Currie, F. Cundick, J. Cuthbertson. **FRASERBURGH:** in Dalrymple Hall, Sept. 7 at 3. J. Hunter, Jos. Merson, R. Cargill, W. Rae. **PORT SETON:** in Pond Hall. Sept. 21 at 3.30. H. Steedman, J. M. Shaw, W. Whitelaw. Mr. Steedman will continue with ministry in Viewforth Gospel Hall Sept. 22—Oct. 3. **DUMFRIES:** Bethany Hall, Sept. 28 at 3. F. Carruthers, F. Stallan, W. Prentice.

SCOTLAND: REPORTS.

AYRSHIRE GOSPEL TENT: Interest well maintained at Auchinleck, but only one decision known. For second half of season will be pitched at Marchburn, Prestwick, with James Anderson and Jack Noble in charge of the work. **FIFESHIRE GOSPEL TENT:** J. Burns had 6 weeks good meetings for both children and adults at Templehall, Kirkcaldy, where some professed. Moved to Valleyfield with opening meeting Aug. 3. **LANARKSHIRE GOSPEL TENT:** Mr. Walker now finished at Biggar, where the Gospel was faithfully preached, and saints were refreshed, also some restored. Now in Lesmahagow, where Conference will take place on Aug. 3 at 4. Speakers—Messrs. Scott, Dickson, and Walker. Mr. D. Cameron was greatly encouraged at Abington, Wiston, Wanlockhead, and other villages with the Gospel van, where many good contacts were made. Commenced a new Sunday School in Douglas and distributed tracts and leaflets over a wide area. Prayer requested.

IRELAND: REPORTS.

R. HULL had encouraging start in tent at Lismoyle, Co. Derry. J. G. HUTCHINSON

finished in Letterkenny where a number professed conversion. Commencing in tent at Strabane with C. McEwan. T. BALL and J. THOMPSON continue in Lisburn. W. BUNTING and J. YOUNG commence tent meetings at Magherabeg. W. JOHNSTON in tent near Ballyward. H. PAISLEY commencing in Carginagh Orange Hall, Mourne. Messrs GRAHAM and McLEAN had good meetings in Fenagh Orange Hall, near Ballymena. A. McSHANE had some ministry meetings at Ahoghill, where large numbers appreciated the Word.

CONFERENCES

BALLYKEEL: good gathering in canvas tent, where the Word was ministered by E. Allen, A. McShane, W. Wills, H. Paisley, K. Duff. **BALLYBOLAN:** Large barn packed to capacity. Ministry by S. Rea, E. Allen, T. McKelvey, H. Paisley, J. Douglas, A. Buick. **DUNMULLAN:** Large gathering and good ministry by S. W. Lewis, W. Bunting, G. Alexander, W. Johnston, R. Love. **AHOREY:** Good company in large tent with ministry by J. Noble, W. Gilmore, T. E. Wilson, D. Kirk, J. Hutchinson, A. M. S. Gooding. **BLEARY:** A good meeting with ministry by brethren E. Allen, A. M. S. Gooding, T. McKelvey, J. Thompson, W. J. Wells. **BALLYMAGARRICK:** Considered one of the best for years, with helpful ministry by H. Baillie, A. McShane, E. Wilson, J. Douglas, H. Paisley, T. Moore. **LURGAN:** Conference and Bible Readings on 1 Cor. Chapters 11-14. Oct. 13-16. D.V. (W. D. H. Mahon, The Rosses, Lurgan).

ENGLAND & WALES

(FORTHCOMING D.V.).

EASTBOURNE: Town Hall Aug. 1 at 7.30. E. W. Rogers. **WYLAM:** Aug. 3-5. A. M. S. Gooding, C. Hocking. **ASHFORD:** Francis Hall, Francis Rd. Aug. 5 at 3 and 6. H. J. Breary, E. W. Humphreys. **CAMBERLEY:** Victoria Hall, Victoria Ave. Aug. 5 at 3 and 6. P. W. F. Parsons, Dr. S. Short. **DORKING:** Hampstead Rd. Hall. Aug. 5 at 4.15 and 6. Dr. R. S. Churchward, T. G. Smith. **HORAM:** Gospel Hall, Vine's Cross. Aug. 5 at 3 and 6. F. Holmes, R. Scammell. **YEOVIL:** Vicarage St., Hall. Sept. 3-6. (F. P. Sealy, 36 Crofton Park, Yeovil). **FELIXSTOWE:** Ranelagh Hall. Sept. 7 at 3 and 6. Dr. A. Hanton, A. D. G. Walder, W. Wilcox. **HAYWARDS HEATH:** Perrymount Rd. Methodist Church. Sept. 7 at 3 and 6. J. Jackson, R. North. **LEEDS:** Gospel Hall, Joseph St. Sept. 7 at 3 and 6. Open

air workers. W. Evans, S. Ward. **WEYMOUTH**: Ebenezer Hall. Sept. 7 at 3 and 6. E. Strange, W. A. Norris. **GOSPORT**: Middlecroft Gospel Hall. Sept. 14 at 3 and 6. A. Pulleng, C. W. F. McEwen. **HORNSEY**: Alexandra Hall, Alexandra Rd. Sept. 14 at 4 and 6. R. S. Code, S. Levett, P. W. Marsh. **ROMFORD**: Rush Green Hall, Birkbeck Rd. Sept. 14 at 3.45 and 6.15. J. Jackson, R. G. Lord, A. McD. Redwood. **SOUTHBOROUGH**: Holden Park Hall. Sept. 14 at 3.15 and 6. A. Drake, F. Holmes. **WIMBORNE**: Eastbrook Gospel Hall. Sept. 14 at 3 and 6. W. D. Bell, R. G. R. Carnall. **BLACKBURN**: Missry, in Gospel Hall, Victoria St. Sept. 21-23. H. A. Colman, J. Noble, S. Ostrovsky, T. Regler, E. H. Trenchard, F. Whitmore, W. J. Stunt. **BANBURY**: Southam Hall, Southam Rd. Sept. 21 at 2 and 5.45. V. L. Dodsworth, A. G. Phair. **KINGSTON-ON-THAMES**: Canbury Park Rd. Hall. Sept. 21 at 4 and 6.15. Sisters. Dr. B. Holt, Miss A. P. Mee, Miss K. L. Ashby. **EASTBOURNE**: Woodlands House, Queen's Gdns. Sept. 28-Oct. 5. H. Bell, E. W. Rogers on 2 Corinthians. (G. Wakefield, 67 Bridge Rd. London N.W.10. **ILFORD**: Ley St. Hall. Sisters. Sept. 28 at 3.45 and 6. Mrs. Simpson, Miss Marsh, Miss Bates, Dr. B. Holt, Miss Bland, Mrs. Hine. **REDHILL**: Shrewsbury Hall. Sept. 28 at 3.30 and 6. G. B. Fyfe, A. L. Lake, Dr. S. S. Short. **TEIGNMOUTH**: Gospel Hall, B'ton St. Sept. 28. A. Fallaize, H. F. Wildish. **CARDIFF**: Bethany Baptist Church. Oct. 2-3. A. Fallaize, A. E. Vince, A. Wallis, H. F. Wildish. **SOUTH NORWOOD**: Clifton Hall, Whitehorse Lane. Sisters. Oct. 3 at 3.30 and 6.30. **HASTINGS**: Castle Hill Rd. Oct. 5 at 3.15. H. Lockyer. S. Savers. **WEYMOUTH**: Ebenezer Hall. Sisters. Oct. 11 at 3 and 6. Mrs. H. Wildish, Mrs. R. Mountfort. **BLOOMSBURY**: Central Church. Counties Evangelistic Work Annual. Oct. 12 at 3 and 6.15. (E. A. Edmonds, 300 Maryvale Rd. E., Barnehurst, Bexleyheath, Kent. **CARSHALTON**: West St. Hall. Sisters' Missionary. Oct. 12 at 3.45 and 6.30. Mrs. E. Short, Miss D. K. Dudgeon. **WARRINGTON**: Gospel Hall, Forster St. Oct. 12 at 3. R. Bryant. J. Hunter. **WESTMINSTER**: Central Hall. Missionary. Oct. 23-25. (F. F. Stunt, 1-3 St. Paul's Churchyard, E.C.4. **KINGSTON-ON-THAMES**: Canbury Park Rd. Gospel Hall. Oct. 26 at 4 and 6.15. H. A. Coleman, H. F. Wildish.

ADDRESSES, PERSONALIA Etc.

GLASGOW: Tabernacle Gospel Hall, 242 Old Shettleston Rd Correspondence to Mr. Wm. Nelson, 12 Eddlewood Rd., Easterhouse, Baillieston, Nr. Glasgow. **COOKSTOWN**: Correspondence for Gospel Hall now to A. Hughes, Lissan Rd. Cookstown, N. Ireland. **DUNDON**

ALD Gospel Hall, Belfast, to Mr. H. Coey, 58 Green Rd. Knock, Belfast. **MAYBOLE**: Gospel Hall to James Telfer, 3 Park Terrace, Maybole. **KIRKCONNEL**: Gospel Hall to R. Mathieson, Sr., 5 Polveoch Rd., Kelloholm, Kirkconnel. **BALLINTOY**: The brethren would be grateful if visitors who are not known, and are seeking fellowship in Ballintoy assembly, Co. Antrim, would bring letters of commendation from their own assembly. **FORT WILLIAM**: Inverness-shire. Correspondence to assembly meeting in Masonic Hall, High St., should be addressed to Mr. R. Boyd, 125 High St., Fort William. **GLENROTHES** assembly: Breaking of Bread meeting changed from 10 a.m. to 11 a.m. Correspondence to Mr. J. M. Gibb, 59 Auchminty Drive, Glenrothes, Fife. Mr. **JAMES MACPHIE**, Casombo, advises for all workers there, change in postal regulations. All correspondence should now be addressed direct to Casombo, Alto Zambeze, Angola, Portuguese West Africa. This will mean a slightly dearer postage. Mr. F. A. **TATFORD** should now be addressed—30 Upfield, Addiscombe, Surrey. Mr. & Mrs. S. **McCUNE** sailed from Southampton July 16, and should now be addressed at Flat 3, Bay Mansion, Bay St., Bridgetown, Barbadoes, B. W. Indies.

"WITH CHRIST."

HUGH WOODBURN, Motherwell, on May 10, aged 84; called home after a short illness. Saved about 50 years ago at Newmains, and was with the assembly there for a few years before removing to Motherwell in 1914. Since then in happy fellowship at Shields Road Hall. A brother beloved who will be greatly missed. **JOHN MACLEAN**: on 18th May, aged 74. Saved as a young man and for many years in Glencraig assembly. A quiet, consistent brother, who loved the Lord, His Word, and His people. Will be greatly missed. **JOHN WYLIE**, on May 19, aged 69, after a long illness patiently borne. Saved as a youth of 17 through the preaching of David McNeill, and in fellowship with assemblies at Clough, Co. Antrim, and latterly at Springburn and Knightswood, Glasgow. Passed peacefully to be with his Lord. Was much loved, though little heard. **ROBERT TRUSTCOTE**, Motherwell, on May 28, aged 37. Passed into the presence of His Lord after an operation. Saved at Low Waters when a boy of 10 and received into fellowship there at 14. Removed to Motherwell in 1944, and was in happy fellowship with the saints at Shields Road Hall, where he was for the last few years Bible Class teacher. A godly brother, who was loved by all and will be greatly missed. Mrs. R. **BRADLEY**: on June 3, aged 71. For many years in Calderbank assembly, but for past 20 years in

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Broughty Ferry. Given to hospitality. Prayer asked for the husband and family. **Mrs. FANNY McCULLOCH**: on June 6. Saved over 50 years and in fellowship at Galston, Overtown and Prestwick assemblies. Widow of James McCulloch, Evangelist, our sister lived a consistent life and bore a faithful testimony. **Mrs. CHAS. GRAHAM**, Stranraer, went to be with her Lord on June 10, after a long illness. Bore a bright testimony to the end. Will be greatly missed. **MISS A. G. L. BISHOP** of Wylam, passed to be with Christ on June 16, aged 92. The devoted sister of the late Dr. W. I. Bishop, she was in fellowship at the Old Schools, Wylam, from 1911, and in earlier years gathered in a two roomed cottage with such outstanding brethren as Dr. R. P. Jones, Mr. J. Ormston and her own brother Dr. Bishop. As a trained nurse, she was matron on the ship "Torilla" which took 1600 emigrants to Australia in 1911, under the command of the late Capt. Carré. Keenly interested in the Scripture Union and missionary work, she also carried on a Bible Class for young women. She sadly missed her brother, who pre-deceased her 11 years ago, and was glad to be released from her frail mortal body. **JOHN M. WEST-WATER**, Motherwell, on June 16, aged 72. Saved in early life under the preaching of the late George Ainsworth, and was associated with the assembly in Roman Road Hall for almost 60 years, with one short break when in Largs. He served the assembly in many ways, and for years was Superintendent of the Sunday School, and correspondent over a long period. A true shepherd of the flock, he was also keenly interested in missionary work and all the Lord's servants. He and his wife were given to hospitality, and many of the Lord's own were entertained in his home. A true servant of the Church, a brother greatly beloved. Remember his widow in her sore bereavement. **Mrs. JESSIE ALLAN**, on June 22. Formerly with assembly in Cathcart Road, but during the last 40 years in Tylefield assembly, Glasgow. A faithful and consistent sister, who loved the old paths, and lived in separation from the world. A woman that feared the Lord, and whose works shall praise her. **Mrs. ESSIE MOORE**, on June 24, aged 83. Wife of W. J. Moore and mother-in-law of W. Johnston, Evangelist. Passed away following an operation in hospital. Saved for over 60 years, she was in fellowship in the old Ballygorrian assembly but for many years was in Gransha assembly. Our sister was of a quiet, godly and gracious disposition, and ever bore an excellent testimony. A succourer of many, she will be much missed by her husband—who is in feeble health—and by the family. Brethren John Hutchinson and Robert Beattie spoke at the funeral services. **JOHN RITCHIE**, Musselburgh, on June 27, aged 70. Our brother was saved in a tent at Whitecraigs, Musselburgh under the preaching of Alex. Phillips. Baptised and received

into fellowship in Musselburgh assembly, our brother lived a consistent and godly life and will be greatly missed. **MISS MARY McARTHUR**, Plann, was called home suddenly on July 3 aged 78. Brought to know the Lord in early life, our sister was in Plann assembly for over 60 years and for many years faithfully served as a Sunday School teacher. A succourer of many, she will be greatly missed by all who knew her. **Mrs. MARTHA REID**, Fraserburgh, called to her rest on July 5, aged 86. Saved over 50 years, on the same day as her late husband Wm. Reid. A faithful sister in the home and assembly, where she was loved and will be greatly missed. **Mrs. JESSIE WILSON**, wife of the late Wm. Wilson of Livingston Station. Went to be with Christ from the home of her daughter Grace in Edinburgh. Was associated with the assembly at Livingston from its commencement.

Dear Mr. Editor,

I was surprised at Mr. Baillie's reply in the April issue of the "Believer's Magazine" to the question—"Is a local assembly under any obligation to baptise a believer who after baptism wishes to meet with Chrisuans who do not meet as the assembly does?"

While the hearty fellowship, where possible, of an assembly should be sought, the obligation to fulfil the command to baptise rests not upon an assembly but upon the individual servant of Christ. He has no option where a truly born-again soul desires to be obedient to the Lord in this ordinance (Acts 8. 38; 9. 18; 10. 45; 16. 33; 19. 5; 1 Cor. 1. 14, 16). For anyone to refuse to baptise would be an act of disobedience on his part and a poor example for others to follow, and to lay down conditions to the baptised as to future conduct would be going beyond Scripture. Let us thank God when anyone (even one who does not wholly follow us) has sufficient light to be baptised and desires to be obedient thus far to his Lord in this initial public testimony. For his future conduct he is answerable to that same Lord. The same Holy Spirit who has revealed the Lord's mind from the Scriptures as to baptism can also show him the future path for obedience.

Your leading article on "The Church" is a wholesome corrective.

Yours sincerely,
W. R. Lewis.



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redeemed, in heaven as well as upon earth. That, surely, is a most affecting manner of teaching the truth of the one Body—more affecting, perhaps, than a lengthy dissertation on the subject.

AGAIN, at such a gathering especially, but also at other times when the assembly comes together, hymns are sung which incorporate the truth of the one Body. The simplicity and straight-forwardness of most hymns convey the message to the veriest novice in Christian doctrine that its meaning cannot be misinterpreted. What mind can escape the doctrinal implicates of words such as these:

"Here everyone that loves Thy name,
Our willing hearts embrace;
Our source of life and hope the same,
All debtors to Thy grace."

How enthusiastically the following stanza rolls from the lips of believers in assemblies,

"In Him it is ordained to raise
A temple to Jehovah's praise,
Composed of all His saints who own
No Saviour but the Living Stone."

EITHER the sentiments in these hymns and in others like them have no real meaning to those who sing them; or, if they do have and the singing is insincere, then what other charge can be brought against those who sing than that of hypocrisy? Let those who doubt the sincerity of such singing be kind enough to attribute to all the same genuineness as they credit to themselves.

AGAIN, the oneness of the Body is very frequently inferred from or even taught by the reading of certain passages of Scripture when we gather to "break bread." What Scripture is more significantly read than Revelation 5: 9: "And they sang a new song, saying, Thou art

worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation?" The inclusion of all the saints within the redemptive work of the Son of God is a truth instinctively understood by every Christian, and perhaps is never better appreciated than in the very act which through its symbolism enforces the doctrine of union with Christ as the risen Head of the Church. The weekly remembrance in the assemblies is a most effective manner of preaching a silent but powerful sermon on the mystical union of every individual participant, not only with those who are locally present, but with the redeemed of every generation.

PERHAPS, however, the explanation given above may not be a satisfactory one for those who pose the question about the teaching concerning the oneness of the one Body. The writer often suspects that a specialised interpretation is advocated by those who complain that the subject is neglected. For them, he surmises that such teaching means an endeavour to propagate the idea of a visible oneness through union or co-operation with others irrespective of their understanding of the Scriptural teaching about matters on which assemblies are agreed there should be no compromise. Such an attitude is the result of confusing the New Testament idea of unity with the modern demand for unitedness. The unity of which we have been thinking is far more deep-seated. It is divine in its origin, spiritual in its nature, and indissoluble by any effort, human or Satanic; where-

as that unitedness of which its protagonists speak arises from a natural desire for a united front, and even when that end is achieved the union can be dissolved on the slightest pretext. Moreover, it is painfully possible that in the process of accommodation to reach the desirable(?) end of visible union, silence must be preserved on certain subjects such as baptism, or local church administration, or compromise must be made to avoid rupture over matters of Scriptural importance.

OF course, every opportunity should be taken to teach Christians in assemblies to cultivate the fellowship of other Christians, and to manifest that friendliness of

interest which betokens a love for all the saints. Our sympathies should not be parochial; they should reach to "the uttermost parts of the earth," and should embrace every effort to extend the kingdom of God among men. Yet the cultivation of such sympathies does not of itself involve the advocacy of union with systems against which every assembly witness is a protest. The great need to-day is for concentration on strengthening the testimony of the assemblies as to the oneness of the Body without dissipating energies in efforts, participation in which may provoke disruption amongst the members of a local assembly. Do not let us mistake unitedness for oneness!

THE EPISTLE OF JAMES

(Continued from page 199).

was precious souls for Christ. He trafficked in the things of God. "If the Lord will" was his constant proviso. (See Acts 18. 21).

This is a simple lesson but one often forgotten. To ignore it is "evil," for that reveals a spirit of stubbornness, self-will and independence. It savours of proud and arrogant boasting, a pernicious thing which should be altogether absent from us. Our tongue should not be used to say, "To-day or to-morrow I will do so" nor should it be used for cavalier boasting.

The lesson of subjection to the will of God is not readily or easily learned, but if the Lord Jesus could say as He did, "Not My will but Thine be done" should we hesitate to make our plans subject to His perfect will? His foreknowledge and wisdom make it, indeed, desirable that we should do so. He sees far-

ther than we.

Let each ask himself—How would I re-act if that cherished plan, that longed-for hope, should fail to mature? Would I rebel? We should have no option but to submit, but would it be a willing and cheerful submission?

BOLDNESS IN PRAYER.

One of the greatest hindrances to believing prayer is with many undoubtedly this: they know not if what they ask is according to the will of God. As long as they are in doubt on this point, they cannot have the boldness to ask in assurance.

Andrew Murray.

WARNING: A man of very striking personality and with a plausible story is imposing on believers in the North and North East of Scotland. He uses the names of well-known brethren to deceive and professes to be a backslider seeking restoration. About 66 years of age he has been in prison and is again wanted by the police.

THE EPISTLE OF JAMES

James 4. 11-17.

by

by E. W. ROGERS, Surrey.

OUR studies in the epistle of James have shown it to be an intensely practical letter. James is not occupied with doctrine, though of course he does not ignore it. He is writing to Jews who had adopted Christianity and his chief concern is to tell them how they should live. He adheres very closely to the principles of the Sermon on the Mount, a sermon which, without doubt, applies to God's people of the present calling as well as to others. The section before us in this paper touches mainly two things, (a) our relationship to our fellow-man and (b) our relationship to life. We will consider these separately.

OUR RELATIONSHIP TO OUR FELLOW-MAN

James here resumes his comments on the tongue, that little but very troublesome member. It is innate in us all to desire to pose as judges of others. We imagine ourselves to be competent critics. It would be far better if we judged ourselves, for **then we should not be judged. We may be sure that if we set a standard by which we judge others, that will be the standard by which we ourselves shall be judged.** The measure with which we mete will be the measure by which the return is made. The plank in our own eye often prevents us from clearly seeing the speck in the eye of another.

James 4. 11ff finds its parallel in the longer passage of Matthew 7. 1ff. He presses into a few words what the Lord Jesus said at greater length,

though there was, of course, no redundancy with Him. When we point the finger of criticism at others we should ever remember that by the same action we point three fingers at ourselves. Note how three of your four fingers are placed when you point one at another.

By speaking against another, or criticising him, we assume the role of judge and usurp the rights of God who is the Law-giver. By so doing we put ourselves above the law. In that very act we speak against the law, because we tacitly assume it to be incompetent to deal with the case. The law is holy, and its detailed commandments are holy, just and good, but when we adopt the role of critic we declare that, in our estimate, our judgment is better than that of the law: we thereby imply that the law is defective, and in that way 'speak against' it. It is much as when we take a job out of the hands of another and say, "Let me do it: you are not able to," so when we speak against another and judge him we take the job out of the hands of the law and undertake to do what it should do, but which we think it unable to do. We take the law into our own hands.

Evil speaking against others and judging them has several repercussions: (a) there is a reciprocal effect on the law itself: what we do to them we do to it. (b) There is a breach of the law and, instead of our being doers we are its critics. (c) Thirdly, our action has a bearing

on the Law-giver Himself, for we usurp His place although we are devoid of His power to implement the penalty of a broken law. He alone is able to save or to destroy. (d) Fourthly, we give undue importance to ourselves in that we judge our neighbour instead of loving him. Who do you think you are? asks James pertinently. Indeed, we become *law-breakers*, for we do not love our neighbour as ourselves. We put ourselves on a pedestal and from the Judge's throne of our own imagination look down upon him.

When Paul raises the question, "Who art thou that judgest another?" he is thinking of those matters in which the consciences of the saints differ, but James is not exclusively dealing with this. It may have been in his mind as part of the disease which he is treating, for he is occupied with that tendency which ever seeks to assert itself, namely sitting in the seat of Moses and assuming the role of judge. The steps that lead up to this 'seat' are first Pharisal pride, secondly legal criticism, and thirdly slanderous accusations. These are steps on which no believer should be found.

Job's three so-called friends adopted this attitude. Their self-satisfaction and condemnation of Job, coupled with their slanderous remarks to him, called forth the divine displeasure. The Pharisees of our Lord's day were no less guilty and the 21st chapter of Matthew shows how the Lord reacted toward it. The Pharisee who went up to the temple to pray obliquely condemned the publican by his conceited boasting prayer. It was so when Aaron and Miriam spoke against Moses and when Korah and his company later

did the same. In their very complaint they criticised the appointment of God and became His judges, and in each of these instances God showed Himself to be the sole possessor of the power of salvation or destruction. Miriam was smitten with leprosy and the earth opened and swallowed Korah and his company.

There is a difference between speaking against our brother and condemning him. The first springs from a proud spirit of self-righteousness. The one is due to an antipathy to the person and the other is due to an affected but hypocritical zeal for the law. Hypocritical zeal, because we cannot at one and the same time be a judge of our neighbour and a doer of the law. The law enjoins that we should love him.

James does not mean that we are to be indiscriminate. While he does not deal with that side of the matter, the Lord Jesus instructs in the same context not to give that which is holy unto dogs, neither to cast our pearls before swine. The swine will, of course, trample them under foot and the dogs will turn and rend us. We must discriminate, and sin always calls for denunciation. But James is not thinking of our 'speaking against' sin. He is concerned with 'speaking against' our brother. Three times he uses the word 'brother' as if he would stress the relationship and equality of those whom we venture to censure. He later calls him 'neighbour,' using the word which the Lord Jesus defined as referring to anyone who comes across our path. (See the parable of the Good Samaritan).

Nor is James here speaking of church discipline. Paul instructs us as to how to act in the event of sin

coming in among the saints. James however, is thinking of "debates, envyings, wraths, strifes, back bitings, whisperings, swellings, tumults" to which Paul alludes in 2 Cor. 12. 20. He had himself been the victim of such malignant talk and took refuge in the fact that the 'Righteous critic' would judge all and reward all at the day of His appearing.

This, surely, is a root of much trouble among the Lord's people today. If we bite and devour one another we must not be surprised if we are consumed one of the other. If we have a genuine complaint against another we should go and tell him his fault. If we are at fault we should confess it. There should be no third party. The words of a tale bearer we are twice told are as wounds and they go into the innermost part of the being (Prov. 18. 8; 26. 22). Where no tale bearer is strife ceaseth (Prov. 26. 2p). It would be well if we noted all that the Scriptures say touching tale bearing.

It has well been said that we should hesitate before we even speak anything against another, even though it be true. Always ask: Is it true? Is it kind? Is it necessary? If it serves no necessary purpose, then though it may be true we should not speak it: it cannot be kind to do otherwise.

OUR RELATIONSHIP TO LIFE

The believer, as all others, finds it necessary to make plans for the future, either near or remote, but unlike the practice of the men of the world he should ever bear in mind three things which are liable to upset all his calculations. They are, first, ignorance as to the morrow; secondly, the transient nature

of life; and thirdly, the will of the Lord.

(a) "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." This is a verse to be noted by all, saved and unsaved alike. All our arrangements should leave room for the uncertainty of the future. James does not, of course, speak of the rapture. At the time of his writing it had not been disclosed by Paul to the saints: but we can read it back into James's remarks. Yet, apart altogether from that, the unexpected may happen and we should not be surprised nor rebellious if it did.

(b) Our life is "but a vapour." How quickly it passes and how impossible it is to retain it. Long term planning rarely takes into account the brevity of life. Even the longest life of man is comparatively very short when eternity is put by its side, and none of us knows how long our own life will be. "I know not the day of my death" said one, and we may all say the same.

(c) Everything, therefore, should voluntarily be made subject to the will of the Lord. The initial letters D.V. should be a meaningful expression and not a mere bracketed proviso to conform to custom. The spirit in which we make our plans is much more important than the mere letters which some append to them.

Of course, James is thinking merely of earthly commerce, but Paul himself habitually acted in this manner. His missionary plans were flexible. He would spend either a short or longer time in a certain place according as he judged, at the time, the will of the Lord. He was trading for His Lord and the gain

(Continued on page 196).

YOUNG BELIEVER'S PAGE

BLAZING THE CHRISTIAN TRAIL

9. THE MEANING OF CONVERSION.

by W. K. MORRISON, M.A., Ayr.

PROCEEDING in our studies from the early chapters of the Acts we come now to chapter 9, and the obvious theme for this month is the conversion of Paul. What can we learn from this record about conversion in general? That is an important question, for we are all agreed that conversion, whatever its exact form, marks the beginning of every Christian life. The present writer sees in the account of Paul's conversion five elements of universal application, although the circumstances of Paul's case need not be regarded as the only possible pattern of conversion.

The first element in Paul's conversion was conviction of sin—and this is not mentioned in the record at all. We saw earlier that the martyrdom of Stephen had a profound effect on Saul of Tarsus, and we are safe in assuming that the Holy Spirit's work of conviction began in Saul then, continuing even when the fanatical "witch hunt" of Christians was at its height. It has been suggested, probably rightly, that the very intensity of Saul's persecuting zeal was a desperate attempt to quench the Spirit's work within him. So in the case of all who are won for Christ, the Holy Spirit initiates the conversion by arousing discontent, doubt about the rightness of one's present way of life, and a sense of guilty horror at one's own sin. Conversion by its nature means

turning from as well as turning towards. A conversion cannot be real if the person concerned has not felt the hatefulness of his sin and a genuine desire to repent.

The second element—and here chapter 9 begins—is a vision of Christ. The Lord revealed Himself to a man ready to receive Him despite all appearances to the contrary. In his own account in chapters 22 and 26 Paul stresses, as Luke does in ch. 9, the brightness of the glory that accompanied the Lord's self-revelation. No purely psychological explanation can account for what happened to Saul that day near Damascus. An epileptic fit is accompanied by total unconsciousness and forgetfulness of the circumstances preceding it; but Paul could relate years afterwards what he saw and heard. No subjective experience could have so radically altered his life, making him willing to endure privation and hardship as Paul did. Only one explanation fits all the facts: he saw the Lord. The revelation of Christ to convicted souls to-day does not take the same dramatic form, but by faith they look to a living Saviour Who makes His forgiving presence known to their wondering gaze.

The next element in Paul's case was what we often call "acceptance of Christ." This is expressed in the self-answering question, "Who art Thou, *Lord*?" The text of the R.V.,

J. N. Darby and other modern translations is more accurate in vv. 5 and 6 than is the A.V., but whatever the exact form of the words used by the Lord and by Saul, the meaning is clearly that "acceptance" for Saul involved submission to the Lordship of Christ. As we shall see presently, recognition of this Lordship is a part of every true conversion, but the manner in which an individual takes the Saviour into his heart may vary. For example, the appeal of Matt. 11. 28, with its offer of rest, may just meet the need of a soul burdened with the weight of working for salvation. The sharp warning note of John 3. 36 or the winsome invitation of Rev. 3. 20 may be the appropriate words used by the Lord to other types of sinners. What is common to all experiences of conversion is a welcoming of the nearby Lord into the life.

The fourth element in Paul's conversion, to which we have already alluded, is a practical acknowledgment of the sovereign Lordship of Jesus. The period of blindness, with fasting, the commission to and then from Ananias, and the baptism of the new convert all bear the stamp of divine direction and human obedience. Saul was a man under new management. Instead of giving orders he was receiving them. Humility replaced pride as the chief constituent of his character. One fears

that many professing converts know little of Christ's Lordship over their lives. Getting baptised, putting one's back into the work of a local church, studying the Scriptures, behaving like a changed person at work and leisure—these are all the expression of obedience to the Lord. Yet how many converts do these things? The only evidence the Church or the world has that a conversion is genuine is the conduct of the person himself. Instead of having testimony meetings where brethren describe what happened to them ten, twenty or thirty years ago let us have more meetings where they can tell what grace has done for them in the last six or twelve months. Conversion is not the end of Christianity: it is only the beginning. Paul's accounts of his conversion in Acts 22 and Acts 26 in themselves mark stages in his spiritual progress. The claims of Christ's Lordship were more real to him before Agrippa than even on the Damascus road.

Finally, the new convert became immediately a witness. By publicly identifying himself with the believers in Damascus he burnt his bridges behind him. There could be no going back. Every Christian, however inexperienced or however mature, should let others know of the Saviour he has found and the Lord he serves.

WORSHIP

Adoration is described by Dr. Kay as "reverence raised to its highest point. . . . a complex state of mind compounded of wonder, fear and love." It ascribes the highest value to God, and expresses the deep thankfulness of

His children. This response of loving gratitude is the main source of power for Christian living.

(W. L. Carrington in *Psychology, Religion and Human Need*).

ELIJAH

by ROBERT McPIKE, Annbank.

WHY did God send Elijah out of the land? (1) we may look at this sending to Zarephath as a witness to divine Sovereignty, the right of God to do what He pleases, in the government of the world, and in this dispensation towards the sons of men.

(2) It is a prophetic forecast of the calling of the Gentiles as intimated in the village of Nazareth by the Lord Jesus Christ (Luke 4. 26-28). That these two views are consistent with the whole tenor of Divine Revelation we do not doubt, but it may seem to be more consistent with the message in the synagogue at Nazareth, if we consider that it illuminates our Lord's words, as He quotes the proverb, "A prophet is not without honour, save in his own country." And we may look at the whole incident of Elijah being sent out of the land, as illustrating the rejection of Jesus the Son of God by the Jewish nation. As we know Israel had cast off allegiance to God, a few had not bowed the knee to Baal, but the majority of the nation would have none of God or His prophet. Therefore when God had special deliverance in a time of famine to confer, He did not give it to them but to a Zidonian widow, to teach the Israelites of that day in forsaking God He would forsake them, and so warn future generations of Jews that in forsaking the mercy of God they would be passed by, and salvation given to the Gentiles. Christ in making reference to this incident knew they would reject Him

as the nation did Elijah. They only recognised Him as "Joseph's son," instead of the "Sent One of God," and in recalling the incident He plainly indicates they would be passed by and blessing go to the Gentiles, and perceiving He spake against them, they became enraged and thrust Him out of their city. Thus the sending of Elijah to Zarephath was not merely an act of punishment to the Israelites of his day, because they had rejected God, but it became a historical prophecy of the calling of the Gentiles, consequent upon the rejection of the Lord by the Jews, and their refusal of the Gospel message. The lesson to us is obvious, if we would not forfeit high privilege, we must obey God's commands.

AT ZAREPHATH HE MEETS A WIDOW

"I have commanded a widow woman THERE to sustain thee." (1 Kings 17. 9). Coming to the gate of the city, he meets a widow. As he approaches the city he might be wondering where he would meet this woman, and whether she would be rich or poor. Affirmation on these points was not given until the city gate was reached. We know not whether the widow had a message from God or some premonition of Elijah's coming. The words "I have commanded a widow woman there to sustain thee," lend themselves to the thought of such impressions, as Cornelius the devout man of Acts 10 had when he was visited by Peter

to help him to a true knowledge of God.

WHY WAS HE SENT TO A WIDOW WOMAN?

Probably that his identity might not be disclosed as readily as it might be had he gone to the leading lights of the city, making himself open to persecution and attack. It may have been in God's design to help a poor widow in her straitened circumstances and to bring her into touch with the Living God, and to teach Elijah no matter how weak and despised the person, or how slender the resources possessed, God is able to make all grace abound in supplying the need of the hour.

The widow expressed no surprise at this stranger's request, though water was a scarce commodity just then, for as she went to fulfil his desire, "He called to her and said, Bring me I pray thee, a morsel of bread in thine hand." This last request revealed the torrent of agony filling her soul. For had she not only a "handful of meal in a barrel and a little oil in a cruse and was gathering sticks to dress it for herself and her son, and then to eat it and die."

Eating her last meal, she faced the grim prospect of death. Little did she know, that while she speaks of **THE LIVING GOD**, it is Elijah's God, for she says "thy God" not "my God," that there was to

come into her home the rolling tide of God's sovereign grace, bearing on its bosom the glory of LIFE—"Resurrection Life"—that would fill her with joy and blessing. It would be a depressing situation for the man of God, after his long and weary march, thirsty and hungry because of the way. This is God's way for the prophet, and for us too. Remember Zarephath means "house of fire," or a "smelting house." He will put us in the "smelting house" as He did Elijah, "Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean" (Numbers 31. 23).

"God will not suffer us to be tempted above that which we are able to bear." The fire is kindled and the heat tempered to what we are able to endure. If you are a chosen vessel be sure He will put you into the furnace and the fire will not destroy you, but cleanse you, and destroy only the cords that bind you, and in the fire you will discover there is One with you; has He not promised, "I will uphold thee with the right hand of My righteousness" (Isaiah 41. 10).

To Elijah, the failing brook at Cherith, and the refining fires of Zarephath are steps in the journey to Carmel, and the chariots of fire that will accompany him in his upward flight to glory.

GIVING

1. It should be *systematic* giving—not left to impulse and whim.

2. It should be *proportionate* giving—those having more, giving more, those having less, giving less.

3. It should be *faithful* giving—not starting, and then stopping, not pledging and then defaulting.

Paul S. Rees.

His Visit and His Purchases

by W. W. FEREDAY, Newton Stewart.

THE Lord made it very clear to His disciples at the last supper that He was soon going away from them. This was disappointing to them for they thought He had come to earth to remain. They imagined His setting up His throne on Mount Zion with the disciples chief officers in the administration. Now it became certain that He had only come to earth on a visit and was about to return whence He came. In John 16. 28 the Lord puts the position before them in the clearest possible terms, "I came out from the Father and have come into the world: again, I leave the world, and go to the Father." This does not mean that He came as a mere messenger from God, as Gabriel to Mary. He had come forth from equality with the Father and fellowship with His counsels. He had definite purposes before Him in visiting the earth, not in wrath as He might well have done, but in grace.

