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Believer's Magazine

Focus on Truth
and Testimony in
the Eighties



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Our Heritage

By James Anderson

This booklet was first published some eight years ago, bringing together a number of papers appearing earlier, at monthly intervals, in the *Believer's Magazine*. The response to the booklet was such then, that it has been felt to reprint at this time is more than justified. Mr. Anderson, an esteemed fellow-editor, has been a keen student of the scriptures since his teenage days and has travelled extensively throughout the United Kingdom teaching the Word among assemblies. His qualifications to write on "Our Heritage" is beyond dispute and the present reviewer found it a pleasant and profitable exercise to read again this work.

Various features of a New Testament assembly are dealt with, such as Baptism, the Lord's Supper, the priesthood of the believers, the place of women etc. The evils of clerisy are underlined as is apathy pertaining to evangelism and study of the scriptures among us. In a day when the distinctive character of the local assembly is in many instances being shed, and its scripture-based identity blurred, one can heartily commend this little booklet to the reader. Its twelve chapters could, in fact, form an excellent basis for a series in Bible Class teaching.

R.M.R.

"Our Heritage" is ideally suited for use among young people and copies should be in the hands of elders, bible class teachers, youth workers, indeed all with a care for the flock and who value the inheritance which has been handed down. To this end the following quantity discount is available.

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Our Heritage

by James Anderson



EDITORIAL Searchlight

The Editorial Panel at the dawning of another year desire a threefold blessing for the people of God and especially the readers of the "B.M."

- (a) FULL WITH THE BLESSING OF THE LORD Deut 33:23,
- (b) FILLED WITH ALL THE FULNESS OF GOD Eph 3:19,
- (c) FILLED WITH JOY AND WITH THE HOLY SPIRIT.. Acts 13:52.

We have been granted to see the beginning of 1980, a year in which we may serve the Lord with gladness, in worship, walk and witness. For all this we must be in a right condition of soul. This is indispensable to a joyful, continuous, and God-glorifying service. We have not been left to our own devices; God has the resources to meet every requirement in prosecuting His cause! In the Lord Jesus Christ we have the Fountain of blessing, for "In Him dwelleth all the fulness of the God-head bodily". Having access to the Source of supply, we can be "filled with all the fulness of God, full of the blessing of the Lord, and filled with joy, and with the Holy Spirit". What more do we need?

CONGRATULATIONS

It is with a deep sense of thankfulness to God that John Ritchie (Ltd) is celebrating its one hundredth year of publishing Christian literature. Although the "B.M." did not commence until 1891, there was already in existence "The Young Watchman" — "Our Little One's Treasury" — "The Sunday School Workers' Magazine" and "Bible Student's Helper" (1885) and later "Good Tidings" and the monthly Gospel Messenger.

As I write this editorial, there is beside me the first issue of the B.M. with its leading article "Christ the Portion of His People", and John Ritchie, founder of the Magazine loved to exalt his Risen Lord and Saviour. Here is an extract from this article, as fresh today as it was written. "Satisfied with favour and FULL with the blessing of the Lord . . Beloved! What do you say to all this? Full well we know that some who bear the Christian name will affect to treat it all as "sentiment". Never mind; the reality remains Christ is enough to save and Christ is enough to satisfy. This is our theme, and it is the SINE QUA NON of God's Christianity. There is nothing like it. It is the secret of all holy living, and of power for service. The grand preventive from backsliding, the perfect cure for care, and the never failing spring and motive of true obedience to God. Let us go in and possess our portion."

As we wait for our Returning Lord, let us have thankful hearts for a Redeeming Lord, who hath saved us with a holy calling and looking ahead to the time when He shall be acknowledged as the Reigning Lord. Hallelujah! Our policy is to continue on lines laid down by the founder, combining in its pages Ministry of God's Word, with tidings of the Lord's work and workers, in this and in other lands. We would solicit your help in bringing the "B.M." before other believers for their help and instruction.

R. McP.

How It Began — Selivoe, Shetland

by the late JAMES MOAR, Shetland

In 1887 two preachers came to Lerwick, brethren C. Campbell and W. Sloan, later of the Faroes. They conducted meetings in a hired hall, and attendance and interest was good, with several being saved. It was in the fall of the year, and at that time many of the RNR seamen were home and came in to Lerwick to do their month's annual training at Fort Charlot.

Some of these men came to the meetings, amongst whom was a middle-aged man from the West-side who was already saved. He was a non-conformist and member of the church at Gruting. He became very interested in these Gospel meetings, and spoke of how much blessing he had got to his own soul through them. So he approached the two preachers and asked if it would be convenient for them to come to his district and hold a series of Gospel meetings. It was a distance of twenty three miles west, but they readily consented to come if he could find lodgings for them and a place to preach in; and this he said would be easy! He was a prominent member of the church, and they had a good chapel in Gruting, and he assured the evangelists they could have that chapel to preach in.

He went home overjoyed at the prospect of these meetings. Apparently without consulting the minister at Walls, he published that the meetings would start on a certain Sunday afternoon, and also arranged suitable lodgings for the evangelists.

In due course the preachers arrived and at the appointed hour he conducted them to the chapel where a large company of people had

already gathered — but the door was shut! The man named Willie went to open it, but to his amazement found it was locked. On asking the people the reason for this, he was told that the Caretaker had come and "keyed the door" and gone home with the key!

Willie was shocked and angry, and was going to force the door open with a bar, but the preachers stopped him and said that as it was a fine afternoon they would just preach to the gathered company outside the door. This they did, and the first speaker preached on Rev. 3:8, "Behold I set before thee an open door, and no man can shut it!"

The problem now was, where would the next meeting be held? William had invited the evangelists for a series of Gospel meetings, but they were locked out from the building where he anticipated they would be preaching. Where were they to go?

In the company there was a young Christian who had charge of a fish booth in the township of Selivoe, just a mile over the hill. At the season of the year it was empty, because the summer-dried fish had been shipped away in a sailing schooner which had recently called for them. This man was approached and asked if he would let this booth be used for meetings; and this he readily agreed to. But where were the seats and lights to come from? This was soon settled, for quite a number of families had planks and spars in their possession picked up from around the coast where they had drifted in from the open sea. These, with the help of the fish boxes, made sub-

stantial seats, and hanging oil lamps were loaned by neighbours around, and a comfortable meeting was soon prepared.

Crowds of people came in night after night, and the power of the Lord was present to save through the preached Word, and many were truly converted. Interest continued to grow week after week, and it was said that not only in the meetings did the Spirit of the Lord seem to be moving, but throughout the whole district. Even those who were not coming to the meetings seemed to be stirred.

There was an elderly woman, who with her husband and four daughters lived over four miles from the booth. These four daughters attended the meetings nightly. One after the other would come home, and throwing off their hats would fling themselves down in a chair and start weeping. Why were they weeping? Why was the woman of Luke 7:38 weeping? Weeping as a penitent sinner at the feet of the Lord Jesus. So were these young women: and they received the same assurance from the Lord as did that poor woman in Luke's gospel, "Thy sins are forgiven" (7:48). Their lives ever afterwards indicated the reality of their profession by the spiritual change wrought in them. Some, who were in the house at the time of these girls' conversion, were displeased by the results of this kind of preaching; but the old mother rebuked them saying, "God granted that many more unsaved men and women in the place might be brought to the same state as our lasses!"

After the meetings had gone on for a number of weeks, and over forty had professed faith in Christ, the preachers announced that on a certain night they would speak on the subject of Believer's Baptism. The night came and the old booth was crammed full. One of the evangelists

spoke, and just as he was getting well through his subject, the door was thrown open and a woman's voice screamed, "Wolves! Wolves in sheep's clothing!" The company, of course was startled, but the preacher went on unperturbed, and calmly finished his address without any remarks about the incident.

Shortly after this the two head ministers of the denominational kirks in the locality advertised a united meeting in the church at Semblester, Sandsting, to denounce this "new doctrine" being taught by "brethren" — and all the "elders" and "class leaders" were especially invited. Old men who had not been to church for many years went along with many others to hear what the ministers had to say.

Afterwards, those who were unable to go, gathered around those who had been to learn what the ministers had said about baptism — which was the main subject at that time. It appears that the ministers' denunciations of "baptism by immersion" were given in "too deep English", and the audience had been unable to follow what was said, and so could give no explanation of the ministers' teaching!

Shortly after this upwards of forty believers were baptised in the sea in front of the old booth, the first one baptised being the young man who gave the booth. It was at this time the "breaking of bread" was commenced in a brother's house not far from the booth, and this was the start of the Selivoe assembly.

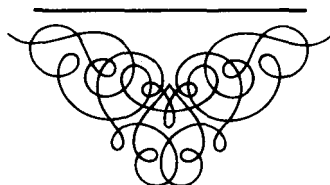
From then on other preaching brethren came from England and Scotland to help the newly formed assembly, and expand the work of grace throughout the area. There were R.T. Hopkings, A.T. Boswell, J. Bain, D. McIntyre, A. Jobson, E. Stach, Magor Tinnmouth, A.

Marshall, D. Ross, and several others "whose names are in the book of life".

Assemblies were planted in Whiteness and Lerwick, and as some of these brethren from the south were

"men of means", they built a fine Gospel Hall in Whiteness, and another in Selivoe which is still the meeting place of the Selivoe assembly today.

Reprinted from "Northern Links".



How I Study My Bible

by JACK HAY, Comrie

The value of articles of this nature is in the fact that others, particularly young people, may find points worthy of imitation. In my own experience, I have valued the advice and example of other brethren, men whose ambition it has been to "rightly divide the Word of Truth". In Prestwick, a number of us were indebted to Brother George Waugh in this connection. Over a period of time he devoted one night a week to gather with us, not so much to study the Scriptures, but to give us guidance as to how to study. What we learned at that time has stood us in good stead, and one feels that that kind of thing could be arranged in many an assembly where men, gifted as teachers, could guide and encourage younger people in the study of the Bible.

One piece of advice that our brother gave us was this: Before studying a book, read it through a number of times to get the basic themes. Then, re-read it in other translations and compare with the Authorised text. This has become a

habit with me. While I possess numerous translations I use mainly the Revised Version and Darby's New Translation for comparison with the Authorised Version. Comparing the R.V. and the A.V. is greatly facilitated by the possession of an Interlinear Bible, and I can recommend the acquisition of such to the young men. It is generally accepted that the Revised Version is the more accurate translation by virtue of the fact that much earlier manuscripts were available to the revisers.

While on the subject of Bibles, we must all acknowledge our indebtedness to Mr. Newberry. Personally, I find his signs invaluable, particularly in explaining the tenses of the verbs. Those of us with no knowledge of Hebrew or Greek are greatly helped in understanding the sense of a text by being shown the exact tense of the verbs employed in it.

So then, having read the appropriate book, I would next sit down at my desk to study, with the necessary "tools" at hand. (An armchair isn't

geared for earnest study!) The first tools we require are pen and paper. That may appear to be a superfluous remark, but recently when a brother saw John Campbell and me sitting studying with pen in hand, he remarked that for fourteen years he had been reading his Bible without recording his meditations. It's a regret to him now that he has no permanent record of all that gleaned over the years. On the other hand, I have good friends who are far more meticulous in the records which they keep than I could ever be. They maintain a file for every book of the Bible, and whenever valuable thoughts come to them either in their personal reading or at meetings, these are documented and filed in the appropriate place. I mention this for the benefit of those who would have the patience to follow their example.

Normally I work with margined paper. The page is headed with the name of the book and the chapter number. I place the verse number in the margin with jottings relative to that verse against it. For example the meaning of some of the words would be of interest and worth noting; also the usage of the word in other passages and how it is translated elsewhere. To ascertain these facts another of the "tools" is brought into use, namely Strong's concordance. Then, having established from Strong what the Greek word is, I would refer to Vine's dictionary to get confirmation and further elucidation. These two volumes are invaluable to me. Vincent's Word Studies can be of help, but to me, that help is limited in comparison to the benefit derived from Vine. So then, words interest me, for we do believe that not only are the truths of Scripture inspired, but the very words that express these truths. Doesn't Paul speak about "WORDS . . . which the Holy Ghost teacheth"

1 Corinthians 2.13?

Another thing that I would note is a suitable illustration of the truth conveyed in the text under scrutiny. Often times when listening to ministry, I have been helped when the Lord's servant has used an apt illustration from Bible history which throws light on the statement of Scripture he is expounding. Thus I have made it a practice in my own study to ask myself the question, "Is there an Old Testament incident that would illustrate this verse?" or "Would the Gospels or the Book of Acts supply a suitable illustration?" Of course, the constant reading of the historical books of the Bible is necessary to maintain this habit.

Jottings relating to parallel passages would also be made, and let me say for the benefit of the young that a good reference Bible can be of great assistance in this respect.

In studying the Scriptures, I find verse by verse commentaries to be of help, but I am ever conscious that such commentaries are not inspired! It has often been found that the passages which prove to be difficult for us have perplexed the commentators too! Thus we value books, but perhaps not to the same extent as many others do, so my "library" comprises dozens of books, and not the hundreds or thousands we have seen in other homes.

Of course the study of the Scriptures would be a mere academic exercise were it not for the fact that the great Paraclete, the Spirit of Truth, so leads and instructs that the soul is thrilled and we "rejoice at Thy Word, as one that findeth great spoil" Psalm 119.162. May it be that for each of us these experiences will be more frequent as we, like the Bereans, search the Scriptures daily, with this prayer on our lips, "Open Thou mine eyes".

A Threefold Appeal

by J.R. BAKER, Bishopston

The practical section of the Epistle to the Romans consists of the last five chapters, and in it there are many exhortations based upon the variety of doctrinal truth presented in the first twelve chapters. It is an important principle, that our practices as Christians should be firmly based in the instruction and teaching of the Word of God. Our ground for correctness is not found in experience, but must have the authority of "it is written".

In the practical section we find the Apostle on three occasions using the statement "I beseech you" — hence the title of our article. It might be helpful to consider first, what the Apostle is speaking of in using the word 'Beseech'. The idea embraced within it is to call a person alongside oneself, and it comes from the same compound word used of the Holy Spirit when described as the Comforter in John 16: 7, and the Advocate of 1 John 2:1. Thus in each of the three passages we shall consider, it should be remembered that Paul is calling his readers to 'his own side', the implication being that he is not asking them to occupy spiritual ground which he himself has not entered into. It is good when a man can demonstrate in his own life the ministry he will give. Thus he calls the saints to come alongside himself. Such is the nature and import of this threefold appeal.

12:1 An Appeal To Sanctification

"I Beseech you . . . that ye present your bodies".. In this Epistle we are taught the depths of excess, in sin, to which the human body can sink, (see chapter 1), and although it will always be a 'body of sin' Ch. 6:6,

down here, yet we learn in chapter 6 that it is to be yielded to God. Our salvation is not just to affect the spirit and soul but demands the presentation of the believer's body. Once, our members were 'weapons of unrighteousness', but now they are to be the very reverse (see Ch. 6: 13-14).

The ground of this appeal is clearly stated. It is in the light of 'the mercies of God' i.e. all that has been previously described in the doctrinal chapters should motivate the Christian to make this presentation, knowing the great facts of Justification Chs. 1-5, Sanctification Chs. 6-7, and Glorification in Ch. 8. The truth of the dispensational section from Chs. 9-11 also forms a wonderful part of the mercies of God.

We are called upon to 'present' our bodies. It is the same word as 'yield' in Ch. 6:13, and involves the giving up of ourselves to the God to whom we belong. The poet has said it thus:—

All that I am or even could be.
All that I have though precious to me.

Gladly I give, thine ever to be.
All that there is of me.

This devoted offering is a 'living sacrifice', a term similar to the one used in Ch. 6:13, 'alive from the dead'. Isaac who had been on the altar, lived on afterward. Perhaps the truth of Baptism in the preceding verses had laid the foundation of such teaching, for not only have we been buried 'with Him' — but also 'raised with Him'. Thus we are to yield ourselves as those who are alive from the dead. The live bird of Lev. 14 was surely a 'living sacrifice'. May we all be given grace to be such, knowing the holiness and accept-

ibility to our God which such a condition brings. The pleasure to God is surely enhanced in that such service is intelligently or knowingly rendered.

15:30 An Appeal To Supplication

"I Beseech you that ye strive together in prayer". In this context the Apostle has been declaring his intention to visit the Saints at Rome on his journey into Spain. Such intentions are, of course, subject to the permissive will of God. (see chs. 1: 10 and 15: 32). A comparison of this passage with the similar section in chapter 1 will show that Paul's desire was largely twofold. (1) To have gospel fruit amongst them and (2) to help establish the Saints he would meet. Paul did however know that difficulties always face the servant who has such spiritual motives and thus he would desire their prayers.

The basis of this appeal is worthy of our attention, "for the Lord Jesus' Christ sake." These plans were to extend the honour of Paul's Saviour and to exalt Him as Lord. "And for the love of the Spirit" or the love wrought by the Spirit. Within Paul's heart was a deep love for both sinner and saint, and this had been produced by the indwelling Spirit. Perhaps we have here an allusion back to the ministry of the Holy Spirit taught in chapter 8.

The items for prayer are:— (a) for his physical safety, (b) for his ministry, (c) for his liberty to move as planned, (d) for the refreshment of his own soul.

Such points may help us, as we pray

for God's public servants. It should be noted here that their prayer was to be a striving, i.e. it involved their effectual and continual prayer exercise. How often we **promise** to pray for the Lord's servants at home and abroad, but do we maintain such a ministry? Paul is calling them alongside himself because he asks them to strive together **with himself for himself**. He was already praying for these things but now he asks for their fellowship in this matter.

16: 17. An Appeal To Separation

"I Beseech you mark them . . . avoid them". The exhortation here is to identify those whose life and words are contrary to the teaching which the saints at Rome had learned. There must ever be the standard by which all practice and doctrine is judged. It is not our opinion which matters but the Word of God. The saints were to mark or consider those who caused divisions, and occasions of falling, and when they knew such, were to avoid them.

The believer who has a genuine desire to help and benefit God's people, will not wish to be identified with those who are constantly causing division, and stumbling some, by encouraging departure from the teaching we have received. Perhaps this is particularly applicable in our day. We are not to be well taught in wrong doctrine, (see v. 16, simple concerning evil). The path of obedience is well pleasing to God. Note the happy contrast of such in v. 19 with the evil men of v. 18. In considering this threefold appeal may we seek to be truly sanctified, constantly supplicating and practically separated from evil.

Young Believers



The Devil (1)

by PETER BOWERS

Our Enemy Has No Secret Plans

His Cloak

The Devil thrives on the ignorance of men. He revels in the comical picture we envisage of him. He makes capital from our failure to take him seriously and whilst we slumber and laugh he is busy at work. His cloak is the darkness of ignorance behind which he operates and avoids detection. His exploits would be hampered by exposure and recognition.

Telltale Signs

The fact that God has exposed the aims and activities of the Devil is his great weakness. If believers would but learn the lessons of the past and fit them into the picture of the world today, we would see the unmistakable handiwork of our enemy in many surprising places. The simple fact is that the Devil has no secret battle plans — no hidden tactics — all is exposed and revealed to the prayerful reader of the Word.

Spiritual awareness and watchfulness were the hallmarks of Paul. Yet he was hindered in his movements (1 Thess. 2:18). In this he saw the action of Satan as an enemy who prevents an army's advance by digging up a road. In his personal life he was troubled and saw the work of a messenger of Satan buffeting him. (2 Cor. 12:7).

His Devices

Paul knew Satan's devices. The word 'devices' he uses in 2. Cor. 2:11

is translated 'mind' (3:14; 4:4; 11:3;) and 'thought' (10:5) and the word does not really bear the idea of trickery so much as 'thought-out plans'.

In 2 Cor. 2:11, Paul is anxious to prevent the Devil making gain or capital out of the brother who had been disciplined. He knew that this was a problem the Devil could be expected to exploit ("for we are not ignorant of his devices") and so he advises that the man be restored to fellowship in the Assembly.

In this series of articles I want us to look at some of the tactics the Devil uses. It is interesting when looking at the Word to notice what is **not** said. Very little is known of the origin and fall of the Devil as the Spirit of God seems to concentrate upon his activities rather than his history and upon his character rather than his organisation.

His Pedigree

There are two Old Testament passages of scripture which seem to shed light upon the origin and fall of the Devil. In Ezek. 28 the prophet is expressing God's judgment on Tyre and in v. 2-11 the Prince of Tyre is condemned for his pride and corruption. Then in v. 11-19 the prophecy is expressed against the King of Tyre and the language is in stark contrast to the earlier passage, leading us to believe that this passage is dealing with the supernatural power behind the 'Prince of Tyre' and reflects the creation and fall of

the Devil himself. Note how he is described:—

(1) **Created** by God v. 13, v.15, i.e. made by the hand of God directly.

(2) **Character** v. 12 full of wisdom, perfect in beauty. v. 15, perfect in thy ways until . . .

(3) **Covering Cherub** v. 14, an angelic guardian of the holiness of God usually with particular reference to men (e.g. Gen. 3:24; Ex 25:20). The verses suggest the role of protector of God's throne but with priestly functions. The stones referred to are 9 of the 12 stones of the High Priests breastplate. The Septuagint version includes all 12 stones.

(4) **Circumstances** He has been in three spheres which bear out the role as cherub in God's immediate presence:—

(a) Eden, the Garden of God (v.13)

(b) Upon the Holy Mountain of God (v. 14).

(c) In the midst of the Stones of fire (v. 14) (see Exodus 24.10). Eden mentioned here may not be the Garden of Genesis 2. & 3. The emphasis here is on its mineral wealth (not vegetation) (compare New Jerusalem in Revelations 21.10 to 21) and Satan's presence here is as a Minister of God not the Tempter.

Clearly Satan's original position involved great authority and unique intellectual powers. His pride stemmed directly from the dizzy heights of power he had been given and its associated glory (see Ezek. 28:17)

In Isaiah 14, the King of Babylon is condemned in language which is more applicable to the fall of Satan. The reference to 'Lucifer, son of the morning' (v.12) brings us into a spiritual realm, and there follow five statements which express his pride and ambitions. These five "I Will's" in Isaiah 14: 13,14, are in contrast to the five "I Will's" spoken by God in Ezek. 28: 16-18. In Isaiah

14, they express the Devil's pride. In Ezek. 28 they express God's judgment on him. The Devil exalts himself but God humbles him and brings him low.

In 2 Peter 2 and Jude 6 reference is made to the angels who sinned by exceeding the sphere of authority ("first estate") assigned to them by God and left their habitation in Heaven perhaps as part of the revolt. They have been consigned to Tartarus in chains of darkness to await final judgment. Although some link these verses with a later defection in Gen. 6:2, it seems to me that Gen. 6 can be adequately explained without the use of spiritual gymnastics. In any event the judgement of Gen. 6 is the flood and all flesh was destroyed by the waters including the controversial 'Sons of God' who had apparently (according to the theory) taken human form. Whether Tartarus is a place or just a condition is not clear. It could well be that the passages teach that these fallen angels are now confined to live and operate in a sphere of perpetual darkness — a condition from which they have no escape but which is used as the launching pad for their spiritual activities — the atmosphere of which pervades their motives — and from which they control the darkness of this World and penetrate the hearts of men.

However veiled the Scriptures are over the origin of the Devil, they leave no doubt that our foe is of great wisdom with power greater than Michael the Archangel (Jude 9) and an organisation of amazing efficiency, whose tentacles reach deep into the roots of our world. He is an implacable foe — more faithful to his task than we are to ours — with servants more dedicated than us and a determination which allows no temporary truce, no complacency and no respite. We cannot afford to treat him lightly.

Mephibosheth

by R.G. PEARSON, Swansea

Saul and Jonathan had been slain in battle; the news spread swiftly through the land. In Jerusalem a five-year-old boy was hurriedly dressed by his nurse and together they left the city as fast as they could. In their haste the child fell; it was a tragic fall because as a result he was never to walk again. That child was Mephibosheth, Jonathan's son. The story is told in 2 Sam. 4. How this speaks to us of our own history: the family of man was not very old when it fell, and Genesis 3 tells us of the tragic results.

When we come to 2 Sam. 9, we find that the child who was destined for the palace was hidden away in the barren lands of Lodebar, "House of No Bread". With a new king there would be purges, especially of Mephibosheth's family, but in that village he was safe. Meanwhile at Jerusalem the new king was arranging the affairs of his kingdom and acquainting himself with his subjects, particularly those belonging to Saul's household:

Mephibosheth Sought Out

"Is there any left of Saul's household?" the king asked. Ziba, a servant of Saul told him about Mephibosheth.

1. Who he was: Jonathan's son.
2. What he was: Crippled.
3. Where he was: Lodebar. 2 Sam. 9:3,4.

In Luke 19:10 we are told that it is the Saviour Himself Who is seeking sinners.

Mephibosheth Sent For

King David sent his soldiers to bring back Mephibosheth. Imagine

the scene as the horsemen rode into that little village, and what fear must have filled Mephibosheth's heart on hearing that it was for him they had come. What dread and gloom must have burdened his mind on the journey back to Jerusalem. As we think of God's dealings with us, what wonder that God sent no less than His own Son in order that we might be brought back to Himself. 1 John 4:14.

Mephibosheth's Submission

What joy and excitement must have been his when he heard the King's words, "Fear not." Mephibosheth was not going to die, he was going to live; he was going to be fed, he was going to have his possessions restored to him. Words could not express his gratitude. He bowed and acknowledged his unworthiness. "What is thy servant, that thou shouldest look upon such a dead dog as I am?" 2 Sam. 9:8.

We look back to the time when we received God's gift of eternal life through the Lord Jesus Christ. We knew then our smallness. We knew our unworthiness, but we knew also the sweetness of God's Word: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

Mephibosheth Seated

2 Sam. 9 ends with Mephibosheth seated at the king's table, with the king. What change had been wrought in his life through the king's kindness! Was it possible to compare his new life with the life he had known at Lodebar? Compared with

the new life, Lodebar was merely an existence. So in our experience. Who would return to the barren lands of this world's life after tasting the sweetness of the King's company? We would use the words of the Shulamite in the Song of Solomon 2:4: "He brought me to the banqueting house and his banner over me was love."

The next part of the story is in 2 Sam. 16. King David was fleeing from Absalom when Ziba met him and lied to David about Mephibosheth. "And Ziba said unto the king, Behold he (Mephibosheth) abideth in Jerusalem; for he said, Today shall the house of Israel restore me the kingdom of my father." How good to know that none can slander us to our Lord for, "All things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:13.

Mephibosheth's Stand

In 2 Sam. 19, David returned to Jerusalem in triumph. In v.24 we are told of Mephibosheth's appearance: "Neither dressed his feet nor trimmed his beard nor washed his clothes," during David the king's absence. In Absalom's short reign, amidst all the feasting and the sport, Mephibosheth stood out like a sore thumb. He was a living witness to all around him that he did not share their joys and hopes, for his heart was with the man who had been driven out, the man they had rejected.

Mephibosheth Satisfied

The king had returned; Mephibosheth's days of sorrow were over. When the king decided to divide the land between Mephibosheth and Ziba, Mephibosheth's reply is noteworthy "Let him take all . . ." 2 Sam 19:29, 30. His reward was to have the king back again. What did lands matter at a time like that? David's kindness had begotten love in that

man's heart. The Lord Jesus has promised to come again and receive us unto Himself. John 14:3. In that day we shall echo Mephibosheth's words, no matter what our station or possessions in this life. All shall cry, "Let him take all."

Mephibosheth's Security

The last chapter of the story is in 2 Sam. 21. A famine in the land had lasted three years. King David had asked God for the reason, and was told that it was because of Saul's slaughter of the Gibeonites. (v.1) David called the Gibeonites and asked them ". . . wherewith shall I make atonement? . . ." v. 2. They required seven men of Saul's sons whom David handed over to them. Seven of Saul's descendants, whom they slew. v. 6. But verse 7 tells us "But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between . . . David and Jonathan . . ."

We, too, can rejoice in the knowledge that though God's Word declares that there is a Day of Wrath coming, it will not touch us. We join with the Thessalonians to whom the words of assurance were given in chapter 1: 9,10:

They HAD turned to God from idols.

They WERE serving the living and true God and waiting for His Son from heaven.

They WOULD one day see Him, Who had delivered them from the wrath to come.

David spared Mephibosheth because of an oath. We who are the Lord's have the oath of the One Who is far greater than David; for in John 5:24 we read, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Jottings On James

by J.B. HEWITT, Chesterfield

Introduction

Part One

This letter is named after the writer, who is James, the Lord's half brother (Gal. 1:19). He was one of the "pillars" of the Church (Gal. 2:9,12). The first mention made of James is in Matt. 13:55, then later in John 7:5 and Acts 1:14.

He with others in his family was an opponent of Christ. "Neither did His brethren believe in Him." John 7:5. He was probably converted through a personal appearance of the Risen Lord (1 Cor. 15:7). He rose to a position of authority in the Church at Jerusalem (Gal. 1:19; 2:9) and when the Apostles and elders met to consider on what terms Gentiles should be admitted to the Church, James was the presiding elder (Acts 15:13-21). He may have been the chief pastor of the church there (Acts 21:18).

He knew Paul personally and was apparently on good terms with him (Acts 9:27, 28; Gal. 2:1-10). They both agree that "the first thing to do with faith is to live by it." The difference in emphasis of these two men has been summed up thus, "Paul is concerned with the means by which a man becomes a Christian, James with the characteristics of his life as a Christian" (Leon Morris). James stands for a down-to-earth, robust, practical christianity. He is more concerned with daily duty and ethical piety than with doctrinal discourse.

DATE. This cannot be arrived at with certainty. The Judaic type of Christianity presented in this book would suggest an early date. Probably written before the Council in Jerusalem AD 50-51, Acts 15. It

may have been written before that controversy emerged, or after the last echo had died away.

The meeting place of the Church was still the synagogue, a Jewish term, for later an assembly of Christians was definitely called the "ekklesia". Now the persecution under Herod Agrippa the first, took place in AD 44. (Acts 12:1). James wrote this Epistle long before Paul wrote Romans, so it was not written to combat that epistle.

DESTINATION 1.1. Jews residing outside Palestine who were Christians; a class of believers whom he terms "the Dispersion", residing perhaps in Syria and in Babylon. The term may be symbolical referring to the spiritual Israel, the church regarded as the people of God (Gal. 6:16).

STYLE. James is like one of the O.T. prophets in severity. His writing is bold and forthright, stressing the importance of practical Christian action. Dean Alford writes, "Ethical rather than didactic. Full of earnestness, plain speaking, holy severity. The brother of Him Who opened His teaching with the Sermon on the Mount, seems to have imbibed deeply the words and maxims of it, as the law of Christian morals".

A practical book it deals more with daily duty than with doctrinal discourse. James wastes no words, his phrases are brief, rugged, abrupt, sometimes poetic and often picturesque. His metaphors and illustrations are excellent: the testing of metals, reflection in a mirror, the bridle in a horse's mouth, a ship driven by the wind, and the flower of

the grass. Study his use of imperatives, over twenty times they are used as a test of reality. His wise injunctions are intended to gird our loins with truth and guard our lives against temptation. Trace and meditate upon the expression "My brethren" and "my beloved brethren".

PURPOSE To show that faith reveals itself in loving deeds and godly living 1.26,27. To comfort and instruct them 1.2,3; 1.12, to correct disorders and evil tendencies 4.1-11.

His letter is practical rather than doctrinal. They had been rightly taught and needed now the goads of exhortations. Each chapter gives practical precepts for daily duty. Instruction is given concerning trial and its reason, temptation and its source, wisdom and its necessity, pure religion and its worth, works and their value, the tongue and its use, prayer and its results. He desires to see actions, not words; a living, loving and practical faith. For living faith does two things — it sees God, and it serves man. We need a vision of God and to venture forth in faith (Isa. ch. 6).

Suggested Analysis

Chapter 1 — Wisdom — How obtained? Its secret. The testing room.

Chapter 2 — Wisdom — Why necessary? Its security. The assembly room.

Chapter 3 — Wisdom — How used? Its supply. The training room.

Chapter 4 — Wisdom — Always Required. Its safeguards. The examination room.

Chapter 5 — Wisdom — The life endowed. Its success. The work room.

Introduction 1.1 The writer and readers, greeting.

The Proving of Faith Ch. 1 The Secret of Wisdom

Testing promotes patience v. 2-4;

wisdom comes through prayer v. 5-8; endurance claims a promise v. 9-12; trial perceives temptation v. 12-15; truth purifies the life v. 16-18; life marked by piety v. 19-25; sympathy leads to generosity.

The Practice of Faith Ch. 2 The Standard of Works

(a) In respect of persons v. 1-13. Showing love to the poor. Partiality dishonours the Lord v. 1; it despises the poor v. 2-4; it defies the law v. 5-8; it deserves judgment v. 9-13.

(b) In regard to works v. 14-26. Showing works of faith. Our creed is demonstrated v. 14-17; conduct disputes creed v. 18-20; two characters to emulate v. 21-26, Abraham and Rahab.

The Proof of Faith Ch. 3 The Signs Of Wisdom

(a) Guard your tongue v. 1-12; The tongue, its dominion v. 1-4, its danger v. 5,6, its difficulty v. 7,8, its deceitfulness v. 9-12.

(b) Govern your temper v. 13-18. Helpful words v. 13,14, hurtful ways v. 14-16, and heavenly wisdom v. 17-19.

The Piety of Faith Ch. 4 The Steps Of Humility

(a) A dark background v. 1-5; the seat of evil v. 1-3, the sin of worldliness v. 4.

(b) A daily provision v. 6-9; the spirit of victory v. 5,6, submission to God v. 7.

(c) A delightful practice v. 10-17; seeking His help v. 5-10, speaking evil v. 11, 12. Solemn uncertainty of our own planning v. 13-17.

The Patience of Faith Ch. 5 It Stimulates Consistency

(a) Comfort in persecution v. 1-11; Warning the rich v. 1-6, waiting for the Lord v. 7-11.

(b) Continuance in prayer v. 12-20; in suffering v. 13, in sickness v. 14, for saints v. 15, for supply v. 18, for the straying v. 19-20.

Westcoats Christian Outdoor Centre

Kelowna,
Langlea Road,
Cambuslang G72 8DL.
29th September 1979

Dear Brethren,

You were kind enough to give us publicity at the setting up of this Centre, and now at the end of the second year, we wish to record our grateful thanks to God for how He has truly blessed the work over these two years. We have been thrilled to hear of many young people finding the Saviour, and young Christians expressing their desire to follow the Lord in baptism. Leaders have been encouraged too, as they witnessed those in their group, taking part in worship publicly for the first time, and not a few desiring a deeper measure of commitment in the Christian pathway.

It has been good to see the number of Assemblies which have embarked on a week-end camp for the very first time, and being truly blessed, have made a repeat booking. So much so, that the Centre is already almost fully booked for 1980 D.V.

Costs are kept to a minimum by voluntary offers of help for maintenance, so all tradesmen will be most welcome if they can give one day's labour on either Saturday 9th or 16th February, 1980.

Sincerely yours in our Lord Jesus Christ.

Gordon K. Neilson.

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Great is Thy faithfulness! In the goodness of God, we have been privileged to provide a service to the Lord's people — Donors and Workers at Home and Abroad on an increasing scale during the past year. We are glad to have, and covet the fellowship of friends. Please feel free to make contact at any time — it will be a pleasure to afford assistance. Why not enquire about the advantages of Covenant giving?



THE HOMELANDS

MERCY DROPS: It's encouraging to hear of the Lord's hand in blessing in a number of places. About 20 have been baptised in Glenrothes, Fife in the past year. It is reported that 20 out of the 60 at the weekly prayer meeting will be young folks. Some of those baptised are the fruit of last summer's Perthshire Camp. In Perth too much encouragement is being experienced. On Dec. 2 six were baptised, ages ranging from 17 to 70. Others were going to be interviewed for baptism. The assembly here has trebled in 10 years.

In Selkirk St., Hamilton 10 were baptised in two months in the autumn. We understand that similar seasons of cheer have been experienced in Bishopbriggs on the edge of Glasgow but we have no details. In August half a dozen were baptised in Gospel Hall, New Stevenston, some of them from New Stevenston and some from Holytown.

Boyd Aitken, on furlough from Taiwan, had the joy of seeing a young married couple come to the Saviour at Kirkintilloch, near Glasgow. We understand that another mature person has been saved there as well. On Nov. 4 a woman in her fifties, suffering from multiple sclerosis professed conversion in Annbank, Ayrshire. She has scarcely missed a meeting since and her husband attended the Bible Class Social, the first time in his life he had been at any kind of meeting. On the same Sunday night a young fellow in his twenties with no Christian background professed at Threshold Assembly Hall, East Kilbride. The next Sunday the twin sister of a girl who had previously taken this step was baptised.

Five were baptised at Bruntsfield, Edinburgh on Oct. 28, one at Stenhousemuir, Stirlingshire on Nov. 4 and a member of the local evangelical Church of Scotland at North St., Dalry on Nov. 11.

Special joy was brought to the little assembly in Plains when a teenage girl got baptised during their conference weekend in Oct. — the second time in '79 that this had happened in a village where 85% of the people are R.C.. A youth of 17 who professed at Alistair Young's meetings at Kirkmuirhill, Lanarkshire was asking about baptism. In nearby Lesmahagow a girl from an unconverted home was also asking about it.

A teenage girl professed at the meetings David Locke and George Meikle held at New Stevenston in the Assembly Hall and John Stubbs and David Kane had the same glad experience at Ballingry, Fife. Robt. Soutar and Jim Smyth saw at least one profess at meetings they conducted at Mintlaw, Aberdeenshire.

Arthur Pollard remarks that three were baptised at Montrose earlier in 1979 and it was hoped that others would take this step soon. Four professed at Hedley Murphy's meetings in Shuttle St. Hall, Paisley in Oct.. Two were to be baptised in Emmanuel Chapel, Bracknell, Herts. on Dec. 2.

"Mercy drops round us are falling, But for the showers we plead."

PORTABLE HALLS: There are now more of these in Scotland than ever, obviating the difficulty of obtaining hired accommodation with any degree of regularity, especially in winter.

John Campbell and Jack Hay have had their's erected in Abernethy, Perthshire since October and were expecting to be there till about Christmas. To begin with progress was slow but when John wrote they had had in the teens of strangers present one evening including a few who had become quite regular attenders. After the New Year our brethren were expecting to have an effort in the Bridgend area of Perth although they have generally found the city to be harder than the county to work.

Having seen a couple profess conversion at Beauly in Rossshire Frank Reid was seeking planning permission to erect his portable hall in the little town.

Robert Revie, formerly of Ethiopia, is awaiting the completion of his new portable hall. Meantime he hopes to do visitation in Troon during January in view of the assembly's decision to commence a Sunday morning family service which is considered to be a big success in nearby Ayr.

WORKERS WANTED: The little assembly in Kirkconnel, Dumfriesshire recently ran a one week's series of meetings conducted by two of themselves. They were very gratified by the local response. Their next project is the bricking round of their old corrugated iron hall and the addition of other facilities. Jim Hislop of Hamilton has prepared very attractive plans and the local authority has welcomed their planning application. They hope to commence work in March and would welcome the help of all kinds of building tradesmen.

MACHERMORE CASTLE EVENTIDE HOME

The original assemblies eventide home was begun 26 years ago as the result of the exercise of Willie and Marjorie Scott after seeing a number of elderly Christians finishing their days in depressed conditions. After some searching in Galloway, the scene of Willie's evangelistic labours for the previous 22 years, Machermore was purchased, converted and furnished. It was then entrusted to the trusteeship of a dozen prominent Scottish brethren and registered as the Scottish Christian Brethren Assemblies Eventide Home.

Of the two original trustees only two remain — Willie and Charlie McMillan of Edinburgh. Preparation has been made for the continuation of this work and 15 years ago Willie took on Alexander Oxenham, a young man from Newton Stewart as his assistant. Jack Rennie of Newton Stewart has just stepped into the shoes of his father as Secretary following his father's homecall. Other Trustees now are Allan Jack of Drongan, Norman Murdoch of Troon, Jim Thomson of Dumfries and Ian Campbell of Edinburgh.

At the moment 32 elderly Christians occupy the Home. They include several retired missionaries. The late W.W. Fereday and the late J.M. Shaw spent the last few years of their lives there.

The staff grow old like everybody else and while Christian staff from a distance have not been forthcoming to replace them, local people have proved to be adequate for the task and there has been no staff shortage.

Altogether 160 or so elderly Christians have spent their declining years in those comfortable surroundings with provision made to transport them to meetings or hospitals or wherever they require to go. The average age of residents is higher than at the beginning requiring a greater proportion of staff than formerly. Several centenarians have been among the residents.

REGIONS BEYOND

A Short History of the Emmaus Bible School work in South Africa

The work of the Emmaus Bible School, which now has over 160 Branches distributing its Courses worldwide, began in a very small way. At a young people's rally at Markham Street Tabernacle, Toronto, Canada, in September 1941, it was announced that evening school classes would soon be started at Central Hall. This new venture would be known as the Emmaus Bible School. Well meaning doom-mongers assured the staff that it would not work. "To get young people out these days, you have to have singspiration and serve refreshments afterwards" they said. The reply given was, "We are planning on two solid hours of teaching. What's more there will be textbooks, homework and examinations". By opening day a few had registered. One of the staff said, "If we have 35 out tonight, I will be satisfied."

The total number of registered students for that first year was 144, average attendance for 24 weeks was over a hundred!

Then in 1942 brethren John Smart and Ed. Harlow wrote up their lesson material on New Testament Doctrine and Child Study. These were mimeographed, and the Correspondence side of Emmaus came into being. Dr. Ed. Harlow paid a visit to Johannesburg in 1952. At this time it was decided to start a branch of the Emmaus Bible School at Johannesburg, and I was asked to undertake this work. Duplicated copies of the Course "What the Bible teaches" were obtained, and seven copies were distributed during the first and second months of operations. Thereafter the number of Courses sent out monthly showed a steady increase, and in June 1953 one hundred courses were sent out — the first time a three figure total had been reached in any one month.

During the first four years of operations, the Emmaus work formed quite a small part of my work, but from 1956 onwards the work expanded greatly. During December, 1956 a total of 240 new courses were sent out. June of the following year saw 764 new courses distributed. At the end of May, 1958, a grand total of 10,235 courses had gone out. By this time Emmaus was taking up just about all of my time. December 1961 saw the monthly total rise to over 1000, and during August, 1963 2000 new Courses were sent out.

About this time, Sam Peter joined us in the work, and gave valued help for a number of years. Later, when the Indian assembly at Lenasia was started, Sam organized some of the Lenasia believers to assist in the work. This was a tremendous help. As so much of the work is repetitive, and often humdrum, it is so much easier when this kind of work load is shared. However, Sam found the demands on his time in and around the assembly at Lenasia made it impossible for him to carry on helping in the Emmaus work, so he was compelled to withdraw his help. He was greatly appreciated, and sadly missed when he left us.

After Sam Peter had left us, apart from my wife and myself, there were no full time workers giving help. However we received a lot of help from friends connected with the Rosebank assembly. One brother in particular continued with this kind of help long after the others had discontinued their help. Again, this help was invaluable.

Then in 1975, Miss Heather Pillan, who had been helping in the work of Emmaus in Germany was led of the Lord to return to South Africa, and she has helped in the work ever since. Part of the time she worked on a part time basis, giving help also in the office of Child Evangelism. However, owing to the increase in the volume of Emmaus Courses distribution, latterly she has been helping full time. Without her help, we could not continue to handle the present volume of work. Heather attends to all the filing, and most of the marking of Courses. She has really given herself to the work.

At the time of writing, over 8,633,800 Emmaus courses have been distributed worldwide. Of this total, some 280,000 have been sent out from Johannesburg. Currently, over 2,000 new Courses are going out each month.

Development of the work

We commenced operations with one simple Gospel Course, "What the Bible teaches." First of all these were mimeographed. Later we had them printed locally at a Commercial Printer. Some of the more advanced Courses were mimeographed. To meet the needs of newly literate people, Emmaus headquarters had produced two simple Gospel Courses, one on Mark's gospel, the other on John's gospel. At first they were sent out in single page form from the U.S.A., and many hours were spent in assembling the Courses from the single pages. Later we had these Courses printed locally.

During the next period, over a number of years, we have had most of our printing done at the Evangelical Mission Press at Bellville. We are indeed indebted to them for the tremendous amount of work they have done — not only in the printing of Bible Courses, but also of Record Cards, Credit Cards and pamphlets. The latter became necessary because of the flood of questions sent in with tests for correction! We have some forty varieties of these pamphlets, or "stock answers to questions", and these have saved us a great deal of time. Our brother Clinton Lester, who serves the Lord in Ermelo, has also helped us with the printing of pamphlets. Some of the Courses and Pamphlets have been translated into Afrikaans, and these have also been printed and sent out in their thousands.

Again, one of our most pressing problems over the years has been that of finding storage space for the vast amount of literature which has to be held in stock, as well as office space. For the last 23 years, since moving into our present house, the work has been concentrated at this house. Three rooms and the enclosed back porch are given over to the work. Heather Pillan also uses part of her flat as an office. Like so many other avenues of service, for the work to continue to expand, workers would be needed, and problems of space and finance overcome. However it is the Lord's work, and whatever is done for Him is certainly, and eternally, worth while. Material and practical considerations should not weigh over against spiritual ones.

Please pray for us, that wisdom may be given to answer the thousands of questions sent in, and strength and the means to carry on this work. Many are being reached who could not be reached by more traditional methods.

TERRY DUNN
S. AFRICA

Robert Crawford Allison 1911-79

In the early morning of Nov. 29 last, there ebbed out the life of R.C. Allison, formerly of Angola at his home in Salisbury, Zimbabwe-Rodesia at the age of 68. He was a remarkable little man who knew two Africas, the Africa of the pioneer with its long treks through the bush accompanied by native carriers, and the Africa of the newly-independent state with its fierce nationalism and proneness to Communism.

Bobby Allison, as he continued to be called in his native Scotland, was born and brought up in the little town of Galston in the Irvine Valley in Ayrshire. His father was a colliery winding engineman in fellowship with the Needed Truth company of the Lord's people. Bobby became a bricklayer secularly and took his place spiritually in the same company of Christians as his parents. But he was interested in missionary work and this interest took him to an open air Missionary Conference in nearby Newmilns at which his life (and that of the late Willie Templeton of Trinidad) was challenged by the ministry of Andrew Borland on John 10:16. "Other sheep I have which are not of this fold; them also must I bring..." was deeply imprinted on his heart. The result was severance from the flowship with which he had been associated and preparation for the mission field, being commended by the Evangelistic Hall, Galston in 1935.

Learning Portuguese in Portugal was a necessary preparation for Angola. Even here Bobby experienced the first of his many illnesses over which he triumphed to the glory of God, for he took appendicitis and experienced the miracle of the Lord's provision to meet the cost of his hospitalisation and operation just as he was to prove Him in all the years after.

Proceeding to Angola he was joined in 1937 by his bride, Margaret Haggerty, daughter of the proprietor of the Loudon Arms Hotel in the Irvine Valley. Their honeymoon was a 1000 mile trek through the wilds of the Dark Continent followed by setting up house in the place where David Livingstone made his last entry in his diary. Bobby in his later years liked to describe his subsequent missionary life as having been lived in the trail of Livingstone.

Having arrived in Africa he found that at least one other Robert had preceded him. In the close-knit missionary community two people of the same name can give rise to confusion, so the missionary body began to call him by his middle name by which he became known in the rest of the world outside Scotland. No doubt it evoked memories among African Christians both black and



white but to Bobby it was precious. When he first mentioned his missionary intentions to his mother she wept for joy. She confessed that she had volunteered to be a missionary but had been turned down. When she married and had a son she cherished this ambition for him and wanted to call him Crawford Robert Allison after Dan Crawford, but father had ruled otherwise. Yet when he went to Africa others dubbed him Crawford and so he remained till the day of his homecall.

The bricklayer from Galston proved to have a flair for languages, and eventually had a command of eight African languages and translated scripture portions into all of these, beginning with Chokwe. War years were difficult with three young children to bring up and no communication from home for nearly a year after Dunkirk. This emphasised the pathway of trusting God. His home and centre of work for many years was at Saurimo in Angola but in 1968 missionaries were accused of political activity by the Portuguese and were expelled from many parts, including Saurimo.

Before that Allison and George Wiseman with a number of other missionaries had witnessed a remarkable work of the Spirit in Shinjiland. It all began with Shinjis who had been away from home hearing the gospel and bringing it back to their own people. Between 1948 and 1957 Allison and Wiseman made 17 trips of over 1000 miles over indescribable roads to help these new believers who were being saved and baptised in their thousands. By that time Crawford's illhealth was catching up on him and he had the first of many operations in Capetown where he saw one of his nurses saved while he was in hospital.

Unable to return to Angola and although very much deteriorated in health, Crawford was determined to return to Africa. His new vision was of another arc of assemblies skirting the old "Beloved Strip", stretching from Malawi through Rhodesia into Mozambique and Botswana. How much he succeeded in spite of very poor health, through the medium of the printed Word, only eternity will reveal.

First the Allisons settled in Salisbury, Rhodesia, the most advanced of the former British colonies in Africa, but almost the most neglected by assembly missionaries. Here he planted the first African assembly in Salisbury, and this was followed by others, at least two of which began as the result of a tract. It was follow-up work from a tract sent out by K. Elliot from Bellville, S. Africa that took Bobby to Malawi where the work has continued with very little missionary help since its commencement. Mr. Allison visited regularly and translated some books into their language. His last visit took place in the last few months of his life while he was a very sick man.

Mozambique too was largely the outcome of literature work. Bobby took great pleasure in telling how he got a free plane trip there to interpret for a businessman, combining missionary work with his visit. (He had helped in translation for government officials in Angola years before). Finally the heavy hand of Communism settled down on that land and trips became impossible but during his last furlough Bobby could report that there were 44 assemblies in that land.

Jim Legge was another of the younger missionaries who wanted to go to Angola. That proved impossible so Bobby Allison personally took him to Botswana and paid regular visits to the Legges in that new outreach. Jim and Irene were with him to nurse him during the last few weeks of his final illness.

He left Scotland at the beginning of 1979 for Africa, in spite of the feelings of many that he should stay at home. He would not be deterred for he wanted to be with his people at this critical time. Many of his people were martyred both in Angola and later in Rhodesia and he felt this deeply. He got his wish. His final letter, dictated a fortnight before he went home, described his peace. His son, Dave, working with Emmaus in Chicago, added to that letter that their dad had shown them how to live, and was now showing them how to die. "A prince and a great man has fallen."

Our sympathy goes out to dear Meg who nursed him during all those illnesses, who shared his hardships and his triumphs. Many of us still have ringing in our ears the words he applied as he sat to give reports throughout Scotland during his last furlough: "The gates of Communism shall not prevail against His church". May the Lord raise up His servants to continue to use the lovely new recording studio he had built in Salisbury, to continue his much-loved literature work, for he knew that he was not going to be fit to travel. In building that studio he just stated in a matter-of-fact way that it was a shame to have eight languages and not use them. Such determination to the end!

THE EDITORS

An Appreciation

Toiler. During Crawford Allison's first furlough from Angola, after the Second World War, one of his favourite hymns, sung often as he gave missionary reports, was 'Work for the night is coming.' I shall never forget singing it with a bumper crowd in Scotland when, for the first time, we saw from his slides, something of his pioneer work in Portuguese West Africa. This hymn epitomizes the life of our dear departed brother. Christ sends forth labourers, and labourer he was in the true sense of the word, as he did the work of an evangelist in many parts of Africa. Activity characterized him from the day he arrived in Portugal in 1935 until a few weeks before his homecall this week in Zimbabwe-Rhodesia. In Bible study, language study, building, writing or preaching the same indefatigable spirit marked him from first to last. It had to be done, and done today!

A message heard from him in 1947 on Nehemiah, "the work is great and large and we are separated upon the wall one far from another . . ." revealed his consecration as a servant of Christ, and another from Luke 19 "Do business till I come" was an unforgettable challenge which made lasting impressions in one's youth. He lived it himself, and so could preach it well.

Trailblazer. Crawford Allison's audiences wherever he went recognized in him the outstanding ability to use African customs, folklore and ways to illustrate spiritual matters. Whoever heard him tell of the Chokwe custom of giving the 'Chicken of the stumps' to the man who had cut his feet and bruised his body as he blazed a trail for the coming chief, would not readily forget the message of Christ the forerunner who for us is entered within the veil, crowned with glory and honour, and in whose triumphant train we follow. He himself was a pioneer at heart.

From his days of reaching out with Luis Paiva to isolated villages in Portugal, to establishing with others a distant station in northern Chokweland, from which he and George Wiseman would reach out to the then unevangelized Shinji tribe, to opening up assembly missionary work amongst the Shonas of Rhodesia and the Nyanjas of Malawi, to the breaking up of new soil in Serowe, Botswana, Crawford Allison, in the spirit of Paul, strived to preach the Gospel where Christ was not named and to bring the fulness of the blessing of the Gospel to the needy in those places. He blazed many a trail, followed by others who admired his courage, and resulting in the calling out of thousands who form part of that great church soon to be presented to Christ in glory. What vision he had, right from the days of his youth when, for attending a conference run by 'Open Brethren', he was expelled from a group which showed little interest in missionary affairs, right on until his last circular letter in which he tells with joy of developments in needy Mozambique as a result of blessings in Malawi!

Translator. The above-mentioned brother was the first to comment to the writer on Crawford's ability in languages. After less than a year in Portugal, he sailed to Angola with an excellent knowledge of Portuguese which earned him much respect amongst the authorities in that land. It was the first of many to be tackled and mastered by him. Songo, Chokwe, Afrikaans, Shona, Chewa besides a bit of Setswana and Sena and a few more, and with the help of Manuel Chisale translating a Gospel in this latter language only a few months ago. He was an expert, not only in languages, but in African customs too, and this greatly enhanced his ability in the work of translation. Association with the people was his great secret. He learned their tongues as he sat by their fires or in their humble homes, and the Africans who are quick to respond to love and humility, in turn opened their hearts to Christ's inquiring servant. "Who made man's mouth?" asked God of Moses. Crawford Allison would have been the first to acknowledge that his gift was from God and developed with His help as he assiduously applied himself to the task nearest to his heart.

Teacher. Many a servant of Christ has lived most of his life in the seclusion of the bush or the congestion of a crowded city far from his native land, his real gifts and qualities being little known by his friends in the homeland. Those who lived close to Crawford Allison have been impressed by the assiduous, systematic way in which he studied the Holy Scriptures. He kept tryst with his God, and the large number of notes he has left behind from Genesis to Revelation, besides the memorable

expositions remembered by his friends and fellow-workers, declare him to be a giant in divine things which gave him a tone of authority as he opened the Book.

In 1967, after a long day of travel in heavy rain, we arrived at Gokwe in Rhodesia where our dear brother was so weak that he could hardly get into bed. In record time he was doing the snoring while his fellow-worker finished making camp, wondering what the morrow would bring and if there would be a doctor at the Post some thirty miles away. All fears were soon dispelled when about five o'clock in the morning the mosquito net was pulled from under my mattress and kindly voice was heard to say, "Could you enjoy a cup of tea?" He was doing as he always had done, getting his daily manna before the sun came up. Such men bring out of their treasures things new and old, and many a time both African Christians and his fellow-workers have been thrilled as they listened to ministry that touched the heart and sent them away with a greater longing to know more of the things of God.

In his heyday, crowds listened with rapt attention as Ngana Lisoni unfolded the things of God in idiomatic Chokwe that held them spellbound for as long as he cared to preach. Shona lectures on the tabernacle left you wondering if there were any terms he did not know (even in the wilderness) and the affectionate and intimate forms in Portuguese no problem even though the audience was only a handful.

God's servants are really only known to God Himself, but a life-long partner shares more than others of that knowledge. This is true of Mrs. Allison who has encountered with unselfish devotion the vicissitudes that a life like theirs has presented. Her untiring care of him over many years when sickness assailed him and special diet was necessary was exemplary to say the least, and contributed in a big way to the cheery disposition always found in her husband even when the physical trials were most severe. They prayed and shared and travelled together as few couples have done, and their united testimony in this way has been a voice to many in Africa.

Last year, a doctor in Salisbury who had not had previous knowledge of Crawford's sicknesses and many operations, said to him as he examined his weak frame, "Man, you have ruined your body in your work in Africa." "I bear in my body the brandmarks of the Lord Jesus", was his prompt reply. He has now seen His Master whom he served so well and for whom He suffered much, and whose love at Calvary constrained him to live as he did. May the Lord of the Harvest send forth others like him.

W. HASTINGS

An Appreciation

I first met Crawford Allison at a missionary conference in Ayr, Scotland in 1930. We were home on our first furlough from Angola and I gave an account at the conference of the then unreached regions in the northern parts of that land, and of the great need of pioneers to take the Gospel to the Minungu, Shinji and Bangala tribes in that area. After the meeting, Bobbie Allison, as he was affectionately called in Scotland, came and told me that he was interested in that type of work. Commended by the assembly in Galston, Ayrshire, he came first to Portugal, and then to Angola in 1935 with his bride Margaret. They spent a short time among the Songo people at Quirima and then settled at Saurimo in the North-East part of Angola, which is a good base for reaching the unevangelized tribes in the North of the country. Along with George Wiseman, David Long and Tom Wilson, many long itinerating journeys were taken into these areas with phenomenal results. Mr. Wm. Maitland, Robert MacLaren and Donald McLeod had pioneered in the diamond mine area and many assemblies were established. The greatest development perhaps has taken place in the Camashilu district. There had been a spontaneous work of the Holy Spirit in that area which continues to the present day. Brother George Wiseman and Roy Wood have been recently to Camashilu and report continual

growth and hunger for the Word of God.

On one of these early pioneer journeys, Brother Allison contracted a very severe infection of amoebic dysentery. He came down to Capetown in 1945 where it was diagnosed and treatment commenced. But from that time on he was a sick man. He had one operation after another, but as soon as he could travel, he insisted on going back to the field. During the guerrilla activities in Angola from 1961 on, when the missionaries were being refused visas to return to the field, he along with a number of other workers moved to Salisbury in Rhodesia. Here again he saw remarkable blessing on his labours. A number of assemblies were planted in several tribal areas. From here the work spread into Malawi and Botswana. The detailed story is like a chapter from the Acts.

Brother Allison was a distinguished linguist. He spoke Portuguese fluently and did work in half a dozen African languages, not only in preaching and teaching, but in translation as well. When he got up from a hospital bed in Scotland he returned to a studio of recording equipment to spread the Gospel far and wide in Africa. We understand that his last request was that he be buried in Africa where he had given his life. "Except a corn of wheat fall into the ground and die, it abideth alone But if it die, it bringeth forth much fruit."

T. ERNEST WILSON

"Another Year"

*"Another year is opening up before us,
And none can tell just what one day may hold;
Yet to God's children comes this glad assurance,
All will be well, as hours and days unfold.
Upon His Word, with promises abounding,
We rest in faith, to prove His tender care;
And from our hearts true thanks will be resounding,
To Him, whose love and bounteous gifts we share.*

*Another year! Our Lord's return is nearing,
Perhaps His voice we'll hear before its end;
O glorious hope, our eyes shall then behold Him,
Who gave His life for us, the sinner's Friend.
Thus on we go, God knows the way before us,
And works all things together for our good;
He faileth not! His grace and power are for us,
For we are His, redeemed by precious blood."*

F.A.V. REGLER.

Psalm 24, Is It Prophetic?

by D.O. MURRAY, Australia

This Psalm is often assumed to refer to the LORD's ascension into heaven: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

The psalm begins: "The earth is the LORD's" and goes on to ask: "Who shall ascend into the hill of the LORD?" We are not aware that the Lord has a hill in heaven, nor do we see that it is necessary for anyone to ask: "Who is this King of glory?" These considerations show the impossibility of applying the psalm to heaven.

The psalm applies to the earth and to Jerusalem, the city of the Great King (Matt. 5:35). There there is the holy hill of Zion (Psalm 2:6), the place on which Jehovah will set his King. The psalm has its application when Jerusalem has been freed, when the nations round about have been judged, when the Lord Jesus is about to sit on the throne of His glory. Then the question can be asked on earth: "Who is this King of glory?" The answer is: "Jehovah of hosts, He is the King of glory."

This explanation agrees with Isaiah 25: 6-12. The first resurrection will take place (verse 8). "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."

"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (Heb. 1:6).

This verse does not have its application to the Lord's birth in Bethlehem: it refers to His return in power and glory — "For the Son of man shall come in the glory of His Father, with his angels" (Matt. 16:27), and, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

"And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7: 13-14).

This is the blessed hope of which the apostle Paul wrote: even the appearing of the glory of our great God and Saviour, Christ Jesus, who gave Himself for us (Titus 2:13). We think too much of our future blessings. Let us think of what concerns our Lord Jesus: then the blessed hope will be appreciated. It is His appearing in glory: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6). This is His appearing that we love.

The Coming Of The Lord

by GEORGE ANDERSON, S. Africa

As the end of the present dispensation draws nearer, it would appear as if Satan is endeavouring, in a number of ways to confuse the minds of the Lord's people, in regard to His Second Advent. However James 5:8 is still true "The Coming of the Lord draweth nigh (R.V. is at hand)."

Although we are not instructed to LOOK FOR signs, certain situations in the world would serve as signs, indicating that the Coming of the Lord is imminent and in this connection we note the following:—

(a) European Common Market.

There are interesting developments in connection with its POLITICAL and RELIGIOUS aspects. There seems to be an increasing desire for a strong Leader. It is reported that, as far back as 1957 . . . Henri Spaak, then Secretary-General of N.A.T.O. said in Paris, "We do not want another Committee, we have had too many already; what we want is a man of sufficient stature, who will be able to hold the allegiance of all people and to lift us out of the economic morass into which we are sinking. Send us such a man and be he god or devil we will receive him." Such a demon-possessed with certainty arise becoming the HEAD of the United States of Europe (Revived Roman Empire). According to **Rev. 13:3-4** this military leader is to be worshipped by "all the world." Seeing that this Leader will not appear until AFTER the Church has been translated, we must conclude that outspoken desires for such a Leader serve as a sign that the Lord's Coming for the Church is quite near.

(b) Jews. From over 100 nations they

have returned to Israel (Palestine) but not to confess their cries of crucifying the Messiah or with repentant hearts to serve God . . . but simply that they might have a place among the nations of the world . . . and this in atheistic fashion! This attitude of unbelief indicates that they are, more or less, ready to receive ANTICHRIST. In the light of the fact that he will not be manifested until some time during Daniel's 70th Week (2 Thess. 2:1-12), which will not run its course until the Church has been removed . . . their unbelief is a further sign that the Lord's Coming for the Church is quite near.

(c) World. The ungodly are becoming morose. In **Luke 17:26-27** the Lord says "As it was in the days of Noah, so shall it be also in the days of the Son of Man . . . they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the Flood came and destroyed them all."

The Lord's reference here is to "the days of the Son of Man.", which of course directs us to the end time of the Great Tribulation and His appearance in that character (**Matt. 24: 29-31**). But already we see that the world is occupied only with these physical requirements. Seeing that the Lord, as Son of Man will not appear until, at least 7 years after His Coming for and removal of the Church, we must conclude that the condition of the Human Race at present is a sign that HIS COMING for the Church is very near.

(d) Church. Clearly, since Pentecost the Church seems to have lost its way! Godly separation has gone.

Worldly methods have been introduced. Generally and very often locally the movement is simply "A name to live but dead." (Rev. 3:1). All this indicates Apostasy and, as Paul in **2 Thess. 2:3** says "The Day of the Lord shall not come except there come the falling away (APOSTASY) first." But then the "Day of the Lord" cannot commence until the "Day of Grace" closes at the Coming of the Lord . . . so the present features of Apostasy serve as a sign to emphasize the near return of the Lord.

When is He Coming For the Church?

No date is given and all attempts to fix dates have proved to be foolish and misleading. Hence it is only logical that we should expect Him at any moment from now . . . that is His right moment! In the main TWO Greek words are used in connection with His COMING or APPEARING and the context must be allowed to determine just what is to be understood.

(1) PAROUSIA — Presence . . . denoting arrival and presence with . . . that is to abide with . . . **1 Thess. 4:15** . . . "Coming".

(2) EPIPHANY — A shining forth . . . Manifestation — Appearing . . . ! **2 Tim. 4:1, 8** PUBLIC . . . as described in **Rev. 1:7**

NOTE:— This COMING of the Lord FOR His Saints commences the period called the DAY OF CHRIST and has to do with things in Heaven. **Phil. 1:6 & 10.**

The DAY OF THE LORD covers approximately the same period BUT has to do with things on earth at that time.

The Fixed Promise In The O.T.

is that the Lord is going to APPEAR (Epiphany) to put down all His enemies, and this the Thessalonians seemed to understand, but in **1 Thess. 4:13-18** new light is thrown on the subject. In v.15 we read, "For this we say unto you by the Word of the Lord (i.e. 'in a word from the Lord') that we who are alive and remain unto the COMING (Parousia) of the Lord shall in no wise precede them that are fallen asleep . . . for the Lord Himself . . . dead in Christ shall rise first . . . then we . . . alive . . . remain shall be caught up together with them in clouds . . . to meet the Lord . . . so . . . ever be with the Lord."

NOTE:— This COMING (Parousia) is BEFORE a preliminary to the APPEARING (Epiphany).

So in **John 14:1-4** we have the LORD'S PROMISE . . . "If I go away . . . I come again to receive you unto Myself."

So in **1 Thess. 1:10** we have the EARLY SAINTS' BELIEF . . . "And to wait for His Son from Heaven." So in **1 Thess. 4:13-18** MANNER OF HIS COMING . . . "Caught up together . . . to meet the Lord in the air."

So in **1 Cor. 15:51-52** we have the SUDDENNESS OF HIS COMING "Behold . . . Mystery . . . changed . . . in the twinkling of an eye."

From these and other Scriptures we conclude that His Coming will be SUDDEN . . . SECRET . . . SILENT . . . SELECTIVE ("in Christ"). In the Light of this may we all be found "Looking for that Blessed Hope." **Titus 2:13.**

CHOSEN

Chosen Saviour — **Isaiah 42:1**
Chosen Servant — **Matthew 12:18**
Chosen Disciples — **John 6:70**
Chosen Nation — **Deut. 7:7**

Chosen Generation — **Peter 2:6**
Chosen Friends — **John 15:15-16**
Chosen Place — **Deut. 12:5, 11, 14, 18, Matt 18:20**

W.K. Goddson, Uruguay.

Question For Sunday School Teachers

by JIM HARPER, East Kilbride

"What we teach the children" has been our concern over the past two months. The content of our lesson is of prime importance.

When Paul writes to the early Christians at Corinth (1 Cor. 14 v 40) he emphasises the importance of ORDER as against confusion in their gatherings. This same principle applies to Sunday School. "Organisation" is not a term some like to use but alas there is often a great lack of thought in our efforts for Christ among children and young people. Successful Sunday Schools do not run themselves but need prayerful, thoughtful and enthusiastic direction from teachers and Superintendent. This month I have some questions for you with respect to the practical running of your Sunday School. It is impossible to give a programme for each week, tailor-made for every Sunday School since everyone has its own differing circumstances. There are, however, some principles common to all Sunday Schools and on these I have based my questions. Following these I have some suggestions which I have proved successful as a teacher and Superintendent.

A. Is your Sunday School held in the best location? Is it in a hall to which children must travel a good distance in all weathers while there is a Primary School which could be used much nearer and more accessible to where they live?

B. Is it held at a time to suit teachers, or children? Is it held when most children will be having lunch so that teachers don't need to go home and then come back again.

C. Is it a "one-man-ministry" or do all teachers have the opportunity to voice their opinion, and put forward their ideas, no matter how absurd we may think them? Teachers ought to be involved in the decision-making of Sunday School. No one man has the exclusive right to all the ideas.

D. Are teachers involved in the week-to-week running of Sunday School e.g. quiz-time, prayer, song-leading, score-chart markers, weekly feature spot, intimations, etc.

Some time ago I was asked to speak at a soiree. When I arrived at the hall, one brother greeted me at the door, he was distributing the cups and purvey, showed me to a front seat where I sat alone for fifteen minutes. Then he chaired the soiree, started the singing (no music), led in prayer, served the tea, introduced the items, presented the prizes, closed in prayer, and shook hands with everyone leaving — while other teachers stood around with little or no responsibility.

E. In your local church is the responsibility for the Sunday School left to the young people while those of middle age and older opt out? Many Sunday Schools lose the great value of experienced and caring teaching which can be given by older teachers because Sunday School is known as a Young People's activity.

F. How much time is spent in evaluating the way you use the hour on Sunday? Is it always the same choruses, quiz, lesson? Superintendents — are

you “teacher brain-pickers”?

G. Are there some classes with only two or three and then you lose one or two and you don't know why? Have you ever thought of combining classes into a “GROUP” and utilizing the teachers within a group situation?

