

# Believers'

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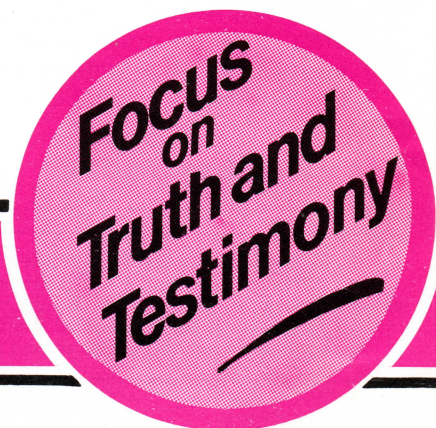
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## EDITORIAL **SearchLight**

There is an expression which many of the Lord's servants have heard as they have visited assemblies throughout the country. It is generally given in answer to the question, "How are things in this assembly?" The reply is frequently given in this form, "There is not much gift here".

The writer is of the opinion that there are at least two things wrong with such a reply. Firstly, the answer would be more accurate if a few words were added, "There is not much gift of a certain kind here". And secondly, it would be more accurate still if it were stated, "There is not much gift in operation here." There is no getting round the plain statements of Holy Scripture, "When he ascended up on high, he led captivity captive, and gave gifts to men" (Eph 4:8), and again, "As every man hath received the gift, even so minister the same..." (1 Pet 4:10).

To say therefore that there is not much gift in certain assemblies is not strictly accurate. Indeed, it may be that by taking refuge behind such an assumption, the work of the Lord is suffering unnecessarily in many areas. It does not follow that five or six good preachers or teachers in any assembly is a guarantee of much blessing, particularly if the other gifts lie dormant as a result. It is acknowledged that small assemblies have problems because of lack of numbers to cover adequately the various aspects of the work, but the principle remains the same, every gift in operation before the Lord will be a demonstration of the manifold wisdom of God. To carry this thought further in its widest sense, the world has yet to see a demonstration of the manifold wisdom of God, simply because there are too many gifts lying undeveloped and unused.

A little paper came into the writer's possession recently. It was written by

the late A.J. Pollock and it was entitled, "Only a tract". In the paper, Mr Pollock tells of the outcome of a tract dropped into a motor car by a believer. The distributor had stamped his address on the tract with an invitation to enquirers to write to him. A letter came back stating that the owner of the car had read the tract with interest and wanted to know what to read for further help. Two booklets indicating the way of salvation were sent, with a letter urging the enquirer to carefully turn up the passages quoted in the booklets and inviting him to a meeting. The final outcome was that the car belonged to a doctor who in his life had no time for the gospel but had been brought low as a result of illness. The tract made him think and the booklets brought him light, and he eventually wrote, "I am 67 years of age. I have left my recognition of Jesus Christ a long time, have I not? But it is not too late".

Mr Pollock finishes his paper by making a most important submission. Supposing 100,000 believers distributed prayerfully one good sound tract every day, this could not fail to have a very marked effect. In the course of a year most of the country would be covered, one way or another.

To put the matter back into the context of undeveloped gift. Perhaps in some of the assemblies where it is alleged that there is not much gift, there are a few who have been fitted to put tracts into the hands of those who are very much in need of the very message that tracts bring. Now if these gifts were in operation, what could the Spirit not do with such a witness to the saving grace and power of the Lord? The results may even compensate for the poorly-attended gospel meetings which seem to be a general feature of the present materialistic age.

F.E.S

## Zechariah (4)

by R. Deans, Blantyre

**Fifth Vision ch.4 The two olive trees.** A lampstand is brought before us in this vision and we are told it is all of gold, with a bowl upon the top, seven lamps thereon and seven pipes to the seven lamps. We are not given complete details in Scripture for any of the lampstands whether in the tabernacle (Exod 25) Solomon's temple (2 Chron 4), or in this chapter. Exod 25 provides the most detail of the three and from it we know that the lampstand and its vessels were made from a talent of pure gold, but no dimensions are given. It is often mentioned that the lampstand in the tabernacle speaks of Christ as "the light of the world". This cannot really be so when we consider that the lampstand was in the holy place where it gave forth its light and the only human eyes ever to see it belonged to Moses and the priestly family. The function of the lampstand in the energy of the pure oil olive (the Spirit of God) was to shine over against itself, the central shaft being the actual lampstand, with its six branches. In this way the light given in illuminating the holy place showed up the splendour of the holy things which speak of Christ.

In Zech 4, it would appear that the lampstand is connected with testimony for God in association with the re-establishment of the house. The truth from this vision, which mentions Zerubbabel by name, must have an application for the rebuilding being done in his day, but certainly again takes us on to that day of which the prophecy is so full. What was taking

place under Zerubbabel was a work of the Spirit of God although it was a day of small things (see vv. 8-10). The day of kingdom glory will not be a day of small things, so what was being done in the day of small things in this chapter will one day be seen in its complete fulfilment and glory.

The number seven is prominent in this chapter and reminds us of perfect divine accomplishment. It takes our minds to the perfect sabbath rest of the seventh day (the millennium reign) which gives way to the eighth eternal day. The last mention of "seven" in the OT is found here, it is mentioned four times (vv. 2, 10). Likewise the number seven is very prominent in the book of Revelation where the things written by the prophets in relation to the kingdom are seen coming to pass.

In ch.3 Jeshua (the high priest) is seen in the vision but here it is Zerubbabel (kingly line). Both are needed to bring before us the king priest of Zech 6. Jeshua is associated with the cleansing of the people and Zerubbabel with the levelling of the mountain and the restoration of the house. The work to be done was not by might nor by power, but by my Spirit saith the Lord of Hosts (v.6). The power is in the Spirit of God as seen in the golden oil supplied through the two olive trees. The reference to the two olive trees as the two anointed ones (v.14) takes us on to Rev 11:4 and the two witnesses whose work during the three and a half years is to prophesy. It



seems likely, therefore, that the two olive trees associated with Zerubbabel were also witnesses and also prophesied which suggests Zechariah and Haggai in their joint ministry for that time.

**Sixth vision 5:1-4 The flying scroll.**

This vision speaks of the law in its manward and Godward aspects. It deals with the thief and him that sweareth falsely. Righteousness must characterise any work for God and thus it is here, but particularly so when we reach the grand and glorious climax of what the prophet is presenting to us (see Isa 32:1 A king shall reign in righteousness).

**Seventh vision 5:5-11 The ephah and two women.**

The ephah is a measure and would be used in commerce: the woman sitting in the midst of the ephah personifies wickedness (v.8). In Matt 13:33 we read of a woman with her evil doctrine (leaven) which she hid in three measures (an ephah) of meal. We see more of her wickedness in Rev 17. The fact that the two women of Zech 5:9 had wings like the wings of a stork is further testimony to their abomination (see Lev 11:13, 19). For seventy years God's people had been in captivity in Babylon, but now a returning remnant has set the altar upon its base: restoration of the house is taking place and Jerusalem has been measured, which measuring takes us beyond the measuring of Rev 11:2 where only the temple excluding the outer court is measured. We have considered in the third vision something

of what Babylon means in the present day and again the writer of this paper would make a plea to the Lord's people today to return to "the place of the name", like the remnant in the time of Zechariah. There are things to be enjoyed and appreciated which we cannot appreciate in Babylon. It is an "organised", man made, religious, political system and spells bondage, not freedom.

The character of Babylon is seen in this vision. It cannot abide a godly remnant who are rebuilding for God, according to the word of God and in the energy of the Spirit of God, not by might, nor by power (Zech 4:6). Babylon worked by might and by power, i.e. by its numeric army might and its organisation, but God's work can only be accomplished by His Spirit (see 1 Cor 2:13 "comparing spiritual things with spiritual" i.e. using spiritual means to achieve spiritual ends).

Once the altar is upon its base and the house re-established there can be no room for Babylon whose base is so foreign to what is established for God. So in Zech 5:11 the ephah of the vision is used to build it an house in the land of Shinar (back to Babel—its origin—it cannot change) and set there *upon her own base*. Let us beware of man made systems. They have their own base and, unless things are established upon a sure base, everything else will be wrong (1 Cor 3:11).

*To be continued.*

The God who directed David's stone to the *HEAD* of Goliath, is the same God who deflected Saul's javelin from the *HEART* of David.

# Balaam's Parables (8)

by P. Harding, Manchester

We have already looked at the first two prophecies in this fourth parable of Balaam dealing with Moab, Edom and Amalek (Num 24:15-20). The third prophecy has reference to the Kenites (vv.21-22). Their origin cannot be determined and it is suggested that they were divided into two distinct groups. In the main they dwelt among the Canaanites (Gen 15:19) and were looked at as the enemies of Israel. However, some dwelt among the Midianites and became allied to Israel when Moses married Zipporah and Hobab went to Israel in the desert (Num 10:29). It seems that this section helped Israel in Judges 4 and intermarried with the line of Caleb (1 Chron 2:55). The Kenites figure prominently in the history of Israel through Rechab who was known for his zeal for God (2 Kings 10:15-24: see Jer 35). It is suggested that the Kenites in general are before us in Num 24 and that, although they were never marked by the outward hostility of other nations, they did not fully enter into relationship with Israel. The expression "strong is thy dwellingplace, and thou puttest thy nest in a rock" may be figurative of their act of associating themselves with Israel. Nevertheless they will not be safe from the invasion of the Assyrians. "The Kenite shall be wasted, until Asshur shall carry thee away captive"—this verse indicates either that the Kenites shall only be overthrown by the Assyrian power or that they shall endure until Israel itself shall be carried away captive by Asshur. Which-

ever view is taken it is evident that we are now being introduced to one of the great powers of the end time. The mention of Asshur leads us on into the fourth and final prophecy of this fourth parable.

The fourth prophecy brings us to the climax when eastern and western powers clash and collapse (vv.23-24). Such will be the universal dealings of God with men that the prophecy commences with the question, "Alas, who shall live when God doeth this?" This question does not refer to what has gone before but to what follows. It is suggested that the meaning is "who shall preserve his life in the universal catastrophe that is now coming?" The prophecy refers to the clash between the eastern (Asshur) and western (Chittim) powers in the end times. Thus, right at the beginning of Israel's history, Balaam speaks of sovereignty being in the hands of the Gentiles from the east first and then the Gentiles of the west. Balaam names world powers before they were in existence. Centuries later Daniel speaks of four kingdoms having dominion, the first two Asiatic and the last two European (Dan 2). In Balaam's prophecies we have the prediction of Gentile sovereignty and its overthrow. We, therefore, have the germ of all that is to follow and significantly declared through the lips of a Gentile and to a Gentile king. The prophecy does not go into great detail—one has said "here is not the place for long prophetic detail" (F.W.

Grant). We do not get the details here but a germ that is developed in later prophecies. This prophecy merely gives the inevitable result when the "Sceptre shall rise out of Israel".

"Ships shall come from the coast of Chittim"—Chittim was a son of Javan, son of Japheth (Kittim of Gen 10:4) but all seem agreed that the reference is to Cyprus with its capital Citium being used to signify a western power (see Dan 11:30). Thus a western power shall afflict Asshur and Eber. Asshur, all agree, speaks of the Assyrians. However, some take Eber as referring to the Hebrews while others feel it refers to Gentiles, on the other side of the Euphrates from Asshur, yet associated with Asshur. Whichever view is taken the emphasis is upon a power from the west afflicting both Asshur and Eber. Asshur the power in the third prophecy is now afflicted or humbled in this prophecy. "He also shall perish forever"—Gentile dominion whether eastern, western or a combination of both will be terminated with the coming of Israel's Messiah. Thus the prophecy emphasises the ultimate triumph of Israel over all Gentile powers through their great and glorious King. The seed

in this fourth parable is developed in later prophecies where we see the ten kingdom confederacy having possession of Assyria from where the Assyrian of Isa 10-12 arises as the little horn (Dan 7-8). He will attain to supremacy and sovereignty over the kingdom and hold universal sway (Rev 13:8: 17:7) only to meet his awful doom at the hand of Israel's mighty king, the King of kings and Lord of lords (Rev 19).

Thus, in this fourth parable, we have seen one power after another brought before us only to see all trodden under foot by Israel's great Ruler. One has well said "the Star out of Jacob shall rise and gild the clouds of that dark day with radiance. The Sceptre out of Israel shall arise and break in pieces every enemy. The Sun of righteousness shall arise with healing in His wings and scatter every cloud, heal every disease, dry every tear, and speak peace to every heart".

What a privilege, what a dignity, it is to be associated with such a glorious Person! May we live in keeping with that privilege.

*Concluded.*

## The Unknown

I may not fully understand,  
In simple faith I take His hand,  
And though the way I cannot see,  
The best He only plans for me.

I may not know what lies before,  
But when I count my blessings o'er  
The future holds for me no dread,  
For Jesus knows the way ahead.

I may not know why grief and pain  
Should come with all its added strain,  
But this I know, whate'er the trend,  
He always takes the heavy end.

So forward is the clarion call,  
To make the Saviour Lord of All,  
Why should I fret, He leads the way  
That leads to bliss and endless day.

John Griffen, Halfway

# Misunderstood

## Texts (12)

by John H. Stubbs, Mayfield

**“Be sure your sin will find you out.”**

The above words are generally accepted as a standard saying in order to prove how secret sins and all works of darkness will be punished, and that God is never deceived: it is with Him we have to reckon. Both in the gospel and to the young the statement from Num 32:23 is usually cited in this way. However if we look carefully into the context as we have been trying to do in these studies we shall find that such was not the case or indeed the truth intended when Moses spoke the words. We readily grant that it is an undoubted truth, that whatever sin we commit secretly will find us out by a corresponding punishment, but here in our text is no allusion to secret sins at all.

Let us notice the setting in which Moses spoke the words and to whom. This will greatly assist us to understand their solemn meaning. Reuben, Gad and Mannaseh wished to have the land on the eastern side of Jordan for their possession and promised that their armed men would accompany the other tribes to assist them in gaining the inheritance. Moses agrees to this arrangement and tells them that, if they do not keep to their promise their sin will find them out.

We do not enter here into a detailed consideration as to the rights and wrongs of the two and a half tribes choosing the east side of Jordan instead of the land of promise which God had given His people. It certainly looks like failure on the part of the two and a half tribes. The language of Moses in vv. 6-15 indicates his grief at such a request on their part. The later history too of these tribes seems to point to the sad consequence of a failure to be content with God's portion for them (see Josh 22 and 1 Chron 5:26). It appears that somewhat reluctantly Moses allows them to stay on the east side of Jordan on condition that they fulfil the promise made by them of fighting in fellowship with their brethren.

What then is the sin referred to? It cannot be as many make it to mean by the connection in which they quote it, a secret sin, because the two and a half tribes stood *openly* before Moses. Surely the context would show it is the sin of failing to fulfil the promise of helping their brethren that is in view. In this sense then we must dislodge from our minds the idea of punishment for secret sins and understand that failure to fulfil our promise to God or our pledge of obedience is sin in the sight of God. This is very solemn. Past failure

in our lives to fulfil the Word of God has a way of overtaking us. Sometimes too we fail to recognise our sin at the time and even may go further and question whether it is sin at all, but our sin is recognised when it overtakes us at last.

It has been suggested that the particular sin against which Moses warned them was the sin of selfishly deserting their brethren and thereby discouraging them. This is true and is exactly what would happen if they failed to fulfil their promise. The point we wish to make clear is that the sin is not in the context a secret sin.

That secret sins will be punished by God is supported both by the Old and New Testament. There are two solemn examples of this: firstly 2 Kings 17:9 "The children of Israel did *secretly* those things that were not right against the Lord their God" as a consequence their secret sins were punished, "Therefore the Lord was very angry with Israel, and removed them out of his sight", (v.18). Secondly, in the awful sin of Ananias and Sapphira in Acts 5 we have their secret sin brought into the open and punished. In that case the judgment came soon after the sin had been committed. Yes secret sin will find

out the culprit, but in Num 32:23 we have something a little different. We have a people who profess to know God and as such are responsible to keep their word. Sadly Christians too can commit the very sin that Moses warns these tribes about. May we never be guilty of this.

It may be of interest to the reader to note that the word "find" in the LXX version of the text here is exactly the same as "overtake" in 1 Thess 5:4, used there of the day of the Lord. It is easy to see how the word "find" as opposed to the word "sin" in the passage can lead to the assumption that the sin must be secret. The word might just as easily be rendered "overtake"—"Be sure your sin will overtake you". When this happens the sin is seen in its true nature.

This well known saying from the OT is so often cited but, we submit, given a wrong sense. If we asked those who are given to using it to this end some questions, one wonders how many would even realise what the sin is. Asking Who said it? When was it said? In what connection was it said? would soon help us to remedy the wrong use or at least a wrong application of the text.

## The Effect of the Lord's Company

If you go on any errand for the Lord, whether to visit the poor and needy or to preach His word to few or many, and are entirely occupied with what you will say or do, you are sure to make a mistake: but if you keep your eye on Christ, He will go with you and shape you rightly as to word and act. I cannot tell you how or why this is, but it is so. The man of real ability in the work of the Lord is the man who comes from God and is in the hand of the Lord.

When God sends His servant on a self-denying errand He goes with them.

# Bread And Wine (1)

by H. Rendall, Bridge of Weir

At the centre of the doctrine and practice of christianity is the celebration of the Lord's death in the sharing of bread and wine. The present series of articles considers this act of remembrance in a variety of ways, and hence seeks to derive devotional and practical lessons for us. In the first study we will look at the direct meaning and significance of the symbols.

*"This is My body which is broken for you"* Bread, by its very existence, speaks of suffering endured. Before it can be produced, the grain must pass through a series of operations—cutting, threshing, winnowing, grinding, baking—each of which conveys a picture of judgment. Now by the time that the disciples gathered in the upper room, the Lord had already undergone much suffering, pain, and rejection. Driven into a foreign country by persecution in infancy, He went on to bear the hostility and the violent opposition of the state and of the religious establishment, even as He went about doing good, healing the sick, blessing the poor, and cheering the brokenhearted. He had no home—unlike even the wild animals (Matt. 8:20)—and was frequently without money: to pay the legally required tribute (Matt. 17:24), or to use as an object lesson in teaching (Luke 20:24). Perhaps most hurtful of all, even His own brethren did not believe in Him (John 7:5).

Yet despite everything that bread has "endured" before it appears on the table, it is of no benefit as a food until it

is eaten! The life of Christ, though a perfect example of how men should live, serves also to demonstrate how far short we fall. Only through His death do we come into the blessing of God. Thus, in remembrance, the bread is not merely for display, but is to be broken and partaken of. Thus we are reminded both of His death for us, and of our sharing in the fruits of that death.

As we contemplate the physical horrors of crucifixion, graphically portrayed in the broken bread, it is striking to recall the words "He brake it" (1 Cor 11:24). In this deliberate action we see clearly the willingness of the victim. His was no martyrdom brought about by the wickedness of men, but a conscious and deliberate self-giving for the benefit of His sheep (John 10:11) and in obedience to the Father.

*"This is My blood which is shed for you"* The winepress is often used, for dramatic effect, to symbolise judgment, especially Divine judgment. The literal image is harsh, almost to the point of brutality. The grapes were directly trampled underfoot in order that their juices might flow forth to produce the wine. The immediate personal involvement of the wine producer surely reminds us that "it pleased the Lord to bruise Him" (Isa 53:10) and that "the Lord has laid upon Him the iniquity of us all" (Isa 53:6). The scene at Calvary represents not only what men did, but in a deeper sense the judgment of God against sin, poured out by God Himself upon Him "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24).



The separation of the symbols of His body and of His blood is a particularly vivid reminder of the reality of His death. The shedding of blood is widely used as a synonym for death. His death was brought about by the most violent, cruel and painful process imaginable. Well might we be moved in a response of love towards One Whose love would go even to this extent (Phil 2:8).

Yet bread and wine are not by nature symbols of gloom and sorrow. On the contrary, at the time when these events took place, bread and wine were part of the staple diet of the poor, and were essential constituents of the diet of all. Bread is a source of strength, it is that which sustains, whereas wine is associated with joy and gladness (Psa 104:15; John 2). Thus the "suffering" of grain and of grape is not in vain, but rather brings blessing to mankind. We naturally shrink from the agony of Calvary, and we grieve at the injustice done to the only One Who ever embodied righteousness and goodness in His every part. Yet we rejoice in the blessings into which we have been brought by His death. In partaking of the emblems we are reminded that we live through Him—that our spiritual standing owes all to "eating the flesh of the Son of man, and drinking His blood" (John 6:53). The "death" of a corn of wheat buried in the ground is transformed into life in the "much fruit" which it brings forth. (John 12:24).

Our transition from sorrow to rejoicing is completed in the words of 1 Cor 11:26—it is only "till He come." We do not remember a great leader from a former age who died magnificently for the cause, but a risen Saviour who triumphed gloriously

over death. In His death He bore the penalty of sin, opening up the way for us into the presence of God. By His resurrection He proved the conquest of the "last enemy" (1 Cor 15:26). Our remembrance points us not only back to the victory of Calvary, but forward to the day when the symbols will pass away and we shall "ever be with the Lord" (1 Thess 4:17).

## Gentle and Tender to the End

"And he *touch*ed his ear, and healed him."  
Luke 22:51

"And the Lord turned, and *look*ed upon Peter . . . And Peter . . . wept bitterly."  
vv.61,62

*The hasty hand of Peter cuts off a servant's ear.*

*The Saviour's hand brings healing, He tenderly draws near.*

*The mouth of Peter curses, his gracious Lord denies,*

*But Peter's heart is melted by tender, loving eyes.*

*Unchanging, perfect always, that precious lovely One!*

*His touch, His look, are tender. Unique is God's own SON!*

Harold Butcher,  
Mitcham Junction

# Question BOX

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers

## QUESTION

**In 2 Pet 3:16-17 who are (a) the unlearned and (b) the unstable, and what is to be understood by the expression 'the other scriptures'? Does the verse refer to unbelievers and if so, why do so many quote it of believers? What is the meaning of v.17?**

## ANSWER

Whilst the previous chapter is dealing with the false teachers who will arise in the last days, here the apostle deals with the mocker or scoffer who constantly questions, and throws doubt upon, the Word of God.