In Matthew 13, in a series of seven parables, the Lord represents Himself twice as a purchaser. He was in search of things on which He had set His heart and He was prepared to pay a price inconceivable to us in order to acquire them. "The kingdom of the heavens is like a treasure hid in the field which a man having found has hid and for the joy of it goes and sells all, whatever he has, and buys the field. Again, the kingdom of the heavens is like a merchant man seeking beautiful pearls and, having found one pearl of great value, He went

and sold all, whatever He had, and bought it." (vv. 44-45—Darby Translation). Our Lord in His parables sometimes uses things that might come before His hearers any day, e.g. a sower sowing seed, a woman baking with leaven, etc. In the parable of the treasure He refers to something which may have happened many times during Israel's troubled history. When danger was imminent a man might possibly store his valuables in a box underground hoping to recover them when the danger was past, but the owner never returned and at some later date a ploughman might strike the box and find there were some valuables there. He would hide them afresh and go off to buy the field. It was not the field in general he was interested in but the treasure he knew to be there.

In the parable of the tares the Lord says the field is the world. Thus the Lord at Calvary's tree purchased the world and everything and everyone in it, selling all that He had in order to do so. We must consider that the blessed Lord not only left heaven behind Him but, when He came here, He sacrificed even all that men value in order that He might accomplish His purposes. He was entitled to David's throne for He was David's heir, but He sacrificed it. He was entitled to common justice as a man but in the presence of Pilate, Herod and Caiaphas He accepted the grossest wrongs imaginable and, speaking during His ministry, He said, "Foxes have holes

and birds of the air have their roosting-places, but the Son of Man had not where to lay His head." Even His garments were stripped from Him at the last, the soldiers gambling over them. We repeat, He purchased the world and everything and everybody that is in it and this must be universally acknowledged when the time of His vindication comes. Peter speaks of wicked men, of a religious type, denying the Lord that *bought* them, bringing upon themselves swift destruction, but the same apostle says of true believers that the Lord has *redeemed* them with His precious blood; thus persons bought are not necessarily saved. Many, therefore, shall perish eternally but the *redeemed* will dwell for ever with the Lamb Who made the great sacrifice for their blessing.

The parable of the pearl of priceless worth should not be confounded with the parable of the treasure hid in the field. The pearl was one item only but hidden treasure might consist of many pieces. By this we may understand believers in all ages, representing all that Christ will get out of the world, "the field," but the pearl tells us of one thing of singular beauty and preciousness in His eyes, that is, the Church which Christ will present to Himself at the last, glorious, without spot and without blemish (Ephesians 5).

The great Visitor from heaven was soon to return thither. He was about to pay the awful price which should make all divine purposes secure and fill His heart with joy for ever. Having come from the Father and now going to the Father, He will put all His saved ones into direct and intimate relationship with

the Father. Hear His sweet message to His own on resurrection day, "Go tell My brethren, I ascend to My Father and your Father, to My God and your God" (John 20. 17). The patriarch of old knew God as "El-ohim," Moses and the people of Israel knew God as "Jehovah" and, when the Son came to earth in preparation of the new intimate relationship into which His work would bring His disciples, He taught them to address God as "Heavenly Father." Now all these titles fall into the background. The Father is fully revealed and known and all saved ones fall into rank with the Christ in heaven. He is now the "firstborn of many brethren" (Romans 8. 29)

PONDER THESE

1. He who perseveres in the way of truth must in the end achieve something of permanent value in life.
2. A life dedicated to the service of Jesus Christ is not wasted, but preserved from waste.
3. The Christian who has "too many irons on the fire" of service cannot accomplish much that will deserve praise.
4. The man who cannot serve God at his work cannot serve Him effectively anywhere.
5. Bemoaning our lot will not lessen the 'tension', but prayer will.
6. He serves his Master best who serves Him best in little duties which others despise.
7. A trifler is never of any use in the service of the Kingdom.
8. The only sure way of victory is by yielding to God in everything.

THE ETERNAL STATE

by the late JOHN MacCALMAN, Bellshill.

Read 1 Cor. 15. 24—28; Eph. 3.21; 2 Peter 3. 13; Rev. 21. 1-8.

INTRODUCTION

AS in the lesser experiences of life we battle forward towards an objective, so on a grander scale the world is marching through the events of time to the Eternal State. It is the goal of the ages—it is finality.

Dr. Schofield has suggested that the reserve of Scripture is as profitable as its revelation, and certainly the Bible is very reserved on the subject of the Eternal State. The full revelation of such a subject to mere mortals is, doubtless, made impossible by our pitiable finite mentality; the eternal weight of glory would overwhelm us. We are thus limited to viewing through a glass darkly.

When considering the Eternal State we relate it principally to the human race, and our minds go back to the once lovely setting in Eden. Swiftly tracing human history we discover the first foul murder, overhear the call of Abraham, suffer the oppression of the Pharaohs with the Israelites, unearth the genius of Moses, and eventually see the stage set for the coming of the Messiah. With His coming we approach the central event of all eternity—the Death of the Cross. As its consequence comes the Dispensation of Grace.

Leaving the past behind, we anticipate the future. The immense crisis of Christ's second coming is borne in upon us, the blood bath of the Tribulation awaits, the bliss of the Millenium thrills, and we begin

to see more clearly the fruits of the Cross.

The magnitude of eternity is impressive. We naturally think of it as a multiplication of years, a succession of milleniums, but then the measured tread of time will be no more.

THE EARTH

World history begins with the earth in a state of chaos, darkness reigning over the face of the deep. The Creator's hand touches this formless mass and on the sixth day the result is pronounced very good and bequeathed to mankind with its flora and fauna. With the entry of sin and its epidemic progress, retribution swiftly falls upon the human race and the earth is convulsed in a world-wide flood. The emergence of the earth from this cleansing experience brings with it God's covenant, sealed with the sign of the rainbow, never again to destroy it with water. And so it continues to this day.

The earth will end, according to the Apostle Peter, in a great conflagration. It will pass away with a great noise, and the elements will melt with fervent heat, or as Weymouth translates, "with a rush and a roar and fierce heat." Arising from the ashes of this devastation will come, at God's direction, the New Heaven and the New Earth. The New Earth, we believe, will be the same as exists now, but having been purified by fire. In Genesis 1 v. 2 the earth is covered by water. In the six days of God's creative effort the waters are put under control.

They could not progress beyond the limits imposed by the divine decree. During the convulsions of the flood this ordered state was relaxed, and the earth submerged. But it is noteworthy that one of John's first observations about the New Earth is that there is no more sea. In that day He who created the waters, controlled them in the beginning, calmed them in a storm, will command the sea to give up its dead and then depart at His bidding. In this New Earth, the redeemed inhabitants shall not be separated by the waste of seas, but shall live in true paradise.

THE CHURCH

In far off Old Testament times God promised Abraham a seed as numberless as the stars and as numerous as the sands upon the seashore. A distinction was thus drawn between his physical descendants and a heavenly people of the future—his spiritual seed. This differentiation between an earthly and heavenly people is maintained throughout Scripture and carried into eternity. Thus John saw a New Heaven and a New Earth. The occupants of the former will live in unbroken fellowship with God—His tabernacle will be among them. The Church will people the New Heaven.

John sees the Church as a bride. After the wedding day a newly married woman is not generally referred to as the bride but as the wife—for one day only she is the

bride. That day is an experience of unsurpassed joy. In Revelation the Church, after having been in heaven for one thousand years, is still referred to as the bride. The joy of the bridal day will last forever for the Church.

UNREGENERATE MAN AND SATAN

Upon unrepentant mankind will fall the full fury of the wrath of Almighty God. This last act in time is described in Rev. 20. The Son of God seated on a Great White Throne will pass judgment on the dead, small and great of all generations of mankind. Judged according to their own works, men are found worthy of a terrible sentence. This is the second death. And Satan himself will share the fate of the tools he deceived and be tormented day and night for ever and ever. Such is the Eternal State of the god of this age and his innumerable minions.

CHRIST AND GOD

The Lord Jesus Christ will overcome all power and authority and put all enemies under His feet, death last of all. Finally, having conquered all, He will present His Kingdom to the Father, whereupon He Himself will become subject to His Father.

God will now be all in all, or, as Moffat translates, "everything to everyone;" truly glorified in the Church and in Christ Jesus, and to Him will be acknowledged all honour and power forever.

INSIGHT

Spiritual insight is the work of the Holy Ghost, who leads into all truth, the mind which is moulded by the

Written Word of God and the heart which is made free and regenerate by the Incarnate Word.

TO CUT THE COVENANT

by DONALD NORBIE, U.S.A.

THE Hebrew word *berith* is probably derived from a root meaning "to bind." At any rate the thought of a covenant is that of an agreement which binds two parties together. It is not a temporary business transaction but the institution of a binding relationship between two individuals or groups.

In early times two Semites entered into a blood-brotherhood by drinking each other's blood. It was a most solemn covenant, creating a permanent bond between them. As time went by this custom was modified to that of offering a blood sacrifice. The parties involved were often sprinkled with the blood and then the sacrifice was eaten. Thus the expression "to make a covenant" is literally "to cut a covenant" (*karath berith*). The sacrifice must be cut—killed and butchered—in order to ratify the covenant. The book of Hebrews recognises this long-standing custom. "For a testament (covenant-ed) is of force where there hath been death" (Heb. 9. 17a, A.S.V.).

Sacrifice must accompany the making of a covenant. Deity must be propitiated and His Presence invoked to make the agreement binding. This was the crucial moment, the high point of this most solemn transaction. As Laban and Jacob finished reciting the terms of their covenant, Laban said, "The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swear by the

Fear of his father Isaac" (Gen. 31. 53, A.S.V.). Then we read,

"And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread" (Gen. 31. 54a, A.S.V.).

Our God graciously condescends to man's feeble faith and encourages such by outward signs. Abraham not only received a verbal promise, but the God of heaven entered into a covenant relationship with him to encourage and strengthen faith (Heb. 6. 13-18). God bound Himself to Abraham with an unchangeable covenant and ratified it with sacrifice. The symbol of Burning, Holy Deity passed between the divided sacrifices and Almighty God reassured finite man that He will keep His promise. Abraham did not pass between the sacrifices. This covenant was initiated and executed by God. There were no conditions imposed that Abraham must meet. He had previously "believed in Jehovah" (Gen. 15. 6). Now God acts in grace.

Israel had camped in the awesome shadows of Mount Sinai. There have been mighty displays of the fearsome power of God—thunders and lightnings, a thick cloud, a rumbling earthquake. Now the solemn ceremony begins. An altar is built and also twelve pillars. Sacrifices are slaughtered and the altar flows with fresh hot blood.

"And Moses took the book of the covenant and read in the audience of the people: and they said, All

that Jehovah hath spoken will we do and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words" (Exodus 24. 7, 8, A.S.V.).

God bound Himself to a covenant relationship with His people. Incidentally, their statement of acceptance was not a display of pride; they had no choice. God was giving His decrees; man could only accept. Their failure lay not in accepting the law, but in attempting its execution in their own strength (Rom. 10. 3).

Over one thousand years later there was a small group of men gathered around their Leader in an upper room. The air was heavy with uncertainty and fear. The disciples realised sorrow and suffering lay ahead for their little band. The Master had warned them of dark hours ahead. As they were gathered close to Him, like children fearing a gathering storm, the Lord Jesus enacts a simple ceremony which was to glow with rich meaning in days to come.

"And He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is My body which is given for you: this do in remembrance of Me. And the cup in like manner after supper, saying, This cup is the new covenant in My blood, even that which is poured out for you" (Luke 22. 19, 20, A.S.V.).

The first covenant had fulfilled

its purpose. Man's innate perverseness and weakness were plainly evident. The Law had been broken times without number (Rom. 3. 20; 7. 13).

Now as the Lord Jesus gazes into the dark red cup, He sees Jehovah enacting another covenant. A raw wooden cross stands upright like a cruel altar with its victim stretched upon it. The sky is dark with Divine judgment as the blood slowly drips from wounded hands and feet and the cross is finally soaked from a pierced side. The sacrifice is killed! The covenant is cut! The offended Law is satisfied; God's righteousness is vindicated. A new covenant is made which breathes grace and mercy (John 1. 17). God is propitiated by the sacrifice of the Son.

"And for this cause He is the Mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance" (Heb. 9. 15, A.S.V.).

"Now the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen." (Heb. 13. 20, 21, A.S.V.).

HOW TO READ THE BIBLE

1—WHAT IS THE BIBLE?

The Bible is God's book given to us to tell us about God. We know there is a God because we see the sun, the moon, the thousands of stars and the earth with its mountains and rivers. We can see there must have been some powerful one who made it all, for these things could not have made themselves. We know nothing about God until we read the Bible. There we learn who God is, what God is, what God has done and what God is doing now.

2—IS THE BIBLE DIFFICULT TO UNDERSTAND?

Some parts are difficult; but some of the most important things in it are so simple that you who read this should understand them. Read first the parts easier to understand, and leave the difficult parts until later.

3—HOW DID THE BIBLE COME TO US?

It was written by God's servants long ago. God guided them as to what they should write, and He kept them from making mistakes. That is why we believe all we read in the Bible, for it is God's word to us.

It was written in very old languages which have been translated into our own, that it may be our guide book all the years we live.

4—WHICH PART OF THE BIBLE SHOULD I READ FIRST?

If you have not read the Bible before, begin by reading the Gospel of Mark. This is the second of the books of the New Testament. It is a simple story of the life of God's

Son, our Lord Jesus Christ. It tells also of His death on the cross and of His resurrection from the dead. Here you will learn much of what He did when He was in our world nearly 2,000 years ago.

5—WHAT SHOULD I READ NEXT?

In the fifth book of the New Testament, called "Acts of the Apostles," you will read of what our Lord Jesus Christ did after He went back to heaven, through His servants, the apostles here on earth. Here you will learn how His church began, how the first Christians gathered together in His name to pray, to "Break Bread" (communion) as He commanded. You will read too, how much the apostles and other Christians suffered for their Lord. All these things will be helpful to you.

6—WHAT SHOULD I READ AFTER THIS?

It would be good for you to read the first letter of Paul the apostle to the Thessalonians. This was written to a church of men and women who had only been converted a short time. They were young Christians. You will read here that the Lord Jesus is coming back again and what He will do when He comes.

After reading these books you could begin the Gospel of Matthew, the first book of the New Testament and read right through until you have read the last chapter in the Bible. Read, too, in the Old Testament, Genesis, the first book in the Bible.

7—HOW SHOULD I READ THE BIBLE

Humbly. Remember it is God's word to you, and be prepared to receive it as a learner, who needs to be taught to live as a Christian should live.

Prayerfully. Before reading ask God to help you to understand His book.

Obediently. Be ready to obey at once all that God tells you to do.

Carefully. Don't hurry, for if you read it quickly you will not see all that God wants you to see. Read every chapter carefully and try to understand the meaning.

Daily. Read a chapter or part of a chapter every day.

Language. Read it in your own language.

Here is the advice given by Paul the aged apostle to a young man named Timothy. You will find it in your own Bible, in Paul's second letter to Timothy, chapter 3, verses 14 to 17. Read it; think about it; then read it again.

"You must cling to the things which you have learnt and have been taught to believe, knowing who your teachers were, and that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture is inspired by God and is useful for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be complete and may be perfectly equipped for every good work."

—Weymouth's translation.

8—WHAT ARE THE MOST IMPORTANT LESSONS IN THE BIBLE

Here are some of them:—

A. *The Bible teaches us about God.* We learn that He is holy and that our sins, all our wrong doings are hated by Him. It tells, too, that God loves us so much that He gave His Son to save us.

B. *The Bible tells us about ourselves.* It says that we have all sinned; that we have done bad things, said bad things, and thought bad things. It says, too, that God's punishment will fall on us for these sins.

C. *The Bible shows us a Saviour.* It tells us how the Lord Jesus Christ came into the world to save sinners; that He took their place and died for them on the Cross; that He rose again from the dead and lives for ever to save and to keep those who trust in Him.

Read your Bible carefully every day and you will learn about all these things.

King David prayed in Psalm 119. 18: "Open my eyes, that I may behold wondrous things out of Thy law." Let this be your prayer too.

The Bible Texts in this paper are good translations into modern English.

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BEAUTIFUL THOUGHTS.

Think beautiful thoughts and set them
adrift
On eternity's boundless sea:
Let their burden be pure, let their
white sails lift
And carry from you the comforting
gift
Of heartfelt sympathy.

Training Children in the Lord

LET your homes be NURSERIES FOR THE CHURCH, and not infant schools for the world. Your children's education begins with the first dawn of intelligence. They learn by imitation: copying what they see, and repeating what they hear. So that their characters generally become a counterpart of their parents' lives, and a reflection of home influences. What children are given they receive, what they are told they believe, what they observe they copy; and those FIRST IDEAS and habits give a basis to their whole life and tone to the moral character. Therefore, "EXAMPLE IS BETTER THAN PRECEPT;" but both are needed.

Oh! remember "the sowing is the reaping;" and if you desire to see them Christians and dutiful children, tie God's laws about their necks, and bind them upon their hearts. Train them up in the way they should go. But if you teach them that fine clothes are more desirable than "the ornament of a meek and quiet spirit," don't be surprised if you see a large crop of pride. If you teach them that riches and social status are the first things to be desired, don't be surprised to find them grow up like Demas, who "loved this present world."

Think how solemn and how sad it would be if any of YOUR loved ones should thus grow up, and be able to lay this blame at your door!

Better that you should make God's Word so familiar and so attractive to them that it may verily be a cradle for their childhood, a lamp to guide the feet of their youth, a staff to their manhood, and a pillow for their dying beds. Better let them see in your lives a reflection of the graces of Christ Jesus our Lord, than see a denial of it by your worldliness or your apathy.

This is what parents want to realise more; that the welfare of their children's souls is of more value than anything concerning the poor body. That in all things God's grace will be sufficient for us, if we seek His help and guidance. Ever teach them the principles of Divine truth. Ever present to them CHRIST as God manifest in the flesh, to redeem them from sin and the curse of the law, for nothing less than CHRIST will suffice for them, or for us, in this evil age. Never teach them that if they love God and are good they shall go to heaven; but rather seek to implant in their minds the Scripture truth that God loved them when they were sinners, and Christ died to save them. And with this let them learn obedience, and all moral duties that revolve upon them, so that a solid foundation of Scriptural principle may establish their character in youth. Parents then may expect joy from them, otherwise they may bring them down in sorrow to the grave.

—Selected.

News from Other Lands

BRAZIL

You will be interested to know at present I am giving a hand on the launch "El Mensajero" on the River Paraguay which runs through both Brazil and Paraguay. We do praise God for His protection while travelling and for His blessing on the Word preached. Some of the conversions are fruit of Bibles sold many years ago, and others are the result of the faithful and fearless testimony of believers in Christ.

Despite the opposition of the Roman Catholic Church, "El Mensajero" is welcomed everywhere by the authorities and by the people. We greatly covet your co-operation in prayer at this time when the Gospel in Paraguay is being more hindered than ever. Certain steps have been taken already which we understand are the beginning of a Roman Catholic plan to make this a second Colombia! A Paraguayan brother has been to interview the President on this matter and we pray that fuller liberty will be granted as a result. For years open-air and radio evangelism have been prohibited, but the launch has hitherto enjoyed special permission to hold meetings on the river bank. At quite a large port an attempt was made to deny us this liberty and a Roman Catholic Bishop sent some half-drunken soldiers to interrupt our meeting; he also circularized some nasty things about us, but that did not stop some of the most fanatical Roman Catholics coming to the launch for remedies!

Eunice A. Smith.

ARGENTINE

The young people have good meetings with the children in different districts on Saturday afternoons. In one of the districts they are building a small hall. Most of the material they are using is from our old hall. They get forty or more children to listen to the Word out there. We are looking to the Lord to be able to establish a permanent testimony there later on.

Praise the Lord, the work in the

surrounding towns goes ahead; we have from six to eight brethren away on most Lord's Days preaching the gospel. Often it means a considerable amount of sacrifice; the transport is very poor.

I have just got back myself after a little more than a month ministering the Word in the province of Mendoza. There is a great need of ministry out here. The believers on the whole make good evangelists and the Lord has blessed the efforts of many, but few are gifted for teaching the saints. I am glad for the measure of health I at present enjoy which thus enables me to be able to get round about but the long journeys are very tiring at times. I should value your prayers as I seek to serve the Lord in this way.

Walter & Dorothy Bevan.

BELGIAN CONGO

The Lord is graciously granting us tokens of His working and blessing these days, praise Him. Recently a goodly number have professed faith in Christ and next week some will be baptised D.V., and added to the assembly here. This month fifteen believers were baptised in Lake Mweru here and added to the assembly at Chiwelewele. Away out on Tanganyika, too, at Molloi and at Moba there are others desiring to be baptised.

Dr. Mercer has been taking some of the young native brethren in his car to visit the more distant villages on Sunday afternoons and a number in these places have accepted the Saviour. In one of the village schools a teacher has had the joy of leading fourteen of his pupils to the Lord during this term. This young man (he has a wife and two children) feels called of God to give himself wholly to the work of the Lord, and is being commended by the assembly here for this work. Johnson is his name: please pray for him. Pray also for all these "babes in Christ" that they may be spiritually nourished and so grow and be strong in the Lord and in the power of His might.

Mary Stirling.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION

Is it necessary to have only one cup at the Lord's Supper? Is there any justification for the use of individual cups?

ANSWER

We cannot see any Scriptural reason for having only one cup. Some assemblies have two, and in one we know and visit they have three. If only one cup is used in an assembly of 150 or 200 persons an enormous amount of time is taken in passing the cup along if there is only one. It may seriously hinder both worship and ministry. "Let all things be done decently and in order" (1 Cor. 14. 40).

After an experience of 57 years of assembly life we are glad to state we have never been in, or even heard of an assembly having individual cups; and we do not feel we could associate with such an assembly. The thought in both the loaf and cup in 1 Cor. 10 is that of *fellowship*. We are all *fellow* members of the body of Christ, not isolated units; and in one aspect of the breaking of bread we show our fellowship with each other in the body of Christ. Individual cut-pieces of bread and individual cups totally destroy this in my judgment.

R. G. Lord.

QUESTION A.795

A certain definition of the Trinity has been given as "There are three Persons in the Godhead, The Father, The Son, and The Holy Ghost; and these three are one God, the same in substance, equal in power and glory." Are the words, "the same in substance" provable from Scripture?

ANSWER

The profound and mysterious subject of the Godhead lies far outside the precincts of human comprehension. To attempt to define or analyse it is sheer folly. Our measuring line is too short to plumb such unfathomable

depths. Personally I have always been satisfied to think of the Godhead as consisting of the three glorious Persons—Father, Son and Holy Spirit, as taught in the Nicene and other early creeds. Three distinct Persons, equal in every possible respect, One God. No matter whose writings I read I don't seem to gain any further light on this great subject: and the Holy Scriptures do not cater to our curiosity in this matter for the simple reason that we are not capable of understanding or comprehending it; and so shall it ever be with us, as the finite can never comprehend the Infinite.

I think the Scriptures clearly teach the equality of the Three Persons in every attribute of the Godhead, whether Eternity of being, omnipresence, omniscience, omnipotence, immutability etc., all are attributed equally to Father, Son and Holy Spirit. And, to use the words of another, "The Baptismal Formula, (Matt. 28. 19), and the Apostolic Benediction, (2 Cor. 13. 14) show clearly the equality of the Persons, and you cannot have equality of Persons without sameness of nature, substance or essence."

T. Campbell.

QUESTION

Should a Christian in assembly fellowship be a member of a Trade Union?

ANSWER

The clear direction of the Word of God is, "Be not unequally yoked with unbelievers" (2 Cor. 6. 14). "Come out from among them and be ye separate, saith the Lord" (v. 17). With the ever-increasing Associations and Trade Unions in these last days it is a matter of great difficulty for believers to keep out of them. Faithful believers have been often bitterly persecuted and even forced out of employment (Continued on page 3 of cover).

The LORD'S WORK and WORKERS

ENGLAND & WALES

EAST HAM: Latimer Hall, Boleyn Rd. Sept. 7 at 4 and 6. 15. J. Clare, W. Dean. **NOTTINGHAM:** Clumber Hall, Sept. 7-9. Dr. R. J. Churchward; Oct. 5-9. M. Goodman. **PENDLEBURY:** Gospel Hall, Bolton Rd. Sept. 7 at 3 and 6. W. Trew, R. Scott. **EAST SHEEN:** Sheen Hall Upper Richmond Rd. West, Sept. 7 at 3.30 and 6. E. G. Woodford, L. Lyall. **LIVERPOOL:** Newsham Park Chapel, Sept. 7. F. A. Tatford. **SOUTHBOROUGH:** Holden Park Hall, Sept. 14 at 3.15 and 5. A. Darke, R. Holmes. **LEWISHAM:** Sept. 14 at 4 and 6. W. S. Lovnes, G. G. Suckling, J. T. Rendor. **SAMUEL HORNSEY, N.S.:** Alexandra Hall, Sept. 14 at 4 and 6. P. W. Marsh, S. Levett, P. S. Code. **READING:** Gospel Hall, Silver St. Sept. 14 at 3 and 6. G. B. Fife, H. Thorne. **WATTHAMSTOW:** Wadhams Hall, Wadhams Rd. Sept. 14 at 6.45. F. N. Martin, F. W. Rogers. **WIMBORNE:** Eastbrook Gospel Hall, Sept. 14 at 3 and 6. R. G. R. Cornall, Dr. T. Heading. **DEVIZES:** Salem Chapel, Sept. 13 at 3.30 and 6.15. C. H. Dorch, Mr. Ingelby. **N. E. ENGLAND:** Missy, Week end, Sept. 20-23. D. A. Angus, H. Beattie, R. S. Churchward, A. Lodge, C. R. Marsh, H. M. Martin, A. Pullen. **BLACKBURN:** Gospel Hall, Victoria St. Sept. 21-23. H. A. Colman, J. Noble, R. Duff, F. A. V. Reeler, F. H. Trenchard, F. Whitmore, W. T. Stunt. **BRISTOL:** Sept. 21-24. T. Short, H. Hobbs. **KINGSTON-ON-THAMES:** Canbury Park Rd. Hall, Sept. 21 at 4 and 6.15. Sister's Miss, Dr. B. D. Holt, Miss A. P. Mee, Miss K. L. Ashby, Oct. 26 at 4 and 6.15. H. A. Coleman, H. F. Wildish. **PORTSMOUTH:** Gospel Hall, Connor Rd. Sept. 21 at 3 and 6. H. Bedford, T. Stacey. Garfield Hall, Garfield Rd. Sept. 23 at 6.30; 29 at 6.30; 30 at 7.15. Oct. 1 at 2.15 (Sisters); 7.45; 2 at 7.45; F. McMinn. **ROTTINGDEAN:** Public Hall, Sept. 21 at 3.30 and 6. A. C. Payne, C. Pyne. **TRAFALGAR SQUARE:** Sept. 21 at 3, Rally, Bloomsbury Central Church at 6.15. W. W. Velacott. **WINDSOR:** Gospel Hall, Garfield Place, Sept. 21 at 6.30. S. Sayers. **BATH:** Manvers Hall, Sept. 28-Oct. 1. C. R. Marsh, P. W. Marsh, A. G. Phair, Sisters' Miss, Oct. 1. Mrs. Marsh, Mrs. Phair, Mrs. K. W. Scott, Miss A. A. Hobbs. **DONCASTER:** Gospel Hall, Carr House Rd. Sept. 28. F. A. Tatford, F. Whitmore. **GLOUCESTER:** Hill View Gospel Hall, Opening Meeting, Sept. 28 at 3 and 6. **HOVE:** Rutland Hall, Rutland Rd. Sept. 28 at 3.30 and 6. S. K. Hine, E. W. Rogers. **LEICESTER:** United Baptist Church, Charles St. Sept. 28 at 3 and 6. J. Prestcott, V. L. Dods-worth, J. Shneidrook, York St. Hall, Sept. 30 at 3 and 6.15 (Sisters). **LEATHERHEAD:** Kingscroft Hall, Sept. 28 at 3.30 and 6.30. E. Barker, F. Lawther. **WATFORD:** Central Hall, Loates Lane, Sept. 28 at 3.30 and 6. S. J. Levett, H. Thorpe. **TEIGNMOUTH:** Gospel

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 commendations of nearest local assembly.

Hall, Bitton St. Sept. 28. H. Wildish, A. Fallaize. **EASTBOURNE:** Bible Readings in Woodlands House, Sept. 28-Oct. 5. 2 Cor. H. Bell, E. W. Rogers. (Annly G. Wakefield, 67 Bridge Rd. London N.W.10). **CARDIFF:** Bethany Baptist Church, Oct. 2-3. A. Fallaize, A. E. Vince, A. Wallis, H. Wildish. **TORQUAY:** Tor Gospel Hall, Oct. 2 at 3 and 6. H. I. Brearer, F. A. Tatford. **SOUTH NORWOOD:**, S.E.25. Clifton Hall, Sisters, Oct. 3 at 3.30 and 6.30. **BARNEHURST:** Assembly Hall, Lyndhurst Rd. Oct. 4, 11, 18, 25 at 8. W. S. Lovnes. **CAMBRIDGE:** Queen Edith Hall, Wulfstan Way, Oct. 5 at 3.45 and 6. F. N. Martin, J. Knight, W. W. Velacott. **HASTINGS:** Castle Hill Rd. Oct. 5 at 3.15 and 6. H. Lockver, S. Sayers. **LONDON:** S.W.1. Bridewell Hall, Sisters', Oct. 4 at 2.45, 4.15 and 6. **BOURNEMOUTH:** St. Andrews Hall, The Square, S.S. Teachers Conf. T. Moore, J. Fennell, Oct. 5. V. P. at 7.15. M. E. Henburn. **GOLDERS GREEN N.W.11:** Temple Fortune Hall, Oct. 5 at 3.30 and 6.30. I. Paul, L. Elliott. **KINGSBURY, N.W.9:** Roe Green Hall, Oct. 5 at 4 and 6.30. E. Tipson, W. Baigent, F. W. Emmins. **LEEDS:** Blenheim Baptist Church, Oct. 5 and 7. Miss J. Hunter, Mr. & Mrs. Regler, W. A. Kimber, A. Lodge, Miss D. Hall. **SOUTH RUISLIP:** Deane Ave. Gospel Hall, Oct. 5 at 3.30 and 6.30. F. A. Tatford, L. Rees. **EXETER:** Belmont Chapel, Oct. 9 at 11.30, 3 and 6.30. Miss P. W. Marsh, H. Beattie, E. Tipson. **BIRMINGHAM:** Central Hall, Corporation - St. Oct. 12-14. W. W. Campbell, A. Leckie, E. H. Trenchard, Dr. J. M. Houston. **BLOOMSBURY:** Central Church, Counties Evangelistic Meetings, Oct. 12 at 3 and 6.15. (E. A. Edmonds, 300 Maryplace Rd., East, Barnhurst). **WARRINGTON:** Forster St., Hall, Oct. 12 at 3. R. Bryant, J. Hunter. **WESTMINSTER:** Annual Missionary, Oct. 23-25. (F. F. Stunt, 1-3 St. Paul's Churchyard, E.C.4).

SCOTLAND: FORTHCOMING (D.V.).

ANNBANK: Gospel Hall, Brown's Cres. Sept. 7. J. Currie, F. Cundick, J. Cuthbertson. **FRASERBURGH:** in Dalrymple Hall, Sept. 7 at 3. I. Hunter, Jos. Merson, R. Cargill, W. Rae. **KINROSS:** in Town Hall, Sept. 7 at 3. W. P. Foster, J. Lightbody, J. R. Rollo. **SHETTLESTON:** Tabernacle Gospel Hall, 240 Old Shettleston Rd. Sept. 7 at 3.30. I. Cherry, A. Borland, J. Dickson. **STEVENSTON:** Bethany Hall Conf. in Free Church, New St. Sept. 14 at 3.30. J. M. Shaw, J. Lightbody, F. Stallan. **AYR:** Ayrshire Miss. Conf. Victoria Hall, Sept. 21 at 3. G. H. Jones, R. A. McLuckie, Dr. G. N. Summers, Jas. Anderson. **KILMARNOCK:** Central Hall, Women's Missionary, October 5 at 3. Miss Peebles, Miss Orr, Mrs. Haggarty, Mrs. McGregor. **DALRY:** Sisters' Miss. Conf. Sept. 21 at 3. Mrs. D. A. Angus, Miss D. K. Dudgeon, Mrs.

A. C. McGregor. **PORT SETON:** in Pond Hall. Sept. 21 at 3.30. H. Steedman, J. M. Shaw, W. Whitelaw. Mr. Steedman will continue with ministry in Viewforth Gospel Hall, Sept. 22-Oct. 3. **DUMFRIES:** Bethany Hall. Sept. 28 at 3. F. Carruthers, F. Stallan, W. Prentice. **STEVENSTON:** Tract Band Conf. in Hayocks Gospel Hall. Sept. 28 at 3.15. A. Allan, E. H. Grant. **AUCHINLECK:** Gospel Hall. Oct. 5 at 3.30. W. Prentice, J. Dickson, J. Cuthbertson. **MOTHERWELL:** Roman Rd. Hall Miss. Conf. in Hallelujah Hall. Oct. 5 at 3.45. F. Haggerty, H. A. Coleman, D. Angus and another. **ABERDEEN:** Torry Conf. in Free Church, Grampian Rd. Oct 12 at 3. J. M. Shaw, E. W. Rogers, J. Lightbody, W. Baxter. Bible Readings in Hebron Hall, This-tle St. Oct. 14-19. E. W. Rogers, J. M. Shaw. (Particulars—W. D. Morrow, 15 Alberta Av., East Kilbride). **GLASGOW:** Bethesda Hall, Linthouse. Oct. 12 at 3.30. A. P. Campbell, D. Cargill, J. Jack. **COATBRIDGE:** Sh'loh Hall Conf. in Hebron Halls. Oct 26 at 3.30. S. Emery, J. Hunter, A. Allan.

SCOTLAND: REPORTS.

LANARKSHIRE TENT commenced at Lesmahogow on Aug. 3 with a good gathering and ministry by Messrs. Scott, Dickson and Walker. Mr. Walker is encouraged by seeing unsaved coming in and a few professions. D. Cameron visited Forth and Biggar districts during August with gospel van, and had encouraging meetings with children and adults. **AYRSHIRE GOSPEL TENT** continues in Marchburn. Prestwick with Jas. Anderson and Jack Noble. Encouraging gatherings with quite a number of unsaved interested. **DUFFTOWN:** Harry Burness had some blessing in tent work here, and hoped to remain until the end of August. Prayer valued. A. K. PHILLIP of Aberdeen is back in the North Islands of the Orkney group, doing visitation work, and would value prayer for same.

IRELAND: REPORTS.

H. BAILLIE and A. COOKE continue at Broughshane. T. MCKELVIE and I. MARTIN in tenth week at Castledowson. Meetings love and fruitful. C. McEWAN and J. G. HUTCHINSON in Strabane, where tent was damaged by storm, but meetings continue in hall, where there is an encouraging interest. H. PAISLEY saw some profess at well attended meetings at Carrinagh Orange Hall, Mourne. G. D. ALEXANDER and S. W. LEWIS had a good start in tent near Fintona. T. W. BALL and J. THOMPSON continue in Lisburn where souls have been saved. W. BUNTING and J. YOUNG having encouraging tent meetings at Matherabeg, near Dromore. W. JOHNSTON at Ballymard. J. K. DUFF and J. FINEGAN in tent work near Saintfield. E. ALLEN and W. NESBITT near Tandragee are encouraged with good attendances.

CONFERENCES.

KINGSMILLS: A large gathering and considered a helpful meeting, with ministry by J. G. Hutchinson, A. Cooke, D. L. Craig, F. Scott, W. Wills, F. Knox and J. Martin. **KILMORE:** J. Barker, W. Graham, A. Lyttle, J. Hutchinson and J. Holmes gave help. **BALLYMONEY:** On 5th August, was well attended. Profitable ministry by W. Gilmore, T. E. Wilson, S. Wray, D. L. Craig, D. Craig and J. Wells. **COLERAINE:** On August 8 in Orange Hall in Union St. A large meeting and encouraging ministry by T. McKelvey, R. Beattie, W. Wills, T. Wallace, S. Wray and F. Knox. **LURGAN CONFERENCE** and Bible Readings on 1 Cor. Chapters 11-14. Oct. 13-16. D.V. (W. D. H. Mahon, The Rosses, Lurgan).

"WITH CHRIST."