H. Do the children come and find teacher is always late or rushing in at the last minute then wonders why the children are difficult to discipline in class?

I. How often do you have teacher-training at your teachers' meetings or are young people co-opted without help or guidance? Many older teachers tell me that they only wished someone had taken time with them in training many years previously. Some of the pitfalls are avoided by profitable training. We don't expect our children to be taught at day school by untrained staff, so who in Sunday School.

J. How often are children visited at home? Only when they are ill? Why not try a programme of visitation three times a year with specific reasons for calling? I am certain you will find it pays dividends.

K. Now what about a week-night activity for those energetic boys and girls? Some teachers could do with a “little bodily exercise”. Please don't say, “I haven't time”. I have discovered we all get time for what **We Want** to do.

There is no better way of getting to know your children. Here are some positive suggestions which have proved helpful in my own experience.

1. Spend time each week in prayer for every member of your class — engage a prayer-partner for your class within your church. You may be the only one in the world who prays for these children.

2. Visit every home at least three times a year with good reasons for going.

3. Endeavour to meet your children, especially older ones, twice a week.

4. Ensure that children are not embarrassed by having too few in the class.

5. Be at school before your first child arrives to meet them.

6. Ensure that your time on Sunday is filled with meaningful, Bible-based activity.

7. Prepare your lesson well, early in the week, and involve children in two-way learning.

Now, lastly, who said Sunday School is only for Children? Why not ask parents if they would come along to a special Parents' Group? You will be surprised at their reactions to that one. They will probably come.

I have been asking the questions this month. If you have some you think I could help with why not take time to write and I will try with the Lord's help to be of service to you. Let's learn together.

He Faileth not, Zephaniah 3:5
 He Fainteth not, Isaiah, 40:28
 He Forsaken not, Psalm 9:12
 He Forgetteth not, Isaiah, 49:15
 He Changes not, Malachi, 3:6
 He Slumbereth not, Psalm 121:3-4
 He Upbraideth not, James 1:5

AYRSHIRE MISSIONARY HOME

'REDCROFT', 12 AILSA STREET, PRESTWICK, AYRSHIRE KA9 1RH

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Honorary Asst. Secretary and Asst. Treasurer:

Mr. D.J. Leckie, 24 Campbell Street, Ayr KA8 9AR.

FINANCIAL STATEMENT FOR YEAR ENDED 30th SEPTEMBER 1979

| <u>Income</u> | | <u>Expenditure</u> | |
|------------------------|------------------|--------------------|------------------|
| Balance b/f | £694.52 | Household Expenses | £126.20 |
| Gifts — | | & Repairs | |
| Assembly | £335.90 | Rates | £152.46 |
| Personal, Anon., etc. | £172.99 | Insurance | £74.22 |
| Refunds — | | Incidentals | £38.82 |
| Income Tax, Telephone, | | | |
| etc. | £75.44 | | £391.70 |
| | | Balance c/f | £887.15 |
| | <u>£1,278.85</u> | | <u>£1,278.85</u> |

PRESTWICK, 7th November 1979.

We hereby certify that we have examined the Books of the Honorary Treasurer, together with the relative documents and vouchers, and have found these to be correct.

(Sgd.) A.P. WEIR

(Sgd.) THOS. HOUSTON

Auditors.

The Lord's Work and Workers

ENGLAND

Forthcoming (D.V.)

January 5

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 and 6.30 p.m. E. Parmenter.

West Mersea: Assembly Hall, East Road at 4.00 p.m. and 6.15 p.m. A. Gooding.

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. A.E. Phillips.

January 12

Warrington: Gospel Hall, Forster Street at 7.00 p.m. G. Waugh.

Ely, Cambs: Gospel Hall, Market St. at 7.30 p.m. D.W. Coulson.

Camberley: Victoria Hall at 7.00 p.m. J. Caswell.

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

Nottingham: Gospel Hall, Victoria Road at 7.15 p.m. H. Stewart.

Leicester: York Street Gospel Hall off Granby Street at 7.30 p.m. A.C. Gooding.

January 19

Harrow Midd'x: Belmont Hall, 39 Pinner Road at 7.15 p.m. C. Roberts.

Luton: Onslow Road Gospel Hall at 4.00 p.m. and 6.30 p.m. J. Glenville.

Cheltenham: Bethany Hall, Newton Road at Missionary Weekend 4.00 p.m. and 6.30 p.m.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. E.G. Parmenter.

January 19

Newcastle-upon-Tyne: Bethany Hall, Wingrove Road, Tyneside, S.S. Workers at 3.30 p.m. and 6.30 p.m. J. Anderson.

January 26

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. J. Baker.

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

Bexleyheath: Bethany Hall, North Street, Woolwich Road at 7.00 p.m. J. Jackson.

Colyton: The Gospel Hall, The Butts at 7.00 p.m. J. Glenville.

Chesham: Gospel Hall, Station Road at 6.30 p.m. D.C. Hinton.

February 2

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. I. Steeds.

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

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. D. Hinton.

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 p.m. and 6.30 p.m. E. Parmenter.

Sevenoaks: Weald Gospel Hall at 7.00 p.m. G. Neilly.

February 9

Ely, Cambs: Gospel Hall, Market Street, at 7.30 p.m. D.E. West.

Warrington: Gospel Hall, Forster Street at 7.00 p.m. J. Paton.

Camberley: Victoria Hall at 7.00 p.m. M. Newman.

Nottingham: Gospel Hall, Victoria Road, at 7.15 p.m. C. Stewart.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. R. Hill.

February 16

Harrow, Midd'x: Belmont Hall, 39 Pinner Road at 7.15 p.m. T.W. Profit.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. E. Hughes.

Luton: Onslow Road Gospel Hall, at 4. p.m. and 6.30 p.m. J. Sinclair.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. J. Glenville.

SCOTLAND

Forthcoming (D.V.)

January 5

Hamilton: Low Waters Gospel Hall, at 6.30 p.m. J. McColl, N. MacDonald.

Livingston: Gospel Hall, Deans, at 6.30 p.m. J. Paton, J. Smyth.

January 12

Tarbolton: Gospel Hall at 7. p.m. R. Stevely.

Cumbernauld: Mossknowe Gospel Hall, at 7.00 p.m. J. Hunter, J. Tennant.

Larkhall: Hebron Hall, at 6.30 p.m. J. Whiteside, A. Brown.

January 12

Armada: Conference in Armadale Academy West Maina Street at 3.00 p.m. Jeff. Harrison, J. Hunter, F. Stallan, Bro. Harrison will minister the Word on Lord's Day at 3.00 p.m. and from Monday till Thursday at 7.30 p.m.

Newmilns: In Parish Church Hall, East Strand at 3.15 p.m. S. Emery, J. Baker, W. - Barr.

Renfrew: Albert Hall, Albert Road at 3.30 p.m. A. Jessiman, A. Morrison, W. Purdie.

Wishaw: Ebenezer Hall, Young Street at 6.30 p.m. J. Lightbody, J. Buchanan.

January 12

Ashgill: Bethany Hall at 6.30 p.m. E. Nelson, J. McColl, Mr. McColl continues until 17th in ministry.

January 19

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

Plains: Elim Hall, at 6.30 p.m. J. McColl, F. Stallan. J. McColl continues in Ministry Lord's day 20th at 3.00 p.m. Monday 21st to Thursday 24th at 8.00 p.m.

January 26

Motherwell: Forgewood Gospel Hall, at 3.30 p.m. J. Burnett, A. Naismith, J. Hunter. J. Hunter continues in Ministry from 28th to 31st January at 7.30 p.m.

Airdrie: Hebron Hall at 6.30 p.m. G. Meikle, J. MacDonald.

Kirkintilloch: The Gospel Hall, 68 Townhead at 3.15 p.m. A. Leckie, G. Bull, A. Jessiman. Mr. Leckie continues Lord's day at 3.00 p.m. 28th to 31st January at 8.00 p.m.

January 26

Glasgow: Harley Street Gospel Hall, Ibrox at 7.00 p.m. J. Paterson, J. McColl.

February 2

Bishopbriggs: Home Missionary Conference in Woodhill Gospel Hall, Wester-cleddens Road at 4.00 and 6.30 p.m. B. Gilvear, N. Innes, G. McGregor, W.K. Morrison.

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

Hamilton: Low Waters Gospel Hall, Hall Street at 6.30 p.m. R. Price.

February 2

Kilmarnock: Elim Hall, Cuthbert Place at 3.00 p.m. A.J. Last, J. Gillespie, N. Mellish.

Livingston: Gospel Hall, Deans at 6.30 p.m. S. Brown, S. McKenzie.

February 9

Cumbernauld: Mossknowe Gospel Hall at 7.00 p.m. W.P. Foster, A.W. Foster.

Tarbolton: Gospel Hall at 7.00 p.m. E. Ewan.

Larkhall: Hebron Hall at 6.30 p.m. J. Gillespie, J. Paterson.

Chapelhall: Gospel Hall In Public School Hall, Gibb St. at 3.30 p.m. J. Anderson, H. Cooper, A. Graham, 10th Gospel Hall at 3.00 p.m.

Clydebank: Victoria Hall, Shelley Drive at 3.30 p.m. W. Barr, J. Naismith, H. Scott.

February 16

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. G. Waugh, J. Paton.

Plains: Elim Hall at 6.30 p.m. D. Cameron, J. Affleck.

Scotland Forthcoming**January 19**

Glasgow: Bethesda Hall, Holmfauldhead Place, Linthouse at 7.00 p.m. A. Legge, A.P. Weir.

Mayfield: Gospel Hall, Stone Ave., at 6.30 p.m. R. McPheat, B. Stapeley.

Correspondence for Chapelhall Assembly from January 1st 1980 should be addressed to John Stangoe, 28, School Street, Chapelhall, Airdrie.

Correspondence for York Street Hall, Peterhead should be addressed to Mr. Robert Buchan, 29 Landale Road, Peterhead AB4 6QP. Tel: Peterhead 3792.

Correspondence for Currien Gospel Hall, Florence Court should now be addressed to Mr. R.A. Walsley, Currien, Florence Court, Co. Fermanagh.

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North Norfolk: Holiday Bungalow, approx. 2 miles from Cromer, sleeps 6-8. For details write Mrs. Henderson, 31 Crompton Avenue, Luton, Beds.

IRELAND**Reports**

W.J. Nesbitt seeing a nice interest with some blessing in the Gospel at Straid, Co Londonderry.

J.G. Hutchinson had a week of Ministry in Skibbereen, with good attendance.

T. McKelvey and **J.G. Hutchinson** Gospel Meetings in Broughshane.

A. Aiken and **J.G. Hutchinson** hope to try Gospel Meetings in mobile hall in Carlow town early in New Year.

J. Lennox and **J. Brown** continue in gospel in Gospel Hall, Ballymoney. Attendance good with some fruit.

J. Hawthorne and **T. McNeill** continue in the Gospel in Gospel Hall, Shanagh, Co. Down with good interest and some professing to be saved.

Andrew and his brother **Thompson Kenny** with **Ivan Gordon** continue in the Gospel in a portable hall at Mallusk near Glen-gormley. Attendance excellent.

J. Finegan (Africa) is concluding a series of Gospel meetings in Ebenezer Gospel Hall, Bangor. Attendance and interest has been excellent.

Brian and **Jim Graham** have been busy in Gospel meetings in a portable hall at Hillhall side of Lisburn. Attendance has been very good.

N. Turkington and **S. Ferguson** continue in the Gospel in Mountain Road Gospel Hall, Kilkeel with good attendance and some blessing.

Armagh: Saints here have found it most encouraging recently at their Saturday night meetings with large numbers, and helpful ministry was given by D.L. Craig, D. Morgan, R. Beattie, S. McBride, T.W. Wright, W.J. Nesbitt, J. Wells, J. Lennox, J. Brown, J.G. Hutchinson, J. Allen. Also a visit from D. O'Hare (France).

Omagh: Annual Conference was held on Wed. 7th Nov. and ministry of the Word was given by K. Duff, A. McShane, S. McBride, D. Morgan and J. Thompson. Later in the evening meeting D. Morgan gave a report of his work in Wales.

WITH CHRIST

ROBERT A. REID Grangemouth on 18th May. He was saved as a lad of eleven. Spent his whole life serving his Lord. When in the Forces during the war in the Central Africa area he ran Sunday Schools, and young people's meetings as well as witnessing to his fellow service men. On coming home he got married and settled in Grangemouth, where he was an active member of the Albert Hall assembly, he was Sunday School Superintendent for many years, and was conductor of the choir and also worked among the boys of Polmont Borstal. He was also the assembly secretary for a number of years. When Mid Scotland Choir came into being he became its conductor. He was the ideal chairman for any gathering whether for O.A.P. meeting, parent nights etc. he could adapt so well to any situation and was never afraid to throw his weight into the "behind the scenes" work of preparation and cleaning up. He is sadly missed by his wife and family and by the members of the assembly.

Mrs. ANNA HUNTER suddenly on 23rd August. Saved 50 years ago while walking along the Upper Falls Road, Belfast, as she contemplated a verse of scripture. In happy fellowship with the saints at Dunmurry for many years. A true helpmeet to her husband, who is a highly esteemed overseer in that Assembly. Continued prayer requested for her husband and daughter, the wife of our missionary brother Dennis Williamson.

JULIA A. FERGUSON on 25th October aged 86 years. Saved and baptized in her youth, she was diligent in all that was pleasing to the Lord. She visited people who were lonely and in her own humble way was very kind. Both Julia and her late sister Annie entertained friends, who will never forget the happy times spent at their home. She became ill 6 years ago, and passed into the presence of the Lord very peacefully at Roadmeetings Hospital, Carlisle. Brought up in the Motherwell Baptist Church, but was in happy fellowship at Roman Road Hall, for the rest of her life.

R. VICKERS Glengarnock on the 25th October. Saved a number of years, and in fellowship in Hebron Hall, Glengarnock. When in Hospital, having a leg amputated, he was constantly witnessing for his Lord. As a result of his discomfort he was unable to be at the gatherings as he would have liked.

Mrs. M. HARRISON at Newton Stewart on 26th October aged 80 years. Saved over 60 years and in fellowship in Hebron Hall, Glengarnock for most of these years. She loved to be at all the gatherings of the Lord's people. She was well known throughout the assemblies, and was active in witnessing for her Lord.

JOHN WAUGH, on 4th November aged 76 years. He trusted the Saviour in early life while still at school. He was baptized and received into fellowship in Hags Assembly in 1919 and was in continuous fellowship in the old hall, and in the present Hebron Hall, the whole of his Christian life. He fulfilled every phase of service in the Assembly, a Sunday School Teacher when in his teens. Consistent in tract distribution locally and in surrounding areas. He was Sunday School Superintendent for over 30 years, and Assembly treasurer for the past 15 years, and over the past year even in declining health he was solicitous for the comfort of the little company which meant so much to him. A diligent student and able exponent of the Holy Scriptures, and a wise guide. A constant attender of all Assembly gatherings. He loved his Lord and witnessed faithfully for Him. He passed peacefully during sleep to be with the Lord. A large company, including many whom he had taught in Sunday School attended the funeral service. Prayer will be valued for his ailing widow and son.

JOHN CAMPBELL Irvine on 6th November aged 88 years. Apart from a short time in Dalmellington spent all his assembly life in Irvine, for many years as an overseer who was held in high esteem. He served the Lord well, particularly in the spread of the gospel both as a preacher and in personal witness to all whom he came in contact with. His wider interests included Netherhall, Largs, Ayrshire Gospel Tent Work and he showed a keen interest in Missionary Work. In his personal life he knew the Lord in an intimate way. This was evident in the manner in which in public gatherings of the saints he led in worship and gratitude to the Lord. Suitable tribute was paid to him in the words of Romans 12-11. "Not slothful in business, fervent in spirit, serving the Lord." Not flagging in zeal, maintaining the spiritual glow.

Mrs. MARGARET JOHNS on 7th November aged 86 years. Saved in her early years, Baptised and received into fellowship in Kilbirnie after her marriage she moved to Victoria Hall, Ayr. For the last 48 years she has been associated with the Tillicoultury Assembly. Was pre-deceased by her husband Wm. 6 years ago. Of a quiet disposition and given to hospitality she leaves a family of four, (two sons and two daughters) all engaged in the Lord's work. Please pray for them. She will be missed by many.

JOHN KEIGHTLEY Drumenagh Assembly on 13th Nov. Saved in 1912 in that district through Mr. James Clarke. The Assembly and area as a whole have lost an exercised and highly respected brother. Faithful in Sunday School work, helping continually in the spread of the Gospel. A godly overseer with a tender care for the saints, careful in maintaining Divine principles. Very large funeral. His wife and sister need our prayers.

Mrs. THIRD, Peterhead on 19th November. In fellowship in Peterhead Assembly for many years. Her whole life could be summed up in these words "For me to live is Christ, to die is gain. She was a godly sister and was marked by her meek and quiet spirit.

ROBERT CURRIE aged 74 years passed suddenly into the presence of the Lord on 21st November. Saved as a result of visiting a Saturday evening gospel tea meeting in Hamilton Baptist Church. He was challenged by the words of Mark 8v26 "What shall it profit a man if he gain the whole world and lose his own soul" He was a brother who was beloved by the saints at Roman Road Hall where he was in happy fellowship. He bore a bright testimony among those who are without.

W.W. LEWIS on 23rd November in hospital, a native of Kilkenny. Saved in early life and was for some time in Merrion hall Dublin, spent a number of years in Cork City, where he was a very great help to the small assembly, later came to live in Port-stewart where he was active in the assembly and very useful. Gifted as a singer he led the singing for many years in assembly meetings. His wife died some years ago.

Mrs. MARIA MEGAUGHIN of Ballinaloob peacefully on 28th November. Brought to Christ at meetings conducted by Mr. Harold Paisley 25 years ago. Was baptised later and received into fellowship at Ballinaloob where she remained until her death. A good, godly woman and a grand testimony in the district where she lived. She will be much missed by her husband, Hugh, her mother, Mrs. Martha McCaughan and her four brothers. The McCaughan family have been a real source of help and blessing for many years.

ALBERT H. ABRAHAMS Greenock on 30th November aged 86. Came to Greenock from Devonport in 1933, and has been associated with the assembly now at Ardgowan Square, Greenock ever since. Was predeceased by his wife 3½ years ago. He is remembered for his godly, consistent and active life. Was interested in all aspects of assembly work, an able exponent of the Scriptures and ready to help where needed. A wise elder and counsellor in the local church where his talents were much appreciated. He was a brother greatly loved and respected for his kind and gracious presence among the saints.

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In North East England

The Christian a Non-conformist
By R. M. Rae

Taking Time to Teach Children
By J. Harper

Jottings on James
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Colin B. C. Tilsley

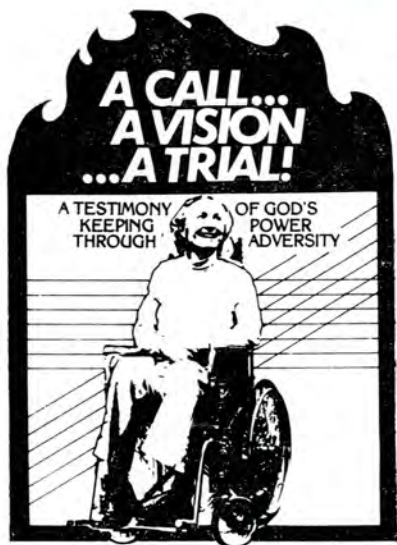
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Netherhall Bible Readings, Largs : 5th-9th May,
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Mr. Phillips—Epistle to Philipians. Mr. Leckie
—Epistle to Colossians. Enquiries to: The
Manager, Netherhall, Largs, Ayrshire KA30 8RP.

SEE INSIDE BACK COVER

EDITORIAL Searchlight

It was never popular to be a dissenter. By one means or another the Establishment could indicate its displeasure at any attempt to pursue an independent line of thought, whether or not the voice of conscience was expressed in actions. Did Jeremiah not encounter much opposition from the religious authorities of his day as did John the Baptist and Peter and, of course, even our Lord Jesus? And for John Huss, Wycliff, the Huguenots of France, the Covenanters of Scotland and presently for our brethren in Communist lands or where Rome is dominant it could be no different.

Even in societies that are stable politically, where religious liberty is guaranteed and assemblies have flourished, suspicion lives on in the minds of these pillars of formal religion. Very many defenders of orthodoxy are quite unashamedly opposed to anything that might undermine the stake the cleric has in religious matters. Where there is divine life, there is generally a willingness to condone a lay ministry during special campaigns but such exceptional fellowship must not delude any into anticipating a general softening of their attitude. Not for one minute will believer's baptism be accepted nor will the prized distinctions between clerical and lay functions be banished. Formalism will live on.

Not only must we disown attempts to woo established religion to cloak our dissension in a grudging respectability but we must discredit all pretences to be like the state churches our fore-fathers left. Surely Bible Schools don't exist to provide an equally well-trained ministry! Surely the pressure for publicly-participating women isn't to be like Christendom! Surely notice-boards aren't amended to appear what we aren't! Surely we aren't trying to act dead formalism! If we're trying to compete in these outward features, do remember we'll be the loser for high cathedral grandure was ever the attainment of the Establishment. We'll never take that prize, no matter how ornate our buildings and cultured our services. And of course we'll lose because the general public has scant respect for humbug, whether in the state churches or in us.

And more positively, our day calls for a re-statement of basic doctrines — the very doctrines that are opposed without — and for consistency in our gatherings that won't belie our profession to N.T. simplicity. Shepherd care has to be the burden of many and exercised, intelligent contributions must serve under the direction of the Spirit to the glory of God. With these twin features evident in our gatherings, no one would presume that only he had the gift of the pastor-teacher and so only he could be our minister. In active, local assemblies where each brother and sister feels his or her obligation to the Lord, where each is willing to bear the reproach of Adullam, the Lord Jesus can be honoured, saints fed and sinners reached.

T.W.

How It Began: In N.E. England

While the assemblies movement commenced just over 150 years ago in Dublin, Plymouth and elsewhere in the southern part of England it was really after the '59 Revival that such gatherings of the Lord's people were found in Scotland and the North of England.

Why Donald Ross selected Sunderland for a gospel effort in 1871 we may never know but the consequences were far-reaching assembly-wise. Perhaps the most-influenced person was Jas. Campbell Jarrow, and Ross preached there with very happy results. The next step was the meeting of Christians in that Tyneside town in Nov., 1871 to Jarrow and Ross preached there with very happy results. The next step was the meeting of Christians in that Tyneside town in Nov., 1871 to remember the Lord. It was the following Feby. before Don. Ross baptised them.

As has been reported in former articles in this series the preaching of the gospel was not left to full-time evangelists. When such had moved on the local brethren carried on preaching the gospel all round their own districts. Thus Jas. Campbell preached the gospel nightly while working daily in the shipyard. He was soon to move on to Canada, where he was much used of God to win souls and plant assemblies, and to Ulster in which Wm. Gilmore reckoned that he was instrumental in forming some forty assemblies.

The only Tyneside assembly about which we have been furnished with information about its origin is Consett. Its centenary was celebrated in 1973 and the evangelists whose names are mentioned in connection with early work there include a Mr.

Brown of whom we have no certain knowledge, a Mr. Smith, presumably Jas. Campbell's friend from Aberdeen and his partner in several places until his homecall in 1878, a Mr. Kearney and Donald Ross.

The first meeting-place in the town was a two-roomed house in Delves Lane. Their presence and work, as in many places, was not always appreciated. There was serious persecution accompanied by the throwing of missiles. Church history has always shown that far from this hindering the progress of God's work it usually prospers in spite of such opposition. The result was that the new assembly had to seek larger premises which they found next to Barclay's Bank in Front St.. Persecution continued but again larger premises came to be required, probably because of the large amount of evangelism going on in cottage meetings, etc..

It was in 1874, the year after the Consett Assembly began, that Hy. Pickering was saved at a barn meeting not very far away. He joined other young men in village work and took a book stall in Consett Market on Satys. Byelaws prohibited preaching in the market place but the young Christian got round this regulation by calling out the contents of the various tracts and booklets to prospective purchasers.

In the first 21 years of its existence the Consett assembly had three different meeting-places apart from the original private house. Most of the Christians were poor and rents weren't always cheap. A crisis arose when their third building was put on to the market. The Freemasons wanted it as well as a cinema company. The Wesleyan owners wanted £1200 and the brethren had

only £30. (They normally emptied their bank balance each year on to the mission field.) But from the human point of view a brother came to the rescue. He was Mr. Jobson of Hartlepool, obviously one of those benefactors for whom assemblies over the years have had cause to thank God. He was a shop-keeper in Hartlepool and came to Consett for some meetings. He became aware of the assembly's plight and provided them with a blank cheque. The Christians resolved to repay him at a penny per day from each believer.

There were people of higher social class in the assembly at different times. We read of a bank manager at one time, of the post master and of a school master. But one of the most active brethren was Thomas McIlroy, a head roller in the mills and former member of the Church of England. The emigration of the latter to Australia just before the First World War was a big blow to the meeting and for some time the young brethren left behind had to take the gospel meeting in pairs because of their inexperience. Apparently Mr. McIlroy was used of God down under, for a surviving letter from him says, "My heart is cheered by the knowledge that my years of service for Him in Consett have not been fruitless and that He has also made me blessing to many in Australia."

I find this information fascinating. A few months ago we were wondering how Messrs. McLean and Forlong in New Zealand fared. A reader from those parts drew our attention to information about them in a N.Z. book entitled, "There We Found Brethren". I am not aware of a similar book having been written about Australian assemblies but Thos. McIlroy is the second whom we have met in our researches who went to that continent and did something for God. The other was a Brown from Lesmahagow, from whom Lesmahagow brethren have

letters about his work for the Lord.

The hall was paid off in 1919 and then the brethren set out to improve it. In 1919 they replaced the gas lighting with electricity, one of the first churches in the district to do so. In 1924 they installed a baptistry and by the time of the centenary 225 people had been baptised in it. Previously baptisms were carried out in a stream.

Among those so baptised was a former Church of England candidate for the ministry, Thos. Ogle who became exercised about believers' baptism and severed his connection with the C. of E. He became a capable Bible teacher in the North East.

Consett has contributed its quota to the Lord's work overseas. It commended Isaiah Logan to France in 1921. He acquired an interest in that land during military service in the First World War. At first he lived in a poor lodging-house along with Spaniards, Algerians, etc. and presented the claims of Christ to them. He spoke French, German and Spanish and engaged in much literature distribution.

Jennie Coxan joined Arthur Clarke in China in 1930. Advised to leave during the Second World War she reached the Philippines where she worked for the Lord until she was interned with 500 others by the Japanese.

Industrial decline has hit the North-East and Consett will be badly affected by the closure of the great iron-works. The assembly has been active in the past. My notes about it include reference to the bookstall in the market long after Henry Pickering had gone, to open air and cottage meetings, and even to a cinema being secured in a place a considerable distance from the hall so that the gospel could be preached there. With such a spirit a New Testament assembly can survive times of recession.

Invisible Assets Psalm 91

by J.H. HUGHES, Butley.

The Psalms as we have them in the R.V. are divided into five sections, corresponding in a general way with the first five books of the Old Testament. This is the second psalm of the fourth section and therefore finds its setting in "Numbers", the book of the journeyings of the children of Israel through the Wilderness to Canaan. They were pilgrims. "The Lord . . . brought us out . . . that He might bring us in". Deut. 6.23. Here is the pattern of our own spiritual pilgrimage, and we trust that a glance at some of our invisible resources will be a help as we journey on to Heaven. The blessings of "Home" are ever in the heart of the wanderer.

An invisible Sanctuary vs.1/2. A card in the shop window of a humble shoe repairer bore the words "Business downstairs; residence upstairs". Beyond the visible world is the eternal Sanctuary. "Where is Heaven?" — to which question the aged saint replied "I live there". Jesus has "passed through the heavens" into the Holiest and we too enter in "by the blood of Jesus" Heb. 10.19. It is our true and only home, and He said it all on the night before He died in the simple word, "Abide in Me".

Observe the four names of God used in these verses. He is "The most High", the "possessor of Heaven and earth" Gen. 14.22; the "Almighty" El Shaddai, who out of His possessions supplies all our need; the covenant-keeping Jehovah who is revealed in the Lord Jesus under the New Covenant; and "Elohim," the plural bringing thoughts of the Trinity engaged for our eternal good. All of God is in our Salvation, and only the

pure gold is seen in this holy place. Jesus sits enthroned in grace, and the Spirit of love and grace leads us in, and ever seeks to keep us there.

An invisible Saviour. 3/4. We have said that Jesus is there, and to abide in Him is our safety and security. Rightly did He teach us to pray, "Lead us not into temptation; deliver us from evil", for the snares of Satan are ever in our path and there are forces against which we have no might. "The weapons of our warfare are not carnal". Here is a picture of His perfect love, "He shall cover thee with His feathers", and our simple faith, "under His wings shalt thou trust". As Ruth of old found a way from far off Moab to Bethlehem and the God of Israel, "under whose wings" said Boaz "thou art come to trust", so in that Holy Ark of the New Covenant we abide beneath the overshadowing wings of the cherubim. "Let not your heart be troubled, neither let it be afraid" John 14.27.

An invisible Shelter. 5/8. Faith is not an insurance against trouble, but rather the assurance that we shall have plenty of it. It is "through much tribulation that we enter the Kingdom" and the Saviour prayed, "not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil" John 17.15. So countless saints have proved to their own unspeakable joy and the wonder of an unbelieving world. Real assurance comes through heart knowledge of God's Word and experience of His ways. It does not rest on our changeable feelings, but on our unchangeable God.

The great admiral Nelson was always a poor sailor, but H.M.S. Victory is still with us, a monument to the nation and the men in whom he trusted. "Take no anxious thought" the Lord Jesus said to his disciples, and followed it by reminding them that "even the hairs of their head were all numbered". Well may we echo David's word, "How precious also are thy thoughts unto me, O God! . . . they are more in number than the sand" Ps. 139:17 & 18.

Invisible Servants. 9/13. "If God be for us, who can be against us?" Rom. 8:31. God is on the side of those whose heart is in the Sanctuary. The pilgrim may walk alone, yet he is not alone. Angels minister unto him. "Are they not all ministering spirits sent forth to do service for them who shall be heirs of salvation"? Heb. 1:14. Their power is all but infinite. It needed but one to slay 185,000 Syrians in one night at God's command. On the other hand two could do nothing against Sodom while one righteous man was in it.

"We are come to an innumerable company of angels," Heb. 12:22 and of them twelve legions stood ready to do our Saviour's bidding even as the darkness of the Cross closed upon Him. We are greater than angels, both in our nature and destiny, and although death is the mark of our weakness, it is also the badge of our superiority. "We shall judge angels", 1 Cor. 6:3. The stream of eternal life

in the believer may enter a darkened channel, but only to issue again into the fulness of the blessing and glory of Christ's return.

An invisible Salvation. 14/16 "Simon, son of Jonas, lovest thou Me?" was the Lord's last question as the Gospel narrative comes to its close. It is the final question to all of us who profess His name. Can we truly respond with Peter, "Yea, Lord, Thou knowest that I love Thee"? It is the Bridegroom of the Church who speaks, and His love "so amazing, so Divine" requires a response which He cannot share. It demands "my all". To such He gives His all. In these closing verses there is a six-fold "I will", with an eight-fold promise. Read them carefully and prayerfully. The "I am" of Eternity has become the "I will" of time, and in Jesus we see that the Divine "I am" is the human "I will". To the Pharisees He said, "Before Abraham was, I am" but to His Father, "I will" that those whom Thou hast given me be with me where I am, that they may behold my glory." John 17:24.

Here are invisible realities indeed, that is, invisible to the unbeliever, for "the god of this world hath blinded the minds of them that believe not" 2 Cor. 4:4; not, however, to the pilgrim on the road to Heaven. "We look . . . at the things which are not seen" v. 18. May the Spirit of God enable us ever to see them, and much more besides.

Unity

Unity is a result, not an object. Unity is the outcome of fellowship rather than fellowship the outcome of unity. Yet there cannot be fellowship where this is disunity, fellowship and unity must be together. An overemphasis, as is often done, should not be placed on one at the expense of the other, for where one is there should be the other.

J.N. DARBY

The Christian A Non-conformist

by R.M. RAE, Prestwick

(1) Morally

One of the dangers to which we are all exposed is that of being squeezed into the world's mould. We can be sure of this that such a process, while it may increase our popularity, will certainly diminish our moral power with men. Lot merged into the 'system' and became a disaster, a spiritual weakling, while Abraham, refusing to be integrated, was able to lift up 'holy hands' before God, interceding for the doomed city in which Lot was pleased to dwell. It is an indisputable fact that we can only gain a footing in **this** world at the expense of one in the next. The text before me in these meditations is found in Rom. 12:2 'Be not conformed to this world'. It is preceded by Paul's touching appeal to the saints at Rome for a presentation of their bodies as a living sacrifice to God — their intelligent service.

In this epistle, considered to be one of the greatest examples of logic in human literature, we have three great focal points. In ch. 3 we find a mercy-seat, ch. 6 a tomb and in ch. 12 an altar. In ch. 3 the rights of God in mercy are perfectly secured as v.25 begins, 'Whom (now a Person) God hath set forth, a mercy-seat — to declare His righteousness' Oh, that we heard more of this in gospel preaching — not just the need of the sinner met (a precious truth) but God's throne completely vindicated in the process! Following the mercy-seat of ch. 3, we have the symbolic tomb of ch. 6, God finished with the first order of man, condemned, crucified and buried, resulting in a new kind, or order, of man before His gaze. Then the altar in ch. 12:1.

The marvel is that the bodies referred to there are the same as those in ch. 3:10-18! Thus ch. 6 emphasises the **moral** side where nothing is carried over. All is judged and out of God's reckoning forever. Ch. 12 on the other hand presents the **physical** and by the Spirit: the very members, so degraded by sin in ch. 3, become a living sacrifice to God.

If the altar means anything, it means a break with this world. Thus, v.2 begins, 'Be not conformed to this world . . .' I wish to consider with you certain men who were non-conformists, men who had the moral stamina to resist the pressure, the temptations, and to say 'No!' We shall look in this paper at Joseph, tested as to **moral** matters, later, Moses, a non-conformist in the **political** scene, and finally, Daniel and his companions as to the **social** and **religious** sphere.

The story of Joseph's refusal to lie with his master's wife is told in striking detail in Gen. 39. Having arrived in Egypt following his brethren's shameful treatment, he finds himself servant to Potiphar, an officer of Pharaoh, in his home. There he was put in a position of trust, his moral worth having been recognized by Potiphar. The Lord was with Joseph and this had been noted by his new master. It is such a situation that Satan seeks to mar, and how quickly he sets about it! Potiphar's wife is his pawn and from her comes the awful character-destroying suggestion of the young Joseph committing adultery with her. See his **attitude** as v.8 begins, 'But he refused . . .', followed by his

assessment in v.9 of what was involved in her advances — 'this great wickedness' — and then his **appreciation** of such a deed, 'sin against God.'

Does this wretched woman give up? Does she take 'No!' for an answer? Read on into v.10. 'And it came to pass, as she spoke to Joseph **day by day** . . . ' What relentless pressure this young Hebrew was subjected to! Observe the next stage in the following two verses. With the two of them alone in the house (a compromising position that should be avoided where possible) she caught him by the garment. What a temptation! Yet Joseph flees from her presence, having to leave his coat behind him.

Why have I gone over these details? Firstly, because in our day Satan **still** employs the same tactics. Alas! with grief of heart we have to acknowledge how successful he has been. Almost 2,000 years ago Paul has to say to the Corinthians, 'The body is **not** for fornication' 6:13 and then v.18 'Flee fornication'. Be a non-conformist! We have to remember it is **still** 'this great wickedness', **still** 'sin against God'. Even although our 'permissive society' approves, the unalterable laws of God require judgment. Secondly, that particularly our dear younger brethren and sisters may realise, no matter how persistent the tempter is, their only safeguard is complete reliance on a compassionate God who understands our every weakness yet longs that we hear His word 'Be ye holy, for I am ho ly.' Thirdly, (and we have now to read further into the story) it is a principle of scripture that those who know God, will God honour. This is illustrated as we examine the references to Joseph's garments. Ch.

37, stripped of his 'coat of many colours'. Then ch. 39, stripped of his garment as he fled from a lustful woman who would not give up. One has said of this, 'If he lost his coat, he kept his character.' Finally, ch. 41, when in the day of his exaltation, garments are again in view, not now stripped of them, but adorned. So v.42 reads 'And Pharaoh . . . arrayed him in vestures of fine linen' (Righteousness) illustrating, as we have said, that God honours those who honour Him.

As we think of this world, or 'age' in its present climate, what do we find? Nothing short of a serious moral decline. Values, once respected, have been seriously downgraded. Even 'church' leaders have given their approval to various forms of behaviour, all of which are obnoxious to a holy God, and can only incur his righteous wrath. What is the answer to all this? Certainly not obsession with such a dark picture. Nor is it, on the other hand, in a smug indifference — 'It cannot happen to me' attitude. Let us continue in the verse we are using (Rom. 12:2) 'but be ye transformed . . . ' How often we have noticed in the scriptures that if there is a negative, as with our car battery, we will find a positive! 'Be ye transformed!' How is this brought about? Surely 2 Cor. 3:18 gives the delightful answer! 'Beholding . . . the glory of the Lord, are **changed** into the same image . . . ' From conformity to a world system, that is evil and destructive, to transformation, through gazing long on the most beautiful sight of time or eternity — the glorified Man of dark Calvary. Truly 'Occupation **with** Christ brings likeness **to** Christ.' Has a doomed world anything to compare with this?

To be continued .

"Seeing is believing" is a worldly motto but
God's order is believe and see.

Young Believers



The Devil (2)

by **PETER BOWERS,**
Middlesbrough

What's In A Name?

The names in scripture bear a significance which warrant our study as they reflect the character and nature of the person.

(1) HIS DOMINION

The Prince of the Power of the Air ("The ruler of the authority of the air" J.N.D.) (Ephesians 2:2). The Scriptures teach that the Devil is the sovereign of hosts of evil spirits who inhabit the atmosphere surrounding the earth. They have ordered ranks and titles (see Ephesians 6:12, and note the use elsewhere of the phrase 'principalities and powers'). Whether we look at evil spirits or demons who have an insatiable desire and need to inhabit and control a human body (Mark 5:2-13; Matthew 12:43) or at national rulers directing affairs of states (Daniel 10:13) or even international overlords controlling world darkness (Ephesians 6:12), they each acknowledge absolute allegiance and subjection to the Devil.

The influence of these evil powers is felt collectively and individually. Collectively 'the course of this World' (Ephesians 2:2) — its spirit, thoughts, opinions, impulses, aims and activities are the product of their ceaseless activity. Individually, they cultivate his trademark of disobedience in the characters of men. The Lord acknowledged the Devil's dominion in the title '**the Prince of this World**' (John 12:31; 14:30; 16:11). Some go further and suggest

that the Devil once had a particular authority over the Earth under appointment from God and though it could be true there is no other Scriptural basis for it. Indeed in Luke 4:6 the Devil acknowledges the World and its glory have been 'delivered over' to him but the word used is often translated 'betrayed' and the reference is to the act of Adam in handing over his authority to the Devil. Although the World still lies in the wicked one (1 John 5:19) the Cross has sounded the death-knell to his vast dominion (John 12:31; 16:11.)

(2) HIS DEVOTION

"The God of this Age" (2 Corinthians 4:4)

This title shows the blind devotion and loyalty which men give to the Devil. The spirit of the age is such as to enthrone the Devil in men's hearts and affections and to rob God of the worship which is His right. The original aim of the Devil to usurp the place of God is achieved by shuttering men's minds to the light of the gospel and blinking them to spiritual truth. The craving for worship is basic to any appreciation of the 'devices' employed by the Devil.

(3) THE DEVIL

This is a frequent title used of Satan and although the A.V. refers to 'devils' this is not a proper use of the name. There is only one Devil but there are many demons. The word 'Devil' means an accuser, a slanderer

and a maligner. He accused God to Adam by maligning God's motives and aims (Genesis 3) and he continues to mislead men by similar means. He accuses men to God, pointing out with delight their weaknesses and sins (e.g. Job 1:6-11; 2:1-5; Revelations 12:10; Zech. 3:1) and is not slow at making false accusations in his desire to be given every opportunity to test our faith.

(4) HIS DECEIT

The **Serpent** was more subtle than any beast (Genesis 3:1). Whilst the Scriptures speak of the treachery and deadly venom of the Serpent, the emphasis is on its cunning and deception. In 1 Timothy 2:14 and 2 Corinthians 11:3 the Serpent thoroughly beguiled Eve in that she was completely taken in by his smooth speech and logical arguments. It is not without significance that in the very last chapters of the Scriptures his character has not changed and his is still referred to as that 'Old Serpent' (Revelations 12:9, 14, 15; 20:2). In both chapters there is specific reference also made to his deception of mankind (12:9; 20:3,8,10). As we examine the devices of the Devil we must always look for his devious cunning as he strives to make things appear beneficial and attractive to lure the unwary into his traps.

(5) HIS DISGUISES

An Angel of Light (2 Corinthians 11:14).

This leads on directly from our last

title. In the Old Testament the words translated 'serpent' and 'seraph' are often the same words arising from a general idea of a burning or shingling being, who causes fascination and enchants (see Numbers 21:6). It may answer some of the questions which arise from Genesis 3 if we considered the being which appeared to Eve was not a snake as we know it, but a glorious being of amazing intellect — an Angel of Light — Lucifer the Morning Star of Isaiah 14.

(6) THE DESTROYER

A Roaring Lion (1 Peter 5:8).

In Amos 3:8, the Prophet expresses what we should feel "The Lion hath roared who will not fear?". With an enemy who is seeking to swallow us up, stalking our every movement looking for the opportunity to pounce, we need to be sober and vigilant.

(7) HIS DETERMINATION

Satan — the adversary.

This frequent title repeatedly underlines the simple fact that our foe is implacable. He is motivated by a burning hatred for God and those who would stand for the truth. His great desire is to bring the work of God to nothing — sometimes by a general attack and at others by sniping at individual believers. In Luke 22:31, the Lord was deeply conscious of this danger when he told Peter — 'Satan hath desired to have you that he may sift you as wheat'.

Divine Guidance

God guides through His precepts — the Word of God.

God guides through His promises — scores of them in the scriptures.

God guides through His promptings — the work of the Holy Spirit.

God guides through His providence — opening and closing doors, etc..

God guides through His provision — meeting all needs.

God guides through His peace — a quiet assurance that He is leading.

The Great White Throne Judgment

by DR. JOHN BOYD, Belfast

The Time of the Great White Throne Judgment is of great importance (Rev. 20:11-15). After the Marriage of the Lamb (Rev. 19:7), John got seven visions, each preceded by the words, 'And I saw' (Rev. 19:11 - 22:5). These visions teach us the sequence of events after the Marriage. The Day of the Lord will take place first, culminating in the Millennial Reign of Christ (19:11 - 20:6). At the end of the Millennium Satan will be released from his prison. He will proceed to seduce the nations into warring against the saints then on earth. These enemies of God will be destroyed by fire, and Satan cast into the Lake of Fire — to eternal torment (20:10). Having dealt with Satan, the next post-Rapture manifestation of the Lord Jesus Christ will be at the judgment of the Great White Throne, for to the Son of God all judgment has been given (John 5:22). God has appointed the Day of Judgment; He has ordained the Man who will judge in righteousness; He has given evidence of the identity and dignity of the Judge in raising Him from the dead — Christ, the first-fruits of the resurrection (Acts 17:31, 1 Cor. 15:23).

The Great White Throne Judgment will take place after Satan and the rebellious nations have been dealt with, and the heaven and earth have disappeared. The heaven and earth had been kept for destruction by fire, at the same time as the Great White Throne (2 Pet. 3:7). This judgment will be after the Millennial Kingdom; after death and sin have been conquered; after life on earth is over, and no amends can be made.

The Site of the Judgment Throne

is difficult to locate. The heaven and earth will have passed away (20:11). Thus it would seem as though this assize will take place somewhere in space. One thing is plain — there will be no hiding-place then for the wicked, no mountains or rocks to fall upon them to hide them from the face of the Judge, from whose face the heaven and earth will have fled away (Rev. 6:16). The wicked will stand there in awful nakedness. There will be no escape.

The Great White Throne is so Named to indicate its nature. It will be 'Great' for it is the judgment of the Great Day when even the wicked angels will be judged (Jude 6); it will be 'Great' for many, many sinners will be there — the sinners of all ages; it will be 'Great' for it will be a very solemn judgment — concerning their eternal destiny and punishment; it will be 'Great' because of the awful verdict for those whose names will not be found in the Lamb's Book of Life — to be cast into the Lake of Fire, the second death; it will be 'Great' because it will be the supreme court — its decisions will be final; no appeals can be entertained.

It will be a 'White Throne', indicating the absolute purity and holiness of God. In the light of this purity, men's sins will appear in all their heinousness. The righteous Judge will deal with all men impartially for their ungodly works (2 Tim. 4:8, Jude 15); His judgment will be according to truth (Rom. 2:3), so unlike human tribunals.

The Judge on the Throne is here described as, 'Him that sat upon it'. This term, so frequently mentioned in the Book of Revelation, indicates

that the Judge is God, but it seems as if the Judge will be the Son of God. To Him has been given all authority to execute judgment because He is the Son of Man, knowing by experience all man's temptations (John 5:27; Heb. 4:15). Thus, He who will judge is God, and Man — so perfectly fitted to judge both the quickened saints at the Judgment Seat of Christ and the wicked dead at the Great White Throne (Acts 10:42).

John gives us a picture of the Judge in ch. 1:14-15; it is in keeping with the whiteness of His throne. 'His head and His hairs were white as white wool, white as snow' (RV) — a description highly reminiscent of that of 'the Ancient of Days' in Daniel's vision (Dan. 7:9). What John chiefly noticed there was the whiteness, like white wool, like snow — two symbols setting forth purity and holiness (Isa. 1:18, Ps. 51:7), the attributes of an unbiassed and incorruptible Judge (Jas. 2:1). John describes His eyes in v.15. They were like a flame of fire. A clue to the meaning of this expression is found in Rev. 2. The One 'Who hath His eyes like unto a flame of fire' (v.18) is the One Who 'searcheth the reins and hearts', man's inmost being (v.23). It indicates the keen and penetrating gaze of the Judge Whose eye misses nothing.

The Lord will appear in august majesty. Before His face the heaven and earth will flee away; before Him the wicked dead will stand for judgment; 'there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of Him with whom we have to do' (Heb. 4:13, RV); none can evade the scrutiny of His all-seeing eyes. His voice is described for us in Ch. 1:15, 'as the voice of many waters' — the noise produced by a mighty, rushing torrent — immense,

powerful, awe-inspiring, unmistakable, excluding all other voices. Well might His judgments inspire fear in men. It is the voice of divine power and majesty (Ps. 29:4). Such a voice Israel could not endure on Mt. Sinai, and intreated that it be not repeated (Heb. 12:19-20).

The saints will be associated with Christ in this judgment (1 Cor. 6:2), where 'the world' means those opposed to the authority of God; it includes also the judgment of the angels (1 Cor. 6:3). Concerning this judgment Enoch prophesied of the Lord's Coming with myriads of His saints (Jude 14).

The Defendants at the Great White Throne will be the wicked dead; believers will not stand there. This not a general judgment of which scripture is silent. After the Rapture there will be seven judgments. (1) The Judgment Seat of Christ (1 Cor. 4:5), (2) Israel (Mal. 3:5), (3) The Living Nations (Matt. 25:31-46), (4) Babylon (Rev. 18:10), (5) Gog and Magog (Rev. 20:8), (6) Satan (Rev. 20:10), (7) The Wicked at the Great White Throne (Rev. 20:11-15). The first and last of these judgments stand in contrast the one to the other; the first is for believers only, the just (Luke 14:14); it is after the Rapture, and before the Millennium (Rev. 20:4); it is after the resurrection to life (John 5:29) — 'they lived' (Rev. 20:4). Their judgment will be characterised by praise from God (1 Cor. 4:5), and the awards of crowns, and white linen garments (Rev. 4:4). The seventh judgment is that of the wicked dead, of all kinds (Rev. 20:12), the unjust (Acts 24:15); after the thousand years of the perfect, universal reign of Christ; it will be a resurrection of judgment, for those who have done ill (John 5:29, RV); it will be to shame and everlasting contempt (Dan. 12:2).

To be concluded.

Jottings On James (2)

by J.B. HEWITT, Chesterfield

Chapter Two

True To Our Christian Faith

Pure religion not only affects our character in the world 1.25,26, but our conduct in the Church 2.1-13. James is more of a moralist than a theologian. Here he is enforcing that the believer's conduct must be consistent with the faith he holds. What he has seen in his Lord ought to determine his attitude and actions towards his fellows.

Lessons are:— Our imitation of the Lord v.1-7; obligation to the Law v.8-13; the consecration of our life v.14-26. Social distinctions are inexcusable, the demands of the Law inescapable, the demonstrations of faith irrefutable.

Respect of Persons is not commendable vv.1-5 With James saying faith is a virile, active, powerful quality in a christian. That faith and "respect of persons" are totally incompatible becomes particularly apparent in relation to the person of Christ as the "Glory" v.1 R.V. This is a reference to the radiance of the Shekinah light that draped the Tabernacle and Temple with the glint and glow of heavenly glory. The "Glory" is a title of our Lord, and partiality is out of harmony with the character of Christ. 2 Cor. ch 3,4,7; Heb. 1.2,3.

The "Faith" here is that body of truth respecting our Lord as the Lord of Glory and allegiance to such an One does not express itself in acceptance of persons Deut. 1.17; Matt. 22.16. James is making the affirmation that Christ is none other than the visible presence of God. Favouritism, to be unduly influenced by a person's social status, power, influence or wealth is condemned by

God Lev. 19.15; Mal. 2.9.

It is James' fear that snobbery may invade the Church. Ostentation ill becomes those who claim to follow the Lord Matt. 11.29. Alas that partiality is still prevalent among us today! What a man has should not determine the action of a believer in Christ. v.3. What a man is or may become, in the sight of God, is the thing that matters.

James describes two visitors who come into a local church meeting. One is well-dressed and obviously wealthy. The other is shabby and down-at-heel. To say to the one, "you have a seat here please", and to the other "you stand there" is inconsistent with Christian profession.

Reproach of the Poor Condemned by God vv.6-7 We should not mistake clothes for character, or rings for righteousness and snobbery among Christians is an abomination. The charge made in v.6 against the rich is serious and is three-fold. They dishonoured the poor, domineered the needy and derided the honourable name of our Lord Jesus Prov. 17.5; 22.7; Amos 5.11. James calls them to the serious consideration of this important matter. The name called over us may be a reference to baptism Matthew 28.19. The important point is that to call the name over a person was to demonstrate ownership or validate kinship Gen. 48:1-6; Deut. 28.10; Amos 9:12. Called by His Name Acts 11:36; 2 Tim. 2:19.

The rich and the great of this world were the persecutors of the early church. They "oppressed them", "drew them" before the lawcourts. James is condemning the conduct of riches without sympathy.

The Royal Law of God contemplated

v.8-10 James shows that his readers respect of persons was also disobedience to the law of God. Belonging to Christ places us under obligation to the moral demands of God.

The command to love one's neighbour as oneself is taken from Lev. 19:18, and in the context we read "you shall not be partial to the poor or defer to the great" Lev. 19:18. Because this law has been affirmed by the King of Kings, it is binding on all true subjects. It possesses that sovereign authority over man that a king exerts over his subjects.

The Retributive Law should control

our conduct vv.11-13. The law of God is an organic whole and to break a part of it puts one on the wrong side of God's law as a whole. William Penn said, "Man must be governed by God, or he condemns himself to be ruled by tyrants." As the law is the expression of the Will of God, whatever commandment we break we contravene His will. The law is one great whole, because it proceeds from the single Lawgiver v.10. The law of liberty is the code by which we are to be tried 1.35; 2.12. The person who loves God will love his fellow man. These two evidences are the external expression of a regenerate life. If we act inconsistently with our profession we shall have "judgement without mercy". This is an echo of the teaching of Christ in Matt. 6.14. May our conduct be sobered by the certainty, standard and principle of judgement v.13.

Faith's Loud Profession vv 14-17

The first example of spurious faith is the armchair philanthropist. He is a man who claims faith in God but is devoid of concern for men within the Christian fellowship. A picture of real need is before us in v.15, and a profession of love unattended by service is mere sentiment, v.16.

Faith's Liberal Practice v.18-20

Christianity is not mere mental assent to a fact of history but is a life commitment in love to the person of Christ. Faith is an act and attitude of the will, an obedience of the heart. There are not two kinds of Christianity, one devotional and the other practical v.18. Believing and behaving cannot be separated.

If our response to God is merely emotional, or an intellectual assent to certain facts v.19, it will not save us. An actionless faith is barren and worthless. A spurious faith has no visible fruit, either manward in deeds of kindness, or Godward in peace and assurance.

Faith's Living Proofs v.21-26

Here are two examples of genuine faith v.21,25 and the lessons applied v.22-24,26. James referred to two well-known illustrations from the Old Testament. Here is faith demonstrated by works. Claims are matched by conduct. It proves its sincerity by its action. Abraham is the first example of true faith. Faith believes to the point of commitment. It trusts to the point of dependence. It loves to the point of obedience. Abraham as a sinner was justified by faith Gen. 15.3-6 and as a believer he was justified by works Gen. 22.

Rahab, the harlot, at the other end of the social scale from Abraham is James' second example of true faith. She imperiled her life by sending the spies on their journey by another way.

Rahab stood for all the things that the Jews despised; she was a Gentile, a harlot, and a traitor to her own people. Josh. 2.1.21. Her own testimony in v. 9-12 shows that she had faith in the Lord God of Israel.

Her faith was fruitful manward, Abraham's faith was productive Godward. Rahab's faith was demonstrated in self-forgetful concern for the welfare of others.

Correspondence

40 Heretaunga Street,
Petone,
New Zealand.
September 10th 1979

Dear Sir,

Why I Believe In The Flood

To avoid any confusion let me categorically state that I do believe in a universal flood as given in Scripture, and in no way do I believe in the so-called theistic evolution.

In his article in the June Believer's Magazine to the Young Believers "Why I believe in the Flood", Mr. Tom Wilson is treading on rather shaky ground by adding to the words of Scripture. If we are to believe in the infallibility of the Bible we must say that the flood was caused by rain only.

If we look at an analytical concordance it will be found that the word translated "fountain" means "a spring" or source of water on the surface, as opposed to a well. The expression "The fountains of the great deep" was used by Coverdale and since he understood a fountain as an underground source of water flowing into a bowl, it was necessary that he add the word the 'Great deep' to mean the ocean (in the main the Mediterranean Sea) since the lakes of Palestine are also designated seas. It simply means that the tide never stopped coming in, when it says the Fountains of the Great deep were broken up. This verse stands in contrast to Ecclesiastes 1v.7. The nearest we get to any mention of volcanic activity in the Bible is the destruction of Sodom and many have suggested that other things may have been used to bring about that cataclysm.

If we are to modify the clear words of Scripture to prove our point we are on the edge of a slope that will easily lead to the modification of such fundamentals as the rising of the Lord Jesus Christ from the dead.

If we carefully read the account of the Flood we will note that those which went into the ark were carefully selected. Only land animals and birds were taken into the ark, but there are many forms of life that live within the soil that do not come into these categories; upon which not only the top soil and whence vegetation depends but also birds and animal life rely on for sustenance. Whitcomb & Morris ask us to believe that all this was swept away to form

coal & oil measures and other sedimentary rocks, and the Ark finally landed on completely denuded rocks, with no means of growing the grass upon which all animal life depends. Surely the finding of the olive leaf by the dove (Gen. 8:11,12) and then find enough food to live on within the week prove this.

Mr. Wilson mentions fossils being formed as a result of the Flood, (His examples are both of aquatic creatures); but we find that there are a number of reptilian and mammalian creatures in fossil form which certainly have not existed in geologically modern times. As the late A.G. Clarke pointed out in an article in the "Believer's Magazine" about a couple of years ago (I possess an author's typescript) those fossil creatures could not have been formed at the time of the Deluge as they would still be alive to-day since Noah took specimens of all animals into the Ark. Species do not die out of their own accord; they are either killed off, or their environment is destroyed by man.

Mr. Clarke also pointed out that the destruction of the old world by water mentioned in 2 Peter 3:5,6. does not refer to the flood but to a previous destruction. This is also borne out by the selectiveness of the Deluge, as no sea creatures perished.

If God can bring the flightless birds from islands such as Mauritius and New Zealand and return them when required it is quite a simple thing for Him to produce sufficient rain to achieve His purpose of purging the Earth of the wicked men who were destroying it with their violence, and then remove it when the task was finished and leave the whole ready for replenishing with the same topography. Incidentally it is of interest to note here that the geologists tell us that in recent times the sea level of the world has risen by about a thousand feet.

Scripture does not tell us what happened between the initial creation of Genesis 1:1 and the start of the recreation of Chapter 1:2 but if one's eyes are opened by the Holy Spirit when we look into the record left in the rocks then we will be perforce to echo the words of Rev. 4 v 11.

When we try to seek the mechanics of Bible happenings where the Word does not give any information, we must be very careful that the explanation put forward does not like Flood Geology cast doubt on the power of the Almighty God or the impeccability of His Word.

Yours faithfully,

J.W. Parnham.



THE HOMELANDS

Evangelists' Reports: John Baker was ill in the autumn but was able to be in Manchester for three weeks afterwards. During that time he distributed literature in many languages. There was encouragement too when two sisters asked for baptism after one of his messages, especially as they were in their fifties.

It was seven and a half years since John Campbell's previous campaign in Abernethy and from that time two ladies kept coming to the regular Gospel Meeting conducted by the little assembly. During the recent effort conducted by John and Jack Hay those two ladies trusted the Saviour. The unusual thing about the Abernethy campaign was that the children's response was small but the teenagers' one was good. Other folks were interested after eight weeks of meetings and the evangelists are hoping to follow up.

Stewart McKenzie had happy times in Helensburgh in October. Children's meetings normally numbered 80-100 and the attendance at the adult meetings was good. An elderly couple, a middle-aged woman and a 16 year-old youth who attended 13 out of 14 adult meetings professed conversion.

After that Stewart went to Coventry and N. Staffs for ministry meetings and Camp Reunions. At Coventry a 17-year-old youth told him that he had trusted the Saviour at camp. At the N. Staffs Reunion a 13-year-old girl said she had trusted since camp while three other teenagers had been baptised.

Postal Sunday Schools: The growth of these is encouraging. Some have been going a long time but the movement towards them is increasing. Their chief virtue is that they reach youngsters far beyond the reach of normal Sunday School but they are equally valuable for reaching other children in days when it is more and more difficult to get children for normal Sunday Schools.

Bert Gray's outreach from Portarlinton in Eire arranged Postal Sunday School prizegivings in 17 centres. Bert and John Flynn attended most of these with their recently-acquired Bookvan. Wesley Crawford is also deeply involved and Dennis Pierce was across to help, following on his summer visit.

A good part of Scotland is covered by Alex Allan's Postal Sunday School and by Ian Munro's Highlands' and Islands' Postal Sunday School. Ian is one of those whose main personal contact with his postal pupils is through the annual camp which last summer took place in Kingussie, with the added bonus of encouragement and cheer for the little assembly which so valiantly carries on for God in the heart of the Highlands.

There are Postal Sunday Schools in Cornwall, Cardiff and Worcestershire and a new one has commenced in Peterborough. Several of them conduct annual summer camps.

Another recent method of reaching youngsters has been a Saturday morning class. Some brethren from Woodpark Assembly, Ayr have commenced one in the fashionable suburb of the town, Alloway. Grangemouth folks too are trying one this winter.

Arthur Pollard's winter work largely comprises reaching children in centres at Forfar, where he recently had some encouragement, Montrose where he lives, St. Cyrus, Gourdon, Johnshaven, etc.

Encouragement: Times of cheer are still being experienced at Dumfries. The recent sudden death of a young married woman brought her father to the Saviour after many years of faithful witness by his mother, wife and family. The last Sunday of the year was to see the baptism of another young man influenced for Christ by his workmates.

A brother from Glasgow contacted an Ayr man while he was in prison. he asked Ayr brother to contact him on discharge, which he did. After showing interest in him it transpired that his wife was more interested than he was and she was taken to John Campbell's and Jack Hay's meetings at Mauchline where she trusted the Saviour. In Dec. she was baptised in James St. Hall, Ayr and some members of her family are attending the gospel meetings.

Elim Hall, Kilmarnock was moved in the autumn to its new site away from the town centre where they had been left high and dry in Tesco car park. They had the joy of using their baptistry for the first time in Dec. when a young woman obeyed the truth in this fashion.

Feby. Efforts: John Clunas was looking forward to working in his home town of East Kilbride during January in preparation for his special meetings in his own assembly on the Sundays of Feby. At a similar series in Roman Road Hall, Motherwell on the Sundays of December the Christmas Sunday evening service was made specially interesting by the baptism of a 17-year-old girl whose unsaved parents came along to see her being baptised.

John Campbell and Jack Hay should have their portable hall in the Bridgend / Potterhill area of Perth, near Scone where they were last year, but they were meeting with difficulties with the planning authority. John Burns hopes to be in Orkney, first at Westray.

Veterans: Willie Rew was not a young man when he went to Congo (he had previously helped in the commencement of two Scottish assemblies) but he served the Lord for nearly 60 years in Central Africa and would still have been there but the situation was so dangerous that his fellow-missionaries were happier if he and his wife, Win were out of the danger zone. Housing for such is a problem, but the way has opened up for them to have a little house in Renfrew, very suitable for them and very convenient for Albert Hall Assembly. We wish to acknowledge the tremendous job done by the Renfrew brethren in getting this house ready.

We also wish to call your attention to the annual report of the Retired Missionary Aid Fund, distributed freely by W. Archbold, 12 Cleveland Cresc., North Shields, NE29 0NP. It gives brief news about most of the elderly missionaries, less able to engage in active service than they used to be, whom the Fund supports. There are 135 such who among them must have given an enormous number of years of service to the Lord. A full list of their names is given at the end of the report. A dozen of them were called home to be with the Lord during the year under review in the report.

REGIONS BEYOND

ANGOLA

As we write this we are at the start of another journey to Camaxilo. We left Biula this morning and are staying over-night at the mission station at Saurimo where Mr. & Mrs. Allison laboured for some years — also Mr. & Mrs. McLeod. There are four of us travelling — two gifted evangelists, Ena and I. The Rangerover is overloaded as we must carry 160 litres of petrol as well as all the food we will need, camping equipment etc. for the month we hope to be out. We expect to cover well over 1,000 miles, reach many of the 60 assemblies on the routes we hope to follow and have at least one meeting with every group of believers. We will not be able to stay a full day with all of them. . . . some will travel to places where we are staying over a week-end and thus get to several meetings.

There are no shops or baker's vans on the way, so there is a lot of preparation for a trip. When Ena started packing she found the mice had made a hold into the flour bag and worse still the flour was full of little fleas — likely from the mice. It was unusable, but Doris Pitman kindly let us have some of theirs. We make our own bread when on these trips. Tinned foods sent by sisters from the homelands are a big help to us.

We know you pray for us and we would ask you to remember especially this trip north. We hope it will be an encouragement and help to the Lord's people. We always come back grateful for what the Lord has done in that huge stretch of country. Thirty years ago there were no known believers there — now there are many thousands who confess Him as Saviour.

BRAZIL

GEORGE WISEMAN

A recent letter from Brazil was very encouraging. Our annual conference in Osório went off very well and they have had a baptism out at Capivari. I understand nine were baptized, one of these being a man from the village of Granja Sônia, further out on the plains. There are now four believers in that village and the work is being carried on by Brazilians. I understand the first national full time worker has been commended in the state of Rio Grande do Sul, so this is a great joy to us. The young coloured man commended has been very consistent over the years. He would have the capabilities to earn well in secular employment.

In the goodness of God we are fairly well. There are many opportunities for meetings here.

SAMUEL W. CURRAN

ARGENTINE

The other Sunday evening we were out at the square at the railway station preaching the Gospel with a nice crowd listening to us. Just after we finished the police van drove up and took quite a few of the fellows who were sitting down listening to us — no doubt to give them some work thinking they were doing nothing! I did not actually see who they lifted as I was inside our Pick-up putting away the loud-speaker equipment, but the poor folks would be inside for a night — or even as long as 14 days. We have a lot to say about our own country but at least there is still justice and one is innocent until proved guilty — here it is the very opposite.

A couple of months ago we had a man who professed faith in Christ and he seemed to be showing real signs of a changed life. Only last Sunday he was speaking to George, our son, and told him if he could not get the girl he wished (he is 46 yrs. and the girl 17 yrs.) he would just go back to the R.C.'s where he had plenty to choose from. He is single but has lived a life of fornication. One is left wondering what are the real motives why the folks here profess faith. I suppose there must be **some** genuine cases but they seem few and far between.

DICK & IRENE ROBERTSON

TRINIDAD

In our area there are eight companies, all small and weak, with one exception. Our work could be roughly divided into three categories: (1) gospel preaching, mostly in tents, as these attract larger audiences than gospel halls do, and can be easily used in remote parts; they are also ideal in our tropical climate. House to house visitation, and tract distribution play an important part in this branch of the work, and there are occasional open-air meetings too. (2) Ministry of God's Word to His people, a need which seems to be ever increasing. (3) Teaching the scriptures in one Primary and two Secondary schools. In this latter case, (3) there is inestimable potential, together with an immeasurable need for effectual, fervent prayer, because the majority of the 800 children and teenagers who hear the Word in the course of a week, come from ungodly and idolatrous homes, where there are no Bibles, and where no one prays for them. Many write "A" level examinations annually, so their secular education provides them with ability to read and search the Scriptures for themselves if they so desire, and have opportunity. We are well aware, though, that this latter advantage cannot, by itself, bring them into the possession of God's salvation, so we are constantly cast upon the Holy Spirit to do His own peculiar work of conviction of sin, and impartation of eternal life to those who believe.

Although there is much sowing, yet little reaping, the Lord graciously grants us some encouragement, as it pleases Him, by saving a few souls, some of them rescued from the dense darkness of Hinduism, who make spiritual progress, and seek to help in the assemblies. We feel that our greatest need is of a thousand prayers per day on behalf of the work, the workers, and the population, so it will be much appreciated if you can encourage as many believers as you can find to join in this holy and vital exercise before the throne of grace, till He comes.

JIM & DOREEN STEWART

MR. A. NAISMITH

Readers will be interested to know that Mr. Archie Naismith formerly of India had a leg amputated in Law hospital on 3rd January. Later news is that he is progressing.

MR. & MRS. W. STEVENSTON

It has been necessary for the Stevenstons to return home from Korea because of Mrs. Stevenstons illness. She is undergoing tests.

Prayer requested for both Mr. Naismith and Mrs. Stevenston.

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.

Please distinguish between the expressions 'Unity of the Spirit' and 'Unity of the Faith' in Ephesians 4?

The Unity of the Spirit is vital and cannot be influenced by our actions. Its origin is taught in Ephesians 2 where we learn that God has done, in this dispensation, an entirely new thing, having broken down the middle wall of partition between Jew and Gentile and has made both one. The same passage shows that both have been reconciled unto God in 'one body'. The operation of the Holy Spirit in all this is shown in verses 18 and 22. When we come to ch.4 the Unity of the Spirit is presented as a stated fact. We are not asked to produce it, but rather to keep or maintain it. All the factors in v.v.4-6 are a cumulative definition of it and show the features by which God has identified the body which came into being on the day of Pentecost (see 1 Cor. 12:13).

The second expression in our question is the Unity of the Faith and this is a matter which we are in the process of 'coming unto' or 'arriving at'. The background is in the previous verses where we learn that our Lord Jesus Christ has ascended and has given gifts unto men. These gifts are named in verse 11 and the reason for them is given in verse 12. The heritage of divinely given gift is a precious deposit from the risen Head to enable the body to be equipped and built up. We should value and appreciate the work of the Evangelist and Pastor/Teacher. In verse 13 it is taught that these will last until we all 'come unto' or 'arrive at' this Unity of the Faith. Thus the expression contrasts with the Unity of the Spirit which is intact from the beginning. The term 'The Faith' is found elsewhere in scripture and indicates the body of doctrine. This will find its culmination in the future 'unto a perfect man' thus showing that the body is growing towards the perfection and the maturity of its risen Head, see also v. 15 where the practical aspect is again in view 'growing up into him in all things which is the head even Christ.'

J.R. BAKER

Does the phrase "The power of an endless life" (Heb. 7:16) imply that the office involved is not interrupted by death but continues by God's grace and appointment?