The whole of ch.3 is presenting the reliability of the scripture both from the OT and NT (see v.2). In v.16 the writer alludes to those who clearly are antagonistic to the scripture and shows that such are unbelievers (note the reference to their own destruction) and the terms used to describe them show that whilst they purport to be learned yet they are in fact utterly untaught (unlearned), and whilst they try to establish a foundation for their teaching they really are unestablished themselves (unstable). The term destruction is used a number of times within the epistle and an examination of these uses will confirm that the unbeliever is in view in each instance including this verse.

Whilst unbelievers are in view the verse is often used to warn believers of the danger of altering the Word of God. Many are inclined to this habit in our day. We should seek to be like the apostle who made clear that he did not walk in craftiness nor handle the Word of God deceitfully (2 Cor 4:2).

The expression 'the other scriptures' is most important within this context. It shows that the apostle Peter regarded the epistles of Paul as Scripture and therefore as inspired. The term 'other' can accurately read 'remain

ing' thus referring in general to the various other scriptures which had become the object of attack by unscrupulous men who were false teachers.

In v.17 the apostle turns the practical application of these things towards the saints who are beloved to his heart. He exhorts them to be on their guard particularly now that they have learned of the danger in advance. Satan will ever attempt to lead us into error, in this case the error taught by the wicked who have been described in v.16. Such error would cause them to fall from their own steadfastness. The secret of victory in this matter is further developed in v.18. The antidote to falling is to grow both in grace and in knowledge. If we are not constantly growing we shall soon fall.

J.R. Baker

## QUESTION

**Is the remnant of Rom 11:5 related to the saints of the present dispensation, or is it part of the nation of Israel?**

## ANSWER

The remnant referred to is identified as to time by the expression 'at the present time'. The apostle is answering the question raised in v.1, 'Hath God cast away His people?' i.e. is the setting aside of the nation of Israel total? Having said God forbid as the overall answer, the apostle then shows that he himself was a real Jew yet now saved by grace (v.1). The next example comes from Elijah's day then the present remnant under question is raised in v.5.

It refers to the number of Jews who believed the gospel and had thus been saved on the ground of grace. It should not be confused with the remnant to be blessed from Israel in a future day.

J.R. Baker

# Going Through the Alphabet with the Lord Jesus

by Nelson McDonald, Halfway

Paper 2: The Letter E

5. *The Example of All Excellencies.* He has left us “an example, that ye should follow his steps” (1 Pet 2:21). There was no concealing of His light, as we were reminded in last month’s issue: and there should be no concealing of ours either (Matt 5:14-16). “He could not be hid”, Mark 7:24 reminds us. It should be the same with you and me: if there is anything hindering our light from shining for Him here, it would be far better to give it up, in view of the day of reward hereafter.

Think of His steps (1 Pet 2:22): here is an acrostic on steps with alliteration:

S: Sinless Steps—“Who did no sin” (v.22). There was *no corruption in His life* (Matt 3:17: 17:5: Acts 10:38: 1 John 3:5: 2 Cor 5:21).

T: Truthful Steps—“neither was guile found in his mouth” (v.22). There was *no curseness in His language*. Isa 50:4 says He had “the tongue of the learned”. How unlike Him we are. Neither was there any deceit there (Psa 45:2: Luke 4:16-22: John 7:46: Isa 53:9). Read these passages from His holy Word if you would have the benefit of them:

E: Enduring Steps—“Who, when he was reviled, reviled not again: when he suffered, he threatened not” (v.23). There were *no complaints on His lips*. How different from us: there are plenty

of complaints from our lips, but what an example—there were none in His (Isa 42:1-4: 53:6-7: Luke 22:41-45: 23:9: Psa 22:6-8: 1 Pet 2:19-20: John 19:9). Jesus gave Pilate no answer. Amidst the strain and the shame and the scandal and the scourging and the sorrows and the sufferings and the solitude of the cross not one word of complaint came from the Lord Jesus. When I think of enduring steps like these I can only express myself in the words of Isaac Watt’s hymn:

Thus might I hide my blushing face,  
While His dear cross appears:  
Dissolve my heart in thankfulness,  
And melt my eyes to tears.

P: Prayerful Steps—He “committed himself to him that judgeth righteously” (v.23). There was *no compromise in His labour*. Luke presents Him as the prayerful man ten times, and ten in Scripture is the number of ordinal perfection: so we see the perfect Man in Luke always committing Himself and dependent upon His God. The first time He is seen praying is in 3:21, as He was coming up out of the waters of baptism. It is only Luke that records this, God never heard a prayer like this before, the prayer of a sinless Man. No wonder He opens the heavens to tell us of His appreciation of Him (v.22). That’s the first time in Luke: the others are 5:16: 6:12: 9:18: 9:28: 11:1: 22:32: 22:41: 23:34: 23:46.

Brethren, we need to follow the example of the Saviour and spend a wee bit more time on our knees: for every time we are on our knees, we are on our toes! Just think of that! and if we are going to be on our toes for the Lord Jesus we will have to be often on our knees, for that's the way it is in spiritual things:

S: Sacrificial Steps—"Who his own self bear our sins in his own body on the tree" (v.24). There was *no compulsion in His lowliness* (John 4:34; 5:17; 6:38; Matt 20:28; 11:29; 2 Cor 8:9). He who was rich with the wealth of heaven touched a scene like this, moving through it marked by the poverty of earth. Poor, yet making many rich, and delighting in the sacrifices he offered (Psa 40:8):

We've run out of letters!—"the Shepherd and Bishop of your souls" (v.25). There is *no change in His love* (John 10:11; 13:1). He loves us unto the uttermost, or unto the uttermost of a love that has no beginning nor an end. Jer 31:3 reminds us of this: and the poet reminds us of it also:

Loved with everlasting love,  
 Led by grace that love to know:  
 Spirit, breathing from above,  
 Thou hast taught me it is so!  
 Oh this full and perfect peace!  
 Oh this transport all divine!  
 In a love, which cannot cease,  
 I am His, and He is mine.

*To be continued*

## Lord's Work Trust

42 Beansburn, Kilmarnock, KA3 1RH  
 Telephone: (0563) 21098

**Total Gifts received from 1st November to 30th November, 1987**

For the Lord's Work and Workers		Gifts Towards Expenses	
From Assemblies	£30,319.30	From Assemblies	£1,230.60
From Individuals	20,853.73	From Individuals	660.38
From Covenants	23,958.57	From Covenants	901.85
	<hr/>		<hr/>
	£75,131.60		£2,792.83
	<hr/>		<hr/>

Includes: L.O.F. £356: Lerwick £50: Liverpool £10: O.A.P. £60.

# Light From An Old Lamp

Written during the first World War in 1916 by the late J. Ritchie

## Does God Control Events?

An avowed unbeliever, standing in a group of like-minded associates at a street corner, addressed a well-known Christian man of that town who was passing, in the words, "What interest does God take in the war, or has it passed beyond His control?" To that question the Christian made a short and safe reply by simply quoting in full, the words of Holy Writ, as found in Daniel 4:25, "He doeth according to His will in the army of heaven and among the inhabitants of earth, and none can stay His hand or say to Him, What doest Thou?" While none who fear God will ever be found replying against Him, there are probably few in whose minds no questionings arise as to what part God does take in the great events that are at present transpiring among the nations. And there can be few of the true children of God whose minds remain unexercised as they read the daily awful records of death and devastation which seem to bear their witness to the powers of evil holding carnival unrestrained. The Christian knows that his God is All-good and All-powerful, that He finds no pleasure in the death of any, and yet to all appearance He puts forth no strong hand to arrest the workings of the powers of hell, and brings no judgment on men and nations whom He knows to be the cause of the awful carnage with its attendant sorrows. And what is still more trying to faith in the majority of His people is, that the prayers that daily rise from thousands of believing

hearts seem to remain unanswered. Does God then look silently out from His high and holy heaven unmoved and unconcerned on these things? Does He take no part in the ordering of events in the world that His hands have made, or in the welfare of men and nations for whom He gave His Son to be a Saviour? We must turn to the Word of God for an answer to this, for neither the world's philosophy nor its religion can help us.

In the ages that are past, God openly intervened on behalf of the righteous, and in judgment on the wicked. The Flood was the first and the fullest exhibition of this. Noah, a "righteous" man, with his house, was delivered, while the whole "world of the ungodly" (2 Pet 2:5) perished. Judgments on men like Pharaoh, Ahab, Sihon, and on nations such as Amalek, the Amorites, Babylonia, and others, whose iniquity had become full, abound in OT history. And the notable deliverances of Israel from Egyptian bondage, at the Red Sea, before Jericho, and from the sword of the Canaanite hosts, all bear their witness to God acting openly and mightily on behalf of His people. When we come to NT times, miracles and acts of redemptive power by the hand of the Lord were wrought in abundance, in the midst of Israel and beyond (Matt 15:21-28). In the early church, "signs and wonders" (Acts 2:43) accompanied apostolic preaching:

marvellous deliverances were wrought by the Lord's servants (Acts 12:23), and God so manifestly overruled and ordered events that fear came upon all (Acts 5:11-13). There are no such witnesses to Divine power now. Various reasons are given for this. The failure of the Church to maintain her place of separation from the world as God's witness in it, is said by some, to be the cause of God's withdrawal of His manifested presence in acts of power. With others, the reason of God's withdrawal of open intervention in the things of men, is found in a change of dispensation. They read in the present dealings of God in grace with mankind, and in the postponement of His judgment to a yet future "hour" (John 6:27-29), the cause of His long silence in speaking to men in word and act because of their sin, and in the withholding of His hand in retribution. But this must not be pressed beyond its measure, nor interpreted so as to imply that God has ceased to be "the Judge of all the earth" (Gen 18:25) and "Governor among the nations" (Psa 22:28). True, He does not now act in unsparing judgment on evildoers as once He did, and as He will yet do when "the acceptable year of the Lord" has closed, and "the day of vengeance of our God" (Isa 61:2) has begun. But He has not ceased to be the moral Governor of the world, nor has the reins of supreme authority slipped from His hand. As the first great Gentile monarch, to whom God had delegated power to rule in the earth, was told by the mouth of Daniel, and taught in personal experience, "the Most High ruleth in the kingdom of men" still, and there is not an act of men or nations, that is not under His supreme control. Here faith finds its resting place.

# BOOKS



*What the Bible Teaches: Volume 5-I Peter, by J.B. Nicholson, II Peter, by G.P. Waugh, I, II & III John, by A.M.S. Gooding, Jude, by A. McShane. Published by John Ritchie at £10.95 plus £1.65 p&p.*

This nine-volume series "What the Bible Teaches" is being published at the rate of one volume a year, and when complete all the New Testament books will have been covered in detail by well-known servants of the Lord. By possessing and reading these books, the Lord's people will find a depth of helpful explanation and exposition seldom available elsewhere; no doubt, many have been eagerly anticipating the publication of this volume 5. All books in this series are suitable for detailed personal study, and also as works of reference since their verse-by-verse style will allow even the experts to find help on difficult verses or a fresh insight into well-known passages.

The present volume lives up to its predecessors; not only is it well written and attractively printed, but it also attracts the heart to the Person of Christ. If many readers are more acquainted with the epistles of Paul, then here is the opportunity to become better acquainted with the epistles of Peter, John and Jude, for their distinctive approach to truth is just as important as that of Paul. Both Peter, John and Jude were writing towards the end of their lives, so spiritual maturity breathes through their epistles, and the various authors of volume 5 have captured this maturity with the help of the Holy Spirit. These epistles were written by men who sensed the great dangers that were falling upon the local assemblies; they described these dangers, and gave many exhortations to the saints to keep clear of the apostasy that was developing. This theme is fully dealt with in volume 5, so it is not only suitable for detailed study, but is also a healthy reminder to the Lord's people of the religious and moral evil in the world without, that they may be separated from this evil unto



the Lord and His service. Such ministry is often lacking in these days, but this book clearly lays the proper foundation for Christian living and service that glorify God in the present period of departure before the Lord comes.

Readers will not be disappointed when they purchase this book, and if the Lord remain absent, there will be an expectation for the remaining volumes of the series.

J.H.

***Who on Earth are You?* Published by the Bible Society; price £1.**

The publishing of this workbook highlights what is happening in christendom around us. This Bible Society book is part of an ecumenical programme coordinated by the BBC, involving the British Council of Churches and the Catholic Truth Society. Perhaps many of us are quite unaware just how rapidly events are moving toward the climactic days of Rev 17 and 18.

The 48 page booklet is illustrated both with cartoons and photographs in the same style as a modern school textbook. Perhaps the most telling pointer is the degree of secularisation, quite submerging the five parables of Luke's gospel which are supposedly the focus for studies like "I'm being framed", "The generation game" etc. The secularisation involves case studies about the local community, Consumers' Council, or Supermarkets. An objective review of the book will find much more sociology than theology. Apparently, christendom is happier to discuss the social problems of the day than to study the Scriptures. Of course christians are concerned about conditions around, but they are cautioned by two factors: firstly, things won't get better; secondly, the christian's priority is to evangelise, in the wake of which will come social improvements to those who find Christ. Ask the children of any converted drunkard.

Certainly, this booklet is not one the present reviewer would commend to any. Nevertheless, let those who lead among the assemblies be aware that around us the

leaven is leavening the three measures of meal (Matt 13:33).

T.W.

***Bible Explorer's Guide* by John Phillips. Published by Loizeaux Bros., 273 pages, paperback.**

The author of this book is well-known for his commentaries on the Scriptures. This work, which will come as a welcome addition to his earlier books, sets out to place before its readers some ground rules in Bible interpretation. The rules are applied to the interpretation of Types, Dispensations, Prophecy, Bible Symbols, and many other areas of Holy Scripture. In addition the book has some excellent chapters under the title, HELPS: for example, a summary of Bible History, a summary of Bible Names, which are linked numerically to Strong, Gesenius, and Thayer. There is also a harmony of the Gospels, although there seems to be omissions. Regarding the inscription on the cross, for example, the author gives John's account and omits the accounts by Matthew, Mark and Luke. It is generally accepted that all four accounts are required to give the full inscription, 'This is Jesus of Nazareth, the King of the Jews'. (See, Sidney Collett's 'Scripture of Truth') Again, in the choice of the twelve, the author gives Mark's account and omits the accounts of Matthew and Luke. No doubt the author has reasons for the omissions, perhaps there is no harmony; whatever the reasons, he does not state them and the reader is left to guess.

At the end of the book there is a chapter dealing with, 'Helpful books for study'. This chapter, of nearly thirty pages, contains a list of books, which, in the Reviewers opinion, is a most reliable guide to good reading. The fact that most, if not all, of the author's own works are listed seems permissible in the circumstances; after all, there is not much point in being a prolific writer if the books produced are not advertised. This is a good book. It is authoritative but easily read, and a most useful handbook for Bible study.

F.E.S.

# REGIONS · BEYOND ·

## Telugu Radio Gospel Outreach In S. India

by Edward Short

**Radio Outreach Unparalleled** "Divinely guided Strategy" might be a fitting title to the Apostle Paul's missionary endeavours—his prime target being the main centres of population. If we lift up our eyes and look on the fields with the same Divinely guided strategy, we find that the areas of vast population such as China, India, the U.S.S.R. (to say nothing of the vast Muslim world), have major restraints on orthodox missionary entry and occupation. Of the various modern methods of reaching the greatest number, with the limited resources available, radio outreach seems unparalleled.

The writer has been involved in this work in India since 1954. Since reaching India in 1951, its population has increased by over 500 million people! Of these, only 2½% are nominally Christian, and alas! 90% of Christian work is done amongst the 2½% of "Christian" population.

**Reaching the Unreached** With radio work the emphasis is on reaching those rich enough to own a radio (i.e. the more *unreached* people), though to-day only the poorest homes would not have access to a radio. Caste Hindus and Muslims would nearly always have one. Add to this fact, that in North India there is only one Christian church of any description for every 2,000 villages, yet every one of these villages would have a number of radios.

Another unique advantage is for the illiterate. In India, 64% are still illiterate. While they cannot read the printed page, they can easily hear and understand the Gospel told out over the radio. In actual terms, this means that in India, 800 million can be reached by radio, compared with 288 million by the printed page.

There are two main avenues for radio broadcasting, short wave, and medium wave transmissions. Up till recently, short wave has been the only feasible method, as short waves carry for vast distances so that permission need not be obtained to erect a transmitter within the country one is trying to reach. The disadvantage is that a short wave band is necessary on the receiver, and tuning is very delicate, so the listener must be a bit of an enthusiast to listen regularly.

**Blaring Out the Gospel** Medium wave broadcasting can be listened to on the very cheap radio sets now widely available in all countries, and tuning is no problem even hundreds of miles from the station, and many people "stumble" across the Christian station as they tune from one local station to another. It is commonplace to see poor traders planting a cheap radio on top of their pile of merchandise on the pavement, and as likely as not, blaring out the Gospel! However, in India it is 3 to 4 times as costly to use medium wave broadcasting.

**Policeman Converted** On one occasion a police constable was passing a shop where the proprietor was tuning from one station to another, and for a moment a Gospel hymn was heard. The policeman retraced his steps and asked the shop keeper to try and find that programme. He did so, and the policeman was converted, and later wrote several times to tell us of others he had won for the Lord. This incident also emphasises the importance of hymns set to attractive music, which is the key to getting and holding new listeners.

**Response** The response to these broadcasts from the 60 million Telugu speaking people of India has been beyond anything we could have believed. Last year there were over 11,000 listeners, and probably many times this number when we remember the 64% illiterate...and what of those who hear, and may even trust the Saviour, yet never write and tell us about it...we shall hear later on around the Throne!

Now, here are some extracts of recent letters received:—

1. **From a Hindu family** which is being treated as Outcaste by their Community since trusting the Saviour. "We are from a Hindu family. We worshipped every stone as a god. We are idol worshippers, but they turned into devils, and tried to ruin our family. My father was affected. He suffered pain in his heart. He has been to many doctors, but every doctor said there was nothing wrong with his heart. So we felt it was the demons affecting my father. One day I heard you praying to the Lord Jesus Christ. One day the Lord touched my father, and he is now healed from these attacks. Now he is believing in the Lord Jesus Christ. Not only he, but he turned all of us to the Lord Jesus Christ. Though we know little about the Lord Jesus, your messages are encouraging us to listen to the radio. We are calling our neighbours to listen to the radio. They are also very much interested. We are praying for them. We have been put out of our Community—our relatives don't want to talk to us. We are praying for them. Please will you also pray that all my relatives may also come to a knowledge of the Lord Jesus Christ". (A listener to Medium wave T.W.R. Sri Lanka).

**2. From a Muslim listener** to F.E.B.A. on short wave. "I am thankful to you for your Gospel broadcast over the radio. I am a Muslim by birth. I was taught all about the Muslim religion. When I heard about the Lord Jesus Christ, my heart danced with joy. I believe the Lord Jesus Christ. My father and mother heard me praying to Him, and drove me out of the house. I am a student studying 10th class. At present I am staying in a Christian friend's house. Please pray for me, and let me know on what other meter bands you are broadcasting".

**3. From a College student** from Srikakulam district—a listener to T.W.R. medium wave station from Sri Lanka which takes our programme. "I have been listening to your Programme 'Living Waters' over T.W.R. Sri Lanka. I have been touched by the message you gave. The Lord prepared my heart to accept Him as my personal Saviour. Now I came to the Lord and confessed all my sins. By His grace, I obeyed Him in baptism. Ever since, I am growing in the Lord. Kindly pray for me to grow in the Lord, and be an instrument in His hands to preach the Gospel.

**4. From a lady at Vizagapatnam:** "Thank you very much for your letter which has turned my heart to God. Though I am listening to your programme over the radio, your letter made me to accept the Lord Jesus Christ. In fact, I am born and brought up in a Hindu family. For my marriage sake I have been baptised by a Roman Catholic priest by sprinkling of water, but I did not know anything about salvation, and new birth in Christ. By listening to your messages, and attending some of the meetings, the Lord has touched my heart. I opened my heart to Jesus Christ".

All the above letters and hundreds more were received in August '87 by our faithful Telugu full-time worker T.K. George, who is responsible for the broadcasting work at "Living Waters".

Finally, since returning home from India in 1976 for family reasons, we have been able by doing "tent-making" to keep this good work going, and in fact have seen more actual Gospel fruit than when we were in India! His ways are past finding out—to Him be the glory.

(Dr. Short and his wife were commended workers involved in Leprosy and Radio work at Narsapur, Andhra Pradesh, 1951-76)

We have two privileges that angels have not: we can preach Christ unto men, and we can suffer for Him. There are no angel-martyrs.

Learn not to wait until others come forward. Work yourself and others will follow.

# Reports Section

Assembly correspondents should address reports of assembly activities, campaigns, etc., to the brethren who collate the reports for the various areas in the British Isles. The names and addresses of the brethren are as follows:

## ENGLAND

**E. Lancs., E. Cheshire, Greater Manchester & Yorkshire:** C.J. Raggett, 69 Wellington Street East, Higher Broughton, Salford, Manchester M7 0DN. Tel: 061 792 6643.

**W. Lancs., W. Cheshire, Merseyside & North Wales:** H. Barnes, 55 Croft Avenue, Bromborough, Wirral, L62 2BN. Tel: 051 334 2178.

**East Midlands:** K. Sherwin, 24 Grafton Street, Derby, DE3 6PB. Tel: 0332 46756.

**West Midlands:** R.A.A. Barton, 9 Beech Farm Croft, Northfield, Birmingham B31 1LG. Tel: 021-476-3561.

**Gloucester, Wiltshire & Somerset:** R.J. Greenman, Marlborough House, Rockhampton, Berkeley, Glos., GL13 9DT. Tel: 0545-260093.

**S.E. Midlands:** C.D. Stewart, "Endymion", Bicester Road, Launton, Bicester, Oxon OX6 0DP. Tel: 0869-253773.

**East Anglia:** A.S. Rodgers, St. Olave House, All Saints Road, Creeting, St. Mary, Ipswich, Suffolk, IP6 8NQ.

**Greater London:** T. Baker, 5 Green Moor Link, Winchmore Hill, London, N21 2NN. Tel: 01-360-0471.

**Hants and Dorset:** R. Carnall, Rockcliffe, Bleke Street, Shaftsbury, SP7 8AW. Tel: 0747 3846.

**Kent and E. Sussex**  
To be advised.

**Devon & Cornwall:** K.W. Rudge, 5 Manor Close, Fairfield Park, St. Austell, Cornwall, PL25 4HH. Tel: 0726-61265.

## WALES

**S. Wales:** A.J. Maunder, 25 St Benedict Crescent, Heath, Cardiff, CF4 4DP. Tel: 0222-623884

## IRELAND

**Co. Antrim:** Mr J.S. Wallace, 8 Cambridge Avenue, Ballymena, BT42 2EN. Tel: 0266-56389.

**Counties, Armagh, Monaghan & Cavan:** Mr T. Kells, 1 Mullyloughrane Heights, Portadown Road, Armagh BT61 9HP. Tel: 0861 523663.