R. WEIR, Peterhead, aged 49. For many years in fellowship at Falkirk, and latterly in Peterhead. Our brother passed peacefully away after a long illness borne with Christian patience. He will be much missed in the home. **JOHN ADAM**, formerly of Bo'ness and latterly in Armadale. A devout man, who feared God, and will be greatly missed for his hearty welcome at the assembly. A sympathetic visitor and a good man with the children. **MISS ELIZABETH ORR HUNTER**, on June 24, suddenly at Heathfield Hospital, Ayr. Formerly in Waterloo and Wellington Halls, Kilmarnock, then at James St. Hall, Ayr, and for the last eight years at Bute Hall, Prestwick. Lived a quiet, consistent and godly life for over 60 years. **Wm. STEWART**, Stevenston, on July 13, aged 72. Saved 4 years ago and in fellowship at Loan Hall, Stevenston since June 1956. Marked by his consistent life and interest in the work of the assembly. **JOHN CHALMERS**, Blantyre, on July 19 aged 71. In Bethany Hall assembly for 25 years. A godly brother, who bore a good testimony, and was regular at all the meetings as able. Will be greatly missed. **Mrs. HARRIS**, Banbridge, on July 26. A quiet, consistent and godly woman, whose life was a testimony for God. A large funeral was conducted by R. Beattie and Jas. G. Hutchinson. **M. W. JOHNSTON**, Ballymagarrick, passed to be with his Lord Whom he loved on July 31. In Christ 55 years. A brother beloved, with a large heart for the gospel of Christ, and a hospitable home for those who carried its life-giving message. He will be greatly missed. The funeral was very large and representative: brethren Campbell, McShane and Allen conducting the service in the home, and brethren Baillie, McKelvey and Wallace at the graveside. **ALEX. MILLER**, Saltcoats, on August 2 aged 68. Saved in 1921, he was ever ready to speak a word of testimony, and well known as a faithful distributor of tracts in Saltcoats and surrounding districts. **Mrs. AGNES CHALLENGER**, Glasgow.

(Continued on page 3 of cover).

**COUNTIES EVANGELISTIC WORK
ANNUAL MEETINGS**

**BLOOMSBURY CENTRAL CHURCH
Shaftesbury Avenue, W.C.2.**

**SATURDAY, 12th OCTOBER, 1957
3 - 4.30 p.m. and 6.15 - 8.15 p.m.**

Chairmen

LESLIE W. SLARK and ALLAN A. GORDON

Reports by 16 workers. A closing Gospel
Message will be given at evening Meetings.

OVERFLOW MEETING

**BLOOMSBURY CENTRAL CHURCH INSTITUTE
ROOMS, 6.15 - 8.15 p.m.**

Chairman A. W. Darke. Evangelists speaking in
the Bloomsbury Church during the evening
will also speak in the Institute Rooms. Further
details from Secretary Edward A. Edmonds,
300 Mayfield Road East, Barnhurst Bexley-
heath, Kent. [Telephone Bexleyheath 6527.]

(NOTE— This will be your opportunity - Social
Gospel Effort. 11th October 1958 CENTRAL
HALL WESTMINSTER)

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BELIEVER'S QUESTION BOX.

(Continued from page 215).

an account of being faithful to God.
To such God has said, "I will receive
you and be a Father to you (i.e. *man-
ifest* Myself as such to you) and ye
shall be (i.e. *manifested as*) My sons
and daughters, saith the Lord Al-
mighty." Note this remarkable and
significant title of the Deity (2 Cor.
6. 17, 18). A brother who joins a
Trade Union may sooner or later find
himself in all kinds of difficult po-
sitions. But if it is known to other
believers in the assembly that he is
a member of a Union or Association,
he should not be persecuted or cold-
shouldered by them: it is an entirely
personal matter. Some dear brethren
delight in "poking their noses" into
the individual liberties and matters of
others and making assembly troubles
of them, which is entirely wrong.

R. G. Lord.

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MISCELLANEOUS ITEMS.

DUPLICATING and TYPING executed
promptly and accurately. Mrs. D. M. James,
15 Colchester Road, Blackpool.

BRETHREN WORKS etc., bought/sold, lists
issued, wanted Kelly, Bible Treasury Vols.
Bible Depot, 7 Gensing Rd. St. Leonard's-on-Sea.

(Continued from page 217).

on August 3 aged 60. Saved at 16 years in
Bethany Hall, Glasgow. In Wolseley Hall for
20 years, and the last 22 years in Greenview
Hall, Pollokshaws, where she was highly es-
teemed and greatly beloved. "An Israe'ite
indeed, in whom was no guile." **JAMES DUN-
CAN** passed home to be with Christ on
August 4. Saved 55 years and formerly associ-
ated with assembly at Buckie for 36 years.
and latterly in Busby for 19 years. A quiet
Christian brother, esteemed for his faith, judg-
ment and wise counsel. A patient sufferer for
the last six years.

ADDRESSES, PERSONALIA Etc.

RATHO assembly have lost their new Hall
owing to a clearance order, and now meet in
the Infant School. Correspondence to Mr. Wm.
Binnie, 2 Hillview Cottages, Ratho, Newbridge
PLANTATION GOSPEL HALL. Correspond-
ence should now be addressed to Mr. Frank
Gamble, 45 Reston Drive, Hillington, Glasgow
S.W.2. **GEORGE A WIGHTMAN** (of Mexico
and California) had a serious road accident
on July 31, suffering a fractured left femur.
Others with him in the car suffered only minor
injuries. This is the third major operation in
two years for our brother, and he would value
the prayers of the Lord's people for recovery
and restoration to the Lord's work in His
will.

Believer's

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and

Answers

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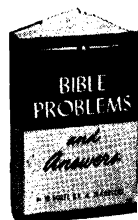
WILLIAM HOSTE, B.A.

and

WILLIAM RODGERS

THIS volume presents over 500 Questions and Answers carefully selected by Mr. W. Bunting from the written ministry of Mr. Hoste and Mr. Rodgers, and ranging from Genesis to Revelation. In his foreword, Mr. A. Borland M.A. states that, "Here is a Compendium of truth arranged in sections and with most helpful Indexes, (Subjects and Scripture Indexes) that almost any subject may be studied both directly and with reference to allied themes . . . Both the writers responsible for the Answers were men of deep scholarship, wide experience, and sane judgment." Amongst other comments Mr. Borland states that he "has found himself mentally stimulated and spiritually enlightened by a perusal of the book," which he highly commends.

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The Church

By the Editor.

THE growth of sectarianism has blinded the minds of many true believers to the significance of the doctrine of the one Body, and consequently, has been partly responsible for the disrepute in which the Church is held by many who, though not themselves professing Christians, recognise the implicates of New Testament teaching. So acute has the situation become in the reckoning of some believers that they have begun to ask if a clear apprehension of the truth of the one Body and a genuine appreciation of what it is would not be a safeguard in measure against the sectarianism which they so much deplore, and at the same time give proper balance to other aspects of Church truth which are considered still to be of great importance.

IT should be borne in mind, notwithstanding, that no human action however seemingly divisive, can destroy the unity of which we have been thinking recently. That unity is a divine conception and must exist independent of what men do; and the oneness of the Body persists in spite of the sectarian proclivities of men. Furthermore sectarianism is not due to a lack of appreciation of what the unity is; it is mainly due to a misunderstanding of the teaching in the New Testament about the nature of a local church.

DERHAPS some importance should be attached to the fact that teaching about the nature and conduct of the local church preceded teaching about the Church universal. While there is a constant sensing of

the presence of the acceptance of the idea of the oneness of the Body in all the New Testament epistles which deal with church matters, definite teaching about the one Body comes only in the later epistles to the Ephesians and the Colossians. As has been already noted in a previous paper more prominence is given to local church matters than to the doctrine of the universal Church: and it is doubtful if the latter teaching is ever given without a back-ground of local church conditions.

FOR the sake of clarity, and particularly for the benefit of younger readers who may not have had opportunity to give much thought to the subject, it should be understood that there are three aspects of "church truth," as it is generally described. These three aspects may be treated under these heads, (a) The Church Universal, (b) The church of God, and (c) a local church.

WITH the first of these, the Church universal, previous papers have dealt, and it was observed that the expression "The Church" was used in the New Testament without any qualifying addition. It has been described as follows by the well-known Anglican, J. C. Ryle, D.D. in his booklet *The True Church*: "The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the

Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church. It is a Church of which all the members have the same marks. They are all born again of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. . . . They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single Book—that is the Bible. They are all joined to one great Centre—that is Jesus Christ." That aspect of Church truth we need not pursue further.

ONE of the commonest church expressions in the New Testament is "the church of God," as for example, "the church of God which is at Corinth" (1 Cor. 1. 2). From the consistent use of the expression by the Apostle Paul it may be deduced that it invariably connotes a group of Christians in a designated locality. Having regard to the etymological implicates of the word "ecclesia," the expression "church of God" may be considered as the equivalent of "all the people in a district who have answered the call of the gospel and in the reckoning of God are separated from those who have not." That conclusion is confirmed by the threefold division made by the Apostle in 1 Cor. 10. 32; "the Jews," "the Gentiles," "the church of God," a division which was evidently meant to embrace, "all the Jews," "all the Gentiles," and "all Christians" in Corinth. Those who were not in the church were called "unlearned, or unbelievers" (14. 23). By the "one that believeth not" (v. 24) in all probability was meant a Gentile who had not accepted the gospel,

while the "one unlearned" was probably a Jew who recognised much that the Christians taught but had his own private mind about the new doctrines and the new procedure. There again is the same division within the city, "the whole church," "the uninstructed" and "the unbelievers."

IN pursuing the subject it is interesting to observe the various ways in which the Apostle Paul addressed the communities to which he wrote his epistles; and by comparing the terms in these introductions we may be able to arrive at some interesting conclusions.

(a) To Corinth he wrote: "to the church of God in Corinth" (1 Cor. 1. 2; 2 Cor. 1. 1). That community so designated was composed of "them that are sanctified in Christ Jesus, called *saints*" (1 Cor. 1. 2). In the same way the epistle to the Galatians was sent to "the churches of Galatia" (1. 2), the use of the plural "churches" being indicative of the facts that each Christian community was a separate entity and that there was no suggestion of union into one "church of Galatia," or any thought of possible amalgamation of church with church. Such an observation is confirmed when it is recalled that certain communities are referred to as "the churches of Judea" (Gal. 1. 22), corroborative evidence that in Paul's day the idea of a national church had not begun to develop.

THIS feature of local independence may be seen again in the addresses to the seven churches clustered together in the S.W. corner of Asia-Minor, for each is addressed separately, and no suggestion is given in anyone of them that one church carried

within the jurisdiction of another, or that for purposes of strength to resist persecution they should unite to form a local federation of churches. The same significance, too, is to be attached to such expressions as "the churches of the saints," "the churches of Christ," or "the churches of the Gentiles" (1 Cor. 14. 33; Rom. 16. 16; 16. 4), the plural "churches" again indicating that each church existed as a separate entity, and implying that it had not occurred to the Apostle that they should unite to form an organisation to which each should belong by consent.

(b) In the earliest epistles from his pen Paul wrote "to the church of the Thessalonians," a form of address which he never dropped, for when he sent his letter to the Colossians he requested the recipients to see that the epistle was read in "the church of the Laodiceans" (Col. 4. 16). In each case it is obvious that the writer meant by the expression all the Christians in their separate localities.

(c) That the Apostle had no fixed formula of address may be gathered from the following:

(1) In the epistle to the Romans he wrote "to all that be in Rome, beloved of God, called *saints*" (1. 7).

(2) He addressed the epistle to the Ephesians to "the *saints* who are at Ephesus, and to the faithful in Christ Jesus" (1. 1), while the letter to the Philippians was sent to "all the *saints* in Christ Jesus which are in Philippi with the bishops (overseers) and the deacons (those who render service) (1. 1). To the Colossians he wrote "to the *saints* and faithful brethren in Christ in Colosse" (1. 1).

UNLESS we wish to charge Paul with partiality and inconsistency, it seems a warrantable inference that

the term "church of God" in a place is co-embrasive with the expression "all the saints," and with "all the faithful (i.e. believing) brethren" in a place. The term "church of God" is not to be restricted to include only those Christians in a locality who meet in a specified gathering place, unless they are the only professing Christians in that locality. Nor is it to be applied only to such as subscribe to certain principles of church government, however important these principles might be for the conduct of a local church.

IT is of further interest to note that the term "the church in the house" which occurs four times in Paul's epistles (Rom. 16. 5; 1 Cor. 16. 19; Col. 4. 15; Philemon v. 2) is not co-embrasive with the expression "church of God," obviously because the Christians "in the house" were only part of a larger company which could be designated "the church of God."

IN the early days, as, for example, in Corinth, the whole church could come together into one place (14. 23), evidently because their numbers were not cumberously large, but as Christianity spread rapidly after the "conversion" of Constantine, in many a city such a gathering was not possible, and Christians began to meet in places in the city conveniently near and thus there grew up within crowded areas numerous local churches, each of which had its own membership roll containing the names of those who made a profession of Christianity. Only nominally and superficially Christian, many of those who obtained membership in these local churches by a spurious kind of baptism could not be embraced in such terms as were used by Paul to

designate those who comprised "the church of God" in a place. In the divine reckoning "the church of God" did not consist of the aggregate of all those in local churches, but only of those whose faith was genuine and whose experience of conversion was demonstrated in living consistent with the claims of Christianity.

THUS, we conclude that the term "church of God" is used to incorporate all the true believers in a specified area,—village, township, postal area of a large city, or the large

city itself, irrespective of their local church connection. The numbers of those comprising it are constantly changing, through death, removals elsewhere, incomers and visitors, whereas the numbers in the Church universal never decrease, but increase at the rate with which believers are added to the Lord. The multiplication of "local churches" of different denominations is due to the sectarian activities of men, and with that aspect of church truth we shall deal in a subsequent article.

ELIJAH

By ROBERT McPIKE, Annbank.

It was a bold request that Elijah made to the widow. She might have demurred, but quick as he asked, he gave a promise and an assurance that stilled any rising thought in the woman's breast. "Fear not, go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. 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."

"And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord which He spake by Elijah" (1 Kings 17. 13ff).

SOME IMPORTANT LESSONS REVEALED

1. The happenings of life, when human histories touch each other,

are the pre-arrangements of God, working out His purposes of love and mercy, even using our free wills as agencies. God brought a widow and a prophet together, that He might reveal His saving grace to both, and in their turn bring a nation back to God. Men call these coincidences, but we recognise God is in all, *through* all, and *over* all things.

2. We learn that despite meagre resources, God is greater than our circumstances. While the widow was at the point of starvation, she gave her *all* to God, and His prophet. She was unselfish in her liberality, and God honoured her by sustaining her for almost *two* years. How like the widow of the N.T. who gave her two mites—her all! She earned the undying commendation of the Lord Jesus. They both gave all they possessed. TRUE GIVING IS SACRIFICIAL. God gave His all, and He expects us no less to give ours. Of the churches of Macedonia.

(Continued on page 234).

THE CURSE OF RICHES

James 5. 1-6.

By Dr. JOHN BOYD, Belfast.

BEFORE considering the curse attached to riches we do well to identify those whom James designates as "rich." This was an early epistle, not written to a Christian community per se, but to Israelites (1. 1), and whilst there are several portions which apply more directly to Christians, most of the subject matter is directed to unbelieving Jews. It was intended to be read in the synagogue (2. 2), and its lessons taken by all, Jew and Christian alike. Thus the word "brethren" could have either a Christian or Jewish connotation. The teaching follows very much the pattern of Christ's in the Gospels, especially that of the Sermon on the Mount. It would seem, then, that it was a letter sent to a mixed company of Jews and Christians, the latter still attending the synagogue.

The epistle is directed to two main groups, (1) The Poor, and (2) The Rich. The Poor were possibly Christians. Formerly they had been well-to-do Jews, but became poor, having been disinherited because of their faith in Christ. They had been tempted and tried, and lacked the necessities of life. Such are exhorted to patience and prayer. The Rich were possibly still Israelites, who had taken advantage of their poorer brethren. in legal actions and in lording it over others in an inordinate desire for riches (4. 1-3). These are warned to humble themselves before God.

Thus the rich man of James 5. 1

was an Israelite who, though affluent, still attended the synagogue (2. 2). He had an abundance of earthly possessions—treasures, fine clothes, gold and silver (5. 2). But in describing the rich man what James probably had most in mind was the method by which he had acquired the riches, and the use to which he had put them. The acquisition of his wealth was by fraud—the oppression and the exploitation of his employees. It seems to have been the sole object of his life, and pursued regardless of God's will (4. 13-15). Possibly the fightings of 4. 1 were the outcome of an unrestrained ambition to be rich, leading even to the removal by death of those who stood in the way of his gain. His riches were not an indication that God had prospered him because of righteousness (Deut. 29. 9).

Nor did the use of his riches commend him in the sight of God. It was hoarded, heaped together (5. 3), and not used for the relief of poverty (1. 27; 2. 15-16). He had used it for display (2. 2), for luxurious enjoyment, for pleasure and for gluttonous feasting (5. 5). Moreover, he lorded it over the poor. Because of his wealth and his authority he involved his poorer brethren in legal actions—to their detriment. He spoke disparagingly of the name of Christ, in whom the poor had trusted; he poured contempt and scorn on the believers, and on Christianity (2. 6-7); his vehement accusation of his innocent, unresis-

ting, needy brother procured for him an adverse judgment in the courts, even the death penalty itself (5. 6).

This is the picture of the rich men upon whom James pronounces his woes. They were a distinct class among those to whom he wrote. What he has to say to them might well be taken to heart by all men of wealth to-day, whether in assembly fellowship or not. The rich man in James still attended the synagogue. Their modern counterpart continue similar sinful practices, even under the cloak of religious piety. Let men of substance consider how they have acquired their wealth; let them question the use they make of it—whether for self-indulgence, or for the glory of God; let all such examine themselves in the light of this epistle, lest they be found meriting the censure that James passes

With the words, "Go to now" (5. 1), James seeks to arrest the attention of these rich men, for he has solemn things to say to them. A time of change is coming. They had been living comfortably, but there were miseries in store for them. "Miseries" are lit. distresses associated with hard work—the opposite of living delicately (5. 5 R.V.). He calls on them to weep and howl at the contemplation of such miseries. Weeping is the external evidence of an inward grief; howling is crying aloud. Both suggest a public demonstration of sorrow. This would be so different from the vaunting and overlording they had so constantly employed in their dealings with poorer brethren.

Even at the time of writing the epistle God had seen fit to visit with His wrath some who had made themselves rich without taking Him into their reckoning. They had neither

thought of God in the acquisition nor in the distribution of their riches. So great was the accumulation of wealth, and so little the useful employment of it that God caused it to decay. This is indicated by the words used—corrupted, moth-eaten, rusted—all of which are the outcome of lack of use. Their riches had not been used to provide for the needs of the poor, nor to lay up for themselves treasure in heaven (Matt. 19. 21). Thus, what was their pride had become a thing of loathing and disgrace.

But worse would follow. The very rust of their gold and silver would be a witness against them. Rust, strictly speaking, applies only to iron. But here it is used to indicate a degeneration in the gold and silver—usually regarded as not liable to corrosion. This degeneration was due to disuse. Thus the rust would be a witness to their selfishness, and their lack of regard for the Lord's work. Not only would it be a testimony against them, but it was also a figure of their own destruction—as certain as fire destroying flesh. Another witness for their condemnation was the money they possessed fraudulently; money which should have been paid to those who worked for them; money that instead had found its way into their coffers, whence it was said to be crying out.

The cries for vengeance of those who had been wronged were heard by the Lord of Sabaoth. This title, meaning the Lord of Hosts, is here used by James to impress on the unjust rich the fact that God has mighty armies to send to the help of the poor, who men think have no helper (Ps. 72. 12).

James mentions another sorrow in store for the rich men. They will

not live to enjoy their ill-gotten gains. The miseries are not only coming (5. 1), but they are coming soon. They had laid up their treasures, not *for* the last days (5. 3, A.V.), but *in* them (R.V.). James regarded the Coming of the Lord as imminent (5. 8, 9). He expected Him to come before these rich men would have had the opportunity to put to full use their accumulated riches. Or, it may be that, like the Psalmist, he did not expect them to "live out half their days" (Ps. 55. 23). Their judgment was near, yet they, like cattle fattened right up to the day of slaughter, were happy and content in their feasting, without a care in the world. What an awakening theirs would be! What a transition, from carefree, licentious living to a sober realisation that they had missed a golden opportunity of an eternal reward!

What message has this portion for us to-day? We live in an age when men, even believers, spend most of their time and energy in acquiring wealth—sometimes by methods not quite above-board. So often the world speaks contemptuously of such brethren. The honourable name by which they have been called is blasphemed. Far better to have less, but with clean hands and a good reputation. "A good name is rather to be chosen than great riches" (Proverbs 22. 1).

These brethren may seek to appease their consciences by regular attendance at the Breaking of Bread meeting, but of such Paul would have said, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper" (1 Cor. 11. 20 R.V.). Their hearts

are far from God. He is not taken into their plans, and their riches are not used for His work, nor for His glory.

They use their wealth instead for their own gratification. But how little real profit they receive from it. They must leave it all behind. They have no treasure in heaven. The very energy they have put into the acquisition of wealth saps their vitality, and shortens their days.

Let us not envy the rich. Let us rather pray for them, for they have great responsibilities, and are faced with great temptations. It takes a steady hand to carry a full cup. It is not given to everyone so to do. Let us rather, as Paul, learn "in whatsoever state I am, therein to be content" (Phil. 4. 11, R.V.). Let us seek first the kingdom of God, and His righteousness, and all things *necessary* will be added unto us.

If God has so blessed any of us with an abundance of this world's goods let us make sure that we hold it as "good stewards of the manifold grace of God" (1 Peter 4. 10). Giving to God should have first claim on our money. Our abundance should be a supply for the want of those in need. "The more you are enriched by God the more scope will there be for generous giving, and your gifts, administered through us, will mean that many will thank God. For your giving does not end in meeting the wants of your fellow-Christians. It also results in an overflowing tide of thanksgiving to God. Moreover, your very giving proves the reality of your faith" (J. B. Phillips; 2 Cor. 9. 11-13).

YOUNG BELIEVER'S PAGE

BLAZING THE CHRISTIAN TRAIL

10. A NEW BREADTH OF VISION.

By W. K. MORRISON, M. A., Ayr.

OCTOBER, the tenth month of the year, brings us to Acts 10, in which the sole theme is the expansion of Peter's horizon to include Gentiles as heirs of the Gospel promises. It is difficult for us to-day to realise just how revolutionary were the Spirit's commands regarding Cornelius when He first made them known to Peter. True, the Lord had emphasised after His resurrection that the new message was for all men irrespective of race or religion, but there seemed to be plenty of work to do in the Jewish fold without tackling the mammoth problem of evangelising the Gentile world as well. Peter's reaction to the events here recorded well illustrates the triumph of grace over prejudice—a fact of practical importance even yet.

The first point worth noticing is Peter's *open view* of the sea before him. Chapter 9 shows him in Joppa a seaport from which he could look westward towards the vast unevangelised Gentile world. Men of many nationalities would be encountered in the streets of the city, and the need of the world outside Judaism and outside Palestine must have impressed the Apostle. It has been suggested that in lodging with a tanner, a man dealing with the hides of unclean animals, Peter had already gone halfway toward associating with Gentiles. At any rate the open vision of the geographical world in its need

was now matched by the spiritual vision of the *open sheet*, unbounded by any walls and containing animals of every sort. The true meaning of the vision was plain: Peter was bidden destroy the barriers which separated the Jew from the non-Jew and associate freely with Gentiles in the prosecution of missionary service. He required to be told all this three times, but by that time, as in the previous experience of being thrice commanded to feed Christ's flock, He had thoroughly mastered the lesson. When the next stage of the adventure occurred—the arrival of the servants from Cornelius—the visitors found an *open gate*: "So he called them in and lodged them." That would necessitate eating with the three Gentiles on a basis of equality, since all *four* men, Peter included, were guests in another person's house. The new teaching was soon put to the practical test!

There follows a paragraph (vv. 23-34) describing Peter's prompt obedience in going to the house of Cornelius and his humble willingness to learn just what the Roman officer—and God too—expected from him. Peter was a more patient and less impulsive man now than he had been in the days of the Lord's earthly ministry. The result was an *opened mouth*; Peter preached the same Gospel as in chapters 2, 4 and 5, but his emphasis here in ch. 10, 34-43 is on the universality of the

message, his climax coming in the wonderful verse 43. The natural consequences was *an open manifestation* of the Holy Spirit (vv. 44-46), exactly similar to the display on the Day of Pentecost, so that the Jewish Christians who had providentially accompanied Peter from Joppa could if necessary corroborate Peter's testimony on a later occasion (e.g. 11. 1-18) that Jesus was the Saviour and Lord of all men, whatever their background.

The practical application of this narrative is simple but vitally important. It is that we, too, must have an open horizon regarding the spread of the Gospel. Like Peter and his critics (11. 2) we tend to be satisfied if the message is faithfully preached in the limited sphere we know best. God forbid that any of us should belittle the importance of the local effort, the weekly preaching in our own assembly; but we must have an ever-widening vision if we are to please the Holy Spirit. For example, how many readers of this page in 'The Believer's Magazine' are regular users of the Prayer List issued in conjunction with 'Echoes of Service'? 'Echoes' contains each month a mine of information about missionary matters, and it should be in every assembly home for daily reading. We live in Joppa, but the vast sea is at our door.

We should also have a sympathetic prayer-interest in men and organisations outwith our own assemblies which are spreading the Gospel. The Army Scripture Readers' Association does a great work in reaching the men and women of the Forces at home and abroad. The great missionaries of the past whose names we revere—Carey, Studd, Livingstone, Brainerd—were associated with mis-

sionary societies worthy of our prayers. We do well to pray for such movements as the China Inland Mission, the Southern Morocco Mission and the Evangelical Union of South America. Let us build up the assemblies that we know and love, and at the same time rejoice in the manifold and world-wide operations of the Spirit of God.

CORRESPONDENCE

Dear Sir,

Early in October many young men and women will be commencing their studies in our Universities and Training and Technical Colleges. Among these there will be many who are known to your readers, including some in fellowship in our assemblies. The first few weeks of their new career will be of vital importance to them in the matter of Christian fellowship and witness. In all the British Universities, and in many of our Training and Technical Colleges, there are evangelical Christian Unions which exist both to strengthen the spiritual life and witness of Christian students and to confront other students with the claims of our Lord. If our young people can be put in touch with these unions as soon as possible, it will be a real help and blessing to themselves, and possibly through them to their fellow-students.

If any of your readers know of young people who are going up to University or College for the first time, we invite them to write to the Universities Secretary, The Inter-Varsity Fellowship, 39 Bedford Square, London, W.C.1. He will be glad to give particulars of the Christian Union in the place to which the student in question is going. If the names of non-Christian students are sent, every endeavour will be made to establish contact with them, but the response will, of course, depend on themselves.

We are, Sir,

Yours very truly,

F. F. Bruce

W. M. Capper.

Sovereign Prerogatives of the Holy Spirit

(Continued).

by A. E. LONG, Ashtead.

(3) THE DIRECTOR OF SERVICE

One of the chief emphases of the Book of the Acts is that the Holy Spirit is supremely the Director of all Christian service. It is not merely that God has saved us to serve and left to our discretion the ordering of our service, but that He reserves the right to decide its nature and sphere and even to prevent service in misconceived spheres. Paul writes to the Corinthians, "Ye are not your own; for ye were bought with a price" (1 Cor. 6. 20). We have been purchased in the slave market and become the absolute property of the Lord Christ. Our bodies and our service belong to Him alone. The writers of the New Testament clearly accepted this as fundamental. Paul, James, Peter and Jude write of themselves as bondservants of God and of Jesus Christ. In their view, before natural relationship, or even spiritual preferments, came the basic relationship of bondservant to supreme Master (cf. Rom. 1. 1; Tit. 1. 1; James 1. 1; 2 Peter 1. 1; Jude 1. 1). From this proceeded God's right to direct their service. Apostleship stemmed from their recognition of their bondservant.

God exercises this right through the Holy Spirit. In the matter of gifts in the Church, Paul shows that the Holy Trinity is concerned, "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities

of workings, but the same God" (1 Cor. 12. 4-6). Spiritual gifts are indeed bestowed by the risen Christ (cf. Eph. 4. 7, 8, 11), but their determination and exercise are alike the sovereign prerogative of the Holy Spirit. Hence, "to each one is given the manifestation of the Spirit to profit withal" and "all these worketh the one and the same Spirit, dividing to each one severally as He will" (1 Cor. 12. 7-11).

The exercise of this prerogative is clearly to be seen in the Book of the Acts. There is a notable example in chapter 8. Philip the evangelist, so wonderfully used of God in bringing the Gospel to the city of Samaria, was directed by an angel of the Lord to "go toward the south unto the way that goeth down from Jerusalem unto Gaza" (v. 26). No reason was assigned; it was merely a directive to go to a certain desert place. Though doubtless curious to know the reason, Philip refrained from questioning and went. It was the place where God had arranged an interview between two men, one seeking to know the truth and the other fitted to impart it. Neither was apprised of the arrangement.

Hence it was that Philip and the Ethiopian met. But Philip was as yet by no means sure that the Ethiopian was his quarry; indeed, the circumstances made it seem highly unlikely. It was then that "the Spirit said unto Philip, Go near, and join

thyself to this chariot" (v. 29). Thus enjoined, Philip addressed himself to the Ethiopian, and, making use of the latter's failure to understand his reading in what we know as Isaiah chapter 53, seized his opportunity to "preach unto him Jesus" (v. 35), with the result that the Ethiopian was converted. But all this began with an angelic direction, later reinforced by the Spirit's directive to Philip. Philip might have argued that he could ill be spared from Samaria at such a time, but God knew His purposes better than His servant and those purposes envisaged blessing brought to a more distant clime by an eminent son returning thereto "in the fulness of the blessing of Christ." Nor was this all. The Spirit Who had begun exercised the right to determine Philip's service to the Ethiopian. Herein is surely a lesson for to-day. God is still arranging interviews between those in need and those able to meet it. however unwittingly to either. Our wisdom is in awaiting His directive, obeying it unquestioningly when it comes and accepting the termination of the service when He chooses.

A second example is that narrated in Chapter 10 concerning Cornelius the Roman centurion and Peter. Again, God had an interview between two men in mind, one in need and the other able to help. These two, like Philip and the Ethiopian, were miles apart, Cornelius at Caesarea and Peter at Joppa, some 30 miles down the coast. Moreover, in this case the intended helper needed a drastic re-orientation of thought before he could be of any help. Chapter 10 describes how an angel directed Cornelius to send men to Joppa to fetch Peter to Caesarea and how Peter was prepared by a vision for

his task. Only when the servants of Cornelius stood before the gate of Peter's domicile was the purport of the vision made clear to him. It was at that juncture that "the Spirit said unto him, . . . arise and get thee down and go with them, nothing doubting" ("making no distinction" ch. 11. 12). Thus it was that the bigoted Jew was found willing to accompany the Gentile emissaries of Cornelius. From that followed a Gentile Pentecost, when, in the house of Cornelius, assembled with his kinsmen and near friends, "the Holy Spirit fell on all them which heard the word" and they received "the like gift" of the Holy Spirit as had the Jews before them. But all this depended, on the human side, on Cornelius and Peter responding to Divine directives. Had Peter maintained his attitude of "Not so, Lord" (10. 14), the interview had never taken place.

A third example is given in chapter 13 in regard to the inception of the first missionary journey of Barnabas and Paul. As a result of the extended activities of those "scattered abroad" upon the persecution of the church in Jerusalem (8. 4), a church had been formed in Antioch (11. 19-21). Barnabas had been sent there by the parent church and had thereafter sought out and brought Saul from Tarsus as an associate in the work. The third phase of Acts 1. 8 had yet to be undertaken, viz., "unto the uttermost part of the earth." Acts 13 describes its inception. There were five prominent men in the Antiochian church, among them Barnabas and Saul. We read that "as they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them" (v. 2). What was the nature of this

ministry, accompanied by fasting? Clearly from the nature of the directive that followed, one of prayerful concern for the extension of the gospel to remote parts. Blessing at Antioch and the nurture of the church there had not excluded a wider vision of need. Again, it might have seemed that the two men nominated by the Holy Spirit could ill be spared from their labours at Antioch, but their associates in the ministry gladly identified themselves with the call of the Holy Spirit and "sent them away" (v. 3). In this first missionary journey we see a mingling of the Divine and human; the directive did not specify the sphere of service; in the event, the two men, accompanied by Mark as "attendant" (v. 5), proceeded to Cyprus, of which island Barnabas was a national (4. 36). He had a natural and proper concern for the salvation of his compatriots.

The second missionary journey was initiated in less favourable circumstances. Paul had suggested to Barnabas that they should re-visit the places of their former itinerary (15. 36). Barnabas was agreeable, but insisted on taking his nephew Mark again. Paul was equally determined that Mark should not go, having regard to his former withdrawal from their first missionary journey (13. 13). Upon this issue they parted and went their several ways, Barnabas with Mark to Cyprus and Paul with Silas to Syria and Cilicia. It is of interest to observe that there had been no fresh directive from God as to a second journey, although in the commendation of Paul and Silas by the brethren and subsequent prohibitions and encouragements by the Holy Spirit the hand of God was surely to be seen. It

was after re-visiting the scenes of former labours, that they were "forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not" (16. 6, 7). This double ban served to show how close an interest the Holy Spirit had taken and was taking in their itinerary. They had assumed priorities in their programme which the Spirit, in his superior knowledge of conditions, could not endorse. Hence it was that they arrived at Troas, undecided what to do. But the Holy Spirit's directives are never merely negative. A positive directive can, sooner or later, be expected. So it was at Troas, for there it was that Paul had the Macedonian vision, as a result of which they, now joined by Luke, "concluded that God had called (them) for to preach the gospel" in Macedonia. It was not that Asia and Bithynia were exempt from need, but that at the time the need of Macedonia was the more pressing. In this way the gospel reached Europe, with Lydia and the jailor as the first converts. This was strategic, for Philippi was an outpost of Rome, in that a Roman colony was there. In the fulness of time, Philippi led the Apostle to the heart of the Empire and even to win converts in Caesar's court at Rome.

Worth the Money

BIBLE PROBLEMS AND ANSWERS

by W. Hoste and W. Rodgers, edited by W. Bunting contains over 500 answers to questions on vital Biblical subjects. Can we give it a higher commendation than to say, "it is worth every half-penny of 22/6?" John Ritchie Ltd.

Christ is All and In All

By W. W. FEREDAY, Newton Stewart.

THIS precious sentence, peculiar to the epistle to the Colossians, must not be confounded with a sentence somewhat similar in sound—1 Corinthians 15. 28. There we read that when all evil has been judged above and below God will be "all in all." This means that Satan and every other transgressor have been confined in the limited area called the Lake of Fire. False gods will never again be seen and no sinners in defiance of God will ever again raise their head. In writing to the Colossians Paul was anxious to make clear that Christ is everything—everything to God and to the apostle and should be everything to all Christians. "In all" means that He is in every Christian for blessing; in Colossians 3. 3 "Christ our life" and in Colossians 1. 27 "Christ in you the hope of glory." These Colossians were not the fruit of Paul's labour. They had not seen his face in the flesh (2. 1). It was Epaphras who gained them for Christ, who probably learned from Paul what he preached in his own city. Paul was anxious at the time of writing because dangerous persons were near and their tendency was to draw saints from Christ. There was even a tendency to worship angels (Ch. 2). This is why the apostle stresses that Christ is everything. Nothing and no-one must be allowed to come in between believers and the One Who bought them with His blood.

The epistles to the Ephesians and to the Colossians were written at the same time and carried by the same messenger but, although the two

epistles are similar in some respects, there are points of difference which we must note. To the Ephesians he wrote largely of the Church as the Body of Christ and the richness of its blessings, but to the Colossians he dwelt more upon the greatness and dignity of Him who is the Head of the Body. This was intended to secure the readers against anything that might tone down what had been taught concerning the Lord Jesus Christ. The central verses of chapter one contain some wonderful truths concerning the Person of Christ, the work that He has wrought and the headships which are now attributed to Him. In verse 13 He comes before us as "Son of the Father's love" and in verse 15 He is "First-born of all creation." "First-born" here is a title of dignity; it does not refer to priority. We have a similar thought elsewhere in Scripture. Amongst Jacob's sons Reuben had the prior place, but his sinful course led his father to give the rights of the first-born to Joseph who was the eleventh of his sons. David was taught of God to give the dignity of first-born to Solomon, much to the vexation of Absalom and Adonijah who were both older than Solomon. Colossians 1. 15 must not be construed that Christ was a created being (a deadly error for anyone to entertain). It simply means that, having come to Manhood in grace, He must needs take the place of the first-born for by Him were all things created, the things in the heavens and the things upon the earth, the visible and the invisible. We learn of our Lord's lowly stoop in Philipian's 2 and

Hebrew's 2. He took the first-born's place being, although truly Man, "the image of the invisible God." God became visible to His creatures when Jesus trod the earth and when we get home to glory it is the Man Christ Jesus, that we shall adoringly behold, but He is God manifest in flesh (1 Tim. 3. 16); "seen of angels" and all other beings above and below.