It is not often that a question is so well answered within the terms of the question itself. In this chapter our Lord Jesus is seen to be greater than Abraham and then further down greater than Aaron. The question comes out from the latter section and the superiority of our Lord's priesthood is being made clear. 'The power of an endless life' is certainly saying that this priest will never cease to be such because his ministry is exercised in the authority of a life that is endless. Verse 23 teaches that the **many** priests of the old economy, were, because of death supervening to terminate their function, but our blessed Lord has in the language of verse 24 an unchangeable or untransferrable priesthood. The term 'for ever' in verse 17 and 'he ever liveth' in verse 25 would also emphasise this great fact. An Israelite may have found a different priest from year to year because the priest could not continue be reason of death but we praise God that our Great High Priest is Jesus the same yesterday and today and forever.

J.R. BAKER.

"He has for thee:

A LIGHT for every shadow,
A PLAN for each tomorrow,
A KEY for every problem,
A BALM for every sorrow."

The Coming Of The Antichrist

by GEORGE ANDERSON, S. Africa

We are living in days in which we can discern clearly the (1) World's Desire For A Superman and (2) Israel's Desire For A Strong Leader. Both JEW and GENTILE were united in their rejection of GOD'S MAN, when, at Calvary the Jews said, "Away with this Man and release unto us Barabbas." Barabbas was guilty of murder and sedition and Jesus was The Prince of Peace. There they made their choice and now, in their dilemma they seek a man in keeping with their outlook. We recall HENRI SPAAK'S (then Secretary-General of N.A.T.O.) words, "We need a man who shall be able to hold the allegiance of all people and to lift us out of the economic morass into which we are sinking . . . send us such a man and be he god or devil, we will receive him."

With regard to Language . . . Price . . . Self-esteem and aspirations to world supremacy, there are men in recent history who could be looked upon as FORERUNNERS of the two prophetically named leaders (1) The Roman Prince. (2) The Antichrist.

(a) France . . . Napoleon . . . "I am the man of destiny."

(b) Germany . . . Hitler . . . "I am the Messiah."

(c) Italy . . . Mussolini . . . "I am superman incarnate . . . even as Napoleon, because like Napoleon I am Lawgiver and Warlord. I am the State!"

(d) Russia . . . Lenin . . . "We have driven Christianity from our country . . . we have driven God from our shores, and if necessary we shall drive Him out of His Heaven as well." Zinoviev . . . "When the right time comes we shall deal with the LORD

GOD. We shall make Him descend from the highest heavens, where He has taken refuge . . . we shall keep Him vanquished forever."

All this, is of course blasphemy and COMMUNISM, in seeking WORLD DOMINION still uses this language BUT the time is not far distant when God will take up the challenge and at the battle of HAMONGOG (Ezek. 38-39) completely annihilate the RUSSIAN forces on the mountains of Israel.

When Will Antichrist Appear In Public? Certainly not during the CHURCH DISPENSATION!

It would appear that towards the end of the Age there will be 5 MAIN ACTORS on the stage of Human History.

(1) **The Imperial Head** of the Revived Roman Empire (United States of Europe). . . He is the 1st Beast of Rev. 13.

(2) **The Antichrist**. . . his ally. The 2nd. Beast of Rev. 13. (Lamblike).

(3) **The Assyrian** . . . "King of the North" (Dan. 11 . . . Isa. 10:7 "The rod of God's anger." . . . Joel 2 The Leader of the northern army . . . against Israel.)

(4) **The King of The South** . . . i.e. Egypt and her allies . . . Dan. 11 . . . against Israel and the King of the North.

(5) **GOG** . . . the "Chief prince of Meshech and Tubal" . . . Ezek. 38-39 . . . i.e. Russia. Ch. 38:15 (R.V.) "And thou shalt come from thy place out of the uttermost parts of the north."

It Would Appear that the head of the Revived Roman Empire (the Confederated States of Europe) is the Imperial Head indicated in Daniel's vision. This Imperial Head

is the military leader of the United States of Europe.

What Daniel Says About This Imperial Head.

Dan. 7:7 . . . The Indescribable Beast with 10 horns . . . out of which arose a "little horn" (i.e. out of the 10 Headed Kingdom v.20) he had a mouth speaking very great things and his look (eyes) were more stout than his fellows.

Dan. 9:26 This Imperial Head is referred to as "the prince that shall come." (Roman Prince) In v.27 we read that he (not Antichrist) makes a covenant with many of the Jews, which is to last for 7 years (one week). This appears to be a political instrument, promising to protect the Jews against their northern enemies. However after 3½ years he forbids all Temple offerings and oblations and forces Idolatry on the Jews. This commences the "abomination of desolation" referred to by the Lord in Matt. 24. Daniel 9:27 (mg) reads "And upon the battlement shall be the idols of the desolator." It would appear as if this causes God to send the Assyrian against them. (Joel 2:11 and 20).

What John Says About This Imperial Head

Rev. 13:4 . . . And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, "Who is like unto the beast? . . . who is able to make war with him?"

NOTE: The Jewish Head (Antichrist) appears to be the other signatory to this covenant . . . aiding the Roman Prince (Gentile) . . . in all that he does.

What Daniel Says About The Antichrist.

Dan 11:36 He is the Wilful King . . . he shall do according to his own will. (b) He shall exalt himself above every god (object of veneration). (c) He

shall speak against God. (d) He shall not regard the God of his fathers. (indicating that he is a Jew nationally). (e) Nor the desire of women. The word "desire" recalls the words of Gen. 3 "Thy desire shall be to thy husband . . ." Probably this indicates that marriage and family life as we know it will have disappeared, helped no doubt, by the influence of this "Man of Sin". (f) He shall honour the god of forces . . . marginal reading "munitions". This would suggest that he honours the Roman Prince who will be the military leader.

What Paul Says About The Antichrist. 2 Thess. 2. He is the "man of sin" . . . the "son of perdition." etc.

(a) The embodiment of all lawlessness. (b) Man of sin . . . the sum total of sin. (c) The Liar . . . people will believe the Lie. (d) The Deceiver . . . lying wonders and miracles and deceit of unrighteousness . . . propagated by him. (e) The Opposer of God . . . exalting himself above all (Man deification!). (f) He exercises all the power of the 1st Beast (Roman Prince) . . . who receives his power from Satan . . . Rev. 13:12. (g) He gives life (breath) unto the image of the 1st Beast (Roman Prince) and causes it to speak . . . Rev. 13:15. (h) Those who refuse to worship this image he (Antichrist) will cause to be put to death . . . Rev. 13:25. (i) He will control all trade and Commerce and nationalise everything in the regime of the 1st Beast (Roman Prince) Rev. 13:16. (j) He will cause all to receive the mark of the 1st Beast (Roman Prince) in the forehead or hand . . . so that no one might buy or sell . . . saving he that had the mark or number of his name. His number is 666.

What John Says About The Antichrist. (and antichristian forces).

Note the Lord's words in **John 5:43**

"I am come in My Father's Name . . . ye receive Me not . . . another . . . own name . . . him ye will receive. **1 John 2:22** Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. **1 John 4:3** Every spirit that confesseth not that Jesus Christ is

come in flesh is not of God and this is that spirit of antichrist whereof ye heard . . . should come . . . already is it in the world. **2 John 7 (R.V.)** Many deceivers are entered . . . world . . . confess not that Jesus Christ cometh in flesh . . . this is a deceiver and an Antichrist.

Taking Time To Teach

by JAMES HARPER, East Kilbride.

For the average Sunday School teacher, time is a very precious commodity. Have we ever stopped for a few moments to talk to the Lord about the way we use this very limited resource? We all have twenty four hours in every day and seven days in every week. Do we need to reassess our use of these God-given hours? Let us first think about the hours each week that are available to us. In an average week we all have twenty four hours of time during which we don't sleep or work. During these hours we ought to strive to become specialists in Sunday School teaching. Our churches today need more Christians who are prepared to specialise for the Lord. If teaching the scriptures to children is the chosen path of service let us Take Time to Teach.

1. Time For Preparation

Early in the week is the best time to start preparing for the following Sunday. It is essential to have time for prayer and meditation. Shut in with the Word of God, and the Spirit of God, waiting quietly upon Him. We cannot expect to introduce children to our Saviour if we do not meet Him during the week. There are lessons to learn about preparation, both in relation to ourselves and the lesson, if we are to be channels through which the Word of God will

flow.

1. Prepare Prayerfully. 2. Prepare Thoroughly. 3. Prepare Early.

All our preparation should begin with prayers, away from the business of every day life, apart with God, asking for His enlightenment, and guidance. Our preparation should not be sparse and uninteresting. There are a multitude of helps we can all afford to have in our libraries, e.g. Bible Dictionary, Concordance, Bible Atlas, Commentaries, Teachers Magazines, etc. The teacher who prepares well, generally enjoys the presence of the Lord and a note of joy and confidence is evident in the presentation of the lesson. A lesson prepared at the last minute is often inadequate and unattractive in its presentation to the children. If we prepare early in the week we have plenty of time to ponder and allow the Word of God to become part of us.

2. Time For Presentation.

One of the sad comments I hear from Superintendents relates to teachers who arrive late and with half-prepared lessons. Could we see the vital part that can be played by a good, caring Sunday School teacher in the ongoing witness of a local church our sense of priorities might be adjusted. One of the facts we must face today is that over the past thirty

years many thousands of children have passed through our Sunday Schools and only a very low percentage have come to trust the Saviour and follow on into fellowship in our local churches. Just think how many children have passed through your Sunday School and how few of them are now in fellowship. We can bring up many well-known answers for this, but are we prepared to look at ourselves and see if the major problem is not within? Remember that the promise of God to Malachi in chapter 3 v 10 is still relevant today, — "Bring ye all the tithes — and prove me." In our time of presentation are we robbing God?

I do not only refer to the twenty minutes given for the LESSON. Our TIME OF PREPARATION begins the moment we arrive and closes the moment we leave Sunday School. Now stop! Have you taken time to think about that seriously? Children notice when we arrive, how much attention we pay to them compared with other teachers, how much interest we have in their family life and in their school or play time. Sunday School teachers should begin their presentation fifteen minutes before Sunday School starts. These minutes can be used in meaningful discussion with children, as they arrive. Superintendents! Could I ask you how much thought you put into what happens before Sunday School starts as far as you are concerned? Is it a great rush without time to meet teachers and children. Bad habits are easily formed and Superintendents ought to be present before the first teacher, ensuring a good example in time-keeping and allowing plenty of time for their own presentation. The presentation of the message continues in well-chosen hymns, relevant prayers, Bible-based choruses, quizzes, based on what the children have learned and special features, (not necessarily the respon-

sibility of the Superintendent). We must make sure that these activities are not merely Time-Stretchers.

Now comes the Lesson Presentation. Now stop! Is your lesson going to be interesting, involving, visual? What may have been a laborious duty can be transformed into a vital, enjoyable work for the Lord by a prayerfully thought-out presentation of the weekly lesson. Ensure that your presentation is two-way. Give the children something positive to do. Try to give them something to take with them which will be a stimulus to thinking about what they have been taught. Why not have a Sunday every eight weeks when you issue a questionnaire which they take home and complete encouraging parents to become involved in the children's learning? Your presentation for Sunday is not complete until the last seat is put away, the last hymn book in place, the last of your children off home.

3. Time For Prayer

Many of us involved in Sunday School teaching have taken a long time to learn that the secret of real power in teaching is found on our knees before the Lord. My relationship with Him will determine my attitude to His work and workers. I will never undervalue the benefits of the Church Prayer Meeting in which every Sunday School teacher ought to participate. There is, however, NO substitute, for our own personal prayer-time for those precious young people. How mechanical and dead will be our teaching unless it is carried out in an atmosphere of prayer. Note down specific needs of individual children and pray for them? You may be the only person in the world who prays for them.

Let us all determine to TAKE TIME TO TEACH. Do you feel these standards are too high or do we need to say these things today?

Why Not Equal Rights?

Christ Gives True Freedom (John 8:36)

The liberating of women from conditions in the heathen world often approaching slavery, has been a characteristic historical outcome of the spread of the gospel. Long before modern ideological movements began to champion the cause of women, often for a variety of lesser and usually materialistic motives, the teaching of the Word of God, and the direct and indirect influence of Christianity had already brought about enormous changes of attitude among underdeveloped peoples, particularly in regard to the status of women. Wherever the Bible message has been received, women have been accorded a place of dignity and respect instead of reproach and shame. Many previously oppressive and enslaving cultures have been revolutionized through Christian influence. No one who is familiar with the historical developments over the past century of countries like India, parts of the Far East, and many areas of Africa, will be unaware of how untold millions grew up to learn the tragic consequences of not having been born males. Christian teaching in these countries produced a new meaning in life for women and girls.

It is hard for us today, especially in the Western world, to imagine such situations as were normal over the greater part of the earth, even within the past century. We may be deeply grateful for such changes, but we should not, as Christians, allow ourselves to be influenced by popular reactions which have moved to another extreme in world opinion about the place of women. The same

popular view that previously endorsed ideas totally contrary to the teaching of the Bible, now presents a completely reverse face. Many elements of these new opinions are no more in harmony with the revealed mind of God, than were their predecessors. Thus, "Equal Rights" as now propounded in the West, has many erroneous conceptions, and there is a real danger that well-meaning Christians who lack sound and clear understanding of the teaching of Scripture, may be misled by them. This can be especially harmful, if it leads to permissive attitudes and practices in local church fellowships, which the New Testament has long condemned in no uncertain terms. It is important that we know just what the Bible does say about the subject.

The Bible Picture of Woman's Place

Let us examine briefly what Scripture teaches about woman's role, under a few selected headings: (a) *Woman in Creation*: A New Testament commentary upon the divine history of man's beginning and women's position, as these are described in Genesis 1-3, is given in 1 Tim. 2. 1 Cor 11 augments this in another context, as does Romans 5. Let us note that woman was created *after* the man, *for* the man, and as a complement *to* (help meet for) the man. God did not say that the woman was to be over, or even equal to the man; indeed in Gen. 3:16 (as later in 1 Cor 11 and Eph. 5), God instructed her to recognize the man as His representative on the earth, whose headship she should therefore own. So also, 1 Peter 3 states God's approval of Sarah's calling him "Lord", not as a polite nicety, but as

an appropriate acknowledgement of the kind of submissive attitude which Christian women today should also adopt to their husbands (even if, unhappily, they may be insubject to the Word).

All this is God's providential ordering. We have no choice nor say in the matter, and human efforts to change it are in the face of inspired revelation. A woman is not a man, and was never intended to be. The converse is equally true. It is impossible for us to choose whether we shall be born male or female. The freak cases of unnatural sex changes published by the media today underline the sad consequences of sin's historical effects upon human reproduction. In general, it would be wise for men and women to take account of the comments of the inspired writer in 1 Cor. 12 about the sovereignty of God in His setting of the different members in the body. So also of Romans 9:20. We should also note that under the law, to represent male as female, or vice versa, was an abomination to God. "Unisex" is confusion, and nauseating to Him. He has made differences with which we cannot interfere or ignore, without solemn and sometimes catastrophic consequences.

1 Tim. 2 informs us that it was because in Eden the woman did not respect the headship that God had established, it was she who first fell into sin, not man. Adam was *not* deceived; his love for his wife was a factor in his deliberate disobedience (Rom 5). We might uselessly conjecture what would have happened if, instead of acting on her own in the first place, she had referred to Adam, the serpent's insidious words to her. God tells us the facts, and provides us in the New Testament with the divine reason for His decision that the woman must not be a teacher in the Church, nor

assume responsibilities He has specifically appointed for the man. His ordering is all part of solemn historic discipline. The warnings and instruction of 1 Tim 2 should not be lost upon Christians today. Many ignore these inspired directives as if they were merely Paul's opinions. Can we be surprised that Satan continues to deceive those who, like Eve, listen to his reflections of doubt about what God has said!

(b) *Woman in the Family*: There could be no family without the woman. God speaks throughout Scripture with tenderness and affection of his recognition of this, and of the role she fills as mother and wife, frequently beautifully typical of His own tender care and parental instruction. It is of His sovereign ordering that, as 1 Cor 11 states, the man (after Adam), is *by* the woman (i.e. procreation is only possible through her instrumentality). However, she, in turn, owes her being to the same divine appointment — she is *of* the man. The family is thus the product of the union of love which God established even before sin entered to corrupt and mar human relations. (Gen 2:24). In the Christian family, that union and relationship are set forth as a pattern to reflect the relationship of Christ and His Church (Eph 5) — what an idea! Hence, while the man is exhorted to love his wife as Christ did the Church, the wife is to be subject to her husband as unto the Lord. This should not lead to autocratic domination by the man (for love is never despotic or selfishly exacting), but it should engender a unity of mutual affection and respect, in a loyalty which in turn begets a sense of security on the part of the children. When the mother and father speak with one voice, and the children see in their parents the practical application of the things they profess, there is confidence and

inspiration for them to emulate their parents' example. The mother has a prime task in securing this. While there is always place for forbearance and mutual consideration between husband and wife, it is a mistake to stress *equality* in this relationship. Each partner has a proper place and function which only each can fill. Complementarity on the woman's part, fulfilling Gen 2:18, ensures a

happy relationship, where each seeks the other's and the family's good. Modern stress on "rights" and "equality" begets conflict of interest and the seeking of selfish ambitions, in utter contrast with the examples and exhortation set out in Scripture. Little wonder that the outcome in our modern world is a harvest of divorces, broken homes, and bewildered children.

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Telephone (0563) 21098

Secretary: Mr. C.D. Pollard

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(Distribution 15th of each month – in full)

| For the Lord's Work and Workers (Home and Abroad) | Gifts towards Expenses |
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| From Individuals £7441.39 | From Individuals £365.52 |
| From Covenants and Tax £5513.10 | From Covenants and Tax £89.05 |
| £21244.88 | £926.90 |

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Anon. £400 – Sister in Lord £45 – CF8 9HE £20

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The Ministry of the Trust is World-Wide and the fellowship of the Lord's people appreciated.

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 7th of month previous to issue.

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

ENGLAND Forthcoming

February 2

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. I. Steeds.

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

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. D. Hinton.

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 p.m. and 6.30 p.m. E. Parmenter.

Sevenoaks: Weald Gospel Hall at 7.00 p.m. G. Neilly.

February 9

Ely, Cambs: Gospel Hall, Market Street, at 7.30 p.m. D.E. West.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. M. Hayward.

Warrington: Gospel Hall, Forster Street at 7.00 p.m. J. Paton.

Camberley: Victoria Hall at 7.00 p.m. M. Newman.

Nottingham: Gospel Hall, Victoria Road, at 7.15 p.m. C. Stewart.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. R. Hill.

February 16

Harrow Midd'x: Belmont Hall, 39 Pinner Road at 7.15 p.m. T.W. Profitt.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. E. Hughes.

Luton: Onslow Road Gospel Hall, at 4 p.m. and 6.30 p.m. J. Sinclair.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. J. Glenville.

Manchester: Gospel Hall, Dudley Street, Cheetham at 7.00 p.m. N. Jones.

Ealing: Grove Hall, The Grove at 7.00 p.m. E.T.C. Morris.

Cheshunt, Herts: Mill Lane Chapel at 7.00 p.m. T. Proffitt.

Bermondsey, S.E. 16: Gospel Hall, 97 St. James's Road at 7.00 p.m. M. Jones.

Northfield, Birmingham: Gospel Hall, Quarry Lane at 7.30 p.m. D. Morgan (continuing for ministry 18th to 20th inclusive at 8.00 p.m.).

Wainscott (Nr. Rochester): Gospel Hall, 44 Holly Road at 3.15 and 6.00 p.m. H. Bell, D.C. Hinton.

February 23

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. C. Jones.

Northampton: Gospel Hall, Spencer Bridge Road at 7.30 p.m. R. Hill.

Colyton: Gospel Hall, The Butts at 7.00 p.m. A. Wiseman.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00 p.m. R. Hazel.

London 10: Hope Hall, Kilburn Lane at 7.00 p.m. R. Dawes.

Leicester: York Street Gospel Hall (off Granby St.) at 7.30 p.m. J. Morley

March 1

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. K.T.C. Morris.

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 and 6.30 p.m. M. Jones.

West Mersea: Assembly Hall, East Road at 4.00 and 6.15 p.m. A. Wiseman.

Ealing: Grove Hall, The Grove at 7.00 p.m. A.E. Phillips.

Manchester: Gospel Hall, Dudley Street, Cheetham at 7.00 p.m. E. Parmenter.

March 8

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. A. Sax.

Camberley: Victoria Hall at 7.00 p.m. M. Jones.

Ely, (Cams): Gospel Hall, Market Street at 7.30 p.m. R. Catchpole.

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. J. Kirkham.

Cheshunt (Herts): Mill Lane Chapel at 7.00 p.m. R. Jeffrey.

Bermondsey, S.E. 16: Gospel Hall, 97 St. James's Road. Annual Conference at 4.00 and 6.00 p.m. A.C. Gooding, F. Epps.

March 15

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. B. Osborne.

Leicester: York Street Gospel hall, off Granby Street Annual Conference at 3.15 and 6.00 p.m. J.R. Baker, J. Hunter. Mr. Hunter will continue for ministry from 17th to 20th incl.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00 p.m. H. Bell.

Harrow, Middx: Belmont Hall, 39 Pinner Road at 7.15 p.m. A.M.S. Gooding. Mr. Gooding continues Monday, 17th to Thursday, 20th at 8.00 p.m.

Luton: Onslow Road Gospel Hall at 4.00 and 6.30 p.m. J. Jackson.

SCOTLAND Forthcoming

February 2

Kilmarnock: Elim Hall, Cuthbert Place at 3.00 p.m. A.J. Last, J. Gillespie, N. Mellish.

Livingston: Gospel Hall, Deans at 6.30 p.m. S. Brown, S. McKenzie.

February 9

Cumbernauld: Mossknowe Gospel Hall at 7.00 p.m. W.P. Foster, A.W. Foster.

Tarbolton: Gospel Hall at 7.00 p.m. T. Wilson.

Larkhall: Hebron Hall at 6.30 p.m. J. Gillespie, J. Paterson.

Chapelhall: Gospel Hall In Public School Hall, Gibb St. at 3.30 p.m. J. Anderson, H. Cooper, A. Graham, 10th Gospel Hall at 3.00 p.m.

Clydebanks: Victoria Hall, Shelley Drive at 3.30 p.m. W. Barr, J. Naismith, H. Scott.

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

February 9

Ashgill: Bethany Hall at 6.30 p.m. J. Kirkhope, J. Campbell (Perth).

Armadale: Gospel Hall, South Street at 6.30 p.m. J. Baker, D. Gillies.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. G. Waugh, R. Rae.

February 16

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. G. Waugh, J. Paton.

Plains: Elim Hall at 6.30 p.m. D. Cameron, J. Affleck.

Mayfield: Gospel Hall, Stone Avenue at 6.30 p.m. A. Legge, D. Locke.

Glasgow: Bethesda Hall, Holmfauldhead Place, Linthouse at 7.00 p.m. J. Grant.

February 23

Airdrie: Hebron Hall at 6.30 p.m. J. Smyth, W. Barr.

Glasgow: Harley Street Gospel Hall at 7.00 p.m. J. McDonald, J. Burnett.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. R. Revie, W. Park.

March 1

Alexandria: Gospel Hall, Susannah Street at 3.00 p.m. J. Cuthbertson, J. Rodgers, R. Price.

Livingston: Conference in Deans Community High School at 3.00 p.m. W. Barr, D. Cameron, A.M.S. Gooding.

Beith: Bethany Hall, Kirk Road at 7.00 p.m. W. Cochrane.

Hamilton: Low Waters Gospel Hall, Hall Street at 6.30 p.m. J. Cameron, R. Grant.

Port Seton: Viewforth Gospel Hall Missionary Conference at 3.30 p.m. Dr. Cairns Smith, India and others.

Kilmarnock: Ayrshire Missionary in Elim Hall, Cuthbert Place at 3.00 p.m. J. Campbell, J. Crawford, J. Hay, D. Mawhinney.

March 8

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Affleck, R. Price.

Larkhall: Hebron Hall at 6.30 p.m. Dr. A. Scott, J. Anderson.

Cumbernauld: Mossknowe Gospel Hall at 7.00 p.m. D. Newall, E. Rannie.

Edinburgh (Gorgie): In War Memorial Hall, Gorgie Road at 3.15 p.m. A.J. Last, G. Waugh, R. McPheat.

Tarbolton: Gospel Hall at 7.00 p.m. G. Jackson, R. Marshall.

Ashgill: Bethany Hall Conference in Community Hall at 3.30 p.m. J. Gamble, R. Cameron, J. Hay.

March 15

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. J. Hay, J. Campbell.

Carlisle: Annual Conference in Gospel Hall, Church Lane at 3.30 p.m. A. Naismith, A. Roxburgh, J. Tennant. Mr. Adam Aitken (Forth) will minister the Word from Monday, 17th to Thursday 20th inclusive.

Plains: Elim Hall at 6.30 p.m. E. Ewan, J. Gamble.

Glasgow: Bethesda Hall, Holmfauldhead Place, Linthouse at 7.00 p.m. T. Wilson.

Kilwinning: In Kilwinning Academy, Dalry Road at 3.00 p.m. R. Cargill, J. Campbell, J. Paton. Mr. Paton continues in Gospel Hall

Mon.-Fri. at 7.30 p.m. Subject Levitical Offerings.

March 22

Kilwinning: Bridgend Gospel Hall at 7.00 p.m. Reports I. Munro, J. Hay.

ADDRESSES, PERSONALIA, ETC.

All correspondence for Drumenagh Assembly should now be addressed to:—
Mr. William Patterson, 8 Shore Road, Ballinderry Bridge, Cookstown BT80 0AZ. Co. Tyrone N.I. Tel: Ballyronan 234.

All correspondence for Shiloh Hall, Coatbridge, should be addressed to:—
William Beck, 143 Corsewell Street, Coatbridge.

All correspondence for Gospel Hall, Mayfield should now be addressed to:—
Mr. T. Miller, 1 Finlay Place, Mayfield, Dalkeith. Phone No. 031-663 8957.

A new assembly has been formed in Inverness in fellowship with, and comprising some members of the present assembly in Ebenezer Hall. They will be meeting in Culcabock School, Culcabock Avenue, (near Raigmore Hospital), Inverness. Ministering brethren and visitors warmly welcomed. Letters of commendation appreciated, unless known to local brethren. Correspondence to Mr. A. Paterson, Maranatha, 33, Fairfield Road, Inverness, I.V.3 5Q.D. Tel: 32743

Ayrshire Missionary Home (Redcroft, 12 Ailsa Street, Prestwick).

Received by Mr. W.B.C. Beggs, Wilja-Ramar, Loudoun Road, Newmilns, from October to December —

| | |
|-------------|--------|
| Dreghorn A. | £15.00 |
| Glenburn A. | £50.00 |
| Miss I.H. | £ 5.00 |

**IRELAND
Reports**

A. McShane and J. Finegan commencing in Cregagh Street, Belfast.

J. Hawthorne commencing in Kingsbridge Hall, Belfast, where the assembly has been very small of late years.

D. Kane commencing in the gospel in Dunmurry.

J. Brown and J. Lennox commencing in Portavogie.

R. Jordan and J. Wishart commencing in Markethill, a needy area in the Co. Armagh.

J. Hutchinson and A. Aiken commencing in mobile hall in Carlow in the Irish Republic.

J. Flanigan in Ballymena for gospel meetings.

T. Mullan (Japan) commencing in Carnlough his native village with E. Wishart.

W.J. Nesbitt left on 18th December for New Zealand and Australia. Prayer will be valued that the Lord may bless abundantly the Gospel preached and the word ministered during his stay.

WITH CHRIST

EDWARD H. GRANT on 2 Sept. was called home at the ripe old age of 85 from the home of his daughter in Glasgow where he had lived since his wife's home-call. Edward was a Baptist minister in several places before he became convinced of the unscripturalness of his position and sought fellowship in the old Baillie's Causeway Assembly in Hamilton. He took up a secular job for about a year when he was commended to the Lord's work. His work among assemblies was mainly in the North of Scotland and in Southern England, especially the Home Counties. He spent a few summers in one of the Counties tents, travelling and living in a horse-drawn caravan with his family. Mr. Grant was in fellowship at Burnbank for thirty years by which time he was largely devoting his time to Bible teaching. When he moved to Glasgow he was first in fellowship at Tylefield Gospel Hall and latterly at Harley St.

MARTHA FORSYTH on 8th September aged 81 years. After a long illness patiently borne. She was in fellowship in Evangelistic Hall, Galston, since she was saved as a young girl. Was a Sunday School Teacher for a number of years, and was the means of leading Mrs. R.C. Allison to the Lord. Will be much missed by her sister Nancy.

Miss AGNES MEEK on 10th September aged 73 years. Saved in her early teens, and in fellowship in Bothwellhaugh Gospel

Hall for 57 years, latterly in Gospel Hall, Bellshill for 15 months. Bore a quiet, steadfast testimony.

JOHN WALKER RITCHIE on 26th September aged 87 years. After a brief illness. Saved in 1906, was present with parents at the opening meeting of Victoria Hall, Aberdeen. Served with R.A.M.C. during first world war. Received into fellowship in Victoria Hall on his return from active service. Maintained a lively interest in missionary work, homes for the aged and children until called home. Spent his latter years in Summerhill Eventide Home after his wife's homecall in 1972. Highly respected and greatly missed.

JOHN GERRARD on 31st October aged 86 years. Saved in his late teens. Was baptised at the farm of Upper Ingleston, Inverurie, and was in fellowship in Inverurie for 20 years. Spent many active years with the saints in Holburn, Woodside and latterly Victoria Hall. Was in poor health after the passing of his devoted wife. His enthusiasm for the things of the Lord and His people remained with him till his homecall. Has left many happy memories in Aberdeen.

JOHN DONALDSON on 31st October aged 83 years. Thus ended a long and faithful life of christian service and testimony to the Lord and to the Lord's people. Our brother was saved as a boy and received into fellowship at Ebenezer Hall, Burnbank in 1914, thereafter spending all his life in Burnbank. He was known as an outstanding leader amongst the Lord's people, indeed one could hardly name a sphere where this was not so. His greatest interests were with the work amongst boys and girls and teenagers. One of the early pioneers of visual aids, making his own lessons plus a new chorus many of which are still remembered to-day. He had the joy of pointing many to the Saviour during these fruitful days. Later he had a great interest in missionary work and at one time a member of the Home & Foreign missionary council in Glasgow. Whilst giving much help in Lanarkshire and beyond his own assembly had always first place in his life. His funeral was well attended and many fitting tributes were paid. Our brother is greatly missed in the assembly and by Mrs. Donaldson and family. Mrs. Donaldson is well and still resides at 22 Kelvin Gardens, Hamilton.

ANDREW REID on 1st November aged 88th year. Confined to his home for several years he was cared for devotedly by his family till his home-call. Converted in his youth he engaged in tract distribution and Sunday School teaching. During his long association with Central Hall, Kilmarnock, where he gave valuable help in oversight, he used his great talents in song to the glory of God, being precentor and choir-master, and a founder member of the Kilmarnock Infirmary Male Voice Party taking the gospel in song to the patients each Lord's Day. He was highly respected in his business life, and his fine qualities of Christian character endeared him to many.

MARY LYNN on the 17th November aged 78 years. Saved as a young girl and in fellowship in Evangelistic Hall, Galston all her life. Our beloved sister was a faithful attender at all the meetings as long as she was able.

Mrs. LIZA DOBBINS on 20th November aged 83 years. Was in fellowship in Evangelistic Hall, Galston since she was a young woman. She attended the meetings well, as long as she was able. Will be much missed by all who are left.

W.W. LEWIS on 22nd November. Saved in the south of Ireland in early life, some years in Merrion Hall, Dublin, later in Cork city, where he was a particularly great help to the small assembly, last number of years in Portstewart. Always interested in the assembly and the work of the Lord, serving the Lord and his people.

WALTER S. HARDIE on 26th November aged 80 years. In fellowship in the Armadale Assembly for over 50 years. Led to a knowledge of God's way of salvation by David Ogg. He taught the Bible class and had the joy of seeing many saved and baptised and brought into fellowship. He loved the Lord and His people. He was a faithful man, and one that feared the Lord. Prayer is requested for his married son and daughter who are both in the assemblies of the Lord's people.

WILLIAM T. GROVES on 26th November aged 73 years. After an illness borne with outstanding peace and rest in the Lord. Saved at a very early age he entered the fellowship of the Ebenezer Cardiff assembly on the 25th December 1921, since when he never wavered in his stand for the things that are 'true, honest, just,

pure, lovely and of good report'. A deep student of the word he was a much loved elder in the assembly and correspondent for 38 years. With a keen interest in the gospel field, home and overseas, he was a firm supporter of the work at Echoes of Services. The assemblies of Cardiff and South Wales are the poorer for his passing, and the attendance of the funeral service, when the hall was filled to capacity, paid testimony to the affection and esteem in which he was held.

Mrs. LENA LITTLE on the 3rd December aged 78 years. Our sister was associated with the Assembly at Annbank for close on sixty years, and was unfailing in her attendance at the gatherings of the saints, a sister of sterling character, whose shining example was an inspiration to all. In earlier days took a great interest in children as a S.S. Teacher and a valued member of the Bible Class. Was at the prayer meeting on the Thursday before being called home. Will be greatly missed in the Assembly, but she 'being dead yet speaketh'. Her son and daughter are both in Assembly fellowship.

WILLIAM GRACEY on the 4th December aged 78 years. Saved as a young man through the preaching of the late John Moneypenny and the late James Geddis in April 1921 and shortly afterwards received into Lurgan assembly where he remained in happy fellowship until his home-call. For many years he was a true elder who ever sought the welfare of the saints and sought to lead them in the way of truth as he had been taught. His knowledge of the Scriptures was deep and his advice was valued by the saints in their difficulties. His home was always open to the Lord's people and many of His servants were entertained under his roof. Being the oldest brother in the assembly and the longest in fellowship he will be greatly missed by all. The family circle will value the prayers of the saints especially as this is its second bereavement in the past few months.

Mrs. LORNA McNINCH on the 6th December 1979 aged 23 years. Beloved wife of Gordon and beloved daughter of Mr. & Mrs. J. Walker. Called home suddenly three weeks before her first baby was due to be born. Saved in childhood, Lorna radiated the joy and love of the Lord in the home, at her place of employment and in

the assembly. Her particular calling in christian service was among the young and many have cause to give thanks for the blessing she was to the Sunday School, Bible Class, Youth Fellowship and Dumfriesshire Christian Youth Camps. Many a confused and lonely stranger found refreshment and encouragement in the happy home she shared with Gordon. The love and esteem in which she was held was obvious from the many hundreds who attended her funeral. As a token of their respect for Lorna, her colleagues at work are saving to purchase for the Surgery which she attended a machine for medical assistance. Through her passing, her father has trusted the Saviour. The Assembly is the poorer for her passing and feels keenly her loss as do Gordon, the Walker and McNinch families, for whom prayer is valued.

ALEXANDER HOGG suddenly on the 9th December aged 67 years. Saved under the preaching of E. Allen and W.J. Nesbitt at Altnamacking in 1966, he was later baptised and received into the fellowship of Newton Hamilton Assembly, where he continued faithfully until the end. Gathering to the Lord's Name for him meant much of the reproach of Christ as he severed links with all religious organisations etc. at great cost materially. Many heard the Gospel plainly preached at the funeral services.

Mrs. VIOLET HAIR on the 11th December aged 74 years. After a period of illness, some of which was spent in hospital. While there she witnessed faithfully for her Lord and left impressions on not a few. Our sister came to know Christ as Saviour in 1924 and was in fellowship in James Street, Ayr assembly until the formation of the assembly in Glenburn in September, 1929. There she continued faithfully until her call to a nobler realm. Of a cheerful disposition, even though knowing with her husband and family bitter sorrows in latter years. A somewhat unique and invaluable service she took part in cutting the grass round the hall until a few months before her homecall.

STANLEY SIMPSON on the 16th December aged 64 years. Saved at the age of 20 years. Was in happy fellowship in Holburn Hall and latterly in Victoria Hall. Was a quiet devoted brother. Testified faithfully to the many clients he met daily in

business. Bore a very efficient testimony during his short illness of three weeks in hospital. Staff and patients touched by his witness. Greatly missed by his family and in the assembly where his very apt contributions were appreciated. Remember his loving wife Margaret and his two sons before the Lord.

GEORGE TILSLEY on the 19th December. After a long illness, Saved 58 years ago and the last 57 years in the assembly at Dromore, Co. Down. A quiet brother but deeply interested in the things of God. Saw all his large family saved and in assembly fellowship, as well as some of the grandchildren. Wise and useful in the assembly where he helped in oversight. The very large funeral consisting of people from all walks of life was a testimony to the esteem in which he was held. Prayer valued for his widow.

Mrs. ANNIE ROCK on 20th December after a short illness. Saved 20 years ago at meetings conducted by the late Mr. Wm. Bunting & Mr. E. Fairfield. Enjoyed salvation, loved the Lord and His word, and appreciated the assembly meetings.

Mrs. GRAY on the 25th December. After a long illness, Saved many years ago, for a long number of years in the Kingsmills assembly, it cost her a good deal to be there. Being the local school teacher she was well known. A steady quiet consistent woman who adorned the doctrine in all things. Will be greatly missed in the home and in the assembly, many heard the gospel at the large funeral.

Mrs. GALSTON on the 29th December in hospital. Saved for many years. Was associated with the assemblies in both Moneyrea and Comber. Prayer valued for her family and grandchildren.

Mrs. ESTHER FARRINGTON on 29th December aged 82 years. Wife of the late W.D. Farrington. A faithful sister over many years. One of the original company with her husband at the commencement of the assembly testimony in the town. She remained faithful to the Lord and to the assembly, was for many years the leader in the women's work. Given to hospitality she had a keen interest in missionary work — one of whom it could be said "Whose faith follow". She leaves a son and daughter-in-law and two granddaughters for whom prayer would be appreciated.

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SEE INSIDE BACK COVER

EDITORIAL Searchlight

A reader from New Zealand very kindly sent me a copy of the history of assemblies in that land entitled, "There We Found Brethren". It is a thrilling story considering that no organisation planned the movement, no appointed leader spearheaded it and no annual business meeting heard reports about it and accordingly planned for the next year. The consequence is, as the writer suggests, that there may be more Brethren in New Zealand proportionate to population than in any other country in the world.

The story of the planting of those assemblies is not unlike what we have been reporting for over a year now in our "How It Began" series. But in our country and in their's the rate of expansion slowed down. The author, Peter Lineham explains, "The fundamental cause for the rapid growth . . . in the nineteenth century was committed membership. The absence of ordained clergy was not unconnected with this, for in their absence every brother was a Bible student, a public contributor to worship, and a Christian representative in the world, and total dedication was expected not of a few, but of all members. By 1930 the situation was changing. Many assemblies had settled into a pleasant rut . . . Increasingly the outreach was left to the "full-time workers" . . . It no longer requires much courage to be a brother".

Does that describe the British scene as well? It is every bit as wrong to leave evangelism to evangelists so-called as it is to leave preaching to clergymen. Somebody has said that evangelism is the duty of the whole church for the whole age. It is so easy to blame the younger generation for our ills, but I would agree with Peter Lineman that our failure to expand dated from around 1930. We have so little to report about real revivalism since then. The great days of John McAlpine and Tom Richardson, of Russell Elliott, of German and Whitmore, etc., were nearly over. What went wrong after that?

Dare I suggest that we have many among our ranks from the generation after that who never gave away a gospel leaflet? Would it be too bold to suggest that after that there were many who never thought of taking the gospel into the next towns? Am I being too condemnatory by suggesting that there are many who settled down to believing that evangelism was only a Sunday affair and that for a couple of organised hours — one for Sunday School and one for an evening meeting which unsaved people did not want to attend? If any of these questions can be answered with any hint of the affirmative dare we call ourselves evangelical?

We are badly needing to place equal emphasis on two great texts: Acts 2:42 and Acts 5:42. They both describe the activities of the same group of people. Why should we emulate them on the matters mentioned in Acts 2:42 and fail to emulate them on the matter mentioned in Acts 5:42? Does it not indicate a gross in balance if we are only interested in imitating them in the one text and not on the other?

J.A.

How It Began: In Grangemouth

It is believed that the first gathering of believers on New Testament principles met in the home of John Farquhar in 1866. We have no knowledge of any other such gathering in the district, the life and labours of the late Mr. Easson of Camelon not yet having commenced. It was two years later before the assembly moved into its own premises, a converted house in Dundas St., no doubt converted by Mr. Farquhar who had a building and joinery business.

Not that their meeting-place was the only scene of their gospel activities. It is known that they frequently held campaigns in Zetland School and that a regular Sunday evening service was held in the Burgh Court Room. Both of these meeting places were in the Old Town whereas their own hall was in the less populous New Town.

At one of the campaigns in the school Sam Cupples was converted and his family was to play a notable part in the Lord's work, Sam, jr. being with the Mission to Mediterranean Garrisons for years and Tom conducting a vigorous children's work in Glasgow coupled with a Christian bookshop. Sam, sr. with other brethren commenced a Bible Class in the local Y.M.C.A. on Sunday forenoons which continued till 1940 by which date Y.M.C.A. officials were less interested in the spiritual well-being of their members.

The development of industry in the town brought other believers into the locality and the converted house became too small to hold the assembly. The move to the more commodious premises, Bethany Hall took place in 1880 and the assembly

numbered between 70 and 80, most being in their prime or younger. Our informant, Jack Buckie, tells that his first memory as a boy of the Bethany Hall was of him attending the annual strawberry feast when everybody present was treated to a plateful of strawberries smothered in cream. He doesn't know the significance of the event nor, presumably, why it was discontinued.

The even progress of the assembly was disturbed about 1895 owing to a dispute about baptism which became a personality clash between two prominent brethren. The result was that a group seceded, others joined other Christian groups while some fell out by the way. The survivors in Bethany Hall struggled on for a few more years till in 1903 new conditions for their let caused them to close down.

The surviving assembly gained the occupancy of another building because of a split in the Church of Scotland and this building, the future Albert Hall was occupied by them in 1896. It prospered and soon numbered 100. Their young folks reached out to the villages as far away as Airth and Fallin with open air meetings and that in days when the only means of transport was on foot. Two brethren commenced an outreach in Thornbridge village, near Falkirk. This was held in an empty house and the effort consisted of Sunday School with a Gospel meeting on Sundays and Tuesdays and went on until the building was demolished in 1939.

Every Sunday afternoon a meeting was held in one of the three model lodging houses in the town among a motley group of men typical of such institutions throughout the country.

Every Saty. evening a mass open air meeting was held at Grange St. Cross, the hub of the town's activities. There the preachers had to jockey for place with the street hawkers trying to dispose of their wares, with cheap jacks, with sword-swallowers, fire eaters and quacks who claimed to remove corns painlessly, etc. The open airs which consisted of a double ring with the sisters in the outside and the brethren on the outside were popular with the bystanders. Mr. Buckie remarks that on one occasion when the speaker was describing the heartache caused by sin a sympathetic voice suggested trying a linseed poultice as it always worked with him.

Yet another method of evangelism used by this assembly was the kitchen meeting, as it was called in Scotland. These were summer time activities and different homes were visited in rotation. A party of from 10-20 proceeded to the home decided on and spent an hour in prayer and Bible study after which they held a short open air meeting. Also in the thirties ship visitation was commenced at the local docks.

The proposed sale of Albert Hall in 1923 was a shock to the assembly but between gifts and loans the rival bidder was beaten even before it became known that a group of four local businessmen had expressed their willingness to advance the

money at a low rate of interest to help the brethren to keep the hall. And the brethren were determined to ensure that their giving to missionary work would not be reduced while the hall was being paid for.

In 1939 the authorities proposed requisitioning Albert Hall for military purposes. When the billeting officer arrived he found a model of the tabernacle set up as T.A. Kirkby of Edinburgh was conducting a series of meetings at the time. This helped to convince the officer that the building housed a church and the authorities desisted in their efforts to convert it for other uses.

That building was finally demolished to help the redevelopment of Grangemouth town centre and the new Albert Hall is in the centre of a modern housing estate in which all kinds of gospel work proceeds, both in the hall and in a school. This move was made in 1966.

It was in this kind of outgoing assembly that the late Tom Richardson grew up and in which he remained all his days. With great delight he would tell of his experience in particular at those open air meetings at Charing Cross. From here too came some of the faithful helpers of the late Jimmy Black in Polmont Borstal. The assembly continues to flourish in spite of the decline in so many other areas.

Probably the world has never seen a more enthusiastic soul-winner than the great apostle. If he visits a strange town he will cast out the demon from a possessed girl. If he takes up tent-making beside an unbelieving Jew and his wife, he will before long have won each for Christ. If he is cast into prison he will have baptised the jailer before dawn. If he stands before a judge he will almost persuade him to be a Christian. If he is a prisoner in a hired house he will speak to all who come to him and win a runaway slave like Onesimus to Christ and make him profitable to Philemon. Always and everywhere he sets himself to win souls.

F.B. Meyer

How I Study My Bible

by A. Leckie, Airdrie

The Bible has the stamp of infinitude. No one can comprehend the whole Truth it contains. Because of limited powers of apprehension and paucity of years each student has his "particular line". We therefore need the help of each other. The apostle Paul prayed, "that ye, being rooted and grounded in love may be able to comprehend (apprehend) with all saints what is the breadth, and length, and depth, and height" Eph. 3. 17,18.

There are two kinds of apprehension. There is the broad and shallow understanding on the one hand and the more confined yet deeper understanding on the other hand. This is inevitable. The proverb says, "much food is in the tillage of the poor", (Prov. 13.23). The poor man with his acre of ground is better able to give greater care and attention to all that is required for a good return than the rich farmer with his broad acres and has therefore a more bountiful yield per acre.

Two verses come to mind in the matter of studying the Bible. To the Ephesian saints the apostle wrote, "whereby when ye read ye may understand (perceive)" Eph. 3.4. We do have prophetic ministry but there are no prophets now; there are no verbal revelations from heaven today. Divine revelation is complete and has been committed to writing; "the faith" has once for all been delivered unto the saints (Jude (R.V.) 3). What therefore is required of us is "TO READ"; there are no short cuts! To Timothy the same apostle wrote, "Consider what I say; for the Lord shall give thee understanding (insight) in all things". (2 Tim. 2.7 (R.V.)). We must not only "READ"

we must "CONSIDER" for the simple reason that the meaning of any Scripture does not lie on the surface. Our good A.V. reads, "and the Lord give thee understanding in all things" as if the apostle was expressing his desire; the R.V. already quoted indicates that the apostle is, in fact, stating something of which he was assured viz. that understanding is the reward of diligence.

Should it be that I find myself interested in a particular subject e.g. "Justification", I would, with the aid of a good Lexicon, ascertain the meaning of the word and note its occurrence in the Bible. Since frequently the same Greek or Hebrew word is translated into English in a different way in various verses of Scripture it is necessary to consult an Index-Lexicon. It is important, however, to understand that the meaning of any word does not determine the teaching of the Spirit in any given portion; the context is always the surest guide. In the epistle to the Colossians the same Greek word for "body" recurs but it is evident the teaching is often quite different: Col. 2, 11, 17, 19, 23 are examples of this. Having traced and taken a note of the occurrence of "Justification" and its related words I would then observe that the New Testament refers to being "Justified by God" (Rom. 3, 30), "Justified by Christ" (Gal. 2, 17), "Justified by His blood" (Rom. 5, 9), "Justified by grace" (Rom. 3, 24), "Justified by faith" (Rom. 5, 1). What a thrilling subject for consideration is now unfolding and this is only the beginning! I like to have some Bible subject always in my mind so that at opportune moments I can think about it, be it during hours

of travel or wakeful moments during the night.

Should it be that I am interested in a particular book of the Bible I would read it through and learn first of all what I could about the writer, from whence he writes, to whom he writes, why he writes. Thereafter I would read the book over and over again until I have an outline of its contents firmly in my mind. In the course of these repeated readings I would endeavour to observe the recurrence of words and expressions; this again directs the mind into various channels of thought. I remember a number of years ago reading through the first epistle by Peter and observing that his reference in chapter one to "the precious blood of Christ, as of a Lamb" was succeeded in the following chapter by his treatment of "an holy priesthood offering up spiritual sacrifices". This caused me to think of Exodus and Leviticus and it became a thrill to see how the epistle divided itself into five sections that corresponded remarkably with the Pentateuch. With this in my mind I proceeded to compare Moses and the apostle Peter and it was interesting to note how mention was made of Moses' father-in-law and Peter's mother-in-law; how that at the rock Moses spoke "unadvisedly with his lips" and on the holy mount we are told Peter spoke, "not knowing what he said"; that in haste Moses slew the Egyptian and in haste Peter cut off Malchus' ear. With a few exceptions most of the books of the Bible can be divided into sections.

After this telescopic view of a particular book I get down to a microscopic study and for this I have specially lined pages that can be filed. At the top of each page I write the name of the book and the number of the chapter. Column one is narrow and is for the verse number; column two is much wider and here I write

the verse as it is in the A.V. Column three is the widest and here I re-write the verse breaking it down into clauses underlining each of these with red ink. Under each clause I note alternate renderings generally from J.N.D.'s New Translation and the R.V. 1881. I also make a note of any unusual or unique word; where a particular word or it may be teaching of a similar nature occurs elsewhere. Should there be in the clause the name of a person, city, etc. I note where reference is made to them in any other portion of the Bible. In addition to my own observations, with the aid it may be of my Greek New Testament, books of Textual Criticism and what good commentaries are available I make copious notes, very often using different colours of ink.

Should it be that I have to conduct a Bible Reading or I feel exercised to minister from what I have gathered I endeavour to arrange what I have gathered so as to present it in a way in which I feel the subject matter will be remembered.

I would conclude by emphasising that, though diligence in study is necessary and rewarding, one must undertake this prayerfully, constantly looking to God. There can be the danger of studying to acquire knowledge or to have the ability to teach others and all the while failing to hear the voice of the Spirit of God in a personal way. Did not our Lord say to His own in the upper room, "If I therefore, the Lord and the Teacher" (Jno. 13. 14 (J.N.D.)) This then is the order, "Lord and Teacher"; to be blessed by His teaching I must first of all be subject to His Lordship. Hear again His words, "Take My yoke upon you and learn from Me" (Matt. 11.29 (J.N.D.)) and again, "If any one desire to practise His will, he shall know concerning the doctrine" (Jno. 7.17 (J.N.D.)).

The Christian A Non-conformist

by R.M. Rae, Prestwick

(2) Politically

The text we are using in these articles is found at the beginning of Rom 12:2, "And be not conformed to this world . . ." We have already considered the *moral* aspect as seen in Joseph, when tempted by a wicked woman, the wife of Potiphar. With help from God, Joseph resisted the sustained temptations and was able to say, "No!" His ultimately was the acclaim of a nation, all as planned by the God of Israel. Our next non-conformist is Moses, child of a Hebrew mother, and, born in Egypt at a time when the memory of Joseph, the deliverer during famine, had faded — when "there arose up a new king over Egypt which knew not Joseph".

With Moses we move to the *political* scene, to consider a young man, brought up in the palace by Pharaoh's daughter, and destined for a place of power in the royal household. What is his answer? Heb. 11:24 gives it in the same two words used of Joseph, Gen 39, in *his* hour of temptation, "He refused!" Probably no character in scripture has his life more completely covered by the Spirit of God. Heb 11:23-29 refers to his birth, his "coming to years", his break with Pharaoh's daughter, and emerges as Israel's leader, said by the late Sir Winston Churchill to be the greatest the world has known.

Stephen, in his remarkable address in Acts 7, divides the life of our character into three periods of forty years. As follows:—

v.20 'In which time Moses was born' — Relating to his BIRTH.

v. 23 'When he was full forty years old' — Relating to his BRETHREN.

v. 30 'When forty years were expired'

— Relating to the BUSH.

We have often heard Joseph's life centred around three places, the pit, the prison and the palace. Stephen, with Moses, uses three events likewise, the first, his birth, (v.20) as an act of *divine* intervention for a persecuted people. Second, *Moses'* intervention as it came into his heart to visit his brethren (v.23). Finally, the bush, (v.30), where Moses has a revelation of the God who commissions him to deliver an enslaved people.

Let's come closer to what is before us. In Exod 2 where we have the historical record of the birth of Moses, it is all about what his *mother* did. The discernment that marked her as she looked on him and saw him to be 'a goodly child' ('fair to God' says Acts 7:20 marg.) Stephen, on the other hand, notes that he was nourished up in his *father's* house, Acts 7:20, while the record in Heb 11:23 states that 'he was hid three months of his *parents'*. Now the next verse says, 'And when he was cast out, Pharaoh's daughter took him up, and nourished him for her *own son'*. This put Moses right in line for the highest place in the political realm, administering the affairs of a great world power. It all lay at Moses feet, the pride and joy of Pharaoh's daughter who nourished him with a view to filling their position. What is his answer? Let Heb 11:24 give it, 'He *refused* to be called the son of Pharaoh's daughter.' v.25 adds, 'Choosing *rather* to suffer affliction with the people of God' then v.26, 'Esteeming the reproach of Christ *greater* riches than the treasures of Egypt.' Clearly,

Moses judged his place outside the pomp and political intrigues of Egypt, and by choice, with a nation humiliated by slavery.

The question as to whether a christian should become involved in politics—as with many other issues — finds us sadly divided. The writer can only give what he feels the scriptures teach on the subject. First let me quote from Rom 13. In v.1 Paul says, 'Let every soul be *subject* unto the higher powers . . . the powers that be are ordained of God.' Thus, the civil powers are a divine institution, used of God (He 'ministers' v.4) in the execution of His interests, to which we are expected to submit. The christian is *not* exempt from the laws of the land, and one would take the liberty of appealing to overseeing brethren, if called on to act in pursuance of such as 1 Cor 5, to be much cast upon God for wisdom and caution, when expressing themselves in such a sad matter. Of course, obeying God rather than men (Acts 5:29) has to be the over-riding principle. 'Render unto Caesar — render unto God etc.' Matt 22:21. Following Paul into 1 Tim 2:1, 2 we are enjoined to 'pray for kings and all that are in authority'. If this is observed, i.e. subjection to, and praying for, the child of God will be a model citizen, an example to his fellow men, and in this regard it has been gratifying of late to note that quite a number of believers, some in industry, some on the mission field, have figured in the honours list of the particular country in which they serve. No doubt such saints have in mind the 'well done' of a Higher Power, but it is pleasing to receive this acclaim in the meantime.

I must be more specific. Subjection to, praying for, rendering what is due, yes! Nowhere, however, in the word of God is the christian given licence to become involved in political matters, neither to enter a polling

booth to vote others into office nor to be in office himself. Far more good will be done by the child of God on his (or her) knees, and as we have seen. This he is enjoined to do. The gospel of the glory of the blessed God lifts a person above political colour, and freedom from politics means freedom to preach without partiality or reserve. In the land where this magazine is published, believers are favoured above many, to enjoy perfect freedom for meeting together and as well, to proclaim the good word of God outside and inside. For this we are truly thankful and particularly so, as we think of many of our beloved brethren elsewhere who are denied such liberties. Yet it remains that the strangership that is ours, if we are true to our heavenly calling, demands total non-conformity to a political mould or party line, and a deeper conviction than hitherto that the answer to the great need of our country is in Christ and Him alone. Only then will all else fall into place.

Wait Upon God

"There is nothing in all this world more deeply blessed than to lead a life of habitual dependence upon God; to hang upon Him, moment by moment, to wait on Him and cling to Him for every thing; to have all our springs in Him. It is the true secret of peace, and of holy independence of the creature. Let us wait on Him — wait patiently, wait constantly. There can be no darkness, no perplexity, no uncertainty, if we are following Him. He has said, 'I am the way' . . . 'He that followeth me shall not walk in darkness.'"

Perplexity or uncertainty is very often the fruit of the working of the *will*. We are bent upon doing something which God does not want us to do at all. We pray about it, and get no answer. The simple fact is, that God wants us to be quiet — to stand still — to remain just where we are. Wherefore, instead of racking our brains about what we ought to do, *let us do nothing, but simply wait on God.* This is the secret of peace and calm elevation."

C.H.M

Young Believers



The Devil (3)

by P. BOWERS,
Middlesbrough

OUR POWERFUL WEAPON

If it is sharp, the Devil will seek to blunt its cutting effect.

If it is powerful, he will seek to deflect its aim.

If it is God's power, he will seek to make us rely upon our own strength.

If it is Divine wisdom, he will seek to fill our minds with our own plans and ideas.

The Devil must attack our use of the weapon God has given into our hands. In our spiritual warfare, we must rely only upon spiritual armoury (2 Cor. 10:3).

It is important to see the use the Lord made of the scriptures during the testing in the wilderness. Three times he employs the tried and trusted steel of the Word in Deuteronomy to deliver the thrust which repels the adversary. God does not look to us to bring our strength or intellect to fight His battles — He merely asks us to trust simply and implicitly in His literal word.

The Scriptures act in two ways—
(i) **Within:**

As a surgeon's scalpel it removes the sources of spiritual disease (see 2 Tim. 3:16 and Ephes. 5:26). (ii) **With-out:** as a soldier's sword (Ephes. 6:17.)

In Heb. 4:12 we see the way in which the Word achieves its effect within men. It has the capacity to divide and penetrate the three realms of man's being — spirit, soul and body. The expression "piercing even to dividing asunder of" does *not* mean separating between the

realm of the soul on the one hand and the realm of the spirit on the other. The phrase indicates that the scriptures can penetrate so as to divide the things which lie within the realm of the soul; it also penetrates into the spirit and separates in that realm; it can also enter into the innermost recesses of the realm of the body (joints and marrow). Not only so, but it can *discern* the thoughts and intents of the heart and reveal, sift and discriminate the motives of men.

There is no wonder that the Devil seeks to attack our use of the Scriptures to rob us of its effect both in our own lives and also in the hearts of others. The Devil signalled his tactics in Gen. 3 as he used his skills to shake the faith of Adam and Eve in the one clear Commandment God had given them.

(1) DOUBT AS TO ITS AUTHORITY

The first question in the Bible is asked by the Devil and raises his doubts in God's right and authority — "Yea, hath God said . . . ?" This question lies at the root of every attack on the Bible ever brought by men. The effect of the question is . . . Has God really said this? . . . By what right does He speak like that? . . . You don't really accept it, do you? . . .

How often have you heard this question perhaps disguised in the skilful argument of clever men. Whenever men argue that the Bible does not make sense, they are doing the Devil's job. Last year on this page there was a series of articles based on

the reasons for faith in the literal Word of God covering questions such as creation, flood, angels, etc. Men, inspired by the Devil seek to cast doubt on the truth of the Bible to rock the simple faith of Christians by the impact of their learning, logic and experience. Their arguments may be ostensibly couched in the phrases of science and learning, but their aim and motive are not more or less than the Devil's lie — "Yea, hath God said?" — Many a believer's simple faith has crumbled in the face of the scoffing criticism of men — "You don't really accept that, do you?"

(a) We cannot hope to use the Bible as an effective weapon unless we believe it utterly and completely. The Devil will exploit to the full any lingering doubts we harbour as to its literal truth, and we can only stand against his onslaught by simple faith.

(b) We cannot hope to use the Bible as an effective weapon unless we know it. So in Gen. 3, the Devil's advice is to make Eve state her understanding of God's commandment because as she explains it, she will reveal whether she really knows what He said, and if so, whether she believes it (see 1 Pet. 3:15). This leads us to the second stage of the attack.

(2) DECEIT AS TO ITS CONTENTS

"Ye shall not eat of every tree".

Now what the Devil says is strictly accurate — they could not eat of every tree for God had told them not

to eat of the tree of knowledge. But the subtlety of the attack is not in what the Devil said, but in the way he said it. God had never said they could *not* eat every tree but said they could eat of every tree except one. (2:16). So why does the Devil say it in this way — what is he trying to achieve? He is deliberately emphasising what they could *not* do so as to make it appear God was being unreasonable and unfair. The Devil is exaggerating the one simple restriction placed on them, to make it seem unreasonable and harsh and then, unnecessary.

The tactic is clear — it is more difficult to believe in something which is harsh and restrictive and it can easily be made to seem unnecessary.

Contrary to what men think and say, the Bible is not a book couched in restrictions and negatives, but it is popularly accepted that to be a Christian involves a yoke of bondage and prohibitions (e.g., touch not, taste not, handle not (Col. 2:21). The Devil has successfully deceived men's minds into dwelling upon the negatives of the Christian life and has even duped believers into the morbid doldrums of a negative approach to living for Christ. Instead of appreciating the blessings we have received, we spend time and effort looking at the grass on the other side of the fence, and feeding our minds on the spicy onions, leeks and garlic of the past life to which we have been crucified. If we start dwelling upon the negatives we are swallowing the Devil's bait . . .

The Pentecostal phenomena, more accurately the glossalalia, can be traced back through various religious movements to apostolic times. Parallel outbreaks can be found in other cultures . . . Historically it would seem less justified to regard the present-day Pentecostal movement as a direct successor to the earlier tongues movement. Those among whom the present-day Pentecostalism began can have known little about the Montanists, the Friends of God, the Jansenists, Camisards, Shakers, Mormons and Irvingites.

Bryan Wilson

Sunday School Teachers' Series

Reflections on Right Relationships

by JAMES HARPER, East Kilbride

Signs of real life are beginning to appear out of the predictive methodology of many of our Sunday Schools. More teachers and superintendents are beginning to see a need for training, when we take time to take stock and learn together. Lanarkshire Sunday School teachers now have a Training Day on the second Saturday of each September. One of the most important subjects we ought to consider in our training is the one we look at this month — RELATIONSHIPS. There are three main relationships I will point out although there are others in the sphere of Sunday School activity.

Fundamental is my relationship with the Lord. Even a Bible-centred message being conveyed through child-centred methods will have little spiritual effect on the children unless they see it lived out by a Christ-centred teacher. If I am not in communion with the Lord, I shall be totally unable to convey His Word to the children to whom He has sent me. Real, live and evident should be the features of the relationship between teacher and Lord. Before we meet the children we ought to ascend into the hill of the Lord. The Psalmist reminds us that to do this we need clean hands and a pure heart. Let us be sure our Godward relationship is clear and vital.

We then can turn our attention to those involved with us, our partners in the work, other teachers in the team. The scriptures leave us in no doubt as to how we should live towards our brethren. Let me remind you of some of the Bible injunctions:— 1 Cor. 12 v 25 — Care for one another; Hebrews 3 v 13 — Exhort

one another; Hebrews 10 v 24 — Consider one another; James 5 v 16 — Pray one for another. Are you part of a team of two or twenty where these scriptures are taken seriously? Herein lies the secret to unity of purpose and direction. If these are the salient features of our relationships with each other, those around looking on will know that we are His witnesses. These are attributes which will attract young people and parents to us and in turn to the Saviour we serve. If there are areas of our lives where the flag of Christ is not flying let us allow the Spirit of God to cleanse and empower us so that the flesh may not have authority. If I am to speak with authority I must be under the authority of Christ and His Word.

Now let us think of our relationship with the PARENTS of the children in our Sunday School. Often we find parents who do not encourage children to come to Sunday School and this is becoming a real problem today. How can we overcome apathy, disinterest and downright opposition from parents?

Have we really learned the value of PRAYER? "PRAYER CHANGES THINGS". Teachers' Meetings ought not to be occasions when we merely discuss the business of the Sunday School but should give priority to sharing together and praying together about these individual situations. Then we must earn the right to be heard by parents. No one can expect a parent to reach to a teacher on a first visit as if they had been life-long friends. We must work at gaining the confidence and trust of parents. Let us make efforts

to win friends by allowing parents to see that the message of the Bible is relevant and important in our own lives. Many parents are searching in life for they know not what, and we have the answer in Christ but we are too far away from them for them to know.

Some advice to teachers who perhaps have never visited parents:—

1. Don't expect all parents to be enthusiastic about sending their children to Sunday School.
2. Be yourself. Never try to impress parents by attempting to converse in a manner that is superficial. Be sincere — they will know.
3. Being fearful at the thought of visiting someone you don't know and have never met is a feeling that is with the most experienced visitor, and can only be overcome in the strength of the Lord.
4. On your first visits do not take anything for granted. If you are invited into a home always respect the situation into which you have been invited and do not overstay your welcome. Rather leave after a few minutes and give yourself the opportunity of another visit which the parents will anticipate with pleasure.
5. Ensure that you have a good reason for your visit and have that clearly in your mind.
6. Always try to leave literature of some kind with parents — perhaps a card intimating all the meetings of your local church, an invitation to

Parent's Night or Special services.
7. Never leave a home without thanking parents for the privilege of spending time with them.

Once you have made your first visit you can start to build a relationship with the home which will take months of patient, prayerful visitations but in the end may prove to be, in God's will, a means to the salvation of a family. I am proving that provided a young teacher is 100% faithful and concerned in visitation it may take several months to see the beginnings of acknowledgment from parents, but it certainly will develop.

If a child from a non-Christian home professes faith in Christ, the teacher has an added responsibility. Firstly to help the child to grow as a Christian and then to realise that this family has been touched by the Lord. Special care and prayerful attention should be given to such children and families.

Today as never before we need to reach families for Christ. Remember — the JAILOR AND HIS WHOLE HOUSE believed and were baptised. Why not make 1980 the NATIONAL YEAR OF THE FAMILY?

These are three of the relationships we ought to consider as we move forward in our efforts for Christ in the Sunday School. May we hear of many families being blessed with salvation and we will together give God the glory.

In prayer we are occupied with our needs and cares;
In thanksgiving we are occupied with our blessings;
In worship we are occupied with the Lord Himself.

Jottings on James (3)

by J.B. Hewitt, Chesterfield

Control Your Tongue

JAMES 3 VV. 1 — 12

The tongue is the index to both the regenerate and degenerate life. By its instrumentality we minister or misrepresent the truth, magnify or mutilate love and maintain or menace Christian liberty. James deals with the Tongue and its dominion, v. 1—4 its danger v. 5—6, its difficulty v. 7—8, and its deceitfulness v. 9—12.

THE HELPFUL OR HARMFUL WORD VV. 1 — 12

"Masters" relates to authority, "teachers" relates to instruction. James begins by pointing out that those who teach will be judged very strictly. It is still a principle to be carefully observed that greater privilege means greater responsibility.

Believers should be in no haste to become public instructors as not all are suitable for the office. It is fatally easy to distort the truth or to teach not God's version but our own version of the truth.

THE POWER OF THE TONGUE vv. 1 — 4

There is terrible judgment for the man who is idle and unfaithful as a teacher. There is need for sensitive care against the spirit of assumption v. 1—2. The themes he deals with are so sublime that glib, ill-considered speech, shallow assumptions and dogmatic pronouncements are to be dreaded. Jer. 23:28; 1 Cor. 4, 1, 2.

James was more fond of illustrating than insisting. He gives us seven different pictures of the tongue and its activities. The horse's bridle, the ship's rudder, the spark and its stubble, the taming of beasts and birds, the poison, the fountain and

the tree. These show the potential and power of the tongue vv. 3—5. Read Prov. ch. 8 with this chapter and see the accumulative values of wisdom from above in the use of the tongue. Wisdom supplies a discernment and discrimination which teaches the soul and trains the spirit in the right use of the tongue. We need the Spirit of God as a hand upon the helm of life.

The swaying and guiding, directing and governing features of life, are likened to bit and bridle, rudder and helm. James' wise advice is first to take the control of the tongue seriously and then to use it as a disciplined instrument to the glory of God. Beware of having a censorious or critical tongue that is always seeking to set other people right. Matt. 12:36, 37. We should ever feel it an imperative duty to keep a watch over our tongue. Our words are as much the index of the mind and heart as actions are. Matt. 12:34.

THE PROPENSITIES OF THE TONGUE VV. 5—6.

Here James passes from the dominion to the danger of the tongue. It is a little member but destiny is determined by the words we speak. The spirited horse v. 3, may be a symbol of the flesh and the "rough winds" which beat upon the ship are suggestive of the world.

"Boastings" is not vainglorious but rather it has great things to boast of with truth. How prodigious has been the effects of the tongue. It has both stilled and stirred the passions of men. How often by a very whisper has it infuriated many and roused a desolating tempest of popular

commotion and how often by the charms of its eloquence, laid the conflicting elements of such a storm to rest! Evil conversation corrupts good manners. A sinister doubt, a sordid tale or a silly remark have stifled aspiration and stained and wrecked many a life. The tongue of fire v 5 speaks of its intense energy, illustrated in a good sense in Acts 2:3. The tiny spark, neglected, may become a conflagration and destroy cities. The scorching power of the tongue is even more destructive than fire. It may degenerate into a "world of iniquity" — the sum total of unrighteousness. It "defileth the whole body". It does so by its influence in exciting and inflaming those appetites, lusts and passions, the gratification of which constitute its moral defilement and shame. Watch your words. Psal. 17:3; 39:1.