**Co. Down:** Mr S. Thompson, 27 Knockbracken Road, Belfast, BT8 4SE. Tel: 0232-812229.

**Counties Fermanagh & Sligo:** Mr J.S. Beattie, Drumgay, Enniskillen. Tel: 0365-23744.

**Counties Londonderry & Donegal:** Mr W. Gibson, 3 Forest Park, Mountsandel Road, Coleraine, BT52 1JJ. Tel: 0265-51164.

**Co. Tyrone:** Mr A. Patterson, Ballyworthland Park, Dungannon, BT71 6BT. Tel: 08687-23116.

**Belfast and Suburbs:** Mr J. Graham, 48 Beechgrove Drive, Belfast, BT6 ONW. Tel: 0232-793473.

## SCOTLAND

**Highland & North East Coast:** Mr William Mowat, 97 Seatown, Cullen, Buckie, Banffshire, AB5 2SN. Tel: 0542-40565.

**Grampian and Islands:** K. Dickson, 1 Woodlands Place, Inverbervie, Montrose, Angus, DD10 0SL. Tel: 0561-61527.

**Strathclyde — North Glasgow:** Mr Robert Gamble, 70 Gower Street, Glasgow, G41 5PU. Tel: 041-427 3058.

**Strathclyde — Lanarkshire:** Mr J. Rodgers, 63 Clydesdale Road, Mossend, Lanarkshire, ML4 2QE. Tel: 0698-842122.

**Strathclyde — South West:** Mr James McLatchie, 29 Gleniffer Drive, Barrhead, G71 1JA. Tel: 041-881 1830.

**Lothians and Borders:** Mr Robert Miller, Dean Cottage, 38 Vogrie Road, Gorebridge, Midlothian EH23 4HL. Tel: 0875-20592.

# YOUNG Believers'

Conducted by David Newell

## Questions Young People Ask— Series Two

### 1. WHAT IS DISCIPLESHIP?

#### INTRODUCTION

From some of the books I see around, one would imagine that discipleship is some special, élitist privilege open to a mere handful of extraordinarily spiritual believers. The rest of us, alas, just have to make do with a mundane, dreary, routine christian life.

Let me scotch this idea for a start by saying that discipleship is simply *consistent christianity*. Any young person who wants the blessings of salvation without the responsibilities of discipleship is fooling himself. "Make disciples of all nations" (Matt 28:19 RV) was the Saviour's command to His followers, and we can be sure He will be satisfied with nothing less than whole-hearted commitment.

To see what real discipleship involves we can examine a passage in Matthew's Gospel where the key issues are raised and illustrated. Read Matt 8:18-27 and note the following thoughts.

#### 1. (v.19)

#### THE PROFESSION OF DISCIPLESHIP

"I will follow thee", says the scribe. Big words indeed, but words are cheap. The Lord Jesus castigated the religious leaders of Israel for being strong in lip but weak in life: "they say, and do not" (Matt 23:3). It is so easy to be like Mr

Talkative in *The Pilgrim's Progress*, able to converse fluently on Biblical topics but ultimately producing little more than hot air. "All he hath lieth in his tongue, and his religion is to make a noise therewith", is Bunyan's incisive comment. Young person, are you the kind of christian who says much and does little? Real discipleship involves more, much more, than simply saying the right words.

#### 2. (v.20)

#### THE PRIVATIONS OF DISCIPLESHIP

The Saviour's reply immediately puts this man's profession to the test. "If you really mean to follow Me unconditionally", says the Lord Jesus, "you had better realise that it will be costly". And what an example He has set! Here is the rightful King of Israel, the Creator of the universe, with no place on earth to call His home! Truly to follow Him is to be exposed to the same trials and discomforts. If you have not yet found the christian life costly...perhaps it is because you are not saved at all. That's worth checking out, isn't it?

#### 3. (vv.21-22)

#### THE PRIORITIES OF DISCIPLESHIP

In answer to another man who wishes first of all to discharge his filial obligations (and I presume this means waiting until his father dies) the Master underlines the urgency of the issues. "Follow Me" is the uncompromising call. That means putting Him before family, friends, job, comfort, pleasure, and ambitions. In short, to follow Christ



is to subject one's whole life to a radical reorganisation. He must come *first*. We cannot defer total commitment to the distant future for, experience proves, if we do not give the Lord first place now, we never shall. The writer of Psalm 119 should be our model: "I made haste, and delayed not to keep thy commandments" (Psa 119:60).

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#### 4. (v.23)

### THE PRACTICE OF DISCIPLESHIP

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I am often struck by the amazing practicality of Scripture. Having taught us some fundamental principles of christian obedience, the Holy Spirit promptly goes on to show those principles in action. "His disciples followed Him". It sounds so simple, but that is genuine discipleship at work—men following the Master's lead. The Lord Jesus is the great trailblazer. All He asks us to do He has first of all done Himself, whether it be baptism (Matt 3:13, 16), the Lord's Supper (Matt 26:26-28), witness (John 17:18) or prayer (Luke 11:1). Are *you* following His steps?

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#### 5. (vv.24-25)

### THE PERILS OF DISCIPLESHIP

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Here is a most important lesson for every young believer to grasp. Obedience to the Lord Jesus Christ does not guarantee a smooth pathway down here; on the contrary, it frequently results in real difficulties. Those early disciples have faithfully followed the Master into the fishing boat, and what happens next? A storm! Were they in the wrong place? Not at all, for the Lord was there, and one of the basic marks of a christian is that he loves to be where his Saviour is. What we must remember is that we are engaged in a spiritual battle, and every simple act of obedience to God's Word will provoke the opposition of a godless world. Satan hates Christ, and he hates consistent christians. So take heart. God's Word teaches us to expect problems (2 Tim 3:12).

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#### 6. (v.27)

### THE PROTECTION OF DISCIPLESHIP

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We can imagine the consternation and fear that gripped the men in the boat as death stared them in the face. Never had they known a storm like this! And despite the feebleness of their faith (v.26) they at least had the sense to turn to the right person for aid. Although they didn't appreciate it until afterwards, they had, in the very midst of the tempest, two glorious blessings: the Lord's presence (v.24) and the Lord's power (v.26). Someone has said, "I would rather be in all kind of difficulties *with God*, than out of difficulties without Him". You see, He promises to keep His own people, not out of the trial but *through* it (Isa 43:2).

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#### 7. (v.27)

### THE PRIVILEGE OF DISCIPLESHIP

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It is when we are at our wit's end that we turn instinctively, desperately, to the Saviour (Psa 120:1). That, of course, is why He allows us to encounter such heartaches in the first place. And then we learn to appreciate Him more than we ever did before. Not only were those disciples kept safe, they enjoyed an experience of the Lord they would never otherwise have had. His power, they discovered, was so great He could both still the winds and instantaneously calm a raging sea. Wasn't the storm worth it to learn that about the Lord Jesus? A disciple is, after all, a learner, and the educational process is often painful and slow. But what a blessing to find that God's lessons are always designed to teach us more about Christ! Since salvation is a personal relationship with Him (John 17:3), nothing can be of greater value to our spiritual growth.

All this, please observe, is normal christianity. The essential principles have not altered. Nor has the Lord Jesus. What about starting 1988 with a determination to be a *real* follower of Christ, whatever the cost? It's worth it!

# How It Began

Linwood, Renfrewshire

At the close of the last century, a number of young men from Johnstone Y.M.C.A., all of them earnest Christians, had an exercise to preach the gospel in the village of Linwood. There was a good response from some of the village people, most of whom were members of the Church of Scotland, and by the year 1902 there was a good work going on as the Linwood Gospel Mission. There was an old band hall in the village and this was used as a meeting place for the preaching of the gospel. Many men and women were saved at this time and fortunately many of their testimonies were gathered first-hand in 1953 and put together in a small pamphlet which was published to mark the faithfulness of the Lord over the years.

From the testimony of one brother it seems that some of those who had been saved had been attending meetings in Paisley and had learned about baptism and breaking of bread. The result was that in 1903 some of the brethren were exercised to remember the Lord in Linwood, and so in 1904 some brethren and sisters met in the old band hall for their first remembrance meeting. Their exercise is very well summed up in the words of one brother, William Galbraith who had been baptised in Paisley, "Now I saw that the Christians in Paisley met every Sunday morning to break bread in memory of the Lord. I saw it was His command that I should do this also. Other brethren in Linwood Gospel Mission were exercised too about breaking of bread. We talked it over together and decided to start in

Linwood. We met, with the Bible as our only guide, and consulted no man". At that time a number of the Mission people could not see their way to join the believers who were breaking bread but they continued to support the preaching of the gospel. It is interesting to note from the testimony of another brother that the band hall was too small for the numbers who were coming together for the gospel meetings and that in 1904 the meetings for the preaching of the gospel were transferred to the village hall.

Amongst those who were saved in Linwood in 1904 was a young man, A. Rowand Prentice. After leaving the Church of Scotland to identify himself with the little company he grew rapidly in the knowledge of the Word of God which he taught with authority in later years. Some of his writings appeared in the Believers' Magazine in the 1930's. It was Rowand Prentice who invited another young man, William Gilmartin, to the gospel meetings in 1905, and despite some early resistance to the gospel, he was soundly saved. William Gilmartin was a soul-winner who fearlessly testified for the Lord at every opportunity. To him is associated the story of a man who stopped him in Paisley and asked him if he could direct him to an advocate. To which William Gilmartin replied that he would do so gladly and directed the man to the Word of God, "We have an advocate".

As time went on and more were being saved, the exercise to take assembly ground grew and it was

decided to make a break and build a hall in the village of Linwood. A great deal of labour and self-sacrifice went into the project, and in the year 1908 the hall was opened, and according to the testimony of one brother, Thomas Galbraith, the Christians gathered according to the principles of the Christian brethren. In a further word this brother stated, "We look alone to the Word of God for guidance and own no Head but our Saviour, the Lord Jesus Christ".

There were some excellent men amongst those who formed the assembly at Linwood, James Lohead, William Wilson, Thomas Wilson, Alex Leitch, and some sisters, among them Mrs W. Russell (then Miss Jessie Blackwood) and Mrs A.R. Prentice (then Miss Isabella Wilson). Although eighty years have passed since the beginning of the work in Linwood, the names of brethren and sisters who were there are still revered, and many of their children, now into the third and fourth generations are in fellowship in assemblies over a wide area. Shortly after the assembly was formed and the hall built

## *Addresses* **PERSONALIA**

Alexandra Hall, Hornsey. Caretakers required. Accommodation offered. Would suit couple desirous of moving into the area and willing to help in the Assembly. For further details write to Mr. T.G. Baker, 5 Green Moor Link, Winchmore Hill, London, N21 2NN.

Correspondent for Central Gospel Hall, High Street, Irvine is now Mr. Robert S.B. King, 3 Irvine Mains Crescent, Irvine, Ayrshire, KA12 0UB, Phone Irvine 76615.

many other good brethren were saved and added to the company. In Renfrewshire the names of many of them are held in high esteem, amongst them, William Russell, David Donaldson (later a full-time worker in Canada), John Elliot, John Rennie, William Donaldson, Thomas Parker, and many others. Of all those who recorded their testimonies in 1953, there is only one brother now living, James McCallum, and he is in his 90th year. Although frail in body his mind is clear and his eyesight is good. He discusses the Scriptures lucidly with any who visit him and he maintains a keen interest in the activities of the Lord's people in the area.

Between 1975 and 1977 the Gospel Hall was stripped down for modernisation and enlarging. When the floor boards were lifted, a copy of the Paisley Express, dated 1908, was found underneath. No doubt some brother placed it there in the hope that at some date after he had gone home, it would be found and another generation would remember, if only for the moment, the labours and exercises of earlier days.

Retired couple wish to exchange 2 bedroom council house in Berkshire for 2 bedroom house or bungalow in either coastal or country area, preferably within walking distance of a Scriptural assembly.

As from 3rd November, 1987 the new address of Mr. & Mrs. G. Last is Ebenezer, 90 Ranelagh Road, Felixstowe, Suffolk, IP11 7HY. Phone 0394 279668.

Change of times of meetings from 3rd January for Parkside Hall, St. Lukes Road, Maidenhead Sunday school and Bible Class 9.45 a.m. Breaking of Bread 11.15 a.m. no change in any other meeting.

Person, without children, to run small Guest House in Auchinleck in return for accommodation. Telephone: 541252.

# The LORD'S WORK and WORKERS

All items for "intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th of month previous to issue.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

Will correspondents please note that intimations, notices of meetings, etc., should be in the hands of the Publishers by the 4th of the month preceding publication to guarantee acceptance for the next issue of the magazine; later submissions cannot be guaranteed. Reports of assembly activities, gospel campaigns, etc., should not be sent to the Publishers, but to the brethren who collate the reports for the different areas.

## *N. Ireland* FORTHCOMING

### JANUARY 1

**Albertbridge Road:** Bible Readings Psalm 22, 23 and 24. Conducted by J. Walmsley and W.J. Nesbitt. 11.00 a.m.—1.00 p.m. Bible Reading. 2.00 p.m.—4.00 p.m. Bible Reading. 5.00 p.m.—7.00 p.m. Ministry of word. Refreshments between meetings.

### JANUARY 3—16

**Bangor:** Central Hall, Central Avenue. Ministry meetings with Mr. Samuel Jennings—subject "The Tabernacle".

### JANUARY 16

**Ballylntagh:** 7.30 p.m. J. Flanigan.

## *Scotland* FORTHCOMING

### DECEMBER 31

**Glasgow:** Harley Street Gospel Hall at 7.00 p.m. Bible Reading (Hebrews 13) D. West.

### JANUARY 1-4

**Glasgow:** Harley Street Conference in Harper Memorial at 11.00 a.m. B. Currie, J. Hunter, J. Smyth, D. West. Jan. 2nd Ministry Meeting at 7.00 p.m. J. Hunter, D. West. Jan. 3rd Ministry Meeting 2.30 p.m. B. Currie, J. Hunter. Jan. 4th Report Meeting at 6.30 p.m. D. Gillies, J. Smyth, L. Swaan, J. Walmsley.

### DECEMBER, 29th to JANUARY 2nd

**Buckie:** Gospel Hall, 29th & 30th December at 7.30 p.m. D. Gilliland. 31st Dec. at 7.30 p.m. Ministry. 1st Jan. at 3.00 p.m. Annual Conference, R. Cameron, D. Gilliland, L. Swaan. 2nd Jan. at 7.00 p.m. Report Meeting, L. Swaan.

### JANUARY 1-2

**Aberdeen:** New Year Conference in Gilcomston South Church J. Flanigan, J. Anderson, T. Wilson, F. Haggerty, F. Kelling.

### JANUARY 1

**Kircaldy:** Hebron Evangelical Church, Hayfield Road, Annual Conference at 2.30 p.m. A. Allan, R. Rabey, H. Stalker.

**Dumfries:** Bethany Hall, Buccleuch Street at 12 noon W.K. Morrison, W.E.F. Naismith, A. Naismith.

**Kilmarnock:** Central Hall, John Finnie Street, Annual Conference at 12 noon S. Arbuthnot, D. Ferguson, W. Stevely.

**Motherwell:** Roman Road In G.L.O. Centre, at 12 noon P. Brandon, A. Carew, P. Maiden.

**New Stevenston:** Conference in Holytown Community Centre at 11.30 a.m. J. Paton, A. McLean, J. Harrison.

**Hamilton:** High Parks Gospel Hall, Silverton Hill Avenue, Conference in Baptist Church, at 11.00 a.m. W. Craig, J. Riddle, F. Reid, J.R. Baker.

### JANUARY 2

**Whitburn:** West End Gospel Hall, Annual Conference in Brucefield Church, East Main Street at 11.30 a.m. M. Radcliffe, W. Mowat, D. West.

**Methil:** Innerleven Gospel Hall Conference at 3.00 p.m. J.R. Baker, R. McPheat, R. Gamble.

**Larkhall:** Conference in St. Machans Parish Church, Church Street at 11.30 a.m. Jeff. Harrison, J. Riddle, G. Waugh.

**Glasgow:** Abingdon Hall, 12 Stewartville Street at 3.15 p.m. A. Gamble, W. Hannay, G. Jackson.

**Stranraer:** Conference in Lewis Street Gospel Hall at 2.30 p.m. G. Dunbar, S. McKenzie.

**Auchinleck:** Gospel Hall, Park Road at 12.15 p.m. P. Brandon, J. Hunter, F.E. Stallan. Mr. Brandon continues in ministry on Sunday at 3.00 p.m. and Gospel at 8.00 p.m.

#### JANUARY 4

**Prestwick:** Annual Conference in Prestwick Academy, Newdykes Road at 1.30 p.m. P. Brandon, J. Naismith, J. Riddle.

#### JANUARY 9

**Bishopton:** Gospel Hall at 7.00 p.m. Bible Reading, John 1:19-28, Ministry by R. McPheat.

**Hamilton:** Low Waters Gospel Hall, Hall Street at 6.30 p.m. R. Cameron, A. Wilson.

**Gourock:** Bethany Hall, Drumshantie Road at 7.00 p.m. W. Dean.

**Armadale:** Annual Conference in Academy, West Main Street at 3.00 p.m. J. Harrison, K. Stapley, F.E. Stallan. Mr. Harrison continues in ministry till 14th January at 7.30 p.m.

**Wishaw:** Ebenezer Hall at 6.30 p.m. J. Harrison, A. Naismith.

**Cumbernauld:** Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. W. Cochrane, J. Rodgers.

**East Kilbride:** Threshold Assembly Hall at 7.00 p.m. A. Fraser, A. Scott.

**Newmilns:** Gospel Hall, Drygate Street at 7.00 p.m. R. Gamble, J. Gamble.

**Ashgill:** Bethany Hall at 6.30 p.m. D. Meikle, D. Gillies.

**Larkhall:** Albion Hall, Montgomery Street at 6.30 p.m. I. Galbraith, G. Gilmour.

**Tarbolton:** Gospel Hall, Montgomery Street at 7.00 p.m. A.M.S. Gooding.

**Saltcoats:** Bethany Hall, Ailsa Road at 7.00 p.m. W. Craig, A. Young.

**Renfrew:** Albert Hall, Albert Road Annual Conference at 3.00 p.m. S. Arbuthnot, J. Naismith.

**Dunfermline:** Gospel Hall, Hospital Hill at 7.00 p.m. W. Banks, G. Skea.

#### JANUARY 16

**Plains:** Elim Gospel Hall at 6.30 p.m. B. Stapley, G. Waugh.

**R.G.C.C. Conference in Ardgowan Square,** Greenock at 3.30 p.m. J. Hay, T. Wilson.

**Dalry:** Townend Gospel Hall at 7.00 p.m. Report Meeting J. Baxter, J. Hay.

**Larkhall:** Hareleeshill Gospel Hall Howard Street at 6.30 p.m. S. Foster, J. Burnett.

**Mayfield:** Gospel Hall, Stone Avenue at 6.30 p.m. A. Wilson, A. McLean.

**Motherwell:** Shields Road Gospel Hall at 6.30 p.m. J. Rodgers, R. Miller.

**Ayr:** Gospel Hall, James Street at 7.00 p.m. J.R. Baker.

**Linthouse:** Bethesda Hall, 16 Holmfauldhead Place at 7.00 p.m. F. Beavers, J. Hunter.

**Whitburn:** West End Gospel Hall at 6.30 p.m. J. Stubbs, R. Cameron.

#### JANUARY 23

**Motherwell:** Forgewood Gospel Hall Annual Conference in Braidhurst High School Dalriada Crescent at 3.30 p.m. S. Arbuthnot, A. Gamble, J. Gillespie. Mr. Arbuthnot continues in ministry Monday to Thursday at 7.30 p.m.

**Kirkcunol:** Gospel Hall at 7.00 p.m. K. Stapley, J. Gamble.

**Port Glasgow:** Hebron Hall, 41 Princes Street at 7.00 p.m. I. Steele.

**Hamilton:** High Parks Gospel Hall, Silvertonhill Avenue at 6.45 p.m. T. Wilson, J. Rodgers.

**Saltcoats:** Bethany Hall, Ailsa Road at 7.00 p.m. I. Spiers, J. Grant.

**Chapelhall:** Gospel Hall at 6.30 p.m. S. McKenzie, J. Paton.

**Kirkintilloch:** Gospel Hall, 68 Townhead. Annual Conference at 3.15 p.m. W. Banks, D. Bingham, W. McKellar.

#### JANUARY 30

**Glasgow:** Gospel Hall Harley Street at 7.00 p.m. J. Buchanan, W. Park.

**Prestwick:** Bute Hall at 7.00 p.m. F. Beevers, T. Wilson.

**Airdrie:** Hebron Hall, North Bridge Street at 6.30 p.m. F.E. Stallan, J. Dickson.

**Uphall:** Gospel Hall, East Main Street at 6.30 p.m. J. Burnett, A. Pillans.

#### FEBRUARY 6

**Coatbridge:** Hebron Hall, Church Street at 6.30 p.m. G. Jackson, A. Naismith.

**Bridge of Weir:** Hope Hall at 7.00 p.m. Missionary Report.

**New Stevenston:** Assembly Hall at 6.30 p.m. R. Gamble, J. Burns.

**Hamilton:** Low Waters Gospel Hall, Hall Street at 6.30 p.m. S. Foster.

**Beith:** Bethany Hall, Kirk Road at 7.00 p.m. G. Waugh.

**Livingston:** Gospel Hall, Deans at 6.30 p.m. J. Gillespie, J. Paterson.

**Edinburgh:** Gorgie Gospel Hall, 4 Smithfield Street at 7.00 p.m. Bible Reading.

## FEBRUARY 13

**Tarbolton:** Gospel Hall, Montgomerie Street at 7.00 p.m. A. Foster.

**Larkhall:** Albion Hall, Montgomery Street at 6.30 p.m. I. Wallace, J. MacDonald.

**Ashgill:** Bethany Hall, at 6.30 p.m. R. Cameron, R. McPheat.

**Saltcoats:** Bethany Hall, Ailsa Road at 7.00 p.m. I. Steele, J. Rodgers.

**Bishopton:** Gospel Hall at 7.00 p.m. Bible Reading, John 1:29-39, Ministry by J. Cameron.

**Newmilns:** Gospel Hall, Drygate Street at 7.00 p.m. K. Stapley, I. Robertson.

**Cumbernauld:** Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. D. Cameron, A. Sinclair.

**Wishaw:** Ebenezer Gospel Hall at 6.30 p.m. A. Leckie. Mr. Leckie continues in ministry until 18th February at 7.30 p.m.