John, the apostle, says of our Lord, "All things were made by Him and without Him was not anything made that was made" (John 1. 2). This high and holy One called John away from his fishing-nets to be his companion on earth. What grace! At the last supper John pillowed his head on His bosom (John 13. 23). This privilege went far beyond what even Abraham had when he talked with his Divine Visitor at the tent door and pleaded so touchingly for Sodom.

After telling us of our Lord's two headships, of creation and of the Church, the apostle tells us of the immensity of our Lord's work of reconciliation. It embraces all created things, both above and below. Everything in the universe is in confusion as the result of sin. In virtue of the blood of His cross our Lord will remove every trace of everything that is offensive to God and finally everything in every quarter will be for the Divine pleasure as when they were first created. There will be serious Divine work necessary ere this can be brought about but meantime, while the reconciliation of *things* awaits God's time, the reconciliation of *persons* is already in enjoyment. "And you who once were alienated and enemies in your minds by wicked works, yet now has it reconciled in the body of His flesh

through death; to present you holy and unblameable and irreproachable before it (Col. 1. 22. Darby's trans.).

The position that we occupy as the fruit of Divine grace gives pleasure to the heart of God Who purposed it long ago and now "in Christ" is given us to enjoy. No wonder the apostle dwells on the greatness and glory of Christ in Colossians 1. Our hearts respond, "Hallelujah, what a Saviour!"

Question Box

(Continued from page, 240).

have, one against another, and about which ye are going to law, are so absolutely trivial that a brother occupying the lowest place in the assembly—a brother who has got practically no gift, should be quite competent to act as arbitrator.

I am persuaded, though, that such is not what the Apostle meant. I believe the Revised Version gives us the true sense. Instead of saying: "set them to judge who are least esteemed in the church," it says: "Do ye set them to judge who are of no account in the church?" referring, undoubtedly to the Gentile magistrates in the law courts.

That Paul was not suggesting that the most unintelligent in the assembly was capable, and should be appointed to the job, is quite clear from what he says in the very next verse: "Is it so that there cannot be found among you one *wise* man who shall be able to decide between his brethren?" R.V. He shames them for going to the world's law courts instead of letting wise brethren in the assembly judge their matters.

T. Campbell.

JUNGLEE DOCTOR'S MONKEY TALES (Paul White) will provide entertainment as well as furnish preachers and teachers with good healthy illustrations. (Paternoster Press). Price 3/6.

THE YOKE, THE CROSS AND THE THORN

By EDWIN ADAMS, London.

1. THE YOKE.

THE yoke of Matthew 11 stands for our service to God, understood in the widest sense. A yoke always remained a yoke; it was always a weight, and there was always the tendency to chafe the neck of the ox. Every believer realises that in his life as a service rendered to God there is the element of pressure and control, and that against which the natural desires tend to rebel. *Discipleship involves discipline.*

How is our Lord's yoke easy? It is easy compared with the service of sin, for sin is a cruel tyrant and the great enemy of our souls. And the service of Christ is light compared with the heavy burden of the Mosaic law.

The yoke of Christ is easy, too, because we have the *desire* to please Him. "I ought" is reinforced by love for Him. The heavier end is upon His shoulders, for upon Him rests chiefly the responsibility for the direction and success of our lives. In our effort to co-operate with the Lord let us remember to lay the emphasis upon *His* working for us and in us. And it is as we learn of Him, and submit to God, that we prove His yoke is easy and His burden is light.

2. THE CROSS.

Our Lord's Cross was unique; Calvary stands absolutely alone in its majestic grandeur. It is the awful yet blessed centre of our redemption, and the source of all our hopes for time and eternity.

But the Christian has a cross, too. The Christian's cross is not the common trouble that is the lot of all men;

it is a sort of reflection of the Cross of Christ, and is peculiar to the followers of the Crucified. Of this cross every true believer knows something, and the apostle Paul knew so much. *Discipleship costs.*

The Christian's cross is a reality of daily life, and from the pain of it we naturally shrink. It means yielding the lower values for the sake of the higher, and reminds us of our Lord's words about "losing" our life in order to "find" it in joy in God, in spiritual power and freedom, and in service. It is the negative side of successful Christian living.

The Christian's cross means the refusal of sin and self-will. It means living for the spiritual and eternal *at the expense* of the natural and the temporal, for the kingdom of God at the expense of our own ambitions and interests, and sometimes of our friendships and our health. And it may even entail persecution. It is the spirit of sacrificial service. In short, the Christian's cross is the *cost* of doing the will of God and serving men's highest interests.

The Holy Spirit alone can enable us to say each morning:

"At Thy feet, O Christ, we lay
Thine own gift of this new day
lest it prove a time of loss,
Mark it, Saviour, with Thy Cross."

3. THE THORN.

The apostle Paul was not alone in having to endure his thorn in the flesh: probably no believer has been exempt. The thorn may be lodged in the body, the mind, or the circumstances. But it is always something

sharp and provoking; something that hurts and stings; that irritates and harasses.

The thorn is to keep us humble, dependent and spiritual. We need to be reminded that we must constantly depend upon the Lord for daily and hourly grace; and that we are not yet at home, but still at school.

What shall we do with the thorn? Well, you would not allow a splinter to remain in your hand. And we should try and get rid of the thorn—by means approved by the Word of God.

But what if the thorn cannot be removed? "What cannot be helped must be borne, not blamed." The Lord can take away the fret and annoyance from the mind, and turn even thorns into an occasion of blessing to ourselves and others. The hearts that bend will never break. *The best way to bear trial is to use it.*

Our prayer is that we may so bear the yoke, the cross and the thorn that, when we get Home, we may know that they have done the work that God intended.

ELIJAH

(Continued from page, 222).

Paul writes "That in a great trial of affliction . . . their deep poverty abounded unto the riches of their liberality (2 Cor. 8. 2).

3. This incident reveals that no matter how feeble the instrument when God is behind it, He can make it mighty. An ox-goad in the hand of Shamgar, a jaw-bone in the hand of Samson; lamps, pitchers and trumpets in the hand of Gideon, a sling and a stone in the hand of David; these were all used to the defeat of God's enemies. Let none

of us say, "I am no use in this world, my influence is small." When God has no further use for us He will take us home, but so long as we are here, we can say like Paul, "When I am weak, then am I strong; I can do all things through Christ which strengtheneth me" (Phil. 4. 13).

4. We may also learn that in giving to God, we are taking the surest means to get more from Him. He will be no man's debtor, and what we give to Him, He repays with abundant increase. This woman gave ONE meal to the prophet of the Lord—her all, and God sustained her for two years. Christ gave Himself for sinners, and lo! God has exalted Him to the throne of mediatorial dominion, and is even now allowing Him to see "the travail of His soul." This is ever the Divine law. We receive by giving, we must sow if we would reap, we must open our hearts in love to others, if we would have God's love shed abroad in our own hearts.

5. An important lesson lies in the narrative, in that God's doings for us are often delayed to the very last, to teach us that when deliverance comes, it is from Him. It was only after the brook dried up that Elijah was sent to a widow preparing what she thought was her last meal and to her an added burden, but instead a door of hope and deliverance. "Man's extremity is often God's opportunity," and the world recognises the principle. "the darkest hour is before the dawn." We should ever remember that "delays are not denials," and God will in His own good time reveal Himself as the PRESERVER, PROVIDER and PRESENT help of His people. The worldling has no

(Continued on page, 238).

CORRESPONDENCE

Dear Sir,

It appears to be becoming more and more a question in the minds of many of the Lord's people, as to just what can be described, according to the Word of God, as a local assembly. This question is inevitable amongst the spiritually exercised seeking to know the mind of the Lord and walk according to Truth, in these days when the Pattern is obscured by modern methods, new ideas and compromise.

Far too often recently one has seen and heard the carnality of Corinth, and the many disorders there, advanced in support of this gathering or that, to be a church of God. When the assembly character of a certain company is called into question because of its uns Scriptural or worldly ways, one hears, "Look at Corinth, they were a church of God." The danger and fallacy of this reasoning should be obvious. If it is to be allowed, gone are the clearly defined limits of the New Testament pattern, gone are the stringent requirements of Righteousness and Truth; we may as well be in the days of the Judges, when each man is a law unto himself. The reasoning that takes licence from Corinth overlooks one vital factor, one that makes all the difference between Corinth and some so-called local assemblies to-day. That is, Paul's second letter to the Corinthians, and what it says.

Besides owning the Lordship of Christ, the freeworking and Presidency of the Holy Spirit, and the teaching of the Apostles' doctrine, (and it is questionable whether these are experienced in some cases), it is essential that the local assembly be the sphere of the government of God. It is the place of Divine discipline and administration. If it is not this, it is nothing. The purpose and end of such government being, "that holiness becometh Thy House for ever."

In his first letter Paul shows the errors, and explains to the Corinthians, not only where they were wrong, but

what steps they must take to put it right. His ministry was not unheeded, his instructions were obeyed, the Corinthians "endured sound doctrine." In 2 Cor. 7 we see the results of the workings of the government of God. "The same epistle (1 Cor.) hath made you sorry" (v.8). "Ye sorrowed to repentance for ye were made sorry after a godly manner" (v. 9). Look at verse 11, the end of which declares them clear in the matter.

Let us not quote the failings of Corinth apart from their obedience to the Lord; the one gave rise to the other. Without doubt the Spirit of God selected the feeblest and poorest of the assemblies then, to demonstrate to us, through the 1st and 2nd letters, how the correcting administration of God is meant to function in His churches. The 1st letter is not to be read without the 2nd, if true local assembly character is to be seen.

Companies of Christians to-day are left in no doubt as to the requirements of God for the Holiness of His House. Sound doctrine is not lacking; this very magazine is one of the foremost exponents of it. Is it heeded? Is evil put away? Is the world allowed its influence or is the Word of God the only formative influence in the gathering? In other words, is God's government allowed to function? This, one feels must be the measuring reed for a church of God.

We are apt to think that a Gospel Hall as meeting place, a certain form of notice board announcing the "Breaking of Bread" and so on, a certain type of hymn book, and a recognised form of service constitute a local assembly. While these may certainly be helpful indications, this presumption may not necessarily be true. The characteristics of a local assembly are wholly spiritual, and can only be of God. Let us to-day, as Israel by Ezekiel in their day were commanded to, "measure the House by the pattern." "He that is spiritual discerneth" 1 Cor. 2. 15.

Harry T. Norman.

PRESENT PROSPECTS

THE knowledge of the mind of God is the Christian's only security, both for determining his true position in the world, and his being preserved in it, steadfast and immovable. Where this is not ascertained, all must be doubt and perplexity, and his path must be uncertain, nay, inevitably wrong. Where it is known, he is, in a certain sense, omnipotent. This consideration has an especial application to the present state and prospects of the people of God. Many may say indeed, as to any inquiry beyond present things, What is truth? But the Scripture sets before us the clear and definite counsels of Him who changeth not; marks out the distinct character of every principle, whether good or evil, in His view; traces their respective advances and exhibits the great general results to which they are severally progressing. And these things the Church is directed to observe. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn," etc. And the same apostle, after portraying the characters of evil in the last days specifies this as the safeguard of the saints, "That they know these things before" (2 Peter 1. 19; 3. 17).

All our light then is darkness, unless our apprehension of the circumstances in which we are standing accord with the revealed truth of God concerning them. To take a practical example. One visible anxiety of the believer, I mean one who is accepted in the Beloved, with regard to himself, is that his service be given wisely to the Lord. But it seems evident that, unless the purposes of God for this dispensation be gathered by him

from the written Word, his labours must often be misdirected, and possibly, as to their results, given more to the house of the stranger (Prov. 5. 10) than to God's. For instead of ministering according to his ability in God's husbandry, his powers may be diverted into channels, whence no enduring fruit is returned to the Lord's glory, and where His Spirit would never have led him; and to all that is not done in the Spirit the word of Jesus applies, "He that gathereth not with Me scattereth abroad." Unless the unchanging distinction between the church and the world up to the "time of the end" be seen, the expectation of gradual diffusion of Christianity must constantly operate to the consuming of our services upon that which will absorb into itself all the energy and power of the labourer, and still remain the world. I do not here speak of preaching the Gospel, or of otherwise meeting the world in testimony, the only way in which a Christian can meet it.

The subject assumes an import even still more weighty when considered with regard to the consummation declared in that portion of the revelation of God's will which embraces the present age. For it must inevitably make a wide practical difference in the Christian's position in the world, whether he considers it as going on to blessedness, or, on the contrary, to judgment. For on this must, to a great extent, depend the actual character in which it appears to his eyes, and consequently his own conduct and views with regard to it. The views of surrounding things, taken by two believers, one of whom considers them to be thus far in their progress to perfection, while the

other sees that sentence upon them is delayed, only because "the long-suffering of the Lord is salvation" (2 Peter 3), must be as different as light from darkness. Nor is it too much to say that the character of their testimony will equally vary. For testimony is given in power, only in proportion as the truth of the circumstances in which he stands is recognised by him who has to give it; and if his mind is resting upon the hope of a progressive enlightening of the world, while it may be that fearful darkness is fast closing in, all his wisdom will be folly. Most of the Lord's people indeed, in common with others, feel that the aspect of the times is sufficiently awful; yet perhaps the greater number are inclined to consider it as temporary, with the hope that it will subside.

Let us briefly try present things by the test of Scripture, for to this will be our safest appeal. If we judge by sight in anything, we shall assuredly err. And therefore it is only by taking the Word as our criterion, though appearances may seem ever so contradictory, that our judgment can be true.

First, then—How does Scripture uniformly describe the character of the Church throughout the dispensation? And here we at once meet with the incontrovertible fact that the whole tenor of the commands and exhortations throughout the Gospels and Epistles to the people of God is, from its very nature, applicable only to a comparatively small number, in the midst of a world lying in wickedness. The irreversible principle of the dispensation is that "many are called but few chosen;" and with this correspond all the practical addresses of our Lord and His apostles. It is therefore in absolute contrast

to a dispensation, in which it is said, "The earth shall be filled with the knowledge of the glory of the Lord."

The two can never become identical; for, on the supposition that the dispensation should grow into one of universal truth, the whole character of the apostolic Epistles would gradually become inappropriate to the circumstances of the Church. The characters to whom they are addressed are thus described, "The sons of God in the midst of a crooked and perverse generation, among whom ye shine as lights in the world" (Phil. 2. 15). "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not" (1 John 3). "We know that we are of God, and the whole world lieth in the wicked one, (*en to ponero*)" (1 John 5. 19). "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Peter 2. 9).

More especially is the nature of the dispensation, as regards His followers, described by the Lord: they are said to be "the poor in spirit," "the mourners," "the meek," "the persecuted for righteousness' sake;" they are the salt of the earth, the light of the world, as sheep among wolves, as the wheat among tares, which grow, increase, and ripen together until, in the end of this age, (*to u aionos toutou*), the Son of Man shall send to gather out of His kingdom all things that offend. The present is a dispensation of witness, and of witness only (Matt. 24. 14); and as such incongruous with one of universality: the insignia of God's people throughout are the cross and the reproach of Christ. In truth, the position of the Church in the world; if it were faithful, never could be any

other, and, in the present earthly glory of the professing Church, the light of Scripture exhibits only the deceit of Satan and apostasy.

BIBLE TREASURY, August, 1889.

ELIJAH

(Continued from page, 234).

one to help him in his distress, but we have One, "Who faileth not."

6. God's infinite care and tenderness is also revealed. He might have sent Elijah to some other, but He chose a widow to remind us among other things, of His loving interest in the bereaved. "He is the judge of the widows." They are the objects of His care. The abiding statute of the Levitical law states, "Ye shall not afflict any widow or fatherless

child. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry" (Ex. 22. 22, 23). God commanded that any sheaves left in the field at harvest time, and any gleanings from the olive tree and vintage should be left for their use. What grace was shown by God to the widow of Elisha—Naomi, and her daughter-in-law—Ruth, widows in Israel! And in the N.T. what tender compassion is revealed in the Saviour, who chose among all the bereaved ones in the Gospels, to raise from the dead the widow of Nain's son! And to those who are thus bereft, hear Him say, "Leave thy fatherless children to Me, I will preserve them alive, and let thy widows trust in Me" (Jer. 49. 11).

LORD'S WORK FUND.

Amount received for month ending August 31.

To Missionaries and Labourers who look to the Lord alone for support.					For Needy Saints and Relief.						
					4723 £73 18 3						
					Fellowship in Expenses for Bank Charges, Postages, Stationery, etc.						
4722	10	—	4746	32	—	4769	62	—			
4724	60	—	4747	2	—	4770	6	—			
4725	10	—	4748	100	—	4771	32	—			
4726	5	—	4749	5	—	4772	7	—			
4727	10	—	4750	3	—	4773	10	—			
4728	10	—	4751	3	—	4774	4	—			
4729	10	7	4752	5	—	4775	27	—			
4730	7	2	4753	11	—	4776	28	—			
4731	5	—	4754	10	—	4777	90	—			
4732	10	—	4755	20	—	4778	15	—			
4733	10	—	4756	36	12	4779	2	—			
4734	2	10	4757	45	—	4780	26	—			
4735	4	7	4758	2	10	4784	6	10	—		
4736	5	—	4759	13	10	4785	10	—			
4737	4	—	4760	20	—	4786	7	—			
4738	15	—	4761	4	17	4787	10	—			
4739	10	—	4762	1	10	4788	10	—			
4740	12	—	4763	10	—	4789	9	10	—		
4741	200	—	4764	10	—	4790	5	14	—		
4742	5	—	4765	3	—	4791	5	—			
4743	3	—	4766	10	—	4792	15	—			
4744	5	—	4767	13	11						
4745	35	—	4768	10	—						
						£1207	11	7			
						4757	1	—	4783	7	3

News from Other Lands

FRANCE

You will be thankful to know that the Lord has saved some more precious souls recently; one of whom (also through the reception of one of our Gospel-Writings, distributed in his district), after going to the pilgrimage at Lourdes a few days ago, as a "Stretch-Bearer," returned home in a town near Paris, wrote for an appointment with me, by which, in our house, he found the Lord. Yesterday, he came with his car, in order to bring some of the saints to the meeting, being happy in his new-found Saviour.

Another, who also received one of our Gospel-Writings, came to despair recently, through having received the laying on of the hands of a so-called "Healer," by which he introduced into her body, demons that tormented her so much that she got our address from the tract, asked for our visit, by which the Lord was pleased to save her soul. This so-called "Healer" is a worshipper of the Devil! She went for her holidays happy in the Lord, a few days ago.

William & Clarice Taylor.

ANGOLA

When Mr. & Mrs. Long returned from furlough we were free then to come here to this new place, as we were exercised regarding the Portuguese traders and officials who form quite a good population here. We arrived just a few weeks ago and are seeking to open work amongst these white people. The need of the natives in spiritual things is tremendous, and there is work in this district for another couple who could devote their time to the ministry amongst the natives. Translation work keeps us busy each day, plus meetings daily with the people surrounding us. Little by little we see His hand in thus dispensing grace to souls.

R. C. & M. Allison.

BOLIVIA

On Saturday the 7th of Sept. (God willing) we expect to go on a visit to a village about 2 hours run by truck to baptise four believers from Uyuni. There is no water near here and that is the reason we have to go so far away. One of those being baptised is a man who trusted the Lord just after we arrived here and a woman who trusted the Lord the following week. The other two are a mother and son who were

saved a short time before Mr. Haggerty left to go home on furlough. Last year a tragedy happened at the S.S. outing when a small boy was killed by the truck that took them there. After that the meeting was greatly despised and although it was the small boy's own fault the people didn't look at it that way. Well it is the mother and the brother of the boy who was killed who are getting baptised. We were visiting her one day and the mother is so happy. She says now that God was punishing her for her disobedience.

Wille & Ray Hill.

HONDURAS

My most interesting news from here at present has to do with our new hall. It looks as if it will be ready for use for the general conference to be held here at the end of next week though the ceiling and some other things will not be put in until some time in the future, D.V. It certainly is a very nice building and we are already trying to train the people to appreciate and take good care of it. As it is, a number of unsaved are coming regularly to the meetings in the tent so we believe more will come when we move into the hall. We also hope our Sunday School will grow also.

Eva Johnston.

CAPE TOWN

In our report of the work for the past year we mentioned the need of a larger and faster printing press. We also asked readers to pray that God would provide the sum of £1,500 needed for it. A number of gifts were received, sent specially for this purpose; but as the months passed it seemed, from a human view-point that it would be years before the necessary sum was in hand. However, the matter was in the Lord's hands and we prayed, while waiting for God to act. Then we were delighted to learn of a very large gift from a brother in the United States which made it possible at once to place a definite order with the local agents for the machine. We are very grateful for this support and fellowship, and we thank God Whose hand we see behind it all. W. J. Coleridge & K. Elliott.

COMMENDATION.

Mr. Wm. A. MORRISON, Victoria Hall, Ayr (late of India) has been heartily commended by the local assemblies for the Lord's work at home. Address—31 Lochside Road, Ayr.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION

How would you explain Psalm 37. 25 with Luke 16. 20-21?

ANSWER

In Lev. 23. 22; Deut. 24. 19-21, we have the Lord teaching His people in view of their entrance into the land of their inheritance. They were instructed not to forget the poor, the stranger, the fatherless and widow both socially and ceremonially. This would help them to remember that they were strangers in the land of Egypt.

In Psalm 37, Jehovah, their covenant keeping Lord, is seen in His governmental dealings with them—blessing the righteous and cutting off the wicked, and also points forward to the day when the meek shall inherit the earth. The nation, departing from their God, and turning to covetousness, forgot the claims of the poor and needy, as may be seen from the prophet's denunciation of this glaring sin. Isa. 10. 2; Amos 2. 6; 4. 1.

In Luke 16 it is not a question of the Lord allotting to His people the blessing of basket and store (Deut. 28. 5), neither is poverty a mark of God's displeasure, but man's responsibility to His God on the ground of grace, on the principle of faith with its accompanying fruits. The Lord of the prophets teaches by the parable of the unjust steward the great lesson as to how to make friends with the riches of unrighteousness in view of the world to come, when there will be a recompense at the resurrection of the just. The Pharisees who were lovers of money, heard these things and scoffed at Him. The Lord then lifts the veil that divides time from eternity and points to two men, who were once on earth. The rich man who left God out of his life, and fared sumptuously every day, shut up his bowels of compassion to the poor. Lifting up his eyes in hell, being in torments, he has no one to befriend

him. Lazarus (God my helper) dies and is carried by God's ministering servants into the bosom of the friend of God.
H. Baillie.

QUESTION H. 692.

In view of 2 Cor. 6. 14-18, (a) Is it permissible for a Christian to hold shares in a public company, and to exercise his rights as a shareholder in the affairs of that company? (b) Would this Scripture bear upon the holding of Government stock by a Christian?

ANSWER

In regard to all such questions our reply would be, "Let every man be fully persuaded in *his own mind*" (Rom. 14. 5). Personally we see little or no difference between the things mentioned in the question and a believer having money in a bank or holding Savings Certificates, etc. (not Premium Bonds). A believer should not become joined to an unbeliever in *partnership* of any kind, marriage, business, church fellowship etc., but if the conscience of the framer of this question troubles him over holding shares in a public company or Government stock, his course is clear—realise and come out.

R. G. Lord.

QUESTION

Please explain 1 Cor. 6. 4; "Set them to judge who are least esteemed in the church."

ANSWER

If the Authorized Version be accepted as the correct rendering, the explanation would seem to be as follows; The apostle reminds them of the high destiny and glorious dignity of the saints; that in the coming kingdom age, when Christ shall reign in this world, they shall reign and rule with and under Him. Yea, further, when fallen angels are brought forward for judgment, unto which they are reserved (2 Peter 2. 4), the saints shall sit with Christ in that judgment also. In light of all this the matters that ye

(Continued on page 232).

The LORD'S WORK and WORKERS

ENGLAND & WALES

BATH: Manvers Hall. Missy. Oct. 1. C. R. Marsh, P. W. Marsh, A. S. Phair; Sisters'. Mrs. C. R. Marsh, Mrs. A. S. Phair, Mrs. K. W. Scott, Miss A. A. Hobbs. **PORTSMOUTH:** Garfield Hall, Garfield Rd. Oct. 1 at 2.45 and 7.45; 2 at 7.45; 3 at 4 and 6.30. F. McMinn. **TORQUAY:** Tor Gospel Hall. Oct. 2 at 3 and 6. H. J. Brearey, F. A. Tatford. **BEXLEY-HEATH:** Bethany Hall, North St. Oct. 3 at 8.15. P. Bullivant. **BRIDGEWATER:** Friarn Hall, Friarn St. Oct. 3 at 3.15 and 6. W. G. Hales, W. Wynne. **POTTERIES:** Trent Vale. Oct. 3 at 7.30; Oct. 5 at Butt Lane. R. J. Darnell. **BARNEHURST:** Assembly Hall, Lyndhurst Rd., at 8, Oct. 4, 11, 18, 25. W. S. Loynes; Nov. 1. R. Guyatt. **BOURNEMOUTH:** St. Andrews Hall, The Square. Oct. 5 at 7.15. M. E. Hepburn; Nov. 2, K. Morris. **BRISTOL:** Ebenezer, Filton Ave. Oct. 5 at 3 and 6. C. Darch. **CAMBRIDGE:** Queen Edith Hall, Wulfstan Way. Oct. 5 at 3.45 and 6. F. N. Martin, J. Knight, W. W. Vellacott. **CANTERBURY:** Slater Lecture Hall, Beaney Inst., High St., at 3 and 6. Oct. 5, H. F. Fellows, H. Lowman; Nov. 2. A. E. Brown, F. Elliott. **CARDIFF:** Christian Rallies at 7. Oct. 5, J. Dalgleish; 12, A. Fallaize; 19, C. Grant, B. Sutton; 26, F. Howliston; Nov. 2, E. W. Rogers, Dr. Churchward. **CARLISLE:** Hebron Hall at 7.15. Oct. 5, J. E. Hunter; 19, J. W. Laing; Nov. 2, Spencer Thomas. **CHELTENHAM:** Regent Hall. Oct. 5 at 3 and 6. D. W. Brearley, W. H. Clare. **DAWLISH:** Central Hall. Oct. 5 at 3 and 6. Dr. C. S. Hudson, E. G. Parker. **FAREHAM:** The Church House, West Street, at 6.30. Oct. 5, F. Lawther; Nov. 2, J. H. Large. **GOLDERS GREEN, N.W. 11:** Temple Fortune Hall. Oct. 5 at 3.30 and 6.30. J. Paul, L. Elliott. **KINGSBURY, N.W. 9:** Roe Green Hall. Oct. 5 at 4 and 6.30. E. Tipson, W. Baigent, F. W. Emmins. **LEEDS:** Blenheim Baptist Church. Oct. 5 and 7, Miss J. Hunter, F. A. Regler, W. A. Kimber, A. Lodge. **NOTTINGHAM:** Clumber Hall. Oct. 5-9. M. Goodman; Nov. 2/3. F. A. Tatford. **OXFORD:** James St. Hall. Oct. 5 at 3 and 6. H. J. Brearey, R. Guyatt. **SOUTH RUISLIP:** Deane Ave. Gospel Hall. Oct. 5 at 3.30 and 6.30. F. A. Tatford, L. Rees. **WALTHAMSTOW, E. 17:** Folkestone Rd. Hall. Missy. Oct. 5 at 4 and 6.30. **EXETER:** Belmont Chapel. Missy. Oct. 9 at 11.30, 3 and 6.30. P. W. Marsh, H. Beattie, E. Tipson. **BIRMINGHAM:** Central Hall, Corporation St. Oct. 12/14. W. W. Campbell, A. Leckie, E. H. Trenchard, Dr. J. M. Houston. (J. D. Heavyside, 195 Swanshurst Lane, Birmingham, 14). **BLOOMSBURY, W.C. 2:** Central Church, Shaftesbury Ave. Oct. 12 at 3 and 6.15. Counties Evangelistic Work Annual. (E. A. Edmonds,

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 commendations of nearest local assembly.

300 Maryplace Rd., East, Barnehurst, Bexley-heath). **BRIERFIELD:** Baptist Chapel. Oct. 12 at 2.45 and 6.15. H. Lockyer, A. McDowell; 13 at 3.15 and 6.30. Gospel Hall, Commercial St. **CARSHALTON:** West St., Hall. Sisters' Missy. Oct. 12 at 3.45 and 6.30. Mrs. Wildish, Mrs. E. H. Trenchard, Mrs. E. Short, Miss D. K. Dudgeon. **COLCHESTER:** Assembly Hall, Maldon Rd. Oct. 12 at 3.15 and 6. Dr. Churchward, H. A. Coleman. **HORNCHURCH:** Billet Lane Hall. Oct. 12 at 3.45 and 6. A. J. Atkins, F. Holmes, H. Wildish. **MARTOCK:** Fellowship meetings. Oct. 12 at 3 and 6. **READING:** Bridge Hall, Oxford Rd. Oct. 12 at 6.30. E. W. Luke, G. K. Lowther. **WARRINGTON:** Gospel Hall, Forster St. Oct. 12 at 3. R. Bryant, J. Hunter; 26 at 7. H. Steedman. **CARSHALTON:** Assembly Hall, The Circle, Green Wrythe Lane. Oct. 19 at 4 and 6. Mr. Jarvis, Mr. Pha'r. **GILLINGHAM:** Gospel Hall, Skinner St. Oct. 19 at 3 and 6. W. Penfold, J. Sercombe. **LEICESTER:** Braunstone Ave., Hall. Oct. 19 at 3 and 6.15. J. Kirkham, Dr. S. S. Short. **LETCHWORTH:** Gospel Hall, Gernon Rd. Oct. 19 at 3.30 and 6. O. Speare, F. Cundick. **PLAISTOW, SUSSEX:** Oct. 19 at 3.30 and 6. G. Harpur, W. J. Prescott; Oct. 21. Sisters' Missy. Miss Presscott. **PORTSMOUTH:** Copnor Rd. Oct. 19 at 6.30. C. E. Stokes. **SWINDON:** Kingsdown Gospel Hall. Annual. Oct. 19 at 3 and 6. H. Bell, H. Hobbs. **UXBRIDGE:** Gospel Hall, Cowley Rd. Oct. 19 at 3.45 and 6. A. Lodge, G. K. Lowther, F. N. Martin. **WEL-LING:** Gospel Hall, Station Approach. Oct. 19 at 4 and 6. N. Brown. **WHETSTONE, N. 20:** Oakleigh Hall. Oct. 19 at 4.30 and 6.30. E. G. Ashby, P. O. Ruoff, R. S. Code. **WINDSOR:** Gospel Hall, Garfield Place, St. Leonard's Rd. Oct. 19 at 6.30. G. Cousins. **WOODFORD GREEN:** Salway Hall. Oct. 19 at 7. Missy. Dr. R. S. Churchward, P. W. Marsh. **SWANSEA:** Broadcast on Welsh Home Service. Oct. 20 at 7.45. A. J. Chilcot. **WESTMINSTER:** Missionary Meetings. Oct. 23-25. (F. F. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4). **BARKING:** New Park Hall, Axe St. Oct. 26 at 3.30. W. G. Hales, F. N. Martin; at 6.30, J. W. Laing, M. Goodman; 27 at 11 and 6.30, H. Lockyer. **BLOOMSBURY, W.C. 1:** Central Baptist Church, Shaftesbury Ave. Oct. 26 at 3.30 and 6. M. E. Hepburn, J. Knight, E. W. Humphreys. **KINGSTON-ON-THAMES:** Gospel Hall, Canbury Park Rd. Oct. 26 at 4 and 6.15. H. A. Coleman, H. F. Wildish. **WORTHING:** Bedford Row Gospel Hall. Missy. Oct. 26 at 3 and 6. D. A. Angus, G. H. Jones, C. R. Marsh, A. G. Phair.

SCOTLAND: FORTHCOMING (D.V.). KILMARNOCK: Central Hall. Women's Miss. Oct. 5 at 3. Miss Peebles, Miss Orr, Mrs. Haggarty, Mrs. McGregor. **STRANRAER:** Gospel

Hall, Oct. 5 at 3.30. J. I. Spence, J. Murray, J. Currie. **AUCHINLECK:** Gospel Hall, Oct. 5 at 3.30. W. Prentice, J. Dickson, J. Cuthbertson. **MOTHERWELL:** Roman Rd., Hall, Miss. Conf. in Hallelujah Hall, Oct. 5 at 3.45. H. A. Coleman, F. Haggarty, D. Angus and another. **BURNBANK:** Ebenezer Hall, Oct. 12 at 3.30. J. Currie, A. Roxburgh, F. E. Stallan. **ABERDEEN:** Torry Conf. in Free Church, Grampian Rd. Oct. 12 at 3. J. M. Shaw, E. W. Rogers, J. Lightbody, W. Baxter. Bible Readings in Hebron Hall, Thistle St. Oct. 14-19. E. W. Rogers, J. M. Shaw. (Particulars—W. D. Morrow, 15 Alberta Ave., East Kilbride). **GLASGOW:** Bethesda Hall, Linthouse. Oct. 12 at 3.30. A. P. Campbell, D. Cargill, J. Jack. **HALFWAY, GLASGOW:** Craighton Gospel Hall, Oct. 19 at 3. Annual Conf. Ministering brethren expected. **COATBRIDGE:** Shiloh Hall Conf. in Hebron Halls. Oct. 26 at 3.30. S. Emery, J. Hunter, A. Allan. **WISHAW:** Ebenezer Hall, Young St. Oct. 26 at 3.30. J. Anderson, A. P. Campbell, E. W. Rogers, R. Scott. **DUMBARTON:** Gospel Hall, Bridge St. Nov. 2 at 3.30. W. P. Foster, R. Scott, A. Clark. **HAMILTON:** Low Waters Gospel Hall, Nov. 2 at 3.30. A. Borland, H. Bell, F. Stallan.

IRELAND: REPORTS.

C. McEWAN and J. G. HUTCHINSON had professed. J. GRAY and J. G. HUTCHINSON well attended meetings at Strabane, where some have commenced in Newtownards with good numbers attending. T. E. WILSON, Angola, has had excellent meetings for ministry in Donegall Road and Kingsbridge Halls, Belfast. S. RAE (U.S.A.) had a week for Christians in Londonderry. R. BEATTIE and T. WALLACE had a good start in Limavady, with one professing. G. D. ALEXANDER and S. W. LEWIS continue in tent with good interest near Fintona. H. S. PAISLEY saw a number profess at well attended meetings in Carginagh Orange Hall, Mourne. Expected to commence in Orange Hall, Cullybackey. A. LITTLE and A. McSHANE labouring near Newtownhamilton. E. ALLEN and W. NESBITT continue with good interest near Tandragee. W. BUNTING and J. YOUNG have had some blessing at Magherabeg. Hoped to go on to Broomhedge.

CONFERENCES

FINTONA: Believer's meeting was large and profitable. Messrs. E. Allen, C. McEwen, J. G. Hutchinson, W. Graham, A. Lyttle and J. Thomson gave help. **LURGAN:** Conference and Bible Readings on 1 Corinthians Chapters 11-14. Oct. 13-16. D.V. (W. D. Mahon, The Roses, Lurgan).

"WITH CHRIST."

Mrs. A. PRYDE, aged 52, widow of David Pryde, who emigrated to Australia from Cowdenbeath 30 years ago, was called home suddenly through an accident in Sydney. Our sister was saved and in fellowship when quite young in Cowdenbeath and Tollcross, Edinburgh. Bore a bright testimony both at home and abroad, and was loved by all who knew her. **ALEX. MCGAUGHEY,** Vancouver, B. C., Canada, passed into the presence of his Lord on July 18, aged 65. Awakened after the first

World War through the preaching of Sam Davis on the Custom House steps, Belfast, and himself became an ardent street preacher and saw some of his companions saved. Bright for the Lord in Bangor, Belfast and Canada, and although he suffered greatly for 12 years, until his homecall he ever bore a faithful witness in hospital. Leaves a widow and son in fellowship, and two daughters not yet saved, for whom prayer is requested. **ADAM BAXTER,** Maddiston, on July 21. Converted 18 years ago at the age of 60, his wife also being saved at that time. Soon became known as an open-air and tract distributing worker, and personal visitation throughout the village. "A bright and shining light," laboured fervently in Bethesda Hall assembly, Maddiston. **JOSEPH SHERLOW ANDERSON,** Barrow-in-Furness, on Aug. 4, aged 66. Saved over 55 years ago and received into Lochrin Place Assembly, Edinburgh in 1904. Recent years in Sharan Hall Assembly, Liverpool, and Walney Assembly, Barrow-in-Furness. An upright Christian who honoured the Lord and was ever conscious of the debt of love he owed. **RONALD HERDMAN,** on Aug. 6, aged 30. Called suddenly to be with the Lord as the result of an accident while engaged in electrical work. Saved some 14 yrs. ago through the ministry of the late Mr. J. Stewart and Mr. T. Wallace, he bore a consistent testimony, and was always helpful in Mullafernaghan assembly. Highly respected in the district, the funeral was one of the largest ever witnessed, and the services were conducted by Mr. H. Baillie, Mr. T. Wallace, Mr. T. McKelvey and Mr. John Hutchinson. Leaves a widow and son to mourn his loss. These, together with the father, mother and brother need our prayers. **AGNES CALLAHAN,** Falkirk, on Aug. 9 aged 14, daughter of Mr. and Mrs. Callahan, Thornhill Assembly, Falkirk. Agnes was drowned in Falkirk Public Baths, and although of tender years, she was "lovely and pleasant" in her life, having been saved at the early age of 6. Her child-like fidelity to the Saviour was appreciated at school amongst her playmates, and amongst the Lord's people. Her parents, though comforted, require the prayers of God's people. **ANNIE ELIZABETH BELL** went to be with the Lord on Aug. 20, in her 84th year. Saved in early life, she was in assembly fellowship for almost 60 years; in later years with Fintona assembly, Co. Tyrone. Her passing was peaceful, and brethren R. Beattie and S. Lewis conducted the funeral service. **Mrs. ADAM DALZIEL,** Girdle Toll, near Irvine, on Aug. 21, aged 73. Associated with saints in Water-side Hall, Irvine for 32 years. Magnified Christ in her sufferings, and ever bore a consistent Christian testimony. **Mrs. JOHN DAVIDSON,** Port Glasgow on Aug. 22 in her 69th year. Daughter of the late Samuel Doods, Dalry, our sister had an unbroken association with the assemblies for over 50 years; firstly, in Dalry, then in Bogston, and last 25 yrs. in Port Glasgow. Known to many of the Lord's servants in this and other lands, many of whom she received into her hospitable home. **Mrs. MARGARET BING-**

(Continued on page 3 of cover).