Where it is "set on fire by hell" this destructive agency is of infernal origin.

Fed by the fuel of envy and hate it can destroy the sterling qualities of a noble character. Let us pray like David in Psalm 141:3; and heed the exhortation of Paul with regard to the tongue 1 Tim. 1:5,6; Titus 1:9—11.

THE PROBLEM OF THE TONGUE VV. 7 — 8.

We have two natures, the old corrupt nature inherited from the first Adam; and the new and holy nature received from our Lord when we were born again. When man was created, God invested him with dominion over the inferior creation; placing all in "subjection under his feet" Psal. 8:6,7. Man has shown great skill as a tamer of beasts, yet he is unable to control his tongue. The member in question is shown to be untamable and uncontrollable. It is an unruly evil and full of poison more deadly than that of a serpent. The tongue has in it far more kinds of "deadly poison" than one. Was not

the tongue of the old serpent "full of deadly poison", when he whispered to Eve, "ye shall not surely die"?

The untamed tongue is full of deadly poison which kills character, happiness and even life. The influence of the tongue can be bad, or beneficial Prov. 10:11.

Start a slander on its way, and before you can overtake it, it may smirch the character of half a dozen godly men. Truly did Solomon say — "Life and death are in the power of the tongue". There is something satanic about the wrong use of the tongue.

"Boys flying kites haul in their white-winged birds
You can't do that way when you're flying words;
Thoughts unexpected may sometimes fall back dead,
But God Himself can't kill them when they're said."

THE PERVERSITY OF THE TONGUE VV. 9 — 12.

No one can over-estimate the power of speech. Deceit and duplicity are illustrated in verse nine. We need consistency in the use of words and speech. The tongue should be the instrument of the Holy Spirit and be reserved and kept solely for holy uses. The perfection of the Servant of God is Isa. 53:9 was seen specifically in His controlled tongue. "There was no deceit in His mouth". We must think on lovely things and "keep the heart with all diligence for out of it are the issues of life" (Phil. 4:8; Prov. 4:23). Words can be assuring or angry, they can bless or blast, used to honour God or to curse our fellows v.9.

The proper use of the tongue is to bless God (Psal. 51:15, 145:10). "Some birds sing in winter as well as in spring. Stir up one another (Eph. 5:18), as one bird setteth all the flock a-chirping." (J. Manton).

Acts of piety are counterfeited when acts of charity are neglected. What strange inconsistencies in life are revealed by the tongue. Sweet water and bitter cannot flow from a single fountain, and blessing and cursing from the same tongue are incongruous.

No tree can bear different fruit from that which God assigned to it, neither should the tongue bless and curse, be pure and impure. We need to learn from the basic law of consistency and order in nature.

Is there a cure for this little member? Yes, all our members need

to be surrendered to God. The tongue needs a governor and if it is controlled by God He will steer it to infinite heights of bliss and service. Controlled, cleansed and anointed by Him it will bring comfort, healing, cheer and nourishment to all men everywhere. To control the tongue is to control the whole person v.2, a sign of maturity and mastery. May we daily pray — "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer" (Psa. 19:14/.

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Inflation. This world-wide disease is particularly experienced in certain South American countries. Africa, too, is hard hit — Zaire devalued its currency on January 1st. No doubt, friends will have an exercise in this connection. From a human angle, the missionary is in a vulnerable position. Prayer and giving change things.



THE HOMELANDS

Among the Immigrants: A Chilean couple came to London largely because of the political involvement of the young man's father. The girl, in her loneliness, longed to be taken to a gospel meeting like one which she attended in Chile. The outcome was that she and her husband got saved. Eventually they were rehoused in Alexandria, Dumbartonshire and the couple are in fellowship in the little assembly there. Sam Hanlon, ex-Honduras has been taking an interest in them and sometimes holds a meeting in their home or in the assembly where their friends can hear the gospel in Spanish.

The Spanish meeting arranged to be held in Crete Hall, Liverpool in late November to reach the Spanish-speaking colony in the city following the conversion of a Chilean couple at meetings Ed. Jaminson, ex-Bolivia had in the city, was so successful that Ed. was having another one in late Jany.

We previously reported the conversion of a couple in Livingston, West Lothian last spring. What we didn't know was that the man had been brought up as a Muslim. By the time of his conversion his parents were separated, but he was delighted to make contact with his mother, who is white, and she has been saved and was asking for baptism.

A girl from Drongan, Ayrshire was saved in her teens. She didn't work at it and eventually married a Muslim from Mauritius. He recently paid a return visit to his homeland and returned determined to practise his faith. She attended the Drongan Sunday School Treat last winter and, listening to Ian Wallace felt that she ought to return to the Lord. A few months ago a friend took her to Woodpark assembly, Ayr where Ian was again the preacher. That night she was restored. She is now attending the meetings at Drongan where she lives.

Review: Recalling 1979 Sandy Stewart says, "John Gordon and I are glad to be able to say that we have had a good year. In every place, and in all aspects of work, the Lord gave the increase. Souls have been saved; others who professed some time ago have been baptised. Children in isolated parts are greatly encouraged through Alec Allan's Real-Life Postal Sunday School. Many schools have received free literature through the grant of 2000 free books per Moody Literature Mission, U.S.A. Colportage for the season is now almost at a close and display and sales have been excellent."

John Gordon has been spending Jany. at Creetown, Kirkcudbrightshire partly to follow up his encouraging tent effort last summer at nearby Minnigaff and partly to help the little assembly in its witness. Good numbers of adults have been attending the meetings and some have professed, including a young Stranraer man.

Planning Permission: Several brethren in Scotland are now trying to get round the problem of getting accommodation for series of meetings without

interruption by using portable halls. However if these are to stand on the same site for more than four weeks planning permission is essential. This can take months to obtain and is sometimes refused. In spite of having the help of a Christian local authority official the site wanted by John Campbell and Jack Hay in Perth was refused. They were granted an alternative site in the Tulloch district where the usual interest was being shown by the children and a growing one by adults.

David Locke and George Meikle met with the same obstacle in Bathgate. However they did get planning permission for erecting their portable hall in the village of Westfield. They occupied some of the waiting time tracting in Bo'ness.

Baptisms: Our first example is a case of anabaptism. The lady, wife of a heart surgeon, was a Church of Scotland member but was going about the Bridge-of-Weir assembly when she requested baptism. The ordinance was performed at Kilbarchan. She was then reported to the Kirk Session for this denial of her first baptism. Her husband is a bright Christian who has not yet taken this step, but their seven year old son professed to be saved in his Sunday School teacher's home on the first Saty. of the year.

The husband of one of the women who was saved at Stewart McKenzie's Stranraer effort last summer professed conversion in Sept. and was baptised in December.

We hear of three being baptised in Colchester, Essex in December and of two on the first Lord's Day of the year at Sevenoaks, Kent. There were also three baptised at Largs in Nov.

Other developments: Inverness is now another Scottish town with more than one assembly. Some eighteen believers have hived off from the Celt Street Hall to commence a new assembly in a school in the town as from the New Year.

The old Maxwell Hall was caught up in the South Shields redevelopment plan and has been replaced with a fine new building. It was occupied around the beginning of the year but the official opening is in March. Such was the fondness and significance of the old name - Mr. Maxwell was saved under Moodie and Sankey last century and devoted himself to building up the work in the hall called after him — that it has been preserved for the new one.

Special Efforts: Victoria Hall, Glasgow saints have been working hard for a visit from Peter Brandon. We hope that they will let us know how it went.

Norman Mellish had the last fortnight of January at Thornhill Hall, Falkirk. John Speirs had two Lord's Days in Jany. at Busby, Renfrewshire concentrating on visitation on the weekdays. A 58-year-old man who had been attending the meetings occasionally for some time professed conversion on the second Sunday. John was to be spending most of Jany. at Kirkmuirhill, Lanarkshire. John Campbell and Jack Hay are to be in the new Elim Hall, Kilmarnock.

Some young people from Christian families professed conversion at Westray, Orkney at meetings conducted by Joe Merson before Christmas. When John Burns went in Jany. it was considered appropriate to have ministry meetings which were very well attended.

REGIONS BEYOND

FRANCE

"God holds the key to my unknown, and I am glad: if other hands should hold the key, Or if He trusted it to me, I might be sad!" These words are particularly apt in the present world situation, and the people who know their God must be strong in Him and take courage.

I have a particular burden these days for the evangelisation of the Jews, and hope to go to Paris for a couple of days next week to help adapt my notes on Genesis for broadcasts on Radio Monte Carlo, particularly intended for the Jews. May it soon be the appointed time for God to have pity upon Zion! — Ps. 102:12, comp. Rom. 11:31.

It so happens that nearly all the families connected with the assembly here are in some sort of crisis just now. Christian and Danièle L. are in difficulty with their business, and prayer is needed especially for Camille G., who works with them, that unity might be preserved; Alain D. is paying the price of honesty. His boss having discovered that he can safely send him to work on distant sites, with the result that he is away from home except at week ends; it seems unlikely that this is God's will for him permanently; Louis F. is trying to get out of going back to sea next summer, for the sake of his wife and family, who might have to leave Le Havre; Y-Lè H. is having health difficulties, and Nicole E. tends to get depressed over family problems, which are very real. We are a bit like the motley band that went out to David in the desert. 1S. 22:21 — "Some are sick and some are sad, and some have lost the love they had, and some have never loved Thee well . . ." But the main thing is to come to Him, in spite of past mistakes!

We would also ask prayer for Mme. Jacob, brought along to our meetings by our Portuguese friends, the Lopès. This lady lost her husband suddenly a year ago, and was left with five children and a dodgem car show business! She has been having problems with the occult, and we need to pray that she may be delivered from things that go bump in the night, real or imagined, and from every influence that would keep her from coming simply to Christ.

Another very complicated case is that of our very intellectual neighbour, Danièle D., who shows a real interest in the things of God, but is very mixed up with syncretism, comparative religion, etc. We long to see her seize the simplicity of the Gospel.

Pray too for our friends the C.-D. family in Rouen, who are a bit like Joseph's brethren — "don't quarrel on the way . . ."

We are thankful to say that our David has completely recovered from pneumonia and is trying to make up for lost time at the Lycée; also it is likely that Rhoda will not after all need further surgery, as was feared; praise the Lord, and thank you for praying!

Stop Press. We have just heard that the French authorities have given the all clear for Y-Lè's family to come here from Vietnam, after many tribulations. Please pray for their salvation!

Colin and Rhoda Porteous

ZIMBABWE-RHODESIA

Thank you for giving us this opportunity of telling you something of what the Lord is doing, giving cause for PRAISE and PRAYER.

The hospital visitation continues and the Lord has granted us to see the first fruits of this sowing of the good seed. As one bed was being approached, the patient in it sat up, stretched out her hand in greeting and with joy on her face said, "I want you to know that since your last visit here, I have accepted the Lord as my Saviour." Please pray much for His continued blessing on these needy souls in hospital, many of them victims of the cruel acts of terrorism. We thank the Lord to see how gratefully they receive the Word of God left with them by word of mouth or in written form.

One of our African evangelists living in one of the distant rural areas visited us recently, and he told how he and others were lined up by terrorists and ordered to drink beer — a rite performed in the worship of ancestral spirits. With instant death looking him in the face (in the barrels of their guns) and knowing how quickly innocent lives have been snuffed out by them, this was a real test. Praise God, he was strengthened of the Lord to take his stand for Christ and was the only one of the group who, like Daniel of old, refused "to be defiled" and his life was spared.

As it is still impossible to visit these isolated distant assemblies, we are thankful to say that the first lot of cassettes have been recorded and some of the players placed in out-of-the-way areas and we look to the Lord to bless this means of encouraging the hearts of our brothers and sisters and that they will be strengthened of the Lord in such times.

Our daughter Roselyn was filled with joy and so encouraged when her school friend, for whom she has been faithfully praying for months, phoned her and said that in the quiet of her room she had accepted the Lord as her Saviour and she is so bright. Pray for her unsaved family.

John and Eleanor Sims

ZAMBIA

Our monthly Bible readings which are held morning and afternoon on the first Saturday of the month are being well attended and the participation is very good. At the beginning of this month we finished going through the Old Testament books, giving some idea of the background of each book and the main message contained in it. We feel that this will give a good basis for a more detailed study later on if the Lord will. This month the subject of eternal security came up incidentally and the discussion was good. Unfortunately many of our older brethren have the idea that once a Christian falls into sin (especially moral sin) he forfeits his salvation. Now that this subject has been discussed we can see a change in the outlook of some who held this teaching and we praise the Lord for having worked in the hearts of His people.

The Ugandan couple we mentioned in our last letter are having some problems at the secondary school since their baptism. The wife was beaten by the wife of one of the other teachers and it appears that the reason is that this woman's conscience was bothering her as she saw the change after the Ugandans trusted the Lord. We trust the end result will be to the glory of God in the salvation of others.

Paul and Dorothy Grieve

I sat and thought of my shattered plans
The things I had tried to do;
For disappointment in one and all
Had followed them through and through.

An angel came and, stopping, wrote
Put H where you placed the D.
For disappointment in earthly plans
Are his appointments for me.

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. Is the one Baptism of Eph. 4:5 'water baptism' or 'baptism of the Spirit'? Scriptural proof is requested.

Answer. The unity of the Spirit is named in v4 and we are exhorted to maintain it. The sevenfold ground upon which this unity is based is then named and the baptism referred to in our question is found within the list given. While v4 contains a trilogy which is vital and cannot be influenced by our actions, the factors of v5 do relate to our profession and in the practice of them we keep this unity. We acknowledge one Lord, we subscribe in a tangible way to one Faith, and we submit to one Baptism. This would be in contrast to the various baptisms of Judaism, both ceremonial and public as in the ministry of John the Baptist. Acts 19 demonstrates the need for the New Testament believer to submit to baptism in the name of the Lord Jesus, even though the individuals concerned had been baptised with the baptism of John.

The baptism of the Spirit took place on the day of Pentecost and is really implied in the earlier part of this list in the statement, 'One body' and 'One Spirit'. When the Holy Spirit descended the body was formed and for this expression to describe the same event would be an unnecessary duplication of the same truth at an unsuitable place in the list. The present writer therefore believes that contextually this expression is describing water baptism. Usually in scripture when the baptism of the Spirit is being dealt with the term 'the Spirit' is used. Baptism when used singularly usually refers to the symbolic act of our being buried and raised with Christ into and out of water.

J.R. Baker.

Question. Is the anger of Eph. 4:26 within one's heart, or would it include anger vented against a brother? It is the first part of the verse which presents the difficulty.

Answer. It is interesting to note that the opening statement of the verse under question is a direct quotation from Psalm 4:4 in the Septuagint version of the Old Testament. 'Be ye Angry', is translated in the A V of that Psalm as 'stand in awe' and is in the form of the recognition of such a feeling. Thus the verse in Eph. 4 could be dealing with the child of God having an anger within his heart which is in the nature of a holy indignation or awe. This must be without the presence of sin. Our Lord Jesus Christ displayed a holy anger in the temple against the money-changers of his day. The exhortation continues in warning us, that what can commence as a spiritually-motivated feeling within can degenerate into wrath, ie it can become carnal if harboured and kept until the sun sets. Thus what commences aright can become an occasion for Satan to use to foster the reaction in our old and carnal nature so giving place to the Devil.

Clearly the anger is within the person's heart initially and no doubt is aroused by something from without. The psalm alluded to may have the reaction of the Psalmist to those of v3 in mind. How righteous anger is vented will be a mark of the spiritual man. Psalm 4:4 does place an emphasis upon private communion within the heart, and to 'being still'. Such spiritual condition will help in times of problem. In the Ephesian passage others do again seem to be in view (see v25). It is vital that we do not in such circumstances give place to the Devil, even when it is necessary to display our feelings against wrong in others.

J.R. Baker.

The Body of Christ is never regarded in the New Testament as the aggregate of local churches, but as the aggregate of the members of that one Body. It has many members, not denominations.

The Coming Of Satan

by GEORGE ANDERSON, S. Africa

Ezek. 28. Isa. 14. Rev. 12:1-12

We speak of the **COMING OF CHRIST** and of the **COMING OF THE ANTICHRIST** . . . but not often do we hear of the **COMING OF SATAN**. In referring to him we must think of his (1) **ORIGIN** . . . (2) **WORK** . . . (3) **DEFEAT** . . . (4) **COMING** . . . (5) **DESTINY**.
(1) **ORIGIN**

There are many who say . . . "Seeing that God is the **CREATOR** of all . . . why did He create **SATAN**, whom He knew would cause so much sin and confusion in the Universe?" The answer to this, of course is that God **DID NOT** create Satan, but He did create the **BEING** who became Satan.

SATAN is not, as pictured by many, a grotesque being with horns and hooves and a tail, carrying a pitchfork! Nor is he in Hell shovelling coals on the fires (which incidentally are not fed by such fuel). . . Nor should he be spoken lightly of, as "Old Nick" etc. etc. In Jude 9, where men are revealed as "despising dominion" and "speaking evil of dignities" . . . **MICHAEL**, the archangel would not bring a railing accusation against but said, "The Lord rebuke thee."

AT HIS CREATION THE BEING WHO BECAME SATAN, was the most beautiful **CHERUB** that God created. In Ezek. 28 & Isa. 14, where language is used which does not seem to have been addressed to a human being, we have glimmerings of light in regard to the person and position of this mighty being.

In v.2 of Ezek. 28 the "Prince of Tyrus" is an historic individual but in v.12 the "King of Tyrus" has no

historical reference and would appear to be firstly a type of **SATAN** and secondly a type of **ANTI-CHRIST**.

V.12 "**THOU SEALEST UP THE SUM, FULL OF WISDOM AND PERFECT IN BEAUTY.**" i.e. Thou art the finished pattern.

V.13 "**THOU HAST BEEN IN EDEN THE GARDEN OF GOD.**" As this garden was mineral it is anterior to the Eden of Gen. 3 (Vegetable).

"EVERY PRECIOUS STONE WAS THY COVERING . . THE WORKMANSHIP OF THE TABRETS AND OF THY PIPES WAS PREPARED IN THEE . . CREATED".

Pember renders the last clause "The service of thy tabrets etc. was prepared WITH thee in the day . . . created." . . . and from this it appears that at the creation of this **CHERUB** he wakened to the sound of music as connected with the insignia of royalty, celebrating his coming into existence.

"CREATED" . . . not begotten by man or born of woman . . . a special creation by God.

V.14 "**THOU ART THE ANOINTED CHERUB THAT COVERETH**" (probably the Throne of God). "**THOU HAS WALKED UP AND DOWN AMIDST THE STONES OF FIRE.**" This reference would direct us to Exod. 24:10 where we read "They saw the God of Israel and there was under His feet as it were a paved work of a sapphire stone and as it were very heaven for clearness . . and . . . sight . . . glory of the Lord. Like devouring fire."

V.15 "**THOU WAST PERFECT IN**

THY WAYS FROM THE DAY THOU WAST CREATED UNTIL INIQUITY WAS FOUND IN THEE." Sin commenced in the Covering Cherub . . . but what was his iniquity?

V.16 "BY THE MULTITUDE OF THY MERCHANDISE THEY HAVE FILLED . . . VIOLENCE . . . THOU HAS SINNED."

Pember translates "merchandise" as (a) Detraction (b) Slander (c) Commerce. So it would appear that in his deteriorating condition the CHERUB traded in slandering God and seeking to detract from His glory.

V.17 "THINE HEART WAS LIFTED UP . . . BEAUTY." Occupied with himself . . . he slandered God to the angels, precipitating a revolt.

FROM ISAIAH 14:12 we gather that the NAME of this CHERUB was LUCIFER; "HOW ART THOU FALLEN FROM HEAVEN, O LUCIFER . . . MORNING."

V.13 THOU HAS SAID, "I WILL ASCEND INTO HEAVEN . . . I WILL EXALT MY THRONE ABOVE THE STARS OF GOD."

The iniquity then of the Covering Cherub is COVETOUSNESS . . . The Throne of God.

"God" . . . El . . . Elohim in all His strength and power.

"I WILL SIT ALSO UPON THE MOUNT OF THE CONGREGATION IN THE SIDES OF THE NORTH."

Reference to "North" directs our attention to (a) Job 26:7 "God stretcheth out the north over the empty place and hangeth the earth on nothing." (b) Job. 37:22 (R.V.) "Golden splendour cometh out of the north . . . with GOD is terrible majesty." (c) Psa. 75:6 "Promotion cometh neither from the east nor from the west, nor from the south but God is JUDGE . . . putteth down one . . . setteth up another." In some way

the NORTH seems to be connected with God's Heaven . . . Majesty and Power.

V.14 "I WILL ASCEND ABOVE THE HEIGHTS OF THE CLOUDS, I WILL BE LIKE THE MOST HIGH."

"Most High" . . . The All Possessing One (Possessor of Heaven and earth). This was blasphemy but then Lucifer was taken up with his beauty and dared to compare himself with God. In Ezek. 28 and Isa. 14 this Covering Cherub whose name was LUCIFER was cast out.

(2) WORK

As LUCIFER . . . he was over the Archangel . . . Angels . . . Powers . . . Principalities . . . Seraphim . . . Cherubim . . . He was climax in gifts . . . power and beauty.

Since his fall his work is characterized by his other names. e.g. SATAN . . . Adversary. DEVIL . . . Slanderer. SERPENT . . . Deceiver, Enchanter. PRINCE OF THE POWER OF THE AIR . . . Dan. 10:13 & 20. Eph. 6:12. PRINCE OF THIS WORLD . . . Politically, John 12:31. GOD OF THIS WORLD . . . Religiously . . . 2 Cor. 4.

THESE NAMES indicate that he is the enemy of God and all that concerns Him.

(3) DEFEAT

Satan has been defeated at Calvary (Heb. 2:14) but he still has tremendous power over all unsaved people.

HE IS A FATHER (John 8:44). His family includes fallen angels . . . Demons . . . all unsaved human beings.

HIS OBJECT (a) Destruction of the souls of men.

(b) Ruin of any Testimony for God.

HE DOES NOT LIVE IN THIS WORLD . . . his sphere of movement is the starry heavens (Dan. 10:13 &

20. Eph. 6:12). He can be in one place only at a given time and apart from personal attacks, he keeps all under his control by DEMONS and wicked spirits . . . of which there are myriads.

(4) COMING

It is in Rev. 12:7-12 that we read of the COMING OF SATAN into the world. In v.7 there is war in the heavens between Michael and the Dragon (Satan), who shall be defeated and be cast out together with his angels . . . V.12 "Woe to the inhabitants of the earth and sea, for the devil is COME DOWN unto you, having great wrath because he knoweth that he hath but a short

time."

IT IS THIS EVENT which sparks off the GREAT TRIBULATION and gives to the Roman Prince and to the Antichrist the devilish power to be demonstrated in the awful deeds and plans recorded of them in the book of Revelation. Here we see the INFERNAL TRINITY . . . AntiGod in every sense.

(5) DESTINY

Satan is NOT in Hell . . . probably never has been . . . never shall be, but finally, together with his two satellites (although not at the same time) shall be cast into the LAKE OF FIRE. Rev. 19:20. ch. 20:10.

BOOK REVIEWS



'If Any Man Speak . . .' — By James Gunn. Published by Everyday Publications Inc. Price 55p.

This little booklet of thirty-two pages is designed to pass on some helpful suggestions to brethren who from time to time address audiences among us. It is to his credit that Mr. Gunn who himself has been preaching for over fifty years, before giving any advice on the subject, says as in page 7, "While one may receive helpful instruction from others in regard to public speaking . . . it is well to remember that in preaching, nothing is as important as intimate fellowship with God and complete reliance upon the Holy Spirit"; also page 24 "These qualities are not the outcome of attendance at a Bible School . . .". Control of the voice, including tone, volume, and speed of delivery, preparation of a message bearing in mind the type of audience are gone into. As to content he suggests three parts — introduction, the body and a conclusion. Examples are given by lay-out where the expository method is used and where a subject is chosen. Helpful suggestions are offered as to delivery and duration of sermon. He concludes by quoting Paul, "Let all things be done

unto edifying" 1 Cor. 14:26. This latest in the flow of publications from 'Everyday' is worthy of study.

R.M.R.

"A Survey of the New Testament" by Robt. Gundry published by Paternoster at £6.

This is a paperback edition of a book first published across the Atlantic in 1970. It is well illustrated and documented. Each chapter begins with questions for whose answers to look and every New Testament book is summarised. The background of the New Testament is explained so that one is left in no doubt as to who publicans were in the Gospels or gnostics in the epistles. Modern criticism is not ignored and the writer comes down strongly in favour of Pauline authorship for all the epistles attributed to him, and equally in favour of the straightforward explanation of the existence of the four gospels. Altogether the book is to be much commended for students of the New Testament who want help but who still want to study the books for themselves. This was the author's aim and he has certainly succeeded in achieving it.

J.A.

"The Bonus Years" by John Cansdale
published by Paternoster Press. Price £1.95.

This book is the first of its kind the reviewer has come across among christian publications. The author, himself retired some 10 years, and a committed christian, sets out to present a positive approach to retirement, and in this he is certainly successful. There are 180 pages full of valuable detail and suggestions, stated in a most simple and helpful manner. He deals first with preparation for retirement, and certain pre-retirement courses in this connection. Looking after one's health, money matters including adjusting to reduced income, making of wills, giving to others, benefits available, are only a few of the topics discussed. One has no hesitation in recommending this book to those who are getting older. It would prove invaluable if only because of the information given on and a few issues which are sure, at some time to crop up.

R.M.R.

"The Sober Truth" by J. Kenneth Lawton,
52pp published by Paternoster at 75p.

I confess to having been longing for a book on this subject written from a Christian point of view. I am astonished at the apparent contradiction of Government taking a hard line on smoking and relentlessly pushing the laws against drug-taking while leaving such licence in the face of the greatest of all evils, drinking.

Mr. Lawton describes the awful menace drinking has become to society and then examines the scriptures about it, both in the Old Testament and in the New. He concludes with an appeal to Christians to take a lead in opposing and condemning it just as their predecessors did a century ago. He exposes the pressures that make people drink and fails to find a single good reason for people succumbing to those pressures.

J. A.

"The Respectability Barrier" by Tim Lenton:
A Paternoster Punchline of 40 pp published at 65p.

This booklet deals with the terrible problem of respectability which has crept over the Christian world that makes Christians so different from other folk that they stick out a mile. It is as well to realise that this makes us tremendously unapproachable people and makes witnessing infinitely more difficult. Instead of attracting people to Christ our very respectability can repel. A little look at ourselves through the pages of this booklet might give us second thoughts on the matter.

J.A.

"Through the Furnace" by Colin Tilsley, 94pp
published by GLO at £1.

The Tilsley saga must be about the greatest family story in the history of assemblies — five generations of the one family devoted to the spread of the gospel. From the human point of view it is tragic that Colin should be struck down in his early forties with an incurable and fatal disease. He had wanted to do all in his power with the life God had given him to fulfil the Lord's commission to preach the gospel to every creature. And then — tragedy.

How does one accept such a sudden change in one's living and mission? "His feelings, etc., are revealed in this very human document. The big difference from Joni" is that Colin's affliction is terminal and he has a wife and a family of four. The comfort of the scriptures and a new dimension of the art of prayer are both seen to play a big part in the new kind of life that such a person must live.

J.A.

God's Call to Special Service — By T. Ernest Wilson. Published by "Christian Missions in Many Lands Inc." (C.M.M.L.) — 64 pages. P.O. Box 13, Springlake, NJ 07762.

In introducing the subject the author maintains that to many a definite call to service is a mystery. To some, the mere presentation of a need constitutes in itself a call to meet that need. To others, the commission of Matt. 28 is sufficient. Mr. Wilson rightly claims that such reasoning has resulted in tragedy and disillusionment for many. In seeking to present how God calls individuals to serve Him in some particular way, Mr. Wilson selects ten of God's choice servants, seven from O.T. and three from N.T. and sets down distinctive features in the call of each. Much interesting detail, as to where they belonged, when they appeared in the divine programme and for how long, but most important, the process and purpose of each call is given, and makes most profitable reading. He makes it clear that while circumstances and nature of service may change, the same principles apply today. Mr. Wilson's right to deal with this subject is beyond dispute, having himself heard God's call to serve Him, and with his dear wife spend almost 40 years teaching in Angola until health reasons compelled him to withdraw. He is still busy with a teaching ministry in many places.

R.M.R.

Why Not Equal Rights? (2)

c) Woman in the Church: In the new standing before God, into which every believer is introduced by the work of Christ, there is no distinction, racially or otherwise: "There is neither male or female." (Gal 3:28) All are one in Christ, and the eternal state will manifest the wonder of this grace. That this spiritual position does not yet apply in human relationships, however, is evident. While still on earth, and in local relationships, God intends the creatorial differences between man and woman to continue. Otherwise, marriage relationships would no longer apply, and large sections of the New Testament would cease to have relevance. Hence, 1 Cor 7, 1 Cor 11, 1 Cor 14, 1 Tim 2, 1 Tim 6, 1 Peter 3, Ephes 5 and Titus 2, among other passages, provide divine guidance for Christians respecting the place and conduct of women in Christian life, and in the functions and activities of the local Churches. It is significant that the Lord draws attention to the contentious voices raised, even in those early days of the Church's history, in regard to some of these matters (1 Cor 11:16; 14:36-38). They continue in our own day, but we are warned that the Word of God about these subjects came *to us*—it is not a matter of human opinion—the truth of God has come by divine revelation, not from us or as a consequence of man's judgment of what is appropriate. We are to acknowledge that the things written by divine inspiration, for our instruction and observance, are "the commandments of the Lord!" (1 Cor 14:37) It is for our good, therefore, and for the glory of God, that we obey them, whether we find them palatable or not, and whether or not they run contrary to

public opinion. In the context of these various statements, let us examine briefly three specific issues on which modern views (often in professing Christian circles) differ from the teaching of Scripture:

i) May a woman preach in the Church? Despite the decision of several large Protestant groups to "ordain" women as "ministers" and "preachers," 1 Cor 14 and 1 Tim 2 plainly direct that a woman should remain silent in the churches. Clearly this does not mean that she cannot join her voice with others in congregational song and collective expressions of praise to the Lord, which are "church" responses (Acts 4:24); but the statement that "it is not permitted unto them to speak" (1 Cor 14:34) surely means what it says. It is amplified in 1 Tim 2 by the injunction that a woman should not teach, i.e., take the place of expounding the truth of God to men. This is one of the responsibilities He has specifically committed to the man, as His representative. At the same time, Titus 2 and 1 Tim 6 direct that godly and elder women *do* have a teaching function—it is among younger women and members of the family. Clearly this includes children, and a woman may thus count upon the blessing of God in undertaking teaching tasks at schools, including "Sunday schools." That women were endowed with the gift of prophecy in earlier days (even in apostolic times) does not contradict these directions, because the precise sphere and nature of their ministry is not explained. We can be sure, however, that Scripture never contradicts itself, nor does God always explain all the seeming problems we may find in His book. We

must always interpret difficult verses in the light of the plain—never the reverse. Is it not significant that when God had a message for Paul in Acts 21, while he was in the house of Philip who had four daughters, all prophetesses, He brought down from Judea the prophet Agabus! (Act 21: 8-12). This is consistent with the rest of New Testament teaching. God's mouthpiece in the Church is the man, on condition that he is subject to Christ, is faithful to His Word, and is guided by His Spirit. At the same time, it is gross impropriety for anyone (of whatever sex) to claim to be "led by the Spirit," as some do, if the action taken is already condemned by the plain statements of Scripture (which were inspired by the Holy Spirit Himself, in the first place). Thus, it is self-condemnatory for a woman, however seemingly spiritual, sincere, or well-intentioned, to claim to be obedient to God and guided by His Spirit, if she assumes a speaking role in a public church gathering. 1 Cor 14:34-36 calls this a "shame." Is it not a very solemn responsibility to disregard His commandments, or to be administratively guilty of permitting or encouraging disobedience to them?

(ii) *Should a woman lead a mixed assembly in public prayer?* While many groups of Christians see no difficulty here, it is usually because they misunderstand 1 Cor 11, or misinterpret 1 Tim 2. Is it not evident that the Scriptures in 1 Cor 14 which impose silence upon a woman in the Church, so that "it is not permitted to speak," necessarily require her not to speak in public prayer, as much as in any other way? The meaning of the word "speak" in these verses is not ambiguous. It is used consistently throughout the same chapter (and indeed throughout the rest of the New Testament) for individual aud-

ible expression. When praying in public, of course, the individual is the mouthpiece of the whole company. Some have claimed that in the context the word means "chattering." Since the same word is used of God in the same chapter, however, such efforts to interpret the truth are patently evil. (See W.E. Vine's Dictionary of New Testament words.) Lest any might object that this "silence" cannot apply to asking questions, verse 35 of 1 Cor 14 tells us that it does. As to prayer in public, 1 Tim 2 specifically selects the emphatic word for "the men" (male/husband) in stating that it is they who are to pray in every place. "The women" (vv 9-15) are to remain in silence, adorning themselves publicly "in modest apparel." The sense of the entire statement is destroyed if the opening clause "In like manner" (v 9) is extended (as some claim it should be) to apply to women praying. In the full context of this passage, it is evident that the features underlined that should characterize the *men* are "lifting up holy hands, (prayer) without wrath or unbelief"; while those that should characterize the *women* are outward modesty, godly submission to the place God has given them, and silence in the Church consistent with that place. The divine historical reasons for God's ordering in this way are given in the passage—they stem from what happened in Eden. How graciously God, while reminding us of this, also speaks of the special place in the home and family He has given to the woman—it leads to the fulfilment of His promise to her, and to man, at the outset of human history. What greater reward could a mother have than to see her family displaying the beauty of Christ in their lives! The "Seed of the woman" is victorious over the serpent—this is real salvation!

To be concluded.

The Great White Throne

by DR. J. BOYD, Belfast

All the wicked dead will be there. It would seem that no wicked persons will be left alive on earth after the Millennium. The dead are all included together — 'great and small'; kings and commoners; rich and poor; learned and ignorant; gross sinners and simple unbelievers (21:8). No distinction is made because of social status, but all those who refused God's salvation. None will be excepted. The great will not use bribery — their riches will have gone, and be of no avail (Ps. 49:7-8). The small will not be too insignificant as to escape notice. None will be missed out. They will stand before the Great White Throne, not because they are small or great, but because they had failed to accept the salvation God provided for them.

The wicked dead are the unbelievers, 'dead in trespasses and sins' (Eph. 2:1); the ungodly (2 Pet. 3:7) — with no fear of God, whom they had left out of their lives, living only for self; the disobedient — those who had not obeyed the gospel (2 Thess. 1:8).

Death and Hades will give up the dead who will be in them. At their first death the bodies of the wicked were placed in the graves, and their souls went to hades (Luke 16:23). 'Death' is synonymous with the grave, which will deliver up the bodies of the dead. Those who had not been buried in the earth will also be brought up, even from the sea. No dead sinner will escape this judgment. At the resurrection unto judgment the body and soul will be re-united. Little is told us of the resurrection bodies of the wicked

dead. 'Resurrection' implies the raising of the body. All will then be given a body as it pleases God (1 Cor. 15:38) — for the believers, spiritual bodies, capable of enjoying eternal life; for the wicked dead, a soulish bodies, capable of experiencing eternal punishment (Matt. 25:46).

The Nature of the Judgment. All the accused will stand before the throne; there are no seats. This will not be a place of comfort, not a place for lingering. Judgment will be pronounced quickly, and executed without reprieve. This is not a place for kneeling in prayer — there will be no mercy shown (Heb. 10:26-31).

Each must give an account of himself to God (Rom. 14:12). No one can blame another. Excuses will be rejected (Matt. 7:22-23), for all judgment will be according to righteousness. God is the righteous Judge, who will render to every man according to his works (Rom. 2:5-6).

At this last great assize the Books will be opened. What books we are not told here. But the Bible will be opened, and the words of the Lord Jesus Christ will be used to judge those who had rejected Him, and received not His sayings (John 12:48). Texts of scripture will be used as a witness against those who neglected them, for example, the Lord's invitations (Matt. 11:28); the Lord's promises (John 5:24); the Lord's warnings (John 8:24). Many texts that have helped others to salvation will witness against the wicked dead, for example, Acts 16:31, Rom 10:9.

Another book will be the record of their works. In it all their sins, and all their good works. Every work is

there, whether remembered or forgotten; whether openly or secretly done (Rom 2:16). All will be judged according to what is written there. Even their idle words will be judged (Matt 12:36).

A third book will be used in their condemnation — the Lamb's Book of Life. Scripture teaches that the names of all are written in the Book of Life at the foundation of the world (Rev 17:8). This is also called 'the Book of the living' (Ps. 69:28). From this book there is a process of erasure going on during life, as the individual finally and definitely refuses the light (Rev. 3:5). Those whose names remain in the Book go into 'the holy city Jerusalem' (Rev. 21:27); those whose names are not found therein will go to the Lake of Fire (Rev. 20:15).

Another witness against the wicked will be their conscience, either accusing or excusing them (Rom. 2:15-16). The Queen of Sheba, and the men of Nineveh — those who responded to the Gospel — will witness against them (Matt. 12:41-42).

The Sentence of the Great White Throne. The absence in the Lamb's Book of Life of the names of those arraigned before the Great White Throne will determine their destiny — to be cast into the Lake of Fire and brimstone, whither the Beast, the False Prophet, and Satan will have been cast (Rev. 20:10, 15); this is Gehenna (Mark 9:43); it will be an eternal punishment, productive of weeping and gnashing of teeth (Matt. 13:50).

The Lake of Fire is synonymous with the Second Death, so called because the wicked, already physically dead (the first death), and yielded up by the grave and hades, will then be separated from God a second time — this time for eternity, to indicate their eternal state. It is not

annihilation; it is destruction, not of being, but of well-being.

The Book of Works, recording their deeds, will determine the degrees of punishment they will endure in the Lake of Fire, according to their privileges (Matt. 11:20-24). For some it will be more tolerable than for others (Matt. 10:15) — some will receive few, and some many stripes (Luke 12:47-48); there will be a greater judgment for hypocrites (Mark 12:40). Recompence will be according to the individual's works (Ps. 62:12) — according to their ways, and to the fruit of their doings (Jer. 17:10).

Those who will be sentenced here are differentiated into eight classes (21:8). The first two groups are the 'small' sinners, (a) 'The fearful' — those afraid to trust Christ because of friends, and neighbours, and chums, whose sneers will bring their companions to the Lake of Fire with them, (b) 'The unbelieving' — those 'careless of their soul's salvation, heeding not the call of God'. The other six groups of sinners we might expect to suffer this dreadful condemnation, but how sad to learn that the fearful and unbelieving will share their everlasting doom. This sentence will be instantly executed; there will be no appeal against it.

Two great lessons may be learned from this study, (1) The awfulness of the judgment that will be experienced by all who will not have responded to the Gospel appeal — 'Repent ye, and believe the gospel' (Mark 1:15). Let all such ponder the dreadful implications of appearing at this tribunal; its solemnity; its terror, its abominable company; its unerring revelations of sins committed; its infallible judgment; its inescapable punishment — the Lake of Fire, an ever-burning hell. Let any such who may read this turn from their sinful ways, and escape eternal fire. The Lord Jesus Christ has made ample

provision for their salvation — to be received simply — by grace, through faith. (2) Well might we, who have trusted in Christ, rejoice that we have been delivered from such a dreadful experience. What a great Saviour we have, who has freed us from this dread prospect!

Oh awful day! Who would not be
Sheltered, O Lamb of God in
Thee?
Safe at Thy side — when wild and
loud
The shrieks of that unnumbered
crowd
Shall rend the heavens, and fill the
skies,
Till judgment's doom shall hide
their cries.

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 7th of month previous to issue.

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

ENGLAND Forthcoming

March 5

Birmingham: Gospel Hall, Quarry Lane Northfield at 8.00p.m. Missionary Report, G. Jones. Mr. Jones will also minister the Word on Thursday 6th March at 8.00p.m.

March 8

Brierfield: Hebron Hall, Walter Street at 7.00p.m. A. Sax.

Camberley: Victoria Hall at 7.00p.m. M. Jones.

Ely, (Cams): Gospel Hall, Market Street at 7.30p.m. R. Catchpole.

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15p.m. J. Kirkham.

Cheshunt (Herts): Mill Lane Chapel at 7.00p.m. R. Jeffrey.

Bermondsey, S.E. 16: Gospel Hall, 97 St. James's Road. Annual Conference at 4.00 and 6.00p.m. A.C. Gooding, F. Epps.

Hastings: Gospel Hall, Castle Hill at 7.00p.m. C. Lacey.

Garshilton: Surrey — United Assemblies Conference at 7.00p.m. R.L. Scott-Cook I.T. Hall.

March 15

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30p.m. B. Osborne.

Leicester: York Street Gospel Hall, off Granby Street Annual Conference at 3.15 and 6.00p.m. J.R. Baker, J. Hunter. Mr. Hunter will continue for ministry from 17th to 20th incl.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00p.m. H. Bell.

Harrow, Middx: Belmont Hall, 39 Pinner Road at 7.15p.m. A.M.S. Gooding. Mr. Gooding continues Monday, 17th to Thursday, 20th at 8.00p.m.

Luton: Onslow Road Gospel Hall at 4.00 and 6.30p.m. J. Jackson.

March 22

Birmingham: Gospel Hall, Quarry Lane, Northfield at 7.30p.m. P. Harding — Mr. Harding continues in ministry 24-26 March inclusive at 8.00p.m.

Chesham: Gospel Hall, Station Road at 6.30p.m. T.N. Ledger.

Colyton: The Gospel Hall, The Butts at 7.00p.m. K. Morris.

Northampton: The Gospel Hall, Spencer Bridge Road at 7.30p.m. Missionary Conference.

Brierfield: Hebron Hall, Walter Street, at 7.00p.m. F. Howliston.

Mitcham Junction: Gospel Hall, Percy Road at 7.00p.m. J.B. Hewitt.

Barrow-in-Furness: Risedale Gospel Hall, Risedale Road at 3.00p.m. E. Parmenter D. West. Mr. Parmenter will remain for ministry Monday 24th March to Thursday 27th March at 8.00p.m.

March 22-24

Northampton: Spencer Bridge Road Gospel Hall at 3.30p.m. R. Fenn D. Williamson D. Dexter Sunday 23rd at 4.00p.m. Gospel Hall, Duke Street and Monday 24th at Duke Street at 7.30p.m.

March 29

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

Warrington: Gospel Hall, Forster Street at 7.00p.m. J. Riddle.

Bexleyheath: Bethany Hall, North Street, Woolwich Road at 4.00p.m. K.T. C. Morris., A. Wiseman.

Leicester: York Street Gospel Hall, off Granby Street at 7.30p.m. D.J. Dandy.

April 4-7

Tyneside: St. James's United Reformed Church, Northumberland Road, Newcastle upon Tyne 4th at 2.30p.m., 5th at 6.30p.m., 7th at 2.30p.m. & 6.00p.m. B. Osborne, J.R. Rollo, G. Waugh.

April 4

Sevenoaks: Weald Gospel Hall, (in Jubilee Hall) at 3.00p.m. A. Carew, E. Parmenter also in Gospel Hall 5th April at 7.00p.m. E. Parmenter.

Plymouth: Ford Park Hall, Ford Park Road at 2.45 p.m. and 6.00 p.m.

Swindon: Park Gospel Hall, at 3.30 p.m. R. Fenn, G. Davies, Saturday at 7.30 p.m. R. Fenn, Lord's day at 8.00 p.m. Rally R. Fenn.

April 5

Ealing: Grove Hall, The Grove at 7.00p.m. G.B. Fyfe

Cardiff: Heath Gospel Hall, Whitchurch Road at 3.00 p.m. and 6.15 p.m. J. Anderson, H. Scott.

Maidenhead: Parkside Hall, St. Luke's Road at 6.30p.m. T. Proffitt.

West Mersea: Assembly Hall, East Road at 4.00p.m. H. Bell.

Boscombe: Drummond Hall, Drummond Road at 7.00p.m. R. Jeffrey.

April 7

Port Talbot: Gospel Hall, Ynys Street, at 3.00p.m. W. Gardiner, J. Hay.

Colyton: The Gospel Hall, The Butts at 3.00p.m. R. Jeffrey, M. Jones.

April 12

Hastings: Gospel Hall, Castle Hill at 7.00p.m. D. Gilderson.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00p.m. C. Jarrett.

Camberley: Victoria Hall, at 7.00p.m. N. Mellish.

Ely, (Cams): Gospel Hall, Market Street at 7.30p.m. F. Epps.

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15p.m. F. Howliston.

Bermondsey: The Gospel Hall, 97 St. James's Road at 7.00p.m. D. West.

Cheshunt: Mill Lane Chapel, High Street at 7.00p.m. K. Kruse.

April 19

Luton: Onslow Road Gospel Hall, at 6.30p.m. B. Osborne.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30p.m. G. Davidson.

Harrow, Midd'x: Belmont Hall, 39 Pinner Road at 7.15p.m. R. Brind.

April 26

Chesham: Gospel Hall, Station Road, at 6.30 p.m. R.J.K. Jeffery.

SCOTLAND Forthcoming

March 8

Saltcoats: Bethany Hall, Ailsa Road at 7.00p.m. T. Wilson, R. Price.

Larkhall: Hebron Hall at 6.30p.m. Dr. A. Scott, J. Anderson.

Cumbernauld: Mossknowe Gospel Hall at 7.00p.m. D. Newall, E. Rannie.

Edinburgh:(Gorgie): In War Memorial Hall, Gorgie Road at 3.15p.m. A.J. Last, G. Waugh, R. McPheat.

Tarbolton: Gospel Hall at 7.00p.m. G. Jackson, R. Marshall.

Ashgill: Bethany Hall Conference in Community Hall at 3.30p.m. J. Gamble, R. Cameron, J. Hay.

Armada: Gospel Hall, South Street at 6.30p.m. Wm. Scott, J. Campbell.

Wishaw: Ebenezer Hall, at 6.30 p.m. F. Stallan, A.P. Weir.

March 15

Kilmarnock: Elim Hall, Cuthbert Place at 6.45p.m. J. Hay, J. Campbell.

Carlisle: Annual Conference in Gospel Hall, Church Lane at 3.30p.m. A. Naismith, A. Roxburgh, J. Tennant. Mr. Adam Aitken (Forth) will minister the word from Monday, 17th to Thursday 20th inclusive.

Plains: Elim Hall at 6.30p.m. E. Ewan, J. Gamble.

Glasgow: Bethesda Hall, Holmfauldhead Place, Linthouse at 7.00p.m. T. Wilson.

Kilwinning: In Kilwinning Academy, Dalry Road at 3.00p.m. R. Cargill, J. Campbell, J.

Paton. Mr. Paton continues in Gospel Hall Mon.-Fri. at 7.30p.m. Subject Levitical Offerings.

Mayfield: Gospel Hall, Stone Ave at 6.30p.m. W. Barr, J. Rae.

March 22

Kilwinning: Bridgend Gospel Hall at 7.00p.m. Reports I. Munro, J. Hay.

Sauchie: Ebenezer Hall, 3.30p.m. J. Harrison, J. Baker, J. Tennant.

Chapelhall: Gospel Hall, Robertson Street at 6.30p.m. H. Scott, I. Steele.

Ayr: Woodpark Evangelical Church formerly Woodpark Gospel Hall at 3.30p.m. A. Nute, J. Naismith. Mr. Nute continues in ministry until 26th.

Chryston: Moorpark Hall, Muirhead at 3.15p.m. W. Barr, Wm. Prentice, S. Brown.

Cumnock: Gospel Hall, The Square at 7.00 p.m. A. Weir, W. Beggs.

March 29

Glasgow: Harley Street Gospel Hall at 7.00p.m. R. McPheat, J. Baker.

Airdrie: Hebron Hall at 6.30p.m. J. Aitken, H. Scott.

Peebles: Evangelical Church, Tweed Brae at 3.00p.m. W. McInnes, J. Rollo, J. Hislop.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45p.m. J. Burnett, J. Cuthbertson.

April 5

Glengarnock: Hebron Hall, at 3.00 p.m. J. Campbell, J. Paterson, R. McPheat. Mr. McPheat continues in ministry Mon.-Thurs. at 7.30 p.m.

Motherwell: Shields Road Gospel Hall, at 3.30p.m. J. Gamble, A. McLean, A.J. Last.

April 12

Lossiemouth: Town Hall, High Street at 3.00p.m. J. Paterson, W. McKellar, R. Walker.

Renfrew: Albert Hall, Albert Road at 7.00 p.m. J. Cadzow, J. Clunas. Mr. Clunas will conduct a series of Gospel Meetings, each evening at 8.00 p.m. Sunday 13th to Thursday 17th, Sunday 20th to Thursday 24th concluding meeting Sunday 27th.

April 12-17

Glasgow: Abingdon Hall, Stewartville Street, Partick. Special Ministry Meetings, to be conducted by Mr. Robert McPheat.

April 19

Barrhead: Gospel Hall, Chapel St. in Calibar Community Centre at 3.00 p.m. J. Baker, A. McLean, T. Proffitt.

April 26

Aberdeen: Fountain Hall, in Woodside School 359 Clifton Road at 3.00 p.m. R. Cameron, A.J. Last, R. McPheat.

Calderbank: Welfare Hall at 3.30 p.m. J. Baker, D. Clarkson, R. Marshall.

Kilbarchan: Memorial Hall, Steeple Sq. at 3.30 p.m. D. Cameron, A. Legge, W. Stevely.

May 10-16

Ayr: Bible Readings A. Leckie, T.E. Wilson — Wallacetown Parish Church, Monday to Friday 4.00 p.m. to 5.30 p.m. Ministry St. Andrews Church, Park Circus, Saturday at 7.00 p.m. Monday to Thursday 7.30 p.m. to 9.00 p.m. Particulars can be obtained, and accommodation arranged if required, on application to the secretary, T.H. Cooper, The Knowe, 104 Midton Road, Ayr.

ADDRESSES, PERSONALIA, ETC.

All correspondence for Stoke-on-Trent assembly to:— Mr. E.A. Brown, 16 Turnberry Drive Trentham, Stoke-on-Trent Tel: 0782 657005.

All correspondence for Gospel Hall, Susanah St, Alexandria to:— Mr. J.A. Wilson, 44, Ledrish Ave., Balloch.

All correspondence for York Street Hall Peterhead to:— Mr. R. Buchan, 20 Landale Road, Peterhead.

All correspondence for Drumenagh assembly to:— Mr. W.J. Patterson, 8 Shore Road, Ballinderry Bridge, Cookstown BT80 OA2 N. Ireland.

Prestwick: Bute Hall, Breaking of Bread now takes place at 10.30a.m. instead of 11.00a.m.

Change of address: R. Cameron, Senior, recently of Portsoy, now 38A Dunbeth Ave., Coatbridge.

Visitors welcomed at the Gospel Hall, Percy Road, Mitcham Junction Surrey (about 10 miles south of Central London). Details of location, etc. gladly sent to request. Please bring a letter of commendation.

John Thompson formerly of Kilkeel, Co. Down is now living at "Ebenezer", 10 Springburn Park, Hillsborough Road, Lisburn, Co. Antrim N.I. BT27 5QZ.

IRELAND

Reports

A. Aiken and J.G. Hutchinson had very well attended meetings in the mobile hall near to the town of Carlow, local interest very encouraging and a little blessing seen. A. Aiken has commenced in Lisbellaw.

T. McKelvey and J.G. Hutchinson starting in Lungs.

W. Jennings and J. Martin in the barn at Ballyboley.

J. Flanigan has had a time of reaping in Cambridge Ave., Ballymena.

L. Mullan and E. Wishart have been in Carnlough, with some local folk attending. J. Finegan and A. McShane were in Cregagh Street, Belfast.

A. McShane hopes D.V. to commence

soon in the gospel in Bloomfield Gospel Hall, Belfast.

S. Ferguson and **N. Turkington** have made an encouraging start in the gospel at the Gospel Hall, Annalong. Co. Down.

J. Hawthorne encouraged with a little blessing in Kingsbridge.

J. Brown and **J. Lennox** in the gospel in Portavogie.

D. Kane and **Jos. Milne** (Venezuela) are having a full hall nightly in the gospel in Dunmurry Gospel Hall.

A. Gray, **J. Flynn**, **W. Crawford** and the small assembly at Portarlinton plod on with a little here and there to cheer.

EIRE Forthcoming

Cork City: Annual conference. Speakers **R. McPheat**, **A.T. Shearman**, **L. Mullan** 15, 16th March in Gospel Hall, 17th March in Ashton School, Blackrock Road, Cork. Full details from **T.W. Webb** Killountain House, Innishannon. Co. Cork Tel: (021) 75116.

WITH CHRIST

JOHN ANDERSON on 23rd September aged 81 years. Saved at the age of 41, he was baptised and received into fellowship in Abbot Hall, Dunfermline. He was a quiet brother, regular in attending the meetings, and thorough in all he did. For a time, he cared for the hall, a duty which he carried out most commendably. During increasing weakness at the end of his life, he was cared for most lovingly by his wife. He is survived by his wife and son James who resides in Australia.

Mrs. GRACE MILLAR on 15th October after a period in hospital where she endured patiently much pain and suffering. Saved in 1928 and in fellowship in Bothwell she was commended to Hebron Hall, Larkhall on the 25th January 1953. Active in the Sunday School, she helped in many activities in the assembly. A steady and consistent sister who is greatly missed.

JAMES WHITELAW on 29th October following an operation. Brought up in a godly home he was saved in early life, baptised and received into assembly fellowship in Hebron Hall, Larkhall on the 31st January 1960. A quiet and consistent brother who will be missed.

Mrs. JEAN MURRAY on 6th November after a long illness patiently borne. She often contemplated that experience and longed for the coming of the Lord. Saved in 1915 her mother prevented her from being baptised until 1919 when she would appreciate more fully the importance of the step she was taking. In happy fellowship in Hebron Hall, Larkhall all these many years, she was present at all the assembly gatherings until ill health of

latter years restricted her movements. Sadly missed by her family, who loved her dearly. She has gone to her reward.

JOHN MCJURY on 21st November aged 54 years. In assembly fellowship for 40 years in Glasgow, New Zealand and Paisley, for the past few years in the assembly at Bishopton. A quiet brother who bore a good testimony in the village and is greatly missed in the assembly. Prayer is requested for his widow.

THOMAS R. GRANT aged 72 years. Saved in his early teens. The greater part of his life was spent in Scotland. First in assembly fellowship in Motherwell, and latterly in Shiloh Hall, Shettleston. With his wife, May Grant, and other members of his family he moved to Corby in 1972. From that time he has been in happy fellowship with the Corby assembly. He was a faithful brother who loved the Lord, and endeared himself to the Lord's people. His warm hearted and kindly disposition allowed him to speak a word in season to neighbours and friends. He was always dependable and regular in attendance, Lord's Day, weeknights, and took special pleasure in the old people's meetings. Being unwell at the weekly ministry 21st November he became gravely ill and was taken to be with the Lord the following Monday 26th November, 1979. Remember his wife and family in prayer.

Mrs. DAVID PEAT on 27th November aged 96 years. Saved on the 28th November, 1904 she was baptised and brought into assembly fellowship in Hebron Hall, Larkhall on the 3rd September, 1931 where she remained in happy fellowship until her homecall. In earlier days she assisted in the work at Summerlea with her late husband who was a respected overseer in the assembly. A faithful attender at the gatherings of the Lord's people until advancing years confined her to her home. Our Sister was blessed with a very loving family who ministered with tender affection to the needs of a much loved mother.

Miss JEMIMA McLEAN on 30th November. She realized the promise which she accepted in early years of her life of the present possession of eternal life, by believing on the Lord Jesus Christ. The youngest of a family all in fellowship at one time in Johnstone. She never deviated from the truths she learned through her parents, but led others in the same direction and encouraged in Sunday School many scholars who to-day bear testimony to her ability to handle the scriptures wisely. A faithful and consistent sister, who will be greatly missed by all the saints in Ebenezer Assembly, Johnstone

where she was in fellowship for over 50 years.

Mrs. LILY FERRIER on 14th December. A member of the assembly, now meeting in Bethany Hall Paisley, for over 40 years, our sister gave help at the Women's Meeting and the Senior Citizens' Hour. She was well known in the area. Survived by her husband and married daughter, for whom prayer would be valued.

ELIZABETH HERON on 16th December, aged 79 years. Converted in her early teens and in fellowship in Kilbirnie Gospel Hall for over 60 years. She was given to hospitality among many servants of the Lord.

EDMUND COURLEY on 21st December. Was saved in 1922 in Dromore, Co. Down and was in fellowship in the assembly there until 1943 when he moved to Belfast and became associated with Ormeau Road Gospel Hall where for 31 years his quiet manner and faithful attendance at the meetings was an example to all. He loved the assembly and encouraged the preaching of the Gospel especially in the open-air. He was not a "platform" man but his wise counsel was greatly valued by those who shared responsibility with him in the affairs of the assembly. Had the joy of seeing his son and two daughters saved and in the assembly fellowship. About 5 years ago he moved to Lisburn and became associated with the Plantation assembly where he was held in high esteem for his attendance and godly walk. Like Paul he "knew whom he had believed" and when told at his own request that he was dying he quietly arranged his funeral service in such a way that as many of his neighbours would hear the Gospel preached as possible. Prayer for his widow, who gave him devoted and untiring attention during a trying illness would be greatly appreciated.

Mrs. MARGARET ROBERTSON (STANGOE) on 21st December after a long illness. Saved and baptized in early life, and since then in happy fellowship with the saints of Chapelhall for many years. A quiet and godly Sister who will be remembered by many of the Lord's servants and His saints for her kindness and hospitality. Prayer will be valued for her husband and the family.

HUGH MacKINNON on 9th January aged 79 years. Saved in 1923 before going to America where he was baptized in Calvary Baptist Church. He engaged on a course of study at Moody Bible Institute and while there associated with the assembly in Chicago. Returning to Scotland in 1932, he continued fellowship at Bogston Gospel Hall, Greenock, and married Miss Janet McAleese in 1934 and together they were

commended to the Lord's work in Grenada, B.W.I. They were successful in building up an assembly at La Digue; had a new hall built, and the work still continues. At end of war they returned to Grenada, but some time later were compelled to come home to Greenock due to health of Mrs. McKinnon. Actively engaged in the work till a few hours before his homecall. A godly elder and a beloved brother.

WILLIAM MCKELVIE on 18th January aged 74 years, in fellowship at Elsimore Gospel Hall. He was saved in his teens, baptized and in fellowship at Wyndford Hall, Maryhill, Glasgow until he married Catharine Brown who was in fellowship at Abingdon Hall after which they were in Summerfield Hall until 1944. They then came to Somerset and were in Somerton assembly, and moving to Yeovil they joined the Vicarage Street assembly and continued in same assembly, after demolition of old premises, to the new ones at Elsimore. Will be missed by all the local assemblies for preaching a faithful gospel and ministering the Word to the Saints, ever willing to stand in any emergency. He was particularly good with children, and had taken a children's service the night before he died. A great sick visitor, and always doing things of practical use for those in need. Prayer would be valued for his widow, daughter and husband and three grandchildren.

Mrs. R. AMBROSE on 30th January. Saved when J.G. Hutchinson had a time of blessing in the old hall in Bloomfield, Belfast in 1949. For some years in the Bloomfield assembly. After her marriage was in Portavogie. A kind happy and helpful sister who loved the Lord and His ways.

MATTHEW MCKILLEN on 2nd February aged 75 years. Saved 58 years ago, when W. McCracken and T. Russell had fruitful meetings in Ballymena. Was for some years in the Ballymacvea assembly later in Kells. Prayer will be valued for his widow and son.

Miss MARY ANNIE COLGAN aged 77 years. She came to know Christ as a girl and for sixty-four years followed her Lord. Her quiet, godly, consistent life was an example to all, maintaining an interest in all the meetings during her time at Sandyhills. "She shall be missed — her seat shall be empty".

Mrs. W. HAMILTON aged 93 years. Saved early in life, she served her Lord faithfully to the end. Failing health prevented her from attending the meetings at Shettleston as she would have liked. Her interest in the Lord and the Lord's people will long be remembered.

Miscellaneous Adverts (continued)

Argyll: (10 miles north of Oban) Modern bungalow, overlooking Loch Creran. Dinner, bed and breakfast, with lunch on Sunday available Mr. and Mrs. R. B. Cairns, Orlington, Letter Walton, by Connel, Tel: 0631-72 368.

Boscombe, Bournemouth: Maurice and Pat Thomas invite you to enjoy Christian Fellowship. Comfortable Surroundings, Choice Cuisine, Challenging Ministry. Church Parties welcome early/late season. Westby Hotel, 36 Westby Road, Boscombe, Bournemouth, Tel. 35867.

Cornwall: Holiday cottage, 4 1/2 miles North Cornish Coast, sleeps 6/8, ample parking, central for touring, B & B also available. Sumption, Hillcrest, Allet, Truro, Tel: Truro 79641.

Falmouth, Cornwall: Christian Guest House catering to a high standard, 300 yards beach, close to station and all amenities. Choice of varied menu, informal, happy fellowship H & C. C.H. ALSO SELF CONTAINED FLAT equipped for 4. S.A.E. Brochure Mrs. Jarrett (B) Eder Lodge, Melvill Road, Falmouth, Cornwall, Tel: 314488.

Falmouth: Bed, breakfast and evening meal in Christian family home. For terms apply: T. Darrell, "Treveen", 4 Penwerris Terrace, Tel: Fal. 316830.

Falmouth: 4 Bedroomed family home to let to sleep 10 plus, excellent sea views. Walking distance to town and beaches. For terms apply: T. Darrell, "Treveen", 4 Penwerris Terrace, Tel: Fal. 316830.

Girvan: B & B, Evening Meal, Full Board Sunday. McLeod, 57 The Avenue, Girvan. Tel: Girvan 3215.

Isle of Skye: Woodside Guest House: B/B, Dinner, Good touring centre. Open all year. Stamp for brochure to Mr. and Mrs. A. Gardiner, Portree, Isle of Skye. Portree 2598.

Largs, Netherhall Christian Guest House: Ideally situated in own spacious grounds. Well appointed bedrooms and good wholesome food. Organised tour: in high season. Bookings from Monday to Friday in April, May and October, Saturday to Saturday June to September. Send stamp for coloured brochure to G. W. Beattie, Manager, Netherhall, Largs, Ayrshire KA30 8RP. or phone 0475 672084.

Lowestoft Suffolk: Marlborough Christian Hotel overlooks gardens and sea. Enjoy good food and fellowship S.A.E. brochure Mr. and Mrs. J. Beckett, 54 Kirkley Cliff. Tel: 0502 3750.

Montrose: Self-contained Flat, street level, 2 Rooms, modern conveniences, own linen, near assembly, shops, beach. Tel: 067 483 407.

Norfolk: Holiday Bungalow, North Walsham. Furnished, 4 miles coast, £21 per week. Electricity extra. Small assembly, fellowship welcomed. Tel: North Walsham 3198. Vacancies June 7th-14th. All September.

Morecambe: Enjoy happy fellowship at Silverwell Christian Guest House. Near promenade, shops and station. Car space, level walks, ideal touring centre, near assembly. Youth groups and parties welcome. O.A.P. reduced May and October. Cadzow, 20 West End Road, Morecambe LA4 4OL. Telephone 410532 Guests' telephone 420910.

North Wales: Enjoy a happy holiday at "Oakengate" B/B, E/M Full Board on the Lord's day open from April, S.A.E. for brochure to Mrs. Bover, 8 Grosvenor Road, Colwyn Bay, N. Wales. Telephone: 0492 33365.

Southport: Lynwood Christian Guest House. Book now for happy fellowship and good food. Central position adjoining Promenade and Lord Street. Open January onwards S.A.E. Brochure Mr. and Mrs. Singleton, 11a Leicester Street. Telephone 0704 40794.

Portrush: Beulah Guest House, 16 Causeway Street—Opening Easter and Season. All modern facilities, varied meals, home baking, central heating, car park. S.A.E. for brochure Mr. and Mrs. Campbell. Telephone 822413.

Portrush: Central position beside sea. May, June, full board, B & B, Evening Meal July-Aug. All home baking and every comfort. Grade "A" Guest House. Central heating. Mrs. M. Roche, "Carrie-na-Rone", 10 Bath Street. Telephone Portrush 823307.

Portrush: Ramona Guest House offers full board, friendly atmosphere, excellent accommodation, home baking. Parties catered for off season. Terms on application to: Jim & Margaret Milliken, 8 Ramore Avenue, Portrush or Tel. Portrush 823823.

Peterhead: Homely accommodation, B/B, E.M., Full Board Sunday. Mr./Mrs. A. Innes, 1 Schivas Road, Peterhead, Aberdeenshire. Tel. (0779) 2517.

Special 10 per cent Reduction on all Health Supplements. Just some examples: Vitamin "C" 100 Tablets £1.75 100 Vitamin "E" Tablets £2.15, B15 (with B17) 84 Tablets £2.89 Mult. Vitamins 16 Day Supply £0.82. Please quote offer B. M. I. Post and Packing 18p each £2. Better Health Suppliers, Dept. 23 P.O. Box 126, Belfast BT4 3DP

Carnlough: Christian Guest House open all year round, overlooking Carnlough Bay, Central Heating, Home Baking, Christian Fellowship. Mrs. J. Aiken, "Bethany" Guest House, 5 Bay Road, Carnlough, Ballymena, N.I. Tel: Carnlough 85667.

North Norfolk: Holiday Bungalow, approx 2 miles from Cromer, sleeps 6-8. For details write Mrs. Henderson, 31 Crompton Avenue, Luton, Beds.

ALL brethren and Evangelical second hand books bought. Good prices. Send list of titles, authors, etc., to Bible Depot, 7 Gensing Road, St. Leonards-on-Sea, Sussex.

Books Bought. Evangelical, Commentaries, etc., especially assembly writers. Send list of titles, authors, etc. to G. Peck (Theological Books) P.O. Box 35, Hertford, Herts SG14 2YE or Tel: Hertford 32194 (formerly Lamp Press).

LARGS—SCOTLAND. Knowe Hotel—Enjoy a relaxed holiday in pleasant surroundings, overlooking Firth of Clyde, excellent cuisine, families welcomed, personal supervision, ample parking space Easter-September S.A.E. Mr. and Mrs. Wm. McKinstry, Largs 672303.

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EDITORIAL

Searchlight

On a Saturday night, some weeks ago, I entered the meeting place of a little Ayrshire assembly. It was their monthly Bible Reading. The brother responsible read James ch. 3, the passage for consideration. Thereafter he pointed out matters of import and verses that might lend themselves to helpful discussion later. It was an experience I won't easily forget. The brother never raised his voice, never moved from where he stood, nor resorted to unworthy humorous comments. From beginning to end there flowed a most challenging and searching ministry — ministry that he himself had felt the weight of in his own soul. I know that I was not the only one present who heard God's voice and was aware of His searchlight on our inward beings.

As I said he never raised his voice — nor his hands. He didn't need to! His word, or rather, the Word of God presented, was relentlessly relevant to all who had gathered, fully aware as we were that the little member, the Tongue, which was the subject of the passage, had been grossly misused by all of us, and to our sorrow. Why do I recall that reading in this Editorial? First, to draw attention to the fact that, in spite of the many meetings we attend, it is so seldom we leave having felt the impact of God's word as we did that night. We can come and go like a door on its hinges and often the most that has happened is that our accumulation of scriptural data may have increased. God wants much more! We need to be humbled, searched. We need to obey. We need to take on more of the loveliness of the Lord.

I mentioned the comportment of the brother responsible. Have we not something to learn here as well? He himself found it necessary to express criticism of the teacher who adopts the shameful action of ministry *at* someone in the audience when what really should have taken place on a private visit prior to the meeting to discuss the things that now were being directed at someone who could not, at that stage, reply. May all of us, the writer included, examine our motives as we stand before the saints to handle the holy things of God.

I have been again of late, impressed by Isa 50:4 — no doubt the words of our Blessed Lord, the greatest Teacher of all times. What qualified Him to speak? First, He knew something of *personal enrichment*, 'The Lord God hath *given me* . . .' Given what? — 'the tongue of the learned (instructed)' Thus, enriched, instructed, no doubt in the *prior* experience mentioned in v.5, i.e. 'the *opened ear*'. If we knew more of such vital preparation, such dealings with God before we speak for Him, would we not have more gatherings like what we had in that little gospel hall?

Finally, why the enrichment, the instruction via the opened ear? First, to 'know *how* to speak'. Well, *how did* the Master speak? Often with a tear-stained face, certainly with a balance of compassion and faithfulness. Always with dignity! Second, *what* to speak — 'a word in season to him that is weary'. May God give us an eye for the weary, the wayword too, and rebellious, and with it an opened ear that will ensure use of our tongue in a God-honouring way.