**Armadales:** Gospel Hall, South Street, at 6.30 p.m. D. Newell, S. Arbutnot.

**Gourock:** Bethany Hall Drumshantie Road at 7.00 p.m. A.D. Scott.

**Chapelhall:** Gospel Hall Annual Conference at 3.30 p.m. in Public School, Gibb Street. M. Radcliffe, J. Anderson, J. Hay. Mr. Hay continues in ministry Lord's Day at 3.00 p.m. Monday to Thursday at 7.45 p.m.

# England & Wales FORTHCOMING

## JANUARY 2

**Maidenhead:** Parkside Hall, St. Lukes Road, A.H. Cheale.

**Ealing:** Grove Hall, The Grove, at 7.00 p.m. D.W. Coulson.

**Bristol:** United Ministry in Langford Road at 7.00 p.m. B. Knowles.

**Solihull:** Gospel Hall, 62 Lode Lane at 7.30 p.m. D. Clapham.

**Westcliff-on-Sea:** Gospel Hall, Carlton Avenue at 7.30 p.m. D. Towse.

**Kingsteignton:** Gospel Hall, Exeter Road at 7.00 p.m. H. Bell.

**Preston:** Ashton Brookhouse Evangelical Chapel 179 Eldon Street at 7.00 p.m. C. Stewart.

**Netherfield:** Gospel Hall, Victoria Road at 7.15 p.m. T. Ledger.

## JANUARY 9

**Bristol:** United Ministry Bethany, 838 Filton Avenue at 7.00 p.m. I. Strode.

**Cleeview:** Gospel Hall Ludlow at 7.30 p.m. R. Hill.

**Cheshunt:** Mill Lane Chapel, High Street at 7.00 p.m. T. Proffit.

**Ely:** Gospel Hall, Ship Lane at 7.30 p.m. J. Gooding.

**Wembley:** Uxendon Hall, Elmstead Avenue at 7.00 p.m. D.C. Hinton.

**Liverpool:** Bethany Hall, Dinas Lane, Huyton, Annual Conference J.M. Sinclair, H. Barnes.

**Trent Vale:** Swan Lane Gospel Hall at 7.00 p.m. B. Sutton.

**Kingsthorpe:** Gospel Hall, Osborne Road at 7.30 p.m. J. Dickson, also on Sunday 10th.

## JANUARY 16

**London:** Gospel Hall, Bermondsey, 97 St. James's Road at 7.00 p.m. D. Angell.

**Bristol:** Chelsea, 79 Devon Road at 7.00 p.m. F. Lonney.

**Consett:** Gospel Hall, Front Street at 7.00 p.m. R. McPheat.

**Mitcham Junction:** Gospel Hall, Percy Road at 7.00 p.m. T.W. Proffit.

**Leicester:** York Street Gospel Hall, off Granby Street at 7.30 p.m. E. Hughes.

**Blackpool:** Gospel Hall, Salthouse Avenue off Rigby Road at 7.30 p.m. J. Harrison.

**Cheltenham:** Bethany Hall, Newton Road, Hesters Way, Missionary Conference at 4.00 p.m. & 6.00 p.m.

**Warrington:** Hope Hall, Hawthorne Street off Longshaw Street at 7.00 p.m. J. Jackson.

**Skelmanthorpe:** Saville Road Hall at 7.00 p.m. K. Jennings.

**Brierfield:** Hebron Hall, Walter Street at 7.00 p.m. B. Deen.

**Bishop's Stortford:** Gospel Hall, Dunmow Road at 7.00 p.m. R. Catchpole.

**Luton:** Onlow Road Gospel Hall at 6.30 p.m. J. Riddle. Also on Lord's Day at 4.00 p.m.

**St. Austell:** Seymour Gospel Hall, Slades Road at 7.00 p.m. P. Davis.

**North Shields:** Tyneside Sunday School workers Conference in Gospel Hall Coach Lane, at 3.30 p.m. J. Anderson, A. McMaster.

## JANUARY 18

**Consett:** Gospel Hall, Front Street at 7.00 p.m. R. McPheat.

## JANUARY 22

**Liverpool:** in David Street Chapel, Park Road Dingle at 7.45 H. Cooper.



## JANUARY 23

**Bristol:** United Ministry in United, 90 Shaldon Road at 7.00 p.m. C. Lacey.

**Liverpool:** in David Street Chapel at 7.30 p.m. H. Cooper.

**Weymouth:** Bethany Hall at 7.30 p.m. D. West.

**Hanworth:** Gospel Hall, Hounslow Road at 7.00 p.m. C. Roberts.

## JANUARY 23-25

**Trent Vale:** Missionary Conference at 3.00 p.m. and 6.15 p.m. D. Mead and M. Baker.

## JANUARY 30

**Bristol:** United Ministry in Totterdown, 15 Bellevue Road at 7.00 p.m. F. Epps.

**Liverpool:** Larkhill at 7.30 p.m. W. Stalker.

**Leicester:** York Street Gospel Hall off Granby Street at 7.30 p.m. D.E. West.

**Brierfield:** Hebron Hall, Walter Street at 7.00 p.m. E. Hughes.

**Derby:** The Meeting Room, Curzon Street at 7.15 p.m. M. Horlock.

**Mansfield:** Gospel Hall, Radford Street at 7.30 p.m. C. Robinson.

**Bexleyheath:** Bethany Hall, North Street at 7.00 p.m. J. Riddle.

**London:** Hope Hall, Kilburn Lane at 7.00 p.m. D. Stevely.

## FEBRUARY 6

**Liverpool:** Bethany, Huyton at 7.30 p.m. T. Galilee.

**Bristol:** United Ministry in Speedwell, 63 Speedwell Road at 7.00 p.m. E. Hughes.

**Butt Lane:** Ebenezer Gospel Hall at 7.00 p.m. A. Young.

**Cleeview:** Gospel Hall, Cleeview, Ludlow at 7.30 p.m. P. Bees.

**Netherfield:** Gospel Hall, Victoria Road at 7.15 p.m. J. Riddle.

**Preston:** Ashton, Brookhouse Evangelical Chapel, 179 Eldon Street at 7.00 p.m. B. Daniels.

**Kingsteignton:** Gospel Hall, Exeter Road at 7.00 p.m. H. Bell.

**Westcliff-on-Sea:** Gospel Hall, Carlton Avenue at 7.30 p.m. T. Proffitt.

**Solihull:** Gospel Hall, 62 Lode Lane at 7.30 p.m. R. Maffey.

**Maidenhead:** Parkside Hall, St. Lukes Road, A. Carew.

**Boscombe:** Drummond Hall, Drummond Road at 7.00 p.m. B. Osborne.

**West Mersea:** Assembly Hall, East Road at 4.00 p.m. and 6.15 p.m. D. Hinton.

**Cwmbran:** Gospel Hall, Oakfield Road at 7.30 p.m. R. Fenn.

**Ealing:** Grove Hall, The Grove W.5. at 7.00 p.m. A. Leckie. Mr. Leckie will continue in ministry 8-10th at 8.00 p.m.

## FEBRUARY 13

**Bristol:** United Ministry in Bethany, 838 Filton Avenue at 7.00 p.m. M. Horlock.

**Liverpool:** in Newsham Park at 7.30 p.m. G. Anthon.

**Brierfield:** Hebron Hall, Walter Street at 7.00 p.m. D. Dixon.

**Warrington:** Hope Hall, Hawthorne Street off Longshaw Street at 7.00 p.m. W. Banks.

**Blackpool:** Salthouse Avenue, off Rigby Road at 7.30 p.m. R. Maffey.

**Cheshunt:** Mill Lane Chapel, High Street at 7.00 p.m. C. Roberts.

**Wembley:** Uxendon Hall, Elmstead Avenue at 7.00 p.m. D.E. West.

**Ely:** Gospel Hall, Ship Lane at 7.30 p.m. G.B. Fyfe.

## FEBRUARY 13-18

**Kingsthorpe:** The Gospel Hall, Osborne Road at 7.30 p.m. J. Hunter.

# Scotland REPORTS

## NORTH EAST

**MacDuff:** The assembly was encouraged when G. Meikle gave practical ministry for one week in October, the subject being Bible characters.

**Portessie:** David McMaster preached the gospel for two weeks in November, and while no apparent results were witnessed the good seed was faithfully sown, and the assembly was encouraged to see some from the village attending.

**Cullen:** The public hall was used during a gospel effort during November. Jack Hay preached the word faithfully and good numbers from the area attended nightly. At the time of writing there is one week still to go, and we pray that God will bless His word in salvation.

## LOTHIANS AND BORDERS

**Musselburgh:** During four Lord's day evening gospel meetings with R. McPheat and R. Miller a man of nearly sixty years of age professed faith in Christ. A goodly number of unsaved were present each evening, all brought by personal contact by the saints, with as many as thirteen present one night.

## DUMFRIES AND GALLOWAY

**Kirconnel:** During a Lord's day visit by John Burns a lady professed to have trusted the Saviour. She had attended gospel meetings earlier in the year conducted by S. Ferguson.

## SOUTH-WEST STRATHCLYDE

**Ardsossan:** In late October and during November Robert Revie had very good meetings in his portable hall. It was felt that the Spirit of God was working. Three teenagers and a man in his sixties professed salvation. A backslider was restored and some others are attending the meetings in the local assembly. There were unsaved present each evening of the campaign.

# *N. Ireland* REPORTS

## CO. ANTRIM

**Antrim Town:** A. Aiken continues in the gospel with good numbers attending and an interest amongst local towns people.

**Ballymena:** Cambridge Avenue. A. McShane and J.S. Wallace have had good numbers and some blessing.

## CO. ARMAGH

**Lurgan:** Gospel meetings commencing January in gospel hall, with John Hawthorne and Ronnie Watterson (Brazil).

**Portadown:** J. Lennox and J. Brown expected in the gospel hall early new year.

**Armagh:** Saturday night Ministry Meetings concluded for another year. Ministry was very practical and edifying, and attendance excellent.

**Druminacniver:** David Gilliland had a week of very profitable ministry on 2 Timothy. Numbers large.

**Beith:** Robert Revie pitched the portable hall and commenced a series of meetings during last week of November. In the first week interest and numbers were building up amongst the children. Some young people attending the adult meetings. Good door to door work also going on. Prayer for blessing in the town and the small assembly would be welcome.

**Kilmarnock:** Joe Baxter had good meetings during October. Good contacts were made in door to door visitation and the gospel was faithfully preached.

**Gourock:** Stewart McKenzie returned to Gourock for gospel meetings during October. Good interest was shown right from the outset, so much so that the meetings were extended from three weeks as originally planned to four weeks. Quite a number of unsaved were contacted and attended the meetings. As usual Stewart preached the word simply and clearly. Some who had come to faith when Stewart was last with us in 1985 are going on well and were encouraged by the meetings.

## CO. DOWN

**Lisburn:** Plantation. J. Walmsley and H. Wilson have been encouraged in hearing of one boy professing salvation.

**Lisburn:** Wallace Avenue. E. Wishart and J. Wishart have had encouragement. A man from Bangor who had been seeking salvation, hearing of the meetings, travelled the 40 miles return journey on quite a number of nights, and gave joy when he told the brethren he had got saved.

**Portavogie:** S. Ferguson and N. Turkington are seeing a good local interest and one man has professed to be saved.

**Shanaghan:** J.G. Hutchinson and R. Eadie continue with very encouraging numbers attending nightly, and quite a number showing a measure of interest in salvation.

**Ballymagarrick:** E. Wishart expected for gospel meetings in January.

**Bangor:** Central Avenue. S. Jennings expected 3rd January for two weeks ministry on The Tabernacle.

**Ballymacashon:** Conference 6th November. Hall well filled. Ministry of a practical nature was given by A. McShane, J.E. Fairfield, J. Walmsley, D. Ussher, J.G. Hutchinson and T. McNeill.

#### CO. LONDONDERRY AND CO. DONEGAL

**Aughrim:** D. Hull had three weeks of gospel meetings. Very good numbers attended, including many from the locality. A number of souls were saved and the assembly encouraged.

**Ballyronan:** J. Martin and W. Jennings have had well attended gospel meetings with blessing in salvation.

**Letterkenny:** S. Patterson and G. Stewart have commenced their meetings in the hall. Some of those attending are showing interest. G. Stewart has had to leave the meetings temporarily on account of his father's homecall in the U.S.A.

**Limavady:** J. Lennox and J. Brown have concluded their meetings. The meetings were well attended and three professed to be saved, including one not accustomed to attending meetings.

**Upperlands:** B. Smyth and B. Glendinning have finished their gospel meetings in a portable hall. As yet no one has professed salvation.

#### CO. TYRONE

**Omagh:** Annual Conference. Considered a good conference. Speakers D. Kane, S. Ferguson, N. Turkington, J. Lennox, S. McBride, Eric McGrath. Missionary reports from J. Flynn (Ethiopia) Eric McGrath (S. Africa).

#### BELFAST AND DISRICT

**Newtonbreda:** J.E. Fairfield and J. Hawthorne have concluded in the gospel. The area was well visited and a number of locals attended but not on a regular basis. A time of sowing.

## England & Wales REPORTS

#### WEST MIDLANDS

**Birmingham Northfield:** J. Hunter conducted a series of meetings from the Book of Joshua when he spent a week with the saints in November. Those that supported the meetings at Quarry Lane had much solemn and instructive ministry to take and apply to their hearts and lives.

**Birmingham Perry Common:** The assembly have been encouraged by the baptism of the son of one of the elders. The hall was full for this public confession of faith in Christ. G. Bull has also visited Charlton Road to give help to the saints.

**Darlaston:** D. West and C. Lacey ministered the Word at the Annual Conference, taking up ministry on such subjects as the 'Assembly Prayer Meeting' and the Epistle to Philemon. The Lord has continued to bless the fruits of the gospel work, a number of young people have been baptised and a married couple, recently saved, have enquired about baptism.

**Solihull:** The Annual Conference was held for the first time in the new hall in Lode Lane, with ministry from J.R. Baker and J. Hunter. A good conference followed by profitable ministry from J. Hunter who stayed on for a series of weeknight meetings.

#### SOUTH WALES

**Tredegar:** S. Mountstevens held two weeks of children's meetings with the Assembly here and a good interest was shown. Over 100 children attended on several nights. Three schools in the area were visited and the gospel made known to children and teachers. A prizegiving was held on the final Lord's Day and the hall was packed with some having to stand. About 30 parents and friends were present.

#### CORNWALL

Early in the Summer *J. Hadley* raised the Gospel Tent in the Royal Cornwall Show for three days of witness. There was an exhibition called Heaven's Above, a Christian bookstall, a Gideon Bible Exhibition and a Cornwall Postal Sunday School Quiz and Stand. A small team of earnest workers supported our brother and many hundreds of people, young and old went through the tent to have the gospel presented in conversation or by tracts.

*J. Hadley* then pitched his tent for three weeks in the town of TINTAGEL. A few scattered believers were gathered to its witness and the Lord opened up an opportunity to hold an open air witness on the ground in front of the King Arthur Museum in the centre of the town. Good children's meetings were held but few adults bothered to come in despite constant door to door work.

The tent was then pitched in the village of DELABOLE, famous for its ancient slate quarry. This village proved extremely hard to the gospel and despite some encouragement from the children, the adult meetings were poorly attended. Again the gospel was faithfully preached, believers contacted and door to door witness maintained.

*S. Burdett*, besides maintaining his itinerant ministry in his gospel van in the North Cornish villages, has also raised a tent in

which to preach the gospel this summer. He first visited the small vilage of TREGADILICK in which he had the tent last year. Further contacts were made with the children and a few adults. He then moved over the border to NORTHILL in Devon and pitched the tent in this sparsely populated area of the country. Again a faithful witness was maintained and contacts made.

Please remember these two brethren as they seek guidance for their future service in the gospel and for the small assemblies of Bodmin and Whitstone with which they are linked.

**Plymouth:** The saints at WOLSELEY GOSPEL HALL have made known their exercise to commend our sister Miss RUTH WOOD to the work of the Lord in LUANZA, ZAIRE. Our sister has long desired to serve the Lord and has evidenced a keen, devoted service in the assembly, particularly among young people. She has nursing qualifications and spent a year in Canada studying the Scriptures. The workers at Luanza are looking forward to her going out to join them there, God willing in April 1988. Our sister is the daughter of Roy and Karen Wood, who have faithfully served the Lord in Zaire and Angola.

**Fowey Cornwall:** Once again the Cornwall Postal Sunday School Camp was held in the Primary School at Fowey. P. Smith, Teignmouth, was responsible for the ministry and the preaching of the gospel. Over the years several young people from Methodist backgrounds have been converted and then through the study of the Scriptures at this camp have come to see the truth of believers baptism. It was a real thrill to have over one hundred and twenty people witness the baptism of two young women in the sea during one evening of the Camp. Their Methodist minister had refused to baptise them by immersion and so they asked the saints at St. Austell to baptise them. Three fishermen on the beach had a grandstand view and also couldn't fail to hear the message. As a result of their witness a young man has now been asking for baptism as well.

The assemblies of Truro, Falmouth, St. Austell and Bodmin have once again joined together to hold monthly gospel meetings for youth. Both of these meetings in October and November were full to overflowing and the gospel soundly preached to attentive young people. On the Lord's day following the October rally, two elders of St. Austell were able to lead a young woman to Christ, whom the Lord had brought to conviction through the youth meeting.

A number of brethren have given faithful ministry in the County at Conferences and Ministry Rallies. R. Wood and K. Rudge at Falmouth, G. Davis, E. Parmenter and P.

Lemon at Truro, C. Lacey and R. Hill at St. Austell and R. McPheat at Saltash. All these meetings were well attended and the saints edified and encouraged.

**Exmouth Hamilton Road:** This assembly, on the east side of the town, (sometimes referred to as Littleham) is made up of elderly believers. They are keen to see the testimony prosper despite physical limitations. The hall is very well maintained and new cloakrooms were added during the last year. This year has also seen the holding of an Annual Conference, the first for some years. A good number supported the local believers who were very much encouraged by the occasion.

**Sidmouth:** Some thirty years ago the assembly could be found meeting in an 'upper room' in the centre of the town. The saints then met for a considerable number of years in accommodation at the Christian Alliance. They now meet in the same street as they did three decades ago but in another building. The assembly comprises of a few elderly believers, who very much appreciate the fellowship of visiting saints. They gather at Holmdale Chapel in Holmdale which is a street off the High Street opposite the Methodist Church. Meetings on Lord's Day at 11.00 and 6.30 D.V. Please remember them and other East Devon assemblies, (most of them are small), in your prayers.

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## With CHRIST

**Mrs MARY JANE BELL RUSSELL**, on 4th November 1987, aged 81 years. Saved in her late teens, baptised and received into the Wesley Hall Assembly, Dalkeith. Then in Bonnyrigg Assembly from 1928 until it closed in 1963. In Loanhead Assembly for the past 24 years, where she continued steadfastly for the Lord until her homecall. Very much given to hospitality.

**W. STUART ALCORN**, on 5th November, aged 76. Born in Donegal and in early twenties moved to Lisburn and was saved while attending Gospel meetings in Wallace Avenue Gospel hall Lisburn, conducted by the late Mr Hawthorn Baillie. From then he took a keen interest in the Word of God and was soon received into fellowship in Wallace Avenue Assembly, where he served the Lord faithfully for over fifty years. He had a deep conviction about Assembly principles and was a real guide among the people of God. He will be greatly missed for the wise counsel he was able to give. The large company which attended his funeral indicated the high esteem in which he was held. Remember his widow, two daughters and two unsaved brothers in prayer.

**Mrs GRACE TRAILL**, on 6th August, aged 79. After 57 years of faithful service in Lockerbie Assembly. Our sister used her home for the Lord and His people. Her hospitality was known far and wide. The large representative company at her funeral witnessed to the high esteem in which she was held.

**Mrs INA MERRILEES** on 7th September. Our sister was in happy fellowship in Lanark Assembly for over 40 years. Our beloved sister will be sadly missed. Her daughter Margaret would value your prayers.

**Mr IAN SMITH** on 21st September was suddenly called home. Saved in early life under the preaching of Alex Phillips, a brother beloved and respected by all who knew him; faithful in his commitments to assembly life. With his wife Nessie they were given to hospitality. Greatly missed in the assembly at Lossiemouth in which he was in fellowship for over 40 years.

**Mr ROBERT MURRAY**, on 14th October, aged 79. Formerly in Baltic Hall and latterly in Araunah Hall, Burnside where he was engaged in Bible Class work and for many years as correspondent, which service he fulfilled faithfully and efficiently, beside

sharing responsibility for engaging and showing hospitality to the Lord's servants. In all these services supported faithfully by his wife to whom we extend our deepest sympathy and to her daughter with our gratitude for the many years of willing and faithful service.

**Mrs MARY MURDOCH** on 25th October, aged 91. Saved in early life our sister was in fellowship for over 60 years with the saints in Bethany Hall, Paisley, latterly being the longest in fellowship. Our sister will be remembered for her most faithful attendance at assembly gatherings, but had been unable to meet with the Lord's people in recent years, while confined to hospital. She will be long remembered by all at Bethany Hall.

**Miss M. MAGILL**, on 1st November after a lingering illness. Saved in early life and in Annalong assembly, where she was loved and respected. Had a loving and prayerful interest in her large family connection. Her godly testimony commended the gospel. Her large funeral from the assembly hall was an indication of the esteem in which she was held.