The Believer's Magazine is posted for 12 months to any address: One copy 6/6, Two 11/-, Three 16/6, Six inclusive; 32/- Twelve copies and over 4jd. each, post free. Magazines not cancelled will be continued.

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**COUNTIES EVANGELISTIC WORK
ANNUAL MEETINGS**

**BLOOMSBURY CENTRAL CHURCH
Shaftesbury Avenue, W.C.2.**

**SATURDAY, 12th OCTOBER, 1957
3 - 4.30 p.m. and 6.15 - 8.15 p.m.**

Chairmen

LESLIE W. SLARK and ALLAN A. GORDON

Reports by 16 workers. A closing Gospel Message will be given at evening Meetings.

OVERFLOW MEETING

**BLOOMSBURY CENTRAL CHURCH INSTITUTE
ROOMS, 6.15 - 8.15 p.m.**

Chairman A. W. Darke. Evangelists speaking in the Bloomsbury Church during the evening will also speak in the Institute Rooms. Further details from Secretary Edward A. Edmonds, 300 Mayplaoe Road East, Barnehuret Bexleyheath, Kent. [Telephone Bexleyheath 6527.]

(NOTE - This will be your opportunity - Special Gos'el Effort. 11th October 1958 CENTRAL HALL WESTMINSTER)

SMALL ADVERTISEMENTS

Apartments, Holiday Accommodation, Publications, Situations vacant and wanted, etc., etc., 2/- per line or part thereof. Discount on repeats. Box number replies extra postage.

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BELFAST: Christians visiting will find accommodation in comfortable christian home. Mrs.

WITH CHRIST (Continued from page 242).

HAM, Kingsmoss, Co. Antrim, on Aug. 30 aged 82. Saved 11 yrs. ago during meetings held by Mr. John Norris. Was later baptised and added to the Kingsmoss assembly. She was faithful in her attendance at all meetings until prevented by failing health. Mrs. ELLEN FORBES, on Aug. 31 aged 71. Mother of Mrs. A. Lodge (missionary), who, with Mr. Lodge arrived home from Nigeria the day her mother was taken to hospital. Her Christian life could be epitomised by the two hymns, "Blessed Assurance" and "Peace, perfect Peace," which she chose for her husband's funeral service just two years ago, and they were also the choice of the family for her own committal service. ALBERT FULTON of Denemana assembly, on Sept. 3, after nearly 5 years in hospital. Messrs. S. W. Lewis, C. McEwen and J. G. Hutchinson conducted the funeral services. Wm. JOHNSTONE, Motherwell, on Sept. 7 aged 36. Saved at the age of 12 in Ebenezer Hall, Wishaw. Last 14 years in Roman Rd. Hall, Motherwell. A godly brother, who was diligent in the Lord's service in Sunday School, tract distribution and gospel witness. Remember his widow and family. Mrs. REBECCA J. (DALZELL) STEVENSON, widow of the late Mark Stevenson, passed into the presence of the Lord, Sept. 7 at Worcester, Mass., U.S.A., after a few days' illness. Almost 82 yrs. of age, she had been a faithful member of the

M. McDonald, 66 Bloomfield Rd. 'Phone 653605. DEVON, North.—Beauty spot. Ideal for restful holiday. All convs. Garage. Own garden prod.—Woodward, Combe Ho., Torrington. Tel. 3150. INNSBRUCK, AUSTRIA: Accommodation available in small modern Guesthouse. H/C all bedrooms. Excellent cuisine. Brother in assembly would welcome brethren and sisters visiting or holidaying in the Tyrol. Write—Mr. & Mrs. R. J. Schqebel, 2 Kernstockstrasse, Innsbruck, (Tyrol) Austria.

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MISCELLANEOUS ITEMS.

DUPLICATING and TYPING executed promptly and accurately. Mrs. D. M. James, 15 Colchester Road, Blackpool.

BRETHREN WORKS etc., bought/sold, lists issued, wanted Kelly, Bible Treasury Vols. Bible Depot, 7 Gensing Rd. St. Leonard's-on-Sea.

assembly in Worcester, U.S.A., since 1909, when she emigrated from Carnagh, Co. Armagh, N. Ireland, where she was saved in early years. Funeral services conducted by Mr. Robert Fisher of Worcester, Mass. JOHN HAMILL, Lisnalinchy, on Sept. 8 aged 81. Saved over 50 years ago, and was associated with the Adam St., assembly, Belfast, and with Kingsmoss assembly for the past 16 years. A quiet, unassuming brother, of a cheerful disposition, who could speak a word in season in personal conversation. DAVID McMUKDO, Norway, went home to be with the Lord on 8th Sep. Born in Kilmarnock over 70 years ago, our brother went to Norway in 1905, where he was a well-known worker and able teacher of the Word. Beloved by all who knew him, his homecall will be a great loss, and the small assemblies will miss his visits, which were always a cause of cheer and help to them. Though in failing health, he had visited in Norway, Denmark and Faroe Isles during the past year. The last few weeks he suffered greatly, but patiently, and it was a cheer to him that his daughter Inga was able to arrive home from Africa a week before he passed away. Prayer is asked for the two daughters Mary and Inga, who are left to mourn his loss. Mrs. JANE GORDON, on Sept. 10, aged 68. Trusted the Lord at 13 years of age and thereafter in fellowship at Portpatrick, Sandhead and Stranraer assemblies for 47 years. A quiet and consistent sister who will be missed,



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THIS volume presents over 500 Questions and Answers carefully selected by Mr. W. Bunting from the written ministry of Mr. Hoste and Mr. Rodgers, and ranging from Genesis to Revelation. In his foreword, Mr. A. Borland M.A. states that, "Here is a Compendium of truth arranged in sections and with most helpful Indexes, (Subjects and Scripture Indexes) that almost any subject may be studied both directly and with reference to allied themes Both the writers responsible for the Answers were men of deep scholarship, wide experience, and sane judgment." Amongst other comments Mr. Borland states that he "has found himself mentally stimulated and spiritually enlightened by a perusal of the book," which he highly commends.

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The Church

By the Editor.

IT has been noted already that it is extremely necessary that care should be exercised in the use of ecclesiastical terms, otherwise through confused thinking we may fail to distinguish names which bear different meanings. That caution seems all the more urgent because it must be recognised by all, even the most fastidious, that the situation as it prevails in Christendom to-day is much more complicated than it was in the early centuries of the Christian Church. In those Apostolic days, as has been observed in New Testament writings, the term "church of God" applied to all the members of the local church in a designated area, and all these members were able to meet "in one place" (1 Cor. 11. 20). Only when all the Christians in a locality meet in that one place, and can come together "in church," as a Parliament does "in session," is the "local church" co-extensive with the "church of God" in that district.

WITH the rapid growth of Christianity new problems arose, and these problems were accentuated when in the fourth century persecution ceased, and it became easy to profess the Christian Faith. Local churches multiplied, especially in large cities, and buildings began to spring up everywhere to accommodate the people very many of whom had a merely nominal profession of faith, and had very little conception of what that profession meant and involved. Most of these local churches formed part of a vast religious organisation centred in Rome, from which city Papal authority cast its baneful influence upon all western Europe. Resistance to that

authority was rare, because dangerous, for Papal domination was maintained by the use of the temporal power of the State. As Papal power increased the State became more and more subservient to Rome, so that everywhere dissent from the "Church" was a criminal offence punishable by death. While each church presumably stood representatively for the Christian Faith, in doctrine and in practice it had very little in common with the simple gatherings of Christians as described in the New Testament.

AT the time of the Reformation in the 16th century much that had been lost was recovered; but the recovery was only partial. The Reformers, in the main, retained their love of organisation and State recognition, so that instead of the "Roman Church" there came into existence the "Lutheran Church," the "Anglican Church," the Presbyterian "Church of Scotland." Local churches in these communions were part of an organisation which demanded conformity with prescribed doctrines and legislated practices. Others were 'non-conformists,' and were looked upon with suspicion by those in ecclesiastical authority.

THESE "non-conformist" bodies tended to form organisations of their own, and to recognise local churches as belonging to their several communions. Hence sprang up such local churches as those claiming to be "Baptist," and "Congregational" or "Independent." With the great revival in England in the 18th century came into being Methodist or Wesleyan churches, and although there have been secessions and unions all the churches of that connection retain

their Methodist characteristics still. In Scotland there have been secessions and disruptions, forming various types of "Free Churches," many of which have since returned to the parent church, although some have preferred to remain "Free," the latter having their own organisation.

THUS it has come about that in many a locality all over Christendom there are oftentimes more than one "local church," each claiming in its own way to represent the Christian Faith, and to be concerned with the preservation of some aspect of truth or organisation neglected by the others. Sectarianism has had its roots in this desire to amalgamate, for where there is any bond between churches other than that which binds each to the Lord there denominationalism and sectarianism manifest themselves, no matter how clever may be the attempt to disguise or deny the fact.

EACH of these local communities calls itself a church—a local church; and while in some ways, each is a witness to Christianity, it is patent to the student of the New Testament that in many ways they do not resemble the churches of Apostolic times. In the passing of centuries corruption has set in and departure from God's ideal has become more and more apparent. The practice of Infant Sprinkling has contributed largely to the confusion, and many, perhaps the majority, have been accepted into church fellowship without any Christian experience, without even knowing the way of salvation.

"**T**HE inquiry room," reported a professor in Trinity College, Glasgow, after a preaching mission, "brings its terrible revelation of the vast multitude of unregenerate church members. I have dealt with several men of position who knew the letter

of Scripture as they knew their own names, but who had no more idea of Free Grace and a Personal Christ than a Hottentot."

LOCAL churches, especially State churches, consequently, often have for their members a mixed multitude, a situation most displeasing to God. In the early days churches were known as "churches of the saints" (1 Cor. 14. 33), that is, the individual members had known something of the sanctifying work of the Holy Spirit in their lives. As the process of departure advanced, conformity with the New Testament ideal became more and more impossible, until men came to accept without demur the abnormal for the normal, and actually to be unaware of the fact that they were condoning the acknowledgment of an ecclesiastical monstrosity which masqueraded as a genuine Christian community.

GOD has not been without witnesses to the truths of the New Testament as affecting local churches, but such witnesses have not infrequently been suppressed by larger and more popular organisations. In His goodness, however, another of these witnesses had its beginnings in the early years of the nineteenth century. Almost simultaneously there sprang up not only in Dublin and in Plymouth, but also in many places all over the British Isles, local churches of believers who through the study of the New Testament saw how unscriptural were the gatherings in the denominational churches, and, coming out from these, desired to meet in a way more in conformity with what they believed the mind of the Lord to be. They saw in these local churches with which they had been associated the wrongfulness of sectarianism, and, while they recognised that in them there were genuine believers, faithful

according to their light, they were compelled to sever connection with organisations which did not have Scriptural sanction. As a consequence of that gracious movement of the Spirit of God there came into being numerous local churches, which we believe answer to the New Testament pattern better than those associated together in a larger organisation which bears a sectarian or denominational name. These groups of believers did not arrogantly claim to be "the church of God" in a district, but more modestly maintained that each group was "a local church" endeavouring to conform to the divine will as made known in the New Testament. Because of that endeavour they were compelled to separate from denominational churches, and through the gifts which the ascended Head of the Church had bestowed, build "according to pattern." That their action has had divine approval is witnessed to by the fact that local churches following their example have multiplied in all parts of the world, and have, with divine blessing, been instrumental in carrying the Gospel into remotest corners of the globe. Their existence in any community where there are denominational churches is a standing protest, and a distinctive witness to Scriptural principles of gathering.

WHILE most of these local churches have distinguished themselves from others by using the designation "assembly," it is wrong of any one in a locality to call itself the local church, as if it were the only witness to Christianity in the district: it is wiser to think of it as a group of believers forming a local church endeavouring in the midst of departure to carry out what they believe to be the mind of the Lord.

WHAT constitutes an assembly is a company of true believers who seek to gather to the Name of the Lord, know no other Centre than He, and no other Leader than the Spirit of God (while welcoming those whom He has called to rule, or qualified to minister His Word), and no other rule than His Word.* Such an assembly takes upon itself a grave responsibility, and its members should be taught constantly that the only way in which its function as a local church can be honourably discharged is by walking humbly as Christ walked, and by maintaining a commendable separation from all that displeases God, both in the godless world and in the corrupt ecclesiastical community. "Only as an assembly owns Christ as Lord can it be built up and ordered according to the Divine will. Only when Christ has His rightful place in a local church can it be constituted according to God's design. Only adherence to what is taught in the Word of God will meet with His approval" (W. E. Vine in *The Church and the Churches* p. 53). That is why we should "go outside the camp" bearing reproach with and for Christ, our acknowledged Head. *W. Hoste in *Bible Problems and Answers*, newly published by John Ritchie, at 22/6.

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68 Irvine Road, Kilmarnock, from July to September.

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THE VIRTUE OF PATIENCE

James 5. 7-12.
By F. CUNDICK, Luton.

THE section now under review belongs to the 'Joseph' section of the Epistle. This designation is used because in the writer's opinion, the entire group of Jacob's blessings on his twelve sons finds a moral counterpart in James' Epistle. That it is difficult to analyse, comments have already been made in the former articles on this important writing of the New Testament. This is admittedly true. The differences of many expositors testify to this feature of the Epistle; yet it may be that a coherence of a Hebrew mystical nature is discoverable in the approach suggested. The simple fact that the name James is the Hebrew Jacob Grecised, enables the reader to grasp the key-nature of the opening verse, "Jacob, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad, greeting." Now note the opening verse of Gen. 49, "And Jacob called unto his sons and said, 'Gather yourselves together, that I may tell that which shall befall you in the last days.'" A comparison of the blessings of the twelve sons with James' Epistle brings to view the tribal characteristics and their moral lessons. The similitude can hardly be imagination. With sincere apologies to the Editor and the former writers on this 'N.T. Book of Proverbs,' these characteristics are set forth in brief.

Ch. 1. 1-12. THE TEST OF CHARACTER BY TRIAL THE REUBEN (Behold a son) SECTION

The weakness of Reuben's character, Jacob expressed in the words,

"Unstable as water, thou shalt not excel" (Gen. 49. 4). James says, "A double-minded man is unstable in all his ways" (v. 8), and is a reminder in the passage that Reuben's weakness disqualifies one from the privileges and blessings of God's purpose.

Ch. 1. 13-27. THE TEST OF CHARACTER BY TEMPTATION AND RELIGION THE SIMEON (Hearing) AND LEVI (Joined) SECTION

These two sons of Jacob are linked together in the story of lust, defilement, wrath, deception and bloodshed in Gen. 34, and in their father's condemnation "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Gen. 49. 7). The names and words of the Genesis narratives seem to be interwoven in the texture of the reasoning of James. "Swift to hear;" "Slow to wrath;" "Deceiveth his own heart," etc. Bitter intolerance, and hollow externalism are destructive of fine character.

Ch. 2. 1-13. THE TEST OF CHARACTER BY SOCIAL DISTINCTIONS

THE JUDAH (Praise) SECTION

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come" (Gen. 49. 10). It was from the royal tribe of Judah that our Lord came (Heb. 7. 4). The grace of Christ, "the Lord of Glory," Who "though he was rich, yet for our sakes became poor," should be reflected in the "heirs of the kingdom" (v. 5). The "royal law" (v. 8) is eternal, therefore let us not fall short of its observances now.

Ch. 2. 14-26. THE TEST OF CHARACTER BY WORKS THE ZEBULUN (Dwelling) AND ISSACHAR (Hire) SECTION

These two tribes are combined in the blessing of Moses (Deut. 33. 18, 19). It will be observed that although Zebulon is the sixth son of Leah, he is mentioned before Issachar, the fifth son of the same mother, in the blessings of Jacob (Gen. 49. 13, 14). Jacob gave preference to Zebulon because of his political superiority over Issachar. The industrious activity of this tribe has priority over the indolence and contentment of Issachar. The section in James is emphatic of the nature of true faith. He insists that faith is ever of an operative nature, giving evidence of its presence in the heart by outward corresponding conduct. A faith that allows 'the dangerous falling asunder of knowledge and action' cannot be endorsed as genuine.

Ch. 3. 1-18. THE TEST OF CHARACTER BY THE TONGUE THE DAN (Judging) SECTION

Dan's characteristics, ability for government and serpent-like subtlety, are borne out clearly in the history of the tribe in the Scriptures. The tribe was signally blessed when in fellowship with God, but out of fellowship with Him they committed grievous sins of apostasy. The warning words to teachers concerning the influence and power of the tongue is a solemn theme in James. A heavenly influence and wisdom may be imparted by one in fellowship with God, but otherwise the tongue can be "full of death-bearing poison (v. 8). May grace enable gifted men and all saints to control the potential member!

Ch. 4. 1-7. THE TEST OF CHARACTER IN CONTENTIONS THE GAD (A Troop) SECTION

The prophecy of Jacob concerning this tribe, as in other cases, is based upon the name it bore. The inheritance given it with the tribe of Reuben and the half tribe of Manasseh on the east of the River Jordan, was greatly exposed to the attacks of marauding armies. This developed their fighting quality. The section of James we name after this tribe, brings to view the three great enemies of the believer, viz., the flesh (v. 1), the world (v. 4), and the Devil (v. 7). It was said that, Gad "shall overcome at last" (Gen. 49. 19). Victory, likewise, is within our reach.

Ch. 4. 8-10. THE TEST OF CHARACTER BY RESPONSE TO GOD'S RULE

THE ASHER (Happy) SECTION
Doubtless the great fertility of Asher's inheritance and consequent prosperity is meant by Jacob's words, "He shall yield royal dainties." The steps upward to Divine favour, exaltation and true happiness, James marks for us in this series of practical exhortations.

Ch. 4. 11-12. THE TEST OF CHARACTER BY BROTHERLY REGARD THE NAPHTALI (My Wrestling) SECTION

A commendable paraphrase of the prophecy of the Patriarch is, "Naph-tali is a swift messenger like a hind that runneth on the top of the mountains bringing good tidings." Whether this refers to the poetical or oratorical talent of the tribe, or the allocation to it of the ministry of communication of exceptional events (as history reveals) does not materially affect the application to this section. The suitability is obvious. Goodly words are expected of the family of faith.

Ch. 4. 13-5. 18. THE TEST OF

CHARACTER BY ADVERSE CONDITIONS THE JOSEPH (He shall add) SECTION

The well-known words of the poetic description of Joseph are understood to mean abundant fertility and prosperity under conditions of adversity. The cruel contention against Joseph; the shooting of arrows to injure and destroy, did not diminish his faith in the mighty "God of Jacob." The burden of the part of James now under review is precisely the same. Worldly men may 'add' by force, but for the saint, true increase comes by enduring suffering in the strength of his God.

Ch. 5. 19-20. THE TEST OF CHARACTER BY THE MINIS- TRY OF RESTORATION THE BENJAMIN (Son of my right hand) SECTION

The wolf-like daring of this tribe, descendants of the only one of Jacob's sons who was born in the land of promise, is seen in the remarkable exploits of deliverance wrought by its sons. The left-handed Ehud of the days of the Judges; Saul the first king of the period of the Monarchy; Mordecai and Esther, heroes of the days of exile, and even the great Apostle of the Gentiles whose 'spoil' is still being divided, were all sons of Benjamin. The concluding verses of James encourage us to follow on in the work of deliverance.

INJUNCTION

Turning to the section immediately before us, we observe that James continues the endeavour to develop Christian character. Although stern denunciation has been made of unscrupulous, prosperous men, he guards the saints from entertaining bitterness of feeling under the harsh,

persecuting treatment from this class, by further appeal for patience. Patience is defined as 'an attitude of mind that is content to wait.' In this instance (v. 7) the word means literally, 'to be long-tempered.' Its use, however, in the course of the passage infers 'a noble self-restraint which refuses to take vengeance.' Our hearts are rebuked when consideration is given to this latter thought, especially in view of the political and 'union' mould of idea now forming so fixedly in civilised areas, and affecting so much the views and conduct of the saints therein. Are we not in peculiar danger in these circumstances of losing the great virtue so pleasing to the Lord by resort to carnal means of deliverance from adverse conditions? James' advice is much needed, for too often we are prone to impatience in our trials.

INCENTIVES

The Christian is assisted in the development of the virtue of patience by

1. *The Hope of the Coming of the Lord* (v. 7).

By the widest aspect of the Advent of Christ is strong encouragement given to these persecuted saints. It is presented to them as a touchstone of their Christian condition. Fallen nature in the believer would cause the will to operate conversely to the providential dealings of God as they are viewed in our passage, and would incite resistance against cruel oppressors. But the 'atmosphere' of the coming (see "is drawn nigh" N.T. v. 8), subdues such resentment. When the hope is fully realised, conditions with the persecutor and the persecuted will be entirely reversed. The solemn issues of the Coming for the ungodly forms a foundation on which the Christian's longsuffering rests, and upholds the true character of his life.

2. *The Accountability of all to the Divine Judge* (v. 9).

James at this point turns our attention towards the offences of brethren. Strangely enough believers can endure much provocation from the world of ungodly, but be very impulsive in their relations with other saints who may be giving offence, or perhaps, as the case seems to be in this setting, with those whose outward circumstances of life are more favourable. By the "grudge" or "groan" i.e. 'the half-suppressed murmur of impatience or harsh judgment' against such brethren, one virtually assumes the office of judge. Once before in this Epistle this tendency has been rebuked (see 4. 11, 12). The prerogative of judgment is alone the Lord's, and we must not usurp it. The words "the judge standeth before the doors" means His presence is near. The Lord's coming is meant, primarily, I suppose, the time when all unrighteous men will be judged. His coming, as we have noted briefly, is to be an incentive for withholding our judgment of others, but it must not be overlooked that the searching eyes of the Righteous Judge will scrutinise our own works. In learning to prepare oneself for His review, the heart is disciplined toward a spirit of kindly considerateness for others. There is an echo in these words of those of our Lord, "Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged" (Matt. 7. 1, 2).

3. *The Character of God* (v. 11).

Concerning the closing words of this verse, Bengel made a sweet remark, 'His *pity* is shown in not laying on the patient endurer more trials than he is able to bear; His *mercy*, in giving a happy end to them.' The God Whose ways are sometimes obscure to us is never indifferent to the sev-

erity of His people's trials. Here is an appeal to our faith and endurance. "Precious thought—my Father knoweth

In His love I rest;

For whate'er my Father doeth

Must be always best."

ILLUSTRATIONS

1. *The Husbandman* (v. 7).

The first readers of the Epistle who were acquainted with the conditions of agriculture in Palestine would readily appreciate the point in this illustration. The fertility of that land is wholly dependent on the rainfall as v. 17 of our chapter denotes. The "early" rains falling as a rule about the end of October moistened the summer sun-baked earth to receive the seed. The "latter" rains falling in March and April promoted the growth and maturing of the crops. In a special sense the husbandry of the country was a work of patience and faith. Those whom James was encouraging could not but realise that the husbandman did not reap immediately, but waited till the Lord (on Whom all increase depends) was pleased to send "the early and latter rain." And so they should wait with patient hope unto the coming of the Lord when the spiritual harvest would abundantly repay all their losses, persecution and suffering.

2. *The Prophets of God* (vv. 10, 11).

This is an appeal to imitate the example of chiefly the O.T. prophets by whom the Lord had sent His word to their nation, and who had been abused, reviled and even put to death for their faithfulness. Patiently, in calm confidence in God they fulfilled their noble commission. Those who live "in pleasure and wantonness on the earth" lose the "blessedness" of God's honoured ones (v. 11 refers to a permanent principle). The reward of obedience to God's will is not known fully in this world. Therefore

if we have respect unto the recompence of the reward, we shall patiently endure whatever befalls us. May the Lord save us from spiritual myopia.

3. *God's Servant Job* (v. 11).

The Book of Job reminds us of the saying, 'There is no courage but in innocency, no constancy but in an honest cause.' Under the most complicated and aggravating distresses, Job stedfastly adhered to God, 'determined to hope in Him in his utmost extremity notwithstanding the excessive confusion into which his

temptations had thrown his mind.' Job did not realise at the time of suffering the great spiritual issues that were suspended on his stedfastness. We are permitted to see the background, and the whole arena of conflict, especially the divine objective. To mention the double material prosperity that came to Job (see Job 1. 3; 42. 12) will suffice. This "end of the Lord" the saints were asked to consider. Affairs would prove similar in their case. All three illustrations make their separate yet harmonious appeal for patience.

A POT OF OIL

(continued from page 253).

even when this was done, there was something still remaining. Her blessing would have been greater had she had more energy of faith. Similarly we read in 2 Kings 13. 17 when the king of Israel asked counsel of Elisha as danger was threatening from Syria, he was told to take bow and arrows and shoot. He shot three times and stayed. The prophet was wroth with him and made it clear that the shooting had significance, and, had he shot more times than three, he might have destroyed the enemy he feared. God is interested in things both large and small. In 2 Kings 3 several kings had recourse to Elisha for they were on the march with their armies and found no water. In the mercy of God *abundance* of water was soon found. Then the next chapter tells of a widow and her need which God fully met. In like manner, as Paul says in Phil. 4. 19, "My God shall supply *all* your need according to His riches in glory by Christ Jesus." Our Lord's disciples were dismayed when they

beheld thousands of persons, old and young, around them with nothing to eat, but in our Lord's bountiful hand five barley loaves and two small fishes met *all* the need, with baskets full of fragments remaining.

"Why should I ever careful be
Since such a God is mine?"

He watches o'er me night and day
And tells me—"Mine is thine."

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A POT OF OIL

By W. W. FEREDAY,

A DISMAL story is presented to us with the opening verses of 2 Kings, chapter 4. "There cried a certain woman of the wives of the sons of the prophets unto Elisha saying, 'Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.'" When God finished His creative work He said it was all "very good." There was no lack of any description. God did not intend for men misery of any sort, but sin came in; "By one man sin entered into the world, and death by sin" (Romans 5. 12). Since then sorrow has afflicted the children of men under the righteous government of God.

The widow's story in 2 Kings, chapter 4, is a sad one. Her husband was dead, leaving behind him no assets but a pot of oil, and his lads were about to be seized and sent to the slave market for the settling of their father's debts. The woman said that her husband was a God-fearing man, yet these heavy blows fell upon their home. Asaph, when writing the 73rd Psalm, said concerning the prosperity of the wicked, "They are not in trouble as other men, neither are they plagued like other men." Asaph, the prophet, was in a peevish mood at that moment. We all suffer under the hand of God, godly and ungodly alike, but with this difference; the godly turn to God in their grief and find comfort in doing so, while others do not. Precious lessons are learned in the school of affliction which could not be learned in any other way. Paul, when smarting under the "thorn in the flesh," said "Most gladly therefore will I rather glory in my infirm-

ities that the power of Christ may rest upon me" (2 Cor. 12. 9). When the redeemed all reach home and see the Lord face to face none of us will complain of the difficulties experienced in the way. Job will not mourn the sufferings recorded in his book; Joseph will not regret his thirteen painful years before he reached the dignity connected with the throne of Egypt; and the Bethany family will agree that all things have wrought together for their good. The anguish of the four days their brother was in the tomb were as truly a part of the purpose of God for their good as the early days of their prosperity. These records are being preserved for our help to-day; let us read them with all humility and courage.

The widow of 2 Kings, chapter 4, turned in her trouble to Elisha who was Jehovah's representative in the land at that time. Asked what she had in the house at the moment, the distressed widow said she had only a pot of oil. Now the saying is well-known, "Little is much when God is in it." The prophet's word to the widow showed that the matter was now in her hand. She was to borrow all the empty vessels possible and pour out the oil. Here we frequently fail. God is always more ready to give than we are to receive. Thus we read in Eph. 3. 20, "He is able to do exceeding abundantly above all we ask or think." The widow obeyed the instructions until the moment came when it had to be said there was not another pot to receive any oil. The oil forthwith stayed and the widow was told to sell what she had gathered and pay off her husband's debts and,

(continued on page 252.)

ELIJAH

DIVINE PROVISION IN A DAY OF TRIAL

by ROBERT McPIKE, Annbank

WHEN God puts His people into the furnace, He will supply all their need. *The Handful of Meal—The Cruse of Oil*, what do they mean? For Elijah, they were God's provision for the hour. To us they represent, the Word of God and the Holy Spirit. Today, the infallible Word of God and the ever-abiding Holy Spirit are sufficient for all times, and in all circumstances. These are the dominant factors in Christian living. This is the provision of grace. Grace not only saves (Eph. 2. 8), but it teaches us how to live (Tit. 2. 11-13). The life is a dependent one. It was not a barrel of meal, nor a cruse of oil that was promised. I believe there was only a handful of meal in the barrel, and a little oil in the cruse. The supplies of grace are unlimited, but they are limited to the day. The handful of meal never grew less, and the little oil in the cruse never failed. So grace enables us to live a hand to mouth existence, but it is God's hand to our mouth. So Christ, the Living Word, expressed in the written word is for us, the Unchanging Saviour, and the ever-abiding Holy Spirit is for us and with us in pilgrim days, and in personal witness. Elijah was a man of the Book and of Prayer, and these alone make us, like him "fruitful unto every good work."

THE HAPPENINGS IN THE HOME AT ZAREPATH

God is going to reveal to the widow of Zarepath, that not only was He the *Sustainer of Life*, but He was the *Giver of Life*—He is the *God of Resurrection*. To be equipped for the

great day of Carmel, Elijah must know God as the God of Resurrection. To the widow He will reveal Himself as the God of Truth, as well as the God of Grace; she must have her conscience awakened, her sin recalled and judged in God's presence. The revolving wheel of God's dealings begins to move, death invades the home, and all that life held dear for her is removed, her son sickens and dies. *Where is the Lord God of Elijah now and where is Elijah?* The prophet would be occupied with pondering over the Word of God, or devoting his time to prayer, and communion with God. In her distress she turns to Elijah, she knows he is a "Man of God", and in turning to him it is with an awakened conscience, concerning sin in her past life.

Two years of sustained provision by God who had miraculously provided for her, may have aroused no exercise of faith on her part. But before this crushing blow, self-judgment is called for, and confession of sin is made and judged in God's presence. Here she finds a new experience and a new revelation of God's power. In Elijah we see how in a great trial, a great saint acts, for him it was an occasion for a fresh display of faith in God. Elijah looks on this scene of death, and perceives in it the hand of the Living God. He looks on the death of the child as the disciplining hand of God. And the reasoning of faith concludes that if God has removed the child, He alone can restore it to life. Thus the faith of Elijah keeps God between himself and the sorrowful circumstance. Laying himself on the

dead child, he identifies himself with him. In other words Elijah is powerless in the presence of God. But if the child is dead, God is living, and if the prophet has no power, he can pray. So owning his powerlessness by lying on the child, he prays, and puts himself in touch with the mighty power of the Living God. The man of like passions as ourselves, draws down the power of God in prayer. "O Lord my God I pray Thee, let this child's soul come unto him again." The term "My God" reveals the personal relationship Elijah enjoyed, so his faith scales the battlements of heaven, and prays for it to come to pass. No man ever made a greater request, in language so simple and in prayer so brief. Effectual prayer is seen not to be lengthy, but brief and believing. GOD HEARD—the request is granted, and God reveals Himself as the God of resurrection. He breaks the power of death, and robs the grave of victory by the might of resurrection power. The child is restored to his mother, and Elijah the man of like passions is transformed into a Man of God, *because he was a Man of Prayer.*

THE MAIN LESSONS OF ZAREPHATH

1. God often sends us to places distasteful to us; and to meet people weaker than ourselves, that we may learn to obey and trust Him.

2. God uproots and transplants, that the fruit of faith and confidence may flourish, and to teach us to be content where He places us.

3. God often allows the fiery trial to come upon us, even in the place of His appointment, for His dealings are providential, ever consequential, and expected to be evidential.

4. God is greater than our circumstances, and "little is much when God is in it." God's hand is big enough for our mouths.

5. That in giving to God, it must be *Sacrificial*, and He is the reward of all who give ungrudgingly.

6. The God of Elijah is not only the *Sustainer* of life but the *Restorer of Life*.

7. That prayer puts us in touch with the God of power and Resurrection.

FAST ASLEEP.

WHEN a Christian gets away in heart from God, there is no telling how far he will go. Israel, God's chosen people, in departing from God, went into greater excesses than the heathen nations around them. "Hath a nation changed their gods?" was the question the Lord asked of Israel; and unto them He had to say, "for according to the number of thy cities, are thy gods, O Judah."

Then look at Jonah, the prophet of the Lord, fleeing from the presence of the Lord, and fast asleep in the ship bound for Tarshish. Every man was crying "unto his god." But the child of God was insensible to danger. Jonah was fast asleep. The very heathen who were on board were at least in earnest and alive to their peril. But Jonah lay "fast asleep." At last the shipmaster's voice was heard, "What meanest thou, O sleeper? arise, call upon thy God."

Alas for the child of God when the worldling has to wake him up to a sense of his duty and, perhaps, of his danger; for there is no sleep so deep as that of the Christian who has departed from the living God. Let us watch against the beginnings of evil. Let us guard against the first appearances of departure from God. Once out of His presence, a judicial blindness will come upon us—for only in His light shall we see light. A deafness—an insensibility—will overtake us, until, it may be, the ungodly have to turn round and remind us of our profession, and that it is high time to call upon our God.

Such cases are not rare; and well for us if, as in Jonah's case, the taunts of the worldling prove to be the arrow of the Lord, and we return unto Him from whose presence we had fled.

W. Shaw.

Lord Christ Jesus—Psalm 110

By H. W. BECKETT, Belgian Congo

WHILE many Psalms carry the heading "A Psalm of David," six of these are marked out by a particular order of the words. Numbers 24, 40, 101, 109, 110 and 139 treat alternately of the glories of the Coming King, Possessor and Lord of all the Earth, and of His previous sufferings, rejection and patient service in the same earthly sphere. The theme of His glory reaches its highest in Psalm 110. here He is seen waiting, but already seated at the right hand of power and recognised by the Psalmist, himself the King of Israel, as "my Sovereign Lord." Had the Pharisees believed in the Person who reminded them of David's prophecy, they would have understood the Word; but not having submitted themselves to God they could not enter into the breathings of His Holy Spirit concerning the beloved Son.

The first word (rendered "said") means "a declaration." The Psalm is "A Dictum of Jehovah . . ." answering to "the Decree" of Psalm 2. 7; the two are brought together in Heb. 5. 5, 6. But whereas in Psalm 2 He is decreed God's King, here we have a revelation of God's fuller purpose, the glorifying of His Son as both King and Priest, "a priest upon His throne" (Zech. 6. 13) to intercede and to bless, as well as to shepherd and to guide His redeemed people, the heirs of the Kingdom of the new Israel. That Kingdom is at present deferred, while He sits at the Right Hand of God to make intercession (Rom. 8. 34); but the hour must come when Jehovah will command, "Arise, O God, judge Thou the earth," and the Son, still in obedience

while revealing wrath as He has been throughout His revelation of richest grace, will proceed to terrible acts of judgment such as will destroy the enemies of God and of His elect nation.

Out of Zion, as the centre and capital of the whole earth, will then go forth the ordinances of God (Micah 4. 2), bringing peace, order and righteousness in place of the terrible chaos of wrong; and thence will issue great princes, bearing the Lord's commissions to many nations. This is the meaning of verse 2, as appears from comparison with Ezekiel 19. 10-14. That there is at present no "strong rod," i.e. no prince of Israel, is a lamentation, because it is a state of things synchronous with the Lord's rejection and "absence." When He is again manifested in glory, the Princes of Israel will again be sceptres of strength to rule, the very Princes of God.