R.M.R.

How It Began — In Pollockshaws, Glasgow

The first Glasgow assembly is believed to have met in a small hall in West Campbell Street but their gospel work was conducted from the Marble Hall, 85 Dumbarton Rd. Later believers from the growing suburb of Crosshill began to meet in the Buchanan Court Hall, off Eglinton Street. A number also travelled from Pollockshaws to this assembly and in 1873 these commenced a gospel testimony in the Shaws. Among the number was Norman McRae who went out to India in 1876 to serve the Lord there.

The first gospel meetings in Pollockshaws are believed to have been held in the Templars' Hall in Main Street which, true to tradition as far as town assemblies were concerned, was through a close and up a stair. From this beginning the brethren launched out to bigger things in 1874 for in May a tent was pitched in the district and the meetings were continued for three months with evangelists Robert Paterson and Colin Campbell of Rothesay, Alex. Marshall speaking at the opening meeting. Following the campaign the brethren decided to meet each Lord's Day to break bread, which they did in the Templars' Hall until 1876 when the new hall in Wodrow Street was opened.

The new hall was a wooden erection. The heating was provided by a black stove in the centre which burned coal. There was no toilet accommodation. One of the trustees and leading brethren was Thos. McLaren who later took the lead in guiding about missionary matters in Scotland.

Steadily the work progressed. Help in ministry was received from

brethren like J.R. Caldwell, editor of "The Witness (2)" and another of the trustees. A strong missionary interest was cultivated through F. Stanley Arnot, Dan Crawford, etc., while much zeal was displayed in the gospel. Thus another tent was erected at Shaw Brig in 1894 and the gospel was preached for two months by W.J. Meneely of Ireland, J.A. Garrioch, Gavin Sinclair and a Mr. Cruikshanks. Another effort was held in their own hall in 1897 when the preachers were John Wilson and James Anderson of Kilmarnock who were both to proceed to Central Africa two years later to serve the Lord. In 1899 John Ferguson conducted gospel meetings for four months, in the hall on weeknights but the Sunday evening meetings were held in Pollockshaws Burgh Hall which was packed to capacity.

By this time Pollockshaws had become an industrial district which both gave the assembly plenty of people to work among and equally brought reinforcements from elsewhere. This gave a tremendous boost to Sunday School and children's work, the hall being packed out, especially for the Friday night meeting. The highlight of the year was the Sunday School Soiree for which the Co-operative Hall had to be hired.

But the hall was deteriorating. As early as 1910 enquiries were made about the exclusive use of Pollockshaws Town Hall but negotiations fell through. Presumably the First World War also slowed things down, for it was 1920 before the assembly was able to move to Grenbank Hall, formerly the property of Queen's Park U.F. Church. The new hall boosted the assembly's work in every branch. Special efforts were held

by Joe Grundy, Garnet Thomas, David Roberts and Edward Rankin. The latter had a campaign in the hall one year followed by a tent effort in the district the next. Many came to the meetings, were converted and added to the assembly.

The new hall was more commodious in every sense but was made of corrugated iron lined with wood. Still every branch of the work in it prospered. Sunday School rose to over 200. In summer the tract band proceeded to the country villages around while in the winter Saturday night gospel tea meetings were held.

By the early 1930's it was felt that the time had come for another move. The hall wasn't perfect and it was believed that a new road might necessitate its removal. A church hall came on to the market at the opposite end of Pollockshaws and this was acquired. That hall was occupied in 1932 and has been the assembly's home ever since. Some things were lost as the result of the removal as attendances at meetings dropped and activities ceased but there were other

advantages. Meetings were convened in the Lesser Burgh Hall for young men and some eighty would be attracted to those. "Straight-forward Talks for Young Men" while join open air meetings were conducted with Albert Hall.

Before the new hall had been acquired the assembly had commended Jim Caldwell to missionary service in Northern Rhodesia (Zambia) and 1100-1200 are believed to have attended the Farewell Meeting in the Burgh Hall. In 1935 just five years later Willie Jack was commended to the Argentine. He had been saved under Eddie Rankin. Another three years later saw Alec and Nettie Simson commended to Brazil.

The post-war years saw further missionaries leave Greenview for the foreign field; Willie Milliken to Ethiopia, Stewart McKenzie to East Pakistan (Bangladesh), and Dick and Irene Robertson to the Argentine. It continues to be a large and flourishing assembly on the south side of Glasgow with many activities and outreaches.

*"When sorrows assail us, or terrors draw nigh,
His love will not fail us, He'll guard with His eye;
And when we are fainting and ready to fail
He'll give us what is wanting, and make us prevail.*

*"We trust His protection; we'll lean on His might;
We're sure His direction will guide us aright;
We know who surrounds us, almighty to save;
And no one confounds us, the Savior who have."*

How God Honours Faith

by H. AINS COUGH, Oldham.

Exodus. 2:1-10

Exodus may be broadly divided into three parts, each revealing some aspect of God's dealings with His people.

1. The Hand Of God. Chapters 1-18 The Providences of His Goodness

Here we see the Redemption of Man. By this redemption God delivers His people out of bondage into a special relationship with Himself. The providential hand of God is seen disposing circumstances and controlling affairs proving that temporal powers are under the control of the Almighty. In the second part, we see

2. The Will Of God. Chapters 19-24 The Programme of His Government

Here we see the Revelation of God and Man, the law disclosing God's righteousness and exposing man's sin. In His wisdom God had given a moral and ceremonial law, fairness and firmness being included in His government. God as He is and man as he has become are both revealed at the mount that burned with fire. The third part directs us to

3. The House Of God. Chapters 25-40 The Provision of His Grace

Here we have the Rendezvous of God with Men. "There I will meet with thee, and will commune with thee from above the mercy seat." Ex. 25:22. This tent of meeting was to be the first prefabricated building ever erected by men as designed by divine specifications, the place where God would meet with man.

Another king who didn't know Joseph had acceded to the throne. This King was aware of the potential dangers of a rapidly growing immigrant population, which could easily outnumber and outmanoeuvre

the indigenous population in time of war. To counteract this Pharaoh orders the Hebrew wives to slay every male child of Hebrew stock at birth and inflicts rigorous hardships on the immigrants.

In times like these, Jochabed gives birth to a son. Faced with a situation of hopelessness and despair, "by faith" Moses was hid of his parents for three months, because they were afraid of the King's commandment. Maternal, national, and spiritual instincts were aroused to preserve the life of this child. As a daughter of the priestly tribe (Ex. 2:1) the fortunes of her nation lay close to her heart. Like a true mother of Israel, she watches for the fulfilment of the promises of God. Note how this exercise would reveal,

1. The Remembrances of Faith

Already as indicated in Ex. 6:20 she had a son named Aaron, destined to become Israel's High priest, but this son now given was in some way connected with the promise of God given centuries before to their father Abraham. She no doubt recalled that promise recorded in Gen. 15:13,16. "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years In the fourth generation they (Abraham's seed) shall come hither again".

Over 300 years had passed since Levi entered the land, and now a daughter of Levi remembers the promise. The genealogy of the family revealed Levi as the first generation of that family in Egypt. This was followed by Levi's second son, Kohath being the second generation.

Therefore, Kohath's firstborn son, Amram (her husband) was the third generation which meant that her son, this "goodly child, fair to God" was the fourth generation. How these remembrances must have raised hope within her breast. She remembered that the description of the pitiful plight of her nation, as given by God to Abraham, neatly fitted the circumstances of that hour. She remembered there was a time limit of 400 years and a connection with the fourth generation, which stimulated her faith to believe that the child now given was the child of destiny raised to lead the nation in a coming day. Note too,

2. The Recognition of Faith

Faith recognised the hand of God at work. How right she was is proved in ch.3:19,20 when God assures Moses that although the mighty hand of Pharaoh sought to extend their servitude, the almighty hand of God would effect their deliverance. She saw God in the shadows, and turned the whole of her unhappy situation over to Him. The evil machinations and irresponsible vapourings of Pharaoh caused her to seek repose in God. Folly might have taken over in an unguarded moment and refused to recognise the danger she was in. Fear might have considered disobedience of the King's command too risky. But faith took over, and "by faith they were not afraid of the King's commandment, and by faith Moses was hid three months." Faith motivated them, not fear. The former recognised a gracious Deliverer in God, though the latter saw the cruel Despot in Pharaoh. She reckoned on God's promises and recognised His hand of power at work.

3. The Reasonings Of Faith

A simple scheme is reasoned out

which proves the firmness of her faith in the Lord. So many things could go wrong with the scheme on the human side. Interwoven in the story is a combination of human preparation and divine intervention.

1. On the Human Side.

The Prepared Receptacle v.3. The Precise Timing.v.5 The Planned Watcher. v.4. The Prescribed Request. v.7.

2. On the Divine Side.

Attention was aroused to see the ark among the river reeds. v.5. Compassion was awakened for the weeping babe. v.6. Preparation was arranged for the nursing and training of the child. vv.9.10.

4. The Rewards of Faith

God has been honouring the faith of this woman throughout.

a. She witnesses the reversal of the King's command as far as her son is concerned.

b. She is given under Royal Patronage the Protection and care of her own son. "Take this child away and nurse it for me." This is just what she had wanted.

c. She is given the double Protection of God and Pharaoh. By Royal Command she is installed as nurse to her own child and paid wages for it. The reward of faith is that Provision is made and she is paid to care for her own child.

d. She is assured that a Programme will be put into effect for her son's training. The son of a slave is to be brought up as a prince in all the learning of Egypt. A child under the sentence of death is to be trained for high status in living. None of this would have been possible without the exercise of a mother's faith in God. A faith sorely tested, acting in concert with God, will always have the reward of final triumph.

The Christian A Non-conformist

by R.M. Rae, Prestwick

(3) Socially

In our first article we saw in Joseph a young man who could say 'No!' when confronted by the advances of a wicked woman. We noted that while we live in a society that increasingly condones pre-marital (Joseph) and extra-marital (Potiphar's wife) relations, the divine standard remains unaltered. Such behaviour must certainly incur the righteous judgment of a holy God. How solemn is the responsibility of assembly elders to take whatever steps are necessary to maintain conditions in God's dwelling place conducive to His august presence!

Moral matters were followed by political, in the next paper, where our attention was drawn to Moses, another non-conformist, who, with all the pomp and authority of Pharaoh's court before him, refused a place of influence in it, and linked himself with an enslaved nation. We reminded ourselves that *our* politics were not in a sin-depraved world, that is already earmarked for judgment, but in Heaven itself. Phil. 3:20.

We propose to deal now with *social* matters, and have chosen Daniel of the seed-royal of Judah who, with others, was carried from his native land to far-off Babylon, around 606 BC, in the first stage of three of the Babylonian captivity. This was a most momentous time in the divine calendar. It marked the end of the monarchy in Judah (only to be resumed when the sceptre of universal sway is in the nail-pierced hand of the Man of Calvary) and the commencement of the 'Times of the Gentiles', Luke 21:24, the period which God has

set aside for absolute and universal rule to be exercised by Gentile powers. It is well to keep in mind that such a period, in which indeed we ourselves live, was designated by God. Daniel clearly recognised this, prophesying in the very bosom of the first of four great Gentile powers chosen to dominate this lengthy era, and it is noticeable that in the experience we are about to consider, (Dan. ch.1) it is said of Daniel, 'he requested' a different course to that outlined by the king, whereas, of both Joseph and Moses it is said in turn, 'he refused'.

Reading Dan. ch.1 we see that Nebuchadnezzar's objective was straightforward. They were to look out from among the 'king's seed' a number of young men marked by i) Physical fitness — "without blemish, well-favoured"; ii) A high degree of intelligence — "skilful in all wisdom, understanding science"; and iii) Dignity — "ability to stand in the king's palace". When those with such qualifications were found, the emperor proposed to do two things: first, teach them the learning and tongue of the Chaldeans. Incidentally, there appears to have been no objection from Daniel (who was the spokesman) to this instruction. However, it is significant to read in v.17 "*God* gave them knowledge and skill in all learning and wisdom". Second, "Feed them on the king's meat and on the wine which he drank". It is in this matter that Daniel makes it clear what his priorities, his convictions were, and v.8 indicates his determination. "But Daniel purposed in his heart that he would not *defile*

himself with the portion of the king's meat nor with the wine which he drank". The remarkable thing is that whereas the king proposed a check on progress after three years with the 'royal dainties', Daniel's faith in his God was such that, if allowed to eat the food he himself requested, ten days would be sufficient to effect improvement. (See v.15). It is evident from all this that the social life of Babylon was not for Daniel — nor for his three friends.

It may be I have been long in coming to the burden of this paper. To what extent am I prepared to be involved in the social life of the world around me? Let us look at the *negative* side first. It is a fact of the 'affluent society' that social life has developed rapidly over the last two decades. This has resulted indisputably in unnecessary temptations, and, sad to say, in many cases, terrible tragedy. More than ever today, it would appear, young (and older) people from assemblies arrange on occasions, to have a 'night out' for a meal, followed at times, with games etc. "What is wrong with that?" you may ask, and that is a fair question! There may be *nothing* wrong. On the other hand I have to say — and believe me, with a sore heart, — you have created the very situation for Satan to exploit to the full. How often he has done it, and with devastating results! I may be the lack of moral power to say 'No!' to a glass of wine. "Just a social drink". Young believer, *don't* put yourself in the position. Many have started on the road to spiritual disaster just here. Woe to the responsible believer who, by his

reckless example in this matter, helps a weak christian on the downward way!

While in daily employment I found myself on a number of occasions, sharing a meal with business associates. The only safe course was to 'dare to be a Daniel', i.e. to say 'No!' if alcohol in any form was around. I know many fine christians whose work brings them into these circumstances and who are only too well aware of the temptations that abound. Alas! that here again Satan has accomplished the downfall of not a few, and one hopes that the little that has been set down, and that before God, will act as a timely warning.

There is a *positive* side to social contacts. Keeping ourselves aloof from the practices that are rife in the social world of the eighties does *not* mean that the christian has to isolate himself from the men and women of his community. Far too often this is the case. Of course we cannot participate in their worldly ways, but what about the bereavement in the family along the street? — the neighbour in hospital? How often at such times a card, some practical help, a visit with a timely word, has left impressions, broken down barriers, and convinced some people in need that there are those who *do* care? Lack of space forbids us to proceed. We shall conclude our remarks on this aspect of social links in our fourth and final contribution, which will deal mainly with non-conformity in the religious world.

..... To be concluded.

*Because of our sins we need forgiveness.
 Because of our enmity we need reconciliation.
 Because of our guilt we need clearance, i.e. justification.
 Because of our deadness we need life, i.e. regeneration.*

Young Believers



by P. BOWERS,
Middlesbrough

The Devil (4)

Last month we commenced a Study in Genesis 3 into the devices used by the Devil to attack and undermine the authority of the Bible and its power in men's lives. We saw how he created:—

- (1) **Doubt as to its Authority**
- (2) **Deceit as to its Accuracy**

The Devil's aim is to make the Bible appear incredible so as to destroy faith in it and to make God seem totally unreasonable in His demands on our lives so as to condition us towards disobedience. God does make demands on us which do contain restrictions, but seen by simple faith and motivated by sincere love, these controls are simply to properly channel and direct our positive zeal and desire to serve.

So often when we are challenged as to why we practise certain things, or why we avoid certain things, we are unable to give a clear and scriptural answer. It is the Devil's masterpiece to get us to make our stand and state our ground on the Scriptures so that he can pinpoint our weakness and direct his attack accordingly. Few of us are content, as was our Lord Jesus Christ simply to stand in faith on a direct quotation from the Scriptures. We love to embroider and speculate and innovate. There is a time and place for meditation and thinking round and about the Word, but when under attack, we must take refuge in God's word alone and not rely upon our speculative ideas. Poor Eve takes up the gauntlet thrown down by the

Devil, but in her reply she seems to make two errors:—

- (a) **She shifts the emphasis of the Word slightly:**

In Ch.2.v.9, it is the tree of life which is in the midst of the Garden and of that they could eat, God being anxious to underline his grace and provision. But in Ch.3.v.3, Eve says the tree of knowledge is in the midst of the garden, thus emphasising that to her mind, everything revolved round this one prohibition.

- (b) **She adds to the Word slightly:**

In Ch.2.v.17, the Commandment is not to eat of the tree of knowledge, but nowhere do we read of God prohibiting their touching the tree. I wonder whether this is a little insight into Eve's mind. It seems to show a lack of appreciation of God's words and a lack of understanding of His ways. She has added to the Command showing an obedience based on fear not on love. We can often obey God out of fear, rather than out of any desire to please Him and this reveals a weakness the Devil will try to exploit.

- (3) **Denial as to its Truth**

"Ye shall not surely die" and with such a bald statement the Devil launches the second limb of his pincer movement. Already he has unsettled Eve by his guile and now she allows a flat denial of God's word to pass without contradiction or comment. I trust we will never allow men to contradict the Word of God in our presence without quietly and

confidently opposing their attitude. It does not require a long theological statement of belief, but a simple expression of faith in the truth of God's Word.

James (Ch.4.v.7) tells us to resist the Devil and he will flee from us and in standing for the truth of God, we can resist him and gain a victory. In the Wilderness, the Devil employed these three methods against the Lord:—

(1) **Doubt**

Is it God's Will and purpose, that you, the Son of God should hunger? Surely God is being unreasonable? Surely it is all unnecessary?

(2) **Deceit:**

Cast yourself down — He will give His Angels charge concerning Thee lest at any time Thou dash Thy foot against a stone. Here, in referring to Psalm 91, the Devil does not emphasise the true context which is of one walking and living in fellowship with God, not of someone deliberately putting God to the test. Having misrepresented the Scripture with a slight change of emphasis, the Devil goes on — as did Eve — to misquote the literal words used.

(3) **Denial:**

The Devil offers the Lord glory

without suffering — a crown without the cross in flat contradiction to all the Scriptures referring to His work and future glory.

Now the Lord in each of these three instances stands immovable upon the Word of God which he quotes, using Deuteronomy as a sharp, two-edged sword to devastating effect.

At this point there is a complete difference between the Devil's attack in Genesis 3 and that of Matthew 4. In Matthew 4, the Devil flees knowing "in Him is no sin" and that there is no nature in Christ to which he can appeal. Christ could not sin because He was Holy. Eve was capable of sin because she was only innocent.

So in Genesis 3 the Devil launches his final thrust against Eve. It is one thing for him to deny the truth of God's Word, but to do it in such short sharp terms is likely to fail. Few believers would be affected if the Devil merely said that God's Word was not the truth. But our enemy is wily and devious, and he will now set about to make disobedience to the Word of God a real possibility by creating the desire to disobey in Eve's heart.

Awakening Thoughts

Every morning when I wake,
I pray The Lord my hand to take,
And lead me through the livelong day,
Along the straight and narrow way;
To keep my tongue from speaking guile,
To greet the unknown with a smile.
My thoughts from evil keep, dear Lord,
According to Thy precious Word.
Until that moment, saved by grace,
I see my Saviour face to face.

Jottings on James (4)

by J.B. Hewitt, Chesterfield

The Danger of Worldliness

CHAPTER FOUR vv. 1 — 10

We have a tendency to think of the eve of the first-century Church as a time when all Christians were very spiritual. It was not a virtual Utopia, all believers living in perfect harmony, spending much time in prayer and obeying the Word of God. The early Church had its problems similar to what we meet today, and so James shows the great need of reality in prayer v.v.1—3; relinquishing the world v.v.4,5; reliance upon God v.v. 6,7; resisting the devil and resorting to prayer v.v. 7—9; refraining from evil speaking v.v. 10—12; and reference to the Will of God v.v. 13—17.

THE PREVALENCE OF STRIFE v. 1 — 3

The Carnal Christian

Wretched janglings and discord seemed to prevail among these saints. The trouble in ch. 3 came through the tongue but here it is traced to its source — a carnal heart.

We need wisdom from above as it safeguards us from protracted strife.

THE SOURCE OF CARNALITY

Verse 1. "Wars" These are not national conflicts, but rather personal squabbles, disputes and discords. Our "members" are the field of battle, in which the conflict is fought (1 Pet. 2:11). "Lust" here is used in the broader sense of gratification of all kinds and the thirst for worldly pleasure. The Christian's battle really rages against three enemies, all of them mentioned in this chapter. In vv. 1 —

2, we have the flesh; v. 4 concerns the "world"; and v. 7 the "devil".

THE SIGNS OF CARNALITY v.v.

2,3. The putting of self at the centre. The demand that self should be satisfied leads to wars in the Christian fellowship. At a moment's notice we are ready to go out to war against anybody who stands in the way of our self-gratification. Note the word "YE" mentioned eight times in these three verses. Continuing resentment leads to murder, if not in act certainly in the heart. King Ahab and King David both knew that for a fact.

THE PERIL OF WORLDLINESS v.v. 4,5.

The Concerned Christian

The opening word presents a real difficulty as most versions give "ye adulteresses". The word should be taken figuratively not literally. The same word is used as a feminine adjective by our Lord in the expression "an evil and adulterous generation". (Matt. 12:39- 16:4-Mark 8:38). They were disloyal and unfaithful. The charge is unfaithfulness, adultery in a moral and spiritual sense, professing loyalty to God and yet consorting with the world. No-one can have God and the world as friends.

V.5. There are two possible translations of v.5, which in the end give much the same sense. "God jealously yearns for the devotion of the spirit which He has made to dwell within us", OR "The Spirit which God has made to dwell within us

jealously yearns for the full devotion of our hearts". R.V. See Ex. 20:5; 34:14; Zech. 9:2. God loves us with such a passion that He cannot bear any rival love within our hearts. The Holy Spirit does not cause us to lust to envy or to love the world.

PRINCIPLES OF SPIRITUALITY v.v.6 — 10

The Committed Christian

Humility in the christian life is seen in his disposition v.v.1—5 and in his devotion to God v.v.6—10. We are not naturally humble and only the abounding grace of God can bring about this transformation. Much encouragement is given in seven exhortations. They are the imperatives of the separated Christian life, and guidelines for faith v.v.6—10. They are challenging and give practical help to failing saints. Here is God's remedy for every ill in the assemblies of God today.

VV. 11 — 17

The Display of Wisdom

Wisdom is displayed when it silences criticism of others v.v.11,12; stimulates conformity to God's Will v.v.13—16; and stirs conviction over neglected duty v.17.

PRACTICE OF SINFUL CRITICISM v. 11,12

The Critical Christian

James is here condemning censorious deprecation of others. This may be done in a variety of ways. Wilful false accusation is one of the worst forms of it. Defamation is a dreadful thing: it touches our relationship and attitude towards other people. A harsh uncharitable spirit that is ever finding fault with other people can cause disturbance to the peace of any Christian community. If we speak ill of others or slander or judge a brother, we condemn the royal *law of love* which

forbids all such practices. Matt. 5 v.v.1—5.

PLAN FOR A SUCCESSFUL LIFE v.v.13—15

The Commercial Christian

Here are further matters for serious consideration. We ought to stop a moment and think the matter out. Many consume all their thought and energy in making the dream of material wealth and temporal happiness a reality. One result of being in harmony with the world is that man soon thinks he is master of his own destiny. This shows that he is not conscious of God's sovereignty over creation.

Business and religion must go together in every aspect and department of life, because of *THE UNCERTAINTY OF LIFE* v.v.13, 14. When we make the future our goal, we should not overlook the never-ending future that begins after things are no longer important. Real security is eternal in character (Prov. 27:1). "Go to now" is an expression of arrest used by James to bring his readers back to reality concerning life's uncertainty. In business all things should conform to the will of God. Pride and worldliness express themselves in presumptuous self-reliance in relation to the future.

We cannot choose our time or select our place of business without first seeking the mind of God before we make arrangements. Man does not know "what shall be on the morrow" v. 14a. We do not know what God has determined for our lives. The only moment of which we are sure is ours now. It is pure presumption to neglect God when we contemplate any future aspect of our lives on this earth. "What is the nature of your life?" v. 14b. It is so brief a thing, "a vapour", there a moment, gone the next. James is opposed to the attitude whereby a

Christian plans as though he were a worldly man, completely ignoring God.

THE CERTAINTY OF GOD v. 15. To attempt to direct our lives without God's, guidance and help is completely foolish. It is to assume that we are equals of God. The uncertainty and frailty of our life should move us to rest humbly on the will of God. Recognizing the Lordship of Christ begets desires to please Him and serve Him. Christians are not fatalists; they are futurists. Only by taking God into account can we be sure of a future glorious and satisfying. When

Christ is rightfully recognized as Master of our lives, our motivation and attitudes will be transformed.

A PRINCIPLE TO GUIDE LIFE v.v.16,17

The Careless Christian

To seek material advantages and physical pleasures, as though they were supremely important, exhibits a degrading of capacity. God intended our aspirations to be directed to higher attitudes. These saints erred in two ways, they were confident of prospects and boastful of success. Our plans may not be within the purpose of God.

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COVENANT GIVING. It is desired to bring the following concession to readers' notice, viz., the privilege is granted to donors of **ALLOCATING THE INCOME TAX REBATE** element. This is not available by some Charitable bodies and it is suggested is of no little moment.

BOOK REVIEWS



'Treasure in My Sack' By Geoffrey Bull.
Published by Henry Walter Ltd. 199 pages
Price £2.25.

The title of this most interesting book is taken from Joseph's words to his brethren in Gen. 43.23 "God... hath given you treasure in your sack". This is certainly true of the author. He has been at the receiving end of communications that can rightly be called 'treasure'. Many will have read his book "When Iron Gates Yield", telling of Mr. Bull's awful experiences when held captive by the communists in the early fifties. Those experiences have undoubtedly yielded 'peaceable fruits' (Heb. 12) as witness the growing number of volumes that have since come from the pen of the prisoner. You will find this book delightful to read — and challenging as well. Written in language that compels one to keep reading, day-to-day topics or objects, such as Jokes, Coats, Napkins, Nets etc., are taken up in turn, and from them, a wealth of devotional and practical truths presented. Each chapter begins by introducing the subject, then scripture examples are taken up, followed by personal experience and application. The section on the 'Unequal Yoke', written with uncompromising faithfulness, should be read by every believer. The reviewer hopes many will obtain and read this latest of Geoffrey Bull's work.

R.M. R.

Concise Bible Atlas; publ. Paternoster Press;
Price £1.50.

Every interested reader of the Bible needs to consult an atlas at some time. This atlas, as its title suggests, may not be the most extensive available but its 33 maps and town plans will satisfy all but those requiring detailed or specialised information.

The time scale of the various maps covers the period from 2300 BC to AD160 (the chronology appears to be Usher's). The maps themselves are supplemented by illustrations based on archaeological finds.

The 8 pages of an index make this atlas particularly useful; the use of colour make it attractive. All of us should have this or another atlas ready at hand for reference.

T.W.

Colossians: Christ in You by R.E. Harlow;
Publ. Everyday Publications.

This little booklet of 32 pages offers not only some historical background, an outline of the epistle, a comparison with the Ephesian letter but in addition comment on every verse in the epistle! Needless to say, the comment is brief.

The style and contents should be ideally suited to the young Bible Class scholar, to be read in conjunction with his weekly lessons.

T.W.

'AFRICA, OH AFRICA!' — by A.E. Horton
and P.D. Horton.

Published by "Christian Missions in Many Lands Inc." 141 Pages.

This book tells of 55 years faithful and fruitful, mainly pioneer work by Mr. and Mrs. Horton in Central Africa. Our dear sister was called to higher service in March 1979, before the story could be completed. It is made up of 24 short chapters, each giving a different aspect of their missionary ventures as a whole, right from conversion and gathering to New Testament principles, in the early twenties, up to the state of great unrest that prevails in Angola today. It is a revelation regarding the various problems servants of God in primitive lands have to deal with, including food and water supplies, clothing, travel, different culture and customs. This and more, is dealt with in detail and with a touch of humour here and there. Mr. Horton eventually concentrated on literature and translation work. He saw the whole Bible translated into Luvali, although acknowledging he built on a foundation laid by others. Eternity alone will reveal the full results of these many years of missionary endeavour. A book all should read.

R.M.R.

Both 'Africa, Oh Africa' and 'God's Call to Special Service' reviewed last month are available from "Echoes of Service", Bath.

The Impeccable Christ

*"My Lord and My God!" Thomas said,
When Christ appeared, ris'n from the dead;
Mary too, called Him "my Lord",
When seeking Him, whom she adored.*

*As Lord, and God, Christ could not sin,
As Man, all pure, without-within:
His words, and deeds, they both declare,
No trace of sin could man find there.*

*True God! enshrined in purity,
Real Man! No trace of sin we see:
In birth, He was that "HOLY THING"
Death could not corruption bring.*

*Great mystery! in God the Son,
Two Holy Natures blend in One;
Christ! both Human and Divine,
His Life on earth resplendent shine.*

*When saved, His nature dwells within,
This Holy Nature "cannot sin"!
Then perish every sinful thought,
That Christ could sin but He did not.*

*Nothing of earth in Christ we see,
When Satan came, "Nothing in Me";
No response when temptation came,
Holy in Heaven, on earth the same.*

*"Free among the dead" – and free from sin,
Pre-eminent! None like Him;
His Nature pure as Glory Light,
See Him transfigured! Wond'rous Sight.*

*How dare men think some even say,
My Lord could sin when tempted, nay;
His human nature and divine
All princely glories in Him shine.*

*Ah! reason fails, but not true faith,
Resting on what the Scripture saith;
Creature reason, may take one far,
But not prevail before God's Bar.*

ALEX. ROSS
ABERDEEN.



THE HOMELANDS

BLESSING: Exciting times were experienced during Peter Brandon's campaign in Victoria Hall, Glasgow in February. Peter likes to have ministry for the first week of special meetings with gospel to follow. During the campaign there was scarcely a night without somebody trusting the Saviour. All told some thirty did so. The saints had prayer meetings early in the morning and on Saturday forenoons. Three large secondary schools were visited with encouraging responses and results. In Shawlands Academy where the head has been unfriendly until now he was so impressed that Peter has been told that he will be welcome any time he is in Glasgow. The voluntary audience here, of over sixty teenagers included Jews, Pakistanis and Roman Catholics. During the campaign, the hall which is opposite a public library and near a shopping centre was opened in the morning and passers-by were invited to see it. A Bible display was laid on, a cup of tea provided while interested parties were told about the Lord. Some admitted to never having been in the hall before although having lived in the district for years. Some returned to the meetings.

Less spectacular but equally encouraging has been the slow steady reaping, especially from Christian homes reported since the new year. On the first Lord's Day of 1980 the two children from the one Christian family professed after the gospel meeting in Hebron Hall, Airdrie. Two weeks later two youngsters in their early teens from a Christian family professed at Dreghorn, Ayrshire. Their cousin was baptised in Loan Hall, Stevenston on February 10.

Norman Mellish saw a bit of interest in Thornhill Hall, Falkirk in late January, men from a local lodging-house coming regularly to the meetings. He was at Elim Hall, Kilmarnock the weekend afterwards for the conference and the Lord's Day meetings. After the Sunday evening meeting a boy from a Christian home professed conversion at home. That same evening a lad professed at Kilwinning and the following Sunday a woman in her fifties who had been attending the gospel meeting since October waited to be saved.

Again on February 3 after the gospel meeting at Low Waters where Gordon Jones of Rhodesia had been for the day a teenager with Christian grandparents professed conversion. His younger brother followed his example during the week and one of the Sunday School teachers saw several of her scholars profess in her home that week.

John Clunas had the Lord's Days of February in his own assembly at East Kilbride. One or two were counselled during the month but one boy did trust the Saviour on February 17. About eighteen people have professed in the other East Kilbride assembly at Westwoodhills during the past eighteen months, including two people over seventy years of age.

On February 19 an elderly lady who professed at the Ayrshire autumn effort at Mauchline when John Campbell and Jack Hay were conducting the campaign was baptised at Auchinleck. On the 23rd. of the same month the multiple sclerosis victim who was saved in November in Annbank was baptised.

EFFORTS: John Hawthorn of Ulster was commencing gospel meetings in Harley Street assembly, Glasgow at the end of February. Sam Curran, home from Brazil was conducting an effort in a hall in Charndon village hired by the Bicester assembly for the purpose and the villagers were showing a little interest. Robert Revie has erected his portable hall in Kilmaurs, Ayrshire and hopes to commence meetings around the beginning of April. He spent most of February with one of his commending assemblies, Glenburn having good children's meetings on the week nights and encouraging late-night Gospel Meetings on the Lord's Day with fair numbers attending.

Stewart McKenzie was expecting to be at Rhos-on-Sea, North Wales and at Weaverham, Cheshire in April for gospel efforts. We wish him God's help and blessing. Robert Souttar was trying to improve his gospel caravan before taking it to one of the villages in his home area of North-East Scotland for an early spring effort.

DEEPENING INTEREST: Sam Bargewell, writing from Bray, Eire tells that a Catholic couple whom he saw saved some time ago have now had the joy of having their son, a policeman in England, and their daughter, a nurse in Ireland baptised. Sam was happy too at having received the first order from a convent school — thirteen Bible Study Courses. Further encouragement came from the fact that three middle-aged people who had been attending their Home Bible Studies had started attending the assembly meetings in Bray. The couple among the three have seven children of school age and six of these have joined the junior and senior Bible Clubs.

A young married woman professed conversion at Tarbolton, Ayrshire during February but she has difficulties owing to her husband's drinking habits. Some young people have professed conversion at Stranraer.

CURRENT EFFORTS: Every home in the Bishopbriggs area of Lanarkshire on the edge of Glasgow received an individually-addressed piece of literature about Hedley Murphy's three week effort. During the first week of meetings there were good audiences of strangers nightly.

There were similar encouraging reports about the early days of John Speir's effort at Kirkmuirhill, Lanarkshire.

PRAYER REQUEST: The little assembly at Ludlow still needs your prayers relative to their proposed move to a housing estate in the town. First they have not yet succeeded in selling their old premises, the price for the sale of which was necessary to pay for the new building and also they are conscious of the opposition of other Christian communities in the town. However they were encouraged by the proposal of John Baker and Frank Lonney to have a summer effort in Ludlow to which we hope to call your attention nearer the time.

REGIONS BEYOND

Let's shed a little light . . . on TURKEY

"Turkey is a hard field. There is no harder mission in this world than there, but there has never been a time when so clearly as today the voice of God was calling men to undertake the task."

These words were spoken by Robert Speer in 1900, at a conference of the Student Volunteer Movement. At that time the Turkish Empire was 75% Muslim and there were about 150 missionaries working within her borders. Today, Turkey is 99% Muslim and has only 40 missionaries witnessing for Christ; and it still remains one of the hardest and most unevangelized countries in the world.

The persecution of those who profess Christ, the imprisonment of those who faithfully witness to Turks, the discouragement from lack of results, and the difficulties involved have limited the number of those who are willing to pay the price that this country might be evangelized. Turkey presents a challenge to Christians today. This challenge must be faced honestly by all those who take Christ's Lordship seriously and who recognize the validity of the mandate to preach the Gospel to every creature.

The Challenge of Islam

The Muslim religion began about 600 years after Christ when Mohammed claimed to be God's final prophet for mankind. Many of the stories in the Koran (the Muslim holy book) were taken from the Bible — usually in a distorted form. In fact, Jesus is mentioned 93 times in the Koran. It says Jesus was born of the Virgin Mary, He was to teach the truth of God and He was a sign to Israel. It says Jesus healed the sick, gave sight to the blind, brought the dead back to life, and preached the Gospel to the poor. The Koran teaches that Jesus ascended up to heaven and Muslims believe He is coming back again at the end of the world to judge all the people of the world.

This sounds like Muslims are very near being Christians. That would be true except for three basic points. The Koran also teaches that Jesus is not the Son of God and never claimed to be. It states that Jesus did not die on the cross, another who looked like Him died in His place. Finally, it teaches that the revelation of Mohammed supersedes the message given by Jesus.

The Challenge of Turkey

Turkey is a nation of over 40 million people. Turkey used to be a Christian country. Tarsus, where the Apostle Paul came from, is in Turkey. Noah landed in the ark on Mount Ararat, which is in Turkey. The believers in Christ were first called Christians at Antioch and the Book of Revelation was written to seven churches, all located in Turkey. Paul's three missionary journeys took place in this land.

In 1453, all that changed. The Muslim Turks captured Constantinople, the capital of the Eastern Roman Empire, changing its name to Istanbul and changing the religion to Islam. Many of the Christians who refused to accept the new religion were massacred. Others were allowed to keep their religion but were relegated to an inferior position in society. The Christians were conquered people and they have carried this defeated attitude to this day.

They try to avoid contact with their Muslim superiors and would certainly not try to share their faith with them. Most of the Christian minority groups do not even think a Turk can be saved.

Those Turks who have accepted Christ have experienced persecution. They may lose their jobs, be kicked out of the university, or be rejected by their friends and family. Many have been beaten and put in jail. One reason why so few Turks have become Christians is because they know there is a price to pay to be identified as a Christian. One Turkish convert had children come up to him on the street and spit on him, calling him a "pagan", "heathen". One Sunday night he was going to a Christian meeting when four Muslim Turks jumped on him in the dark and beat him. They told him if he continued going to the Christian meeting he would get more of the same. After a few months he realized that being a Christian was too risky when the girl he was interested in rejected him because of his faith. He turned his back on Christ, renouncing his faith in the Saviour and again embraced Islam. Similar stories to this could be told many times.

The Challenge of the Work

Even though the Turkish Constitution guarantees freedom of religion and "every person has freedom of thought and conviction, and can reveal and publish his thoughts and convictions by way of speech, writing, illustration, or by other means either singly or jointly" (Article 20 T.C.), there still remains persecution and sometimes imprisonment for those who try to exercise this freedom. For this reason the Christian work must be conducted in an undercover manner. The meetings of the few converted Turks must be secret. There have been times in the past when the secret police have infiltrated these meetings and arrested the believers.

Most of the evangelistic work is done on a personal, one-to-one, basis. Also, small home Bible studies and a Bible correspondence course have been effective in winning Turks to faith in Christ. But the primary goal of all these means of outreach is the establishing of local churches. Literature distribution by special summer teams, as well as mailing tracts from several different countries have been helpful in getting new students into the correspondence course. Most of those who finish the correspondence course are visited by a Christian worker if they show an interest in learning more about Christ. About half of the 45-50 Turkish converts have come to Christ through studying a course first.

Today, Turkey probably has a greater freedom of religion and allows a greater opportunity to witness than at any other time in its history. The Turkish people are turning away from Islam and have their eyes set on the materialism of the West. They hope to become full partners in the Common Market and enjoy all the material goods that Europe has to offer. Entry into Turkey is easy: Europeans and Americans don't even need a visa.

Missionaries, as such, are now allowed in Turkey. Those who have a desire to witness to these difficult people must find a secular job or go as students. It is not difficult for a qualified foreigner to get a job as a teacher or writer. There is a great demand for English teachers — and sometimes, if one speaks English, he can qualify as a teacher. The need is for those willing to accept the challenge and go in any capacity in order to share Christ in one of the most unevangelized countries of the world.

Courtesy of "Friends of Turkey"

Correspondence

48 Westonfields,
Bridgetown,

48 Westonfields,
Bridgetown,
Totnes,
Devon.

5th January, 1980.

Dear Sir,

One readily appreciates that your correspondent J.W. Parnham, (B.M. Feb.) is not an evolutionist and his good motive in contributing is also recognised.

However, I would like to respectfully suggest that his thought of the whole world being completely deluged by rain alone, (admittedly easily possible for the Almighty!) is not altogether according to the Record. That the breaking up of the "fountains of the great deep" also contributed greatly to the flood is evident from Gen. 8 v 2: that verse indicating seemingly that rising waters from below continued as long as did descending waters from the "windows of heaven". They were both stopped (gradually, i.e. "restrained") together, probably in the 41st day. Failure to recognise this may also bring us to the edge of the very same "slope" that our dear brother seeks to warn of.

I fail to see much wrong with Coverdale's understanding of "fountains of the great deep", stand in contrast to fountains as we would know such on land. The "great deep" refers to the "deep" that originally covered the whole earth (before it was commanded to its appointed place Gen: 1 v 9), and not only to the Mediterranean Sea, but all the oceans and ocean-floors would have been affected by "the fountains of the great deep being broken up". Vast amounts of earth would certainly have been moved, and re-deposited. There would have been terrific denudations, and in other places tremendous accretions of soils. Again, many areas would have retained soils relatively undisturbed; hence trees would in some places still be found after the waters had subsided, and so the olive leaf! So much would depend upon the phenomenal currents produced, the particular areas, and location of ocean-floor disturbances, of which man cannot possibly have any knowledge.

Finally, I confess I am grieved concerning the thought that 2 Peter 3: 5-6 is represented as not referring to the world that immediately preceded the flood, but to an unknown and unrecorded world that existed between Gen 1 v 1 and Gen 1 v 2! This assumption, (for there is no Record, Revelation, or sound

deduction!) leads our brother not to "the edge of a slope", but to the very bottom of the slope, of adding to the Word of God. Others, far more able than myself, and notably Morris and Whitcombe, (both staunch fundamentalists) have pointed out that the acceptance of the idea of a pre-creation (between vvs 1 & 2 of Gen 1) can only be a bankrupt theory designed in the last century, to "accommodate" the multi-million years needed for the Evolution Theory, *because we had no effective answer to the Evolutionist.*

Yours faithfully,

John Charleston Coad

2 Roger Road,
Morphett Vale S.A.
Australia 5162.
15th January, 1980

Editors, Believer's Magazine,

Dear Brethren,

I have read with interest W.P. McKinstry's article BAPTISM IN EARLY DAYS, and in particular his statement that baptism is *never* connected with reception into Assembly fellowship in Scripture. Surely this is inaccurate. Note, for example, Acts 2:41 and 42: welcoming the word, being baptized, continuing steadfastly in the teaching and fellowship of the apostles, the breaking of bread and the prayers. Here, surely, baptism was followed by reception into Assembly fellowship. Note also Matthew 28:19,20: the 'all things' which the Lord commanded surely includes the Lord's Supper, normally celebrated in an assembly. If we are convinced that a person is a believer and fit to be baptized, surely we must likewise conclude that he or she is fit for assembly fellowship!

While I would disagree with J.R. Baker's answer to the second question on p. 339, I would agree that *normally* the Lord's Supper is an assembly activity, and this would confirm what I have said above..

Cordially yours in Him,

Dr. J.W. McMillan

Why Not Equal Rights (3)

(iii) *Should a woman wear a head covering in "church" gatherings?* One of the divine ordinances committed to the church by apostolic direction (i.e., by inspired revelation), as explained in 1 Cor. 11, has to do with the subject of "Headship." God has designated *the man* to represent Christ on earth, in the place of responsibility to Him as Head. For this reason, it is explained, he should not wear a head covering, as some religious and Jewish groups have long done traditionally. In contrast, *the woman*, who represents the Church, should cover her own head in the presence of the man, when both are together in public gatherings. This is not only for human eyes — it is also "because of the angels" (verse 10), to whom God is now displaying His ways of infinite grace and wisdom (Eph 3:10; Luke 15:10; 1:20). (He tells us they delight in obedience to God and they are grieved by human disbelief.) In 1 Cor 11, the ordinance of "covering" is shown to be a simple testimony to divine truth. It shows respect for the position which Christ occupies — he is Head over all. The Church, represented by the woman, gladly owns this (Eph 5:23, 24) and in the gatherings of the Church, bears witness to this by covering her head in the presence of the man. Like baptism, this ordinance is an earthly symbol of heavenly and spiritual truth. Even though we may only understand feebly why God appointed these things, we ought, as obedient to His Word, to respect and obey His directions. Is it not serious that in modern days, so many who profess to bear His Name, because they are either uniformed or misguided, ignore or disregard them?

The subject of long and short hair is also briefly referred to in this section, (1 Cor 11). Let us note that it is quite distinct from the symbolic assumption of a covering. Some Christians have confused the two references to "covering" in the A.V. and have mistakenly assumed that the woman's "covering" is her long hair. The word used in 1 Cor 11:15 however, is quite different from that used in the Greek New Testament in the previous verses. It means "vesture" or "adornment" and shows how the beauty of a woman's long hair, which should be her glory, displays a divinely given difference from the man (verse 14). It is this glory (her own and her distinctive difference from man as bestowed by God in creation) that she veils, by adopting a "covering" over it in the presence of the man, who is himself the image and glory of God — symbol of Christ (verse 7).

It is evident, on examination, that in referring to the covering of the head in verses: 5 — 11. God is speaking of an *assumed* head covering, not of the hair itself, whether short or long. To interpret the word "covering" in verse 6 as applying to the woman's hair, would make nonsense of the statement. In this case, the uncovered woman would have no hair! How could she then be shorn! The conclusion is clear to a simple reading: the covered woman, present in a mixed gathering where there is public utterance *to* God (praying) or *for* God (prophesying/preaching), shows by her deliberate assumption of a covering upon her head that she accepts the place God has appointed for her. She thus bears silent witness, to angels

and to men, to the Headship of Christ and to the grace of God to His Church. A woman without a covering, even though so through ignorance, is symbolically in the place of insubordination and disobedience — a sad reflection for angels! Ought it not be enough for us as Christians who love the Lord, even if we did not understand the reasons, that God Himself has asked that this ordinance be observed?

Incidentally, some have assumed that, because in these verses in 1 Cor 11, there are references to women "praying" and "prophesying" it may be understood that they endorse the practice in public; in other words, they take these references as authorization for women doing so in church gatherings today. That this assumption is wrong, however, is evident, because it is in conflict with 1 Cor 14 and 1 Tim 2. 1 Cor 11 must be understood as not contradicting, or being contradicted by the later verses. God does not contradict Himself. Doctrine and practice based on assumptions which are in conflict with clear statements of the New Testament are like houses built upon sand. Many of the false doctrines and erroneous sects of Christendom have arisen in this manner.

d) Woman's place in general: Every creature in God's universe has its special function, and only in the measure that His divine purpose is achieved in its existence can the creature be truly happy, and the Creator Himself be glorified. This is as true of man and woman as it is of every living creature responsible to Him. One of the consistent consequences of the entrance of sin (as exemplified in Satan's own history as well as man's), has been an aspiring after things that God has plainly reserved for Himself, or for another. Such "independence movements" often made in the name

of "achieving liberty," involve, in fact, the throwing over of God's established order and are a form of rebellion against His revealed truth. They spring from that spirit of lawlessness which Scripture tells us will mark the end of the present period of God's dealings with the world. There can be no doubt that the excessive elements of movements now current in the Western world, such as those seen in "Women's Lib," and "The New Morality" which openly support things condemned by God in His Word, are effusions of that same spirit. As always happens, the influence of all movements in the world system has a far-reaching impact upon the professing Church. We should not be surprised, therefore, to see contentions which arose in apostolic days re-appearing in even greater force in our time, affecting such matters. God has given us in His Word and His Holy Spirit full guidance for all situations. Let us hold fast that Word, and not deny His Name.

In contrast with the many excessive and unreal aspirations which are flaunted in the present day in the name of women's liberation, how beautiful and how dignified is the picture given by God in His Word of the true role of woman in society. Happily, there are, and there have been throughout history, many wonderful examples of godly and well-balanced women who have exhibited that role in their lives. The character and contribution they have shown have been like shining lights in the world, whatever the conditions of life in which they have moved, and they have displayed a moral beauty which is in the sight of God of great price (1 Pet 3). Many have been used of God to mould the lives of His great leaders; many have been vessels through whom the blessing of God has reached husbands, children,

neighbours, and a widening circle of contacts, after the pattern of the wise woman of Proverbs 31. Some, too, who have not, under divine providence, enjoyed the place of motherhood, have nevertheless brought these same potentialities and influences to bear upon an extended family of friends and contacts, whether in the limited environment of their native land, or in more difficult areas of the mission field.

Countless women, down the centuries, have been able to do great things for God in their day, without

taking over responsibilities God normally appoints for men, and without usurping his place, but still maintaining the character and role God gave them as appropriate helpers and complements of man's functions. Eternity alone will make manifest how God has been glorified in this way, and how many women have earned the commendation which the Lord Jesus Himself gave to the Mary who anointed His feet with ointment: "She has done what she could." (Mark 14:8).

Concluded

Worship

by ED. ROBINSON

It need hardly be said that worship differs from praise or thanksgiving. It involves feelings on the part of the worshipper which are deeper, a more whole-hearted committal on the part of him (or her) who is so completely engaged with the Person before the heart to the exclusion of everyone and everything else. It will readily be understood that this, and indeed all priestly service Godward, makes greater demands upon spirituality than does our testimonial service manward. It is nevertheless a service within the reach of the most humble of the children of God, requiring indeed an absence of self-esteem and of self-occupation. It may or may not be audibly expressed: oftentimes it is almost impossible to put it into words. It is then a comfort to know that the divine Object of the heart of the worshipper is well able to assess rightly, and fully to appreciate, the feelings of his heart. A fluent speaker may utter words which go beyond his inward feelings whereas a stam-

mering tongue may fail to express at all adequately inward feelings of true worship.

Both the Father and the Son are so addressed in the New Testament and, whilst there are no recorded occasions of prayer or worship to the Holy Spirit, we ever remember that He is God and that the Trinity is in mind when God is so addressed. Incidentally, the Spirit is presented objectively by Christ in John's Gospel, particularly in chapters 14—16. Again, the occasion of the Lord's Supper would seem especially appropriate for worship to the One Whom we are met together to remember: it is quite a common practice to address the Father with the words, 'we worship Thy beloved Son'. The question might be asked if normal procedure would be to address the One to Whom it is ascribed, rather than to place the Father in a mediatorial position.

The character of worship is exem-

plified in a number of ways in the Scriptures. For instance, the various offerings in Leviticus are intended to afford instruction in the aspects of worship. The heave offering for example suggests an up-surge of emotional feeling, a spontaneous reaction to the presentation to the heart and mind, of divine love, by the Spirit of God. The offerings in general afford features of Christ in His moral perfection which form the basis of true worship, whether as presented to the Father or in expressions of appreciation to the Lord Jesus Himself. The several instances, especially in Genesis, of the building of an altar are the desires of the heart to respond to God, often on the occasion of a particular experience of divine grace and mercy. So also with ourselves in proving in our pathway the goodness of God in a special way our hearts rise to Him in the spirit of worship and thanksgiving.

David, the sweet singer of Israel, knew much of the outgoing of the heart to God in this way. He is seen entirely unmindful of his surroundings, despising the scorn of Michal (significantly designated several times, as of his character, 'the daughter of Saul') (2 Sam. 8.) He danced before the Lord with all his might in whole-hearted response and was wholly occupied with his God. At the end of the second book of Psalms (72) we read, 'The prayers of David the son of Jesse are ended'. He had entered a realm of satisfied desires (when, typically, Christ was reigning) a sure prelude to the spirit of true worship when the soul is satisfied and at rest in the goodness of God.

The New Testament also has its contributions to the theme. In Luke 7, in the unsympathetic atmosphere of the house of Simon the Pharisee, is found a woman who is a sinner in the presence of Jesus. She is a 500 pence debtor who loves much and pours out to the Lord her appreciation of

His Person in total self-abandonment, truly a worshipper. She sheds tears which wet His feet and wipes them with her hair, woman's glory ('and pour contempt on all my pride') His (Christ's) heart is touched with her devotion and he calls the attention of the Pharisee to her ministrations, saying to her, 'Thy sins are forgiven, go in peace.' Again, the Lord discloses Himself as the Son of God to the blind man who responds, 'Lord, I believe' and worships Him. (John 9:38).

The first verse of the 12th Chapter of Romans has doubtless wide and comprehensive application. 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (intelligent) service.' Whilst the implications of the verse are widespread covering all the Christian's activities throughout life, the phrases used point strongly to the priestly aspect. The idea of presenting a sacrifice (not dead but living) which is holy and acceptable to God indicates clearly that all is done in the spirit of worship, of dedication and of sanctification. This thought too is prominent in that choicest of prayers in John 17 where the Lord Jesus says, 'Holy Father, keep through Thine own Name those whom Thou hast given Me.' (v. 11) and adds, 'For their sakes I sanctify Myself that they also might be sanctified through the truth.' (v. 19). It is a truism that worship is the highest form of service. May our hearts be increasingly so engaged while we await an eternal day which will be filled out unceasingly with this holy occupation. The poet sings:—

There no stranger God shall meet thee,
Stranger thou in courts above,
He who to His rest has called thee,
Greets thee with a well-known love.

The Coming Of The Bridegroom

by GEORGE ANDERSON, S. Africa

The words of Rev. 19:1 "After these things" direct our minds back to the previous two chapters at least:— Ch. 17 . . . Destruction of Religious Babylon . . . by the State . . . the 10 kings. Ch. 18 . . . Destruction of Commercial Babylon . . . by God. This city appears to be the headquarters of Spiritism . . . v. 2 it is "the habitation of demons and the hold of every unclean spirit and a cage of every unclean and hateful bird "It will be a city of iniquity . . . not London . . . Paris . . . New York . . . Chicago or Berlin . . . but a combination of all. In Jer. 50:51 there are prophecies re Babylon which have not yet been fulfilled.

After these things, I heard a great Voice of many people in Heaven saying, "Hallelujah, Salvation and glory and power unto the Lord our God, for true and righteous are His judgements, for He hath judged the Great Whore . . ." i.e. the False Church as seen in Ch. 17. Even today we see features of this Babylonish condition!

The Professing Church has rejected the infallibility of the Scriptures . . . denies the Lordship of Christ and the Sovereignty of the Holy Spirit and has taken a place in World Affairs contrary to the teaching of the Word of God. It claims to be what it is not and has become a system of confusion . . . Babylonish in character. v. 6 "And I heard as it were the voice of a great multitude, saying Hallelujah, for the Lord God Omipotent reigneth . . . Let us be glad and rejoice and give honour to Him . . . for the Marriage of The Lamb is come . . ."

Who is the Lamb? The answer is

found in Pet. 1:18-20. Rev. 5 etc. The Lord Jesus.

The Lamb is the Bridegroom. In John 3:29 . . . John Baptist says, "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice . . . this my joy therefore is fulfilled . . . He must increase but I must decrease."

Who is the Bride? (Wife) . . . Israel or the Church? Referring back to v. 6 we see that both God and the Lamb are mentioned.

In the O.T. Israel is spoken of as the wife of Jehovah and in Isa. 54:4 . . . as a widow . . . "Thou shalt not remember the reproach of thy widowhood any more."

Isa. 54:5 "Thy Maker is thine Husband . . . the Lord of Hosts is His Name."

Jer. 3:14 "Turn, O backsliding children, saith the Lord, for I am married to you." v. 20 "Surely, as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord."

Ezek. 16. . . . Jerusalem . . . "When I passed by . . . polluted . . . time of love. I washed thee . . . anointed thee . . . clothed thee. I put a beautiful crown on thy head and thou wast exceedingly beautiful . . . thy beauty was perfect . . . through My comeliness which I had put upon thee . . . but thou didst trust in thy beauty and didst play the harlot. I will judge thee as women that break wedlock." v. 32 "As a wife that committeth adultery . . . who taketh strangers instead of . . . husband."

Jer 3:1 . . . Judah "They say If a man put away his wife and she go from him and become another man's . . . shall he return unto her again? But thou hast played the harlot with many lovers . . . yet return unto Me saith the Lord". (cf. v.14).

In passing we must note that God has left the way open for the reconciliation of Israel. He follows the principle which He Himself laid down in Eden . . . Gen.2:24 "Man shall leave father and mother and cleave unto his wife and the twain shall become one flesh." In Mal. 2:14-16 God "hated their putting away of their wives."

So We Have God in the O.T. . . . The Lord Jesus in the N.T. . . . in Matt. 5:31-32 and 19:3-12 and Paul in 1 Cor. 7 and again in Heb. 13:4 all consistently emphasizing the indissolubility of Marriage. In the light of this we may not pass this point without noting that for the Church of Christ . . . Divorce is forbidden! "But", says someone "did not the Lord Jesus in Matt. 19 authorize Divorce?" The answer, of course is, No! But we must note the context and mark to whom the Lord was speaking. It would appear that because of the conflicting teachings of Shammai and Hillel re the interpretation of Deut. 24:1-4 . . . the Pharisees asked the question, "Is it lawful for a man to put away his wife for every cause? . . . adding "Why did Moses give a writing of divorcement? The Lord answered "Because of the hardness of your hearts . . . But from the beginning it was not so . . . and I say unto you, whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery." It is unthinkable that one Divine Person would contradict another, so the Lord's words "except" and "fornication" must have to do with Deut. 24:1-4,

where in the first intimacies following the marriage the husband discovered that his wife was not a virgin and was given the liberty of divorcing his wife, who, it is important to notice, was free to marry another, without incurring the guilt or penalty of adultery. This solitary case of divorce was permitted by Moses and was only for Israel.

Some Reasons why Israel does not appear to be the Bride of the Lamb

- (a) The Marriage takes place before the Restoration of Israel (who will still be in the throes of The Tribulation).
- (b) In Rev. 12 Israel is seen as the mother of the Man-Child (Christ).
- (c) She is seen as the unfaithful wife of Jehovah . . . hence not a virgin.
- (d) In Rev. 22:17-22, the Lord Jesus says to the Churches, "The Spirit and (in) the Bride says 'Come.'"

The Church would appear, then to be the Bride of the Lamb (The Bridegroom's joy . . . Heb. 12:2).

What Paul desired for the local Assembly should be true of the whole Church . . . 2 Cor. 11:2 "I have espoused you to one husband that I may present you as a chaste virgin." . . . Virginal love (chastity retained). Interpreted in a spiritual and moral way the language of the song should be that of the bride in relation to the bridegroom. (a) The Shulamite (Believer) faithful to her (b) Shepherd Lover (Christ) in spite of all blandishments of (c) Solomon (World).

The Lord's Love for the Church is referred to in Eph. 5:25-27: "Christ loved the Church and gave Himself for it (her) that He might sanctify and cleanse it (her) . . . washing . . . water . . . by the Word . . . present it (her) to Himself, a glorious Church not . . . spot . . . wrinkle . . . or any such thing . . . but . . . holy, without

blemish”.

Rev. 19:7 “His wife hath made herself ready” . . . Her responsibility. v. 8 “To her it was granted that she should be arrayed (i.e. array herself) in fine linens” Present exercises of saints. “For the fine linen is the righteous acts of the saints” In this practical way then the bride is preparing herself to meet her Bridegroom . . . she is preparing her Wedding garment. Every righteous deed, which, of course is the result of the Holy Spirit’s working, will add to the beauty of the bride on her

Wedding Day. Her initial beauty is the result of the Lord’s work on Calvary . . . and her added beauty is the result of the Holy Spirit’s working in her day by day. The Holy Spirit must be free to carry on His work of Sanctification in this way. So the picture is clear (a) Bridegroom & Bride (Christ & His Church). (b) John Baptist . . . Bestman (John 3:29). The Maidens (Psa. 45). v. 9 **The Marriage Supper** (Reception) “Blessed are they who are called” . . . O.T. Saints . . . & Tribulation Saints.

A Local Church In A Village

by W.K. MORRISON, Falkirk

The aim of this article is to examine some of the practical features of assembly life in a village community. Next month, God willing, we shall look at local church life in a large town. The two studies are intended to be complementary, since most of us are associated either with a rural or an urban assembly. Whereas at one time town and country were clearly separate communities, the differences today are considerably reduced. Thus a Christian may live in the country and work in the town, or go out each morning from a town or city to earn his or her living in a village. It is also easy (whether right is another question) for a believer to live in the country and be associated with a town assembly, or to live in a town and prefer the fellowship of a village company.

There is always the human tendency for the townsman, including the town Christian, to despise the rural community, and for the country man to view with suspicion or disapproval the activities of a town or city church.

These two articles will have achieved their purpose if they help each group to have a greater understanding of and affection towards the other.

The Scriptures and Country Life

It is worth pondering that we shall all be eternally grateful to a man who at the call of God left a highly sophisticated urban civilisation to live out his life in the country. Ur of the Chaldees possessed many of the amenities of a modern city, and yet Abraham’s obedience necessitated his forsaking it. ‘By faith he sojourned in the land of promise, as in a strange country, dwelling in tents’ (Heb. 11.9). True, he had his aspiration to be a city-dweller (v 10), but the builder and maker of that city was God, and he never found it in his lifetime.

One of the recurring themes of the Old Testament is that of the man of God from the country who has something of great spiritual value to impart to the townsman. It is Moses from the desert speaking to the city-dwelling Pharaoh, or David the shepherd at the court of Saul, or that

other shepherd Amos reproving the Kings and people of Israel, or Jonah preaching to Nineveh, or Jeremiah from little Anathoth challenging kings, nobles and the priestly hierarchy in nearby Jerusalem. In the New Testament the Lord Jesus brought a special blessing to such villages as Cana, Nain, Bethany and Emmaus, and He was grieved because others like Nazareth of His youth, Capernaum and Bethsaida rejected Him. But it was in and from the great city of Jerusalem that He met His greatest opposition, and it was outside that city that He was crucified. Although, as we shall see, the Gospel spread after Pentecost mainly from the big centres of population within the Roman Empire, little assemblies too were planted, such as those of Antioch in Pisidia, Iconium, Lystra and Derbe in South Galatia.

Scripture would seem to teach, then, that there are certain benefits associated with living and witnessing in a village. What are these benefits in terms of modern local church life?

Fellowship

It is recognised that a rural assembly is not necessarily a small assembly, some country companies being much larger than some city ones. Frequently, however, as we might expect from a small community, the assembly also is few in numbers. Warm, intimate fellowship is therefore to be expected. If everyone lives near the Gospel Hall, good attendances at weeknight as well as Lord's Day meetings is often the rule. Moreover in a small company, where the help of visiting speakers is not always conveniently available, there is every incentive and encouragement for the development of personal gift. In the writer's experience some of the most active and reliable workers in large town

assemblies are those who first learned to exercise spiritual gift in small rural churches.

A further advantage in fellowship enjoyed by the village assembly is the sense of sharing in times of special need or joy. Christian help can be quickly forthcoming for the sick or bereaved brother or sister or for one who has fallen into sin. Similarly the spirit of gladness at a baptism, wedding or outing can be sweet indeed. Contrariwise if bitterness, coldness or carnality creeps into a village church, how immediate and devastating the results can be!

God forbid it should happen.

Outreach

It is not the divine intention that a rural assembly should be a cosy little group of inward-turned people. The joy of fellowship is to be balanced by the challenge of outreach. But here again there are positive advantages to be gained over the scattered nature of a wide-ranging city or large town. In the village door-to-door evangelism takes on the character of oft-repeated pastoral concern, where the pastor is literally a shepherd in search of lost sheep. The same spirit of involvement in the sunshine and shadow of Christian family life already noted above can so readily express itself in the good neighbourliness that manifests the love of Christ in a world, even a village, in which people are too busy or too selfish to care for the needs of others. If there is ongoing affection for the people it is little wonder that they respond to invitations to the meetings, particularly perhaps services for senior citizens, Sunday School parents and other occasions, which under the Holy Spirit may lead to regular attendance and conversion.

Responsibility

Obviously the brethren and sisters who live in a village and are members of its local assembly are marked men and women. Unconverted people have high standards of conduct for the Christian, whose behaviour in the community can easily be observed, and either admired or condemned. Actions which might go unnoticed in the big impersonal city can become in the village a means of commending the Gospel or of hindering it. Moreover the village believer's sense of personal responsibility is tested in another way. He cannot lightly lay aside his obligations to the little company by being frequently absent on a Lord's Day, whether for his own pleasure or on the Master's service. Stability and loyalty, those uncommon virtues in the world of today, are required in large measure if the testimony is to be strong and effective.

Travel

Nevertheless the village-dweller, at least in the British Isles, is usually within convenient travelling distance of a town, for which indeed the rural areas may function as a dormitory. To his work in factory, office, shop or centre of education he may take a savour of Christ to bring freshness to jaded spirits tired of the devil's world.

Home in the evening, the Christian man and woman can be thankful to the Lord for a quiet haven in which their own souls can be restored by contact with kindred minds.

Help

The best way to avoid polarisation between town and country assemblies is for each to try to help the other instead of living apart. The Christian from the rural church can often bring a needed message in ministry or the Gospel for the profit of the company in the town. Similarly there are brethren in town assemblies willing and able to help country believers: more of this next month. The annual conferences and special meetings of both town and country assemblies provide an opportunity for fellowship which can be to mutual advantage, although there is an unfortunate tendency for town Christians to expect all the traffic to move in their direction. Yet town or city support for a conference in the country can be a greater cheer to a small company.

Scottish readers will observe that the last five section headings in this article provide an acrostic of the name of a village in East Central Scotland whose local assembly seeks to carry out faithfully the task of witnessing assigned to them by the Lord of the churches.

The Lord's Work and Workers

ENGLAND Forthcoming

April 4

Burnley: Gospel Hall, 43 Brunswick Street at 2.45 p.m. and 6.00 p.m. J. Hunter, J. Kirkham.

April 5

Boscombe: Drummond Road at 7.00 p.m. R. Jeffery.

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. T. Profit.

West Mersea: Assembly Hall, East Road at 4.00 p.m. and 6.15 p.m. H. Bell.

April 7

Colyton: The Gospel Hall, The Butts at 3.00 p.m. R. Jeffery, M. Jones.

April 12

Hastings: Gospel Hall, Castle Hill at

7.00 p.m. D. Gilderson.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00 p.m. C. Jarrett.

Camberley: Victoria Hall, at 7.00 p.m. N. Mellish.

Ely, (Cambs): Gospel Hall, Market Street at 7.30 p.m. F. Epps.

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. F. Howliston.

Bermondsey: The Gospel Hall, 97 St. James's Road at 7.00 p.m. D. West.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. K. Kruse.

Biddulph, (Staffs): Hebron Gospel Hall at 7.00 p.m. C. Cavanagh.

April 19

Luton: Onslow Road Gospel Hall, at 6.30 p.m. B. Osborne.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. G. Davidson.

Harrow, Midd'x: Belmont Hall, 39 Pinner Road at 7.15 p.m. R. Brind.

Crewe: Bethany Gospel Hall, Lime Tree Avenue at 3.00 p.m. and 6.15 p.m. G. Bourne, J. Riddle.

April 26

Chesham: Gospel Hall, Station Road, at 6.30 p.m. R.J.K. Jeffery.

Northampton: The Gospel Hall, Spencer Road at 7.30 p.m. C. Roberts.

Witney: Windmill Gospel Chapel, Northleigh at 3.00 p.m. and 6.00 p.m. W. Gardiner, D. Williams.

Warrington: Gospel Hall, Forster Street at 7.00 p.m. W. Barr.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. T.W. Smith.

London W.10: Hope Hall, Kilburn Lane at 7.00 p.m. G. Waugh.

Ealing: Bethany Eventide Home Annual Meeting in Grove Hall, The Grove at 3.30 p.m. D. Sampson.

May 3

Luton: Selbourne Gospel Hall, Waller Avenue at 3.15 p.m. and 6.15 p.m. J.B. Hewitt, A. Carew.

Madeley, (Staffs): Bethany Gospel Hall at 7.00 p.m. F. Howliston.

Birmingham: Gospel Hall, Quarry Lane, Northfield at 3.00 p.m. and 6.15 p.m. J.G. Hutchinson, D. West.

Blackpool: Gospel Hall, Salthouse Avenue off Central Drive at 3.00 p.m. H. Scott, J. Baker.

Ealing: Grove Hall, The Grove, at 7.00 p.m. A.T. Shearman.

May 3-15

Swansea: Gospel Hall, Fforestfach, at 7.15 p.m. J. Harrison.

May 5

Rockhampton: Armstrong Hall Chapel Street, Thornbury (please note change of

venue seating for 370) at 3.15 p.m. and 6.30 p.m. J. Hunter, D. Coulson. Mr. Hunter continues in ministry Tues — Thur at 7.45 p.m. in Rockhampton Gospel Hall.

May 10

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. J.B. Hewitt.

Cambs: Gospel Hall, Market Street, Ely at 7.30 p.m. J.H. Salisbury.

Bermondsey: The Gospel Hall, 97 St. James's Road at 7.00 p.m. R. Jeffery.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. F. Epps.

Warrington: Gospel Hall, Forster Street at 7.00 p.m. A. Wiseman.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. J. Jackson.

Manchester: Gospel Hall, Dudley Street, Cheetham at 3.15 p.m. and 6.00 p.m. D.C. Hinton, C. Stewart.

Chesham: Gospel Hall, Station Road at 3.00 p.m. and 6.00 p.m. E. Parmenter, J. Kirkham.

May 10-11

Morpeth: Hebron Hall, Red Row, at 2.30 p.m. and 6.00 p.m. A. Gamble, R. Gamble 11th May at 3.00 p.m.

May 17

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m. A. Shearman.

Luton: Onslow Road Gospel Hall, at 6.30 p.m. H. Bell.