**Mr JOSEPH J. BOYD** on 31st October, aged 69. Our brother was saved in 1935 at meetings conducted by Messrs Kells & Poots, in Tivaconavey Gospel Hall. He was afterwards received into the Assembly at Lisachrin, continuing in happy fellowship there until his sudden homecall. A quiet but highly respected brother, whose presence will be greatly missed in the little Assembly. His funeral was large and representative, an evidence of the esteem in which he was held by all. Prayer requested for his sorrowing widow and family some of whom are not saved.

**Mrs JEANNIE O'NEILL**, on 13th November, at a comparatively early age. Our sister was saved at meetings in Coleraine in 1962 conducted by Mr. A. McShane and the late Mr. A. Lyttle. Sometime later she was received into fellowship at Coleraine and was associated with the assembly until her sudden homecall, although unable through ill health to attend the meetings in recent years. Her funeral was quite large and representative. Prayer requested for her husband and family.

**Mrs MARY HELEN MAIR** on 16th October, aged 86. Saved at the age of 17, baptized and received into Cullen Assembly where she spent the most years of her life until age and failing strength necessitated being with her daughters. Latterly at Buckie. A consistent and happy sister who witnessed to family and friends until her homecall.

**It is regretted that, due to lack of space, some intimations have been carried forward to next month.**

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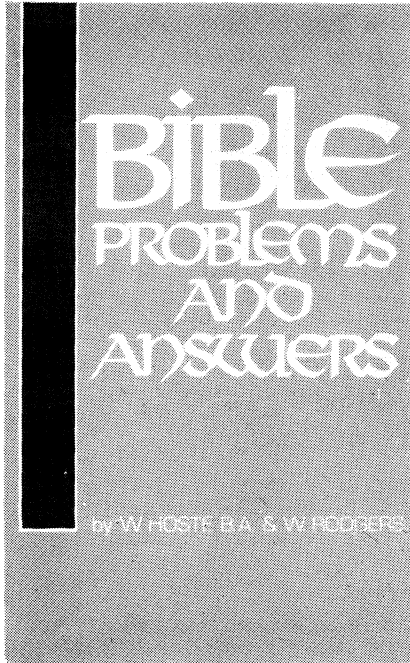
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## EDITORIAL **Searchlight**

*"(Christ) who is the head of all principality and power" (Col 2:10)*

If we have correctly identified the distinction between headship and lordship we may safely conclude that the principalities and powers in question are the unfallen hosts that stand in His presence. That does not imply that "the rulers of the darkness of this world" (Eph 6:12) are not subject to Him, for "the most high ruleth in the army of heaven" (Dan 4:35) at least includes them, if it does not refer exclusively to them; but the nature of their subjection is different.

What are brought before us here are the serried ranks of spiritual intelligences, countless for multitude (cf. the angels, Dan 7:10; Rev 5:11), burning in holiness (cf. the seraphim, Isa 6) and instinct with the fulness of life (cf. the living creatures, Ezek 1:5; Rev 4:8). For all their power, and angels so "excel in strength" (Psa 103:20) that a mighty one shall at length bind Satan himself and consign him to the abyss, yet still they very gladly recognise and acknowledge and respond to their glorious Head; the dissonant, with their artful ringleader, were cast out long since. Now all the mind in heaven is one; He is greatly "feared in the assembly of his saints (holy ones, i.e. angels) and had in awe of all them that are about him" (Psa 89:7).

The theme is developed but briefly in Scripture, more often enriching the context with the warming glow of its light than emblazoned against

some lowering cloud of error; yet its presence is discernible. It stands here in contrast to, and in condemnation of, those in Colosse "not holding the Head" (2:18), who were advocating among other errors the worship of angels. (What consternation this must have occasioned among those holy beings, who later prevented John with their urgent "See thou do it not", Rev 19:10; 22:8, 9).

The verse already referred to (Psa 103:20) throws several interesting lights on our theme. In the expressive, unembellished brevity so characteristic of the pen of inspiration we can trace an ever-open ear "hearkening unto the voice of thy word" and a responsiveness which is manifested as much by reverent listening ready to catch the intimation of His will as by energetic activity: "that do his commandments". This watchful readiness for service is so constantly affirmed of heavenly beings (cf. their wings reaching upward, Ezek 1:11) as to be their distinctive attribute.

Dependence upon their life-giving Head, not specifically alluded to in Scripture, is at least implied in the vision of Jehovah's chariot-throne (Ezek 1:3-14). The "spirit of the living creatures" that pervaded the very wheels (v. 12) is the Spirit of the Throne-sitter Himself, the in-breathing of the One who "giveth to all life" (Acts 17:25) and in whom life itself subsists (John 1:4). By Him who "upholdeth all things by the word of his power" (Heb 1:3) and "in whom all things consist" (Col 1:17) they are sustained in all the vitality and energy of their ceaseless activity.

K.S.

# Zechariah (5)

by R. Deans, Blantyre

**Eighth vision 6:1-8 Four chariots and horses.** Probably the most difficult is this final and eighth vision, in seeking to identify the four chariots and their horses. They may well have a link with the first four seals of Rev 6 and the four living creatures associated with them. Zech 6:5 tells us that the four chariots and their horses are “the four spirits of the heavens, which go forth from standing before the Lord of all the earth”. They are, therefore, divine agents acting on behalf of the *Lord of all the earth*. He is seen as the Lamb in Rev 5 taking the deed of purchase (cf. Jer 32:6-15) and now he is going to claim the possession that belongs to Him i.e. *all the earth*. “The earth is the Lord’s and the fulness thereof...” (Psa 24:1).

The two mountains of brass may well refer to Moriah and Olivet and as the chariots come from between the mountains we are thinking of the valley of Jehoshaphat where the nations will be gathered together for judgment (see Joel ch.3). The north country, from whence came the Babylonian invasion of the land (Jer 1:14-15), is referred to in Zech 6:8 as having been dealt with and the others will be. Thus four kingdoms will have risen and fallen but now (Zech 6:9-15) the word of the Lord introduces a fifth kingdom which shall never be destroyed (Dan 2:44).

In the remaining verses of ch.6 we have, in the crowning of Jeshua, a picture of the One whose name is *The*

*Branch*, the King Priest in His Melchizedek character. His time to reign has not yet come, however, and the crowns would meantime be laid up for a memorial (v.14). If we think of the words of Zech 6:12 “Behold the man...” the One for whom the crowns are intended, one wonders at the blind hatred of the religious leaders to these same words spoken by Pilate “Behold the man”. Significantly too, the words are alone recorded in the Gospel by John (ch.19:5). But instead of the crowns that belong to Him, He was given a crown of thorns. Rev 19:12 takes us to the time when “...on His head...many crowns”.

**Chapters 7-8.** Having gone into some detail thus far with regard to the visions of Zechariah we will now treat the remaining chapters in a more general way. The prophet here takes us from the second to the fourth year of king Darius (ch.7:1).

1. *ch.7:1-3* A deputation sent with a question regarding the fast of the fifth month which had been kept with weeping in Babylon.
2. *vv.4-7* The question of v.3 begins to be answered in these verses but not directly. Firstly another fast is introduced (the seventh month) which had not been enquired about. Then the motive is questioned (*vv.5-6*) and they are reminded in v.7 of days of prosperity, prior to the captivity, when the word of the Lord was ignored.

3. vv.8-14 The word of the Lord now reminds them of the moral condition of their fathers which had resulted in the scattering and years of captivity. The Lord uses this means of bringing to His people the sense of their guilt and His reason for acting in righteousness as He must, then there is true repentance and restoration.
4. ch.8:1-8 Having established this righteous basis, the Lord makes known that His feelings and desires towards Zion have not changed.
5. vv.9-17 A picture of what will yet be, as seen in the days of the prophets Haggai and Zechariah, is presented to the people, including the moral requirements of vv.16-17.
6. vv.18-19 Having raised the points relating to the motive behind the fasting: an acknowledgement of earlier ministry; moral suitability; righteousness and His own yearnings, the Lord now responds to the question of ch.7:13. When the Lord's time arrives we see how super abundant is His response. Now not merely the fifth month (ch.7:3), nor even the fifth and seventh months (ch.7:5) but the fourth, fifth, seventh and tenth months (ch.8, 9) and instead of fasting and weeping there is joy, gladness and feasting.
7. vv.20-23 From being laid waste and its inhabitants carried captive, Jer-

usalem will again become the divine centre and all nations will come unto it—see also Zech 14:16 and Ezek 48 which closes with these grand words “The Lord is there”.

**Chapters 9, 10 & 11** Ch.9 opens with the words “The burden of the word of the Lord”, as does chapter 12. One burden, therefore, occupies chapters 9, 10 & 11 and another burden spans chapters 12, 13 & 14.

As with much of prophecy, there are statements and re-statements, as well as partial fulfilments with the full development of the prophecy yet to be. Such has been the case in some of the chapters already considered and will be in the succeeding chapters. The main points from the chapters before us are:

1. ch.9:9 Announces the King and the manner of His coming. We see Him thus presenting Himself in the Gospels e.g. Matt 21:1-10. The remaining verses of chapter 9 take us on again to the time of His second advent.
2. ch.10 Times of refreshing, of re-gathering and blessing for Israel. This is the burden of much of prophecy.
3. ch.11 False shepherds: the poor of the flock: three shepherds cut off: beauty and bands: the foolish shepherd.

*To be continued.*

## PRAYER

Much prayer means much of God: little prayer means little of God and much of man; no prayer means none of God and all of man. So then, unless we are downright fools we shall be men of prayer.

J.W.S.

# Teaching From Tenses

by J. Mitchell, Cardiff

When seeking to establish the exact meaning of the Greek text underlying an English translation of the New Testament—there are many basic principles which help us.

For example, the precise order of the words in a sentence can show where the writer intended to place emphasis—(Philem 10 R.V.) and (1 John 3:1 LIT:). Again the use of the definite article, (*the*) particularises a matter—(Phil 2:9 R.V.)

Further, if there are a number of words of similar meaning, the use of one or more of these should be noted, especially if say two such words are used in the same context, (John 21:15, Gal 1:6,7)

Other principles could be mentioned and one very important aspect which needs to be borne in mind is *the tense* of the verb.

Confining ourselves to John's Gospel we can illustrate the meanings of the tenses in New Testament Greek:—  
John 1:1—The repeated “*was*” is the IMPERFECT tense of the verb “to be”. This tense speaks of continual action in the past, and therefore refers to the Word's continual previous existence. He was in the beginning. He was with God and He was God. There never was a time when He was not in existence. There never was a time when He was not “*at home*” with God, and there never was a time when He was not God. Other examples of the

imperfect tense are—“*Loved*” in John 11:5, and 11:36.

John 8:58—The PRESENT tense “*I am*” is used by the Lord with great stress on His eternal being, in contrast to “*before Abraham came into being*” or “*was born*”. The present tense denotes continual or customary action in present time. It is noteworthy that the Lord did not say, “*I was*” but rather “*I am*”. His claim to essential deity is explicit in this verse. Other examples of the present tense in John are, 10:7, 10:11 etc.

John 1:3—The AORIST tense “*were made or became*” is used. The occurrence of the aorist in the New Testament is a study in its own right but simply stated it relates to an action as an event without any account being taken of its progress or the existence of its result.

John states that all things came into being through Him; unlike Himself, as He was in existence from the beginning. Other aorists in John ch.1 occur in verses 3b and 14, where it is stated that the Word became flesh—something He never was before. The wonder of His eternal pre-existence 1:1 (imperfect tense) is linked with the uniqueness of His incarnation 1:14 (aorist tense).

John 11:27—The PERFECT tense of the verb “*believe*” is used by Martha. The force of this tense denotes that the action of the verb is regarded as complete at the time of speaking, *and that its results are regarded as still existing*. It has as much to do with the present as with the past; since it describes the present result of a past action.

Martha says that she has believed *and does now believe* that the Lord is the Messiah. Her belief in Him enables her to accept His teaching about resurrection although she cannot plumb the depths of it. Two further examples of perfect tenses are seen in 6:69.

John 9:22—“*had agreed*” is an example of a PLUPERFECT tense which indicates the action of the verb is regarded as complete at a point in past time.

John 21:28—“*thou shalt stretch forth*” is an example of a FUTURE tense.

Although somewhat over-simplified, the above brief explanations indicate that an appreciation of the meanings of the various Greek tenses is an invaluable help to the understanding of the New Testament.

Many have found Mr Newberry's *Englishman's Bible* of considerable value in this area.

With a certain amount of basic understanding of the language of the New Testament, it is possible to comprehend, with the Holy Spirit's guidance, a wealth of teaching and thus increase one's appreciation of the Scriptures of Truth.

## THE KING'S TABLE

Thomas G. McDonald

*Oh the King is at His table  
And His sinner friends are there  
From their box of precious ointment  
Grateful odours fill the air  
Seeing none save Jesus only  
He is their exceeding joy  
And the sweetness of forgiveness  
Is the theme their songs employ.*

*Oh the King is at His table  
Here we gaze upon His face  
Here we meet in fond communion  
The trophies of His grace  
As we trace the marks of sorrow  
We in deep contrition bow  
'Tis the price of our redemption  
Ever written on His brow.*

*Oh the King is His table  
In the symbols He'll appear  
While our burning hearts within us  
Cry 'tis good Lord to be here  
But the shadows of the mountain  
Will have vanished all away  
When the morning star ariseth  
At the dawning of the day.*

*Then we'll see the King's full beauty  
As we meet Him in the air  
When He shows us all the glory  
Of the many mansions fair  
And our joy will know no sadness  
As we walk the golden street  
For the love that is so perfect  
Will be evermore complete.*

# The Son of Man

by C.G. Cann, Bridgewater

Much has been said and written about the title "Son of Man" as it applies to the Lord Jesus. It has been and still is in modern theological circles a subject of debate and controversy. The enigma of Christ as the Son of Man can only be rightly understood in the light of the plain teaching of the Word of God, not by the differing opinions of men.

**The Old Testament** The reference in the book of Daniel to "one like a Son of Man" (Dan 7:13) is one of the several facets of the OT teachings concerning the promised Messiah. It forms a background and gives OT support to what Jesus taught concerning Himself as the Son of Man in the NT. They are linked together and are vitally related. Jewish hopes were centred in the coming among them of One chosen and anointed of God to be their King, Redeemer and national Deliverer. He would be the seed of the woman (Gen 3:15), the child born (Isa 9:6; Luke 1:30-33), the Son given (Isa 9:6; John 3:16), Immanuel—God with us (Isa 7:14; John 1:14). Daniel's description of the Son of Man and His Messianic office supplies us with a lead to a correct interpretation of the meaning of this title so often used of Jesus. He is a heavenly figure with a pre-existence, who receives from God authority and dominion over all peoples and nations which is everlasting in duration (Dan 7:13). In all these things

He is uniquely associated with a people described as the saints of the Most High (v.27). With the knowledge of these OT pre-Gospel revelations we are better able to understand Christ's 'Son of Man' teachings.

**The New Testament** The title Son of Man is a prominent feature of the Gospels. All the references to it are to Jesus. He was deeply conscious of it in His daily life and it was a title He often used of Himself in His public ministry. The significance of it was revealed in the character of His activities. He legislated for the would be subjects of the kingdom of heaven, superceding Moses as a lawgiver (Matt 5-7). He claimed and exercised authority as Lord of the Sabbath (Matt 12-13) and demonstrated authority on earth to forgive sins by the miraculous healing of the palsied man (Matt 9:2-8). Other outstanding incidents in His public ministry add weight to His Messianic claims as the Son of Man. In the more ordinary things of social life such as eating and drinking and mixing with publicans and sinners the meaning of His human title is also apparent. It is noteworthy that as the Son of Man He was betrayed with a kiss (Luke 22:48).

One of the names by which the promised Messiah was known in the OT predictive prophecy was the "Servant of Jehovah". Introduced in ch.42 of Isaiah, His identity becomes distinctly



clear in ch.53 in a classic prophetic description of the sacrificial death of Jesus Christ at Calvary. The Servant aspect of the Messianic teaching of the OT finds its exact fulfilment in Jesus in the NT. A number of the Son of Man references in the Gospels, have to do directly with the sufferings of Christ. The chief reason for the incarnation of the Son of God was that He might redeem mankind by His death. It is noticeable that it was after Peter's confession that Jesus was the Christ at Caesarea Philippi that Jesus began to speak to His disciples about His death and resurrection and His title as the Son of Man is conspicuous in all this (Mark 8:31: Luke 9:22 and Matt 16:21). This was not in keeping with the popular current Jewish view of a kingly Messiah and it was shared by the disciples. Hence the well meaning attempt of Peter to turn Jesus away from the cross and the rebuke by Jesus of Peter. It was as the Son of Man, the Servant of Jehovah, after keeping the feast of the Passover and instituting the Lord's Supper that He went forth as it was written of Him (Matt 26:24) to shed His blood for the remission of sins (v.28).

The sufferings of the Son of Man are closely associated with His glorification. While the scope of the title extends throughout the Gospels, it occurs most often in connection with Christ's second coming and glorification, and is of eschatological importance. The future glory was much in the mind of Jesus. It is plainly traceable in the teachings of His parables, in His last prophetic discourse to the nation of Israel (Matt 24), at His trial before the high priest and in His exposition of the Scriptures to the two on the road to Emmaus. As Immanuel, He knows the require-

ments of God and the needs of mankind. He alone is qualified to inaugurate the kingdom of heaven on earth, not only spiritually but materially and governmentally. A large portion of OT prophecy is taken up with this all important future historic event. The Son of Man will come again unexpectedly in heavenly glory and almighty power. In judgment He will direct and superintend the separation of the tares from the wheat, the sheep from the goats and uproot every form of evil. Then will begin the Millennial reign of the King of Kings and Lord of Lords, to the glory of God and the joy of the saints of the Most High.

"Coming events cast their shadows" and God has projected His purposes for this world on to the pages of His Word. There will be signs of the nearness of their fulfilment to the Jews and the Gentiles. First in importance is the budding again of the Fig Tree (Matt 24:32), which is the Scriptural emblem of Israel and her national privileges. This is happening today before our eyes. The increasing influence of the newly formed nation of Israel in world politics is creating concern and problems for the nations. Then, the religious apostasy of Christendom with its denials of the revealed fundamental truths of God's Word and their replacement by a religious humanism with its obvious impotency. Also, the worldwide increase of Godlessness and the rising tide of daring sinfulness which is calling for divine judgment. These are unmistakable signs of the nearness of the glorious appearing of the Son of Man. As the world's gloom deepens the rapture of the true Church draws near. Then she will not only be with her Lord but like Him. Praise His Holy name. The Spirit and the Bride say come.

## Bread And Wine (2)

by H. Rendall, Bridge of Weir

In the first study of the series we looked at the deep meaning of the symbols chosen by the Lord for His remembrance. Yet these are by no means the only symbols which could represent Him, and indeed might not have been our own choice. We think, for example, of the gifts brought by the "wise men"—gold, frankincense and myrrh. These things clearly portray His glory and beauty, as well as reminding us of His suffering. So we might have sought to remember Him through jewels, precious metals, exotic spices. Instead He chose bread and wine. These were basic foodstuffs found daily on the table of the humblest peasant in the land: roughly like bread and tea in our own culture. Given that the exotic "gold, frankincense and myrrh" provide equally strong and moving images of the person and work of the Lord, what lessons can we draw from His choice of simple and everyday elements to serve as a reminder of Him?

**(a) For His disciples** The men who had accompanied Him throughout the years of His earthly ministry had known Him as a Man without position, possessions or political power. In His incarnation He had come not to the palace but to the stable, in total humility. Throughout His years of service He had turned no seeker away, however humble or socially undesirable. Yet now things had changed. They had seen Him ascended and exalted, no longer their earthly leader

but the King on the throne of the universe. How would their relationship with Him be affected? Had He chosen the "gold, frankincense and myrrh" for remembrance, some doubt might have crept into their minds. However He emphatically banished any such anxiety in the choice of bread and wine, demonstrating the same humility and accessibility. These symbols were not merely within the grasp of the poorest in the land, but were part of their daily experience. How confidently, therefore, the apostles could proclaim Him as "that same Jesus" (Acts 2:36)

**(b) For the worshipper** The everyday nature of bread and wine (though masked somewhat for us by the changed status of wine in the community) meant that there was a constant daily reminder of the Lord in the life of the early christians. It is surely inconceivable that those present in the upper room, at least, could ever have taken an evening meal together without being powerfully reminded of Him. It is even possible that they would have formalised this ("as oft as, i.e. every time, ye drink it" (1 Cor 11:25)) as naturally as we would say grace. Be that as it may, it is quite clear that, apart from those occasions when they "came together to break bread" (Acts 20:7) they would have a constant daily reminder of Him ("our daily bread" (Matt 6:11)). The ordinariness of bread and wine emphasises that worship is a part of daily living, rather than a separate activity confined to once a week.

It is this truth, in particular, which is obscured in a "High Church" approach to worship. Here worship becomes complex, remote and ritualistic, more in tune with "gold, frankincense and myrrh" than with "bread and wine". Even within the simplest form of the "breaking of bread" it is possible to create a similar effect. We, as indeed we must, seek to isolate our time of remembrance from everyday realities and concerns. This is essential if our worship is to reach heights worthy of the One we worship, and if we are to experience the presence of God to the fullest degree attainable on earth. It is vitally important, however,

## Going Through the Alphabet with the Lord Jesus

by Nelson McDonald, Halfway

### Paper 3: The Letters F to I

6. *The Fountain of All Fulness.* Zech 13:1 says that He is the Fountain of Cleansing, Psa 36:9 and Prov 13:14; 14:27 that He is the Fountain of Compensation, giving life, and Jer 2:13; 17:13 that He is the Fountain of Cheer, giving living water. Fulness is mentioned twenty-five times in the Scriptures, and it is only in the Lord Jesus we see the Fountain or Source of all fulness. See John 1:16; Eph 1:23; 3:19; 4:13; 5:18. The word "filled" in 5:18 is "filled full"—filled full of the Holy Spirit.

that this should merely represent a concentration of that which is our daily experience, a time to express to the Lord our accumulated appreciation of Him, and to "recharge our spiritual batteries" for the days that lie ahead. True worship lies in the "bread and wine" of everyday experience as well as in the "bread and wine" of remembrance.

**(c) For daily living** Having worshipped the Lord through the everyday symbols of bread and wine, we must likewise find His service in the ordinary round of daily living, as much as in the "great things" (2 Kings 5:13). We will return to this theme in a later study.