That will be because they will be repentant for transgression, and will have become "willing." Verse 3 reads "Thy people shall be free-will offerings, that is, offerings of thanks for deliverance as in Psalm 54. 6. In this spirit of praise for deliverance every redeemed Israelite will consecrate Himself for ever. Then as in deliverance out of Egypt, when Israel was holiness to the Lord His people will say to Him, "We are thine;" while He will respond as in the words of Song 6. 12, "My desire set Me among the chariots of My willing people."

Then through Him will flow out to them the blessings so long promised. Dew is ever the type of blessing, and

is first mentioned in the literal blessing of Jacob by his father Isaac, while the final mention is the assurance of lasting fulfilment—"the heavens shall give their dew"—in Zech. 8. 12. Psalm 110. 3 gives the central occurrence, which may serve to remind us that all blessing is centred in Him. Here His blessing produces a blessed people, "an army like the dew" in the early sunshine of His Kingdom with the dark night of the present evil Age forever past and done with.

After this is brought before us the completion of God's purpose. "Thou art a Priest for ever after the order of Melchisedek." That is primarily, as explained in Hebrews, a priesthood continuing, and therefore efficacious to the uttermost. It is also royal, for Melchisedek was a great king; so great that Abraham, himself the head of a new chosen race, gave him tithes of the spoils of a conquest, accepted his blessing, and received from him the revelation of a title of God, perhaps not previously known to him. By this Melchisedek appeared as Prophet, as well as Priest and King. By it he claimed the fulness of the Earth for the Most High God, and Abraham acknowledged the claim, first by paying tithes, and afterwards testifying to the revelation of God the Possessor of the Earth, at his interview with the new king of Sodom. Thus will the new Israel testify of its Royal Priest to the new Gentile peoples.

The Psalmist proceeds, as in Psalm 2, with a warning to the lawless guides of the Satanic system. It is cast in the form of an address to God, and being uttered throughout in the perfect tense is an expression of confidence in God's purpose and pro-

mise. By faith the believer sees as done the righteous acts of judgment which have been wholly committed to the Son, because He is "Son of man" true and proved. And the closing words remind us that He whom we see crowned with glory and honour even now is the same "Jesus, who was made a little lower than the angels for the suffering of death" (Heb. 2. 9). The language of verse 7 carries us to 1 Kings 17. He who "shall drink of the brook in the way" is He who walked on earth as God's Prophet, finding neither bread to eat nor a place to lay His head except as it should please God to provide them. The verse in New Testament language is simply Phil. 2. 8, 9—"He humbled Himself . . . wherefore God hath highly exalted Him." In the words of J. G. Bellett, "Jesus is seen at the end of His life of faith *in heaven*; . . . the life of faith leads Him thither, as all that He did and suffered for us in divine grace leads Him thither. And there He shines before the eye of faith." (The Son of God. Ch. 4).

Thus the Psalm reveals the suffering as well as the glory, and shows that He who is both "Lord" and "Christ" is this same "Jesus," Whom—as the utmost humiliation and woe that man could inflict—they "crucified." From the Cross He has passed to the Throne in Heaven. Thence we look for Him, awaiting with joy the next great event in the history of redeemed man. It cannot now be long ere he blessed Hope of His "Presence" with us becomes a glorious reality, preliminary to the still more wondrous manifestation of His divine Person to the earth as well as in the Heavens.

THOU HAST MADE ME GLAD

by THOMAS FITZGERALD.
PART I.

SOME words written by Dr. Temple, when he was Archbishop of York, are worth recalling at this time. He wrote: "Our novelists and intellectuals like to depict religion as a dreary, kill-joy influence. It erects outmoded taboos as, for example, in connection with Marriage, condemning people to drab misery. But we do not find that the life of those who have cast aside these hampering restrictions as depicted in the 'modern' novel, is *markedly exhilarating*". (our italics).

Whatever men may say of *religion*, it is not true that *Christianity* is designed to make men and women sad and miserable. It is quite otherwise.

An influential section of the theatrical profession is agitating for Sunday opening of theatres

These forces which are working hard on the materialistic plane to satisfy the lust for mere pleasure, and to make further provision for it by extended facilities on the Lord's Day, constitute a most vital challenge to God's people in the realm of man's soul and spirit. The cause of Christ will receive a blow which will weaken its efforts to recover men and women for God, if Christians fail now to accept the challenge, and do not arise in the power of the Lord to boldly declare the saving truths of the Gospel.

Have we not something higher, purer and happier to present to those submerged in boredom and monotony? The objects we have before us are to answer this question

in the affirmative and to demonstrate the truth of the words of the song for the Sabbath Day—"For Thou, Lord, hast made me glad through Thy work" (Psalm 92. 4).

PART II.

The *positive* aspect of our thesis is, that it is God's purpose for mankind that they should be glad and not sad. God Himself is described as the "Happy God." "In 1 Tim. 1. 11; 6. 15, *makarios* (happy) is applied to God, to exalt the glory of the Gospel, expressing not only His own immutable and essential perfections, but the riches of His mercy in this dispensation to man" (Webster's Greek Syntax). Throughout the Old and New Testaments, ample support may be found for what we are now contending.

I. GOD'S ORIGINAL PROVISION FOR MAN

WHEN HE CREATED HIM.

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads" (Gen. 2. 8-10).

Thus man began his history. Placed in a beautiful abode; provided with the pleasantest of food; appointed to a delightful task without any irksome demands, save only

one simple prohibition to observe. It is impossible for us to picture the beauty of the Paradisaical earth or the glory and perfection of the being—Adam—into whose nostrils the Lord God breathed “the breath of life; and man became a living soul” (Gen. 2. 7). Alas! by one act of disobedience, the fair prospect was blighted, and sin and death (two universal and related facts) have cursed man’s history from that time till now.

Yet God did not utterly forsake His fallen creatures, but made ample provision for their *temporal welfare*, as stated by the apostle Paul to the idolaters of Lyetra, giving “rain from heaven, and fruitful seasons, filling our hearts with food and gladness” (Acts 14. 17).

II. THE DIVINE LAWS WERE DESIGNED FOR MAN’S MORAL WELFARE, AND HIS HAPPINESS.

“Behold I have taught you statutes and judgments, even as the Lord my God commanded me . . . keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people” (Deut. 4. 5-8).

There is seen throughout the Scriptures, that gladness of heart is the portion of all those who fear the Lord and obey His commandments. This is exemplified again and again in the history of Israel, and it was the purpose of God that through that nation all nations of the earth should be blessed (Gen. 18. 18; Gal. 3. 8).

It is stamped indelibly upon the pages of history that God reveals

Himself in His moral government of the world, by blessing what He approves, and by cursing what He disapproves. “The very laws of nature bear Him witness as the expression of a nature opposed to evil, visiting transgression with penalty. The shadow is the frown of God, and if upon evil, then because He is opposed to evil. Man has a will that perverts his judgment, lusts that seduce his intellect. Sin indulged dulls the conscience and depraves the heart.”

III. THE CROWNING PURPOSE OF GOD FOR MAN’S PRESENT AND FUTURE BLESSEDNESS BY REDEMPTION.

(1) The advent of the Redeemer was a time of great gladness. A heavenly messenger announced the event—“Behold, I bring you good tidings of great joy,” and a heavenly host appeared “praising God and saying, Glory to God in the highest, and on earth peace among men” (Luke 2. 10-14).

(2) The mission of the Redeemer was to give His life as a ransom, that through His sacrifice for man’s sin, forgiveness might be proclaimed to mankind. The message in its fullness embraces the death, resurrection and ascension to heaven of the Lord Jesus Christ, in Whose Name is proclaimed forgiveness of sins. This is the Gospel which the apostle Paul preached. The glad tidings (*euaggelion*, see the Greek) was preached by the apostles throughout the Roman world, and with such effect that pagan Rome tottered and fell (1 Cor. 15. 1-11; 1 Tim. 1. 8-16).

(3) The reception of the “glad tidings” by a living, active faith brings joy and gladness to the recipient. At Pentecost 3,000 “gladly

received" the Word and their homes were infused with joy and gladness. "At home they did take their food with gladness and singleness of heart praising God, and having favour with all the people" (Acts 2. 41-47 R.V.).

From that first preaching of the Gospel and onward to the present day, wherever that same message has been proclaimed in simplicity, faithfully and by Spirit-filled men, times of revival, of spiritual refreshing have followed, accompanied by great joy and gladness of heart. These facts are indisputable.

Revivals have produced the greater part of Christian hymnology. The hearts and mouths of converts have been filled with singing. A high standard of moral and spiritual conduct has followed the confession of faith in Christ, and lives and homes have been transformed from habitations of darkness and cruelty into temples of light and benevolence. It is significant that heathen religions are not marked by tuneful praise. Atheism does not produce heart-melody. Unbelievers have nothing much that is worth while to sing about. Christianity alone abounds in soul-stirring psalmody. The grandest and noblest music is called "Sacred."

How are these unassailable facts to be announced to a world submerged in "boredom and monotony?" Will the public press devote space to the message of the Gospel? Will the B.B.C. offer facilities for telling the people how they may exchange boredom for gladness and great joy? Is boldness to be only on the side of unbelief, and the exponents of Christianity to be weak and ineffective?

It is recorded of the late G. K. Chesterton that at a Church Congress

held last century, he stirred the company by insisting that it was "*not disbelief but belief that should be aggressive and confident*" (our italics).

Christians can look back unashamed to days of triumph. Our present liberties were purchased for us by the blood of the martyrs. We feel, sometimes, that we might well adopt, humbly but confidently, the challenging words of a Premier and say to the forces of unbelief—"What kind of a people do they think we are?" They would know if we heeded the apostle's words, "My brethren, be strong in the Lord, and in the power of His might" (Eph. 6. 10).

The rival claims in the particular issue now before us are, "Christ or the Stage?"—"Which is the true remedy for the soul's deep need?" There can be no substitute for the experience of those who have responded to the invitation of the Lord Christ, and can sing—

"Now none but Christ can satisfy,
None other Name for me;
There's love and life and lasting joy,
Lord Jesus, found in Thee."

Many are busily engaged squeezing into God's truth some fanciful meaning of their own, and then manifest their wonderful powers of teaching by squeezing out what they themselves put in, instead of trembling at the Word of the Lord.

Carnal believers will not endure the sound and healthy teaching of God's Word spoken in the Holy Ghost. They will rather run after the flattering, flash-in-the-pan talk of popular preachers, who take care not to touch their consciences. And as long as they pay for such garbage, they will get plenty of it.

WEIGHTY WORDS AND PITHY SAYINGS

From the ministry of the late
Donald Ross.

Grace does not run in the blood, though it may often run in the line.

What I got over sixty years ago was not religion, but Christ, and what I have is in its tendencies like the flame, ever upward.

God has given to all, who receive His Christ, eternal life: it will neither drown, burn nor kill. All who have it, have it for ever.

There was only one way that Noah could get out of the Ark, that was out at the top. So we who are saved will yet go up: the only way we can cease to be saints on earth, is to go up to be saints in heaven.

The believer is as safe now, though not as comfortable, as he will be in heaven.

No believer will make progress in his spiritual life, save as he day by day deals with the eternal God.

Disappointments are good things for us when they come from the Lord.

A household without prayer, is like a house without a roof, open to all the elements.

Consecration simply means, that you and all you have belong to God. Every beat of your pulse, every throb of your heart, every penny in your purse is His.

Unbelief always locks up God's cupboard, but faith takes the key of God's Word, and unlocking it finds that God is unchanged and still for us.

Evil speaking is an unmixed evil. It defiles the inventor of it, the hearer of it, the repeater of it.

It is a well-known fact, that there are those who neglect their own affairs, but have an insatiable yearning after meddling with those of others. Such "clips" and "gossips" are a curse to any community.

In all matters go by the written Word of God. If you have no relish for the Word of God, you are a backslider.

In these times, the devil is moving man through his pride to set aside the Word of God, and substitute for it wrecked human reason.

REVIEWS

THE GOSPELS, AN EXPANDED TRANSLATION by Kenneth S. Wuest. This purports to be "the only translation which gives the full English equivalent of the Greek Text in modern speech." Such a claim is abundantly vindicated; and while it may bring the reader "into close touch with the original language of the Gospels," the effect produced is that of a cumbersome pedantry which frequently obscures the plain meaning. There are three instructive introductory chapters, one of which deals with the value of Verbal Inspiration. A book useful enough in conjunction with a readable other translation. Pickering & Inglis. Price 21/-.

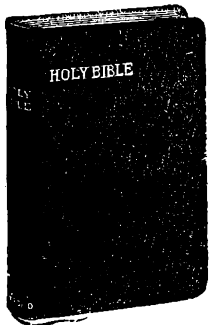
THE CHRISTIAN AND THE STATE

by H. M. Carson. A concise statement of the Christian's responsibility in his relation to the state, the duty of his obedience and the limits of his disobedience. The situation is summed up in these words, "In this most controversial issue we must first see that our own conscience is at peace with God." A useful contribution to a vexed subject. The Tyndale Press. Price 1/6. Two other pamphlets from the same press are *The Quiet Time*, edited by J. D. C. Anderson, and the *Mastery of Self* by Branse Burbridge. The former (price 1/-) contains a number of short, but helpful, articles on Bible Study and Prayer, and Personal Devotion to Christ. The other (price 1/6) gives a lucid description of the conflict men have in attempts to master self, and points the way to victory through divine control of the body as the Temple of God.

CHRISTIAN PRAISE. This publication is described as "a new, medium-sized, inter-denominational hymn-book, eminently suitable for use in churches and by schools, student groups, youth fellowships and Bible Classes." Among its special features are a metrical index, a Carol Section, special Descants, and Scripture References. Most of the 402 hymns are tried favourites but there are a few new compositions. Music Edition is 15/-; words only (boards) 5/- and (Limp) 3/6. Tyndale Press, 39 Bedford Square, London, W.C.1.

READ FOR YOURSELF

IT IS A STRANGE PARADOX that, while the Church at home devotes itself with generosity and sacrifice to send the Bible to other lands, the Book which we expect to be eagerly received and carefully read by those to whom it is sent remains unread by ourselves. If the Bible is to mean to us what we expect it to mean to others, it is essential that we should be convinced of the reality of its value, and we can only be so convinced by knowing what it contains. That requires the renewing in the life of the Christian Church, in the life of the Christian individual, what I should like to call "The task of meditation". How much does the Bible mean to you? How often do you meditate upon it? God commissioned Joshua to learn the content of the Book of the Law saying, "Thou shalt meditate therein day and night that thou mayest observe to do all that is written therein; for then thou shalt make thy way prosperous and then shalt thou have good success".



Extracted from For All Nations, the annual report of The National Bible Society of Scotland.

LORD'S WORK FUND.

Amount received for month ending Sept. 30.

To Missionaries and Labourers who look to the Lord alone for support.					For Needy Saints and Relief.						
					4840 25 — —						
					Fellowship in Expenses for Bank Charges,						
					Postages, Stationery, etc.						
4793	13	4	—	4817	10	—	—	4844	3	4	—
4794	10	—	—	4819	5	—	—	4845	6	—	—
4795	6	—	—	4820	5	—	—	4846	19	10	—
4796	2	10	—	4821	20	—	—	4847	10	—	—
4797	5	—	—	4822	43	—	—	4848	10	—	—
4798	12	2	—	4823	45	10	—	4849	6	10	—
4799	80	—	—	4824	34	—	—	4850	1	—	—
4800	10	—	—	4825	4	11	—	4851	3	—	—
4801	6	—	—	4826	7	—	—	4853	23	—	—
4802	4	—	—	4827	14	—	—	4854	15	—	—
4803	3	—	—	4828	5	—	—	4855	25	—	—
4804	3	—	—	4829	12	—	—	4856	5	—	—
4805	19	9	7	4830	21	—	—	4857	5	—	—
4806	8	10	—	4831	80	—	—	4858	33	—	—
4807	20	—	—	4832	15	—	—	4859	20	—	—
4808	5	10	—	4833	40	—	—	4860	20	—	—
4809	50	—	—	4834	2	—	—	4861	70	—	—
4810	10	—	—	4835	4	2	6	4862	5	—	—
4818	8	—	—	4836	5	—	—	4863	6	—	—
4811	3	—	—	4837	10	10	—	4864	10	—	—
4812	5	—	—	4838	10	—	—	4865	10	—	—
4813	20	—	—	4839	50	—	—	4866	1	—	—
4814	3	—	—	4841	10	—	—	4867	8	—	—
4815	15	—	—	4842	9	—	—	4868	3	—	—
4816	6	—	—	4843	2	—	—	4869	6	17	10
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News from Other Lands

EIRE

Sometimes we find some who are willing to talk to us. In Dungarvan a man told us that he liked to hear Bible preachers, and as we talked to him, he told us that he listened to the preachers on the radio. He was impressed but it was hard to make him realise his personal need. In Waterford a man told me that he was tired of the clergy and wanted to know how what I preached differed from the Catholic Church. I was able to show him the way of salvation from the Word of God, and leave with him a Gospel and a S.G.M. booklet "The Way of Salvation". In Ennis we told a guard (policeman) that we were going to have an open-air meeting, and asked his advice as to the best place. He was very helpful, and seemed pleased that we would be having some hymns, for he said that he was tired of listening to Rock'n Roll coming from a loudspeaker belonging to a circus. Albert J. Gray.

Pray for this needy work—Ed.

NOVA SCOTIA

At Milton, I baptized two, a young man and a young woman, fruit of meetings there last December. They are now in fellowship at Nineveh and have to travel 42 miles to the meeting; this they have done since professing Salvation.

At present I am having ministry meetings in Porl Bickerton, but expect to join Bro. John McCracken for Gospel Meetings at Canning.

At Clementsvale, Bro. R. McIlwaine and Bro. J. McCracken are seeing a Work of God, eight have professed faith in Christ and the interest continues.

The prayers of God's people would be valued for the work in Nova Scotia; the labourers are few.

David Petherick.

LEBANON

A few days ago we had a most interesting letter from Radio ELWA of Liberia in which we were informed that this station is hoping to increase its Arabic broadcasts to a two hour period daily. This station is concerned only with making the Gospel message known as widely as possible and the sponsors are anxious to have more and

more material in Arabic. They have asked if we can help in any way and though there seems to be little that we can do just now we can join with them in prayer for the Lord's blessing on this vital work. We have often thought how grand it would be if the Gospel message could reach Mecca and Medina over the radio. It seems that such is now a possibility and we pray that the Lord will be pleased to bless this testimony. One suggestion that we are going to make to them is that their daily broadcast should include the Scripture Union portion for the day and then the reading of the Daily Notes which we can supply in Arabic. Incidentally, Radio ELWA are broadcasting an announcement to the effect that we can provide Bible Courses in Arabic and we are praying that this will result in a great increase in the distribution of these lessons.

D. & M. Howell.

DONE IN REMEMBRANCE was the title of a Broadcast Service from Shuttle Street Hall, Paisley conducted by the Editor of the Believers Magazine on Sunday, June 16th. So wide was the interest shown in this Broadcast and so great the appreciation expressed that the publishers of this magazine have printed the address in booklet form.

Copies may be obtained from John Ritchie Ltd. Price 6d. (by post 8d.).

health, he and his wife came back to this country in 1929. Thereafter, he devoted himself to pastoral work, and ever displayed the spirit of the true shepherd. Failing health and strength ultimately necessitated giving up all active work, but he devoted much of his time to prayer and correspondence. Was able three weeks before his death to attend the Breaking of Bread, and passed away on Oct. 3 at the advanced age of 88. He has now entered his rest and reward. Mrs. ANNIE ROBERTSON, Abernethy, called home suddenly on Oct. 3, aged 68. Saved in early years, she was baptised and added to the assembly over 20 years ago, and continued steadfastly adorning the doctrine, rich in faith and good works. Will be greatly missed. Mrs. HENDERSON, Inverkeithing, on Oct. 11 aged 43. Although in indifferent health, her homecall came suddenly, and her passing is keenly felt by the assembly, her husband and family.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION

Is sectarianism due to a misunderstanding of the truth of the "one Body," or to a misunderstanding of the New Testament teaching about the local church?

ANSWER

We judge that sectarianism is due not only to the misunderstanding of the truths of the "one body" and teaching about the "local church," but to the *setting aside* of the truth concerning the Lordship of Christ and the teaching of the Word of God as to this and the truths concerning the local assembly. When the Word of God is set aside, the ideas of man must and will take its place, and as men are cast in differing moulds and dispositions and temperaments the result is the confusion of sectarianism. If we are loyal to the Lordship of Christ and the Word of God, sectarianism of any kind whatsoever will have no appeal to us.

R. G. Lord.

QUESTION

Does the statement that "Pilate scourged Jesus" (John 19. 1), have any reference to the "stripes" mentioned in Isa. 53. 5, and 1 Peter 2. 24?

ANSWER

I don't think so. It was not the stripes, nor other brutal treatment that our Lord received at the hands of men that brought healing to us, but that which He received at the hand of a Just and Holy God. It was "on the tree," not in Pilate's judgment hall, He "bare our sins," when Jehovah "made to meet on Him the iniquity of us all." The "stripes" of Isa. 53. 5, and 1 Peter 2. 24 refer to the awful stroke of Divine Justice meted out to Him when, as our Substitute, He was "made sin for us."

T. Campbell.

QUESTION A. 798.

It has been stated by some that the sin of adultery at once disrupts the marriage bond. What, then, is the pos-

sibility of a couple who continue to live a normal married life after the offence of one has been frankly confessed and forgiven?

ANSWER

Romans 7. verses 2 and 3 teaches that nothing save death can disrupt the marriage bond. If sin is committed, the Lord in His wise governmental ways may allow His perfect law of sowing and reaping to operate. But, if there is an honest, frank confession before Him, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1. 9). It was a backsliding and adulterous people that the Lord gave the New Covenant saying that He would forgive their iniquity and remember their sin no more (See Jeremiah 3. 8-13; 31. 31-34; with Psalm 51).

H. Baillie.

QUESTION A.796

Is it right for a believer to join a Co-operative Society as a fully-pledged member and shareholder and buy all goods through that system? Should Christians not first of all support the household of faith?

ANSWER

In light of 2 Cor. 6. 14, 15, the answer to part one of the question must be a definite "No." To join such a Society would mean, for a believer, that he is acting in direct conflict with Scripture.

The above quotation is not to be limited to joining affinity with unbelievers in matters of religion. It applies to every sphere of life. Scripture prohibits all unequal yokes, religious, social, commercial or matrimonial.

But whilst a believer may not join and become a member and shareholder of such a Society, I think, so far as Scripture is concerned, he is quite free to buy his goods in their shops. Should there be, however, a Christian Shop-keeper in the same district, or street, offering similar goods at the same price, he should invariably have preference, being of "the household of faith" (Gal. 6. 10).

T. Campbell.

The LORD'S WORK and WORKERS

ENGLAND & WALES

BARNEHURST: Assembly Hall, Lyudhurst Rd. Nov. 1 and 8 at 8. R. Guyatt; 15, 22, 29, C. Wadey. **BATH:** Manvers Hall. 120th Anniversary Meetings, Nov. 2. (Please send memories and photos to S. H. Dimmick, 26 Southstoke Rd., Bath). **BEXHILL:** Hamilton Hall, Eastwood Rd. New Hall opening on Nov. 2 at 7. R. Cook. **BLOOMSBURY:** Central Church, Shaftesbury Ave. 6.30 p.m. Nov. 2, D. J. Wiseman, A. Hanton; 9, A. Nute, H. J. Brearey; 16, G. C. D. Howley, S. Short; 23, J. Clare, D. W. Brealey; 30, J. H. Large, M. Goodman. Bible Readings—3.30 p.m. Nov. 23, 30, G. C. D. Howley. **BOURNEMOUTH:** St. Andrew's Hall, The Square. Nov. 2 at 3 and 7. K. Norris. **CANTERBURY:** Slater Lecture Hall, Beaney Inst., High St. at 3 and 6. Nov. 2, F. Elliott, A. E. Brown. **CARLISLE:** Hebron Hall, Botchergate. Nov. 2 at 7.15. S. Thomas; 16, Special Meeting; 30, E. W. Rogers. Nov. 23-30, Bible Addresses, E. W. Rogers. **CARDIFF:** Christian Rallies at 7. Nov. 2, E. W. Rogers, Dr. Churchward; 9, B. Tatford; 16, J. L. Kirkham; 23, J. S. Knight; 30, G. K. Lowther. **EWELL:** Staneway Chapel. Nov. 2 at 7. G. C. D. Howley. **FAREHAM:** The Church House, West St. Nov. 2 at 6.30. J. H. Large. **LITTLEHAMPTON:** Argyle Hall, Surrey St. Nov. 2 at 7. G. Harpur. **NOTTINGHAM:** Clumber Hall. Nov. 2/3. F. A. Tatford. **POTTERIES, STOKE:** Nov. 2 at 6.45. Mr. Grimshaw; 16, Butt Lane, Mr. Caddick. **EASTBOURNE:** Edgmond Hall, Church St. 85th Anniversary. Nov. 6 at 3.30 and 6. H. Wildish, N. Brown. **BRIGHTON:** Gordon Hall, High St. Nov. 9 at 7. A. E. Vince. **NORWICH:** New Wensum Hall, Cowgate. Sisters Conf. Nov. 9 at 3 and 6. Mrs. Darke, Mrs. Wildish. **READING:** Bridge Hall, Oxford Rd. Nov. 9 at 6.30. M. Goodman, G. C. D. Howley. **ROMFORD:** Evangelical Church, Brentwood Rd. Missy. Nov. 9 at 4 and 6.30. R. S. Churchward, H. A. Coleman, C. R. Marsh, J. G. Wain. **WIMBLEDON:** Central Hall, Worple Rd. Nov. 9 at 3.30 and 6. Missy. **NEW BARNET:** Gospel Hall, East Barnet Rd. 89th Anniversary. Nov. 16 at 4 and 6. H. Lockyer, F. N. Martin, A. Redwood. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Nov. 16 at 6.30. A. Ward. **PURLEY:** Montpelier Hall. Nov. 17. Broadcast on Home Service at 9.45 a.m. by Dr. J. M. Laird. **WINDSOR:** Gospel Hall, Garfield Place. Nov. 16 at 6.30. A. Burnham. **CHORLEY:** Gospel Hall, Rydal Place. Nov. 23-Dec. 8. J. G. Hutchinson. **SUTTON:** Vernon Hall, St. Barnabas Rd. Nov. 23 at 3.45 and 6.30. H. Thorp, G. C. D. Howley. **CATERHAM:** Caterham Valley Hall. Nov. 30 at 4 and 6. C. E. Stokes, Dr. S. S. Short. **WANDSWORTH COMMON:** Victoria Hall, Melody Rd. Dec. 14 at 3.45 and 6.15. J. Hunter, L. Rees.

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 commendations of nearest local assembly.

CARLISLE: Hebron Hall. Jan. 1 at 2.30 and 6. P. W. F. Parsons, J. M. Shaw.

SCOTLAND: FORTHCOMING (D.V.).

DUMBARTON: Gospel Hall, Bridge St. Nov. 2 at 3.30. W. P. Foster, R. Scott, A. Clark. **HAMILTON:** Low Waters Gospel Hall. Nov. 2 at 3.30. A. Borland, H. Bell, F. Stallan. **GLASGOW:** Tylefield Hall. Nov. 16 at 3.30. J. Hunter, J. Malcolm, H. Scott. **FALKIRK:** Mid-Scotland New Year Conf. in Baptist Church. Jan. 1 at 2. J. H. Large, A. P. Campbell, W. Prentice, F. Haggerty. **NEW STEVENSTON:** Assembly Hall Conf. in Masonic Hall. Jan. 1. H. Scott, W. Currie, J. Douglas. **KIRKCALDY:** Hebron and Dunnikier Halls United Conf. in Pathhead Public Hall. Jan. 1 at 2.30. Dr. A. T. Duncan, J. Hislop, R. McPike, W. Wilcox. **LARKHALL:** Jan. 2 at 11. J. H. Large, J. M. Shaw, J. Lightbody, J. Cuthbertson.

IRELAND: REPORTS.

J. MARTIN at Tullycoll, Cookstown, with an encouraging beginning. J. WELLS and H. WILSON at Bushmills. T. MCKELVEY at Larne. S. THOMPSON and R. JORDAN had some blessing on Promenade at Newcastle, Co. Down, during July and August. R. Jordan now at Ardmore. R. CRAIG commenced in portable hall at Killymuck. D. CRAIG had good ministry meetings at Harryville, before proceeding on a visit to Canada. H. PAISLEY had a few weeks in Orange Hall three miles from Ballymena. J. GRAY (Canada) and J. G. HUTCHINSON have had encouraging meetings in Newtownards with goodly numbers attending and some professing conversion. J. G. Hutchinson expected in Shieldhill, Falkirk. T. WALLACE and R. BEATTIE had encouragement in the gospel at Limavady. Intend going to Coleraine. J. G. GRANT in the gospel at Holborn Hall, Bangor with good interest. Hopes to be in Newcastle, Co. Down with R. Jordan in Nov. T. W. BALL and J. THOMPSON at Donaconey. D. L. CRAIG in Portadown. A. LYTTLE at Killyleagh. A. McSHANE in Keady. S. THOMPSON in Ormeau Road Hall, Belfast. H. GERMAN in Fortwilliam Hall, Belfast. D. KIRK in Ballyhackamore Hall, Belfast.

CONFERENCES.

SHANAGHAN: On Oct. 3, was not quite so large as usual. Ministry was good by brethren H. Baillie, F. Knox, J. Gray (Canada), E. Allen and W. Willis. **DRUMANESS:** Opening of a new hall on Sept. 21, with ministry by brethren T. E. Wilson (Angola), W. P. McVey (Malaya) J. G. Hutchinson and D. Craig. **NEWMILLS,** Co. Tyrone. Large and profitable meeting at Drumreagh Gospel Hall on Aug. 31, with ministry by J. Nesbitt, J. Thompson, D. L. Craig, E. Allen, A. McShane, T. Boston and R. Hull. **LURGAN:** Conference and Bible Readings in Town Hall, Oct. 13-16 was a time of happy

fellowship and edifying ministry. Despite the flu epidemic very large numbers attended throughout. The readings from 1 Cor. 11-14, conducted by Messrs. H. Bell, H. Baillie and T. E. Wilson were considered most helpful, with many brethren contributing. Ministry and gospel in the evenings was shared by brethren R. Beattie, W. Gilmore and J. G. Hutchinson, while several missionary brethren gave reports.

"WITH CHRIST."

JAMES CONNELLY, Glenboig, on Aug. 3 after a short illness. For many years associated with the Annathill assembly, where he first met the Saviour, and thereafter continued with outstanding consistency. A faithful brother, who loved the Lord, His Word, and His people. Greatly missed. **Mrs. E. COCHRANE**, New Stevenston, on Aug. 27. Saved in early life, and associated with the assembly in New Stevenston ever since. Faithful in attendance and known for her hospitality to many of the saints and the Lord's servants. Will be much missed. **JOHN HAGAN**, Newry, on Sept. 16 aged 92. Saved in Co. Tyrone over 60 years ago through the preaching of Mr. S. Jamison, and connected with the assemblies ever since, and in Newry assembly for over 40 years. A true shepherd, with a deep and prayerful interest in every member of the assembly, and an acceptable preacher of the Word. The large funeral gathering indicated the high esteem in which he was held by all. Messrs. H. Baillie, A. Buick, T. McKelvey, J. Thompson and H. Paisley took part at the funeral service. **Mrs. PASS**, Newry on Oct. 2, aged 73, after much illness patiently borne. Saved over 30 years ago through the preaching of John Hagan, and in happy fellowship with Newry assembly ever since. Loved the Lord and His people, and until health prevented was a regular attendee at all assembly meetings. Messrs T McKelvey, J. Thompson, A. McShane, and J. G. Hutchinson took part at the funeral services. **SARAH REA**, Moneymore, Co. Londonderry was called home on Sept. 19. Saved over 60 years ago through meetings held by the late Frank May, and was in fellowship all those years with the saints in Quilly. A sincere woman who was always ready to speak a personal word for her Lord. R. Beattie spoke to a large gathering in the home and at the grave. **JOHN RITCHIE**, at Ayr, on Sept. 20 aged 79. Eldest son of the founder and first editor of "The Believer's Magazine," he was well-known as John Ritchie, Junior, in his early writings. Author of several books, he was also an able teacher and preacher of the Word, and was active in former years at Conference gatherings of Christians in Great Britain, Canada, U.S.A. and Africa. Resided mostly in Troon, but for some time in Kilmarnock, and latterly in Ayr. Failing health in later years curtailed his activities. **MATTHEW MARTIN**, Ayr, on Sept. 20 aged 55, after a brief illness. Saved 20 years ago through the instrumentality of his dear wife, and was in happy fellowship with the saints meeting in Victoria Hall. He loved the Word of God and the people of God. **WM. B. OGILVEY** called home suddenly on Sept. 22, aged 79. For

many years associated with the saints in Brechin and latterly in fellowship at Broughty Ferry. Of an unassuming disposition, he was a great help in Bible Readings, having a profound knowledge of the Word. **HUGH LYTTLE**, Broughty-shane, on Sept. 22 aged 69. Called home after a short illness. Saved for many years, he was formerly associated with the Ballymena assembly, but for the last number of years in Broughty-shane. Faithful to the Lord and His people, he will be much missed. Messrs J. Hamill, A. Buick, H. Paisley and D. Craig took part at the funeral services. **Mrs. ANNA PORTER HOOKE** went to be with Christ on Sept. 24. Saved 48 years ago when left a widow with three children, and afterwards brought into fellowship in Glenanne, Co. Armagh, through the ministry of W. McCracken and T. McKelvey. Messrs J. G. Hutchinson, R. Jordan and R. Beattie took part in the funeral service. **Mrs. MARTHA WILSTON**, Philadelphia, passed away while on holiday to her native town, Letterkenny, Eire. Saved and in fellowship in Maxher St. assembly, Philadelphia for over 15 years. R. Beattie and J. G. Hutchinson spoke at the funeral. **ROBERT MCFARLAND**, Corrick Lodge, Newtown Stewart, went to be with the Lord on Sept. 28. Saved at meetings held 50 years ago by W. Rodgers, and in fellowship at Corrick, where his cheerful disposition and helpful ministry were a great blessing to the saints. His home was always open to the Lord's servants, where many shared his hospitality. Brethren T. McKelvey and T. Wallace spoke to a large company attending the funeral. **MISS ELIZABETH CRAIG**, on Sept. 26. Saved over 60 years ago in the Bethel, Ayr, and latterly enjoyed fellowship in James St. assembly. A quiet, godly sister. **MISS RUTH CRAWFORD** on Sept. 30 aged 58. Saved in Ayrshire Tent 40 years ago under the preaching of John McAlpine. A bright, consistent saint, in happy fellowship in America and the homeland. For many years her patient endurance in suffering endeared her to all, and commended the Lord she loved and served. James St. assembly, Ayr will miss her ministry of intercession. **MISS I GOLIGHER** Londonderry. For many years an interested and energetic member of the assembly. Was given to hospitality, and entertained many of the Lord's servants from home and abroad. Messrs J. Turner, H. McNee, T. Hartley and J. G. Hutchinson spoke at the funeral services. **T. B. HUNTER**, London, on Oct. 2 aged 84. He was instrumental in the formation of the Inverkeithing assembly, and for many years was in fellowship at Cholmeley Hall, London. Later at Bitten St. Teignmouth, where he gave great help in the reconstruction of the bomb-damaged premises. Since his wife's homecall he was in fellowship at Berrymead Hall, Acton, London. Though called to high office, he was noted for his humility and integrity, and was a helper of many. **ALEXANDER ROBERTSON**, of Hermon Hall, Dundee. Converted at the age of 21, he was soon active in the Lord's work and, with his wife went to China in 1901, where he served the Lord acceptably for 28 years. Owing to ill-

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and

Answers

by

WILLIAM HOSTE, B.A.

and

WILLIAM RODGERS

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The Church

By the Editor.

HAVING discussed the problem of the designation "local church," it seems natural at this point to ask the question, "What constitutes a local church?", for we have observed that, in the present state of dis-union and confusion, numerous different religious communities in a district may lay claim to such a designation. It is pertinent to enquire if each of these communities is justified in the claim it makes. Does it conform to the pattern of a local church which may be discovered by collecting our data for a standard of judgment from the earliest sources? For answer to these questions the diligent seeker will have recourse primarily and mainly to the New Testament, which must be recognised as a final court of appeal. Nor must the seeker be prejudiced by denominational preconceptions, or by personal preferences. In the New Testament we expect to be discovered guidance from Apostolic declarations and practices. By examination of the main passages there will be disclosed the criteria by which may be judged the legitimacy of a local church's claim to be representative of a corresponding community in New Testament times.

ONE of the most important passages is undoubtedly 1 Timothy 3. 14ff. "*These things I write unto thee, hoping to come to thee shortly, but if I tarry long, that thou mayest know how men ought to behave themselves in a household of God, which is an Ecclesia of a living God, a pillar and stay of the truth*" (Hort's translation).