Newton Abbot: Prospect Chapel, Annual Conference. C. Goldfinch, D. Coulson, Mr. Goldfinch will continue in ministry until Tuesday 20th May

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. J. Warne.

Harrow, Midd'x: Belmont Hall, 39 Pinner Road at 7.15 p.m. D.B. Ogden.

May 24

Northampton: The Gospel Hall, Spencer Bridge Road at 7.30 p.m. G. Davies.

SCOTLAND Forthcoming

April 12

Kirkcaldy: Hebron Evangelical Church, Hayfield Road, at 2.30 p.m. B. Aitken, C. Smith, R. Rabey.

Lossiemouth: Town Hall, High Street at 3.00 p.m. J. Paterson, W. McKellar, R. Walker.

Renfrew: Albert Hall, Albert Road at 7.00 p.m. J. Cadzow, J. Clunas. Mr. Clunas will conduct a series of Gospel Meetings each evening at 8.00 p.m. Sunday 13th to Thursday 17th, Sunday 20th to Thursday 24th concluding meeting Sunday 27th.

April 12-17

Glasgow: Abingdon Hall, Stewartville Street, Partick. Special Ministry Meetings,

to be conducted by Mr. Robert McPheat.

April 19

Mayfield: Combined School opposite Gospel Hall, Stone Avenue at 3.30 p.m. J. Gamble, H. Scott, B. Stapley.

Grangemouth: Albert Hall, Myreton Road at 3.00 p.m. A. Noble, G. Waugh, G. Bull. G. Bull will continue until 25th April each evening at 7.45 p.m.

Barrhead: Gospel Hall, Chapel St. in Calibar Community Centre at 3.00 p.m. J. Baker, A. McLean, T. Proffitt.

Shotts: Dykehead Gospel Hall at 3.30 p.m. J. Anderson, W. Banks, S. Foster.

April 26

Aberdeen: Fountain Hall, in Woodside School 359 Clifton Road at 3.00 p.m. R. Cameron, A.J. Last, R. McPheat.

Calderbank: Welfare Hall at 3.30 p.m. J. Baker, D. Clarkon, R. Marshall.

Kilbarchan: Memorial Hall, Steeple Sq. at 3.30 p.m. D. Cameron, A. Legge, W. Stevely.

Musselburgh: British Sailors' Society Hall, New Street at 3.30 p.m. G. Bull, A. Naismith, J. Rollo.

May 2-4

Larkhall: Hebron Hall, Home Workers Weekend, J. Clunas, J. Stubbs, D. Locke.

May 3

Dreghorn: Ebenezer Hall. Conference in Parish Church Hall at 3.00 p.m. W. Craig, W. Prentice, J. McDonald, W. Craig on Lord's Day at 2.00 p.m.

Paisley: Bethany Hall, Queen Street at 3.30 p.m. A. Naismith, W.G. Barr, S. Hunter. Mr. Barr will continue with Ministry form Sunday 4th to 8th Sunday 3.00 p.m. Weeknights at 7.45 p.m.

Dunfermline: Abbot Hall, in West Baptist Church, Chalmers Street at 3.00 p.m. S. Hanlon, T. Jones, A. Leckie.

Lanark: Gospel Hall, Smyllum Road at 3.30 p.m. J. Glenville, J. Lightbody, A. Leckie. Mr. Glenville will continue in Ministry 5th to 8th at 7.30 p.m.

Cullen: Town Hall at 3.00 p.m. E. Hughes, J. Hay, J. Gamble.

May 10

Greengairs: Open Air Rally at 3.00 p.m. Bible Reading at 6.00 p.m. W. Park.

Saltcoats: Bethany Assembly, Ailsa Road at 3.15 p.m. J. Aitken, J. Gillespie, A. Legge.

Tillicoultry: Gospel Hall, Bank Street at 3.15 p.m. B. Aitken, J. Warne, D. Muir.

May 10-16

Ayr: Bible Readings A. Leckie, T.E. Wilson — Wallacetown Parish Church, Monday to Friday 4.00 p.m. to 5.30 p.m. Ministry St. Andrews Church, Park Circus, Saturday at 7.00 p.m. Monday to Thursday 7.30 p.m. to

9.00 p.m. Particulars can be obtained, and accommodation arranged if required, on application to the secretary, T.H. Cooper, The Knowe, 104 Midton Road, Ayr.

May 17

Oakley: Blairhall Assembly in Inzievar School Hall, at 3.00 p.m. A. Gamble, S. McKenzie, J. Buchanan.

ADDRESSES, PERSONALIA, ETC.

St. Andrews: The Gospel Hall, 41 Market St. The small company meeting there now face the immediate prospect of their hall being sold on the open market. Prayer is requested that they will be able to secure the property with the funds available.

The assembly meeting at Bethany Chapel, Henshaw St. Oldham, Lancs has been compelled to close, due to the ages of the members, some with health problems.

All correspondence for Comber assembly should be addressed to Mr. D. Thompson, 14 Meadow Brook, Comber, Co. Down, N. Ireland.

All correspondence for Teagay Gospel Hall Assembly, should now be addressed to Mr. Samuel Cummings, 48 English Road, Portadown Co. Armagh, Northern Ireland. Tel: Annaghmore 851471.

All correspondence for Stoke-on-Trent, Trent Vale assembly to:— Mr. E.A. Brown, 16 Turnberry Drive Trentham, Stoke-on-Trent. Tel: 0782 657005.

IRELAND Reports

Gospel meetings in Dunmurry gospel hall, where there has been good interest and some fruit conducted by Jos. Milne (Venezuela) and David Kane, are coming to a close.

J. Lennox and J. Brown continue in the gospel in Portavogie gospel hall, with excellent interest and some saved.

W.J. Wells, Leslie Wells and David McKinley are busy in the gospel in a vacant house where many strangers are hearing the gospel, and interest is good, near Nutt's corner Co. Antrim.

S. Ferguson and N. Turkington continue in the gospel in Annalong gospel hall with good interest.

A. McShane continues in the gospel in Bloomfield gospel hall, with good attendance and interest.

Norris Stewart and Wilson Jennings continue in the gospel in Dromore gospel hall, Co. Down with excellent interest and some encouragement.

J. Flanigan and S. Jennings getting good numbers and some blessing at Magherafelt.

J. Martin and W. Jennings in Gilmour's Barn, Ballyboley. Some have professed. Numbers encouraging.

W.J. Nesbitt, finding a deep appreciation of the ministry of God's word in New Zealand and Australia. One soul professed faith in Christ in Sydney during the concluding Gospel Meeting. Saints at Conference Hall, Brisbane, cheered by seeing a good number of outsiders under the gospel preached by W.J. Nesbitt and J. McDowell who anticipate a tent series at Booval in April D.V.

D. Kane and J. Milne have seen a good interest with a little fruit in Dunmurry gospel hall.

T. McKelvey and J.G. Hutchinson seeing a little blessing in the gospel at Lurgs, Co. Tyrone.

Forthcoming

May 3-5

Ballyduff: Gospel Hall, Annual weekend of ministry and reports. J. Campbell, R. Rae, R. Revie, S. Jennings, A. Aiken. For further particulars phone 0231 64958.

May 10

Banbridge: Mullafernaghan Gospel hall, Meeting for believers at 2.00 p.m. to 5.30 p.m.

October 12-15

Lurgan: Gospel Hall, Conference meetings resuming. Details later.

WITH CHRIST

Mrs. ANNIE SMITH on 15th September, 1979 aged 80 years. Converted when a girl of 14 years in Wesleyan Street Gospel Hall, Glasgow. She was in fellowship for 37 years in Victoria Hall and for the last 12 years associated with the Saints in Abington Hall. A Godly sister whose life spoke clearly for Christ and who loved the fellowship of the Lord's people.

JAMES CROTHERS on 9th October, 1979 in his eightieth year. Saved in 1949 following Gospel meeting conducted by Mr. Harold Paisley in Ebenezer Hall, Bangor. Baptized and received into fellowship shortly after in Ebenezer Bangor and for 28 years in Central Hall where he was faithful in attendance at all the assembly gatherings with his late wife. Prayer would be valued for his family, not saved.

JOSEPH HENRY MULDOON on the 20th December, 1979 aged 86 years. Saved 58 years ago and for the most of those years associated with the assembly at Tullyroan. He is survived by his wife, two sons and four daughters.

JOHN KING on 25th December following a long illness. He was saved as a young man of 18 as a result of attending a Tent meeting at Chapelhall and was in fellowship for many years in the assembly at Plains before moving to Garrowhill. In recent years he was associated with the assembly meeting in Baillieston Gospel Hall.

Mrs. AGNES W. CORDINER on 5th January, 1980 beloved wife of James R. Cordiner, Aberdeen. Saved as a young girl in 1912 and baptised in 1917. She was in happy fellowship in Victoria Hall, Torry, and was active for many years in Sunday School and Women's Work. Following a stroke in 1967 she was unable to go out much but continued to take an interest in the Lord's work. She was specially interested in missionary work and corresponded faithfully with many of the Lord's servants overseas.

RUTH TARRANT on 12th January aged 49 years. Born and brought up in Thornhill having attended Thornhill Gospel Hall, where she took Jesus as her Saviour at an early age. On marriage she moved to Sedbury Nr. Chepstow where she served her Lord faithfully until her homecall having left behind a wonderful testimony in both places being loved by so many.

TOM MACKAY on 21st January aged 81 years. Was very well known, not only in the assembly, but also in the town of Ayr passed away suddenly in Central Hospital, Irvine. In his younger days, had quite a chequered life. In Jan. 1954, on a Saturday came to a Bible Reading in James St. Hall and got saved: "A brand from the burning, He rescued me". He remained in James St. Assembly till called home.

JOHN STIRLING of Gortead assembly on 12th February. Saved over 50 years

when Mr. T. Campbell was conducting meetings in the district. Maintained a good testimony down through the years and took a keen interest in the preaching of the Gospel and in the affairs of the assembly. Prayer valued for his wife and family circle.

JOHN WARDLE on 3rd February aged 76 years. Converted in his late teens under the preaching of Jack Hulbert, at the Abbey Road Gospel Hall, Barrow. He was at Whitehaven for five years before moving to Crewe, Cheshire around 1932. Along with the Grimshaw and Redfern families, our brother and his wife were exercised to commence a witness in the town. This was accomplished with a Sunday School, Gospel outreach and Breaking of Bread, using hired premises until a new hall was built on a fine site on a new housing estate in 1958. For a further 20 years, he served the assembly as corresponding brother and despite deteriorating health over the last two years, was present at all the meetings.

JAMES McGLASHAN on 7th December, 1979 aged 77 years. Converted as a young man in Lochore, Fife. He was associated, for many years, with the assemblies in Port Seton, Tranent and thereafter in Dalkeith where he was correspondent then latterly with the assembly in Hebron Evangelical Church, Kirkcaldy. He had a great interest in the Lord's work at home and overseas. He was an enthusiastic member of the Gideons, and was particularly interested in the distribution of Scriptures to school pupils. He was of a cheerful disposition, bore a consistent testimony, and was faithful in his attendance at assembly gatherings even in failing health in recent years.

GEORGE KERKES on 3rd February, aged 83 years. Saved in early life and in happy fellowship in Viewforth Gospel Hall, Port Seton for over fifty years. He enjoyed salvation, loved the Lord and His Word and attended well and appreciated the assembly meetings.

DAVID KERR on 10th February, aged 80 years. Our beloved brother trusted Christ as his Saviour almost 60 years ago in a Gospel Meeting in Hallelujah Hall, Motherwell, where he was in fellowship for some years. Then for 45 years with the saints in Roman Road Hall, assembly, and latterly in Shields Road Hall, Motherwell. He was one who served the Lord well, and was much in demand as a gospel preacher, and minister of the Word, active in all the assembly activities, and faithful to the end. Prayer would be valued by his widow and family.

WILLIAM H. FERGUSON on 11th February. Saved at the early age of 10 years, he was 75 years in Christ and over 61 years in full time service for the Lord, having been commended from the Flint, Michigan assembly in 1918. He laboured extensively in Northern Michigan and was used of God throughout his long life in sowing the good seed and speaking the truth in love. He was the Editor of the widely known magazine, Words in Season, for the last 32 years, and his written and spoken ministry and godly life had a definite effect in "Strengthening the things that remain". Pray for his dear widow remaining and for those left to carry on, with God's help, where our brother left off.

FREDERICK BARKER DUCKERS on 15th February aged 70 years. A servant of the assembly at Heswall. Converted when in his teens, he was first with the assembly at Pensby, until it ceased, and then, for the past twenty five years, with the assembly at Heswall. He will be greatly missed, for although not a platform man, he was most diligent in doing all those most essential things for the well being of the saints, and it was a fitting tribute to his work when the brother conducting his funeral service said that six brethren were now doing what he had done alone for a quarter of a century. Our brother was well known to those who attend the Bible Readings at Eastbourne and Kilravock. His testimony was well respected in the district and the hall was packed to capacity for the funeral service.

Mrs. SARAH ANN LEWIS on 28th February. Was saved in early life, and maintained a good testimony throughout, in happy fellowship at the Gospel Hall, Station Road, Byrea Nr. Llanelli. Loved by all who knew her which was evident by the large gathering at her funeral. Truly it could be said of her "For me to live is Christ to die is gain".

Mrs. EDITH EWEN on her 82nd year. In her youth she came to know Christ as her own Saviour and soon after was in fellowship in Victoria Hall, Glasgow, then later with the saints in Worthing. Our sister in these earlier days showed a keen interest in Sunday School work and had an ardent interest and involvement in missionary activities. She loved the Lord and his people and was unswerving in her allegiance to the assembly. In her latter years she was in fellowship in Bute and Bethany Halls, Prestwick in turn, although arthritis deprived her of much fellowship especially in her closing years. A gentle sister and patient to the end.

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Believer's Magazine

**Focus on Truth
and Testimony in
the Eighties**



A Local Church in a Large Town
By W. K. Morrison

The Coming of the King
By G. Anderson

How It Began
In Bearwood, Birmingham

The Christian a Non-conformist
By R. M. Rae

The Supper at Bethany
By W. G. Barr

Jottings on James
By J. B. Hewitt

EDITORIAL PANEL : J. Anderson, R. McPike, R. M. Rae, T. Wilson

I FOUND PEACE IN



"I Found Peace in Ulster" was published in booklet form two years ago. Since then it has been published in Korean and has been used of God in the salvation of precious souls. This second edition has been printed because of constant demand and we send it forth looking again to God for His blessing.

I found peace in Ulster

THE CONVERSION OF BILLY STEVENSON

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EDITORIAL Searchlight

Today the supreme authority of the Word of God is being challenged, not from the infidel and atheistic world, (this is to be expected) but rather from men hitherto reckoned orthodox in their beliefs. The current undermining of "the faith once for all delivered to the saints" is the outcropping of centuries of subtle dealing on the part of Satan towards the Written Word, and through leavened teaching to a frontal attack on the sinlessness of our Lord, and the eternal benefits of this once-for-all sacrifice.

We can never expect the church to regain its pristine beauty, and virgin character, but we can preserve our individual witness from being corrupted by false teaching, accompanied by libertine living, which if not guarded will soon affect other saints, with whom we are in assembly fellowship.

The "Keepers at the Door" bear a tremendous responsibility to see that nothing is permitted that would defile, or nullify the testimony, either in false teaching or in loose living. In the advent of "new ideas", philosophical tenets, "keeping up with the times", coupled with the theory of DEVELOPMENT" in Divine revelation, the door has opened to "NEW INVENTIONS" within the pale of the local church with disastrous results.

Are we witnessing new churches being established? Are we more devoted than previous generations? Are we extending our borders in Gospel outreach? These are serious questions, and we must admit call upon us to take stock. Have the new ways, the new methods, the new music, the new Assembly bands, and choirs produced children for God? An unequivocal NO!, must be given to all this in our Assembly witness, though God blesses oftentimes in sovereign grace, but what wonders God will work if we keep close to His Word and His Way.

It seems the Word and Spirit of God are not enough in our day, though with Spirit-filled preachers, the world was turned upside down, and assembly centres established in Asia and South Eastern Europe in the first century. The decadence and decease of those churches was mainly due to hair-splitting doctrines, and imperious self-appointed men, whose whole business was to draw disciples after them, and not giving Christ the pre-eminence God and the Scriptures accorded Him.

We ought to be more occupied with the Great Shepherd of the sheep, than with the "petty pastors" set up by men, who choose their ministries to suit the ears of their congregations with a watered-down ministry and a Gospel that lacks the vitals of true Christianity. The cry is "Go Forward"!, yes, let us do that, but only upon the sure foundation of God's Word, and not on the bewildering interpretations of men. An 'apostasy of life style', as well as that of teaching is everywhere evident, witness is nullified by what we are, as against what we say. Vain is our pretention to adhere to orthodox belief, while we ignore the orthodoxy of holy living. This is the gross error of Jude's epistle "turning the grace of God into lasciviousness" v.4. Belief and doing go together. "Other foundation can no man lay, than that which is laid, even Jesus Christ".

R.McP.

How It Began: In Bearwood, Birmingham

The first "open" assembly is believed to have begun in Birmingham in the Central Hall in Great Charles Street under the leadership of Peter Anderson. It rapidly grew and reached a membership of 300. It was here that some of the founders of the Bearwood work fellowshipped before they helped to found the assembly in their own district. It was here that the Bearwood historian, Swaine Bourne met his wife, Susan Parslow Bridgman from Barnstaple, who had been baptised by R.C. Chapman himself in the River Taw in Barnstaple.

Bearwood, Smethwick is just about on the outskirts of the Black Country so-called. In 1879 when the assembly began its rural population numbered about 1200. Shortly after their marriage Mr. and Mrs. Swaine Bourne moved into the village and thought about raising a testimony to the Lord there. But already Edward Palser had commenced celebrating the Lord's Supper in an upstairs room in a rented building. He was probably doing that before he was joined in May, 1879 by Mr. and Mrs. Swaine and a sister called Harrison.

Swaine Bourne owned some shops in Bearwood, so he added a wing to them to provide a meeting-place for the Lord's people. This was opened in January 1881. Thirteen brethren and six sisters were present for the opening and they adjourned to the home of the Mr. Palser for a fellowship tea. On the day following four brethren and four sisters remembered the Lord in the breaking of bread. Numbers remained small to begin with but it is interesting to note that one of the preachers the next

month was Peter Anderson from Birmingham. How he travelled is not noted. Hospitality seems to have been offered for the day to those early preachers.

From October 5-17 that same year a special gospel effort seems to have been conducted as meetings are recorded for each evening. By 1882 numbers were increasing, eleven attending the morning meetings. They had a visit in May from R.C. Chapman who preached indoors and outdoors. He afterwards visited them from time to time.

At the beginning of 1883 another series of special gospel meetings was conducted by Captain Oswald Augustus Kramer from India for five weeks. There were times of refreshing and in particular a Mr. Vennells left the Church of England to become a pillar in the assembly.

It was 1893 before a Sunday School commenced with seven adults and seventeen children. On its first anniversary there were seventy children on the register and eight were reckoned to have been saved during its first year. In 1895 open air meetings were commenced at cottages at Londonderry, Warley. Around this time the open air meetings were disrupted by political agitators and the assembly was advised to hold its open air meetings in its own grounds. The outreach included a visit to Kingsbury village when thirty travelled by bicycle and brake in June, 1895. At this stage there seems to have been an open air meeting after the Sunday evening gospel meeting when three messages would be preached.

United efforts were not unknown and there is a record of an

evangelistic campaign in the Gaiety Concert Hall, Coleshill Street in conjunction with other assemblies in the district.

By 1896 the assembly was feeling the need of a better building. Mr. and Mrs. Swaine Bourne, married for twenty five years commissioned an architect to prepare plans for a building which was ready shortly after their silver jubilee. Sixteen brethren and eight sisters were present at the opening in June, 1896 when Peter Anderson was again among the speakers. The hall was pretty full for the first gospel service the next day when a man stood up to testify for the Lord. An open air meeting was held in the adjoining ground immediately afterwards. Shortly afterwards David Rea, the Irish evangelist had gospel meetings for three weeks. He is described as an evangelist whose natural eloquence, spiritual penetration and soul-converting force have never been equalled in assemblies.

In 1902 the annual conference was commenced in April. Among the speakers at that first one was the Scottish evangelist, John Ferguson. Several cases of conversion were reported from that day's meetings.

It was a few years after the First World War when Swaine Bourne was called home to be with the Lord. He had been in the Lord's work at Bearwood for forty-four years, encouraging the Lord's people and maintaining a brave public witness for the Lord. The new Meeting Room had been the Swaine's thank-offering to the Lord on their twenty-fifth wedding anniversary. In his will he enacted that ten pounds per annum be taken from the Lord's Day morning collections and given to his trustees for the repair of the building.

The big jump in the size of the

assembly came in those inter-war years. — from around forty to 118. The reaping largely came from the Sunday School work which had been led from its inception by William Bennett. His total length of service in that connection stretched to forty two years.

It was during the Second World War that the assembly's hospital work commenced and it has continued ever since. At first these visits were on special occasions but by request from the hospital they became monthly occasions. It was in this connection that the Bearwood Gospel Singers emerged. The end of the war was marked by a joint gospel tent campaign conducted by Luther Rees for a month in 1946.

A hall extension was completed in 1952 in time for the annual conference. That same year D. McKenzie Miller had a children's gospel effort when ten youngsters professed to trust the Saviour. Afterwards a weekly children's meeting was commenced.

Following the Russian invasion of Hungary in 1956 about a hundred Hungarian men who escaped to the West were housed in an underground shelter near Bearwood. Forty of these were treated to tea in the hall and stayed on for the evening meeting when one of them acted as interpreter for the speaker to his fellow-countrymen. Later they adjourned to the homes of the believers for the evening but finally an arrangement was made for them to stay on in the hall and listen to hymns on tapes.

Near the end of the fifties the opportunity came to take the gospel to Old People's Homes in Smethwick and this has continued for over twenty years. Thus the assembly has sought to rise to the spiritual needs presented in the community.

The Great Resurrection Chapter

1 Cor. 15

by ROBERT McCLURKIN

On the third day after the Pass-over the sheaf was cut down and waved before the Lord the symbol of the PROOF, the PLEDGE, and the PATTERN of the resurrection of the Just. That Sheaf was typical of the glorious resurrection of our Lord, which was first in time (Acts 26:23); in pre-eminence (Rev. 1:5); and first in pattern (1 Cor. 15:23).

The atoning death and resurrection of Christ is the keystone in the arch of Biblical Revelation. This fact is borne witness to by the twelve, by Stephen, by Saul, and by above 500 other brethren. In the light of this is the resurrection unreasonable?

Think of the transforming power the resurrection had upon the disciples. Discouraged, disconsolate, and hopelessly crushed, yet when they saw Him and were convinced that He had risen from the dead as He had promised there sprang up in their bosoms a new courage, assurance, hope and vision and, when commissioned by their risen Lord, they went forth to proclaim it at the risk of life and reputation.

Think of the many appearances of our Lord after His resurrection. Seven of these are mentioned showing seven places in which He walked, proving the reality of it: in a garden to a sorrowing woman (John 20); on a highway when He walked with two hopeless and frustrated souls (Luke 24); in an upper room when He appeared to His fearful disciples (John 20); at the seashore to supply the need of His own (John 21); on a mountain to assure and commission

the ambassadors of the Gospel of peace (Matt. 28). In these appearances we see our glorious Redeemer as the Comforter, the Companion, the Centre, the Controller, and the Commissioner of His own redeemed ones. When He ascended into heaven not one of the above 500 brethren who watched Him go ever doubted the truth of His resurrection.

Think of the change from the 7th day sabbath to the first day of the week. This in itself is a monument to the testimony of the first generation of Christians of their implicit faith in the resurrection.

Think of the open tomb. Sealed with the Roman seal and guarded by the Roman guard, yet the resurrection defied them all. The bones of the great prophets still lie in their graves: the empty tomb of our Lord is the triumph of Christianity. That tomb was the rest of a traveller when the journey was over; it was the rest of a workman when the work was all completed; it was the rest of a Warrior when the battle was fought and won.

Let us look at this Great Resurrection chapter with its four great parts. Linked with these four aspects of truth are the four last things. First, the resurrection establishes the truth of the Gospel and with this is linked the "last witness" (1-19). Second, it assured the eternal kingdom of the Godhead (20-34) and with this is linked the "last enemy" which shall be destroyed (v.23); Third, it is in harmony with God's natural laws of

the universe (35-49) and here we have the "last Adam" (v.45). Fourth, it pledges the glorious immortality of all the saints and here we have the "last trumpet" (50-58).

I The Gospel entrusted to the Church to be proclaimed to all the world is the Gospel of the Resurrection. No Gospel is the true Gospel that does not embrace the three cardinal truths of this chapter, "Christ died for our sins, was buried . . . rose again the third day", and all in fulfilment of the Old Testament Scriptures — "according to the Scriptures". Note the dismal picture the Spirit draws if Christ be not risen (vs. 12-19). Mark well the four awful alternatives if there be no resurrection: we are left with a Christ whose work has no value (v. 17); we are left with messengers whose message has no meaning (v. 15); we are left with Christians whose faith has no object (v. 14); and we are left with a hope that has no chance of realization (v. 19). Christianity is vain-worthless (v. 2); meaningless, empty (v. 14); fruitless, futile (v. 17).

"But now is Christ risen" (v. 20). The clouds are rolled away. Now we have a perfect Gospel to preach (vs. 1-4); we have a perfect Object for our faith (v. 17); a perfect victory for our Christian lives (v. 10); and a perfect inspiration for our hope (v. 20).

II It assures the Kingdom (20-34). Note the three orders in resurrection: Christ the First-Fruits, afterward they that are Christ's at His coming, then cometh the end — the end of the Millennium, when the wicked dead are raised and the last enemy destroyed. The purpose of the Millennium is to subjugate all things to the authority of God. The kingdom of the Stone will become the kingdom of the Mountain when our planet will be brought under the

full authority of God.

III It harmonizes with the natural laws of the universe (vs. 35-39). "How are the dead raised up and with what body do they come" (v.35)? Paul answers this question from the vegetable, the animal, and the celestial kingdoms. From the vegetable he teaches that resurrection will mean a change but the same identity (vs. 37-38). The kernel of wheat, though withered by time and weather carries into the ground the mysterious germ of life. It dies but from it springs a new stalk bearing the same identity, yet without any infirmity. This answers the question, "shall we know each other in heaven?"

From the animal he teaches that resurrection will mean a change but the same adaptability. We shall awaken, not in the kingdom of the vegetable, or the animal, but of men fitted for an eternal fellowship of saints on a higher and sweeter level than we could ever enjoy here.

From the celestial we are taught that resurrection will mean a change but the same centrality. Just as Christ was the Centre and Sun of our lives here, so will it be for all eternity (vs. 40-41).

IV It pledges the immortality of the saints (vs. 50-58). Note the seven-fold change resurrection will bring: corruption to incorruption, dishonour to glory, weakness to power, natural to the spiritual, earthy to the heavenly, mortal to the immortal, from sleeping to awaking. Note the four "ITS" in vvs. 42-44, blemish, indignity, weakness, infirmity, all disappear in this glorious change. The seven enemies before which Adam fell and over which our Lord triumphed are catalogued: sin, death, the grave, corruption, mortality, dishonour, weakness.

The Christian A Non-conformist

by R.M. Rae, Prestwick

(4) Ecclesiastically

In our last issue we considered the christian as a non-conformist in the social realm. As an example of this, Daniel's refusal to participate in the wining and dining of the royal household was before us. The subject was dealt with first negatively, pointing out that for the believer to join with the worldling and run to "the same excess of riot," would only lead him into situations which Satan would exploit to the full, resulting, as has been the case all too often, in spiritual ruin. On the other hand there was a positive approval. There is no justification for total isolation from the community in which we live. We gave some example of interest and kindness shown to those around us that could help break-down barriers and gain their respect. Visiting the district, inviting folks to the 'special meetings', when all along one has had no contact whatever, displayed no interest in their day-to-day affairs, is not likely to meet with a warm response. Was not our Blessed Lord the Friend of publicans and sinners? Surely the most approachable of men. Mothers brought their children to Him with confidence, yet with all this, none was so detached, so separate as He was from the world system around Him. (Ps. 161).

Let us all remember the courage of a Daniel who *would not* conform to the social habits of the royal household, a man who judged that the sumptuous fare of Babylon was not for true 'men of Judah'. It was that same Daniel who, taught of God, (ch.1:17), was able to be of service to a troubled monarch when the 'wise of this world' had withdrawn in despair.

Now to the subject of this article. We move to ch.3 of Daniel and to the image of gold set up by Nebuchadrezzar. The command of this proud monarch was totally unpromising as verses 5 and 6 reveal. At the sound of the music (meat in ch.1, music, ch.3, and merriment in ch.5) all had to bow down and worship the image. Those who dared to refuse would 'the same hour' be cast into the midst of a burning fiery furnace. Three young captive Jews, Shadrach, Meshach and Abednego said 'No!' Think of the scene. The music has sounded. The plain of Dura, where stood the great image of gold, was immediately covered with prostrate figures, and in the midst of this display of obsequence, there stood erect for all to see, the forms of those three young Hebrews. What a sight! Non-conformists indeed. What was at stake? Nothing less than their fidelity to the God of Israel. Theirs was the choice and what courage marked them, yielding to the satanic intrigues of the Babylonian system or remaining true to the God of their fathers.

We find ourselves, as we contemplate this situation, seeing in it a preview of the future tribulation involving the nation to which those three young men belonged, when, according to Rev.13 the choice will be to worship the image of the beast — or perish. We know the rest of the story in Dan.3. For refusing to fall prostrate before the image, the three young men found themselves in the burning fiery furnace, yet such was the power of their God, 'able to deliver', that all that the fire could do

was loose the cords that bound them, with not a hair of their head singed nor even the smell of burning upon their clothes.

For the purpose of this paper I want to use these three men as representatives of all true believers who know their Lord in a hostile scene, guided only by the Holy Spirit, to observe God's principles of gathering as clearly set out in His word. No, I don't necessarily refer to those known as 'Brethren'. The sad fact is that many groups who would *claim* to meet as we have just described, have, especially in recent years run counter to principles, truths, held dear by believers who had to pay a price to be in the enjoyment of such, with the result the distinct identity of a New Testament assembly is fast being shed. This is written with no little sorrow of heart. God knows. Who would deny the link between Ecumenism, which is rapidly making inroads into the testimony, and the Babylonish system we have been considering, a system which, in its full bloom condition as presented in Rev. 17 and 18, will be destroyed by the righteous judgement of God? Alas! the image of Gold dominating the plain of Dura is still claiming its visitors. Compromise as to the truth is freely indulged in, and ground purchased at great price, described by a beloved co-editor in a recent publication as

'Our Heritage' is being cheaply forfeited. The writer has to confess that he may well fail completely if put to the test as were those three exile stalwarts of long ago, but hopes that in seeing how a faithful God stood by these men when threatened by one of the fiercest elements known, that of fire, he with those whose eyes rest on this page, may be encouraged in this our day to refuse to bow, to and remain apart from, all systems, that fail to find support in the scriptures of truth.

I wish to end on a positive note. Let it be understood I am not advocating some form of sectarianism. Sectarianism is sinful! When I was a lad in my teens we had the privilege of sitting under the ministry of the late Michael Grant. On one occasion he underlined three essential hallmarks of a New Testament assembly. I have since repeated them on more than once occasion while ministering the word and feel constrained to merely indicate them a close. 1) The acknowledgement of the Lordship of Christ. 2) The presidency of the Holy Spirit of God in the gatherings. 3) Recognition that the authority of God's Word is final and absolute. Only in carrying out these vital truths will we be true non-conformists in the sense we have been considering in these articles. May God help us to be such.

CONCLUDED

THE BIGGER SHOVEL

"The story is told of a good farmer who loved the Lord and believed in stewardship. He was very generous indeed, and was asked by his friends why he gave so much and yet remained so prosperous. 'We cannot understand you', his friends said, 'why, you seem to give more than the rest of us, and yet you always seem to have greater prosperity'.

'Oh', said the farmer, 'that is very easy to explain. You see, I keep shoveling into God's bin and God keeps shoveling more and more into mine, and God has the bigger shovel'."

(H. LOCKYER)

Young Believers



The Devil (5)

by P. BOWERS,
Middlesbrough

The Devil's Fifth Column

So far in Genesis 3 we have seen the development of the Devil's attack against God's word along three lines:—

1. **Doubt as to its Authority**
2. **Deceit as to its Accuracy**
3. **Denial as to its Truth**
4. Now the **Desire to Disobey** or how to get a Christian to do what God prohibits simply by making it seem desirable, attractive and beneficial. The Devil's work in unbelievers is so complete that any commandment by God is seen as a reason to disobey because God must be prohibiting something enjoyable. Sinsprang into life when God gave the ten Commandments and what was prohibited became extremely attractive (see Rom. 7). Obviously the Christian's reaction to the commands of the Lord are completely different, and the Devil must work hard to convince a believer that there are good reasons for departing from the simple Word of God. When the Devil tells Eve that God was wrong and that if they ate of the tree they "would not surely die", he immediately adds an attractive reason for disobedience, 'Ye shall be as Gods'... He panders to Eve's pride and self-opinion. It is not a stark fleshly hook, but is baited with spirituality as if that detracted from the evil of disobedience.

Now we also can end up denying the truth of the Scriptures if we are

led along an attractive path of reasoning with a trace of spirituality in it. For example, how often have you heard the argument that Paul's teaching on the place of women in the Church is out of date and lacks the enlightenment of modern equality? Attractive reasoning to avoid the simple statements of Scripture.

Similarly, the so-called "charismatic movement" makes capital out of our lack of enthusiasm, emotion and joy and then, having created an interest in a more lively and superficially attractive Christian life, captures its converts in the trap of denying the teaching of the New Testament on the gifts of 1 Cor. 12. etc.

But disobedience is always made attractive and appealing to the senses.

Look how Eve's senses are allured by the sight, taste and effects of the forbidden fruit. It was "good for food", "pleasant to the eyes" and "to be desired to make her wise". The Devil makes the things in the world attractive to our senses with the purposes of alluring us from the shelter of our faith in the Lord.

In 1 John 2:16 there are three avenues of attack to the senses:—

- (1) the lust of the flesh — 'good for food'
- (2) the lust of the eye — 'pleasant to the eye'
- (3) the pride of life — 'desired to make one wise'.

The proverb "all that glitters is not gold" springs to mind — in fact the "glitter" of disobedience is the Devil's masterpiece of deception.

In James 1:14, four stages of temptation are distinguished commencing with the senses, then progressing to the mind, and finally to the body. Every man is tempted when he is (1) drawn away of his own lust and (2) enticed. Then when lust hath (3) conceived it bringeth forth (4) sin.

First of all the senses are (1) *attracted* by what is seen, heard etc., ("drawn away") and he is (2) *allured* (enticed). The picture is of a lure or bait used to draw an animal out of the safety of its hole into a trap. Our senses are naturally attracted by the world and sin, but this of itself is not sin. Our senses crave after things in the world and are drawn to them like iron to a magnet.

But our senses do not control our bodies. The seat of control is in our minds. When our senses are attracted and allured, a message is sent to the mind and the battle is fought there. We only sin when the desires of our senses (3) conceive. This means we must "*assent*" in our minds and agree to the allurements of our senses. This is the root of sin. Sin begins when the mind agrees to the temptation of the senses. This is why in Romans 12:2 we are transformed by the renewing of our minds. Finally, the mind sends its message to the body and sin is born in the *actions* of the body.

So, in Eve's case she is *attracted* by the Devil's suggestion, and her senses are *allured* by her examination of the tree. Then, when the message reaches her mind she *assents* to the temptation which in turn is shown in the *action* of taking the fruit.

The Devil's attack can be repelled by having our mind fixed in the

proper direction. In Col. 3:2 we are told to "set our *minds* on things above, not on things on the earth". For, although we walk *in* the flesh, we do not war *after* the flesh because fleshly weapons (whether intellect, resolve or character) cannot repel our foe. In our spiritual warfare, we are given by God the ability to cast down reasonings, and in listening and obeying Christ, to make prisoners-of-war of our thoughts (2 Cor. 10:5).

Correspondence

The Editors,
Believer's Magazine,

31, Gorse Park,
Ayr, Scotland.
14th April 1980

Dear Brethren,

I feel constrained to reply to the letter by our dear brother Dr. McMillan from Australia regarding my article, "Baptism in Early Days".

First let me take up grounds on which we do agree. The order of experience certainly is conversion, baptism, assembly fellowship, as is seen in Acts 2:41-42.

However, our brother writes, "If we are convinced that a person is a believer, and fit to be baptised, surely we must likewise conclude that he or she is fit for assembly fellowship". My answer to this would be, "We certainly must NOT conclude any such thing". The late W. Trew in a booklet he wrote, tells of a young woman in Cardiff who asked the brethren if they would baptise her as a believer in the Lord Jesus, while making it plain that she had no intention of joining their fellowship. Their answer was, "Of course we'll baptise you". In my judgment they were perfectly correct in their decision. We have known others in our own district who have been saved and baptised at assembly meetings who are still not in fellowship, simply because they have not been convinced about scriptural principles of gathering. Surely such people are not yet ready for assembly fellowship.

Yours affectionately in the Lord,
W.P. McKinstry.

Jottings On James (5)

by J.B. HEWITT, Chesterfield

Chapter Five "Faith Applied To Patience And Prayer"

James is here seen in the role of a prophet of social justice. He declared his mind without fear or favour. Here wisdom expresses itself in service faithfully rendered vv.1-6; suffering patiently endured vv.7-12; supplication conscientiously offered vv.13-15; and the salvation of fallen saints effectively pursued vv.16-20. Prayer and patience are the prominent words in this chapter.

1. The Danger of Prosperity — Ignoring The Lord v.1-6

Read Amos 2:6,7; 6:6, with these words of denunciation of the rich man's future v.1, his present vv.2,3 and his past vv.4-6. Wretchedness is not associated with want but with wealth, and judgment is coming soon. Perhaps James foresaw the destruction of Jerusalem when their wealth would disappear v.3. He condemns the ungodly rich for their covetousness v.3, their corruption v.4, their carelessness v.5, and their cruelty v.6.

Selfishness lay at the root of the sinfulness of these men. They were unprincipled, selfish and tyrannical and their wealth was idle and tainted. Enough of this world's goods do not bring security v.1-3. It is God's business how you get what you possess. This is a moral universe. Right will triumph at last.

2. The Delight Of His People — Wait For The Lord v.7-12

Here is a lesson on Christian conduct in an unfriendly world. Christian conduct is indispensable as a proof of salvation and as a testimony to the power of the Saviour (Luke 5:25,26). The previous

verses deal with the oppressor. These verses with the problems of the oppressed.

(a) The Coming of the Lord vv.7-9

To encourage our patience we are reminded of the processes of nature v.7, the Lord's return v.8, the example of the prophets v.10, and the experience of Job v.11. James instructs us how to live amid trials and temptations 1:2; and his prescription is patience and prayer 1:3-5. We need patience to endure and prayer to strengthen. His wise counsel is both varied and valuable. Be patient vv.7-8, don't grudge v.9, do not envy, don't swear v.12. The coming of the Lord will bring the only solution to all life's problems. His coming is certain, comforting and challenging. It should lead to a vigorous and virtuous Christian service characterised by victorious living. Absolute justice will be established when the Lord comes v.9.

(b) The Patience of the Saints vv.10-12

The prophets of old were examples of patience in suffering for righteousness and God wrought on their behalf v.10. Remember Isaiah, or Amos or Jeremiah who showed patience in their afflictions. This should characterize every child of God. Suffering was a mark of God's approval upon them that He trusted them to suffer for His Name's sake.

May we guard and discipline our tongues. It is irreverent to swear or make vows for they dishonour God and His creation.

(3) The Dignity Of Prayer — Depend On The Lord vv.13-18

James reminds us here of the

privilege, place, purpose, practice and profit of prayer, communion and fellowship with God. It is the greatest source of happiness in sickness or in health.

(a) The Encouragement of Prayer vv.13-15 God's Name was to be used in prayer, not in trivial oaths v.12. Swearing has no place in a believer's life, but prayer should be given a prominent place.

(i) Prayer provides help in suffering v.13 "Afflicted" means suffering hardship or suffering evil v.10. It does not refer to being physically ill. The sovereign remedy for all suffering is prayer. Its significance is seen when we realize that it puts us into contact with the God who loves and provides, "Take it to the Lord in prayer".

In times of pleasure, sing unto the Lord. Say with the Psalmist, "Blessed be the Lord who daily loadeth us with benefits" (Psa. 68:19).

(ii) Prayer procures healing in sickness vv.14-15. "Faith healing" as practised today is different from that which James suggests. The instructions are clear and concise. Elders are to be called, they should pray and anoint with oil. It is prayer, not merely the symbolic anointing with oil which heals the sick v.15.

In sickness we should be aware that frequently this condition is due to violation of nature's laws. Intercession in the Lord's Name may be efficacious in achieving recovery. It may not bring recovery (1 Cor. 11:30; 2 Cor. 12:7-9).

(iii) Prayer promotes humility for sin v.16. God forgives sin, if we are sincere, not hiding our sins but confessing them one to the other. Confession of sins to God brings forgiveness. Confession of faults one to another brings fellowship. What a restoring ministry for today.

(b) The Efficacy of Prayer vv.16-19 Elijah became what he was and wielded the power which he did, through prayer. He was a man of the same fibre as ourselves, a frail man, but he dared to believe in God and his prayers were answered in a very remarkable way. May we emulate his integrity of character and intensity in prayer (1 Jo. 3:22). Confession and supplication lead to restoration vv.15-16.

4. A Diligent Pursuit — Work With The Lord vv.19-20

This practical book closes with a word on the glorious work of soul-winning. James is concerned about the spiritual state of the believer. His chief concern is the restoration of a brother to fellowship. Think of the solemn possibility, "to err from the truth".

The glorious work of recovery is worth any sacrifice, tears, prayers, visitation and sympathetic understanding of the erring soul. Co-operation WITH the Lord is partnership for eternity. What does the Devil strike against today? The blessed hope, prayer and soul winning. He has defeated us as servants of the Lord. Let us get back to the teaching of James who begins with asking in faith and closes with praying in faith.

**It takes Spiritual Men to make
Scriptural Principles work.**

A Local Church In A Large Town

by W.K. MORRISON, Falkirk

Last month we examined the particular circumstances that relate to a local church in a village. We now turn to the opportunities and challenges of assembly fellowship in the large town or city. It is sometimes tempting to suppose that assembly life is easier to maintain in the rural setting than in the urban, but there are two important reasons why we should face honestly the realities of church witness in the large town.

One is that all over the world more and more people are becoming city-dwellers under various social and economic pressures which may be features of the last days. If therefore people are in cities, Christians are needed there also to evangelise them, and Christians are in any case likely to be themselves obliged to live in the big towns to find employment. We cannot turn our backs on centres of dense population just because we prefer hills and sheep to supermarkets and high-rise flats. 'Go ye into all the world,' said the King, and from Tokyo to London (East or West) the world in which we are to make disciples, baptise and teach is the world predominantly and increasingly of big towns.

The Scriptures and Urban Life

But the second reason why urban witness for the Lord is important is that the New Testament gives us plenty of information and illustration on the subject. Many of the incidents described in Acts and most of the Epistles have their background in large towns. The letter which so fully delineates the nature and the demands of the Gospel was addressed to believers in the metropolis of Rome, with its

splendour and squalor, its slums and its pageantry. The Church was born in Jerusalem, and the local church there was obviously from the Scripture record a very important one at least until A.D.70. Ephesus, to which, not counting the letters to Timothy, two Epistles were sent, was the capital of the province of Roman Asia. The important local church truths contained in the epistles to the Corinthians were directed to believers living in a large, noisy, sinful city, not some earthly paradise in the countryside. Thessalonica and Philippi could be compared to large county towns like York and Stirling today. Another strategically significant city was Antioch in Syria, second in population only to Rome and Alexandria, cosmopolitan and open to the Gospel. Although no letter was written to it except that quoted in Acts 15, chapters 11 to 15 of that great book of Christian origins contain many references to church life in this large centre, and we shall turn to these chapters as we proceed.

Into The Large Town

Into Antioch would flock sinners of every kind, of all occupations or none, of different nationalities and ethnic groups. Into Antioch too came believers, some driven by persecution, some converted in the city, and others having moved in by personal choice or social necessity. And into Antioch came first Barnabas and later Paul, both of them sharing the things of God with the local church for a whole year.

Perhaps the nearest parallel to this situation in our day would be the mushrooming of newly-created

cities, like Brasilia in Brazil, or Crawley in Sussex and East Kilbride in Lanarkshire. Believers from different backgrounds have had to learn how to respect each other and how to live together in the unity of the Spirit. They have needed divine consolidation while at the same time attempting to make progress in evangelism, and they must have yearned for the instruction and upbuilding of a modern Barnabas and Paul. Even when movement of population is not so dramatic, in well-established cities and towns there are more people coming and going than in the past or than in the rural areas.

If the Christians have problems of adjustment and integration in modern urban society, what of the poor worldling entering a city that is new to him? The pub offers warmth, companionship, cheerfulness and the self-administered mood-changing drug, alcohol. To the lonely and the foreigner the atmosphere of the pub is the devil's counterfeit for the real values which a live, loving assembly should be providing. How can a city church rise to the challenge?

In The Large Town

Three answers are given in Acts 11 with reference to Antioch. First, everybody loved the Lord Jesus and told others about Him (vs. 20, 21). Even after many had been converted the Gospel continued to be proclaimed (v. 24) and so numerical growth was continuous. Quite apart from the Gospel meeting in the assembly hall on Lord's Day, a local church in the city has wonderful opportunities today in terms of tract distribution, open witness, bookstalls at weekly markets, institutional visiting, and specialised work among women, children and teenagers. Nor let us forget our duty to our neighbours, whether across the garden wall in suburbia or across

the landing in a multi-storey block of flats. To bring the Gospel to our neighbours in the street or at work is not costly in advertising or publicity, for public display would be a self-defeating exercise in this form of evangelism, but it is costly in prayer, in faith, in love, in time. The Christians in Antioch could teach us valuable lessons here.

Secondly, an assembly in a large town can find in the practice of Antioch encouragement to engage in systematic Bible study. Not only Paul and Barnabas as described in Acts 11.26, but also Silas and Judas (15.32-34), Barnabas and Paul again (15.35) and a variety of prophets and teachers, some named and others not in ch.13.1, were concerned with the teaching of God's Word to that church. Happy is the urban (or rural) assembly that is in such a case!

Local brethren know local needs; they know which truths and which books of Scripture are being neglected and can make good the deficiency. Even when today speakers are invited from a distance, the inviting elders are as open to the Spirit's leading for guidance in the Scriptures they ask the visiting teacher to expound as is that teacher himself.

Thirdly, an assembly in a large town can rise to the challenge of the twentieth century by providing the right kind of leadership. Although elders are not specifically named at Antioch, their influence is evident when one reads the total narrative of the church's life. Consider the need of pastoral care among the flock of a large-town assembly. It contains hard-worked business men, in danger of rendering to Mammon the energy due to God; married women attempting to bring up a family and at the same time go out to work; young folk of its own or incoming students at a college in the city and

both in danger of losing their sense of spiritual direction; elderly people who can easily be forgotten. Add to this complex situation the problems associated with temptation, inhumanity and geographical distance within a modern city, and the task of the elders is seen to be formidable. Let us all pray for them, and let them pray for one another, that the Lord may show them the practical ways in which they are to meet their spiritual obligations.

Out Of The Large Town

From Antioch the local church

had links with the Judean churches in financial matters and with distant Galatia in the spread of the Gospel. Today the big towns have denuded the village assemblies of some of their best men and women. Surely there must be a loving constraint to repay the debt by going back to the country places to help the little companies, and out to the unreached villages that surround all large towns. Finally, the mission fields of the world cry out for workers from our privileged city assemblies. But today as yesterday it is only the Holy Spirit Who can say, 'Separate Me Barnabas and Saul!'

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THE HOMELANDS

Special Efforts: It's always gratifying to see the Lord's people trying to spread the gospel. Some of the efforts about which we have heard have been productive of good results while others have been disappointing but congratulations to all who tried.

Robert McPheat had three weeks with his own assembly at Mayfield, Midlothian but the going was hard. Perhaps even harder was the effort conducted at Haverfordwest in West Wales by David Morgan. The nearest assembly is about thirty miles away and sometimes David was on his own at meeting time. Phil Harding joined him for a short time to give help and cheer.

Tayport is a small town on the southern banks of the River Tay. A very small assembly has functioned here for years. Of late years the brethren have been trying very hard and during March Norman Mellish conducted an effort with them. The conversion of one woman was reported.

J. Hawthorn had a five-week effort with Harley Street Assembly in Glasgow. Although good numbers of strangers came there were few who came with any degree of regularity, and the effort ended without any known cases of conversion.

A similar situation was reported from Elim Hall, Kilmarnock where the first effort in the new hall was conducted by John Campbell and Jack Hay. Large children's meetings were held drawing youngsters from a large area of the town. Good numbers attended old folk's nights and parents' nights but results were disappointing. Some excellent coffee mornings were held in the homes of believers.

John and Jack were rejoicing at the final outcome of the earlier effort in the Tulloch housing scheme in Perth. The widow of a Lanarkshire schoolmaster who took to drink when her husband died prematurely, was first found by them lying drunk in the gutter calling for more drink. She was under the influence of it when she first attended the meetings but before the end she was gloriously saved. Over sixty years of age she was being baptised on April 6. Another alcoholic only attended the meetings once before he died but John got the duty of conducting his funeral service and his married daughter got converted and was enquiring about baptism. An 82-year-old man also professed. He volunteered that in his long life he had never previously heard about the new birth. He sent for all of his family so that he could explain to them exactly what had happened to him. He is attending the meetings in the Perth Gospel Hall.

Some forty people gather each Friday in the little town of Alyth for Bible study with John. They are largely the fruit of efforts conducted throughout that district of recent years. This past winter the subjects have been assembly

truths. A box for written questions has proved interesting and helpful. Pray that an assembly of Christians might be planted in the area. The brethren's next effort will be a return visit to the small village of Newtyle with their caravan.

Jim Smyth has been having the first effort for many years in Hebron Hall, Coatbridge. Sunday meetings in particular were very well attended. people professed conversion including some from Bo'ness and Low Waters.

A few years back we were asking for your prayers for the new assembly at Bishopton, Renfrewshire. They have still not got their own premises but took accommodation in the school for a fortnight's effort with Robert Revie. Not having the same room each night and the small size of the desks since the school was a primary one didn't make things easy. Reasonably good children's meetings were held.

At long last George Meikle and David Locke have permission to erect their portable hall in Bathgate, a fairly large town in West Lothian without any assembly testimony. A married woman and a girl professed conversion at their previous site at Westfield. The woman was attending assembly meetings at Armadale while another family wanted to be collected for the Sunday School at Armadale.

Frank Reid was awaiting planning permission to erect his portable hall at Beaulay, a strong R.C. community in Rossshire. Frank had just heard of a young man in his early twenties who had been saved as the result of the meetings held in Contin last June.

Dan Gillies was commencing meetings at Laurencekirk, Kincardineshire on March 10.

After a most encouraging effort at Kirkmuirhill, Lanarkshire in February, which has resulted in the request of baptism of all three who professed, John Speirs went on to make a return visit to Strutherhill, Larkhall. He describes it as a very demanding mission but reports the conversion of two ladies in their early forties — the two most remarkable cases of conversion that he has yet seen.

Alistair Young had three tremendous weeks of children's meetings at Saltcoats. Attendances were regularly in the region of 150 with over 100 repeating the memory text nightly.

John Baker was spending March at Unity Hall, Bristol and was then paying a return visit to Kingussie in the Scottish Highlands to encourage the comparatively new little assembly.

Largs is traditionally a place for retired people but of late days considerable encouragement has been experienced in the addition of younger people to the assembly. Another five young people professed conversion at the end of February and beginning of March.

In the Home Counties at Uxbridge eighteen people have been baptised this year and on the Sunday night after Jack Hunter finished his series of ministry meetings with the usual gospel meeting he saw three profess to trust the Saviour.

Looking Ahead: May has been the usual month for the commencement of summer efforts. There is happily more variation in these than ever but the

time has come to ask for your prayers. Jim Smyth will be in Renfrewshire in May. The Ayrshire effort will be conducted by John Speirs in New Cumnock, the first effort in the new Gospel Hall there. The send-off is no longer a ministry conference but a working week-end for young people to give the effort a boost.

John Clunas expects to be in Lanarkshire, first in Bothwell and then at Forgewood, Motherwell, both efforts being in Gospel Halls.

David McMaster hopes to be with the Cumbrian work in June while at the beginning of the same month Frank Reid and Robert Soutar expect to be with the little assembly at Avoch.

Dr. George McDonald "retired" from Zaire twenty years ago but every Sunday evenign from 8.30 till 10 o'clock he is found at a street corner in Dublin with a small group of Christians, even in freezing weather, preaching and singing the gospel. Last year more than 33,000 tracts were distributed along with 200 gospels and several Bibles. On April 1 last year six young people were baptised in the sea and some others have been baptised since. He sums up: "Eternity's history is still being written at the street corner".

REGIONS BEYOND

REFUGEE NEEDS

Since the Communist takeover of South Vietnam, Laos and Cambodia in early 1975, there have been refugees in Thailand who have crossed the great Mekong river, Cambodian minefields, and also fleeing by sea at the risk of their lives in the hope of attaining freedom.

When the refugees first arrived, it was the missionaries working in the area who were often the first people to come to their aid according to their very limited resources. Those missionaries would make the dire needs known in the Western World and would receive additional support, but they personally did not have the resources to meet the need.

As the situation became known, the enormous machinery of the United Nations, through their High Commissioner for Refugees, started to move, and through their enormous resources, mostly donated by the U.S. Government, they were able to supply food and shelter for the refugees. However, their machinery is so unwieldy, and their need to operate through Thai Government channels so very time-consuming that they remained unable to respond rapidly to very urgent needs. Being made aware of these needs, Christian agencies, who had been alerted by local missionaries, started to come to the aid of the refugees. The most obvious need that was not being addressed by the United Nations was the medical need. This was undertaken by voluntary agencies who have retained this responsibility ever since. Other areas have also become the province of voluntary agencies.

While the number of refugees was stable their needs were being met at a standard of living not too different from that of the local Thai villagers. However, such a sudden influx of refugees in recent months caught the United Nations and the voluntary agencies by surprise, and there were times of real hardship and suffering while extra aid was being mobilised. The extreme case of this happened when on October 17th last, tens of thousands of

Cambodian refugees swarmed across the Eastern border of Thailand. Immediately Dr. Geoffrey Atkinson and Mr. Sam Mattic, Assembly-commended missionaries, arrived at the border on October 18th; also other missionary societies were quickly on the spot, some with Cambodian interpreters who were indeed most useful.

The sight that met this small team was ghastly. The refugees were not only suffering from an accumulation of chronic diseases having had no treatment since the Pol Pot regime took over, but also they were suffering from malnutrition, epidemics of malaria, and a high proportion of lethal cerebral cases and severe dysentery. Hundreds of desperately sick were lying under trees with no-one to hold water to their lips or to clear up their dreadful filth.

Some help came. Teams from the O.M.F. and the Baptist hospitals arrived for a spell with doctors and nurses who took over the paediatric cases, while the Thai Red Cross sent a team. However, even by working many long hours each day many could not be saved.

Many reporters came and filmed the dreadful scenes, and reported how the few frantic workers were struggling with a mass of sick and dying people. The world responded dramatically. Dozens of organisations rushed to the scene, and by mid-November there started to be an excess of medical people and the refugees were receiving medical service far superior to that of local Thai villagers. Food, clothing, and other physical needs are now being met.

Money that has been sent to Assembly workers has been used to take care of special needs for the gospel work and the gathering of believers. With 150,000 Cambodian refugees, there is no way that present Assembly workers could buy and distribute food to them all, but praise the Lord, they are being adequately fed by the United Nations.

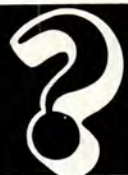
While there is, therefore, no need for relief funds to be sent to Assembly workers to meet any physical needs of the refugees, the needs of the Assembly workers themselves should be remembered, and funds made available to them to be used solely at their discretion for the spiritual work, for their own needs, or indeed for any need arising which they consider should be met. There is also an adequate supply of New Testaments, and Bibles are presently being printed. Good Christian literature is also being made available.

A number of Christians came out among these refugees. They used their new freedom to evangelise aggressively in the camp — with good response. A large number professed to believe and many have been baptized. Questions exist about many having ulterior motives for professing to believe, but undoubtedly large numbers of genuine conversions are taking place with evidence of changed lives. Responsible brethren are seeking to examine and teach converts prior to baptism to ensure that they are really born again by faith in Christ. These brethren and many of the converts have had their lives threatened (upon their return to Kampuchea) because of the hatred of non-believers in other non-Christian religions. These brethren ask prayer for the spiritual growth of the converts and the Lord's protection.

This article is written in respect of camps in Thailand, but the exact conditions of the camps in Kampuchea are not known, other than that some have over 300,000 people in them, but our missionary brethren have no access across the border into Kampuchea.

C.E.M. GILPIN

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. Anonymous letters are not considered.

Question: Would you think that every meeting of the assembly is a worship meeting?

Answer: Of the various types of assembly meeting described in the New Testament, none is specifically named as a worship meeting. When we meet to Break Bread it is to remember our Lord and the obvious result of such a high and holy exercise is the calling forth of our hearts in worship.

Our English word is a contraction of "Worthship" so it is an occupation with Divine worth. The worshipper is not occupied with himself or even his great blessings from God, and thanksgiving and praise are but steps by which his spirit rises enabled by the Holy Spirit until totally occupied with the excellencies, the glories and matchless worth of the one he worships.

It should be remembered that whenever the local assembly gathers together, it is to the name of our Lord Jesus Christ and we recognise His presence in the midst. This fact in 1 Cor. 14:25 produces worship in both the unbeliever and unlearned one, as they observe the evidence of the divine presence in the assembly. How much more will it produce worship in the hearts of those who know and love him already. Thus whilst we would be wise to describe our meetings in terms which the scriptures support, yet every gathering should produce worship in the hearts of the saints and thus give God his portion.

J.R. BAKER

Question: Do you believe Israel will always be distinguished from the Church?

Answer: There is absolutely no reference to the Church in the whole of the Old Testament. Ephesians 3 emphasises this by stating that 'in other ages' the mystery was not made known... 'as it is now revealed unto his holy apostles and prophets by the Spirit'. In the same passage Paul teaches that he himself was the special depository for this great revelation (see v.3) and a careful reading of the whole chapter makes clear that God has completely hidden the truth of the Church until he unveiled it to Paul.

Prophecy in the Old Testament always deals with the nation of Israel and whilst some of it had been fulfilled up to the early days of the New Testament record, much has yet to take place. The Church is in a gap or parenthesis in the overall prophetic programme and whilst some have attempted to spiritualise the literal statements of Old Testament scripture and thus applied them to the Church, this will not stand close scrutiny.

Romans 9 to 11 give an exposition of God's dispensational dealings in respect of Israel, and show that God has a planned future for Israel as a literal nation. This is fitting in such an epistle where in the early section all difference between Jew and Gentile has been shown to have disappeared. The obvious question after such teaching is voiced in ch.11:1 'Hath God cast aside his people?' In verses 1 to 10 Paul shows that it is not total because Jews were being saved 'according to the election of grace' and in verses 11 to 36 he shows it is not permanent because 'blindness in part is happened to Israel until the fulness of the Gentiles be come in'. Israel will have a fulness one day (see v. 12) and their future 'receiving back' will be 'life from the dead'. The latter statement is well illustrated in Ezekiel 37 where Israel is seen in its future national restoration in the dry bones coming together to be a living body.

That the distinction between Israel and the Church will carry on into eternity, is to the present writer clear for a number of reasons.

1. Israel is Jehovah's wife; Jer. 3:13, Isa. 54:6. But the Church is the Bride, the Lamb's wife Rev. 21:9, Eph. 5:27.
2. Israel is God's earthly people, Hos. 2:23. The Church is heavenly as to its character and destiny, Heb. 3:1, Rev. 21:2. Further in this point is the fact that Israel's destiny is usually linked to a place but that of the Church to a person.
3. In Isaiah 66:22 there is a definite promise to Israel that their seed and name will remain, as the new heavens and the new earth will remain. Little could be clearer evidence than this.

J.R. BAKER

"The Hairs of Your Head" Matt. 10:30

by A.T. RAE, Calgary

The words forming the title of this meditation have often been quoted as denoting the care of the Father, His knowledge of everything that befalls us in our pathway through life. The value of His child is also related to that of the sparrows. This is all very comforting, coming from His side in affection and love, but what may not be so obvious to us is that it is given in the same context as responsibility regarding our faithfulness in the testimony, confessing the Lord before men, and His response to that in confessing us before the Father. Likewise our denying Him before men results in His denial of us before the Father which is in Heaven. Matt. 10:30-33. Another sobering thought to those that love Him is seen in v.26 in that the ministry of Christ includes revealing what has been covered and making known what we have hid.

The reference to the hair and to the fact, so uplifting to remember, that each one is numbered, cast one's mind back to Lev. 13, where the Spirit of God deals with the condition of the hair as to leprosy, which typifies sin in its working in us. That God, in anticipating their dwelling in "the land", should give the instruction we find in this passage (Lev. 13) is very affecting, and shows the provision His love has made to keep us pure.

It may be that we have not appreciated aright what it means to have the eye of the Father constantly focussed upon us. The hymn writer refers to "A Holy Father's constant care", thus if His care is constant as to our need, it follows that any blemish is likewise apparent to Him.

If sin comes in, communion is broken, hence the painstaking detail of love in Lev. 13 marking the different references to the hair to ensure that we are instructed and preserved, in view of right relations with God as worshippers before Him.

Leprosy as we know, is a contagious and filthy disease, typical, as we have said, of sin working in the flesh in the believer. In the light of this, we can understand the clear unmistakable instruction of the Spirit in v.46, "He shall dwell apart. Outside the camp shall his dwelling be." It is most instructive to observe how the chapter (Lev. 13) proceeds, especially when associated with assembly exercise. It will be seen that great care is exercised in discerning the case before pronouncing the suspected victim unclean. The heart must bow in adoring love before our God as we appreciate this! How infinitely fair He is!

It may be, perhaps, that after a particular seven day period a soul would come to the recognition that sin is working in him, and make full confession as to such a vile state. He then, it follows, being repentant, is going to be pronounced clean when examined by the priest. How thankful we ought to be, as we appreciate the water for cleansing that flowed with the blood from the side of our Lord — the blood applied once for all, the water continually, for the believer's cleansing. Let us, however, bear in mind that we do not wilfully sin as thinking we can always use the water. This would reveal an

insensitive state and a questionable one!

As we take account of references to the hair in Lev. 13, great significance is attached to the different colours. Black (v.31) denotes a normal colour suggesting *spiritual vitality* — a healthy state. Thus the Shulamite in S. of Songs, speaks of her beloved having locks "bushy, and black as a raven". Then white, mentioned often in the earlier part of the chapter, and usually linked with the process of ageing, would convey the thoughts of a *waning spiritually*. Yellow is also referred to, as in v.30, and is associated with the head. It is significant that only in relation to leprosy in the head, is the expression "utterly unclean" used. Keeping this before us, one can see an apostate condition of the mind at work — surely the worse condition of all. Verses 40, 41 bring to us a fourth condition, that of baldness, the hair fallen out. This does not render a man unclean, but is abnormal. In all sobriety, how is the Lord's reference to numbering the hair of the head going to affect him? How can numbering take place? Even though

his is not serious like the other conditions, he must be missing something of the sweetness of the Father's care, a rather sad possibility.

Things usually start in a small way and, if not attended to by love's provision, get out of control and inevitably affect the gatherings of the Lord's people. It is evident that were I moving in the spirit of true self-judgement every day, anything arising would be quickly met in confession and repentance before the Lord. When matters are left unjudged, it leads to a cankerous condition. It is serious enough in an individual, but if allowed to proceed it affects the assembly position, and, looked at from the N.T. standpoint, avoidance of such an outcome is surely the main point of our chapter. If the assembly is to be an effective light-bearer, how important to keep before us the implications of being "an habitation of God in the Spirit".

May the Lord stir up in us a holy concern, in a day of declining standards, to provide a place where, without pretension or presumption, we can say of our gatherings, "The Lord is there".

New Testament Assembly

Lordship of Christ — Unchallenged
 Leading of Spirit — Unquenched
 Liberty of Gift — Unhindered
 Loyalty to WORD — Uncompromising
 Likeness to CHRIST — Unmistakable
 Love to SAINTS — Unfeigning
 LABOUR for Lord — Unceasing

J. CUTHBERTSON,
 HAMILTON.

The Supper At Bethany — John 12:1-11

by W.G. BARR, Cumbernauld

From scripture, it would seem that the Lord visited Bethany, at least, on three significant occasions, resulting in **correction** (Luke 10), **comfort** (John 11) and in this instance **communion** and fellowship. (cf. Matt 26.6-13). The background to this particular visit enhances its significance and sweetness. The opposition of the Jewish leaders had increased, and the final rejection of the Lord now drew near. The family at Bethany, however, represented the remnant in the nation, in the expression of their love and devotion to him, a reciprocation of his initial love for them (Ch. 11.5). This section (Ch. 11-13) reveals an increase in their appreciation of his person and purpose, and that, as a result of his further ministry and teaching. In these chapters, consecutively we find the *tomb*, the *table* and the *torch*, associated with *weeping*, *worshipping* and *washing*, and resulting in *comfort*, *communion* and *conformity* to him.

When coming in our reading into this chapter it is like moving from Marah to Elim, (Ex. 15) from the book of Judges to that of Ruth, and from the effects of the north wind to that of the south. (S of S 4.16). These verses form a kind of parenthesis, and provide a welcome relief to the adverse movements of the nation's leaders at Jerusalem. The supper at Bethany is somewhat superimposed upon the feast of the passover, the latter a formal celebration, the other a fond coming together of his own. The one having degenerated from a feast of Jehovah, the other depicting an appreciation of the Lord himself, and an anticipation of coming events at Jerusalem.

The Characteristics of the Family v.1-3

From the account of this story in the synoptic Gospels (Matt. 26 and Mk. 14) we learn amongst other things, that this supper took place in the house of Simon the leper, and that the disciples, along with others, also murmured against Mary's use of the ointment. However, it is significant, that the writer here, concentrates on Mary, Martha and Lazarus, and singles out Judas Iscariot, as the one particularly responsible for the criticism. The family, together with others, provide the meal, the Lord himself is the honoured guest, and the result is indeed, increased love to him. Lazarus is described as he "which had been dead, whom he raised from the dead" a fitting type of the present spiritual position of his people, and that which gives the right to participate 'at the supper.' Thus it is recorded that he "was one of them that sat at the table with him" (v.2).

Little wonder we sing in our morning gatherings,

"Clothed in garments of salvation
At thy table is our place
We rejoice and thou rejoicest
In the riches of thy Grace".

The Lord desires fellowship with his people, and looks for that which will satisfy his heart. (Rev. 3.20) Martha's service is now without distraction (Lu. 10.40,41) and marked, rather, by purpose and direction, a type of our priestly service to him. Mary is now introduced and having *acquired* the spikenard at no little cost, *anoints* the feet of Jesus and the house is *affected* by its sweet odour. Mary's

faith for the present, goes beyond that of the others, as she discerns the nearness of her Lord's death and resurrection. "While the King sitteth at his table my spikenard sendeth forth the smell thereof" (S of S 1.12). Lazarus then is *sitting* while Martha is *serving* and Mary is *spreading* around the effects of the sweet perfume. In this delightful scene, with Jesus present, we have a foreshadowing of our gatherings for worship and remembrance, and in the movements of each individual, a figure of our personal and individual exercise on such occasions.

The Complaint by Judas Iscariot v4-6

This reference to Judas immediately spoils the scene, and introduces "the leaven of malice and wickedness" (1 Cor 5.8). Here we have presented his *course* (v.6) his *complaint* (v.5) and his *character* (v.6). His comments reveal his lack of appreciation of the Lord's person and work, his ignorance of the motives behind Mary's movements, his ability in material matters, and his total unsuitability for such an occasion. It is significantly given to John the apostle by the Spirit, to expose his character further, and reveal his *lack* of caring for the poor on the one hand, and his *love* of money on the other.

In the following chapter, Judas is again present at the supper, this time, in the upper room, but there is recorded that, after receiving the sop "Satan entered into him" and he "went immediately out: and it was night". (Ch. 13.27,30). How humbling and searching to think, that at such a family gathering at Bethany, and at the feast of the passover in the upper room, Judas was present.