7. *The Giver of All Grace.* Never was there a giver like the Lord Jesus. Grace just means loving the unworthy, and that is just where the Saviour's grace is seen at its best. He takes up that which is unloveable and, by loving it, makes it loveable (Titus 2:11; 1 Pet 5:10). Even in affliction His grace is sufficient for us (2 Cor 12:9); and what a finish there is to the good word of God, "The grace of our Lord Jesus Christ be with you all", or, "is with you all" (Rev 22:21). From the commencement till the conclusion of the christian pathway, in trials, or tribulations, or troubles, or terror, or toil, or tears, or triumphs, the Lord Jesus is the Giver of all grace for all circumstances and experiences; and the Saviour knows we need it; do we know, I wonder.

8. *The Hope of All Happiness.* 1 Tim 1:1 says that He is our Hope: Rom 15:13 says He is the God of hope: "Now the God of hope fill you with all joy (that's happiness) and peace in believing, that you should abound in hope, by the power of the Holy Spirit" (JND). Psa 32:1, 2 reminds us of the happinesses of the man who enjoys the joy of the forgiveness of all his sins. Psa 146:5 brings before us happiness and help and hope: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God". That is the only time three beautiful things like that are brought before us in one verse in the Scriptures. In Deut 33:29 we have happiness and help in one verse. He should be a happy man who has for his help the God of Jacob: not of Israel, but of Jacob—that's interesting. As Israel he was a prince with God and prevailed (Gen 32:28). As Jacob, the supplanter, he needed the help of God for the journey of life, and so do we. In Psa 46:1, 5 He helps us: in vv.7, 11 "the God of Jacob is our refuge, Selah": pause and consider it, and think about

it, and enjoy a little of the happiness, and hope of having a God like this to help us as we journey homeward and heavenward.

9. *The Inspiration of All Instruction.* See Luke 10:21-24. What instruction we have received from Him, and revelation concerning God. And because He has revealed the Father to us we are among the blessed (Luke 10:23, 24). Isaiah presents Him as the One who had the learned tongue (50:4), the listening ear (vv.4, 5) and the lowly mind: "I was not rebellious" (v.5). So if we want to have learned tongues and lowly minds in our service for the Lord Jesus we will require to have listening ears. Some said concerning Him in John 7:15, "How knoweth this man letters, having never learned?" He learned in the school of God: therefore He had the learned tongue (John 7:46): the listening ear (Luke 6:12) and the lowly mind (Phil 2:8). Because of such He is the Inspiration of All Instruction, and if we want to have these things we will require to learn also in the school of God.

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# Where is the Local Church?

by J. Heading, Aberystwyth

If we asked this question of a local inhabitant of our own town or city, we would no doubt get an answer similar to, "turn right, and three minutes walk on the left". This shows the inroads of evil that Satan has made even in the language that we speak. For example, bad ideas and words are given a good sense: thus the word Sunday is given the scriptural sense of the "first day of the week", whereas it is really rooted in ancient mythology meaning "the day of the sun-god", and no believer should properly use the word "Sunday" when he means the "first day of the week" or the "Lord's day". Again, good ideas and words are given a false sense: thus the scriptural word "church" or "assembly" is applied to a denominational building, and no believer whose heart is rightly taken up with the Scriptures should ever utter the word "church" in this false sense, although, alas, believers sometimes use this word to refer to the hall in which the local assembly meets. It is impossible for an unbeliever to have right ideas concerning the local church as revealed in Scripture: he merely sees bricks built by hand rather than the "living stones". Upon conversion, a new convert must learn from the beginning, with old ideas being discarded.

Another false concept is, "Which church?", in the sense of a denomination. This is a common mode of thought: most people would think it strange to contemplate a church without a de-

nomination. But a believer simply asks the question, "Which denomination does the Bible put a christian in?". The answer obviously is "None". To remain faithful to the Lord, which denomination does one join? The answer is "None". Is it still possible to meet as the early christians did, and yet not to belong to any denomination? Christians are regarded as strange if they answer "Yes" to this question, and act upon their answer.

How can we account for the existence of local churches here below? The various denominations are the work of men, either rooted in historical tradition, implemented by the state, or formed by individuals. They have not been planted upon the original work of God here on earth, for the first local church was that which commenced in Jerusalem in Acts 2, and this was not the work of men at all. The Holy Spirit drew together men and women having a common faith in Christ, enabling them to continue steadfastly in the practices taught by the apostles (Acts 2:42).

The church as the body of Christ was no afterthought on the part of God. It was planned in eternity past before He made the worlds. In the present day, engineering projects that are designed to last, such as the channel tunnel, need careful and detailed plans. Even more so in divine things: the church as the body of Christ is destined for all eternity. But it pleased God in the NT to reveal a pattern for its

manifestation on earth; here we find the local churches as being gatherings of believers in the Lord's Name for fellowship and service. Satan has sought to mar such a testimony on earth, by introducing all the vast ramifications of Christendom, but believers must distinguish between the wheat and the tares. A NT local church is quite unlike the ideas of men, for these embrace man's wisdom with a political slant cast over any preaching and teaching. But a local church has high ideals according to the Scriptures.

No unsaved men can possibly have a true part in a local church, though sometimes this has been sought with false motives (Acts 20:29; Gal 2:4), but "the unrighteous shall not inherit the kingdom of God" (1 Cor 6:9). Rather, members of a local church form part of the pearl of great price (Matt 13:46); they have been purchased with the blood of the Son of God (Acts 20:28). Through His cross, all sin and defilement have been put away; believers live in newness of life through His resurrection. It is men and women like this that the Holy Spirit causes to come together in the Lord's Name, thus forming a local church. But if there is no relationship to His cross, then there can be no membership of a local church.

This God-prepared material is thus suitable for heaven, for eternity, and for the local church. The Lord builds local churches with such souls; they are built on the one foundation "that is laid, which is Jesus Christ" (1 Cor 3:11); they are built upon the foundation laid by the apostles and prophets (Eph 2:20), but upon no foundation laid by men ever since. Hence, if we find people who are saved by grace, if their doctrine and practice is centred on

Christ and His Word, if their fellowship has been formed by the Holy Spirit, then here is that object on earth known as a local church. And this object is no less spiritual and holy than the church as the body of Christ in the heavenlies. Such an object omits all systems made historically by men, attached to men's names or to state and rulers. For example, in Thessalonica believers were formed into a local church in this sense; Paul addressed them as "the church of the Thessalonians" (1 Thess 1:1). They were independent of other local churches, and yet were "followers (imitators) of the churches of God which in Judaea are in Christ Jesus" (1 Thess 2:14). They followed the original, without the pattern evolving so as to bring practices and doctrines "up to date", for the original members in Jerusalem received Peter's word and the apostolic doctrine (Acts 2:41, 42).

No wonder the man-in-the-street does not know where to find a scriptural local church, thinking that he just has to look for a building. He may hear the gospel being proclaimed, or know that it is preached by a group of people meeting in a gospel hall. But that these people constitute a local church is beyond his understanding. He may think of the glitter of this world, of a religious hierarchy and of elaborate ceremony and chanting. But of the Lord's presence and of the movement of the Holy Spirit, of the apostolic doctrine, breaking of bread and the prayers, he can know nothing. But that is where the local church is to be found as gathered to His Name. This, apart from individual believers, can but be the only object precious to Him here below. May we be continually found amongst the Lord's people without deviation.

# Light From An Old Lamp

Written during the first World War in 1916 by the late J. Ritchie

## The Christian And The Nation.

A christian is one who is "in Christ" (Col 1:2), and who "belongs to Christ" (Mark 9:41). He has been given "out of the world" by the Father to the Son, and is "not of the world", even as Christ is not of it (John 17:6, 16). His calling is to heaven (Heb 3:1), and his citizenship is in heaven (Phil 3:20, R.V.). And there he will ultimately be, with Christ, where He is (John 17:24). Meanwhile he is a stranger here where his manner of life among the Gentiles is to be "seemly" (1 Pet 2:12, R.V.), and his behaviour as a citizen, worthy of the gospel of Christ (Phil 1:27, R.V.), whose name he bears.

His relation to the government of the nation, in which he for the present sojourns, is that of a subject, giving honour to the king, and willing submission to those who administer his laws (1 Pet 3:13, 14). And this duty remains the same, whether the government be pagan or nominally christian, whether its rule be oppressive or beneficent, whether its form be monarchical, democratic, or republican. It was under the oppressive rule of Caesar, that the Lord lived (Luke 3:1), yet it was of that same rule that He said, "Render unto Caesar the things that are Caesar's (Matt 22:21). And it was while Nero, the persecutor of God's people, was Emperor in Rome, that Paul wrote to the "saints at Rome", that "the powers that be—that exist—are ordained of God" (Rom 13:1), and exhorted them to subjection and prompt-

itude in paying the tax and tribute by which its institutions and officers were supported. And all this, not from fear of punishment, but "for conscience sake" (v.3),—because it is the commandment of the Lord.

In lands where the outward influences of christianity have brought freedom and protection to their people, it is a privilege as well as a duty to pray for "all in authority" (1 Tim 2:1), as well as pay the dues they impose. The protection afforded from evildoers, the justice dispensed by judges, the order maintained by policemen, are all mercies for which christians ought to be devoutly thankful, and for which they should ungrudgingly pay.

But there are relations toward the state which the christian may have proposed to him, into which he cannot enter. He has no divine command to enter on its politics, or to share in its government. And there is no guiding light in the NT Scriptures to a christian senator or magistrate. This is significant, when we remember that full directions are given regarding all other earthly relationships, husband and wife, parent and child, master and servant being each addressed. Nor is the christian to share in revolutionary movements to alter the form of rule under which he lives, or to depose the government whose authority he is called upon to own (Titus 3:1). Should others do him wrong, he is not to "take the law into his own hands", to avenge that wrong: it is the duty of the state, whose duly constituted authorities bear "the sword" (Rom 13:4), to give him protection and

mete out justice to evil-doers. For "the sword" here, is not the soldier's weapon for bloodshed, but the symbol of the magistrate and judge's authority, the ultimate power of life and death as "God's avenger" upon those who practise evil.

But should the state demand the christian to serve or worship under any form of church association, or in any manner that is contrary to his conscience as exercised by the Word of God, he is justified in refusing; because the first and highest claim belongs to God. His answer therefore is, "Whether it be right in the sight of God to hearken unto you *more than unto God*, judge ye?" (Acts 4:19). And should the state compel his service in work or warfare which from "conscience toward God"

1 Pet 2:19) he cannot share, he must respectfully but firmly refuse, giving his reasons fully and fearlessly. In the well-chosen words of another, "If human law enjoins that which distinctly clashes with the divine, he disobeys and takes the consequences".\* Here is the parting of the ways between loyal christian subjection to the ruling power, municipal or national, and dishonour to God and to His Word. It is just here, where the present compulsory call throughout Great Britain to bear arms affects so many christians, whose desire is to fear God and "honour the king". (1 Pet 2:17). It is a cause for thanksgiving that the legislature have inserted a clause exempting those who have "conscience toward God" (1 Pet 2:19) from bearing arms. But it is in danger of being made void by its administrators. With this we hope to deal next month.

\*Sir Robert Anderson in *Christianised Rationalism*, p. 65.

# BOOKS

*The Pioneer Series. A series of books dealing with the lives of missionaries and evangelists of the past. Three now published: DONALD ROSS, 240 pages at £4.95; DONALD MUNRO, 128 pages at £4.20; DAVID REA, 230 pages at £4.95. All hardback from Gospel Tract Publications, Glasgow.*

It would be a great pity if the examples left by many of the Lord's servants of the past were lost to later generations of christians just because no one was found to put their exploits for God into print. Gospel Tract Publications have done a good service in publishing these books, all well-bound and in attractive covers. The books make light reading but pleasant reading, having the added advantage that the short paragraphs can be read in spare moments without losing any sense of continuity.

F.E.S.

*NATURE TALES* by Wm. Montgomery. Published by Gospel Tract Publications, hardback, 105 pages at £3.50.

This little book will make an ideal Sunday school prize for boys and girls in the 9-11 age bracket. It is well-written and illustrated. It covers about thirty animals, birds, fish; and interwoven in the many anecdotes and tales there are good gospel lessons. The reviewer read it through in a short time and thoroughly enjoyed the relaxed reading. If the book appears to be a bit pricy at £3.50 for a small book, it has to be recognised that binding does not come cheap nowadays.

F.E.S.



# Question BOX

All questions should be sent to the Editor, Believer's Magazine, Office, 40 Beansburn, Kilmarnock, and should have the name and address of sender. Consideration of space may prevent the publication of answers

## QUESTION

**Please explain the teaching of John 15:2. In the first statement is profession only, in view?**

## ANSWER

The first eight verses of this chapter are dealing with the Vine and the Branches and fruitbearing is being emphasised

Although many view the expression 'taketh away' to indicate the removal of the professor it should be noted that this expression can literally read 'lifteth it'. Its exact same form is found in John 8:59 "Then *took they up stones*", Mark 16:18 "They shall *take up serpents*", Acts 20:9 "*was taken up dead*" and Rev 10:5 "The Angel which I saw...*lifted up his hand*".

The above examples show that the Lord Jesus Christ could be teaching that the branch not bearing fruit is lifted up by the skilful hand of the husbandman. Jer 2:21-22 illustrates this and shows that the lifting up of the diseased branch would be with a view to washing with soap and nitre to restore health to it. This view of the statement is further supported by noting that a 'branch in me' is in view. The parallel to this would be the vessel of clay marred in the hand of the potter (Jer 18:4). The truth of recovery being in view.

The second statement in v.2 also has precious truth for all to learn. The appearance of fruit does not produce complacency in the husbandmen. He also deals skilfully with that branch.. Here the term 'purgeth' is better rendered 'cleanseth' and the means of cleansing is found in the following verse. When our lives are pleasing to God and fruit is being produced, then there is the danger of us becoming unclean perhaps by pride or other besetting sin. Thus the desire of the

Lord is that we be constantly cleansed. The means of cleansing is 'the word which I have spoken unto you' (v.3). We must ever remember the need of the regular cleansing effect of the Word of God.

J.R. Baker

## QUESTION

**What would the position be of a brother or sister who wished to break bread and whose lives were exemplary yet had medical problems with regard to them being baptised by immersion? I am not thinking of those who do not just like the idea of being baptised but rather those who could produce a medical certificate.**

## ANSWER

The questioner has really linked baptism to the breaking of bread far more than the NT does. Baptism is much more linked to salvation and the NT does not envisage an unbaptised believer.

The breaking of bread is one of the assembly activities which should be highly valued by all. It should not be isolated, thus the question should really be, can we admit into assembly fellowship one who is not baptised.

A situation such as is described would require to be considered prayerfully and with possession of all the relevant facts. Clearly there would be the need to ascertain that there is absolutely no reticence to both believe in the truth of, and be subject to the practice of, baptism. Where the reason is genuine as described no doubt a spiritual assembly would then accept the desire for the actual ordinance.

It must be remembered that the believer's death with Christ does not take place at baptism. It is an act of obedience which symbolises the fact of that judicial death with Christ (note the past tense 'died' in Rom 6:2).

Such a case would obviously be rare and an exception not to be used as a precedent for laxity to obey the clear command of Scripture.

J.R. Baker

# REGIONS BEYOND

## Limited Impressions and Widening Horizons

by John Merson, Brazil

Brazil is a large country, almost the size of Europe. The population is nearly 140 million. Missionaries from the British Isles arrived here early in the twentieth century. All the missionaries came by boat. The voyage would take roughly three weeks and some had the privilege of dining with the captain. Most of them enjoyed the trip by boat very much as this gave them time to adjust. Being a lover of the sea myself I feel I was born too late; fourteen hours by plane and no meals with the pilot is hardly the same!

**Body-Guards** Most of the photographs I have seen of early missionaries portray them on horseback formally dressed in suit, collar, tie and hat. How they managed in this heat I shall never know! Many travelled in the farm areas accompanied by body-guards. Today the horse has been replaced by cars, bus and even aeroplanes. The distances travelled by missionaries here are very great. The other day Harry Reid called to see me; he was on his way to a conference and his journey included a flight from Santarém to São Paulo then an all night bus ride. I remember Jimmy Jardine once saying that he had to travel sixty hours by bus to get to his destination. The horse is definitely out today, but I still think a body-guard might not be a bad idea as there are still many dangers, perhaps even more so now than then.

**Conversions, Baptisms & Commendations** The early missionaries established many assemblies and thanks be to God the work still grows. Being such a big country the growth pattern varies from place to place. Some areas are strongholds of spiritism, and those who work these areas have found it extremely difficult. Other parts have proved to be very fruitful. Harry was saying that in the North where he works they have seen around seventy conversions in the last year. In Ituiutaba where Walter and Elizabeth Alexander work there has been much blessing as well; since I arrived five months ago, over thirty people have been baptized. From the two assemblies in Ituiutaba seven have been commended to the Work of the Lord, six in the past year. The advantage of the national worker is that he understands the

language and the culture. Right now I am treading or rather trudging the path along which all missionaries must travel. There are no shortcuts to language study. It is a time-consuming, frustrating business! I used to like the story of the Tower of Babel, but not any more, as I am suffering from its effects!

São Paulo is where I live right now, 15 million people live here and there are twenty three assemblies. It is a city of contrasts the rich and poor living side by side. There are shopping centres far more modern than anything I have seen back home, but there are also shanty towns that would break your heart. Many of the poor people from the interior flood to São Paulo thinking they will find a living there. They intend to live in the shanty towns only until they find work. The sad truth is many never find work, and they live there for the rest of their lives disappointed and distressed.

**Eye-Opener** I visited one of the worst shanty towns the other week; it was a real eye-opener. As I walked through the streets, which were really open sewers and saw the curses of poverty, I could not help but think that the lines have fallen unto me in pleasant places. The centre of São Paulo is not much better. Many beggars live on the streets. Besides them there are thousands of prostitutes, drug addicts, drunkards and deformed people. The latest figures show there are 500,000 prostitutes in Brazil many of whom operate in São Paulo. After language school I quite often go to the inner city to speak to the people in my limited Portuguese. It is easier to be a priest or a levite, but God has called us to be good Samaritans. São Paulo desperately needs the love of Christ. It is deeply obvious and you cannot escape it. To speak about God as a loving Father means very little to some of these people. Their only concept of a father is of someone who has sold them into prostitution or left them to die on the streets. Many of these people do not know their parents, and have certainly never known a father's love. Still, there is no pit so deep but that Christ's love is not deeper still.

Just last week I spoke to a man on the street; he didn't know who his parents were, nor if he had brothers or sisters. He had lived on the streets all his life, with no true friends; his only companion in life was a white mouse. In his misery he had turned to drugs. How sad!. Yet he is just one of many.

**Deceived by Satan** If I have learned anything by working on the streets in São Paulo it is this—how awful sin in full bloom really is. Yet so many are deceived by Satan; he promises the best but pays with the worst; he promises honour and pays with disgrace; he promises pleasure and pays with pain; he promises profit and pays with loss; he promises life and pays with death.

While I am not a pessimist, as I see it the situation in São Paulo is tragic and can only get worse. The problem is compounded by corruption in high places and the authorities seem powerless. The general instability has caused people to look outside themselves for an answer, and this has contributed to the rise of false religious cults. Groups like the Freemasons have experienced tremendous growth in the last few months.

**Charismatic Problem** Probably the greatest problem for assemblies is the Charismatic problem, with 85% of the evangelical world in São Paulo being charismatic. The other day while visiting a prison, I found half the people behind bars were Charismatics! Christ's name is being brought low here today because of the poor testimony of this group. How true it is—Satan does more harm by sowing tares than by pulling wheat. However, I prefer to look on the positive side. The assemblies are growing all over Brazil, the country is very open to the gospel, and I believe it is harvest time. Where are the labourers? The needs are so great that you would almost need to be omnipresent to work here. Time is short and the thought of the Lord's coming spurs one on. After spending some time in the inner city with all its heartache and open sores, I long for the heavenly city where nothing that defiles shall ever enter in. How these words thrill me—"For here have we no continuing city, but we seek one to come". How blessed are those who have set their hearts on pilgrimage! "Even so, come Lord Jesus!"

**Challenge** A final challenge. There used to be a car sat outside my house in Scotland, it had a sticker on the back window which read—I may not be smart, rich, or good looking but I am available. I remember reading that the day God called me to Brazil. "How true", I thought, "God is more interested in my availability than in my abilities, intelligence, riches and looks". My friend I challenge you as you enter 1988, how available are YOU to God?

## To the Chief Musician

Thy skilful pipings. Lord, in grace,  
Have lured and charmed the heart,  
And brought us to memorial's hour  
When we with Thee have part.

Thine own word—in love's appeal,  
"This do—Remember me":  
Has wrought response within the soul  
That finds its springs in Thee.

As captivated thus, O Lord,  
And drawn by soul desires:  
Thy winsomeness the heart enthalls,  
Thy presence love inspires.

To be with Thee in that fair scene,  
And know Thy heart, O Lord—  
Its blest outpourings would we learn  
As listening to Thy word!

"We've seen the Lord and thus He spake":  
May this report be true:  
As in the presence of such grace,  
Thy glories we review.

Neil Short

# YOUNG Believers'

Conducted by David Newell

## Questions Young People Ask— Series Two

### 2. IS THERE A PATTERN FOR THE CHRISTIAN?

#### INTRODUCTION

We live in a society which glorifies freedom of choice, appearing to tolerate virtually any kind of life-style—any, that is, save one governed by simple obedience to the Word of God! This proliferation of alternatives often deceives the young believer into feeling that ultimately anything goes, even in the christian life. And certainly, if there are no norms I can just look around and pick the model of christian worship and conduct that takes my fancy. If my temperament inclines towards the extrovert and emotional I can identify myself with a Charismatic company; if I prefer the solemnity of set ritual I may settle down among Anglicans or Presbyterians.

But wait! What if God has spoken? What if the One who at infinite cost saved us from this "present evil age" (Gal 1:4) has set out *His* desires for His people? Simple consistency demands that if we can trust the Bible in the most significant of issues—our soul's eternal destiny—we can also trust it when it tells us how to behave down here.

A glance at Acts chapter 2 is enough to demonstrate that a clear pattern of behaviour was followed by all those individuals so wonderfully saved on the Day of Pentecost. Let us check it out together.