NOTE in these verses the clear-cut description of a local church.

(1) "*A household of God.*" "Household" seems preferable to "house," as the former word more aptly suggests a community of people owned by God, and subject to the rule and authority of God, in exactly the same way as a human household recognises and is controlled by the authority of its head, namely, the father (1 Tim. 3. 5). That authority, to be worthy of the name, must be final.

(2) "*An Ecclesia (or church) of a living God.*" In Ephesus where Timothy laboured in the gospel there was the magnificent temple of Diana which housed "the image which fell down from Jupiter" (Acts 19. 35). The inhabitants of the city prided themselves that they were acknowledged as the temple-keepers to the goddess. It was in that city that Paul had his encounter with Demetrius, the silversmith whose cupidity led him to instigate a riot by informing his fellow-craftsmen that the missionary had been preaching "that they be no gods, which are made with hands" (19. 26). Now in that fanatical and idolatrous city was a new kind of temple—not made with hands—an ecclesia, a group of people in whose midst dwelt the living God. His presence was honoured in worship and obedience.

(3) "*A pillar and stay of the truth.*" What superstitions and myths accumulated around the names of the many heathen deities! Ephesus with its worship of Artemis (Diana) was no exception in the ancient world. There temples stood for falsehood and deception, but the new ecclesia was a witness to what was historically true. that is, to the divine revelation centred

in One who affirmed, "I am . . . the truth" (John 14. 6). The pillar stood at the entrance to the temple, and "doubtless this symbolism portrays the Church's spiritual distinction and lustre . . . Not only is it a place where God's honour dwelleth, but it upholds His revealed truth among the sons of men. Its presence testifies to things unseen as yet. It is the bearer or platform of tidings of tremendous urgency. Some remark that announcements were frequently affixed to pillars and that this idea underlines the former of the two emblems." (E. K. Simpson, *The Pastoral Epistles* p. 59). So the local Christian community ought to exist to display the truth for which the Faith stands. The duty of the church is to publish the message in such a way that others could not but be aware of its existence and its meaning. The local church is expected to be a bulwark to "sustain and support" the truth.

WHAT was true in the first century was meant to be true always. A local church, as Calvin remarks, is an institution whose office no other institution can fulfil, for it is set for the defence and confirmation and display of the faith committed to the trust of the saints.

IT has been assumed in our discussion that in the passage reference to the church is to each separate local congregation, and not to the Church universal. No community of professing Christians would be worthy of the designation "church of a living God," if its members did not heartily and unhesitatingly subscribe to the credal statement about "the mystery of godliness."

THE importance of the entire passage of which the words with which we have been dealing form a part (i.e. 2. 1-3. 16) lies in the fact that it deals with behaviour and de-

fines certain matters of belief. It not only propounds facts for a primitive creed, it also lays down rules that men might know how to behave themselves as members of a household of God. Here, then are to be found instructions for those who are in a local church, instructions which are doubtless meant to be a guide for all time, and not in Ephesus only, but in every place. Here is a pattern to which every local church is expected to conform, for no authority has been given to change it, so that obedience to its demands is as imperative to-day as in Apostolic days.

SO far as the credal statement is concerned little difficulty arises. The passage (3. 16) centres round the person of Christ, the facts being conveyed in language which, many believe, in all probability reproduces part of an early devotional hymn into the words of which were compressed some of the fundamental truths of the Christian Faith. What local church is there, if it professes to be true to the divine revelation, and no matter its denominational association, would not subscribe to every one of the six primitive declarations? Denial of any one of them would mean defection from something which is both fundamental and essential.

(1) *(He) Who was manifested in the flesh*—a declaration which demands belief in the Pre-existence, Deity, Incarnation and true Humanity of our Lord.

(2) *Justified in spirit*—an apostolic affirmation of the fact of the physical Resurrection as a complete vindication of our Lord's claim to sinlessness.

(3) *Seen of angels*. Although there may be a variety of interpretations, it may be that the truth lies in that interpretation which accepts it as part

of a sequence of progressive thoughts, and attaches it chronologically to the period of the forty days following the Resurrection when He showed Himself alive by many infallible proofs, and during which time He would be "seen of angels" with wonder and amazement. What greater wonder could there be than for angels to behold in resurrected Humanity Him Who for the suffering of death had been "made a little lower than the angels!"

(4) *Preached unto the Gentiles.* Who could attest that better than Paul himself who had already written to the Christians in Ephesus that his commission was "to make all men see what is the fellowship of the mystery," preaching "among the Gentiles the unsearchable riches of Christ?" (Ephesians 3. 8-9).

(5) *Believed on in the world.* That, of course, is the sequel to the preaching of the gospel "to the uttermost parts of the earth." The New Testament record itself, to say nothing of the subsequent triumphs of the gospel, is confirmation sufficient for accepting the statement as true to history.

(6) *Received up in glory.* That statement refers both to the Ascension and Enthronement of the One who had been manifested in flesh, and is a fitting conclusion to a compressed but comprehensive credal affirmation.

THERE, in all the haunting beauty of their simplicity, are six historical facts to which every "household of God" which is "a pillar and stay of the truth" will unflinchingly subscribe, and any who won't so subscribe cannot with good conscience maintain that "confessedly great" is "the mystery of godliness." True there may be nominal assent to the items in the statement, but more is

needed; there must be conviction that expresses itself in witness.

WE cannot put the point of view any more forcibly than did C. H. Spurgeon when he severed his connection with the Baptist Union. At the height of the controversy he wrote, "Numbers of good brethren remain in fellowship with those who are undermining the Gospel, and they talk of their conduct as if it were a loving course which the Lord will approve of in the day of His appearing. We cannot understand them. The bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord and reject the fundamentals of the Gospel, is to come out from among them. Complicity with error will take from the best of men the power to enter any successful protest against it."

EVERY loyal heart echoes an unequivocal Amen and Amen!

PREPARED AND READY

The Lord desires a prepared people. When He was about to redeem Israel from bondage in Egypt He commanded them to eat the Passover with their loins girded, shoes on their feet, and with staff in hand, ready for marching orders.

When the time drew near for Christ to appear to Israel, John the Baptist was sent to "make ready a people prepared of the Lord." When Jesus spoke of His coming again His most oft repeated word to His own was, "Watch and be ready."

Every generation of believers since the ascension of Christ has been urged by the Word of God and the Spirit of God to be a prepared and ready people. This is the manner in which our Lord would have us live. Let us not disappoint Him and grieve His heart by living otherwise.

Someone has said: "We should live as though Christ died yesterday, arose today, and is coming for us tomorrow."

YOUNG BELIEVER'S PAGE

BLAZING THE CHRISTIAN TRAIL

12. THE KINGDOM, THE POWER AND THE GLORY.

By W. K. MORRISON, M.A., Ayr.

ACTS chapter 12 ends the first broad division of the book. It has a strong, political tone and is concerned with the question, "Who is the real Monarch in the affairs of men?" The answer is delayed until the end of the chapter; at first the outlook is perplexing and discouraging; but the triumph of God's sovereignty is asserted in the overthrow of proud Herod, and the progress of the Gospel in the new context of wider evangelism that commences in chapter 13 is assured before it begins.

If Christianity had been a purely human organisation the execution of the apostle James would have been a tragedy. One of the three most privileged disciples, he knew much of his Lord's mind and heart. Although little is said about him in the new era inaugurated at Pentecost, he was obviously a "key man" in Christian strategy, and it was no doubt for this reason that he was arrested. The Herod with whom this chapter is concerned was the grandson of Herod the Great and the father of that Herod Agrippa before whom Paul was later to stand. A discreet choice of influential friends in Rome had won him rapid advancement at the expense of members of his own family, and he probably regarded Christianity as a troublesome faction which must be crushed. It was easy enough to kill James; to suppress the Gospel was another matter. So entirely did the early Christians understand the spirit of Paul's subsequent statement, "Whether we live therefore or die, we

are the Lord's" (Romans 14. 8), that the work went on as before. The energy that would have been wasted in worrying could be used much more profitably in furthering the Gospel.

So when it came to Peter's turn to be imprisoned, with the fate of his brother-apostle as a warning of what might await him, he was quite unperturbed. After all, Peter had given the authorities a good run for their money; he had so lived since his restoration that he had nothing to regret and if this was to be the end of his earthly pilgrimage he would go to meet the Lord with that command of John 21. 22 still ringing in his ears—"Follow thou Me." Happy the Christian who so serves Christ in his youth and maturity that the prospect of death or of the Second Coming does not daunt him!

Between Peter and death there seemed "but a step," and yet there was more; there was a prayer meeting. It is one of the ironies of power politics that an insignificant group of ordinary people can set in motion divine forces which can overmaster the policies and the wisdom of the great. God's Spirit was at the prayer meeting. The humble believers felt that the work of God still needed Peter's presence, and faith was added to spiritual insight. Their prayer was not an act but an attitude. The Authorised Version says (v. 5) it was made "without ceasing;" the Revised Version has instead "earnestly." In both the thought of perseverance is prominent. Yet if prayer is properly an attitude, the

spirit that accompanies it should be flexible and ready to accept the answer. The assembled saints in the house where Rhoda was could not move forward to see the effect of their praying. Thank God, answers to prayers are not limited to our narrow horizon. Paul tells us in Eph. 3. 20 that God is able to do exceeding abundantly above all that we ask *or think*, and the Christians praying for Peter's deliverance proved the truth of this. It is interesting to observe that although prudence dictated the need for Peter to "lie low" for a time after his release, he could not forbear first of all visiting his brethren. Christian fellowship is always strongest at a time of difficulty. Peter recognised in the company at the house his dearest friends on earth. Do *you* feel strongly drawn to the Lord's people when you are in trouble?

The rest of the chapter is an anti-climax. The poor soldiers of the guard became the victims of Herod's thwarted rage, like the infants of his grandfather's day. The hollowness of Herod's power is graphically depicted in the last few verses. Insurrection and rebellion were never far

away from the unstable throne of the Herods (v. 20). A patched-up peace was camouflaged by a display of pagantry; but at the very moment of his alleged deification "an angel of the Lord smote him because he gave not God the glory." Josephus, who had no reason for wishing to corroborate Luke's narrative, attests to the truth of the King's shameful and painful death.

"But the Word of God grew and multiplied." The diseased and bloated Herod reaped the wages of sin, but the healthy spiritual life of the Christian community developed apace. On this glorious note the chapter ends.

Here also the present writer takes his leave of the Young Believer's Page. Three years is quite long enough for a young people's feature to be in the hands of the same person, and a change of authorship will bring freshness and variety to this page. It has been a pleasure to write the monthly articles, and it is the writer and not the Editor who has suggested their termination. His good wishes are extended to Mr. K. H. Matier as he takes over.

BUYING BOOKS?

Let me recommend two which have been reviewed recently in our pages. First, **BIBLE PROBLEMS AND ANSWERS** by Wm. Hoste B.A. and W. Rodgers. Few, if any, books of this nature cover so much scriptural ground, and in such a way as to give a compendium of truth seldom found in one volume. Here is a present which will delight the heart of every studious recipient. Published by John Ritchie Ltd., Kilmarnock. Price 22/6.

My second recommendation is another collection: this time of Hymns. **CHRISTIAN PRAISE**, published by Inter-

varsity Fellowship. 39 Bedford Square, London W.C.1. is an unusual production, with numerous new tunes and hymns, with special sections dealing with the Lord's Supper, His Glory and His Praise. It has been already found useful at Youth Rallies, and in some quarters may supply a felt want in providing a splendid selection of devotional and gospel hymns. The Music Edition (price 15/-) is a book beautiful to handle, while words only for general congregational use are bound in boards (5/-) or limp (3/6).

THE POWER OF PRAYER

JAMES 5. 13-20.

By T. J. SMITH, Cambuslang.

IN approaching these final paragraphs of this very practical letter by James we are immediately aware of the difficulties which they present to the interpreter. Lack of understanding has led some into grievous error. Rome has distorted the meaning of this passage; healing cults have misinterpreted its teaching. We may be sure, however, that the first readers of this epistle understood what the writer was saying, and if we can catch the meaning of these verses in the context of the apostolic age it may serve to guide us in our understanding of them for our own times.

The writer seems to have developed the style of expanding in succeeding paragraphs what he had mentioned in previous ones. See for example in Ch. 1 where he speaks about "the word of truth" (v. 18) and connect this with "swift to hear" (v. 19), "receiving the word" (v. 21), and "doers of the word" (v. 22). Then again in Ch. 1. 26 the subject of "the tongue" is introduced, but developed in Ch. 3. 1-12. Again in Ch. 3. 16 "jealousy and faction" are traced to their source in Ch. 4. 1-10. In this final chapter in verses 1-6 the callous aggression by the rich and the non-resistance of the righteous are dealt with. In the following paragraph, verses 7-11, the message is to those so oppressed concerning the need of patience, and that, obviously, under the circumstances just indicated. In v. 12, a paragraph in itself, there is the warning against profanity. This would seem to show, when read in conjunction with the previous passages, that, of the two reactions possible under op-

pressive circumstances, namely patience and profanity, the former is to be cultivated and the latter avoided.

But the adversity of outside circumstances is not the only problem to be faced by the Christian. There are the problems raised by personal and physical circumstances, such as affliction, success and sickness. These are dealt with in verses 13-18. The elders of the church are called upon to play an important part in the last of these three circumstances and to exercise a practical and prayerful ministry in the recovery of the patient. It may be that in the final verses of the epistle the message is intended, though not exclusively, for such elders who might on the natural plane feel elated that their ministry could effect the cure of a sick person. Thus the apostle would remind them that they are called upon to exercise a greater and more fundamental service in relation to the backslider. This is a ministry which would not be ostentatious, but would reveal its results in the day of judgment.

AN OUTLINE STUDY

I. vv. 13-18 The Christian's reaction to personal and physical circumstances.

1. Three such circumstances and the reactions to them, vv. 13-14a.

- | | |
|---|------|
| a. Afflicted—let him pray | 13a. |
| b. Merry —let him praise | 13b. |
| c. Sick —let him call for
the elders | 14a. |

2. The Ministry of healing 14b-16a.

- | | |
|--|--|
| a. What the elders can do—anoint—
pray. | |
| b. What only God can do—restore—
forgive. | |

- c. What the patient can do—confess—pray.
3. The Ministry of prayer 16b-18.
- a. An encouragement.
- b. An illustration.
- II. vv. 19-20 An exercise in spiritual recovery.
1. The possibility of erring from the truth, 19a.
2. The ministry of restoration, 19b and 20a.
3. The worthwhile result, 20b.

THE CIRCUMSTANCES AND REACTIONS

The circumstances of life can lead to extreme reactions—it was so in the first century as it is to-day. Hence the mention of three such circumstances and the enjoined reaction which we can well believe was to distinguish the Christian from the unbeliever. So if "afflicted" or "suffering" (R.V.), and it seems that physical suffering is referred to (see v. 10 and 2 Timothy 2. 9; 4. 5), the encouragement is to pray, to talk to the Lord about the matter rather than to seek for vengeance or indulge in recriminations. To those who may have cause to be "merry" (R.V. "cheerful") the word is "sing psalms," give praise to God instead of going to sinful excess in revelry as the heathen might do when fortune smiled upon him. Then "Is any sick?"—physically sick, through weakness or frailty (see John 5. 3, 7) "let him call for the elders of the church." "If in James' day a Jew fell sick he would call in the exorcist to expel the evil spirit alleged to be the cause (see Acts 19. 13). A Gentile would call in a physician who would prescribe loathsome concoctions and appeal for aid to the god of medicine" (C. F. Hogg). "Church" is the distinctive New Testament word for a gathering of the children of God, and the "elders," not just any professing

Christian, were to be invited as those who had the interest and welfare of the saints at heart.

THE MINISTRY OF HEALING

The ministry of these elders is twofold. First, "having anointed him with oil in the name of the Lord" (R.V. Margin) and second, "to pray over him" for says James "the prayer of faith shall save him that is sick (a different word from that in v. 14 occurring again only in Heb. 13. 3. It suggests weariness in mind, wavering purpose possibly as a result of physical sickness of v. 14) and the Lord shall raise him up." If it is the Lord's doing to raise the sick, and if he does this in response to the prayer of faith, what is the purpose of the anointing with oil? For be it noted that it does not say the anointing saves the sick. Furthermore, if the anointing with oil was for remedial purposes, which might be so, where an outward condition could be so treated, what value would oil be as a remedy for an inward and undiagnosed complaint? It is recognised that the use of oil is prominent in the Old Testament and we find it mentioned in Mark 6. 13 of the healing ministry of the twelve. Yet no mention is made of it in the Acts or Pauline epistles. In fact for Timothy's complaint another treatment was suggested (1 Tim. 5. 23). It would seem, therefore, that we can best understand James' instruction as having a symbolic meaning. To the sick believer the anointing with oil would remind him of the truth, so clear to us to-day with our New Testament scriptures, but perhaps not so clear to those in the mid-first century, that the believer is indwelt by the Spirit of God. And so the body wracked with pain or weary with prolonged suffering was indeed the temple of the Holy Spirit. His power

could in answer to prayer be exercised to restore that body and relieve it from its pain and weakness. If sin has led to the physical condition, then the consciousness of forgiveness will come with the healing. It is not here suggested by James that all sickness is due to sin.

Should the procedure which James describes be practised to-day? The answer is 'yes,' if by so doing the ailing saint is quickened to realise the lesson which we suggest the passage teaches. Yet it is not a binding principle for all time because apart from the act of the anointing we have the sure word of God to rely upon (2 Cor. 1. 21). At any rate we are convinced that the Romish practice of giving extreme unction finds no authority whatever in this or any other passage of Scripture.

"Confess your faults one to another" is no ground for priests to receive confession and to administer absolution. It is not the promiscuous confession of sins as some cults suggest, but the confession of wrong done to persons wronged. It is our duty to do this, and it so happens that in times of illness such wrongdoing is apt to come to mind.

THE MINISTRY OF PRAYER

"The prayer of faith" (v. 15)? What is it? How are we to understand verse 16, "the effectual fervent prayer of a righteous man availeth much?" The R.S.V. rendering is "the prayer of a righteous man has great power in its effects." The illustration that follows helps us. Elijah had his prayer answered, first, in the coming of the drought, and then spectacularly on Carmel when God consumed the sacrifice and sent the cloud and the rain. Elijah, let us remember, was a man of like passions with us. Though he was a great prophet he was but a man of flesh and blood, liable to human weak-

ness as the readers of James' letter would know, and they would recall that his prayers were not always answered (1 Kings 19. 4).

Not every believer is healed of sickness because prayer has been offered for his recovery (2 Cor. 12. 7-9), else how should any die? The prayer of faith then is surely more than what should be the constant exercise of the Christian who is encouraged to "pray without ceasing." In all prayer we should "ask in faith" (1. 6). Yet "the prayer of faith shall save the sick and the Lord shall raise him up." Is this the prayer inwrought by the Spirit? (Jude 20). Is it the prayer in which God gives the gracious assurance that it is in accordance with His will to heal? Such would be the spiritual experience of the elders in those far off days, and it may be ours to-day, where God gives such assurance and confidence in any particular circumstance. It is the prayer which is in complete agreement with the will of God.

AN EXERCISE IN SPIRITUAL RECOVERY

The final paragraph of the epistle turns our thoughts from the physical recovery of the sick to the reclaiming of the backslider. How sad when a brother wanders from the truth! The doctrines of the faith once held dear are denied and the truth no longer manifested in godly living. To "convert" such a one, to bring him back into the way of truth and godliness, is a good work with far reaching results for blessing. The person who gives himself to such a ministry of restoration will be conscious of the need to maintain his own spiritual condition before God and will never allow himself to look upon the erring one except in a spirit of love and compassion. He will indeed recall that he

is a "man subject to like passions" (Gal. 6. 1; 1 Cor. 10. 12).

The one who undertakes this means of recovery is assured that his service is of far reaching consequence for the erring one restored—"He shall save a soul from death and shall cover a multitude of sins." Not as some suggest his own sins, i.e. the sins of the Christian who does such a spiritual service—but the sins of the one restored.

It may be that verse 20 can be applied in a wider sense than the recovery of a backslider, as the following quotation thoughtfully puts it. "When the principle of verse 20 is applied to the situation of verse 19, which is found within the believing community, then the "death" will be the shipwreck of his spiritual life (it could in certain cases involve his bodily death). When it is applied to the unbeliever the "death" will be eternal death. In either case, the man who leads a sinner on to the right path is manifesting the love which covers a multitude of sins (1 Peter 4. 8).

As we conclude this series of studies in the Epistle by James we cannot do better than recall his words, "But if any of you lack wisdom let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him" (1. 5). Such is our God and such is our need.

AFTERWARDS by Edward O. England, tells the story of several outstanding converts from the Billy Graham Campaigns in Britain. These are arresting chapters, the reading of which should provoke confidence in the gospel message, enthusiasm in witnessing, and proof that not all professions of modern evangelism are emotional and spurious. Published by The Victory Press, Price 8/6.

"THE LEVITE."

Dear brother in Christ,

The Lord has deeply burdened me lately regarding the difficulties of full-time workers because their views on the Lord's Coming do not exactly accord with those of the oversight. I feel there is a real danger in refusing to accept brethren whose ministry one does not agree with on all minor points. Thereby they may be refusing the Holy Spirit, Whose chosen vessel to convey some message to their assembly may be one of these. "If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Secondly, there is the exceedingly serious danger of forming two camps viz. the 'any-momentites' and the 'anti-any-momentites,' which thereby creates a "schism in the Body" of which we are *all* "members in particular." Elder brethren are, of course, responsible for guarding the flock from actual heresies, but surely the more gracious and, I believe, scriptural attitude to adopt would be that, "we all believe the Lord will come again; but we refuse to let any difference as to how and when He will come divide us, because we humbly confess that as yet we see only obscurely and only know part, and it seems to us wrong to behave as if we knew everything crystal clear."

I recall a very godly brother say regarding prophecy that, "There is no subject on which we should be less dogmatic, but there are few subjects about which so pronounced and emphatic views are held." To be consistent, brethren would also have to exclude other godly and greatly used servants of Christ, such as the late Dan Crawford, Jas. Wright, Geo. Müller and Robert Chapman, who all held the anti-any-moment view; or J. N. Darby, W. Kelly, C. I. Schofield and W. E. Vine M.A., who all held the more popular and better known view.

Another searching question for us elders, which has confirmed my conviction that I should write to you as above, is the leading article by bro. W. Fraser Naismith in the August "Echoes of Service" regarding our duty to the Levite (full-time worker) on "Take heed to

(Continued on page 277).

GOD'S JEWELS

By W. W. FEREDAY, Newton Stewart.

CONDITIONS were deplorable in Israel when Daniel and his three companions were given a place in the sacred records. Ten of the tribes had already been carried away by the kings of Assyria and the remaining two were now at the mercy of Nebuchadnezzar, King of Babylon. The "times of the Gentiles" (Luke 21. 24) began with this man and he personally was the "head of gold" in the great image shown to him in the night vision (Daniel 2). It has frequently been remarked that Israel never lacked a faithful remnant. Even at the present time, while the shadow of Calvary's cross hangs heavily over the nation, there is still a "remnant" according to the election of grace (Romans 11. 4). Malachi tells of some who, in his day, feared Jehovah and thought upon His Name and Jehovah adds, "They shall be Mine in the day that I make up My jewels."

Nebuchadnezzar gave instructions to his officers to take down to Babylon a number of young men of good appearance and of royal or noble parentage whom he might train to be about his court. He appointed that they should eat of the king's meat and drink of his wine. This brought out the true character of the young men. They knew that the food that came to the king's table had first been offered in sacrifice to idols and they entreated of the eunuch who had charge of them that they should not be compelled to "defile" themselves with it (Daniel 1. 8). This was bold action and might have been regarded as a great insult to the king.

How came these pious thoughts into their minds? Their nation was

hopelessly evil and idolatrous; how then can we account for their faithfulness to God, thereby risking their lives? Not long before, the Law of Jehovah had been discovered amidst the rubbish of the Temple and the reading of it to the King Josiah moved him profoundly. He was shocked when he learned how contrary to the Law were all the ways of the people. When Josiah died in early age, as a result of his folly in attacking the Egyptian army, he was succeeded by four sons as evil as could be. Jehoia-kim, who was king in Jerusalem when Daniel and his friends were carried away, cast the roll of Jeremiah into the fire when it was read before him (Jeremiah 36. 32), but the bringing to light of Moses' law had some influence on at least a minority of the people. In addition to this, God sent prophets amongst them, "rising up early and sending them," thus proving His deep desire for the well-being of all who were willing to hear His Word. There was thus a quantity of good seed around, and the young men, and Daniel also, had stored some of it in their hearts. Here is encouragement for us to-day. Those who labour amongst the young may at least be assured that some of the good seed they scatter will bear fruit, perhaps in unexpected quarters.

Nebuchadnezzar ordered the names of the four youths to be changed for they all had reference to the God of Israel. The name of Daniel was "God is my judge;" Hananiah "Jehovah hath been gracious;" Mishael "What God is;" and Azariah "Jehovah hath helped." The pagan king would not tolerate the Name of the one true God

to be continually upon the lips of his dependents; therefore, their names were changed to Belteshazzar, Shadrach, Meshach and Abednego. Had he known anything of the power of the Holy Spirit he would have understood that nothing could be removed from the *hearts* in which the good seed of God and His Word had been sown. They might possibly use their new names when occupied in the king's service, but the names which spoke of the God of Israel would be almost always uppermost in their hearts. This the king proved when he set up his image of gold in the plain of Dura and commanded everyone to fall down before it or be cast into a burning, fiery furnace. The three young men of Daniel chapter three stood boldly for God and His truth and refused to bow down at the king's command and the great king had to give up the struggle and ordained that no one should ever speak disrespectfully of the God of the Hebrews. Similarly Darius gave Daniel a night in the lion's den because he persisted in praying three times daily towards the ruins of Jerusalem.

Another group of spiritual jewels is referred to by Paul, the apostle, in 2 Timothy 1. 5, "Calling to mind the unfeigned faith which has been in thee which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded in thee also." In Zechariah 9. 16, 17, we read of the godly in the prophet's time, "They shall be as the stones of a crown . . . how great is thy beauty!" Would God that every land might be thickly studded with such treasures! Well might Moses say in his prayer, "And let the beauty of Jehovah be upon us: yea the work of our hands establish Thou it."

REVIEWS

The Sunshine Series (4/- Pickering & Inglis) supplies new reading for boys and girls. For boys there is plenty of unexpected adventure in **THE MYSTERY OF THE MARINER'S REACH** (by R. H. Belton) and most unusual situations in **THE BOY FROM BRITANY** (Constance Savery), the story of a boy who is made to masquerade as the heir to the French throne at the time of the French Revolution. For girls is **THE CROOKED SIGNPOST** (Ella Anderson), a story of strange adventure of some Canadian girls who are lost in a blizzard. Each has its own spiritual lessons to teach.

CAN A YOUNG MAN OVERCOME? (Arthur Gook), published at 2/6 by Pickering & Inglis is a worthy addition to the series which has proved most helpful to young men. Problems which confront young people are solved in the light of Bible teaching.

FAMILY ADVENTURE by W. T. Stunt, and published by Echoes of Service tells the story of the adventures of the Anthony Norris Groves Family as they crossed Europe to Bagdad, and were followed by others. Written in diary form for children, it will be welcomed by their parents as well. Numerous illustrations add to the attractiveness of this interesting book. 32 pages, Price 2/-.

"THE LEVITE."

(Continued from page 275).

thyself that thou forsake not the Levite as long as thou livest" (Deut. 12. 19). Also, as those required to give an account for the *feeding* of the flock it seems to me abundantly clear that the part-time worker cannot possibly give the same rich "food" as those who give their whole time to the Word.

I write all these things in great love, dear brother, that you will lay this burden before your readers so that brotherly love may abound and that together we might rejoice in "that Day" as those who have been found faithful in that which is least.

With warm greetings in the Name of the Lord Jesus Christ.

Yours in the bonds of His love,
A. Peter Rose.

ELIJAH & OBADIAH

A good man in a wrong place or fear instead of faith

By ROBERT McPIKE, Annbank.

1 Kings 18. 1-16.

“AND it came to pass after many days that the Word of the Lord came to Elijah in the third year saying, “Go, show thyself to Ahab, and I will send rain upon the earth.” And Elijah went to show himself unto Ahab for the famine was sore in Samaria.” The opening verses contain two marks of time—the one indefinite, “after many days;” the other more precise, “in the third year.” The first refers to Elijah’s stay in Zarephath, the second to the drought throughout the land. As the years of famine draw to a close Jehovah again speaks to Elijah, “Go show thyself to Ahab . . . and I will send rain upon the earth.” At the commencement of the years of drought, the Lord had spoken to Elijah saying, “Get thee hence, and hide thyself,” now the word is, “Go show thyself.”

There is a time to hide ourselves, and a time to show ourselves, a time to proclaim the Word of the Lord openly, and a time to draw “apart unto a desert place and rest awhile,” pondering the Word of the Lord privately; a time to pass through the land as “unknown,” and a time to mingle with the crowd “as well known” (2 Cor. 6. 9). This is the normal experience of all true servants of God. John the Baptist was in the desert as “unknown,” till the day of his showing to Israel as “well known” only to withdraw himself from the public gaze, when Jesus, the Son of God appeared saying, “He must increase, but I must decrease.” To know when to go forward and when to retire finds its fullest expression in the

life of the Lord Jesus. This, indeed, is a wonderful trait in the character of the child of God.

It reflects an attitude of mind and spirit only found in those who are “meek and lowly in heart.” This noble quality was not lacking in Elijah. The man who is willing to hide himself is sure to be recognised of God, brought out to public service, and be installed in his work with all the authority of God.

ELIJAH LEAVES THE WIDOW'S HOME

Perhaps it was with mingled feelings of sadness and delight that Elijah received the word of command. This place of retirement held for him cherished memories, with ties sacred and spiritual—the loaf, the handful of meal in the barrel, and the little oil in the cruse; they represented to him unforgettable experiences. In the trial of leaving that home, he knew not what a contrast awaited him. All true servants of God must expect this. As we think of Paul in the N.T. it was after being caught up to the third heaven that he encountered the humiliating, tormenting thorn in the flesh. (See also 1 Cor. 4. 9-13).

Elijah had probably heard of Ahab’s search for him, for there was not a nation or kingdom where the incensed monarch had not sent to seek him, demanding an assurance from their rulers that he was not hiding there. Without raising a single objection, he “went to show himself unto Ahab.” His secret training had fitted him for the demands of the occasion. Hence the doughty prophet welcomed the challenge of the hour, seeing in it the

opportunity of his life, when as God's "Sent One" he would be able to strike a blow at the Baalism of the court and the apostasy of the nation. He was indeed "straightened until it was accomplished." So he left the shelter of Zarephath, to face the tumult of hate and passion that would inevitably be his on the way to the palace and presence of Ahab. In perfect obedience to the Word of the Lord he went "to show himself to Ahab."

THE JOURNEY ACROSS COUNTRY AND THE MEETING WITH OBADIAH

Parched land met his gaze everywhere; no fields of waving grain, all was brown and barren in their desolation, for "the famine was sore in the land." The carolling of birds had ceased, and the voice of nature was stilled. "The Lord had caused to cease from the cities of Judah, and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land had become desolate" (Jer. 7. 34). This sad condition was the result of departure from God, a backsliding people who were being made to feel, and realise the exceeding sinfulness of sin. "Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God" (Jer. 2. 19). The noble quality of Elijah's faith is seen in his ready obedience; unhesitatingly "he went to show himself unto Ahab." His secret training had fitted him for such occasions. In the eyes of the king Elijah was an outlaw "a troubler in Israel," and to show himself at such a time was to court disaster, and simply madness according to human reasoning. Surely God can bring rain upon the

earth without exposing Elijah to the malice and murderous intent of Ahab. But this is not God's way. The rain had been withheld at the word of Elijah in the presence of the king, and the return of rain would depend on the intervention of God's prophet in the presence of the king. If the rain had returned apart from the public declaration of Elijah, he would have been discounted as the prophet of the Lord, and the possibility that the deliverance might be attributed to Baal by the devotees of that religion.

FRANKLIN FERGUSON

who passed peacefully into the presence of the Lord on September 21st, 1957.

FRANKLIN FERGUSON was born on November 22nd, 1866, and saved by God's grace on October 31st, 1881, near Manchester. He arrived in New Zealand on February 13th, 1883, and lived in Napier until 1897.

The following is his own account, left on record, of his call to service for the Lord, whole time: "On December 24th, 1897, I went forth to devote my whole time to the Lord, for His service. The following scriptures were those which He used to exercise my soul, in taking this step: *First*, Deut. 1. 6-8, in 1892, while I stood on the hill-top of Napier, surveying the vista stretching far away to the south. *Then* Psalm 37. 3-7, during a five years wait, till home responsibilities were lifted of God. *Next*, Psalm 78 19-41, when the way had cleared. Oh! how my soul was searched! but faith triumphed. *Afterward*, 1 Cor. 7. 32-35, after home matters had been wonderfully met, to set me free. *Finally*, Psalm 119. 49, as I left all behind for the new path on December 24th, 1897. *Later on*, Psalm 119. 65, as, one day reviewing the way I had taken. A stay—Isaiah 26. 3 has been a wonderful support all through the years. *Conclusion*: Joshua 23. 14."

Our dear brother has kept an even path in godly sincerity and humility of mind and singleness of purpose all the way, and a sweet odour has spread, wherever his name has been known: his gentlemanly gracefulness has balanced becomingly with his faithfulness to God. He has been much used of the Lord, first in planting and nourishing the early assemblies in New Zealand and for years, in the editing of "N.Z. Treasury" and fostering missionary interest; also in much written ministry to various magazines, declaring all the counsel of God. How many of us look back with gratitude to God for the help he was to us in our early years in the faith. We have learned to highly regard him for his upright and devoted life, and his prayerful counsel.

In 1907 he married Miss S. A. Graham in Dunedin and they helped each other in the Lord, till February 27th, 1947, when his loved wife was taken home to glory. From this time, firstly, from the suggestion of his wife and her encouragement, he published the several books of written ministry, which have been so marvellously used of God in many countries and languages, the quest for which continues unabated, along with many expressions of blessing and help received. To distribute these freely was our brother's overflowing joy. Occupied with despatching further supplies on September 10th, he took a faint turn and fell from his chair. From this day extreme weakness persisted, with lack of appetite, yet he was happy in soul, filled with thankfulness and rest in the Lord. His mind was clear and it was delightful to listen, as, filled with the scriptures, his "heart was inditing a good matter."

On the morning of the 21st he woke freshly. Mrs James had devotedly cared for him for some time, and this morning, as she brought him a little food, was greeted with a bright "good morning," the first since his fall on the 10th. On returning shortly, she found him sinking into a coma and quickly called a few nearby believers. As we watched around him, a sister drew a promise from a box on the dresser and it read, "His left hand is under my head and his right hand doth embrace me" (S. of Sol. 2. 6) and the sweetness of it filled our souls. The doctor came, but in

a little while our brother was with the Lord. We knelt together to thank Him for the long life that had so consistently expressed: "For to me to live is Christ and to die is gain" (Phil. 1. 21).

What a debt we owe to the Lord for this fragrant, devoted, exemplary life, the key of which was godly simplicity. The great joy he so often spoke of was now his portion: To see Him. To be with Him and to be like Him. May we be moved afresh to follow his faith.

Our brother's body was laid in the Palmerston North Cemetery on September 23rd, after a service in the Terrace End Hall, and in the presence of a large number of those who had learned to love him much in the Lord. Some had come from far to show their deep regard for a true "father" in the faith. We think of his welcome in the "Glo'ry land." To God be the glory.

*Saved for the day of glory,
Redemption's song to sing,
Still of the blood of Jesus
Loudly our praise will ring.*

*Saved now to wait with patience,
Looking by faith afar,
Till just before the dawning,
Rises the Morning Star.*
(Light and Love, 805. Sung at the funeral).

Mr Ferguson was a contributor to The Believer's Magazine over a very long period, and many readers were helped by his faithful and pithy written ministry. To us the word is, "whose faith follow." (Ed.).

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Christ in His work of propitiation. In verse 25, the fat of the offering is burnt (burn as incense) upon the altar. This speaks of our Lord in His devotedness to His Father's will and the Father's appreciation of His Son even when bearing sin. "Therefore doth My Father's appreciation of His Son even life, that I might take it again." The remainder of the animal carried outside the camp was burnt up (consumed wholly). This answers to the "Eli, lama sabachthani" of Mark 15. 34.

H. Baillie.

Sovereign Prerogatives of the Holy Spirit

By A. E. LONG, Ashtead.

(4) THE POSSESSOR OF PERSONS

THE book of the Acts exemplifies, as no other writing in the New Testament, the truth of Paul's exhortation to the Ephesians, "be filled with the Spirit" (5. 18). This is an important passage, in that the context suggests ways in which the filling of the Holy Spirit is expressed, but it is not our present purpose to expound it. To "be filled with the Spirit" connotes self-emptying. Those so filled may be said to be "possessed" persons, in the best sense of the word i.e. "a people of God's own possession" (1 Peter 2. 9), in whose actions may be seen the activities of God Himself (cf. 2 Cor. 6. 16b).