The Care Expressed by the Lord v.7,8

Behind the Lord's gentle rebuke, we discern his shepherd care for his own, and the vindication of his true followers. He indicates the *implications* behind Mary's activities, and the *importance* attached to that time, when he was amongst them, since of course there would always be opportunities to serve the poor.

Faith linked her with Nicodemus (Ch. 10-39) with respect to the Lord's burial, he with his myrrh and aloes of one hundred pound weight, and she with her humble one pound of spikenard. The weight may have been different, but the devotion was similar and the odour from her gift was still sufficient to fill the house. To him it was indeed, "an odour of a sweet smell, and sacrifice acceptable, well-pleasing to God". (Phil. 4.18).

The Curiosity of the People v.9

Here we have two reasons why many of the Jews came to the place, firstly to see Jesus and secondly to see Lazarus also, "whom he had raised from the dead". We have the idea of *nearness*, they could not see the one without seeing the other, and that of *testimony*, since it was Lazarus's wonderful experience of the Lord's power that bought them. He had become a silent yet eloquent witness to the power and deity of the Lord Jesus, fulfilling the exhortation to another, "Return to thine own house and show how great things God hath done unto thee" (Lu 8.39).

The Consultation of the Chief Priests v.10-11

The section closes with the sequel to this witness, the identification of Lazarus with the Lord's rejection and also the reason for it, "because that by reason of him, many of the Jews went away and believed in Jesus" (v.11). The chief priests now contemplate the death of Lazarus.

and in so doing, reveal the effects of the miracle, their present dilemma, and the extent to which they were prepared to go, in their hatred and antagonism against the Lord Jesus. Lazarus 'now becomes associated with those who "suffer for his name".'

The next verse introducing another section, and associated with the happenings of "the next day", reminds us of the glory that should follow, for "if we suffer, we shall also reign with him". (2 Tim. 2.12) That

which had depicted a church scene now gives place to a dispensational picture of a restored Israel. The prophetic word was now at least being partly fulfilled, "thy King come unto thee, he is just and having salvation, lowly and riding upon an ass and upon a colt the foal of an ass", with a view to a future day of glory, "when his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9.9,10).

BOOK REVIEWS



"The Household Church" by H.L. Ellison. The Paternoster Press. Price £1.50 net.

This book first published in 1963, is re-issued with a few alterations here and there, and an added chapter to round off the ramblings of the author, a respected and well-known preacher in many ecclesiastical circles.

Those who have been brought up within the circle described in the book are painfully aware of the shortcomings, oddities, and even unscriptural practices found therein. Can this not be said of all Christian bodies throughout the world? What point has he gained by such an exposure?

His interpretation of the role of women in the Church is short of open defiance of the authority of Scripture. The teaching extant in the Church from apostolic times is now to be overthrown by a few intellectual highbrows, who have discovered something hidden from godly and spiritual men down the centuries. Has modern "women's lib" swept them off their hitherto careful exegesis of the Word.

That women have played a very important part in the ministry of the Church in prayer, worship and service no one can deny and all within the sphere accorded to them in the Word.

In the matter of the Lord's Supper has the author forgotten the Word, "When ye are come together" i.e. "in Church", a phrase that cannot be strained to accommodate the idea of

the author that a few elders can be in attendance at a private celebration, apart from the church. This savours of the priestly ministration of the mass. —Why elders? Why any class? It is a Proclamation as well as a Commemoration and both are the functions of the gathered Church. It is not what convenience would command but what saith the Scripture?

We agree that there ought to be more systematic teaching and less variety of men on the platforms, many of whom have no wide range knowledge of the truth. We thoroughly endorse many of Mr. Ellison's suggestions for a rapid overhaul in this direction. Is this one of the prime causes of decline in Assembly testimony? The rapidity of establishing "household churches" to use our author's phrase, in the late eighties, and nineteen hundreds, has slowly ground to a halt in the British Isles. Is this one of the reasons?

As to his suggestion for discarding the A.V. as public reading, he is insulting the intelligence of godly and spiritual men who produced this translation which is mightily used of God, despite some of the archaic words found in its pages.

We admire the courage and grace of Mr. Ellison, and pray, that even the reading of the book, will cause us to have a good look at our foundations, and where there is need of repair to do so, despite overlaid traditions.

R. McP.

The Bible and The Future. Published by the Paternoster Press. Price £6.50.

The author is an A-MILLIENNIALIST, i.e. he sets aside the thousand year reign of Christ, and places His coming again at some indeterminate period (2). It is an attempt to bolster a scheme of interpretation that has long ago been discredited. In not a few passages there is contradiction in his argument to discount the literal one thousand year reign of Christ over all the earth, with its centre at Jerusalem, and Israel exalted to be the "head" of the nations, and not the tail as at present.

He asserts that the binding of Satan took place, when Christ was here at His first advent. Thus, he maintains Satan is no longer in control, being bound from the Cross to "His Coming" again in glory and power. Yet in other passages he speaks of Satan deceiving the nations, tempting people, etc. etc. . . How can Satan do this, if he is presently bound and rendered inactive? Does not Eph. 2: speak of him as "The spirit that NOW worketh in the children of disobedience". Paul also speaks of Satan, "lest he get an advantage over you", and again "We are not ignorant of his devices", and of "his being hindered by Satan". These and a host of other Scriptures the author conveniently ignores.

The author has no time for dispensations or stewardship in the Word of God, setting aside the various testings of God during the long and chequered history of man, under which he proves himself to be incorrigibly wicked, even at the end time, after the righteous reign of Christ as King of Kings, and Lord of Lords.

The author disregards the present Age of Grace from Pentecost till the coming of the Lord Jesus, making it appear that it is a continuation of God's testimony on earth carried on by the Church as the result of the failure of the Jewish nation in her rejection of the Messiah. He claims that nation will nevermore be recognised by God, although admitting many of that nation with Gentiles will be signally blessed of God, as has been in the past, is going on at the present, and will be.

He conveniently forgets that the Scripture records, "They shall not be reckoned among the nations". Up to the Cross this was so, but now that the middle wall of partition has been broken down, Jew and Gentile are put in a new position before God, and by the baptism of the Spirit, all who believe are constituted the "Body of Christ", with the Risen Lord in heaven as its glorified head.

It is strange that in one passage in his book which is full of ambiguous statements, he refers to the possibility of death in the new earth, while in other passages he states no death will be there. Cf pages 202. line 16 to

Page 203 to line 8. In the passage dealing with one dying at hundred years old, he shall be reckoned as a child, taking from this that infant mortality will be unknown. This is not the point: it is a question of death and sin is the cause of death in all periods of human experience. He speaks of people not dying until they have completed their life task, and in brackets states, this means they will not be snatched away prematurely.

In the New Earth death will never be known. What does the author mean when we have such a complete and final statement as this in the Word THERE SHALL BE NO MORE DEATH? All will have bodies suited to the new conditions of a sinless society. Christ annulled its power at the Cross and the tomb to continually reign over the sons of men.

This book teaches a final resurrection of both the regenerate and the unregenerate, despite the fact that Scripture states, "The rest of the dead lived not until the thousand years are finished".

We cannot recommend this book to our readers. It assumes so much without Scriptural warrant and authority, despite many good things within its pages if kept to the age in which they are found.

R.McP.

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"A Long Way From Home" by J.A. Walter, published by Paternoster Press at £4.20p

Dr. Walter's book is for the Christians sociology student. He examines what is wrong in modern society and shows how much man worships the wrong things. He shows how Christian things suffer in this process. How much Christian witness is thwarted by Christians engaging in this rush for better homes, better standards of living, etc., all of which helps to prove that man is a long, long way from home.

The book is described as a sociological exploration of contemporary idolatry and this idolatry is none the less real for being invisible. It is good to note that Christianity is represented in the field of sociology calling out that restless man can never be at home until he finds rest in Christ.

J. A.

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The Coming of The King

by G. ANDERSON, S. Africa.

Rev. 19:11-12

Against the Background of O.T. Prophecy we read in Luke 1:26-33 that the angel Gabriel was sent to a virgin, espoused to a man whose name was Joseph, of the house of DAVID, and the virgin's name was Mary . . . The angel said, "Behold thou shalt conceive and bring forth a Son and shalt call His Name JESUS . . . He shall be great and shall be called the Son of the Highest and the Lord God . . . give . . . Throne of His father David . . . He shall reign over the house of Jacob for ever and of His Kingdom there shall be no end".

In **Ezek. 21:26-27**, where, because of Israel's sin God said, "Remove the diadem, take off the crown . . . this shall not be the same . . . exalt . . . low . . . abase . . . high . . . I will overturn, overturn, overturn . . . until He come whose right it is . . . I will give it to Him."

In the N.T. . . . Matthew is generally accepted as the Book of the KING . . . that is, the Lord Jesus is set forth primarily as such.

Ch.1 — GENEALOGY of the King . . . Son of David . . . son of Abraham. Matthew gives the royal legal line through SOLOMON.

Ch. 2 — BIRTH of the King . . . Born in Bethlehem of Judea . . . as in Micah 5:2, "And thou Bethlehem in the land of Judah are not the least among the princes of Judah for out of thee shall come a GOVERNOR that shall rule My people Israel". (Matt. 2:6).

Ch. 3 — BAPTISM of the King . . . "Suffer it to be so now for thus it becometh us to fulfil all righteousness."

Ch. 4 — TEMPTATIONS of the King . . . Revealing moral and spiritual qualities not found in any other person.

Ch. 5-7 — PRINCIPLES taught by the KING . . . Kingdom of Heavens.

Ch. 8-9 — WORKS OF POWER done by the KING. Cleansing Leper . . . curing Peter's mother-in-law . . . Quelling storm. Casting out demons.

Ch. 10 — CALL OF DISCIPLES by the KING . . . Sent to preach to the lost sheep of house of Israel.

Ch. 11 — REJECTION of the KING . . . Woe pronounced on unrepentant cities. V.28 "Come unto Me all . . . labour . . . rest."

Ch. 12 — WARNINGS given by the KING . . . The Unpardonable sin (Works of the Spirit attributed to Devil). Jonah . . . men of Nineveh. Queen of South . . . Solomon etc.

Ch. 13 — PARABLES given by the KING . . . Kingdom in Mystery form . . . between CRUCIFIXION and APPEARING. (Rev. 19).

Ch. 14-15 — FURTHER WORKS OF POWER by KING . . . Feeding 5000 . . . and then 4000, etc.

Israel's Opposition continued until finally He was rejected and crucified . . . the Jews making their decision by choosing BARABBAS.

FUTURE . . . The Coming of the King.

In Rev. 16 . . . the 7 Bowls of God's Wrath . . . prior to Armageddon. In v.12 the 6th angel shall pour his bowl on the Euphrates . . . area of Satan's movement. Here (a) Human sin began. (b) Satan's empire over man (c) First murder took place (d) First Confederacy . . . TOWER. (e)

Nimrod "began to be" (f) Vast idolatrous system (g) Armageddon.

"Way Made Ready for Kings of East." . . . indicating probably Japan . . . Indonesia . . . India . . . China. When alive Chou-en-Lai of China is reported to have said, "We have the manpower . . . Japan has the know-how and Indonesia has the raw materials." We note that the greater portion of the human race lies East, not West of the Euphrates . . . taking in China . . . India . . . Japan . . . Indonesia . . . Soviet Union etc.

The Wicked Trinity's Strategy and subtle diplomacy leading up to the battle of Armageddon.

V.13 John saw three unclean spirits like frogs come out of the mouth of the Dragon . . . Beast and False Prophet.

V.14 They are "Spirits of demons working miracles . . . go to kings of whole world . . . gather them . . . battle . . . great Day. God Almighty".

For Centuries God has been waiting . . . dealing in Grace and making appeals, but now, slowly but surely He will proceed with preliminary judgements . . . 7 SEALS . . . 7 TRUMPETS . . . 7 BOWLS OF WRATH. All these shall but harden the earthdwellers against God. NOW COMES the Great Day of God Almighty." (Rev. 16). It is the "Day of vengeance of our God." (Isa. 61, Luke 4:19).

Signs in the Heavens. Matt.24-29 "Immediately after the Tribulation of those days, shall the sun be darkened . . . moon shall not give . . . light . . . stars . . . fall . . . heaven and the powers of the heavens shall be shaken . . . and THEN . . . sign of the Son of Man appear . . . then shall all the tribes of the earth mourn (wail) . . . see . . . Son of Man coming . . . power and great glory."

ALL THIS indicates the character of THE DAY OF THE LORD.

Rev. 19 . . . The Coming of The King.

V.11 And I Saw Heaven Opened . . . Here coming judgement. Cf. Ezek. I (Vision). Mat. 3 (Blessing). Luke 3 (Communion) etc.

And Behold a White Horse . . . irresistible victorious holiness. (Not the same rider as in Rev. 6:2 . . . Delusion).

And He that Sat upon Him was called Faithful and True . . . Flawless . . . Person . . . Work . . . Offices . . . Judgement.

And in Righteousness He doth judge and make war . . . Not as men who are simply governed by greed and lust for power.

V.12 His Eyes Were as a Flame of Fire . . . Penetrating scrutiny else how could He judge righteously?

And on His Head were Many Crowns (diadems) . . . Absolute authority . . . Supreme power . . . in many spheres.

And He had a Name Written that No Man Knew but He Himself . . . No one can fully estimate His worth!

V.13 And He was Clothed with a Vesture Dipped in Blood . . . not His own blood . . . Physical judgement.

And His Name is Called the Word of God. (a) The Living Word . . . John!. (b) The Fulfiller of the Prophetic Word.

V.14 And the Armies which were in Heaven Followed Him upon White Horses, Clothed in . . . Linen . . . Clean."

Cf. Enoch's Prophecy as referred to by Jude 14 "Behold He cometh with ten thousands of His saints . . . to execute judgement upon the ungodly . . . against Him." We must also note I Thess. 3:13 ". . . at the coming of our Lord Jesus Christ with all His saints." Again I Cor. 6:2, "Do ye not know that the saints shall judge the world?" Although this is administrative judgement . . . NOT penal . . . the Church is with the Lord.

V.15 and Out of His Mouth Goeth a Sharp Two-Edged Sword that with it . . . Smite . . . Nations".

Jer. 25:31 "The Lord hath a controversy with the nations."

And He shall rule them with a rod of iron and He treadeth the winepress of the fierceness and wrath . . . Almighty God.

Isa. 63:1-4 "Who is He that cometh from Edom, with dyed garments from Bozrah?

V.2 Wherefore art Thou red in Thine apparel and Thy garments like him that treadeth in the winefat?

V.3 "I HAVE TRODDEN THE WINEPRESS ALONE . . . I will tread them in My fury . . . their blood shall be sprinkled upon My garments (Rev. 19:13) . . . for the DAY OF VENGEANCE is in My heart. . ."

Rev. 14:18 The angel came out from the altar . . . and cried unto Him that

had the sharp sickle, saying, "Thrust in the sickle and gather the clusters of the vine of the earth for her grapes are fully ripe". (i.e. for judgement).

V.19 The vine was gathered and cast into the great winepress of the wrath of God . . . and was trodden without the city . . . and blood came out of the winepress . . . unto the horses' bridles. . . for a distance of approx. 200 miles.

NO DOUBT this indicates awful crushing and slaughter of the ungodly at the Coming of the King.

V.16 and He hath on His venture a name written "King of Kings and Lord of Lords."

Officially and Morally . . . fitted and qualified . . . the VICTOR at Armageddon and the One who casts the Beast and the False Prophet ALIVE into the Lake of Fire . . . bringing to an end the "TIMES OF THE GENTILES." (Luke 21:24).

The Lord's Work and Workers

ENGLAND Forthcoming

May 3

Luton: Selbourne Gospel Hall, Waller Avenue at 3.15 p.m. and 6.15 p.m. J.B. Hewitt, A. Carew.

Madeley, (Staffs): Bethany Gospel Hall at 7.00 p.m. F. Howliston.

Birmingham: Gospel Hall, Quarry Lane, Northfield at 3.00 p.m. and 6.15 p.m. J.G. Hutchinson, D. West.

Blackpool: Gospel Hall, Salthouse Avenue off Central Drive at 3.00 p.m. H. Scott, J. Baker.

Ealing: Grove Hall, The Grove, at 7.00 p.m. A.T. Shearman.

May 3-15

Swansea: Gospel Hall, Fforestfach, at 7.15 p.m. J. Harrison.

May 5

Rockhampton: Armstrong Hall Chapel Street, Thornbury (please note change of venue seating for 370) at 3.15 p.m. and

6.30 p.m. J. Hunter, D. Coulson, Mr. Hunter continues in ministry Tues — Thur at 7.45 p.m. in Rockhampton Gospel Hall.

May 10

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. J.B. Hewitt.

Cambs: Gospel Hall, Market Street, Ely at 7.30 p.m. J.H. Salisbury.

Bermondsey: The Gospel Hall, 97 St. James's Road at 7.00 p.m. R. Jeffery.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. F. Epps.

Warrington: Gospel Hall, Forster Street at 7.00 p.m. A. Wiseman.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. J. Jackson.

Manchester: Gospel Hall, Dudley Street, Cheetham at 3.15 p.m. and 6.00 p.m. D.C. Hinton, C. Stewart.

Chesham: Gospel Hall, Station Road at 3.00 p.m. and 6.00 p.m. E. Parmenter, J. Kirkham.

May 10-11

Morpeth: Hebron Hall, Red Row, at 2.30 p.m. and 6.00 p.m. A. Gamble, R. Gamble

11th May at 3.00 p.m.

May 17

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m. A. Shearman.

Luton: Onslow Road Gospel Hall, at 6.30 p.m. H. Bell.

Newton Abbot: Prospect Chapel, Annual Conference. C. Goldfinch, D. Coulson, Mr. Goldfinch will continue in ministry until Tuesday 20th May.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. J. Warne

Harrow, Midd'x: Belmont Hall, 39 Pinner Road at 7.15 p.m. D.B. Ogden.

Calne: Oxford Hall, at 3.00 p.m. and 6.15 p.m. A. Carew, C.G. Cann.

Mitcham Junction: The Gospel Hall, Percy Rd., at 3.15 p.m. R. McPheat, C.D. Stewart. Mr. R. McPheat will give ministry of the Word on the Lord's Day 18th at 8.15 p.m. and from 19th to 22nd 8.00 p.m.

May 24

Northampton: The Gospel Hall, Spencer Bridge Road at 7.30 p.m. G. Davies.

Coldridge: Allerbridge Gospel Hall at 3.00 p.m. and 6.00 p.m. Ministering brethren welcome.

May 26

Lowestoft: Colville Hall, Clifton Road at 3.00 p.m. and 6.00 p.m. R. Fenn, B. Davies.

May 30

Eastbourne: Christian Convention in Town Hall at 3.15 p.m. and 7.30 p.m. Addresses in the Acts. J.R. Baker, E.J. Plumridge, A. Leckie, R.M. Rae.

May 31

London: Hope Hall, Kilburn Lane at 7.00 p.m. E. Hughes.

June 7

Ealing: Grove Hall, The Grove at 7.00 p.m. W. Farquhar.

Morecambe: Gospel Hall, West End Road. W. Banks, J. Hay.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. G.B. Fyfe.

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 2.30 p.m. and 6.30 p.m. A. Leckie, J. Riddle, Mr. Leckie continues Mon-Thurs for Ministry 7.30 p.m.

June 14

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. S. King.

Ely: Gospel Hall, Market St. at 7.30 p.m. Conference at Bedford House, Chapel St. at 3.15 p.m. and 6.15 p.m. A.C. Gooding, J. Harrison. Mr. Harrison continuing 16th to 19th at 7.30 p.m.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. J. Burnett

Hastings: Gospel Hall, Castle Hill, at 7.00 p.m. R. Catchpole

Cheshunt: Mill Lane Chapel, High Street at

7.00 p.m. M. Hall.

Bermondsey: The Gospel Hall, 97 St. James's Road at 7.00 p.m. T. Profit.

June 21

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. A. Wiseman.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00 p.m. J. Harrison

Luton: Onslow Road Gospel Hall, at 4.00 p.m. C. Goldfinch.

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m. A.C. Gooding

June 26

Northampton: The Gospel Hall, Spencer Bridge Road, at 7.30 p.m. T. Ledger.

SCOTLAND

Forthcoming (D.V.)

May 2-4

Larkhall: Hebron Hall, Home Workers Weekend, J. Clunas, J. Stubbs, D. Locke.

May 3

Dreghorn: Ebenezer Hall, Conference in Parish Church Hall at 3.00 p.m. W. Craig, W. Prentice, J. McDonald, W. Craig on Lord's Day at 2.00 p.m.

Paisley: Bethany Hall, Queen Street at 3.30 p.m. A. Naismith, W.G. Barr, S. Hunter. Mr. Barr will continue with Ministry from Sunday 4th to 8th Sunday 3.00 p.m. Weeknights at 7.45 p.m.

Dunfermline: Abbot Hall, in West Baptist Church, Chalmers Street at 3.00 p.m. S. Hanlon, T. Jones, A. Leckie.

Lanark: Gospel Hall, Smyllum Road at 3.30 p.m. J. Glenville, J. Lightbody, A. Leckie. Mr. Glenville will continue in Ministry 5th to 8th at 7.30 p.m.

Cullen: Town Hall at 3.00 p.m. E. Hughes, J. Hay, J. Gamble.

May 10

Greengairs: Open Air Rally at 3.00 p.m. Bible Reading at 6.00 p.m. W. Park.

Saltcoats: Bethany Assembly, Ailsa Road at 3.15 p.m. J. Aitken, J. Gillespie, A. Legge.

Tillicoultry: Gospel Hall, Bank Street at 3.15 p.m. B. Aitken, J. Warne, D. Muir.

Blackburn: Gospel Hall at 3.30 p.m. W.K. Morrison, R. McPheat, A. Naismith.

May 10-16

Ayr: Bible Readings A. Leckie, T.E. Wilson — Wallacetown Parish Church, Monday to Friday 4.00 p.m. to 5.30 p.m. Ministry St. Andrews Church, Park Circus, Saturday at 7.00 p.m. Monday to Thursday 7.30 p.m. to 9.00 p.m. Particulars can be obtained, and accommodation arranged if required, on application to the secretary, T.H. Cooper, The Knowe, 104 Midton Road, Ayr.

May 16-18

West Dunbartonshire Missionary Weekend: in Lennox Evangelical Church, Dumbarton.

16th May at 7.30 p.m. Welcome Meeting

17th May at 3.30 p.m. Women's Meeting

17th May at 3.30 p.m. Men's Discussion Meeting

17th May at 6.30 p.m. Missionary Rally

18th May at 8.00 p.m. After Church Rally.

Missionaries. Mr. and Mrs. Boyd Aitken.

Mr. and Mrs. Jas. Crawford, Dr. Cairns Smith, Mr. J. Campbell, Evangelist.

May 17

Oakley: Blairhall Assembly in Inzievar School Hall, at 3.00 p.m. A. Gamble, S. McKenzie, J. Buchanan.

New Cumnock: Bridgend Gospel Hall at 3.00 p.m. J. Paterson, R. McPike, T.E. Wilson.

Newmains: Gospel Hall, Bonkle Road at 3.30 p.m. D. Clarkson, J. Baker, J. Hunter. J. Hunter continues in ministry until Thur. 22nd May.

May 19-22

Annbank: Gospel Hall, at 7.30 p.m. T.E. Wilson will give Ministry.

May 31

Lanarkshire Gospel Work: Opening Conference in Asher Hall, Bothwell at 3.30 p.m. J. Clunas, J. Aitken, J. Cadzow.

ADDRESSES, PERSONALIA, ETC.

Biggar: Assembly will now be meeting every Sunday from the 6th April 1980 at 12 noon to 1 p.m. D.V. for worship in the Municipal Hall, Kirkstyle, off High Street, Biggar. All future correspondence for Biggar Assembly should be forwarded to: Gordon F. Rankin, Waterhead, Coulter, By Biggar, ML12 6QB.

All correspondence for Teagay Gospel Hall, Co. Armagh should now be addressed to Samuel Cummings, 48 English Road, Portadown Co. Armagh, Northern Ireland. Tel: Annaghmore 851471.

The Assembly meeting in the Gospel Hall, Albert St. Lane, Fraserburgh wishes it to be known that they are not associated with the inter-denominational campaign to be conducted in their town in August by Dr. Alistair Noble.

AYRSHIRE MISSIONARY HOME
(Redcroft, 12 Ailsa Street, Prestwick)

Received by Mr. W.B.C. Beggs, Wilja-Ramar, Loudoun Road, Newmilns, from January to March:—
Irvine A. £71.30
Miss C.N. 20.00

IRELAND**Reports**

T. McKelvey and J.G. Hutchinson had 6 weeks well attended gospel meetings in Lungs, Co. Tyrone. They had the joy of seeing 4 young people profess faith in Christ. Expected soon in Cloughfern.

A. Aiken had several weeks of gospel meetings in Lisbellow Co. Fermanagh. The assembly was encouraged by the attendance of local people and at least 3 professed faith in Christ.

S. McBride had 2 weeks well-attended ministry meetings in Fintona followed by P. Harding who also had 2 weeks ministry meetings which were also helpful.

S. Jennings and E. Wishart have commenced gospel meetings in Enniskillen and are being encouraged by some from the district attending.

J. Milne and J. Hawthorne commenced after Easter in Newtownbreda Gospel Hall.

N. Turkington and S. Ferguson commenced on 20th April in Donegall Road Gospel Hall.

S. Curran and N. McKeown commenced after Easter in Drummenagh, Co. Londonderry.

S. McBride and J. Fisher continue with interest at Sheeptown near Newry Co. Down.

Cambridge Ave. Assembly, Ballymena. Ran a series of Ministry Meetings on Saturdays during Winter months and were greatly encouraged with interest, attendance averaging 450-500.

CONFERENCE

Magheracorran Co. Donegal on 8th March. Quite a number of the Lord's people assembled from north and south of the border and a happy time of fellowship was enjoyed by all. Ministry of a practical nature was given by:— Messrs. A. Aiken, R. Beattie, P. Harding, J.G. Hutchinson and G. Stewart.

Monaghan on 17th March. Messrs. A. McShane, S. Ferguson, T. McNeill, N. Turkington, E. Dover and J. Milne. Hall packed to capacity, a good day was known in the presence of God.

Portavogie — 3rd April. Messrs. F. McClenagh, N. Turkington, A. McShane, S. McBride, W.J. Wells, T. McNeill, J. Stubbs, J. Milne and J. Brown. Large gatherings, again a good meeting when the Word of God was enjoyed.

WITH CHRIST

Mrs. W. CRAIG on the 9th June '79 aged 77 years. Saved in her teens and during her life time associated with the following assemblies Balintoy (N.I.) Garngad., Skirving St. and latterly Harley St., Glasgow. She passed away to be with Christ after a long illness patiently borne. Her husband Mr. William Craig also of the same assemblies, called home on the 15th Feb. 1980. Both had been unable to attend the assembly gatherings for a long time before homecall. Mr. Craig, was 84 years old, although his mind was clear to discuss the Scripture until the last. The family that is the two daughters and son Bill who stayed with them sacrificed much to give their parents much of the comfort they enjoyed.

Mrs. BARBARA ADDISON on 16th November. Saved in early years, and in assembly fellowship for all her christian life firstly in Portessie, and then in Cullen. Consistent in testimony and in attendance, until hindered from the latter by ill health, given to hospitality.

ROBERT EADIE on 3rd December 1979, aged 60 years, son of the late Harry Eadie, evangelist. Saved at the age of 13 through Gospel meetings by D. Walker, Aberdeen he lived for the next 47 years to serve the Lord he loved. His service commenced very early and he and his brother George were called "the boy preachers" in the open air meetings. For 38 years he met with the Parkgate assembly, Belfast, which he served faithfully in every way. Over 200 attended the funeral which included around 40 R.C. and the Gospel was faithfully preached by J. Martin and J. Hawthorne. A beloved brother who will be greatly missed in the little Assembly. Prayer is requested for his widow not in good health also his family.

ALEX BUCHANAN on 1st January, aged 55 years. He left Glasgow many years ago to work in Coventry, and whilst there he was led to know his need of the Saviour. He returned to Glasgow and was in fellowship with the saints in the Tylefield Assembly for some years. He moved to Bathgate and was in happy fellowship with the Lord's people in the Armadale Assembly for the past 14 years. He did not enjoy good health for the past 6 years. Loved the Lord and His people, and gave tracts to the people of the Boggall district. Remember his dear wife Greta and his young son Alex in prayer.

THOMAS ALLARDYCE on 27th January

aged 80 years. Saved in early life, and in happy fellowship in Hebron Hall, Rutherglen for over 60 years. Was Sunday School Superintendent for more than 30 years, and was still active in Sunday School work at Springhall until his recent illness.

Mrs. GLENDINNING on 8th February aged 86 years. Saved over 60 years. She was in Donemana and Londonderry assemblies, before going to Canada. She was in Westhill assembly, Toronto, and had an abiding interest in the work and welfare of the assembly in each place where she resided and a helper to many of the Lord's servants, at home and abroad, the last few years being spent in Donemana.

JOHN McLAUGHLIN on 16th February aged 78 years. Saved by God's grace on the 17th March 1959 at meetings held in Donegall Road, Gospel Hall by our brother Jim Hutchinson and received into the Assembly in the month of May. Our brother went on well from the beginning. He was a very useful brother who did many practical things in the Hall. Above all he was a lover of the Lord Jesus Christ. The funeral was from the Hall where a large number heard the gospel message. Prayer is requested for his widow and especially for his unsaved family.

Mrs. CATHERINE STENHOUSE on 20th February aged 74 years after a brief illness. Saved in early life, our sister spent her early years in Bellshill Assembly. With her late husband she lived in different parts of the world including New Zealand where they remained for sixteen years. For the last fifteen years she was in happy fellowship with the saints in Bethany Hall, Gourrock where she is now greatly missed. Her godly life and consistent testimony was an inspiration to all who knew her, "whose faith follow."

HARRY ADAMS suddenly on 27th February aged 74 years. In his teens made the noble choice 'O Lord thou art my God, I have no god beyond Thee, and as for the saints they are the excellent in whom is all my delight'. Heard the Gospel call under the ministry of the late Edward Grant. Received into fellowship at Union Hall, Cowdenbeath, latter years in fellowship at Bethany Hall, Lochore, when he expressed in his life 'Lord I have loved the habitation and the place where thine honour dwelleth'. In his failing strength, on his last Lord's day was able to meet with the believers.

Miss JESSIE McDONALD 4th March aged 91 years. Saved as a girl was blinded as a result of an accident in her teens lived

a very godly and consistent christian life was in happy fellowship in Hebron, Holburn and Torry assemblies and latterly in Fountain Hall, Woodside, Aberdeen. She resided in Aberdon Home for the past few years which was near to the assembly at Woodside.

AUSTIN H. MORTON on the 5th March aged 90 years. Since about 1920 was in fellowship with saints at Ramsgate, Kent; in particular at Anath Hall since it was built in 1936, where he was ever marked by faithfulness and attendance at all gatherings of the Lord's people. Spent his last few years at Bethany Eventide Home, Ealing.

W. MURPHY on 7th March in Hospital. Saved very many years ago and in fellowship in Ardmillaw Assembly. Knowledgeable and interested in the things of God, very many heard the gospel at his funeral. Prayer valued for his widow and family.

Miss JEAN HOLDEN on 14th March in her 71st year. Saved as a young girl in Cambuslang she quickly grew in the things of the Lord and radiated through all of her life the joy of abundant life in Jesus. She spent some time in Prestwick before coming to Ardrishaig, Argyll in 1933 and being an S.S. teacher and organist until failing health made these impossible, ever "fervent in Spirit serving the Lord".

WILLIAM ANDREW WILSON on 14th March aged 82 years. Mr. Wilson was unmarried and is survived by his sister Mrs. Sadie Poots of the same address. Saved at the age of 12 years was a regular and effective member of the assembly at Mullafernaghan, taking part on the Sunday morning prior to his home-call. A quiet consistent brother with a good testimony in the assembly and amongst his neighbours. Will be much missed.

Mrs. SUSAN HUGHES on 16th March aged 97 years. A member of the Assembly new meeting at Ardgowan Square, Greenock, for 36 years. Her family were privileged to lead her to the Saviour, and her godly influence was manifest in the home and to all who met her. A widow for nearly 50 years she was sustained by a simple faith and quiet confidence in the Lord, together with family love and care. Thanks be to God.

JIM DAVIDSON on 16th March aged 71 years. Saved in his own bedroom 31 years ago in Carrickfergus and later received into the local assembly. He came to live in Belfast in August, 1953, and was commended to the Assembly meeting in the Donegall Road Gospel Hall. A godly

quiet consistent brother who was a regular attender at all meetings.

Mrs. MARY McPHEE GEMMELL on the 19th March aged 64 years, after a long illness borne with patience and courage. Beloved wife of Robert Gemmell and dear mother of Barbara and Margaret. At an early age our sister came to "Faith in Christ" and for many years was in happy fellowship in Catrine assembly. After her marriage she moved to Auchinleck assembly where she remained until her home call. She bore a bright consistent testimony in the community and was much respected for her kindly disposition and neighbourliness. During her lifetime she was indeed a succourer of many, one given to hospitality, and to entertaining the Lord's servants, whilst she was able and even when she was not so able.

W.J. PORTER on 31 March in 84th year. Saved over 60 years, was awakened at Cottage Meetings in the area and saved some time later while at his farm work, through Acts 16/31. Was all his life in Ballymagarrick assembly where he was highly respected. The very large funeral was an indication of the esteem in which he was held.

Miss GRACE McILWRAITH on 2nd April in hospital. Was saved in 1920 at tent meetings conducted by Dr. Matthews and John Hutchinson, she went on consistently ever since and "adorned the doctrine" in her life and testimony. Was first in the assembly at Shanaghan, then for many years in Leicester and the last few in Banbridge, a quiet godly woman who will be missed.

ARCHIBALD TENNANT aged 78 years, in Glasgow Royal Infirmary. Saved 61 years ago on 14th December 1919. Was originally in the assembly in Cowie and finally in Araunah Hall, Burnside. Was esteemed for his love of the Word of God and his faithfulness to the assembly and possessed an excellent knowledge of the Word of God with an aptitude in teaching and a ready store of illustrative anecdotes. Was also an excellent visitor of the sick and had a good report of them that are without. Prayer is requested for his widow and family who greatly appreciated all expressions of sympathy and love.

Mrs. SARAH McCASKILL suddenly after a long illness, weakened by nursing her crippled husband. A firm believer in "The Old Paths" she loved the Lord and His people. Unable to attend the meetings in Sandyhills for some time, she laboured fervently in prayer, of a quiet graceful nature and esteemed by all the assembly. Prayer is desired for her husband.

Miscellaneous Adverts

Boscombe, Bournemouth: Maurice and Pat Thomas invite you to enjoy Christian Fellowship. Comfortable Surroundings, Choice Cuisine, Challenging Ministry. Church Parties welcome early/late season. Westby Hotel, 36 Westby Road, Boscombe, Bournemouth, Tel. 35867.

Falmouth: Self-contained holiday flats—town centre—fully equipped 4 to 6 persons. Colour TV. Fellowship available nearby Christian Guest House. Married couples and families only. S.A.E. for details. Mrs. L. B. Harvey, West Winds, Tredragon Road, Mawgan Porth, Newquay, Cornwall, Tel. 063 74 350.

Just Available: Very fine Technical Pen suitable for Bible marking, non-clogging mechanism. Price: Pen £3.75, Ink 89p. Post Free. The Stewart-McElheran Co., Mill Street, Ballymena.

Girvan: B & B, evening meal, full board Sunday. McLeod, 57 The Avenue, Girvan, Tel. Girvan 3215.

Largs, Netherhall Christian Guest House: Ideally situated in own spacious grounds. Well appointed bedrooms and good wholesome food. Organised tours in high season. Bookings from Monday to Friday in April, May and October, Saturday to Saturday June to September. Send stamp for coloured brochure to G. W. Beattie, Manager, Netherhall, Largs, Ayrshire KA30 8RP. or phone 0475 672084.

Lowestoft Suffolk: Marlborough Christian Hotel overlooks gardens and sea. Enjoy good food and fellowship S.A.E. brochure Mr. and Mrs. J. Beckett, 54 Kirkley Cliff, Tel: 0502 3750.

Aberdeen: Sandvadrn, small modern Christian Guest House. B & B. S.A.E. for brochure from Mrs. Mair, 42 Riverside Drive, Aberdeen, or Telephone 0224-53349.

The Journey of a Lifetime: 8 days in the Holy Land 2300. Visiting Jerusalem, Calvary, Bethlehem, Samaria, Nazareth, Galilee, etc. Israel has still much to offer the believer. Departure October 25th. Stamp for brochure. Smyth, 10 Braemar Avenue, Filton Park, Bristol.

Books Bought, Evangelical, Commentaries, etc., especially assembly writers. Send list of titles, authors, etc. to G. Peck (Theological Books) P.O. Box 35, Hertford, Herts SG14 2YE or Tel. Hertford 52194 (formerly Lamp Press).

Works of William Lincoln (Vol. 2 of Assembly Writers Library) now available in N.I. from H. Lowe, 474 Shore Road, Newton Abbey, Co. Antrim. Phone 0231 64958.

Bournemouth: All Christian visitors warmly welcomed to Victoria Gospel Hall, Victoria Park Rd., Winton, Bournemouth. Sundays Lords Supper 11 a.m. Gospel 6.30 p.m. Car Park. Phone 529425.

Quebec Hall, Dereham, Norfolk (Home for retired Christians). Two single room vacancies now available. Applicants must be able to look after themselves on arrival, not needing medical care. Other single and double room vacancies occur from time to time. Details—Matron Mrs. Jean Miller 0362-2504.

Co. Down: Enjoy Farmhouse hospitality at Drumhill House, situated in a peaceful farming country of Co. Down. Central for touring majestic Mountains of Mourne and historic St. Patricks country. Further details Mr. Jean Trimble, 22 Drummanaghan Road, Seaforde. Tel. Seaforde 280.

Morecambe: Enjoy happy fellowship at Silverwell Christian Guest House. Near promenade, shops and station. Car space, level walks, ideal touring centre, near assembly. Youth groups and parties welcome. O.A.P. reduced May and October. Cadzow, 20 West End Road, Morecambe LA4 4OL. Telephone 410532 Guests' telephone 420910.

Portrush: Beulah Guest House, 16 Causeway Street—Opening Easter and Season. All modern facilities, varied meals, home baking, central heating, car park. S.A.E. for brochure Mr. and Mrs. Campbell. Telephone 822413.

Portrush: Prospect Guest House, 20 Landsdowne Crescent. Enjoy a relaxed holiday in pleasant surroundings with panoramic view of Causeway Coast. Convenient to shops, beaches and recreation grounds. Full board accommodation. Home baking. Under personal supervision of David and Lorna McKenzie. Brochure and terms on request. Tel. Portrush 822299.

Portrush: Central position beside sea. May, June, full board. B & B, Evening Meal July-Aug. All home baking and every comfort. Grade "A" Guest House. Central heating. Mrs. M. Rocke, "Carrie-na-Rone", 10 Bath Street. Telephone Portrush 823307.

Portrush: Ramona Guest House offers full board, friendly atmosphere, excellent accommodation, home baking. Parties catered for off season. Terms on application to: Jim & Margaret Milliken, 8 Ramore Avenue, Portrush or Tel. Portrush 823823.

Peterhead: Homely accommodation, B/B, E.M., Full Board Sunday. Mr./Mrs. A. Innes, 1 Schivas Road, Peterhead, Aberdeenshire. Tel. (0779) 2517.

Carnlough: Christian Guest House open all year round, overlooking Carnlough Bay, Central Heating, Home Baking. Christian Fellowship, Mrs. J. Aiken, "Bethany" Guest House, 5 Bay Road, Carnlough, Ballymena, N.I. Tel: Carnlough 85667.

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and Testimony in
the Eighties**



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in Troon, Ayrshire

Traditionalism or Truth

By M. B. Gardner

The Coming of the Kingdom

By G. Anderson

How I Study the Bible

By H. Cooper

The Charismatic Movement

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EDITORIAL Searchlight

The plight of those refugees traced so dispassionately by Mr C.E. Gilpin in the May issue must have made most of us pause and reflect. So many deficiencies in diet and so little medical care have produced appalling specimens of emaciated humanity. Few of us could look at such conditions and then only talk. Yet to some extent the spiritual famine that surrounds us is strikingly similar. A diet of scraps (or even of the husks the swine eat) and little care have produced worse than second-rate Christians.

It would be easy to apportion the blame, but would that help any more than pointing the finger at the Pol Pot regime would alleviate suffering in Kampuchea? The religious world around would respond to such need by appointing a committee of enquiry or by setting up a complicated system for recognising the symptoms of famine or some other mechanism under the direction of some high-ranking official. Well-intentioned in their effort, such attempts would be bound to fail. We don't need a High Commissioner of Christian malnutrition: we need awareness to sweep over every brother and sister that spiritual prosperity might return.

Have you ever pondered why the efforts of Wesley have left little of worth remaining into the twentieth century? I wouldn't like to impeach the sincerity or spirituality of the early Methodists, but Methodism today is not a noticeable force for God. Was the big lack with them not in their teaching? Little emphasis seems to have been laid on sound Bible-based teaching. Certainly they didn't lapse into spiritual unemployment like most. Their system kept alive for a long time the need for exercised brethren. But still Methodism became institutionalised and died.

The same lack of emphasis on Bible doctrines has resulted in the Salvation Army becoming a pale shadow of its former glory. Its evangelical zeal has been dissipated and social problems are tackled as if curing them was the answer to a deeper need.

Not for one moment would any well-taught reader consider that our ground is that of the Methodist or Salvationist. But the parallels are striking. Most assemblies lack spontaneous contributions in worship and prayer, thus driving some to seek a solution in a paid-pastorate or in Bible-school education. Most assemblies lack a healthy degree of visitation of the needy. Most assemblies lack the level of attendance one would have expected of committed Christians. Most assemblies lack because they lack adequate food and adequate care.

But why? In most areas there are more meetings than ever. Why are the saints not healthy? Firstly, is it not true that personal reading and prayer is not so common? In those pursuits appetite is developed. Secondly, the teacher is not always guiltless. So often he teaches with proselyting zeal what is not calculated to promote spiritual growth or to glorify his Lord. Let the teacher ask himself what truths he has systematically taught the saints over the past year.

And of care? Care promotes care. He invests soundly who cares for others. Only care can preserve the heritage of God against the many adverse forces and only then if that care is for those well-nourished by the word of truth.

T.W.

How It Began: In Troon

It appears that the first little assembly in Troon, Ayrshire commenced when brethren from Glasgow came to Troon for their holidays during the 1860's. These brethren included Mr. W. Caldwell, father of J. R. Caldwell, a former editor of "The Witness". The first meetings took place in the home of a Miss Pearson who lived on the south-west corner of the Cross. It would seem that Miss Pearson and a few friends kept remembering the Lord after the Glasgow visitors had gone home.

Around the same time a few Christians were meeting for prayer in a house in Loans, a village a mile or two from Troon. This house was occupied by the Adams family—possibly the same as acquired a reputation for missionary involvement. These believers seem to have been identified with the Irvine assembly but when weather hindered them from walking to Irvine they broke bread in Loans.

The man who emerged as the leader of the new assembly in Troon was Peter Hynd. His family came to Stevenston from Old Monkland in Lanarkshire when he was a boy. His brother played some part in the formation of the Loan Hall assembly in Stevenston, before emigrating to South Africa. Peter Hynd on leaving school, took up employment with Mr. John Watson, who appears to have been a shipping agent at Ardrossan. He lodged with his employer who was a keen Christian who held kitchen meetings. Under such influence Peter Hynd trusted the Saviour, became a Bible student and joined Mr. Watson in his preaching of the gospel.

It was in 1870 that Peter Hynd was appointed to work in Mr. Watson's office at Troon. He had married his

employer's daughter and they set up house in the seaside town. He was looking around for Christians when he was invited to Miss Pearson's home for the breaking of bread. They had not done this previously but it appealed to them. He emerged as leader of the little group, teaching, preaching, leading the singing . . . whatever needed to be done.

As numbers grew Miss Pearson's house became too small. A house in Academy Street was obtained and part of it turned into a hall. Many years later when alterations were being carried out on this house the old baptistry was still discovered under the floor. Previously the sea had served for this purpose. Peter Hynd's gospel zeal is well illustrated in the brochure that was issued on his death by his son-in-law, John Ritchie, Jr. He visited the villages around Troon to preach the gospel in the open air. He was zealous in every good work.

In addition to that happiest form of assembly growth—from local evangelism, Troon assembly benefited from incomers. First a small shipyard was opened in the little town and the workers attracted to it for employment included believers from Glasgow. Then in 1902 the Glasgow and South-Western Railway Company built their Carriage and Waggon Shops at Barassie and moved most of their workers from Kilmarnock which included half a dozen families of believers.

By this time the assembly had acquired another new meeting place. The Public Hall had come on to the market in 1890. It had originally been the United Free Church and only served as a Public Hall for ten years before the assembly purchased it for

£450. Called Bethany Hall the assembly has occupied it ever since, several times making alterations to make it more suitable or more comfortable for its needs, although the military requisitioned it during the First World War.

In those early days the assembly commended two brethren to the world mission field. Both went to Venezuela, James Brown in 1890 and Stephen Adams in 1910.

Several interesting developments in assembly life took place in the interwar period. It was then that the Bethany Hall Sunday School reached its peak. It was then too that the assembly tried kitchen meetings in the harbour area of the town. It was also then that the greatest gospel effort in the history of the assembly took place with a visit from Harold German when many were saved, several of whom are still active in the life of the assembly.

It was during those years that the well-known evangelist, John McAlpine came to live in Troon and it was then that John Ritchie, jr., carried on the Bible Class which really became a Ministry Meeting that most of the assembly was keen to attend.

Following Harold German's campaign a Saturday evening ministry meeting for young Christians commenced, the first such known in the west of Scotland. It continued for many years during and after the war and was attended by many young Christians from all over Ayrshire. From this developed an annual Young People's conference at the end of April.

Troon is not many miles away from Dundonald Camp which was thronged with servicemen during the Second World War. Contact was made with those who visited Troon and they were invited to special meetings on Sunday evenings after the normal service.

In the early sixties James Paul of Tyneside held an effort at which a number were blessed and during which the Women's Hour commenced and it has attracted a large number of women weekly ever since. More recently a considerable crowd of senior citizens gather on a Thursday morning in Bethany Hall which is situated almost on the town centre. Of late years Troon has become a popular place in which to live and the assembly has accordingly benefitted and is seemingly as large as ever with a plentiful supply of Christian workers.

LIVE IN THE SPIRIT

"... All the questions of holiness are solved if you understand your relation to the Holy Spirit. If you want to change and transform your disposition, you will be disappointed and overthrown over and over again; but when you come to understand that not by the energy of the flesh but by the energy of the Spirit, by breathing in the Spirit, rejoicing in the Spirit, and praying in the Spirit, the conquest will become possible, you will then pass from conflict into victory and rest in God.

One who had for years been depending on his logic and accomplishments, learned that when he surrendered himself to the power of the Spirit, his discourses carried a marvellous conviction to people who all their lives had resisted the truth.

If you will live in the Spirit, He will take charge of you. He will anoint you, and He will give the demonstration of His own love to every earnest seeker after Him. The feeblest and humblest may, by the power of the Spirit, do work which the most accomplished fail to do."

(A. T. Pierson)

“And Ye Shall Be Witnesses”

by B. HIGGINBOTTOM, Kendal

In this verse we are shown without doubt that our obligation to Jesus Christ is to be witnesses to Him in **WHATEVER SITUATION WE FIND OURSELVES.**

There are those who have obeyed God's command to witness to Christ in “the uttermost part of the earth”. We have only to think of those missionaries for whom we pray whom God has led to such distant places as Papua New Guinea, Korea, India, Rhodesia, Nigeria, etc. It has been heartening to hear lately that missionaries are having equal opportunities with Moslems to teach religion in the secondary schools of Nigeria—so different from the Middle East where the preaching of the Gospel is forbidden, and even Israel, where the slightest deviation from the law governing religion can result in charges being laid against Christians.

To come nearer home, what about “Samaria”? To what shall we compare Samaria? In Jesus' own country, Samaria was a hostile area, while in 2 Kings 17:24 we read: “The king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hammath and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel. And they possessed Samaria and dwelt in the cities thereof”. So the Samaritans at the time of Christ were Assyrians by birth; they were idolators and worshipped a strange medley of gods.

Such people are another section to whom we have an obligation to witness—people in our own homeland who worship anything but our God. True, we have no strange gods in this

country, as the Samaritans had, but the majority of people worship a variety of worldly attractions and entirely disregard God. True, some of us are called to witness to them; hence the Christians who are found at race meetings, pop festivals and on the streets of London, ready to offer a remedy to these sin-sick people who are often at the end of their tether.

Another serious element has infiltrated our “Samaria” during the past few years; this is the astounding toleration which authority is showing towards anti-Christian religions. Do we realise that when Moslems build their mosques in our major cities it is with the avowed intention of winning our people to Islam? The Radio Voice of Islam is already on the air with its daily broadcasts from a Western European station, with its readings from the Koran, news, interviews and discussions, with special appeal to younger listeners, not slow in taking advantage of the religious freedom which we grant them here and which is denied us as Christians in their native lands.

The *Daily Telegraph* has reported that the Mormons are to treble their building programme for churches in Britain in the next year and are expected to start on at least twenty-five chapels. The expansion, we are told, is part of a world scheme which will result in a thousand chapels being completed this year—almost three a day. British membership of the Mormon church is now estimated at more than 108,000.

Recently “The Moonies” made an attempt to buy the Church Hall at Banbury for £55,000 to produce

propaganda and films for the purpose of fighting opposition to their sect. The prospective buyer was already using his farmhouse home as an international centre for Moonies and visitors taking indoctrination classes. It was reported that The Unification Church—for that is their correct title—had plans in hand to send videotapes about themselves to major television companies and business organisations throughout the country.

At Conishead Priory in Cumbria Tibetan priests are holding courses for young people at which Buddhism is taught; these classes are intended mainly for British participants. So throughout Britain we find projects being set up which are hostile to Christianity and are aimed at overthrowing it and superseding it with their own beliefs. This area of operation constitutes the "Samaria" of our country. Has not the time come, when our witnessing should take a more aggressive form—should we not take positive steps to fight this infiltration?

"Judaea" on the other hand presents a different problem. Here we deal with our own countrymen who as yet are ignorant of the message of Christ. Ignorance breeds indifference, and this is one of the greatest obstacles to our attempts at witnessing. However, a great deal is achieved by Christian workers who labour untiringly in schools, colleges, factories and prisons, taking the Gospel to those who would not normally darken the door of a church.

The remaining area, the one which is most difficult because it can cut across every Christian's personal lifestyle, is "Jerusalem"—our home ground! What a wide mission field! How much more could we do here! There is no need to repeat what has been said many times, but it is well known that no-one can be an effective

missionary unless he has proved himself on his home ground first. A witness is always a person to be reckoned with. Who is the most significant person during a trial in a court of law? It could be argued that it is the judge, the forensic expert or learned counsel. Yet often, at a critical point in the proceedings, the whole case turns on the testimony of a simple witness. He can say: "I was there; I saw it happen; I had personal experience of it".

The soul-winner is a witness with a verdict to win, and his function is to tell others what Jesus means to him and what Jesus has done for him. He is to report on his own experience; he is to relate what he knows at first hand, and he must show that what he has experienced has proved so thrilling and satisfying that he is compelled to pass it on.

"But I am not capable of doing anything like that . . . I'm too shy . . . I'm reserved by nature . . . I don't like to interfere . . . I can do something else better . . ." One can understand all these feelings. Weak we are, and helpless, but that is how Jesus wants us, and to make sure we do our job properly He has given us a promise of a new enabling: "**BUT YE SHALL RECEIVE POWER, AFTER THE HOLY GHOST IS COME UPON YOU, AND YE SHALL BE WITNESSES UNTO ME BOTH IN JERUSALEM, AND IN ALL JUDAEA, AND IN SAMARIA, AND UNTO THE UTMOST PART OF THE EARTH**".

So let us be up and doing! Aggressiveness is the key word in these days of active opposition to the Christian gospel. Just as it is not enough for me to sit and think what I shall write but have to get pen and paper and start writing, so it is not enough for the Christian to pray about his witnessing, but he has to get up and do it.

How I Study the Bible

by HAROLD COOPER, Warrington

I began to study the Bible in early teens, and like many young people I made mistakes in the way I set about the work. Looking back I needed someone to guide me; older brethren very kindly encouraged young men by giving advice about public exercises, and offering help in the service of the assembly, but help in Bible study was not readily available.

One of my mistakes was to gather a lot of books together, many of them with material which was beyond my mental capacity, and out of step with my spiritual experience. At a later time I unwisely took up a correspondence course designed to gain a Diploma in Theology, but it soon became obvious that this was a hindrance not a help, and the course was abandoned half-finished. This experience made me realise that faith is essential for an understanding of God's Word because it is a divine revelation, and I also became very aware of the danger of reading critical scholars who handle the Bible as they would an "ordinary" book, and do not regard Scripture as "God-breathed". One good thing I learned from this period of study was that Scripture must be interpreted in its context, which means taking account of the local and original setting of Bible passages.

Methods of Bible study are numerous and diverse; each student must use the method most suited to his ability and aptitude. Although guidance is helpful, imitation would be decidedly unhelpful because in imitating others it is possible to get out of one's depth, or to find that another's method is unsatisfying and superficial. As with preaching so with studying, I

must find my own level and capacity, and hold to it.

The method I have always used is "Expositional"; all Bible study must be based on sound exposition of the Word, but not every student will use the verse-by-verse method of studying. This is the method I have employed, and certain dangers are to be avoided in pursuing this line. It is possible for "exposition" to become nothing other than critical analysis, and the student may become obsessed with textual, historical and literary questions. When this happens the true value of the study will be lost and we will miss the things that matter most in the passage being expounded. We must examine the words of Scripture carefully, searching out the great detail of the passage and analysing the grammar and structure most minutely, but if we become too wrapped up with the critical line this will lead to a dogmatic and controversial spirit, or there may be irreverence in handling the Word. The faculty of discerning the meaning of Scripture is granted to those who love it as the Word of God, and trust it without question.

I begin the study of a portion of God's Word by first becoming thoroughly acquainted with it, and this is only possible through very frequent reading, preferably in the Authorised Version, until the atmosphere of the passage has been completely absorbed. Further reading will follow, using the New Translation by J. N. Darby and the Revised Version. I do not use other versions because many of them are not translations, strictly speaking, and also because they tend to confuse the student. If it is possible

to commit the portion to memory I will do this, although lengthy portions may be beyond me, and I content myself with retaining the general movement of the portion in my thoughts.

Once satisfied that the tenor of the passage can be followed from memory, the next step is to analyse it carefully. God's Word has a local and primary meaning, a particular application for those to whom it was first written or spoken, and analysis involves going back to the original setting and circumstances. It is necessary to know when and why the message first came if detailed exposition is to proceed profitably. Analysis also means setting out the portion being studied into sections, not following the chapter and verse divisions of the Authorised Version which may be misleading sometimes, as for example in Ephesians where Ch. 1 should continue without break into Ch. 2. The versions referred to earlier are helpful in setting out the paragraphs of Scripture in such a way as to indicate where there is a break, but no one is infallible so that differences of judgement arise and it is wise to have a personal conviction about the way we divide the portion.

In examining the portion closely certain key-words and ideas are noticed and headings can be given to the various sections. Some like alliteration, but this method may be abused for the sake of uniformity and words are used which do not convey the meaning of a section or verse.

In studying the Word certain key principles have been learned; sadly not all of these were recognised from the beginning, and space allows only a brief mention of one or two. It has already been noted that Scripture has a primary meaning, but this does not mean that we are to interpret passages in isolation from the rest of the Bible. Each part contributes to the purpose

and meaning of the whole and each must be studied in relation to the complete revelation.

We must distinguish between the literal and the symbolic in Scripture. If a literal interpretation is in harmony with the general teaching of Scripture, then it will be a literal meaning that is intended. The Bible must be interpreted literally whenever possible, but we must recognise those parts where symbols are employed. The meaning of a symbol in one passage will help us to determine its meaning elsewhere. Moreover, a literal interpretation of Scripture will bring out with fuller meaning the typical teaching, that is those narratives which foreshadow events and persons of a later time.

It is a mistake to think that Bible study is only to prepare messages, or to be able to preach and teach. Bible study is one way of feeding the new nature we have received from God, and so is necessary for all believers. If a public ministry is available to us constant study must be maintained if the service is to be fulfilled worthily.

It is essential to recognise that Christ is the sum and substance of the Divine revelation; apart from Him the Bible is a closed Book to us. Christ is in all the Scriptures; He is the KEY to them; in the study of them we find Him; it is only thus that we can know HIM.

Every student of the Word must have:

DESIRE—

A genuine longing for the Word

DEVOTION—

A sincere love for the Word

DILIGENCE—

Searching out the things of Christ
(1 Peter 1.10-11)

DISCIPLINE—

A will controlled by the Spirit

Young Believers



The Devil (6)

by **PETER BOWERS,**
Middlesbrough

The Roaring Lion

In Gen. 3 we studied some of the Devil's plays against the *Word of God*. Now, as we turn the page to Gen. 4, we will see him sow the seeds which he will develop in the course of time, to destroy and disrupt the *Work of God*. At times he faces the Christian warriors in all his strength, seeking to destroy by force and persecution. At other times his device is subtle and he seeks to undermine what is being done in the name of the Lord. The first is open hostility. The second is his fifth column. In the one he attacks in his guise as a roaring lion looking for prey (1 Pet. 5:8). In the other guise it is as an angel of light (2 Cor. 11:14). What he fails to destroy by *persecution* he will render ineffective by *pollution*. There is no wonder then in Ephes. 6:13 and 16 we are to be able to withstand an adversary armed with fiery darts. But in Ephes. 6:11 we must be alert and able to stand with equal determination against his wiles.

After the disaster of Gen. 3, Adam's and Eve's hopes lie in ruins—the bountiful creation is brought into bondage and fruitlessness (Rom. 8) and Adam's dominion and authority are betrayed into the hands of Satan (Luke 4:6). By this one act of disobedience, sin has entered the world bringing death (Rom. 5) and the whole perfect balance and harmony of nature and animal life have been disrupted. The Devil has gained a foothold into the Creation of God, and by exploiting the free will God gave to Adam, he has

a launching pad against every activity of God in the world. From this point onwards, the work of God will be opposed by every weapon and strategy the Devil can muster in an effort to frustrate His will.

In the midst of the catastrophe in Gen. 3, God starts working to rebuild and restore his masterpiece. The curse passed upon Adam, Eve and the Serpent contain the promise in Ch.3:15 that the battle of the ages has just begun. Two seeds are referred to—one the seed of the woman and the other the seed of the serpent. These will be in constant opposition. In Gen. 4 we see the seed of serpent and in Ch.5 the line of faith. But hidden in Ch.3:15 is a second promise that the seed of the woman is a man who will enter into direct personal conflict with the Devil (as “the head” of the seed of the serpent). The result of that conflict would be to bruise the Devil and in Strong's concordance the word “bruise” figuratively means to “overwhelm” or to “break”.

Such a promise by God could never go unchallenged by the Devil and he was bound to seek to destroy the woman's seed. When Eve gave birth to her first Son, she was filled with hope, because she believed that God was already keeping His promise. That is why he was called “Cain” meaning “acquired”, saying he had been “gotten . . . from the Lord”. Here she believed, was the seed of the woman—the champion of the cause of

God—the warrior to take up the fight to right his parents' wrong. Poor deluded Eve had yet to learn that Cain was "of (out of) the wicked one"—he was of the seed of the serpent (1 John 3:12). Although born first, Cain (like so many others after him) was not the firstborn who carried all the spiritual hopes and responsibilities of the family. The role of firstborn with all its inherent promise fell to Abel, but at his birth, Eve gave him that revealing name which means "insignificant" or "vanity".

Cain proved his nature and origin by murdering his brother because, by this act of persecution, the Devil hoped to stamp out the seed of the woman. Here was the first act of open hostility between the two seeds and yet again the Devil seemed to have gained a victory and the line of faith had been destroyed. God of course will raise again the line of faith in Seth (Gen. 4:25.)

This first act of persecution is interesting because Cain was not a godless pagan who acted out of ignorance or fear. He was a religious man who brought a sacrifice to God which was full of his own effort and works. Throughout the scriptures the recurring theme in the Devil's persecution is his use of self-righteous religious bigotry which resents and opposes the truth of God. That is why in the days of the Lord the persecutors were the religious leaders whom He called "of (out of) your father the Devil" (John

8:44) and at the end of that very chapter, they sought to kill him. So during the days of the early Church it was religious men like Saul of Tarsus who were the spearhead of the persecution against Believers.

It is also interesting to note that the Devil uses persecution as his first strategy against the work of God. So when, for example, Christ was born his first move was to kill the children in a vain effort to slay the seed of the woman.

So in the early Church persecution was the initial reaction before the more subtle approach of pollution. Peter and John are beaten in Acts 5, Stephen martyred in Acts 7 and that was the rallying cry for the great persecution of Acts 8:1.

But we must take hope and comfort from the record of persecution in the scriptures. So often the gales of adversity only fan the flames of faith—strengthening the weak and faint-hearted. We must expect persecution—the Lord promised it in John 16:33—Paul asserted that those who would live godly would suffer persecution (2 Timothy 3:12). The new convert can expect persecution to arise soon after his declaration of faith as the Devil seeks to crush all evidences of the new life.

The Lord permits no more than we can withstand and measures His grace to enable us to come forth as gold tried in the fire.

"When sorrows assail us, or terrors draw nigh,
His love will not fail us, He'll guard with His
eye;
And when we are fainting and ready to fail
He'll give what is wanting, and make us prevail.

"We trust His protection; we'll lean on His
might;
We're sure His direction will guide us aright;
We know who surrounds us, almighty to save;
And no one confounds us, the Saviour who have."

JOTTINGS ON JAMES

by J. B. HEWITT, Chesterfield

A final paper on one of the great subjects of James

(See Ch. 1 vv. 1–12)

"TURNING TRIALS INTO TRIUMPHS"

Here we enter the "Testing Room" and recognise that "in the world ye shall have tribulation" (John 16:33). Most believers find it so (Acts 14:22; 2 Tim. 3:12). How do we react to trials? James teaches us that we can use them as instruments to promote Christ-likeness.

Men test metals and God tests men. He tests our patience by severe trials, our prayers by His readiness to bless us.

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(a) **ENTERING INTO TRIALS** (vv.2–4): "My brethren" is a favourite expression with James and is full of meaning for they were "beloved" in all sincerity.

We are encouraged to enter into trial with joyful confidence firmly rooted in faith in the Conqueror of sin and death. In the workshop of life, faith will be tested by suffering and sorrow, and trials come through many avenues and in many colours "divers". They are to be met with courage as being a means in God's hand of strengthening our powers of endurance (vv.2–4).

This test is a discipline leading to improvement, for the process is not to mar but to mould us, as in testing the excellence of metal or money (1 Pet. 1:7). Faith is more valuable than gold, it is subject to the crucible for perfecting, e.g. Job and Daniel and Matt. 5:10–12. God makes trial an instrument of blessing and our response to the test is the evidence of the reality of our faith.

Through trial God touches the soul, purifying, cleansing, shaping, enriching and upbuilding character.

(b) **ENDURING TRIALS** (vv.5–8): Proving (v.3) produces patience (v.4), and the pains of purifying are necessary in the process of perfecting. James speaks of the perfect state in v.4, the perfect gift in v.17, the perfect law v.25, making the perfect man v.27.

We need wisdom to discern God's design in the particular trial through which we are passing. Prayer for wisdom, during days of trial, to behave wisely, when we are wronged and insulted. David is a splendid example of wisdom, when the evil-minded Saul made an attempt on his life 1 Sam. 18. vv.14, 15.

We can ask God to enlighten us in trial. God is the fount of wisdom (Col. 2:3–8). He is all-loving, all-powerful and all-wise, so we can ask in confidence, for He gives liberally "to all men", and gives generously without embarrassing the suppliant. All of us lack the wisdom to use aright our opportunities for holy living. Use your high and holy privilege (Heb. 10:22). The selfish petition is not prayer (4:2,

God—the warrior to take up the fight to right his parents' wrong. Poor deluded Eve had yet to learn that Cain was "of (out of) the wicked one"—he was of the seed of the serpent (1 John 3:12). Although born first, Cain (like so many others after him) was not the firstborn who carried all the spiritual hopes and responsibilities of the family. The role of firstborn with all its inherent promise fell to Abel, but at his birth, Eve gave him that revealing name which means "insignificant" or "vanity".

Cain proved his nature and origin by murdering his brother because, by this act of persecution, the Devil hoped to stamp out the seed of the woman. Here was the first act of open hostility between the two seeds and yet again the Devil seemed to have gained a victory and the line of faith had been destroyed. God of course will raise again the line of faith in Seth (Gen. 4:25.)

This first act of persecution is interesting because Cain was not a godless pagan who acted out of ignorance or fear. He was a religious man who brought a sacrifice to God which was full of his own effort and works. Throughout the scriptures the recurring theme in the Devil's persecution is his use of self-righteous religious bigotry which resents and opposes the truth of God. That is why in the days of the Lord the persecutors were the religious leaders whom He called "of (out of) your father the Devil" (John

8:44) and at the end of that very chapter, they sought to kill him. So during the days of the early Church it was religious men like Saul of Tarsus who were the spearhead of the persecution against Believers.

It is also interesting to note that the Devil uses persecution as his first strategy against the work of God. So when, for example, Christ was born his first move was to kill the children in a vain effort to slay the seed of the woman.

So in the early Church persecution was the initial reaction before the more subtle approach of pollution. Peter and John are beaten in Acts 5, Stephen martyred in Acts 7 and that was the rallying cry for the great persecution of Acts 8:1.

But we must take hope and comfort from the record of persecution in the scriptures. So often the gales of adversity only fan the flames of faith—strengthening the weak and faint-hearted. We must expect persecution—the Lord promised it in John 16:33—Paul asserted that those who would live godly would suffer persecution (2 Timothy 3:12). The new convert can expect persecution to arise soon after his declaration of faith as the Devil seeks to crush all evidences of the new life.

The Lord permits no more than we can withstand and measures His grace to enable us to come forth as gold tried in the fire.

"When sorrows assail us, or terrors draw nigh,
His love will not fail us, He'll guard with His
eye;
And when we are fainting and ready to fail
He'll give what is wanting, and make us prevail.

"We trust His protection; we'll lean on His
might;
We're sure His direction will guide us aright;
We know who surrounds us, almighty to save;
And no one confounds us, the Saviour who have."

JOTTINGS ON JAMES

by J. B. HEWITT, Chesterfield

A final paper on one of the great subjects of James

(See Ch. 1 vv. 1–12)

"TURNING TRIALS INTO TRIUMPHS"

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3). The wavering man is double minded and not wholly committed to the Lord. We cannot be two-faced with God. He wants to see in us sincerity and stability. He who doubts is as unstable as a wave of the sea, and will not receive anything from the Lord v.7. God demands from us an undivided allegiance. We are to ask in good faith, nothing doubting, for doubt spells the death of desire and devotion. Prevailing prayer is encouraged (Matt. 15:28; 17:20, Mark 11:24).

(c) EDUCATION THROUGH TRIAL (vv.9-11): Through trial we learn to appreciate true values, wealth is not of great importance. Appearances are often deceptive. Poor and rich are tempted to instability, but for opposite reasons. The poor man, instructed by the wisdom of God, does not see the poverty of his circumstances but the wealth of glory that is his in Christ v.9. He is an heir of the kingdom of God (Luke 6:20).

There is a disposition among Christians to exaggerate the importance of the rich man, to make too much of him either for his own good or for the good of the Church. The rich man tends to rely on his possessions, whether these be seen in the material sense, or in relation to God, as his own spiritual achievement. Divine wisdom enables the rich to see his wealth in its true colours. It is as transient as the flower, or the grass that easily withers (vv.10-11). We need our eyes opened daily to the glories of heaven and to the

hollowness of earth, and go on with God in spite of circumstances. The Christian as a Christian never fades, by reason of the mercy of God.

(d) EMERGING FROM TRIALS (v.12): The tried and tested believer is assured of blessing as he endures grief for Christ's sake. The word "tried" means "approved" (2 Cor. 10:18; Rom. 16:10), answering to Paul's expression, "I myself should be rejected" (1 Cor. 9:27). Trial brings blessing; it gains us a crown. Christian maturity, like motherhood, can be reached only by travelling the path of suffering. This set many of the early Christians apart as the world's greatest (Acts. 5:41).

It is a blessed thing, not a disaster, to undergo testing. To survive testing is the way to "the crown of life" (v.12).