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#### 1. (v.41) THEY WELCOMED THE WORD

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The first occurrence of a Bible word often illustrates its meaning. "To receive gladly" first appears in Luke 8:40 where it refers not to the acceptance of a message but to the warm welcoming of a person. Now that's the way to receive God's Word! So often we treat it as though it were the Gas Bill when in reality it is the best of friends, God's gracious message to our souls. Next time you read the Bible (and it will be soon, won't it?), come to it with a burning desire to hear God's voice. It may well challenge, rebuke and correct you, but these are the faithful words of a Friend (Prov 27:6).

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#### 2. (v.41) THEY BELIEVED AND WERE BAPTIZED

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The transparent, prompt obedience of those new converts is remarkable. Nobody turned to Peter and said, "We'll have to think this baptism business over for a while. Getting saved is one thing, getting baptized another". On the contrary, their submission to baptism is presented as the proof of genuine conversion. No baptism simply meant no belief. If you think the pattern has changed today, please read, thoughtfully and prayerfully, Acts 8:12, 35-38; 9:17-18; 10:44-48; 16:14-15, 31-33; 18:8. Have *you* taken this first step of obedience to the Lord Jesus?

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#### 3. (v.41) THEY WERE ADDED TO THE ASSEMBLY

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Christians in New Testament times were not encouraged to "join the church of their choice". No, *all* those who received the word were baptized,

and *all* those baptized were effectively added to the company of believers in Jerusalem. You see, the only setting the New Testament knows for the christian's worship, growth and witness is the local assembly. And how much we all desperately need a sound spiritual home! Paul's instruction still holds good: "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim 2:22).

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**4. (v.42)**  
**THEY CONTINUED WITH  
CONSISTENCY**

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Too many young believers lack solid determination. Initial enthusiasm dwindles away until one wonders whether they were ever saved at all. But mark the divine pattern: "they continued steadfastly", which means they stuck at it through thick and thin. One of the sadder characters in *The Pilgrim's Progress* is Pliable, who starts eagerly but stumbles at the first obstacle. "Alas poor man, is the Celestial City of so small esteem with him that he counteth it not worth running the hazards of a few difficulties to obtain it?" Are you keeping on, like Ruth and Daniel (Ruth 1:16-18; Dan 1:8), or are you a Pliable?

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**5. (v.42)**  
**THEY LISTENED AND LEARNED**

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A real believer will always be teachable. Thus the newly-saved continued in the apostles' doctrine, and although we have no more apostles we do have their message, the written Word of God, profitable for sturdy spiritual growth (2 Pet 3:2 RV; 2 Tim 3:16-17). Therefore a christian following this example will make sure he attends the Bible-teaching meetings of his assembly. Further, the correct attitude is vital: we come not to criticise but to learn. "We are all here present before God, to hear all things that are commanded thee of God" (Acts 10:33). Take stock: what have you learned lately?

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**6. (v.42)**  
**THEY TOILED TOGETHER**

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Fellowship is not a few believers enjoying a social evening together—it is hard work in the things of God. "She hath done what she could" (Mark 14:8) is the Saviour's word of praise for a woman who made a sacrifice to express her affection for Him. If we were to look at the assembly in which God has placed us with a real desire to do what we can for Him, we shall find no end of opportunities. Practical service can still be a spiritual exercise, so don't neglect things like cleaning, providing transport, tracting, visiting the sick and elderly. There is no redundancy or retirement in the christian life!

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**7. (v.42)**  
**THEY BROKE BREAD**

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Not a twice-yearly Lord's Supper this, but a regular remembrance of the Lord Jesus in accordance with His Word. Yet so sacred is that activity that it demands the most careful self-scrutiny (1 Cor 11:28). God has saved our minds as well as our souls, and wishes us to understand what we do (1 Cor 14:20). *Thoughtful* worship, service and testimony are every believer's responsibility. Mere mechanical routine is unworthy of the Saviour who, in the full knowledge of what lay ahead, pressed on deliberately to Calvary (Luke 18:31-33).

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**8. (v.42)**  
**THEY PARTICIPATED IN PRAYER**

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Why is this the Cinderella of christian gatherings? Acts 2:42 certainly doesn't square with our current situation where only a small proportion of those who break bread bother to come to pray. Rather, *all* the saints devoted themselves to prayer as much as to the other marks of genuine christianity. And of course, in accord with 1 Timothy 2:8, the menfolk attended with an exercise to lead in prayer. Young man, the very fact that

God has created you such means you are responsible to raise your voice on behalf of the assembly. Why not come prepared?

There, in brief, is the pattern. Challenging, costly, disturbing it may be. But it's in the Book! How do you measure up against it?

## How It Began

Airdrie, Lanarkshire

"I remember when the assembly met in Bank Sreet Gospel Hall. The assembly was, however, in existence before that. One day when Hebron Hall was being remodelled I went up to see how things were progressing. As I went forward I saw an old man standing watching what was going on; that man was Willie Erskine. The meeting began in his father's home in John Street, off High Street, where a little narrow lane led down to the High School. I said to old Willie, 'This meeting began in your father's house. Now, Willie, can you tell me how long ago that was? Now don't guess if you don't know, just say so because what you say will be very important to me'. So without any ado he told me it had started in 1885. That man, I may say, took a great interest in what happened in Airdrie. He wrote in the Advertiser about many things, so I had confidence in what he told me. His father was one of the earliest elders, along with Edward Wallace".

So commenced the reflections of the late Willie Dickson when prompted to

recount his early recollections of the testimony in Airdrie. It is sad to have to record that the man of whom he spoke and to whom the assembly is indebted for the account of its earliest days was never associated with the testimony, nor is it certain that he was ever converted. The following is substantially his; the editor has quoted in full wherever appropriate.

Having spoken briefly of the early gathering to the Lord's name in Dublin he notes the spread of assembly testimony to Northern Ireland and from there to Scotland by the immigrants from that distressful country in their search for a means of livelihood. Thus it came to pass that one Sandy McNeice came to work in Airdrie gasworks and found lodgings with my people (Mr and Mrs Erskine) in John Street, both my parents being at that time devout Baptists. Many discussions took place in our house, McNeice being joined by a hatter named Linton from Selkirk. These two ultimately succeeded in convincing my father and mother of the truth of gathering to the

name of the Lord Jesus. There were also others who used to visit our home at that time for Bible reading and study: these too were led to embrace the doctrine of separation: they were James McLachlan, a plasterer from Flowerhill Street, Willie Allan, a miner from Hallcraig Street, and Mrs Rattray, a forewoman in Airdrie cotton mill. The first breaking of bread took place in 5 John Street and continued there, with the five brethren and two sisters previously mentioned, for about six months when, owing to additions to the assembly, it became necessary to take Penny School in Graham Street.

At that time preaching in the open air was unheard of in Airdrie, and when the brethren started to preach at the Old Cross on a Saturday night they encountered a lot of hostility from the townfolk. Some of the publicans were not above plying the rougher fraternity with drink to go and break up the meetings. In consequence of the troubles thus created, one Saturday night three of the brethren were arrested and taken into custody, being kept in the cells until Monday morning when they appeared before the magistrate: what the charge was I am unable to say. The three were James McLachlan, Willie Allan and my father.

The occupant of the bench was a hotel keeper in the town and probably one of the instigators of the trouble. The defendants being charged and pleading not guilty evidence was led: this was given chiefly by the police and witnesses who were evidently hostile to the new method of proclaiming the gospel in Airdrie. My father then went into the witness box and on refusing to take the oath was bitterly attacked by the presiding magistrate who asked

him what a common drayman with the North British Railway knew about religion. Did he set up himself to know more than men who had gone through college and studied theology? My father meekly replied that He had "hidden these things from the wise and prudent and...revealed them unto babes". This fairly infuriated the magistrate who threatened to put him in jail for contempt of court. However, the fiscal intervened and said that they could not proceed with the case as he had not the form for an affirmation. The case was dismissed with a warning from the magistrate of what the defendants might expect if they persisted in their open-air preaching.

In consequence the brethren decided to try kitchen meetings: my father took one in Wellwynd, James McLachlan one in Johnston Street and Willie Allan one in Rawyards. These were convened on Sunday afternoons and were always preceded by a short word in the open-air: being the Lord's day there was never any disturbance. Some of the more public-spirited men in Airdrie, however, were not satisfied with the attitude adopted by the local bench of magistrates towards the gospel preaching in the open-air (Provost Martyn was one of these) and wrote to the Home Secretary who sent instructions that there must be no prosecution for free speech, but that the duty of the police was rather to ensure that this right was protected. This was under Mr Gladstone's administration about 1880-81.

Thereafter the brethren took to the Old Cross again: although there was occasionally a little interference this soon died down when it became known that the police had power to



arrest offenders. By this time the assembly fellowship numbered about twenty, some travelling as far as Greengairs and Wattstown for the breaking of bread: no mean distance considering that there were no buses in those days.

For reasons which I was never able to find out the brethren moved from the Penny School to Lithgow's Hall in Callon Street where they met for a few years before finding more suitable accommodation in Bank Street. Here they first installed a tank for the baptism of believers. Prior to this baptisms took place in the River Calder at the foot of Gartness and once or twice in winter I have seen the ice broken so that the immersion could proceed, members of the assembly sitting or standing round singing appropriate hymns while the wondering villagers crowded the opposite bank. It was a lovely place on a summer's day, and crowds used to flock to see the spectacle on such an occasion. I think I can still see my father or Willie McEwan waist deep in the river plunging the candidate beneath the water "in the name of the Father, and of the Son, and of the Holy Ghost" whilst the members of the assembly sang, "Low in the grave He lay, Jesus my Saviour". If the shivering newly-baptised was a sister, a kindly neighbour in Gartness would gladly lend a warm room, and two or three sisters from the assembly would attend to the needs of the occasion. Many who had come to sneer remained to pray and many a conversion dated from attendance at a baptism at Gartness. With the installation of the tank in Bank Street the outdoor ceremony ceased: it became a more private affair and the likeness to the immersions in Jordan became a

thing of the past.

After about twelve to fourteen years in Bank Street the brethren decided to get a place of their own: Hebron Hall was the outcome of that decision. It was built by Anderson and Alexander, who were both in fellowship, and was opened in 1904. J.R. Caldwell, Henry Pickering and John Ritchie came for the ministry of the Word. The new hall was packed with believers from all denominations. There was no formal ceremony at the opening, but my father was given the privilege of giving out the first hymn which was his favourite of all times: "How sweet the name of Jesus sounds, In a believer's ear! It soothes his sorrows, heals his wounds, And drives away his fear" (no. 79 in the *Believers' Hymn Book*). I think he was a little excited on this occasion for I fancied I detected a tremor in his voice not noticeable at other times. Archie Gordon led the praise as was his custom. When the singing of the hymn was finished my father led in prayer, asking God's blessing on the new venture with earnest supplication that many would be led to Christ in this tabernacle dedicated to His service.

Thereafter, brothers Caldwell, Pickering and Ritchie gave ministry appropriate to the occasion. There was the now-customary cup of tea and a bag, but whether this preceded or followed the ministry I cannot recall.

My story of the early meetings of the assembly is now complete: there must still be some in the assembly who remember the opening of Hebron Hall who will be better able to reminisce on the subsequent history.

# The LORD'S WORK and WORKERS

All items for "intelligence" columns of this magazine should be addressed direct to Editor, 40 Beansburn, Kilmarnock, and posted in time to arrive on or before 4th of month previous to issue.  
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

Will correspondents please note that intimations, notices of meetings, etc., should be in the hands of the Publishers by the 4th of the month preceding publication to guarantee acceptance for the next issue of the magazine; later submissions cannot be guaranteed. Reports of assembly activities, gospel campaigns, etc., should not be sent to the Publishers, but to the brethren who collate the reports for the different areas.

## *N. Ireland* **FORTHCOMING**

### FEBRUARY 6

**Ballymena:** Cambridge Avenue at 8.00 p.m. Jeff Harrison.

### FEBRUARY 13

**Ballymena:** Cambridge Avenue at 8.00 p.m. Question Night.

### FEBRUARY 20

**Ballymena:** Cambridge Avenue at 8.00 p.m. M. Baker.

### FEBRUARY 21-28

**Ardmore Gospel Hall:** Ministry, N. Mellish.

### FEBRUARY 27

**Ballymena:** Cambridge Avenue at 8.00 p.m. J. Allen.

### MARCH 22-24

**Ardmore Gospel Hall:** Ministry, T. Meekin.

## *Scotland* **FORTHCOMING**

### FEBRUARY 6

**Edinburgh:** Gorgie Gospel Hall, 4 Smithfield Street at 7.00 p.m. Bible Reading.

**Livingston:** Gospel Hall, Deans at 6.30 p.m. J. Gillespie, J. Patterson.

**Beith:** Bethany Hall, Kirk Road at 7.00 p.m. G. Waugh.

**Hamilton:** Low Waters Gospel Hall, Hall Street at 6.30 p.m. S. Foster.

**New Stevenston:** Assembly Hall at 6.30 p.m. R. Gamble, J. Burns.

**Bridge of Weir:** Hope Hall at 7.00 p.m. Missionary Report.

**Coatbridge:** Hebron Hall, 20 Church Street at 6.30 p.m. G. Jackson, A. Naismith.

**Kilmarnock:** Elim Hall, Cuthbert Place at 6.45 p.m. A.M.S. Gooding.

### FEBRUARY 7

**Glasgow:** Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road) at 8.30 p.m. D. Newell.

### FEBRUARY 13

**Bishopton:** Gospel Hall at 7.00 p.m. J. Cameron. Bible Reading (John 1:29-30).

**Armadale:** Gospel Hall, South Street at 6.30 p.m. D. Newell, S. Arbuthnot.

**Gourock:** Bethany Hall, Drumshantie Road at 7.00 p.m. A.D. Scott.

**Newmilns:** Gospel Hall, Drygate Street at 7.00 p.m. K. Stapley, I. Robertson.

**Wishaw:** Ebenezer Gospel Hall at 6.30 p.m. A. Leckie. Mr Leckie continues in ministry until 18th February at 7.30 p.m.

**Saltcoats:** Bethany Hall, Ailsa Road at 7.00 p.m. I. Steele, J. Rodgers.

**Cumbernauld:** Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. D. Cameron, A. Sinclair.

**Ashgill:** Bethany Hall at 6.30 p.m. R. Cameron, R. McPheat.

**Larkhall:** Albion Hall, Montgomery Street at 6.30 p.m. I. Wallace, J. McDonald.

**Tarbolton:** Gospel Hall, Montgomerie Street at 7.00 p.m. A. Foster.

**Chapelhall:** Annual Conference in Public School, Gibb Street at 3.30 p.m. M. Radcliffe, J. Anderson, J. Hay. Mr Hay continues in Ministry in Gospel Hall, Sunday at 3.00 p.m., Monday to Thursday at 7.45 p.m.

**Dunfermline:** Gospel Hall, Hospital Hill at 7.00 p.m. M. Ferrier, I. Spiers.

**Lochore:** Bethany Hall, Annual Conference at 3.00 p.m. S. Rowan, S. Hanlon, R. Cargill.

**East Kilbride:** Threshold Assembly Hall at 7.00 p.m. J. Adrain, R. Lightbody.

## FEBRUARY 20

**Plains:** Elim Gospel Hall at 6.30 p.m. T. Pillans, R. Miller.

**Dalry:** Townend Gospel Hall at 7.00 p.m. A. Gamble, A. Leckie. Mr Leckie continues in ministry 22nd to 25th at 7.30 p.m.

**Larkhall:** Hareleeshill Gospel Hall, Howard Street at 6.30 p.m. J. Whiteside, A. Brown.

**Mayfield:** Gospel Hall, Stone Avenue at 6.30 p.m. J. Hay, B. Stapley.

**Motherwell:** Shields Road Gospel Hall at 6.30 p.m. D. Meikle, J.R. Baker

**Ayr:** Gospel Hall, James Street at 7.00 p.m. J. Burnett.

**Linthouse:** Bethesda Hall, 16 Holmfauldhead Place at 7.00 p.m. D. Cameron, R. Gamble.

**Whitburn:** West End Gospel Hall at 6.30 p.m. F. Stallan, W. Stevely.

**Dundee:** Meadowside Gospel Hall, Euclid Crescent at 7.00 p.m. W.E. Craig.

## FEBRUARY 21

**Glasgow:** Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road) at 8.30 p.m. S. Arbuthnot.

## FEBRUARY 27

**Saltcoats:** Bethany Hall, Ailsa Road at 7.00 p.m. I. Wallace, B. Gamble.

**Kilbirnie:** Gospel Hall, Schoolwynd, Annual Conference at 3.00 p.m. J. Gillespie, A. McIntosh, J. Thomson.

**Kirconnel:** Gospel Hall at 7.00 p.m. J. Hay, P. Harding.

**Port Glasgow:** Hebron Hall, 41 Princes Street at 7.00 p.m. W. Hannay.

**Hamilton:** High Parks Gospel Hall, Silvertonhill Avenue at 6.45 p.m. J. Naismith, A. Meikle.

**Glasgow:** Harley Street at 7.00 p.m. J. Brown, W. Mowat.

**Prestwick:** Bute Hall at 7.00 p.m. D. Ferguson, J. Burns.

**Uphall:** Gospel Hall, East Main Street at 6.30 p.m. J. Hunter, A.M.S. Gooding.

**Airdrie:** Hebron Hall, North Bridge Street at 6.30 p.m. R. McPheat, M. Radcliffe.

**Forfar:** Gospel Hall, St. James Road at 7.00 p.m. B. Stapley.

## FEBRUARY 28

**Glasgow:** Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road) at 8.30 p.m. D. Newell.

## MARCH 5

**Coatbridge:** Hebron Hall, 20 Church Street at 6.30 p.m. W. Park, M. Radcliffe.

**Bridge of Weir:** Hope Hall at 7.00 p.m. J. Gillespie.

**New Stevenston:** Assembly Hall at 6.30 p.m. W. Barr, C. Stewart.

**Hamilton:** Low Waters Gospel Hall, Hall Street at 6.30 p.m. J. Hay.

**Beith:** Bethany Hall, Kirk Road at 7.00 p.m. R. Stevely.

**Livingston:** Annual Conference in Livingston Station Community Centre at 3.00 p.m. R. McPheat, F. Stallan, I. Spiers.

**Edinburgh:** Gorgie Gospel Hall, 4 Smithfield Street, Annual Conference in Tynecastle School (Pentland Annexe). Goraie Road at 3.15 p.m. J.R. Baker, K. Stapley. 6.15 p.m. Bible Reading

**Dundee:** Meadowside Gospel Hall, Euclid Crescent at 7.30 p.m. R. Gamble. Mr Gamble will continue in ministry 7th to 10th March at 7.30 p.m.

**Kilmarnock:** Elim Hall, Cuthbert Place at 6.45 p.m. D. Newell, J. Cadzow.

## MARCH 6

**Glasgow:** Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road) at 8.30 p.m. S. Arbuthnot.

## MARCH 12

**Saltcoats:** Bethany Hall, Ailsa Road at 7.00 p.m. W. Stevely, J. Gillespie.

**Tarbolton:** Gospel Hall, Montgomerie Street at 7.00 p.m. J. Hay.

**Larkhall:** Albion Hall, Montgomery Street at 6.30 p.m. John Gamble, A. Scott.

**Ashgill:** Bethany Hall Annual Conference in Public Hall at 3.00 p.m. J. Burnett, J. Paton, W. Banks.

**Cumbernauld:** Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. A. Foster, F. Stallan.

**Wishaw:** Ebenezer Gospel Hall at 6.30 p.m. H. Hunter, S. Hunter.

**Newmilns:** Annual Conference at 3.15 p.m. W.K. Morrison, J. Anderson, J. Hay.

**Gourock:** Bethany Hall, Drumshantie Road at 7.00 p.m. G. Jackson.

**Armadaile:** Gospel Hall, South Street at 6.30 p.m. F. Reid, H. Keir.

**Bishopton:** Gospel Hall at 7.00 p.m. D.E. West. Bible Reading (John 1:40-51).

**Paisley:** Bethany Hall, Queen Street, Annual Conference at 3.30 p.m. A.M.S. Gooding, J. Naismith, F. Kelling. Mr Gooding will continue in ministry Monday to Thursday at 7.30 p.m.