The predictive words of the Lord Jesus concerning the Comforter, "He . . . shall be in you" (John 14. 17b), were significant of that infilling of the Holy Spirit brought about in the formation and subsequent experience of the early church.

The first reference to the subject in the book of the Acts is in connection with the effusion of the Holy Spirit at Pentecost, when "they were all filled with the Holy Spirit" (2. 4). This was no prerogative of the Apostles merely, but the common experience of the "about one hundred and twenty" persons who were constituted the nucleus of the church in Jerusalem. It set the norm of Christian experience thereafter. It issued in an immediate practical and necessary result of witness to Christ. To "be filled with the Spirit" must not be supposed to connote what is ecstatic and transcendental; on the contrary, it will ever be found to issue in practical and

positive experience. The infilling of the Holy Spirit at Pentecost is not to be confused with the baptism of the Spirit, whereby the original disciples were constituted the Church (cf. 1 Cor. 12. 13; Eph. 4. 4). The latter was an unrepeatable experience, whereas the former was an oft-repeated one. In Acts 4. 31, following united prayer for boldness in testimony in the face of opposition "they were all filled with the Holy Ghost" once again. There is only one baptism, but many infillings of the Holy Spirit.

The filling of the Spirit was also given to individuals in connection with the achievement of especial objects.

Concerned lest their prestige suffer through the healing of the lame beggar and the apostles' teaching anent the resurrection, the chief priests and Sadducees had apprehended Peter and John and demanded to know "by what power, or in what name, have ye done this?" The Lord's teaching had envisaged just such a setting. "When they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10. 19, 20). Peter's rejoinder to the Sanhedrin was doubtless inspired, for he was "filled with the Holy Ghost" (4. 8). The effect of his witness to Christ, as one possessed by the Spirit, was to create wonderment in the minds of their adversaries that such "unlearned and ignorant men" could so speak (v. 13). Their reply was completely irrefutable (vv. 14, 16). Thus would

the Holy Spirit redress our very deficiencies in defence of the Truth, as God would have done in Moses' case (Exodus 4. 10-12).

Stephen's defence is another case in point. He, too, had been apprehended and falsely accused by suborned witnesses (Acts 6. 8-15). His defence before the Sanhedrin was a masterpiece of historical indictment of Israel's rejection of her God-sent saviours, culminating in the rejection of the Christ. Who dare say, in such circumstances, that Stephen's address was extempore, and not rather the words of the Holy Spirit through him "he being full of the Holy Ghost" (7. 55)? Stephen was a man characterised by this in more ordinary circumstances, for he was the first of seven deacons appointed to the business of administering funds to necessitous widows in the early church, "a man full of faith and of the Holy Spirit" (6. 5). This was a matter calling for much sagacity and wisdom. It shows that even in business matters affecting the work of God, the filling of the Holy Spirit is a necessary asset. Barnabas, another prominent member of the Jerusalem church, likewise excelled in this grace. He was the chosen delegate of the parent church to the daughter church at Antioch. He consolidated and extended the work begun by the 'rank and file' Christians scattered from Jerusalem. At his coming, Barnabas had been quick to perceive a genuine work of God, although he had no part to play in its inception. "He was a good man;" that was commendation indeed. What was more important was that he was "full of the Holy Ghost" (11. 24). Indeed, it is to be doubted whether goodness, after a divine sort, can exist apart from the Spirit's in-filling. Paul, whose exhortation "be filled with the Spirit" has already

been noticed, was himself no stranger to the experience. It began shortly after conversion (9. 17). Doubtless he knew much of it, but it is strange that there is only one specific reference to it and that is in an unusual and even dramatic connection. By the Holy Spirit's direction to the elders at Antioch, Barnabas and Saul had started on their first missionary journey. They had arrived at Paphos, where their attempts to win the pro-consul for Christ were resisted by the sorcerer Elymas. Sergius Paulus, an intelligent man, had sought an interview with the missionaries but was apparently on friendly terms with Elymas, whose evil trade antagonised him toward the Gospel. One of the Lord's most damning indictments of the scribes of His day was that "ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11. 52). Not to avail oneself of grace is sin grave enough; to withstand others doing so is heinous indeed. It was a miracle of judgment on Elymas, at Paul's denunciation, which brought the pro-consul to faith in Christ (Acts 13. 12). Paul's strictures were not the result of a righteous anger merely, but the censure of a man "filled with the Holy Ghost" (v. 9), and that was why his condemnation of Elymas had an immediate effect, in both judgment and grace.

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understand our appreciation even of an acknowledgment. It causes us considerable concern that, whereas it is usually a point of honour between gentlemen to reply in matters of ordinary consequence, it becomes a matter of *ignorance* between Christian assemblies relative to matters of vital importance. Had each assembly sent even a small gift, we should have commenced building by now, but as it stands, we are not even in a position to purchase the ground."

Enlargement and Expansion

By G. RITCHIE. India.

ENLARGE the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54. 2).

The evangelical prophet is holding out to the people of God, the promise of greatly increased fruitfulness, of many new children, of much more extensive inheritance. The great work of Isaiah 53 is accomplished, and with the advent of the Spirit of God, the outreach to the vast Gentile world is provisioned, and the Lord's servants are mightily encouraged to venture all for God, and to prove His power to bless in a new way. They were to ensure that the scope of their tent was sufficiently large to accommodate all the new ones who would crowd in, and at the same time, they were to make certain that the enlarging would not over-tax the supports of their tent by lengthening their tent cords, and sending down their tent-pegs still deeper and more firmly.

This wonderful enlarging and expanding is dramatically described for us in that most thrilling book, the Acts. The Acts, called the Acts of the apostles, should perhaps more appropriately be called the Acts of the risen Lord, through the Holy Spirit sent down from heaven. Luke wrote his first book concerning all that Jesus began to do and to teach, and his second treatise surely carries on with the working and teaching of the same Jesus, now exalted as Lord at God's right hand. This working was not entrusted to angels, although angel ministry is not absent from the book of the Acts. It was the work committed to a feeble band of diffident and fear-

ful disciples, in themselves wholly incapable of effecting the truly astounding changes recorded in the 28 chapters of the book of the Acts. A fine word is used by Luke in Acts 14: 27, where Paul and Barnabas are rehearsing to the saints at Antioch, not what they themselves had done, but "all that God had done with (through) them, and how He had opened the door of faith to the Gentiles." The record tells of the beginnings at Jerusalem according to the plan drawn up by the Lord Himself before His ascension, and that phase is summarised in the words of ch. 6. 7—"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Judæa and Samaria were the next areas to be evangelised, and the Spirit's comment on the work is found in ch. 9. 31—"Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." The great efforts to reach the Gentiles then begin, with Antioch as the starting point, and unnamed saints as the vanguard in advance—see ch. 11. 19-21. Barnabas and Paul then come into prominence, and Silas, Timothy and a host of other servants of the Lord are brought to our notice as they engage in the Lord's business. Two well-known verses could sum up the three Gospel tours undertaken by the apostle Paul and his various helpers—ch. 16. 5, "And so were the churches established in the faith, and increased in number daily." Also, in ch. 19. 20,

"So mightily grew the word of God and prevailed." Even the enforced imprisonment of the apostle over a number of years saw no cessation of the work, and the final chapter shows him at Rome itself, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." In the short space of a single generation, the glorious Gospel had been proclaimed throughout the whole of the known world (see Col. 1. 6, 23). Countless thousands of men and women were rejoicing in fulness of salvation in Christ. Churches of saints were established and functioning in innumerable cities, towns and villages: and amongst all classes of people, from the rough Galatians to the cultured Greeks of Athens and Corinth and Ephesus. Opposition in plenty there had been, but even the enemies could not gainsay the impact of their ministry, for they were accused as "these that have turned the world upside down" have come here also. Without any of the modern adjuncts of evangelistic effort, with no cars, trains, planes or buses, no printing presses, gramophones, radios or public address systems, with no advance publicity, influential friends, press reports or organised campaigns, the then known world was thoroughly and fruitfully evangelised.

Brethren, how can we account for it? Ordinary men and women, hiding in an upper room after the death of their Master, and yet less than 40 years they had carried the Gospel of His saving grace to every corner of the globe, and won multitudes to the same faith. What was the enlarging, the stretching forth, the lengthening and strengthening that led to such phenomenal results? Did they have something which we no longer pos-

sess? The record of the Acts shows us the four things that correspond to the things mentioned above—absolute devotion to Christ, empowering of the Holy Spirit from on high, unceasing prayer, and an intelligent and unqualified use of the Scriptures in all their witnessing. Have we not the same sources of strength to-day? Is it because our devotion is so poor that we do not see something similar in results? Is the Holy Spirit in complete control of our lives and service? How much time do we spend in prayer? Do we really believe that the Gospel, as given in the word of the Lord, is truly a dynamic weapon that cannot be resisted?

Brethren, as we come to the end of another year, let us heed the clarion call of the seraphic Isaiah; let us prepare ourselves, that in our day and generation—and it is possibly the last one in which this Gospel ministry will ever be proclaimed in its universality—God may bless us with fruitfulness, children and an inheritance here below from among the nations. "Enlarge . . . Stretch Forth . . . Lengthen . . . Strengthen . . ."

TWO MEALS

By T. RENSHAW, Wythenshawe.

THE Lord Jesus and the disciples partook of two different meals before His crucifixion. The first was in the house of Simon the leper, in Bethany; the second was in the house of a certain man in Jerusalem. Matthew's description of the two occasions (26. 1-30) provides interesting material for comparison.

On the first occasion an unnamed woman came into the Lord's presence to perform an act of devotion. On the

second, a well-known disciple went out from the Lord's presence to perform an act of betrayal. The woman sacrificed a costly possession, revealing her love for the Lord. Judas gained thirty pieces of silver, revealing his indifference to the Lord.

On both occasions, the disciples demonstrated their ignorance of the inner thoughts and motives of these two persons. They criticised the woman, but the Lord commended her. They had always accepted Judas as one of themselves, but the Lord condemned him. The Lord's treatment of the two is very revealing. He defended the woman from criticism by explaining the goodness of her act to the disciples. He defended Judas from hostility by concealing his identity from the disciples.

At the first meal we read of a broken cruse, and ointment poured out; at the second, we read of a broken loaf, and wine poured out. If the second act points us to the Cross, so does the first. Alabaster was a precious, white stone, reminding us of the purity of the life of the Lord Jesus. The breaking of the cruse, releasing the ointment, reminds us of Him giving Himself to death for us. The ointment imparted both fragrance and blessing; and the death of Christ was fragrant to God, and brought blessing to men.

The woman's action was to become a memorial of her wherever the gospel would be preached in all the world. The Saviour's action was to become the basis of a memorial meal observed wherever companies of believers gathered in all the world as a result of the preaching.

The passage teaches us many lessons. We should avoid a critical spirit,

and should beware of despising one who may be very precious to the Lord. We should remember that a humble, obscure person may be dearer to Him than a prominent, well-known one. And we should mark well that an apparently small act of devotion brought this woman a unique distinction. The Lord's word in verse 13 has no counterpart concerning any of the men who followed Him during His earthly ministry.

CORRESPONDENCE

NEW GOSPEL HALL APPEALS

Dear Sir,

A letter was received recently from believers in Hampshire requesting prayer and practical interest in a proposed new Gospel Hall. A gift was sent which was gratefully acknowledged but we were so shocked at the information given by our dear brother in his reply that we asked his permission to acquaint you. A copy of part of his letter is appended and we ask that you would be kind enough to publish it in your Magazine. We feel before the Lord that the need, and apparent indifference to the need, should receive greater publicity, not only on behalf of our friends in Hampshire, but for the many new ventures of faith in various parts of the country. Our view is that if *each* assembly sent even a small gift of £2 or £3 to each appeal, at least £2,000 would be received. How encouraging this would be to many struggling to maintain a testimony to our Lord and Saviour!

On behalf of the believers at Halesowen,

Yours sincerely,

J. Basterfield
F. Basterfield
Keith P. Finney
E. Trevor Morgan
Ramsey Rae

EXTRACT—"When I inform you that out of 1,200 letters sent to assemblies, yours is the 24th reply received, you will
(Continued on page 282).

J. B. WATSON.

THE many friends of the late Mr. Watson will be most grateful to Robert Rendall for providing us with a permanent souvenir in **A MEMOIR AND SELECTED WRITINGS** with a foreword by Mr. Watson's son, John. The book is in two parts. Part I briefly gives us the story of a life spent unstintingly in the service of the Lord whom he loved ardently and unostentatiously. We read of his early enthusiasm in the gospel as he was plunged into London life straight from the quiet of a Christian home in Cumberland, and follow him as Preacher, Author and

Editor of *The Witness* until his last years with a memorable tour to Mission Stations in Africa. Part II consists of Selected Writings including Addresses on The Holy Trinity, I Am The First And The Last, The Unsealed Eye, Is It Well With The Child?, The Lord's Supper: and there are chapters on Men Around David, Bible Characters, and Practical Papers, one of which, Oral Ministry In The Church, is characteristic of J. B. Watson's wisdom and forbearance. Few will grudge 17/6 for such a memorial volume. Published by Pickering & Inglis.

LORD'S WORK FUND.

Amount received for month ending Sept. 30.

To Missionaries and Labourers who look to the Lord alone for support.

4870	20	—	4897	3	—	4925	2	—
4871	3	10	4898	2	—	4926	20	—
4872	2	—	4899	20	—	4927	10	—
4873	28	—	4900	120	10	4929	103	—
4874	10	10	4901	1	—	4930	25	—
4875	2	—	4902	10	—	4931	2	—
4876	5	—	4903	13	10	4932	20	—
4877	2	—	4904	5	—	4933	15	2 7
4878	50	—	4905	5	—	4934	34	—
4879	50	—	4906	40	—	4936	10	—
4880	100	—	4907	15	10	4937	5	—
4881	4	—	4908	5	—	4938	21	7
4882	11	10	4909	5	5	4939	15	10
4883	35	—	4910	54	—	4940	54	13 8
4884	8	—	4911	5	—	4941	5	—
4885	19	15	4912	3	—	4942	4	—
4886	140	—	4913	5	14	4943	30	—
4887	10	—	4914	6	15	4944	15	—
4888	40	—	4915	10	—	4945	10	—
4889	30	—	4918	3	—	4946	6	10
4890	10	—	4919	26	—	4947	5	—
4891	20	—	4920	20	—	4948	2	—
4892	15	—	4921	5	—	4949	6	—
4894	20	—	4922	15	—			
4895	5	—	4923	10	—			
4896	5	—	4924	5	—			
							£1481	12 3

For Needy Saints and Relief.

4893	18	9 6
4906	7	—
4917	2	2
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£27	11	6

Fellowship in Expenses for Bank Charges,
Postages, Stationery, etc.

4870	10	—	4902	3	—	4930	112	6
4871	2	6	4903	12	6	4931	7	6
4872	1	6	4906	1	—	4932	2	6
4873	2	—	4907	10	—	4933	1	—
4875	2	—	4908	5	—	4934	1	—
4876	3	6	4909	3	—	4935	5	—
4877	5	—	4910	7	6	4936	10	—
4878	10	—	4912	5	—	4938	5	—
4879	3	—	4914	5	—	4939	5	—
4880	1	—	4915	5	—	4940	10	—
4881	5	—	4916	1	18 6	4942	10	—
4882	6	—	4918	1	3	4943	1	—
4883	10	—	4919	1	—	4947	7	—
4885	5	—	4920	1	—	4948	2	6
4888	1	10	4895	3	—	4949	3	—
4890	5	—	4922	1	16 2			
4891	10	—	4924	15	—			
4894	5	—	4926	2	—			
4896	2	6	4927	2	—			
4899	10	—	4928	3	—			
4900	6	—	4929	9	5			
							£36	10 4

News from Other Lands

TEXAS

There has been another opportunity to preach in the U.S. Border Patrol Detention Centre. What a privilege to stand there, behind locked gates, with those rough looking men crowded round and tell out the gospel. One presumes that they were mainly held there due to illegal entry into the United States. Literature was readily taken afterwards.

The number of children attending the weekly meeting in one of the Mexican quarters of El Paso has been on the increase. This has been of encouragement, as has also the increase in the number of children attending the other meeting. After this latter meeting five children have recently stayed behind wanting to be saved. It was a privilege to deal with them. Once again, to God be all the glory.

John & Marjorie Halliday.

BELGIAN CONGO

On July 20th Dr. Mercer kindly took me by truck out to our Tabwa district, about a hundred miles from here, and Miss Montgomery came with us. They stayed overnight and for the meetings next day, leaving in the afternoon to return to Chamfubu. I stayed out there till August 24th, dividing the time between our three chief Tabwa centres. There are two small assemblies and four schools in that district. The Christians love to have a visit and seem much cheered when we are able to spend some time with them. Johnson, the young teacher who has given himself to the Lord for whole-time service, was with me. He was able to visit the farther off villages with the Gospel and also helpfully minister the Word in the assemblies. He is being much used in winning souls for the Lord, and over forty, mostly young people, professed faith in Christ while we were there. Please pray for them. The people out there are particularly bound in heathen superstition and wickedness. Almost nightly there were beer drinkings, dancings and divinations in the villages around. Please also pray for Johnson that he may be strengthened physically for this arduous work. Since our return he has been out in the Marungu country, which has a very scattered population, very seldom visited; there he has had the joy of leading eight souls to Christ.

Nine believers were baptised at

Mulamba, one of the two Tabwa assemblies (the other is at Kitopi) and these also were mostly young people, two being boys from our Boarding School here whose homes are out there, and five more being local children. While we were at Tabwa news came from Moba from Shamende of the conversion of another witchdoctor there. God truly is working in that place. I know you will continue to pray for the little band of believers there. In various ways they are being tested, but, praise God, He who is able to save is able also to keep and to deliver. Elders from here and from Tabwa went to Molilo this month and three people were baptised there; we do thank God for the faithful testimony being maintained in that needy place and for the blessing He is granting to that little company of His own. A woman witchdoctor is one of those baptised.

Mary Stirling.

(Continued from page 290).

until 10th Sept. when weakness set in and lasted only ten days. During that time "his mind was clear and it was delightful to listen, as, filled with the Scriptures, his heart was inditing a good matter." Mrs. CRAIG, beloved wife of Mr. James Craig (formerly Station Master at Waverley Station, Edinburgh) passed away on 22nd September, to be with the Lord whom she loved and served faithfully for over half a century. Converted in 1906 in Broxburn at the same time as her husband she was well known in different parts of the country, but was latterly in fellowship at Victoria Hall, Aberdeen. Mrs. Craig was a very lovable personality, very highly esteemed by all who knew her, a regular attender at all meetings and will be sadly missed. Prayers are asked that her dear husband and family may be sustained.

ADDRESSES, PERSONALIA Etc.

ALBERTBRIDGE ROAD ASSEMBLY, Belfast. Correspondence now to Mr. Edward Clulow, 22 Dunraven Parade, Bloomfield, Belfast. **GOSFORTH ASSEMBLY**. Correspondence now to Mr. G. L. Clark, 123 Regent Farm Road, Gosforth, Newcastle-on-Tyne, 3. **BUXTON**, Derbyshire. Owing to depletion of members the assembly has been disbanded. **NEW ASSEMBLY**. Believers now meet at Lower Castlereagh Gospel Hall, Belfast. Breaking of Bread, Lord's Day, 11 a.m. In happy fellowship with surrounding assemblies. Correspondent—Alfred Jemphrey, 18 Wingrove Gardens, Belfast. **CASOMBO, ANGOLA**. Mr. James McPhie reports several recently baptised and added to the assembly. A new permanent zinc roof has been added to the hall, and there is much to encourage our brother and sister, who continue to enjoy a fair measure of good health.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION G.690

In view of John 7. 39, please explain the difference between the Spirit given to the prophets, e.g. Ezek. 2. 2, and that of Acts 2. 4.

ANSWER

In Acts 2 we have the beginning of the Spirit's work at Pentecost, fifty days after the Passover. It was the fulfilment of an O.T. type (Lev. 23 15-17); the partial fulfilment of an O.T. prophecy (Joel 2. 28-32). The Lord said to His disciples in Acts 1. 5, "John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence." The phrase "baptism in Spirit" occurs six times in the N.T. It has reference to a period of time when the Spirit would be here during the absence of Christ, and every believer brought under His operations. "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you" (Rom. 8. 9). His varied work is seen in the preaching of the gospel, also His presence with and in the believer as Comforter and Guide. He wrought miracles and signs through the disciples as they presented a rejected Messiah to Israel (Acts 2. 4; Heb. 2. 4). He will also help the remnant during the Tribulation (Mark 13. 11; Luke 12. 11-12). His chief work at present is, the out-calling of the Church which is His (Christ's) body, and He is seen controlling the gifts in local assemblies.

In the O.T. His workings are different. The first mention of His presence is in Genesis 1. 2, where He is seen moving upon the face of the waters, when the Lord God is about to make the earth a dwelling place for man, thereby working out His own eternal purpose in Christ, when all things would be headed up in Him, both which are in heaven and which are on earth. This purpose, God made known to the Patriarchs and to His people Israel, the latter through sin and disobedience failed to take their pre-destined place given to them by

God (Deut. 32. 8). The Lord raised up the prophets, calling the nation to repentance, multiplying visions and using similitudes, speaking through them of the sufferings of Christ and the glories that should follow. Ezekiel, too, told of a departing and returning glory in a symbolical way.
H. Baillie.

QUESTION B. 799.

How would you reconcile the fact that Christ was forsaken by God on the Cross (Mark 15. 34) with the statement in 2 Cor. 5. 19, "God was in Christ reconciling the world unto Himself?"

ANSWER

Our Lord's death may be looked at in Scripture typically, Lev. 16; historically, Mark 15. 34; doctrinally 2 Cor. 5. 19. In the latter we have the propitiatory death, (the blood of His Cross), the basis of the reconciliation of things on earth and things in Heaven. Here it is the world (not imputing their trespasses unto them).

Now reconciliation has two sides—Godward and manward. In 2 Cor. 5. 19 it is reconciliation towards God, the demands of eternal justice and holiness being fully met in the Lord's propitiatory death and putting into the lips of the ambassador a message of peace and favour, "Be ye reconciled to God." Dr. Moule says: "Reconciliation—that word and its cognates, habitually point to the winning, rather, the pardon of an offended king than the consent of the rebel to yield to his kindness. Thus 'be ye reconciled to God' will mean not so much 'bend your pride to His unalterable benevolence,' as 'secure while you can, His acceptance,' an acceptance connected (v. 21) with the sufferings of His Son."

The type of Leviticus 16 illustrates the doctrine, and in verses 14 and 15, we have the High Priest on the Day of Atonement, taking the blood from the sin offerings and sprinkling it upon and before the Mercy Seat. Here, we see

(Continued on page 280).

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 commendations of nearest local assembly.

ENGLAND & WALES

PAIGNTON: Gerston Hall, Torquay Rd. Dec. 1-11 (except Friday), Weekdays, 7.30; Sundays 6.30. **W. H. CLARE EASTBOURNE:** Town Hall. Dec. 5 at 7.30. **A. Fallaize;** Jan. 2, A. D. G. Walder. **BARNEHURST:** Assembly Hall, Lyndhurst Rd. Dec. 6 at 8. **J. H. Large;** 13, **J. H. Large;** 20, Peter Brandon. **BOURNEMOUTH:** St. Andrews Hall, The Square. Dec. 7 at 7. **G. Harpur;** Jan. 4, Dr. E. Short. **CANTERBURY:** Slater Lecture Hall, Beanev Inst., High St. at 3 and 6. Dec. 7, **A. Gook,** A. W. Rousham. **CARDIFF:** Christian Rallies at 7. Dec. 7, **R. G. Robinson;** 14, Dr. S. Short; 21, Stan Ford; 28, Heath Mtgs. **EWELL:** Staneway Chapel. Dec. 7 at 7. **H. Lockyer. FAREHAM:** The Church House, West St. Dec. 7 at 6.30. **G. C. D. Howley. HIGH WYCOMBE:** Opening of New Hall, Desborough Ave. Dec. 7 at 3.30 and 5.45. **LEEDS:** Gospel Hall, Joseph St. Dec. 7 at 7.15. Question and Answer Night; 14, V. L. Dodsworth. **LITTLEHAMPTON:** Argyll Hall, Surrey St. Dec. 7 at 7. **R. S. Code. NOTTINGHAM:** Clumber Hall. Dec. 7-10. **J. M. Shaw. POTTERIES, MADELEY:** Dec. 7 at 6.45. **TYCROES,** Ammanford: Evangelistic Hall. December 7, **R. Bryant;** 21, **A. J. Chilcott. WIMBLEDON:** Central Hall. Dec. 7 at 4 and 6.30. **READING:** Bridge Hall, Oxford Rd. Dec. 14 at 6.30. **P. O. Ruoff, J. H. Large. BRIGHTON:** Gordon Hall, High St. Dec. 14 at 7. **C. E. Stokes. CARLISLE:** Hebron Hall, Botchergate. Dec. 14 at 7.15. **J. Noble. EAST SHEEN:** Sheen Hall, Upper Richmond Rd. Dec. 14 at 6.45. Dr. **J. R. K. Savage. WANDSWORTH COMMON:** Victoria Hall, Melody Rd. Re-opening Service. Dec. 14 at 3.45 and 6.15. **J. Hunter, L. Rees. GUILDFORD:** Manor Rd. Hall. Dec. 21 at 7. **PORTSMOUTH:** Gospel Hall Copnor Rd. Dec. 21 at 6.30. **R. North. WINDSOR:** Gospel Hall, Garfield Pl., St. Leonard's Rd. Dec. 21 at 6.30. **R. Guyatt. CARLISLE:** Hebron Hall, Botchergate. Jan. 1 at 2.30 and 6. **P. W. F. Parsons, J. M. Shaw. CONSETT:** Gospel Hall. Jan. 1 at 2.30 and 6. **A. Fallaize, S. F. Cupples. NORTH SHIELDS:** Gospel Hall, Waterville Rd. Jan. 1 at 3 and 6. **F. Brown, A. M. S. Gooding. CARDIFF:** Adamsdown Hall. Jan. 4. **F. Holmes, D. Kirk, J. Stoyel.**

IRELAND

CONFERENCE GATHERINGS

OMAGH: Oct. 30. Largely attended and helpful conference, when the Word was ministered by **H. Baillie, E. Wilson, S. Thompson, E. Allen** and **W. Abernethy. BALLYMACASHAN:** Nov. 2. **A. McShane, J. Douglas, E. Allen, and T. W. Ball. TULLYLAGON:** Considered good. Ministry by **D. L. Craig, S. Thompson, W. Wills** and **A. McShane.**

FORTHCOMING (D.V.).

COOKSTOWN: Gospel Hall. Dec. 25 at 12.

LONDONDERRY: East Wall Gospel Hall. Dec. 26 at 12. **BELFAST:** Y.M.C.A., Wellington Pl. Dec. 26 at 12.30 and 3.30; 27 at 2.30 and 7.

WORKERS

T. WALLACE and **R. BEATTIE** have seen fruit in Coleraine with increasing interest. **J. K. DUFF** and **J. FINNEGAN** are labouring in Kilmore. **T. W. BALL** and **J. THOMPSON** finding good interest in Donaclooney. **E. ALLEN** and **W. NESBITT** near Growell. **J. HUTCHINSON** at Mullafernaghan. **W. JOHNSTON** at Shanaghan. **A. McSHANE** and **A. LYTTLE** at Drumreagh. **S. THOMPSON** in Glenburn Hall, Belfast. **R. HULL** has had some blessing at Kilinchy. **W. BUNTING** and **C. McALISTER** at Broomhedge with growing interest. **T. Mc KELVEY** still at Larne, where some have been saved and ten received into assembly fellowship. **J. MARTIN** at Tullycoll, Cookstown, where a number have professed. **T. E. WILSON** had two weeks well attended meetings in Ballymena. Prayer requested for **Mrs. Wilson's** recovery from illness. **T. CAMPBELL** and **H. PAISLEY** having good meetings in Matchet St. Hall, Belfast, where some have professed. **G. D. ALEXANDER** had some gospel meetings in Buckna. **S. W. LEWIS** in new portable hall near Derrylin, Co. Fermanagh. A difficult district. **R. CRAIG** continuing with interest in portable hall at Killymuck. **R. L. JORDAN** continues in Ardmore. Expects to commence with **J. Grant** at Newcastle.

SCOTLAND: FORTHCOMING (D.V.).

NEWTON STEWART: in Penninghame Church Hall, on Dec. 25 at 1. **A. P. Weir, W. K. Morrison. ABERDEEN:** Jan. 1 and 2 in Gilcomston S. Church at 11, 3 and 7. Hebron Hall on Jan. 3 at 7. **J. Hunter, J. R. Rollo, C. Stokes, R. R. McLuckie, J. Wain. AYR:** Victoria Hall, John St. Jan. 1 at 2.30. **D. Morrison, A. Strang, J. Cuthbertson. DUMFRIES:** Bethany Hall, Buccleuch St. Jan. 1 at 11.30. **D. McKinnon, W. K. Morrison, T. Richardson. DUNDEE:** Hermon Hall, South Tay St. Jan. 1 at 2.15. **G. C. D. Howley, W. E. F. Naismith. EDINBURGH:** Lauriston Church, 77 Lauriston Place. Jan. 1 at 11. **A. P. Campbell, J. Lightbody, E. W. Rogers, W. D. Whitelaw. FALKIRK:** in Baptist Church. Jan. 1 at 2. **J. H. Large, A. P. Campbell, W. Prentice, F. Haggerty. INNERLEVEN:** Gospel Hall. Jan. 1 at 11. **F. Balfour, G. C. D. Howley, W. E. F. Naismith. KILMARNOCK:** Central Hall. Jan. 1 at 12 noon. **A. Borland, R. Walker, F. Cundick, J. Noble. KIRKCALDY:** United Conference in Pathhead Public Hall. Jan. 1 at 2.30. Dr. **A. T. Duncan, J. Hislop, R. McPike, W. Wilcox. MOTHERWELL:** Town Hall. Jan. 1 at 11. **S. Emery, J. Warne, P. Murray, A. Leckie. NEW STEV-**

NEWTON: Assembly Hall Conference in Masonic Hall. Jan. 1 at 11.30. J. Douglas, W. Currie, H. Scott. **GLASGOW:** Plantation Gospel Hall, in Kingston Public Halls, 348 Paisley Road. Jan. 1 at 11.15. A. Allen, J. G. Hutchinson, R. Irons, R. Price, J. Paton. **STRANRAER:** in Town Hall. Jan. 1 at 11.30. F. Whitmore, T. Gilpin, C. Goldfinch. **AUCHINLECK:** Gospel Hall. Jan. 2 at 12 noon. W. Whitelaw, R. Scott, F. Cundick, J. Hutchison. **COWDENBEATH:** in Guthrie Church, High St. Jan. 2 at 2. F. Stallan. T. Richardson, J. Caldwell, W. Wilcox. **KILBIRNIE:** Walker Memorial Hall. Jan. 2 at 12.30. J. Anderson, W. P. Foster, S. Emery, J. Sommerville. **LARKHALL:** Jan. 2 at 11. J. H. Large, J. M. Shaw, J. Lightbody, J. Cuthbertson. **PRESTWICK:** in Town Hall. Jan. 2 at 2. W. W. Campbell, J. Cuthbertson, J. G. Hutchinson, J. Currie. **WHITBURN:** Welfare Hall. Jan. 2 at 11.30. I. Cherry, A. M. S. Gooding, E. Grant, R. Price. **ARMADALE:** Jan. 4 at 3. W. P. Foster, G. Waugh, F. Haggerty, J. Merson. **NEWMILNS:** Parish Church Hall, East Strand. Jan. 4 at 2.45. J. Lightbody, H. Morris, J. Hunter, A. Borland. **RENFREW:** Albert Hall. Jan. 4 at 3.30. A. P. Campbell, A. M. S. Gooding, E. H. Grant. **PETERHEAD:** in West Associate Church. Jan. 4 at 3. F. Cundick, J. Currie, J. Malcolm. **RUTHERGLEN:** in Town Hall. Jan. 11 at 3.15. F. Cundick, E. H. Grant, J. M. Shaw. **KILMARNOCK:** Elim Hall. Feb. 1 at 3. L. Waite. Dr. J. Naismith, W. Prentice. **PORT GLASGOW:** Hebron Hall. Feb. 1 at 3.30. H. Bell. R. Scott. T. E. Wilson.

"WITH CHRIST."

Mrs. JENNY WRIGHT, on Sept. 13. Saved over 60 years ago, and in early life in assembly fellowship in Ebenezer Hall, Wishaw, but for the last 23 years in Shields Road Assembly, Motherwell. A godly sister who was given to hospitality, and will be greatly missed. **MISS CATHERINE BOGIE,** on Oct. 7, aged 81. From 1920 till 1947 she served the Lord in missionary homes in Conoor and other parts of India, and then in various homes for children of missionaries, particularly in connection with Breeks school for boys at Ootacamund. Her unselfish devotion in this sphere commended her to a wide circle of the Lord's servants. Since her return to Wellmeadow assembly, Paisley, she showed a quiet steadfastness in spite of advancing years. **Mrs. SARAH VEITCH** on Oct. 11, aged 80. Saved when 27 at Newmains, where she was in fellowship until 1939, and since then identified with the saints at Shields Rd., Motherwell. A quiet, godly sister, who will be much missed. **Mrs. THOMAS LOWE,** Crossmaglen, aged 75, went to be with the Lord on Oct. 16, after a lingering illness patiently borne. Saved during meetings held by R. Love over 40 years ago, and in fellowship in Newtownhamilton since shortly after her conversion. A quiet, godly woman, who bore a good testimony. W. Wills and W. Johnston spoke the Word at the funeral. **ROBERT J. YOUNG** on Oct. 17, aged 67. Saved 48 years ago and in fellowship at Portavogie; last few years in Bangor. A quiet, godly brother. **Mrs. ELIZABETH DUNSEITH** widow of the late Robert Dunseith, went to be with

the Lord on Oct. 19. Saved in early life at Omagh. The greater part of her life was spent at Portrush, where with her husband she was devoted to the spread of the gospel. Kept a very hospitable home, and ever loyal to the Lord and His people. Her passing took place in Belfast. Brethren J. Elwood and J. Grant spoke at the service. **Mrs. W. GRAHAM,** on Oct. 21, aged 54. Saved through the ministry of R. Beattie, and in fellowship at Stubbyhill. A godly sister, whose deep, practical interest in the Lord's work will be long remembered. **SAMUEL McKINNIE,** Glasgow, on Oct. 24 aged 74. Saved in 1903, he was in Harmony Hall assembly, then went to Chile for a few years, where he served the Lord in his spare time in the sale of Bibles etc. He assisted in opening of the second Gospel Hall in Valparaiso and baptised the first believer in that hall. Returning to Glasgow, he had fellowship in Govan, and later with Victoria Hall assembly, where for many years he was a valued helper and overseer. His wife predeceased him this year, and his son Charles is a missionary to Chile. **HUGH MONTGOMERY QUEEN,** on Oct. 26 aged 70. Saved at 18 during a tent mission, and received into Kilwinning assembly. Later years at Lochore assembly, Fifeshire, where he lived a godly life and loved to testify in the open-air. Ever honoured his Lord and esteemed for his faith and wise counsel. He will be greatly missed. **Wm. TODD,** Galston, on Oct. 30 aged 46. Converted in Ayrshire Gospel Tent at Hurlford some 20 years ago, he ever bore a consistent testimony, and was S. S. Superintendent for a number of years. A large number of mourners attended the funeral. **Mrs. ELIZABETH ATKINSON,** Coleraine, went to be with Christ on Nov. 3. Saved over 60 years ago, and in fellowship in Coleraine assembly for 37 years. She loved the Lord and His people, and although over 80 she attended all the meetings and taught in the Sunday School right to the end. A wonderful example of steadfastness to young and old, she will be greatly missed. Brethren R. Beattie, T. Wallace and T. McKelvey shared the funeral service. **Mrs. Wm. McLEOD,** Peterhead on Nov. 4 aged 45. In Peterhead assembly for a number of years, she passed away peacefully after a long illness and suffering borne with Christian patience. A sister beloved, a faithful and devoted wife, possessing the ornament of a meek and quiet spirit; she will be greatly missed. **JOHN SPITTAL,** on Nov. 4 aged 73. Formerly with Exclusive brethren, but for the last 8 years met with saints at Busby. A brother well taught in the Word, whose worship led into the presence of the Lord; he was of a gracious and gentle disposition and beloved by all. **Mrs. McWEE,** Saved at special meetings in Burnbank in 1913, and in fellowship at Baillies Causeway, Hamilton for a short time; for the past 43 years in Shiloh Hall, Shettleston. Faithful in her attendance, and given to hospitality. **FRANKLIN FERGUSON,** New Zealand, peacefully on Sept. 21, in his 91st year. A devoted and faithful servant of the Lord has passed to his reward. For sixty years he devoted his whole time to the Lord's service and was active

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