## MARCH 13

**Glasgow:** Eastpark Gospel Hall, Avenuepark Street (off Maryhill Road) at 8.30 p.m. D. Newell.

# England & Wales FORTHCOMING

## FEBRUARY 6

**Liverpool:** Bethany, Dinas Lane, Huyton at 7.30 p.m. T. Galilee.

**Bristol:** United Ministry in Speedwell, 63 Speedwell Road at 7.00 p.m. E. Hughes.

**Cwmbran:** Gospel Hall, Oakfield Road at 7.30 p.m. R. Fenn.

**West Mersea:** Assembly Hall, East Road at 4.00 p.m. and 6.15 p.m. D. Hinton.

**Boscombe:** Drummond Hall, Drummond Road at 7.00 p.m. B. Osborne.

**Maidenhead:** Parkside Hall, St. Lukes Road. A. Carew.

**Solihull:** Gospel Hall, 62 Lode Lane at 7.30 p.m. R. Maffey.

**Westcliff-on-Sea:** Gospel Hall, Carlton Avenue at 7.30 p.m. T. Proffitt.

**Kingsteignton:** Gospel Hall, Exeter Road at 7.00 p.m. H. Bell.

**Preston:** Brookhouse Evangelical Chapel, 179 Eldon Street, Ashton at 7.00 p.m. B. Daniels.

**Netherfield:** Gospel Hall, Victoria Road at 7.15 p.m. J. Riddle.

**Cleeview:** Gospel Hall, Cleeview, Ludlow at 7.30 p.m. P. Bees.

**Butt Lane:** Ebenezer Gospel Hall at 7.00 p.m. A. Young.

**Ealing:** Grove Hall, The Grove at 7.00 p.m. A. Leckie. Mr Leckie continues in ministry 8th to 10th at 8.00 p.m.

## FEBRUARY 13

**Brierfield:** Hebron Hall, Walter Street at 7.00 p.m. G. Anthon.

**Bristol:** United Ministry in Bethany, 838 Filton Avenue at 7.00 p.m. M. Horlock.

**Liverpool:** Newsham Park Chapel at 7.30 p.m. G. Anton

**Blackpool:** Gospel Hall, Salthouse Avenue, off Rigby Road at 7.30 p.m. R. Maffey.

**Cheshunt:** Mill Lane Chapel, High Street at 7.00 p.m. C. Roberts.

**Wembley:** Uxendon Hall, Elmstead Avenue at 7.00 p.m. D. West.

**Ely:** Gospel Hall, Ship Lane at 7.30 p.m. G.B. Fyfe.

## FEBRUARY 13-14

**Warrington:** Hope Hall, Hawthorne Street, off Longshaw Street at 7.00 p.m. Wm. Banks.

## FEBRUARY 13-18

**Kingsthorpe:** Gospel Hall, Osborne Road at 7.30 p.m. J. Hunter.

## FEBRUARY 20

**London:** Gospel Hall, 97 St. James' Road, Bermondsey at 7.00 p.m. R. Catchpole.

**Bristol:** United Ministry at Chelsea, 79 Devon Road at 7.00 p.m. W. Gardiner.

**Liverpool:** Crete Hall, Donaldson Street at 7.30 p.m. E. Jaminson.

**Mitcham Junction:** Gospel Hall, Percy Road at 7.00 p.m. R.L. Dawes.

**Cheltenham:** Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. C. Rees.

**Skelmanthorpe:** Saville Road Hall at 7.00 p.m. J. Scarsbrook. Also on Sunday at 3.00 p.m.

**Bishop's Stortford:** Gospel Hall, Dunmow Road at 7.00 p.m. J. Riddle.

**Luton:** Onslow Road at 6.30 p.m. P. Hedley. Also on Sunday at 4.00 p.m.

**St. Austell:** Seymour Gospel Hall, Slades Road at 7.00 p.m. S. Dan.

**Leicester:** York Street Gospel Hall, off Granby Street at 7.30 p.m. A. Shearman.

**Derby:** The Meeting Room, Curzon Street at 7.15 p.m. J. Hunter. Mr Hunter continues Monday to Thursday at 7.30 p.m.

**Redditch:** Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. P. Harding. Mr Harding continues Monday to Thursday at 7.45 p.m.

## FEBRUARY 23-24

**Consett:** Gospel Hall, Front Street at 7.15 p.m. J. Hay.

## FEBRUARY 26

**Liverpool:** David Street Bible Reading at 7.45 p.m. A. Cundick.

## FEBRUARY 27

**London:** Hope Hall, Kilburn Lane at 7.00 p.m. G. Waugh. Mr Waugh continues in ministry Monday to Thursday at 8.00 p.m.

**Liverpool:** David Street Chapel, Park Road, Dingle at 7.30 p.m. A. Cundick.

**Bristol:** United Ministry at Langford Road, 39 Langford Road at 7.00 p.m. H. Barnes.

**Brierfield:** Hebron Hall, Walter Street at 7.00 p.m. H. Cooper.

**Hanworth:** Gospel Hall, Hounslow Road at 7.00 p.m. E. Honeyball.

**Weymouth:** Bethany Hall at 7.30 p.m. W. Gardiner.

**Chesterfield:** Dunstone Lane, Newbold at 7.30 p.m. D. Towse.

# N.Ireland REPORTS

**Birmingham:** Northfield Gospel Hall, Quarry Lane at 7.00 p.m. A. Leckie.

**Bexleyheath:** Bethany Hall, North Street at 7.00 p.m. G.B. Fyfe.

**Coventry:** Gospel Hall, Upper Hill Street at 7.30 p.m. J. Hall.

## MARCH 5

**Bristol:** United Ministry at Speedwell, 63 Speedwell Road at 7.00 p.m. A. Wiseman.

**Liverpool:** Bethany, Dinas Lane, Huyton at 7.30 p.m. R. Parnaby.

**Blackpool:** Gospel Hall, Salthouse Avenue, off Rigby Road at 7.30 p.m. P. Kaye.

**Cleevview:** Gospel Hall, Ludlow at 7.30 p.m. C. Rees.

**Netherfield:** Gospel Hall, Victoria Road at 7.15 p.m. J. Glenville.

**Preston:** Brookhouse Evangelical Chapel, 179 Eldon Street, Ashton at 7.00 p.m. J. Anderson.

**Kingsteignton:** Gospel Hall, Exeter Road at 7.00 p.m. H. Bell.

**Westcliff-on-Sea:** Gospel Hall, Carlton Avenue at 7.30 p.m. A. Carew.

**Solihull:** Gospel Hall, 62 Lode Lane at 7.30 p.m. J. Riddle.

**Maidenhead:** Parkside Hall, St. Lukes Road. A. Linton.

**West Mersea:** Assembly Hall, East Road at 4.00 p.m. and 6.15 p.m. K. Totton.

**Cwmbran:** Gospel Hall, Oakfield Road at 7.30 p.m. P. Harding. Mr Harding continues to Thursday 10th March.

## MARCH 12

**Brierfield:** Hebron Hall, Walter Street at 7.00 p.m. B. Loughborough.

**Kingsthorpe:** Gospel Hall, Osborne Road at 7.30 p.m. K. Rudge. Also on Sunday 13th March.

**Ely:** Gospel Hall, Ship Lane at 7.30 p.m. W. Farquhar.

**Wembley:** Uxendon Hall, Elmstead Avenue Annual Conference at 3.30 p.m. and 6.00 p.m. A. Leckie, A. Naismith. Mr Leckie continues in ministry 14th-16th March at 8.00 p.m.

**Cheshunt:** Mill Lane Chapel, High Street at 7.00 p.m. D. Angell.

**Liverpool:** Newsham Park Chapel at 7.30 p.m. G. Payne.

**Barrow-in-Furnace:** Risedale Gospel Hall Annual Conference at 3.00 p.m. and 6.00 p.m. W. Barr, S. McKenzie. Mr McKenzie will continue for three weeks in the gospel.

**Warrington:** Hope Hall, Hawthorne Street, Annual Conference, 3.00 p.m. and 6.00 p.m. D. Cook, G. Waugh. (Bible Reading, 11th March, G. Waugh.)

## CO. ANTRIM

**Clough:** The assembly had a "Farewell Meeting" on 28th November for two of its members, Mr and Mrs Gregg Buchanan, who left early December to serve the Lord in Brazil.

**Burnside (near Antrim):** W.J. Nesbitt continues in the gospel in this difficult area.

**Ballytober (near Bushmills):** J. Martin and W. Jennings commencing meetings in portable hall early January.

**Ballymoney:** R. McLuckie expects to commence gospel meetings mid-January.

**Buckna:** Annual meeting, December 27th. Helpful ministry by J. G. Hutchinson, J. Brown, S. Ferguson, S. McBride, J. McNeill and R. Eadie.

**Ahoghill:** Five-night ministry by Geo. Waugh was followed by Annual Conference on New Year's Day. Large meeting. Good, helpful ministry by J. Martin, J. Hay, Geo. Waugh and S. Jennings.

## CO. DOWN

**Ballykeel (Mourne):** J.G. Hutchinson and A. Aiken commenced gospel meetings in early January. Prayer valued.

**Ballymagarrick:** E. Wishart is continuing in the gospel.

**Banbridge:** A. McShane and D. Gilliland commenced gospel meetings in early January. Prayer valued.

**Newry:** The small assembly in this border town, after much exercise, has built a new hall in a rural area, at the approach to the town from Banbridge side. The old hall was situated in a danger zone in the town and was in need of major repair. The brethren felt that this new location would be in the interest of the gospel testimony, where people could gather in peaceful surroundings. The new hall was opened on 5th December with a gospel meeting when many local people, not accustomed to hearing the gospel, came along with Christians from neighbouring assemblies. The hall was packed and J.G. Hutchinson preached a clear gospel message. Following the opening meeting A. McShane continued with ministry for one week, to the encouragement and upbuilding of the assembly.

S. McBride and J. Rogers (local brother) are now conducting gospel meetings in the new hall.

The assembly over many years has been very active in children's work in various centres around this area and the Word has been faithfully sown. Prayer valued that God may be glorified in much fruit being gathered in.

**Shanaghan:** J.G. Hutchinson and R. Eadie concluded well-attended, fruitful gospel meetings. Much joy was experienced by the assembly when a man who was the subject of much prayer over many years was saved, along with others.

**Comber:** J. Hay and J.G. Hutchinson gave helpful ministry on annual New Year's Eve meeting. Also J. Hay ministered to profit on the two previous evenings. The assembly was encouraged.

#### CO. FERMANAGH

**Enniskillen:** J.S. Wallace and L.B. Mullan expected for gospel meetings on 7th February. Prayer valued for a time of blessing.

#### CO. LONDONDERRY AND CO. DONEGAL

**Letterkenny:** In the absence of G. Stewart (due to the home-call on his father), S. Patterson continued the gospel meetings with the help of quite a number of local brethren, who related the stories of their conversions. Average numbers attended and one boy was saved.

**Magheracorran:** G. Stewart and S. Patterson commence gospel meetings in the gospel hall half on 17th January.

#### CO. TYRONE

**Cookstown:** J. Flanigan had a series of ministry meetings on 2 Timothy which was a great help to the saints.

#### BELFAST AND DISTRICT

**Cregagh Street:** Conference on Christmas night was smaller than usual. Practical and helpful ministry by J.G. Hutchinson, J. Walmsley, W.J. Nesbitt and W. Halliday. The assembly is expecting E. Fairfield and J. Walmsley to commence in the gospel on 17th January.

**Glengormley:** A. McClean and A. Caulfield expected to commence in the gospel early February.

**Belfast Christmas Conference:** Held again at the Kings Hall, Balmoral, and was the largest yet, extra seating having to be provided. The Bible readings on 2 Timothy chs. 1 and 2 were conducted by A. McShane and A. Leckie and were very instructive and

profitable. A feature of the meetings was the large number of young people who attended. The ministry which was both practical and Christ exalting was shared by S. Jennings, A. McShane, A. Leckie, J. Wishart, W.J. Nesbitt, J. Walmsley and J. Hay. The conveners were greatly encouraged.

#### DUBLIN

**Rathmines:** J. Martin was present for two weeks ministry of the Word.

#### ARDMORE GOSPEL HALL

The assembly is most embarrassed by an unfounded report in a local newspaper of some connection between them and the Church of Ireland, Ardmore, and in particular the Boys's Brigade company of that body. The elders on behalf of, and in full consultation with, the assembly, wish to categorically refute any such suggestion and also wish to confirm that no intention whatsoever exists for such an association in the future if the Lord be not come.

## Scotland REPORTS

#### SOUTH-WEST STRATHCLYDE

**Kilmarnock, Eilm Hall:** As reported last month Joe Baxter was at Kilmarnock and a fuller account of the campaign has come to hand. Although there were no known results in the hall, as a result of visitation a lady and a young man who had recently professed faith in Christ found assurance of salvation. On the second Wednesday of the meetings 180 senior citizens attended. On the third Wednesday over 70 young men and women came to the special youth night.

**Beith:** Robert Revie had very good meetings in his portable hall. Some backsliders were restored and some local christians not in assembly fellowship were helped. Very good contacts were developed in the door to door visitation. The children's meetings were very successful and the little assembly was very encouraged.

#### STRATHCLYDE

**Ashgill:** Bethany Hall. The saints were encouraged during three weeks of gospel meetings with Bro. Frank Reid from Evanton. A good number of unsaved heard the gospel faithfully preached and the support from other assemblies was much appreciated—particularly for the open-air testimony. One elderly lady saved two years ago was baptised and received into fellowship—another cause for thanksgiving.

**Glasgow:** Harley Street Conference. The assembly was greatly encouraged over the days of Conference gatherings. We felt the Lord's presence and heard His voice through the ministry from the Lord's Servants. We also had the joy of adding to the assembly on the first Lord's day of the year, a young sister, newly baptised. The gospel meeting on the first Lord's day was also crowned with the Lord showing his hand in the salvation of a precious soul.

**LOTHIANS AND BORDERS**

**Clackmannan:** G. Meikle and R. Marshall finished eleven weeks at Clackmannan near Alloa in door to door visitation and meetings for children and adults. There was a good interest among the young people and children with impressions being made. The adult response was poor, although some good contacts were made.

It is regretted that, due to lack of space, some reports have been carried forward to next month.

*Addresses*  
**PERSONALIA**

All correspondence for Drumreagh Gospel Hall should now be addressed to: Mr Philip Price, 22 Drumreagh Crescent, Newmills, Co. Tyrone, BT71 4HJ. Tel. Coalisland 40858.

Mr Gordon Wallace, correspondent for Whitehouse Gospel Hall, should now be addressed to 58 Doagh Road, Whitehouse, Newtownabbey, Co. Antrim, Co. Antrim, BT37 9NY. Tel. (0232) 866358

**AYR BIBLE READINGS**

**7th-13th May 1988**

Bible Readings in Gospel Hall  
James Street, Ayr at 4 p.m.  
"1st PETER"

Ministry Meetings at 7.15 p.m. (venue to be advised in March *Believers' Magazine*)  
"STUDIES IN THE KINGS OF JUDAH"

Speakers:

J. ALLEN, N. Ireland  
J. RIDDLE, London

Full particulars from the  
Secretary, Raymond Millar,  
15 Springhill Avenue,  
Crossdene Estate,  
Kilmarnock, KA2 0JP  
Ayrshire (Tel: 0563 33691).

**MOORPARK GOSPEL HALL  
MUIRHEAD, CHRYSTON**

**WEEKEND MEETINGS  
and  
CONFERENCE**

March 11th at 7.45 p.m.  
BIBLE READING, Ruth chap. 1  
R. McPheat

March 12th at 2.30 p.m.  
CONFERENCE

J.R. Baker, R. McPheat, D. West

March 13th at 3.30 p.m.  
MINISTRY, Ruth chap. 3  
R. McPheat

March 14th at 7.45 p.m.  
MINISTRY, Ruth chap. 4  
R. McPheat

**CORK**

**Annual St. Patrick's  
Day Conference  
on March 17th 1988**

Speakers:

N. MELLISH

E. PARMENTER

J. FINEGAN, Zambia

Accommodation and meeting details from T.W. Webb, Killountain House, Inishannan, Co. Cork.

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## With CHRIST

**Mrs JEANIE NOBLE**, suddenly, in her 88th year. Our sister was saved early in life in Ormeau Road Gospel Hall and has been in fellowship with the saints all her Christian life. She loved the assembly and was a regular attender right up until her home-call. Her consistent, godly life over so many years won the respect of the saints and her faithfulness to the assembly left a pattern we would do well to follow. Prayer is requested for her three daughters, her sons-in-law and grandchildren.

**Mrs ANNIE FORREST**, on 3rd November. Born in Lugar, Ayrshire, she moved to Glengarnock in her early years, was converted and in fellowship in Hebron Hall. On her marriage she moved to Salsburgh and was in fellowship there for many years before returning to Kilbirnie. She regularly attended gospel hall until her failing health confined her to a nursing home in Largs.

**Mr F.O. MULLENDER**, on 15th November 1987, aged 98. For many years in fellowship in the assemblies at Oulton Broad and Bridge Road Hall, Norwich. Well known for many years in Norfolk and Suffolk as a minister of the Word and preacher of the gospel. An earnest student throughout his life; he had a good working knowledge of Hebrew and Greek. Through his business interests he had many connections with the Scottish fishing fleets which came to the area for seasonal fishing. A man of firm convictions, of whom the late E.W. Rogers said, "He knows what he believes and he believes what he knows".

**Mr VICTOR SKELLY**, Ballynahinch, on 17th August after a long illness, patiently borne. Aged 60. Saved in 1967, soon baptised and received into Ballynahinch assembly. A godly brother who helped much in the seeking of lost souls. Leaves a widow and daughter saved, and two sons unsaved. Prayer for these valued.

**Mr JACK ASHWOOD**, on 25th November, aged 38. Saved as a lad in Bethany Hall, Blantyre, where he was brought up. Jack was also in fellowship at Carfin, Cambuslang and, for the past 12 years, at Ebenezer Hall, Burnbank. He was a kindly brother who suffered much during the past 10 years mainly through kidney transplants and leg amputation but bore a good and consistent testimony. He was much loved of all the saints. Remember his wife Margaret and young daughter Ruth in your prayers.

**Mrs FLORENCE BADGER** on 20th October, aged 49. Saved in Kingsmills under the preaching of Harold Paisley in 1955 through Matt. 11:28. Soon afterwards she was received into Aughavey Assembly where she was greatly interested in the work of the Lord, manifesting a great burden for family connections out of Christ. The funeral was exceptionally large with great reverence for the Word spoken. Her husband Uel and family need our prayers.

**Mr MELVIN R. JOHNSON** on 10th November, aged 59. As a young man at the age of 16 he came to know the Lord as Saviour, was baptised a year later and received into fellowship at the Gospel Hall, Rishton. For the past 20 years was in fellowship at the Gospel Hall, Victoria Street, Blackburn, where he bore a faithful and consistent testimony. He had been a Sunday School Superintendent and an elder for a number of years. His concern for the souls of men was reflected in his involvement with the Lancashire Gospel Tent to which he had been the secretary for 15 years. Please remember his wife in prayer.

**Mrs MARGARET KEENAN** on 18th October aged 84. Our sister moved to Stranraer from Dumbarton in 1935. In her early years she was a Sunday school teacher in Greenvale Assembly. Her consistent godly life, and bright witness and the help she gave to so many throughout her lifetime will be long remembered. Seven years ago she moved to Irvine on account of her health to the residence of her son George and his wife Ella. Remember the family in prayer.

**Mr THOMAS HOY**, on 19th December, aged 86. Saved for over 50 years, our brother was in fellowship in Balintoy assembly. He was a good man, a stalwart for assembly truth and unwavering in his devotion to God and to the assembly. He lived next door to the gospel hall and for many years looked after the building and attended to the lighting and heating and he will be greatly missed. The very large funeral was most impressive as it slowly wended through the village to the burying ground beside Balintoy harbour. Prayer requested for his widow and family: many are not yet saved.

**Miss MARGARET CRAIG**, on 26th December, aged 92. Our dear sister was saved at the age of 17 and for 75 years bore a steady, consistent testimony to the grace of God in her life. She was of a quiet disposition yet would talk freely of the things of God which she truly loved. For 39 years she was identified with the saints who meet at Ebenezer Gospel Hall, Belfast. The large company at her funeral was a clear indication of the esteem in which she was held.



**Mr SAMUEL GOURLEY**, on 5th December, aged 90. Our brother was saved in 1944 at meetings in Antigarvin conducted by the late Messrs Lewis and Peacock. Shortly afterwards he was received into the Strabane assembly, continuing in the fellowship until his sudden home-call. Having learned the Truth, he loved and practised it during his years in Christ. An ardent supporter of the gospel too, wherever it was faithfully preached, in fellowship with the assemblies. Loved and appreciated by all the believers, who mourn his loss. Prayer requested for his sorrowing widow and relatives.

**Mr "BERTIE" MILLIGAN**, on 7th December, aged 79. Saved as a young man of 17 in Ballylntagh Gospel Hall at gospel meetings conducted by the late Joseph Stewart. He was baptised and received into Coleraine assembly in County Londonderry where he remained until his home-call. He was a quiet, consistent, godly brother who will be greatly missed. He was longer in Coleraine assembly than any of the remaining members and was loved by all. He leaves behind his widow and a large family of children and grandchildren, many still unsaved, and prayer is requested for their salvation.

**Mr SPEERS**, on 12th December in his 95th year. Saved in 1917, he was a foundation member of the present assembly in Comber; served the Lord and His people for many years and was assembly correspondent and teacher in the Sunday school and Bible class. Well described as "an Israelite in whom there was no guile", a sincere, godly leader who will be greatly missed.

**Mrs LAVINA WITHERS**, on 16th November, aged 75. Our sister was saved in 1932 and some time later baptised and received into the Armagh assembly. After a few years she and her husband Herbert moved to Tassagh assembly, where she remained in fellowship until her home-call. She bore a cheerful and consistent testimony and will be much missed amongst the saints, and more so in the home, where she is survived by her husband for whom prayer is requested.

**Mrs ELLEN USSHER**, on 26th December, aged 78. Our sister was saved in her 15th year at meetings in the district of Limavady conducted by the late Joseph Stewart of Ballymena. One year later she was received into the fellowship of the Limavady assembly, and continued as she was able until hindered by ill health. She leaves a family of 12, the eldest of whom is Daniel, who serves in Lord in Trinidad. Prayer requested for the family, a number of whom are not saved.

**Mr JAMES McKEE**, aged 67. He was saved in September, 1986, when W. Glen and B. Bingham had meetings in the area. Despite his parents being in the Drumlough assembly for nearly 50 years he was not at a gospel meeting. Immediately after conversion he asked for baptism and was happy and deeply interested in the Drumlough assembly and in gospel efforts in the neighbouring assemblies. Prayer valued for some relatives not yet saved.

**Mrs JEAN JOHNSTON**, aged 61, after a long illness, borne with a remarkable sense of peace. She was the daughter of R. Hawthorne, evangelist, and saved when 15. For some years in Alberbridge Road assembly. After her marriage 28 years ago she was in Dundonald assembly where she and her husband were useful and highly respected. A quiet woman who loved the Lord and His ways. She is survived by her husband and two sons, also a sister and brother, Mr John Hawthorne, evangelist.

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17th-24th September

*Bible Readings*

9th-16th April

(Mr S. Emery, Workington)

15th-22nd October

(Dr D. Hands, Shrewsbury)

**Further details from:**

**Mr W. COATES,**

write or 'phone 09662 3532

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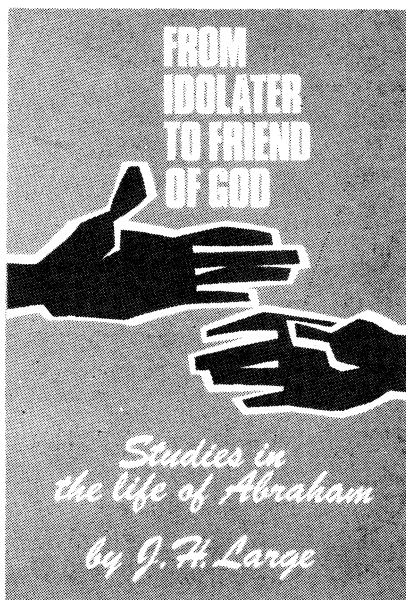
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