Trials are not obstacles to spiritual growth. The fires of the furnace have burned away the dross. Now the pure gold reflects the image of the Maker. The overcomer has become a king in the fine art of living. The "crown" is a gift showing the approval of the divine Giver.

May we in trial be not cramped within our human limitations, bounded with mists, blinded with tears, baffled by mysteries and bludgeoned with griefs. Endure trial; seek wisdom so that we may not be deprived of the crown of immutability, felicity, victory and glory (1 Cor. 9:25; 2 Tim. 4:9).

RESURRECTION.

The Promise (John 6. 40).
 The Power (Mark 12. 24).
 The Proof (1 Cor. 15. 20).
 The Partners (Rev. 20. 6).

—Js. Forbes.

TRADITIONALISM OR TRUTH

by M. B. GARDNER, Seattle, U.S.A.

The intelligent hope of the Lord's coming is hid to all except the critical scholar—even of Hebrew and Greek—unless, of course, he is of the traditional school! The staid doctors of divinity have always been more or less disturbed by the enthusiasm of simple believers who could receive the Word of God in simplicity, to the moving of their hearts. These feel that there is nothing so sound and so reliable as their own critical analysis of the letter of Scripture, even though it leaves them committed to the impossible paradox of waiting for the Lord's coming in all serious watchfulness, and at the same time looking out for a long chain of prophetic events which must first transpire!

Can it then be wondered that they scout even the suggestion of the possibility of there being a "secret rapture"—or anything else that could elude the critical scholar by its being designedly appointed of God for the apprehension of faith, and the learning of the heart, rather than of the head only—when the clearest possible Scriptures, declaring the Church itself an unrevealed "mystery" in all former ages before the Christian era, find no recognition with this school, and when they stoutly maintain, on the contrary, that because there were saints of God from the beginning there was also the *Church* of God from the beginning. (We speak of the established view of this school, and not of individuals here and there, who more or less approach to the truth concerning the Church.) If they miss the truth of the Church in its origin, so that they know not where it began, much more might they miss it as to its culmination on the earth, and see not where it ends. The mystery of the Church would have been utterly

unintelligible to Abraham, Isaac, Jacob, David, Samuel, Isaiah, Jeremiah, Daniel, etc., but this traditional school says they were *all* in the Church. Here is the basic error upon which this whole school of interpretation wrecks itself; and it is similar, even if the institution of the Church is put no farther back than in the Lord's day on earth, thus identifying the Church with the Jewish remnant, which is to deny the latter its place according to prophecy, in the end time. But the Scriptures expressly reveal that the Church was not formed, nor the Holy Ghost who formed it given, till Christ was glorified. See John 8:39; Eph. 2:20–23; Matt. 16:18; I Cor. 12:12–13; John 1:33; Acts 1:5. Denying the import of these Scriptures, there is complete ignorance of what the Church is. To say nothing of the *Church's* unparalleled blessedness, the least in even the kingdom was greater than the greatest of Old Testament saints—that is, positionally, of course.

Not only were the Patriarchs and the Prophets not in the "Church of the first-born", but the distinctive things of Christianity (beside the basic truths of Christ's sacrificial death, His resurrection and ascension, and the Holy Spirit's advent) were not known, even by the saints at Pentecost and immediately following, for the simple reason that distinctive Church doctrine was not yet given. The traditional school may have known what it all was to be, even as they can put all saints from righteous Abel downward into the Church! but the Scripture to which he appeals for critical exactitude will allow of no such lumping together of dispensations and

institutions which differ—not only positionally, but also in degrees of glory (see Matt. 11:11; John 3:29; Eph. 1; Heb. 11:39, 40). We *now* may know clearly what the Church is: but it was not always so, even in the historical existence of the Church, much less was “the inheritance of the Saints in light” the portion of those who had no place in the mystical body of Christ as formed on earth by the baptism of the Holy Spirit and united to the glorified Head in Heaven; which truth is accordingly so to be held, or the whole character of the Church is lost.

Even the Jewish Christians of the Church, as formed at Pentecost, apparently remained, till the last, muddled in their minds as to the distinctive truths flowing from Christ’s heavenly position, and the identification with Him there of all His saints on earth. In fact, we are bold to say that the Church would never have known its own proper footing, nor have been seen in its own essential character, were it not for Paul’s ministry. More than this: his whole body of revelation and doctrine concerning the Church was implicit in the character of his own conversion—the “pattern” for saints, as also for the new character of Apostles, directly proceeding from the ascended Lord and Head of the Church (Eph. 4:10–13).

Paul’s vision of Christ in the heavenly glory was the spring and warrant for his characterization of the gospel as “my gospel” as also “the gospel of the glory of Christ” (2 Cor. 4:4 Lit Trans). This vision of the Man in the Glory determined the character of Paul’s teaching and preaching, as it also revealed the Lord’s owning of His people on earth as one with Himself; their persecution being the persecution of Himself—as it is said, “Why persecutest thou me?” This forms the doctrinal basis of the saint’s identifica-

tion with Him as members of His body; and if the doctrinal revelation following upon this heavenly vision, and Paul’s calling, does not present the highest character of the Church of Christ, we know not what does. And who, except Paul, ever touched this advanced body of doctrine concerning the Christian Church? In fact the only one of the sacred writers who speaks of the Church at all in their epistles is Paul. John in his third Epistle speaks of a certain local Church, and Peter speaks of a Church at Babylon (I Peter 5:13), but none speak of the Church corporately and doctrinally except Paul. He was the minister of the Church (Col. 1:23–27) and he alone unfolds the doctrines and mysteries concerning it; the secret rapture to Heaven being one of these mysteries, and specially revealed to Paul.

It was, however, none the less the Church of the same heavenly Christ and glorified Head from Pentecost onward; but who can fail to see that the crisis reached in the stoning of Stephen (who had delivered to the nation the Lord’s indictment for their resistance of the Holy Ghost, even as in their rejection of Christ) brought in a positively new character to the dispensation, consisting of:

1. A breach with Jewish connections, and earthly, centralized religion.
2. The rejection and suffering unto death of saints at its hands (but who enjoy as did Stephen, the perception of an open heaven and Jesus standing on their behalf).
3. The promulgation of the Gospel henceforth by unofficial and “irregular”(!) preaching by means of (“lay”) saints who “went everywhere preaching the word” (Acts 8:1–4).
4. The call thereupon of an Apostle after this unworldly and

heavenly order—dissociated with previous Apostolic order, deriving no authority or successional office from the other Apostles, and knowing henceforth “no man after the flesh”—not even Jesus Christ, as viewed in that character on earth, but now, only as the glorified Heavenly Man (2 Cor. 5:16–18).

Thus the moral transition was made which laid the foundation for a change in the administration of the Church. The Apostle Paul who was the chosen instrument for the effectuation of this accordingly goes out forthwith to the Gentiles, and labours to the close of his blessed devoted life against all elements of Judaistic and earthly religion. Historically, it was not until late, however, just a little before the destruction of Jerusalem that Paul issued the definite call and warning to

Jewish saints to “go forth unto Him without the camp, bearing His reproach.” Even till that late day, Jewish Christians who ought to have been teachers, had not gone on to the “perfection” (or full growth) of the Christian calling; and instead of being teachers, as they should have been, they themselves had need to be taught again even the rudiments (or word of the beginning) of Christ. As late as Acts 21 there were thousands of believing Jews who were all zealous for the law, and who considered that to “walk orderly” meant to keep the law. (Acts 21:20, 24).

Thus we have ample evidence that many in the early Church had no just conception of Christian doctrine—at least not as committed to Paul—and therefore they could not possibly have had a true conception of the later Apostolic doctrine concerning the coming of Christ—“the hope of glory”.

LORD'S WORK TRUST

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| Assembly | £11,200.10 | Assembly | £446.43 |
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| Covenants | £9,432.19 | Covenants | £392.15 |
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Small gifts are just as important as large ones. 'The widow's mite.' At the same time it is helpful to the missionary if the number of gifts is kept to a minimum; the reason being, that in some countries a fixed charge is made for every cheque transacted. In other words, the value of a gift can be considerably diminished. It is suggested that the services of the Trust in this connection is of moment — consolidated transmission.

The fellowship of the saints in turn is much appreciated, by all concerned.



THE HOMELANDS

EASTER: Some sixty young people once again descended on the Refrewhire village of Lochwinnoch for Easter weekend. During the previous week Ian Wallace had conducted yet another week of children's meetings in the village where there is a tiny assembly. The week of meetings culminated in a Parents' night on Good Friday evening. On Saturday there was Bible study, and gospel activity, being rounded off with an evening gospel rally when Billy Steveson of Korea gave his testimony. Sunday was occupied by similar activities but the Ayrshire village of Barrmill, where Ian and George Paton conduct a Sunday School was included in the activities and a successful Easter service was conducted there. The final meeting on Sunday evening in the Public Hall in Lochwinnoch drew quite a number of local people and there was one enquirer afterwards.

Another sixty younger people spent the same weekend at Falkirk under the leadership of John Speirs. On the Saturday afternoon they witnessed in the town's main shopping centre seeking carefully not to annoy the police who had declined to grant permission for a formal open air meeting. The Sunday afternoon was spent in the Callendar Park where in glorious sunshine literature was distributed and hymn-singing engaged in.

Easter Sunday morning saw the baptism of five people in the Riverside assembly in Ayr. The next Sunday two youths were baptised in the neighbouring assembly, James Street, Ayr.

An increasing number of assemblies, especially in England and Wales are taking advantage of the Easter holiday celebrations to hold a service, either on Good Friday morning or on Easter Sunday, with varying degrees of success in attracting strangers.

OUTREACH: A young man from the Peebles assembly booked the school in Innerleithen, Peebleshire for a week's children's meetings which were conducted by Tom Affleck of Glasgow, who took a week's holidays from work to enable him to conduct the series.

Many town and city assemblies, especially where there are transport and communications difficulties, hire premises for outreach work, especially among children. The Springburn assembly in Glasgow doesn't only have Sunday School and Youth Club in their own hall but they have also work going on at Barmulloch and Auchinairn. The Greenview assembly, in addition to its work in Pollokshaws, have a children's work and a women's work at Carnwadric. The hall occupied by the struggling little assembly in Drumchapel in the West End of Glasgow was burned down a year or two ago but the Anniesland assembly continues a children's work in the housing estate.

Shuttle Street Assembly in Paisley carries on a children's work in the Glenburn housing scheme. They are conscious that they have never succeeded very well in influencing the grown-ups. Victoria Hall, Glasgow has a children's work in Nitshill while Elim Hall has a similar work in Castlemilk.

The Heath assembly in Cardiff found itself on the opposite side of a main road from the homes of the children among whom they worked. Buses proved unreliable until the people suggested taking premises on the estate.

Success: There were only eight in fellowship at Barry, South Wales but three people have recently been baptised and a young couple have decided to throw in their lot with the little assembly.

Ivor Powell had an effort in March in Canton Hall, Cardiff. Large children's meetings were conducted by the Lord's servant. New ground was broken among adults from the district. Two elderly women, one around seventy and one around eighty professed to trust the Saviour.

Following Hedley Murphy's effort in Bishopbriggs, Lanarkshire thirteen people were baptised. Peter and Sandra Daye have been conducting a work in Hamilton called, "Tell Hamilton About Jesus". Every house in the large town received gospel literature. 52 people returned the tear-off slip for more literature so that follow-up is taking place. One couple were baptised in January and another lady, first contacted through this work, was being baptised on April 21. Over the last year the Selkirk Street assembly has had twelve baptised and received into fellowship.

John Baker describes interesting meetings in Larne and Bristol. In Larne in February his meetings were so well attended that some nights extra seats had to be brought in. A housewife under conviction turned up at the hall when a youth meeting was taking place and John pointed her to Christ. A grocer came and was impressed. Four nights later he trusted the Saviour. His wife came on the last two nights and ended up trusting the Saviour too. Two were baptised during the meetings. All aspects of the work were encouraging, including the visitation which was shared with John McQuoid, ex-Ethiopia who works in that area.

After that John was with the Lockleaze Assembly in Bristol. Three were baptised during the meetings which produced a full hall. Among other contacts were an old Welshman whom John would gladly have taken to see his birthplace, but his health didn't permit. The alternative was to film the place and let him see it. Another who came to a meeting was a woman who because of drink had contemplated suicide that morning.

James Aitken was back in Lanark having meetings in April with much encouragement. Some more baptisms were contemplated.

Roy Marshall says that he was having four meetings a week in mid-Scotland linked with visitation. Children's work attracts reasonable numbers, and so does teenagers' work at Westquarter Valley. One eleven-year-old from Hallglen recently announced that she was trusting the Saviour. Roy now has around fifty interested contacts in the area who don't come to meetings but who are willing to be visited and to receive Christian literature. He was spending the Lord's Days and Wednesdays of April in Hope Hall, Baillieston.

Tom McNeil of Ulster was having reasonable interest at Macduff, Banffshire.

John Speirs spent April with his own assembly at Forth. The meetings were originally scheduled for Sundays, Tuesdays and Thursdays but were extended to Mondays and Wednesdays as well.

REGIONS BEYOND

VENEZUELA

With soul and spirit we praise our heavenly Father for His bounteous goodness to us during 1979. A total of 358 believers were baptized and added to their respective assemblies. Two new assemblies were formed, making the total 80. There are now prospects of seeing two more assemblies planted in the near future. (D.V.).

Our 64th conference in this Port, was a record for numbers and the hand of God was seen in providing accommodation and food for visitors. Only those in assembly fellowship were invited and it was not possible to include children. A conference was held in the city of Maracay simultaneously to avoid overcrowding, but in spite of this from the Thurs. night the large hall was filled to its capacity. On the Sat. evening at the close of the Gospel meeting, 12 believers were baptized in the presence of a crowded audience, many of them unsaved. At the close a woman in tears trusted the Lord Jesus as her Saviour. The following night, altho' most of the visitors had left, the hall was full and two young men accepted Christ. One of them worked on a beer truck and the next day he handed in his resignation. He was prepared to pay the price.

A week ago we were at a baptism in the country. It was an ideal spot where a crystal stream flowed through a shady glen. Bro. J. Turkington and I preached the Gospel to the large number gathered on the banks, some of them strangers, and there was respect and interest. We are now preparing for a tent campaign in the interior of this republic in a town called "El Sombrero" where we have no assembly.

S. J. SAWORD.

BANGALORE

I continue to rejoice in the wonderful series of miracles which have come about in the sale, for a very reasonable price, of the Christian Publishing House property at Rajahmundry (which suddenly became redundant only a year after completion, when I had to stay permanently in Bangalore). There was, first of all, the engineer who had to value the property. I knew him as a young man 25 years earlier, when he was studying college. Then there has been at least seven changes amongst the senior officials of the purchaser company, with whom we have had to deal. Each new man has gone through the file from back to front, inspected the property, and decided to press on, although the project was held up for one and a half years through lack of funds. Finally, I appeared in Court on 6 Apr. to state the facts of the case, and exactly seven days later my friend and colleague in Rajahmundry, who has kept all the activities going, which were not transferred to either Bangalore or Anantapur, resigned his post as an Assistant Security Officer with the Andhra Pradesh Paper Mills. From that moment on he has attended to every detail, with meticulous care, of this most complicated property transaction in which I have ever been involved. It does seem that the Lord has marked out Capt. R. Jagannadham as the "property man" in the Godavari Delta area in succession to Mr. G. Joel Raju, who has carried on the work so loyally, and who is now seventy-five years of age. RJ was here this week for the typing and execution of the sale deed re- the Rajahmundry property.

The availability of funds send me out to Anantapur, for a day to plan the building, which we look forward to erecting there, on the property which we purchased jointly with the local assembly, to give us a base for the work of Christian Publishing House. One of the elders of the assembly, a foreman in the Public Works Department, was enthusiastic in his offer to oversee the work and I thank God for this. Mr. V. Gamaliel, who has worked with us for about twenty-five years in the literature ministry, had extraordinary good sales during the hot season. His daughter is available to write in the Bible quotations to the references compiled for the third volume of Telugu Bible Concordance (Ezra—Malachi) so painstaking and beautifully written up by our beloved Mr. Archie Naismith, (now well on into the ninth decade of life). Other consultations regarding publishing work have been encouraging and now with funds available we trust the Court will not be in the least tight-fisted and we will be able to see cash converted into print and paper. There is no end of a need of reprints and we do want to see Volumes II and III of the Telugu Bible Concordance in print and being sold as soon as possible.

R. G. GERMAN

ZAMBIA

I was met at Mansa airport by Miss Cathie Arthur. We then made our way to Mambilima. The road from Mansa to Mambilima is untarred, my first experience of a dirt road. Full of ruts and pot-holes. The Luapula Valley is in the north of Zambia. The mission is situated in a beautiful valley over-looking the Luapula river, which forms the border between Zambia and Zaire.

I had a very nice welcome from the other sisters on the station. Mrs. Lammond and her sister Miss Shepherd are responsible for the boarding school for handicapped children. There are approximately 74 children boarding, whose ages range from 7–17 yrs. All are physically handicapped due to polio and most walk with the aid of leg calipers and crutches. A few of the children are confined to wheelchairs. They are happy children and it is a great privilege to have the freedom to teach them the Scriptures. Many of them do trust the Lord as their Saviour during their years at school. Miss Shepherd also has a book room and there is a steady demand for Bibles and hymnbooks.

The hospital is very much a bush hospital and it is quite a shock to come from a modern well-equipped unit at home to the primitiveness of a hospital in rural Zambia. There are 100 beds including cots and most are fully occupied. We usually see over 300 out-patients each morning at the clinic. There are clinics for ante-natal women, and clinics for the care of children under 5 yrs. Malnutrition is a big problem so the children are regularly weighed and the mothers given advice on nutrition. Malaria and Bilharzia are very prevalent in this part of the country and so nearly all patients coming to the hospital have these diseases. It is a very unhealthy population due to malnutrition and anaemia caused by the Malaria and Bilharzia. It is so pathetic to see so many children dying of sheer malnutrition. The sister in charge of the hospital is Miss Cathie Arthur helped by Miss Margaret Jarvis and Miss Morag Anthony, all from Scotland. Miss Stockdale has recently retired from hospital work and hopes to concentrate on literature work among the women and children in the densely populated villages around us here.

JOYCE RAMSEY

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. Anonymous letters are not considered.

Question: Will time end immediately after the Millennium? Could you please give some scriptural evidence?

Answer: The Millennium is spoken of six times in Rev. 20 under the expression "a thousand years". These references show that during this period Satan will be bound within the bottomless pit and that the saints will live and reign with Christ. Certain events must still take place within the realm of time before the eternal state can be ushered in. The concluding stages of the First Resurrection must be concluded. Rev. 20:5. Satan will be loosed and a final revolt take place after which Satan's final doom will be sealed. Rev. 20:7-10. This section no doubt relates to the statements in 1 Cor. 15:24-28 where it is asserted that our Lord Jesus Christ will annul all forms of rule and authority.

The Great White Throne judgement must also take place, Rev. 20:11-15, and the creation must be purged with fire, 2 Pet. 3:7 and also v.12. The latter reference includes the preposition "wherein", *dia* giving the sense that the fire is "by reason of" or "with a view to" ushering in the Day of God.

The end of time and the bringing in of an eternal day is then introduced in the various contexts alluded to. In 1 Cor. 15 we read that when all is subdued unto Him then He will present it to God that God may be all in all. In 2 Pet. 3 we learn that after the dissolution we look for new heavens and a new earth wherein "*dwelleth*" righteousness and after the events of Rev. 20 we are introduced to eternal conditions which are not compatible with time and its schedules, although

there are backward allusions to the Millennial glories in that section also.

J. R. Baker

Question: Do you believe that sisters definitely have to be covered in a sisters' meeting?

Answer: The directions concerning the sisters' head covering are found in the first main section of 1 Cor. 11 and would be incumbent whenever a sister is engaged in the exercises described in v.5. The expression "when ye come together" occurs five times from v.17 onwards and this would seem to be the section describing the saints' behaviour in actual assembly capacity.

Our question raises a different problem in the mind of the present writer, i.e. do we have any scriptural support for a sisters' meeting? Are not assembly gatherings as described in the New Testament always envisaged as the whole church meeting together with perhaps the exception of the Elders meeting separately as seen in Acts 15:6.

The ministry of sisters as taught in the Word is vital to the welfare of the saints but is never seen to be of an oral public nature. There is always the danger that we introduce what the Scripture cannot support, then because it has taken place for a long time such practice is accepted on a custom-and-practice basis. Whenever the saints gather together and prayer and public speaking take place, this would require our brethren to have their heads uncovered and our sisters their heads covered.

J. R. Baker

The Coming of the Kingdom

by GEORGE ANDERSON, S. Africa

Isa. II. Rev. 19-20

Following the RAPTURE of the Church the *Gospel of the Kingdom* will again be preached . . . pointing forward to the establishment of the **Kingdom**. This particular aspect of the **Gospel** was originally preached by the *Baptist* . . . *The Lord Jesus* . . . the 12 and then by the 70 disciples . . . all of whom declared "*Repent for the Kingdom of heaven is at hand.*"

However Israel rejected and murdered the **King** with the result that **This Gospel** was replaced by the **Gospel of Grace**.

In *Rev. 7* we read of the sealing of the 144,000, whose work seems to be the *preaching of the Gospel of the Kingdom*. In *v.9-14* reference to the "great multitude" leaves us free to conclude that this *blood-washed* company is the result of their preaching.

We should note certain events which lead up to the establishment of the **Kingdom**.

(a) *Coming of the King* . . . The Appearing . . . at least 7 years after the *Rapture*.

(b) *Battle of Hamon-gog* . . . *Ezek. 39:8-11* . . . Destruction of *Russian hordes* upon the mountains of Israel. In *Ezek. 38:15 (R.V.)* unto "*Gog*" . . . God says "And thou shalt come from thy place out of the *uttermost parts of the north.*"

(c) *Battle of Armageddon* . . . destruction of *Revived Roman Empire & Allies* by the *Messiah*. *Rev. 19:17-21*.

(d) "*Times of the Gentiles*" brought to an end . . . this period of time extending from *B.C. 606* until *Coming of the King*.

(e) *Beast and False Prophet* cast alive into the *Lake of Fire*. *Rev. 19:20*.

(f) *Regathering of Israel* . . . *Isa. 11:10-12* "The Lord shall set His hand the *second time* . . . to gather *Israel & Judah* from the four corners of the earth." *Matt. 24:31* At *appearing of the Son of Man* . . . send His *angels* . . . and they shall gather . . . His *elect* . . . from one end of heaven the other."

(g) *Repentance of Israel* *Rev. 1:7. Zech. 13:6* "What are these wounds in thine hands?" There are many other details around these scriptures and it would appear that *repentant Israel* will use *Isa. 53* as the Language of *repentance* with emphasis on *v.5* "BUT He was wounded . . . transgressions . . . iniquities . . . chastisement . . . with His stripes we are healed."

(h) *Purging out all that offends*. *Matt. 13:41* "Angels shall gather out of His Kingdom . . . cast into furnace of fire . . . teeth."

(i) *Judgement of the living nations*. *Matt. 25:31-46*. Sheep & Goats.

(j) *Satan cast into the Bottomless Pit*. for 1000 years . . . *Rev. 20:1-3*.

THE MILLENNIAL KINGDOM

There are *three* views of the *Millennium* . . . *two* of which are clearly wrong!

(1) *A-Millennialism* . . . No earthly kingdom . . . no *actual Kingdom*. It is only a figurative expression for the *complete period* from the *Lord's Resurrection* until His *second coming* at the end of Time.

(2) *Post-Millennialism* . . . The preaching of the Gospel will have world-wide influence that will overcome *greed* . . . *selfishness* . . . *hatred* . . . and *war*. That is the world

will grow better and better, bringing in the *Kingdom*.

(3) **Pre-Millennialism** . . . The Lord must come *first* for the *Church* . . . then follows the *Tribulation* at the end of which the *Messiah* deals with His enemies at *Armageddon*, after which the *Kingdom* is established.

It was **Augustine** (A.D. 354–400) who formulated the *A-Millennial* system. **Augustine** became the model for the *Protestant Reformers*, who accepted his teaching of *A-Millennialism* . . . seeds of which remain today. Hence the **Pre-Millennial** return of Christ practically disappeared. The *present upsurge* of *A-Millennialism* is in preparation for the *last great Apostasy* as seen in *2 Thes. 2* . . . ending in the *amalgamation* of Christendom . . . under the name **Babylon** (Rev. 17).

Pre-Millennialism is correct Scripture Teaching.

The Setting up of the Kingdom. This is the *Kingdom of the heavens* and was:-

(a) **Promised** to DAVID in *2 Sam. 7:16* “Thine house and *Kingdom* . . . thy throne . . . established forever.”

(b) **Prophesied** by JEREMIAH . . . *Jer. 23:5–6* “Behold the days come . . . I will raise unto *David* a **Righteous Branch** and a *King* shall reign and prosper.”

(c) **Prophesied** by DANIEL . . . *Dan. 2:44* “In the days of these kings shall God . . . set . . . *Kingdom* . . . never be destroyed (i.e. *by men*)

(d) **Prophesied** by ISAIAH . . . *Isa. 9:6* “For unto us . . . *Child* born . . . *Son* given . . . *government* . . . His shoulder . . . His Name . . . *Wonderful* . . . *Counsellor* . . . *The Mighty God* . . . *The Father of Eternity* . . . *Prince of Peace* . . . of the increase of *His government* . . . *peace* . . . no end . . . upon throne of DAVID . . . to order . . . establish . . . zeal . . . Lord . . . perform this.”

(e) **Announced by the Baptist** . . . by **The Lord** . . . by *12 . . . 70* disciples . . . then the *King* crucified.

(f) **Postponed during present period** . . . but seen in a *mystical* way, as taught by the *Lord* in *Kingdom of Heavens* Parables.

(g) **Counterfeited by the Antichrist** . . . false leader of the *Jews*.

(h) **Set up officially** . . . in fulfilment of *Prophecy*.

NOTE:- In *Luke 21:29–31* “Behold the **Fig Tree** and **All** the trees, when they now shoot forth . . . ye see and know that **Summer** is now at hand . . . **Fig Tree** . . . *Israel*. **Other Trees** . . . *Nations*.

The Millennial Kingdom has been called “*God’s Summer Time*.” . . . after Storms and Cold of Winter.

NOTE:- **Summer Time** is determined by earth’s relation to the **Sun**. *Mal. 4:2* The Lord is “*Sun of righteousness*.”

The King . . . God’s King . . . *Psa. 2* “Why do the heathen rage . . . *imagine* a vain thing? The kings of the earth . . . and the rulers take counsel together against the **Lord** and His **Anointed** saying, “Let us break . . . bands asunder . . . and their cords from us. *He that sitteth* in the heavens shall laugh . . . “**Yet have I set my King on my Holy Hill of Zion.**” **Government** . . . Theocracy . . . God’s Rule through His *Anointed King*.

Principles . . . Rod of iron . . . Sceptre of *Righteousness*. *Isa. 11:4–5*. *Rev. 19:15*.

Subjects . . . *Israel* in fulfilment of *Prophecy* . . . and in subjection thereto . . . the *Saved Gentile Nations* . . . *Rev. 21:24*.

The Land . . . *Gen. 15:18* God said to *Abraham*, “Unto thy seed have I given *this Land* from the river of *Egypt* unto the great river (*Euphrates*).” *This has not yet been fulfilled* . . . the nearest to this being during *Solomon’s reign* . . . *I*

Kings 4:21 & 24. Ezek. 48 gives details of borders of the *Millennial Land V.I* From *Hamath* in the north to *Kadesh* in the south (v.19). *These borders will take in Iraq . . . Lebanon . . . Syria . . . Jordan.*

In *Isa. 19:23–25* we read, “In that day shall Israel be the third with *Egypt* and *Assyria* . . . even a blessing in the midst of the *Land* . . . whom the Lord of hosts shall bless, saying “Blessed be *Egypt* . . . *Assyria* . . . and Israel *Mine inheritance*.”

Character of the Land . . . Fertile . . . *Isa. 35:1* “The desert shall rejoice and blossom as the rose.”

Human Life will be prolonged *Isa. 65:20* . . . Death rare and great age visualized (*Zech. 8:4–5*).

Changes in the animal kingdom . . . *Isa. 11:6–9*.

THE MOON'S LIGHT SHALL BE AS THE LIGHT OF THE SUN . . . AND THE LIGHT OF THE SUN SEVEN TIMES CLEARER AND BRIGHTER. *Isa. 30:26*.

Messiah will be vindicated and reign from shore to shore. *Zech. 14:9* . . . His sovereign *Lordship* being acknowledged by all . . . *Phil. 2:9–11*

“All things through Christ”

By ARTHUR POLLARD, Montrose

Phil. 4 v. 13

How often saints in difficulty and trial have encouraged themselves, or have been encouraged by others quoting these words, of that most noble servant of the Lord—Paul. Did he mean what he said—“all things” . . .? Paul was aware that whatever God asked him to do, he would supply the necessary grace for its accomplishment. So too for us today.

Let us briefly think of Paul's circumstances at the time of writing. He's in his own hired house with Roman soldiers constantly guarding him. It was no holiday camp! As we read through the Philippian Epistle, we are made aware of some of the things that Christ has enabled Paul to do.

(1) **Praying** (Chapter 1. 3–11) His prayer is marked by thanksgiving. He remembers his experiences in taking the gospel to Philippi, and those who came to the Saviour then—e.g. Lydia, the jailer, etc. Thanksgiving for their constant fellowship with him. Then

praying for them he requests (a) v.9. That their love might overflow, but at the same time be controlled by knowledge and discernment. (b) v.10a that they might not just go in for good things, but the best. (c) v.10b that they might lead transparent and blameless lives, bearing fruit unto the glory of the Saviour. How many older friends complain about their restrictions. What a ministry of prayer is available for them, and for all of us.

(2) **Preaching** (Chapter 1. 12–14) In contrast to the thoughts of many that it was a tragedy that Paul could not move around freely to preach the gospel, he reveals in two ways that his situation has helped its spread. (a) He has had the opportunity of reaching Caesar's crack troops. (b) More timid Christians, seeing his example, are encouraged to boldly witness for their Lord. Despite our surroundings and restrictions, are we looking for and taking opportunities to witness?

(3) **Pleading** (Chapter 2. 5) that they might be characterised by the mind of Christ; (Chapter 4. 2) that the two sisters be of the same mind in the Lord. (Chapter 4. 3); that the “yoke fellow” might help Paul’s fellow labourers. (Chapter 4. 4); that the saints might be characterised by rejoicing, (v.5) yieldingness, (6/7) dependence on the Lord, (8/9) that they take care of their thought lives, (Paul using himself as an example) with the result that tremendous blessing of the presence of the God of peace is promised. What a ministry of help can be given by shut-in ones—through using the telephone and in letter writing.

(4) **Praising** (Chapter 4. 8) (a) Rejoicing in the Lord’s provision for him through the believers at Philippi and (b) having the assurance that it has brought pleasure to the heart of God,

and (c) that in their own sacrificial giving, their own needs would be met.

How telling at times, to visit shut-in saints to be made aware on entering their homes, of the presence of God, and instead of complaint God is praised. What a testimony to the world!

(5) Best of all we have Paul’s **Pondering**. His meditation on Christ (Chapter 2. 6–11). Is it a lost art today? Not only at conversion’s day did he count all things loss for Christ, (Chapter 3:7), but even as he wrote, he continues to count all things but loss for the surpassing worth of knowing Christ Jesus as Lord. (Chapter 3:8). Not being weighed down by the past (Chapter 3. 13–14) he pressed toward the mark for the prize of the high calling of God in Christ Jesus. May we do so today!

He Reigns Supreme

(1. TIMOTHY 1.17)

*The powers of gloom infernal
Will bow beneath His sway,
The King is King eternal,
And reigns to endless day.*

*When death throws back her portal,
The Lords of time to claim;
The King is King immortal,
And Jesus is His name.*

*When fleeting pomp and splendour
Adorn each earthly throne,
Unseen, our strong defender,
In wisdom guides His own.*

*Then to His name be blessing,
All honour and renown;
Who reigns supreme, possessing
The glory and the crown.*

Wm. Landles

The Lord's last personal message to John the Baptist

by R. A. CUNNINGHAM, Newtownabbey

"Blessed is he, whosoever shall not be offended in me." Matt. 11:6, said the Lord Jesus in connection with the imprisonment of John the Baptist, a servant of the Lord who was faithful in proclaiming the Word of God, and for such was put into Prison. On reading this portion of the chapter we come face to face with most trying circumstances yet not unlike those with which the Lord's people are confronted to-day, perhaps not prison-style, but nevertheless trying. The conditions in which John finds himself were most disconcerting to say the least. Perhaps in such conditions his faith was wavering a little. Whose wouldn't? Whilst in prison he obviously heard about the person of whom everyone was talking. So he sends two friends to enquire for him the identity of this person.

(A) He sought assurance. v.2-3.

(B) He receives assurance. v.4-5.

(C) He receives a promise. v.6.

I just wonder if John was of the opinion that he was forgotten by the Lord. It wasn't so. From v.3 we do not learn that the disciples told the Lord John's name. Yet the Lord knew who had sent them. He hadn't forgotten, He was fully aware of His servant's circumstances. No matter the trials or the difficulties of the way, in which we find ourselves there's one fact that we mustn't overlook, for the Lord knows all about those things which affect us; see Matt. 5:3-11; Psa.1:1-2; Psa. 32:1-2; Psa. 119:1; Luke. 11:27-28; "Whosoever shall not be offended in me" Matt. 13:55-57; 15:12-14; 24:10; 26:31; John. 6:60-61; 66; Rom. 9:33. The servant or child of God is

never in a position to challenge their Lord about the events which affect their lives. From this record we note that John did not let go a barge of insults to the Lord, neither did he demand that the Lord should get him out of prison. His enquiry was really one looking for assurance, not for release from his present circumstances. Personally I don't think one could find fault for this. I am sure we would do the same if we were in his circumstances. It's nice to note that the Lord does not upbraid him for his enquiry. Observe what the Lord does, He tells John's friends to tell him of the things that they have seen Him do. They themselves would bear record of the Lord's works.

Let us ever keep in mind that the Lord is sovereign in all His dealings with His people, and we must never forget this. The Lord knew all about His servant, there wasn't anything that He did *not* know. From this we can take comfort for today's circumstances in which the child of God finds himself. Perhaps we put the argument up, "Oh yes that all happened two thousand years ago. It's not the same to-day." By saying just that we deny God's word "Jesus Christ the same yesterday, and to-day, and for ever." Heb. 13:8. He never changes. Blessed assurance! It is true the Lord could have chosen to speak one word which could have brought about John's release, but He chose not to do so. Whilst John was in prison he was a living testimony for the Lord amidst the evil and corruption which was going on all around him. The Lord was in full control of the situation and no mistake could or would be made.

Concerning our own personal lives the same is equally true. The Lord is in control of every situation which affects us though the circumstances be distressing and almost overpowering. John was absolutely powerless; his life depended upon the whim of an ungodly man. There was a more positive side to his future, because it rested in the hands of his Lord. I personally would venture to say that his spiritual experience grew deeper and sweeter as the days went by despite the cheerlessness of his circumstances. When we view ours in the light of this record we can truthfully say, "We know that all things work together for good to them that love God, to them that are called according to his purpose." Rom. 8:28; John 13:7;

I think if we are honest enough to say, we *do* question the Lord's dealings with us. When in the midst of trying situations and things seem to be going completely wrong, doubts and fears begin to rise up before our eyes. Then we say, "Why?". Let us turn to John again. Search the scriptures and we shall never find that one word of question falls from the lips of the Baptist. He was content to leave everything with the Lord. Think of Job. He lost his family, wealth, and friends, yet he never doubts God's dealings with him. Job 19–25:26 shows his absolute confidence in God, which never wavered through his days. Think of Shadrach, Meshach, and Abednego in Dan. 3:17–18. Theirs was a more dreadful situation than John's. Yet they showed no offence at being God's servants, but they did show contempt for those who were seeking to put them into the furnace. At the same time their complete confidence was in God, who was able to deliver them from their present perilous condition. Paul was involved in a shipwreck on the way to Rome. In the midst of death he exercised complete confidence in God while others around him were shaking with fear at their hopeless condition.

Right away we can see the comparison between the child of God and the unbeliever. Our God is so gracious to us in all our needs. When the way is fraught with difficulties and problems He lendeth more grace.

Remember our text? "Blessed is he whosoever shall not be offended in me". This was the Lord's last personal message to John in prison. One would agree that they are full of meaning, and are very much applicable to-day. For the child of God herein lies a wonderful promise. In, our trials and testings the Lord has assured us that if we remain unoffended and unashamed there is a wonderful blessing for us.

(A) The Blessing of a quiet mind.

Job 22:2; Isa. 26:3; Phil. 4:7;

"Stayed upon Jehovah hearts are fully Blessed."

(B) The Blessing of a committed life.

Psa. 31:15; Psa. 116:15; 2 Tim. 4:6;

2 Pet. 1:14.

"He hideth my soul."

(C) The Blessing of a faithful testimony.

Phil. 1:12;29.

"I love to tell the story."

John maintained a faithful testimony in prison, even unto death. Shadrach, Meshach, and Abednego maintained faithful testimonies despite the threat of the fires. Job also maintained a faithful testimony under distressing circumstances. Peter, Paul and Silas maintained faithful testimonies in prison which bore fruit to the Glory of God.

May the Lord ever help us to maintain a faithful witness unto Him in all the circumstances of life. The promise is ours, therefore never let us be offended or ashamed of our Lord.

New Testament Deacons

by W. E. CRAIG, Glasgow

Why have the translators of the Authorised Version of the scriptures translated the Greek word, "diakonos" into the English "deacon" in only three places while in 27 other occurrences they have translated it "minister", "servant" etc?

The answer lies in their instructions from King James I, as mentioned in the older, larger versions of the A.V. "in their translation they had not to disturb the Offices of the 'Established Church'". Hence they retained the words, "bishop", "deacon", "baptism". This accounts for the anomaly in translating the word, "diakonos" into "deacon" in 1 Tim. 3:8, giving it an official air, while leaving exactly the same word without an official air a few verses further down, giving it its normal meaning of "servant" in 1 Tim. 4:6. We all change "bishop" into "overseer" without a qualm so why not "deacon" into "servant"?

Let us examine the scriptures that are normally brought forward to prove that there is such a thing as a diaconate—an official body of people doing certain tasks in the church. Acts 6 is the great example. The apostles were doing spiritual work and they did not at that particular time want to be engaged in the secular job of serving tables. Therefore the instructions were, "Look ye out men"—it was the church that selected them; "whom we will appoint"—it was the apostles who appointed them; "over this business"—this is the only time out of forty occurrences that the word is translated "business". It ought to be "necessity".

A necessity arose in the church so the church looked out men whom the apostles then appointed to deal with it.

The "necessity" or "emergency" of Acts 6 was not a permanent thing. In Acts 11:28 Agabus prophesied about a death. The Christians did not appoint deacons this time but sent relief to the elders by the hands of Barnabas and Saul, who, when they had finished their "diakonos" or "ministry", returned from Jerusalem. (Acts 12:25). What had happened to the former deacons if their job this time was performed by the elders? Incidentally, in spite of the heading on the pages of many Bibles the six men appointed in Acts 6 are never called deacons.

The great passage quoted to give an official air to deacons is 1 Tim. 3:8, "Likewise must the deacons be grave. . . ." The context proves that the standards required of them must have been high, even higher than those required of the elders, for verse 9 says, "holding the mystery of the faith in a pure conscience", while verse 10 says, "let these also be first proved." Surely these are not the qualifications required of men who are to do secular work. Surely these must be the qualifications expected of those who were to serve in the ministry of the Word or in the preaching of the gospel. The A.V. translation of 1 Tim. 3:10, "let them use the office of a deacon well" has no substance in the Greek. It literally means, "Let them minister or be in service without charge or blame".

1 Tim. 3 in the A.V. proceeds, "They that have used the office of a deacon well purchase to themselves a good degree." What does this mean? A more literal and meaningful translation would be, "They that have ministered or served well secure to themselves a good step, or obtain for themselves a good degree."

It is interesting to note that the following New Testament characters are called deacons, if we stick to the original Greek word: Paul in 2 Cor. 11:23; Tychicus in Eph. 6:21; Timothy in 1 Tim. 4:6; Phoebe in Rom. 16:1; Apollos in 1 Cor. 3:5 and the Lord Jesus in Rom. 15:8. The

work of most of these was so obviously spiritual so much so that to make the word mean somebody who is an under-official doing a job involving material service is utterly ridiculous.

The word means "ministry" or "service" of all kinds done for the Lord.

The Charismatic Movement

by ANDREW STENHOUSE, Chile

In former times it was customary to speak of the "tongues movement", and this was associated with Pentecostalist sects characterized by unhealthy excesses which did not in any way commend the gospel. But in recent times the movement has spread to more respectable and orthodox bodies, and has been baptized with the name of "charismatic", which is more high-sounding and calculated to inspire more confidence. The word "charismata" in Scripture has the meaning of "free gifts" (1 Cor. 12:28, 30, 31; Newberry margin) and refers to a number of spiritual manifestations and gifts, not to tongues only.

The word "tongues" also calls for definition. A tongue, both in Scripture and in ordinary usage (apart from its reference to the physical organ) is a language, and a language is a vehicle of speech: a system of co-ordinated words and phrases which convey meaningful thoughts to the hearers. Any utterance which does not conform to this description cannot rightly be called a tongue or language. If it is no more than a series of incoherent sounds, we rightly call it gibberish. And to attribute gibberish to the Holy Spirit would be blasphemy.

We have only to read the account of the descent of the Spirit on the day of Pentecost (Acts 2) to realize that the

tongues which the apostles spoke were the languages and dialects of the various peoples who had come from distant countries (vv. 4-11). These tongues were miraculously bestowed for the purpose of giving the gospel to people from many lands who would thereupon take the message back with them to the respective regions from which they had come. And in all the works of God and manifestations of the Spirit we can always perceive a useful and God-glorifying purpose.

A similar gift was bestowed subsequently at Caesarea (Acts 10) when Peter preached the gospel for the first time to a group of Gentiles; and so likewise when Paul preached at Ephesus to a company of former disciples of John the Baptist (Acts 19). In both cases the apostles laid their hands upon the converts, and the manifestation was a seal of divine authenticity upon their ministry. This cannot be imitated to-day.

The tongues to which reference is made in 1 Cor. 14 were not of a different order. They were tongues which could be interpreted so that the hearers might receive edification (v.5); therefore they were real and understandable languages. If there were no interpreter, the language was not to be used (v.28). Paul used his gift of languages to communicate divine

truth (v.6). He taught the Corinthians that they should not even pray in a language not known to the hearers who would otherwise be unable to say "Amen" to the giving of thanks (v.16).

The fact that it is said there were diversities of tongues indicates that the apostle was speaking of languages; there would be no point in speaking of diversities of incoherences. Moreover, when tongues are referred to, it is said that they are spoken. The verb "to speak" is used properly in relation to languages; incoherent sounds are not spoken; they are only uttered. There is nothing in Scripture to justify the usage of what is called ecstatic utterance. Ecstatic utterances were common enough among the pagan Greeks, and were attributable to the possession of a pythonic spirit, as in the case of the medium who was delivered by Paul in Acts 16.

The Corinthians who possessed the gift of tongues (sovereignly given, but carnally abused) were told by the apostle that it was preferable to speak five understandable words for edification, rather than ten thousand words that conveyed no meaning to the hearers. Pentecostalists seem to have reversed this evaluation. It has also been pointed out that Pentecostalists are not characterized by any exegetical competency in their

attempts to defend their practices from Scripture. 1st Corinthians 14 would put them right on many points if they really had the desire to learn.

In the fourth century Chrysostom described this passage as obscure, and he said; "The obscurity is occasioned by our ignorance of the facts and the cessation of happenings which were common in those days but unexampled in our own." He thus testifies that the gifts there spoken of had long since ceased, and the same divine and miraculous gifts, so useful for the purpose of accrediting the gospel and the apostolic ministry, have never been revived, though crude imitations have appeared in different sectarian and heretical associations. If it is thought that it would be reasonable to expect a revival of apostolic signs in these last days, we need only point out that Scripture only authorizes us to expect "seducing spirits and doctrines of demons" (1 Tim. 4) with imitations of divine powers like those of Jannes and Jambres (2 Tim. 3); warning us also to "try the spirits, whether they are of God" (1 John 4:1).

It is quite certain that the present-day manifestations called "charismatic" cannot be identified with the apostolic gifts.

J. N. Darby's Translation

The text of this edition of The Scriptures is a reprint of the first edition of the complete new 'Translation' of 1890. Contains maps and plan of the Temple which were taken from

Mr. Darby's French Bible.

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BOOK REVIEWS



"The Family and The Fellowship." By Ralph P. Martin. Published by The Paternoster Press. Price £2.60 in U.K.

This is quite a remarkable essay on church relationships with God, the world, and with other believers. No doubt Mr Martin has put in a great deal of time and research in this study, but his reading and conclusions have been coloured and circumscribed thereby. A more direct and personal approach to the N.T. might have resulted in a definite statement of what we find there.

Surely to go back to Abraham, as he does, is not far enough. Was there not "people of God" before his day? True the calling of Abraham marked the beginning of a new era in God's dealings with Man, and in his family, a national relationship formed, called "The Children of Israel," but not called as is the Church, or body of believers as designated in the N.T.

Ralph Martin fails to distinguish what is an earthly calling, associated with Israel, and what is undisputably termed a "heavenly calling", associated with the Church of the present age; which in the words of our Lord in Matt. 16: was a yet future company. O.T. Saints are in the Kingdom of God by being born again, as our Lord taught Nicodemus, as are all N.T. saints as well, but to come into the Church of the N.T. necessitated a Risen Christ on the throne of God, and the consequent bestowal of the Spirit of God, baptising them on that "Pentecostal Day", constituting them and all who have believed since as the Church of the First born.

In the matter of "Baptism by Water", this he rightly associates with discipleship and believers, but this discipleship and baptism is linked with the great commission of Matt. 28:, and with Acts 8: in relation to Philip the Evangelist, and is not a "Sacrament of the Church", but an act isolated from the body of believers and may be a personal matter between two believers as in Acts 8 with no reference whatsoever to the Jerusalem Church. It is not the door of fellowship to any Church, but an act of obedience, and the answer of a good conscience towards God. It does not put us into Christ as he states, but is an association WITH Christ in His death. It is associated with our state, rather than our standing in Christ.

We must also point out that the "Church" is not the continuation of Jewish testimony in another form, their hopes having faded in the crucifixion of their Messiah, and that all their hopes and aspirations, are now the portion and possession of the Church. Such teaching is at variance with the thought of a Risen Head and Christ could only be that, after His Ascension to God's right hand, and the body of believers now form the Church which is His body.

Israel as a nation is linked with a Messiah on earth whose throne and centre of government is Jerusalem below. The Church is united and one with the Risen Lord on the Throne of the heavens with Jerusalem above as the centre of royal government.

There are many helpful passages in the book, which will repay the discriminating reader.

R.McP.



"The King of the Earth." By Erich Sauer. Paternoster Press. £3.20. U.K.

We welcome the re-issue of this informative book. Here is a literary, scientific and theological approach to Creation and its purpose. Whatever may be the views that one has supported in the past, this volume reflects that various standpoints held leaving the reader to judge for himself on the evidence set forth.

Nevertheless the main thrust of the book is to set forth the supremacy of the Second Man—the Lord from heaven—the Last Adam in maintaining the nobility that God had designed for the first man, but lost by reason of man's sin and fall.

The purpose of God, seemingly thwarted, oppressed, and ridiculed, will issue in the final triumph of the Son of God when all things will be headed up in Christ.

In the new order based on the sacrifice of the Lord Jesus Christ the Author sees the foundation of a sin-free society, the glory and crown of which is vested in the Resurrection of the Son of God and in whom the Divine purpose will be

realised in the noble and eternal figure of the Son of Man.

The salvation of the "Race" was placed in His hands, the crown of everlasting dominion, has been secured in "The Triumph of the Crucified". In His Stewardship chaos has given place to cosmos, restoring that which He took not away.

The book deals also with "The Gap" and "Period views" on Gen 1 and lays before the reader, all the available evidence upon which he may judge for himself.

Written in beautiful literary style, it is a book to be read more than once, because of its documentation.

R.McP.

"Restoring the Image." By Roger F. Hurding. Published Paternoster Press. Price £2.20.


In his conclusion the author, a Christian doctor now working in psychiatry, claims this book is "an attempt to show something of the

counsel of God in the areas of singleness, marriage and family life." In fact he does say a great deal about the psychological, emotional, physical and communal needs of men and women from his professional standpoint, but little about "the counsel of God". In a very down-to-earth way he discusses many of the stresses experienced by individuals, whether Christian or not, and those felt within the family circle, and, in so doing, he provides us with a very useful social commentary on our times and with some very useful advice on how to be helpful in such an environment.

It is because of the lack of doctrinal content that this book won't find its way into the hands of many Christians. It is a pity that more space hadn't been devoted to using the Scriptures in counselling, to the place of prayer, to the graces needed in the counsellor. More and more the role of the mature Christian leader is concerned with caring and counselling. He will always feel his Bible is his text-book, but so often would value the guidance this book offers but with the guidance it doesn't give.

T.W.

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 7th of month previous to issue.

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

England Forthcoming

June 7

Ealing: Grove Hall, The Grove at 7.00 p.m. W. Farquhar.

Morecambe: Gospel Hall, West End Road. W. Banks, J. Hay.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. G.B. Fyfe.

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 2.30 p.m. and 6.30 p.m. A. Leckie, J. Riddle, Mr. Leckie continues Mon-Thurs for Ministry 7.30 p.m.

June 14

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. S. King.

Ely: Gospel Hall, Market St. at 7.30 p.m. Conference at Bedford House, Chapel St. at 3.15 p.m. and 6.15 p.m. A.C. Gooding, J. Harrison. Mr. Harrison continuing 16th to 19th at 7.30 p.m.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. J. Burnett.

Hastings: Gospel Hall, Castle Hill, at 7.00 p.m. R. Catchpole.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. M. Hall.

Bermondsey: The Gospel Hall, 97 St. James's Road at 7.00 p.m. T. Profitt.

Jarrow: Gospel Hall, Burns Street, Jarrow at 7.00 p.m. E. Jaminson.

June 21

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. A. Wiseman.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00 p.m. F. Little.

Luton: Onslow Road Gospel Hall, at 4.00 p.m. C. Goldfinch.

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30 p.m. A.C. Gooding.

Jarrow: Gospel Hall, Burns Street, Jarrow at 7.00 p.m. I. Steele.

June 28

Northampton: The Gospel Hall, Spencer Bridge Road, at 7.30 p.m. T. Ledger.

Hurst: Nr. Reading, Hurst Village Hall, School Road at 3.30 p.m. and 6.30 p.m. A. Carew, J. Hunter.

Jarrow: Gospel Hall, Burns Street, Jarrow at 7.00 p.m. G. Harrison.

June 29—July 3

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. N. MacDonald.

July 5

Jarrow: Gospel Hall, Burns Street, Jarrow at 7.00 p.m. J. Sinclair.

July 5—31

Lancashire Gospel Tent: Eccles Recreation Ground, Oxford Road, Eccles. Saturdays 7.00 p.m. Sunday to Thursday 8.00 p.m. C. Goldfinch, J. Burns.

July 12

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. M. Rimmer.

Hastings: Gospel Hall, Castle Hill, at 7.00 p.m. T. Ledger.

London Convention: Westminster Chapel, Buckingham Gate, S.W.1. at 10.30 a.m. and 3.00 p.m. and 6.15 p.m. A. Carew, J. Jackson, A. Naismith Jr., D.E. West.

July 19

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. W. Baxter.

July 26

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. J. Cuthbertson.

Northampton: The Gospel Hall, Spencer Bridge Road at 7.30 p.m. P. Davies.

SCOTLAND Forthcoming

June 7

Lanarkshire Gospel Work: Open-air rally in Newmains. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry at 6.00 p.m. Speaker J. Paterson.

Bo'ness: Hebron Hall, School Brae. Conference at 3.00 p.m. P. Murray, J. Rodgers, J. Hunter. Mr. Hunter continues in Ministry 9—12th June at 7.30 p.m.

June 21

Lanarkshire Gospel Work: Open-air rally in Forgewood Motherwell. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry at 6.00 p.m. Speakers J. Clunas, J. Aitken. J. Clunas will conduct campaign in Gospel Hall from 22nd June until 10th July.

June 28

Lanarkshire Gospel Work: Open-air Rally at Chapelhall. Meet in Gospel Hall at 3.30

p.m. for prayer. Ministry 4.00 p.m. Speaker R. McPheat. Open-air witness at 5.30 p.m.

July 6

Lesmahagow: Hope Hall 113th Annual Camp meeting — Breaking of Bread 11.00 a.m. Ministry 3.00 p.m. W.K. Morrison, A. Naismith — Refreshments 1.00 p.m. and 5.00 p.m.

ADDRESSES, PERSONALIA, Etc.

Kinross: All correspondence for the Gospel Hall, Montgomery Street, to be addressed to: Robert F.R. Irwin, Schoolhouse, Church Street, Milnathort, Kinross, KY13 7XE. Tel: Kinross (0577) 63131.

IRELAND Reports

Brisbane, Aust.: W. J. Nesbitt (N. Ireland) and Leo Strahan finding a good local interest amongst unsaved outsiders at Booval, South Queensland, in a gospel series which commenced April 13th. Much hard work in visitation, open air testimony and personal contact put into the effort by local brethren as well as full-time worker Robert Spurling who lives in the district.

S. Jennings and E. Wishart have commenced in the gospel at Ballinaloob.

T. McKelvey and J. G. Hutchinson expected at Cloughfern.

A. Aiken hopes to commence tent meetings near Ahoghill.

WITH CHRIST

Mrs. Grace Crawford, on 17th February, aged 85 years (mother of Colin Crawford) passed home peacefully. Our sister was much loved in the Lord, a bright cheerful spirit marked her and a real affection for her Saviour was evidenced even in her death bed. Saved in later years in her fifties, and in fellowship in Caldercruix and later in Plains assembly for the last 12 years.

JOHN McCORMICK, on 24th February aged 70 years. Son of godly parents living on the outskirts of Belfast. Learnt from them the truths of Scripture and the ways of the Lord, he professed saving faith in Christ at the age of nine. Until his early twenties he was identified with the Baptists and a non-denominational fellowship in Everton Hall, Cregagh, Belfast. In 1934 he became linked with the assembly meeting in Holborn Hall,

Bangor, Co. Down, and acted as its correspondent since 1946. As long as health permitted, he maintained a deep interest in the well-being of assembly members and his regular attendance at all gatherings was a shining example. He bore patiently his final illness over several months and his final public witness in the Gospel took place a few weeks before his home-call. He will be much missed by a wide circle of friends whose prayers will sustain his widow and his son Stanley, his daughter Olive and grandson Peter.

Mrs. ELLEN BOGGS, on 27th March aged 75 years after a long illness borne with courage and patience. Saved in her teens under the preaching of Tom Rae of Belfast. She became a member of the Abingdon Hall assembly, Glasgow, and during the years in fellowship there was actively engaged in tract distribution and deputation work. In 1934 she moved to Knightswood assembly, where she became involved in work among women, speaking and singing in deputations. Her interests have always been in the Lord's work and his people. Given to hospitality. Her keen interest in missionary work and in that of full-time evangelists was shown both by prayer and by practical help. For the past 30 years she was constantly engaged in making garments for missionaries and in fact despatched a parcel to India just prior to her death. Faithful in attendance at assembly gatherings.

GEORGE RIEKIE, on 1st April, aged 75 years. As a youth was brought under conviction when his life was in danger while swimming and soon after he was converted. Came into fellowship in 1963, and to the end was a member of the assembly in Ardgowan Square, Greenock. He was ever conscious of the Grace of God and his simple, but steadfast faith sustained him in many trials. He valued greatly the gatherings around the Lord's Table and the knowledge of His presence.

Miss ISABELLA McLACHLAN, on 2nd April aged 86 years. Saved as a young woman under the ministry of the late Garnet Thomas in happy fellowship in Fountain Hall, Aberdeen. Served as a S.S. teacher for a number of years and was always in attendance at all the assembly gatherings. A godly sister whose memory will be cherished.

GEORGE SOMMERVILLE, on 7th April after a prolonged illness. For some time in

the Hallelujah Hall, Motherwell. For many years in happy fellowship in Ebenezer Hall, Mabel Street. Was a godly brother who had a consistent life and good testimony right to the end.

JOHN WOODS BOYD, on 13th April in his 79th year. Saved as a young man of 22 years. Some years later came into assembly fellowship in Killyleagh, Co. Down serving as correspondent for 46 years. Sought diligently to guide and shepherd the Lord's people in ways pleasing to his Saviour. Loved to preach the Gospel and saw souls saved. Had a gift for personal work, God blessing his witness. Will be greatly missed in the assembly where he had fellowship for over 50 years. Prayer valued for his widow who shared his deep interest in the things of the Lord, as they were given to much hospitality towards the Lord's servants. Leaves two daughters who are in assembly fellowship.

ROBERT WHITE, on 16th April aged 74 years. Saved as a boy and at 13 years of age was received into Ebenezer assembly, Belfast where he was a most helpful member. Later he moved to Cregagh St. assembly where he also gave help in every possible way. When a new work opened in Glenburn he put his heart into all the activities and when the assembly was formed, he became one of the faithful elders, whose godly ministry will be long remembered by the saints. The very large company who gathered at the funeral showed the love and respect in which he was held.

Mrs. EMMA CASKEY, on 4th May aged 85 years. Brought to Christ 72 years ago when she attended meetings near Portglenone. Remembered the Lord first of all at Round Hill, then Tivaconavey and for many years at Limavady. A godly woman who walked in the ways of the Lord and was a good testimony all through the years. Her last year was most trying because of illness but this was borne in quiet submission to the will of the Lord in hospital and at home.

Mrs. DAISY JOHNSTON, in her 82nd year. Saved for over half a century, and since her marriage associated with the Magherafelt assembly. Faithful in attendance at all the assembly meetings, while health permitted. She was given to hospitality, many of the Lord's servants were entertained by her. The large and representative funeral bore witness to the esteem in which she was held. Prayer requested for the family who are all in fellowship.

On going to press we learn of the homecall of Tom Rea of Central Africa and Robert McClurkin, Canada. Details next month.

Miscellaneous Adverts

Urgently required mature christian lady to help care for 18 elderly christians in residential area 6 miles centre London. Further information from Superintendent, Bethany Eventide Home, 13 North Common Road, Ealing, London W5. Tel. 01-567-2518

Upton House Christian Eventide Home, St. Margaret's Road, Cromer, Norfolk NR27 9DG has, at present, vacancies for residents. Application forms may be obtained from the Superintendent.

Girvan: B & B, evening meal, full board Sunday. McLeod, 57 The Avenue, Girvan. Tel. Girvan 3215.

Largs, Netherhall Christian Guest House: Ideally situated in own spacious grounds. Well appointed bedrooms and good wholesome food. Organised tours in high season. Bookings from Monday to Friday in April, May and October, Saturday to Saturday June to September. Send stamp for coloured brochure to G. W. Beattie, Manager, Netherhall, Largs, Ayrshire KA30 8RP, or 'phone 0475 672084.

Lowestoft Suffolk: Marlborough Christian Hotel overlooks gardens and sea. Enjoy good food and fellowship. S.A.E. brochure Mr. and Mrs. J. Beckett, 54 Kirkley Cliff, Tel: 0502 3750.

Aberdeen: Sandvadrn, small modern Christian Guest House, B & B. S.A.E. for brochure from Mrs. Mair, 42 Riverside Drive, Aberdeen, or Telephone 0224-53349.

The Journey of a Lifetime: 8 days in the Holy Land £230. Visiting Jerusalem, Calvary, Bethlehem, Samaria, Nazareth, Galilee, etc. Israel has still much to offer the believer. Departure October 25th. Stamp for brochure. Smyth, 10 Braemar Avenue, Filton Park, Bristol.

Books Bought, Evangelical. Commentaries, etc., especially assembly writers. Send list of titles, authors, etc. to G. Peck (Theological Books) P.O. Box 35, Hertford, Herts SG14 2YE or Tel. Hertford 52194 (formerly Lamp Press).

Co. Down: Enjoy Farmhouse hospitality at Drumhill House, situated in a peaceful farming country of Co. Down. Central for touring majestic Mountains of Mourne and historic St. Patricks country. Further details Mrs. Jean Trimble, 22 Drumanaghan Road, Seaford. Tel. Seaford 280.

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ALL brethren and Evangelical second hand books bought. Good prices. Send list of titles, authors, etc., to Bible Depot, 7 Gensing Road, St. Leonards-on-Sea, Sussex.

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Falmouth: Self-contained holiday flats—town centre—fully equipped 4 to 6 persons. Colour TV. Fellowship available nearby Christian Guest House. Married couples and families only. S.A.E. for details. Mrs. L. B. Harvey, West Winds, Tredragon Road, Mawgan Porth, Newquay, Cornwall. Tel. 063 74 350.

Kingsway Gospel Hall, Babbacombe, Torquay. Visitors warmly welcomed. Sundays Breaking of Bread 11.00 a.m. Gospel Service 6.30 p.m. Thursdays Prayer and Ministry 7.30 p.m.

Bournemouth: All Christian visitors warmly welcomed to Victoria Gospel Hall, Victoria Park Rd., Winton, Bournemouth. Sundays Lords Supper 11 a.m. Gospel 6.30 p.m. Car Park. Phone 529425.

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How it Began

in Aberystwyth

Assembly Based Tract Distribution

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The Supreme Love of God

By W. P. Taggart

The Song of the Redeemed

By R. L. Dawes

EDITORIAL PANEL: J. Anderson, R. McPike, R. M. Rae, T. Wilson

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RECEPTION TO GOD'S ASSEMBLY

by W. Bunting

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EDITORIAL Searchlight

The book of Judges has been called the book of the Third Generation. Sociologists expect deterioration at that stage of the development of any movement. It explains the need for the phenomenon called revival. Happily the western world has had fairly frequent experience of this and there is nothing more desperately needed at the moment.

The only way in which the moral deterioration of civilised nations is going to be arrested is the coming of revival. The decency that characterised Britain in particular for a great part of the twentieth century stemmed from nineteenth century religious movements. That decency has almost gone. Fornication stalks the land unashamed. Dishonesty has reached unprecedented proportions, not only in house robberies but also in shoplifting. Observance of the Lord's Day has largely gone.

If the deterioration continues for the remainder of this century conditions are going to be horrifying. Is there any sign of revival on the horizon? I fear not—no matter how much it is needed. I would judge its imminence by assembly prayer meetings. I attend a lot of them as many assemblies combine them with ministry meetings. I confess that there isn't much sign of the need for revival here. Many assemblies have turn-outs of 20–30 per cent of their total numbers at their prayer meetings.

The clue to revival was given to all succeeding generations by King Solomon when he dedicated Israel's temple. "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14. And he said this when he led a nation in prayer.

Revival is not to be obtained simply by maintaining nineteenth century methods, no matter how effective they were then. Revival is not obtained by introducing change for the sake of change. Revival is the product of God's people humbling themselves before the Lord until they know what has gone wrong with the testimony entrusted to their hands.

It is more likely to come as the result of prayer than of activity. It is likely to come more from an increase in personal witness than in a change in the format of meetings. It will be advanced more by decreasing wordliness than by modernisation.

All of this is summed up in the verbs of our text—humble, pray, seek, turn. That's always been the way to revival. All other means seem to lead nowhere. Society is badly needing a lead. Twentieth-century conditions are the result of the salt losing its savour. Twentieth-century darkness is due to the light not shining as it should.

May revival become the longing of our hearts. May the desire for it take us to the assembly prayer meeting. May it become a burden to us until the church gets out of its doldrums and influences the nation once more, chasing away dishonesty and every evil way.

J.A.

How It Began: Aberystwyth

by **HAROLD BARNES, Branborough**

The following inscription is written on the inside cover of a copy of "Hymns of praise and Spiritual Songs for the Children of God":

Aberystwyth Assembly
January 17th–April 25th, 1915
H. A. Hersey, C. E. McLay, H.
Geo. Mansfield, elder brethren.

It tells the simple story of six Christians who as military personnel in the First World War were drafted to Aberystwyth and who broke bread in a hired room for the period indicated.

Over 40 years later, Teifion Jones and Howard Barnes went to Aberystwyth University (Oct. 1962). Both had been in assembly fellowship in South Wales, but as there was no assembly in the town they followed the custom of other evangelical students and went on Sundays to whichever church seemed to have a good preacher.

Having been brought up in a spiritual atmosphere of collective participation, they threw themselves into whatever service presented itself. They were surprised at the different attitude to life they encountered in other Christian students who seemed happy to have everything done for them. This made them realise what a unique spiritual upbringing they had been privileged to have.

Because of this, they began to reconsider the distinctive teachings they had heard in their assemblies. These considerations began to cast doubts on their present activities. The Easter vacation of 1963 brought these things to a climax and they realised they had to sever their former associations with religious organisations in the town and University, though not

with individual believers. That Summer term was given over to waiting on the Lord to know His will, to Bible Study and whenever possible to tract distribution. Now was the opportunity to "search the Scriptures" to assure themselves of the distinctive truths they had now committed themselves to.

After the summer vacation, a caravan arrived in a field on a farm on the outskirts of the town. It was to be the home for the next three years of Geoff and Jean Gordge and their young daughter. Geoff had come to Aberystwyth to study law, having with his wife been baptised that very summer at the Morfa Gospel Hall, Llanelli. Howard Barnes had met them that summer through his connexion with Ben Sutton's tent work in Llandovery.

Four people now met in the caravan for worship and prayer, and every Sunday afternoon they tracted in the town or in villages around. The first recorded meeting was on October 12 1963. That evening Wilf Beale of Swansea preached on the radio and their special subject for prayer was Clive Davies, a student who was in digs with two of the brethren. Through this broadcast and discussions running far into the night, Clive was converted. The collection that week was 14/11d, of which 4/5d went to pay for a gallon of petrol for Geoff's car used for tracting in Barth. The rest went into a tract fund. Wednesday was Bible Reading night with "Titus" as the first subject.

After much prayer and discussion it was decided to begin breaking bread. The first occasion was March 1st, 1964 and an item "2½d for bread"

began to appear regularly in the accounts.

The autumn term was to prove very eventful for this small group of believers. Two local families joined, and very soon it was clear that the caravan was getting too small for the meetings. Negotiations were begun to rent the Skinner Street School-room, a disused outreach work from a chapel in town, but the majority of the deacons decided that the chapel should be turned over to an undertaker for a "chapel of rest". As one of the minority of deacons commented, "they were more interested in the dead than the living". However on January 12, two local brethren who had joined the group went with two students to enquire if the Red Cross and St. John's Ambulance Joint County Headquarters was available for hire on Sundays and Wednesdays. They were successful and this is still the venue for meetings. An invitation card was distributed to invite people to the Meetings.

August Bank Holiday saw the first conference, the speakers being Reg Bryant and Oliver Jones from South Wales. The upstairs room was hired and filled to capacity, mainly by a busload from the Llanelli area, who continue the practice to this day, although the conference is now on the May Bank Holiday.

The Jan/Feb 1966 issue of Precious Seed carried a notice of the work in Aberystwyth... "Readers will

rejoice to know of the commencement of an assembly testimony in Aberystwyth . . ." This notice came to the attention of a sister in Stafford, whose nephew, Reg Edwards, lived down the coast in Newquay and who travelled at weekends to the Midlands to attend assembly meetings. He and his wife joined the assembly in April, 1966.

1968 saw the first baptisms. Mr W. Trew spoke at the baptism and on four nights following. At the service (carried out in a borrowed Baptist chapel) 70 were present to witness three students baptised. Later that year three more students were baptised, and Ben Sutton was invited to speak at the baptism and have special gospel meetings.

The remoteness of Aberystwyth from the nearest assembly testimony (in Carmarthen, 50 miles away) and the large number of younger brethren attending the meetings meant that local gift was cultivated and many students, now busy in the Lord's work elsewhere at home and abroad preached their first tentative sermons in Aberystwyth.

The small Sunday school work held in those days was bilingual to suit local needs. The Bible Class (now run by Prof. Heading) was always the scene of lively student debate.

Latterly numbers have decreased. Presently there are only eight in fellowship, supplemented by students in the winter and visitors in the summer.

THE BELIEVER

- (1) Accepted in Christ (Eph. 1:6).
- (2) Ambassador for Christ (2 Cor. 5:10).
- (3) Ambition to live Christ (Phil. 1:21).
- (4) Affection for Christ (Col. 3:1, 2).
- (5) Appearing with Christ (Col. 3:4).

R.McP.

The Song of the Redeemed

by RAY L. DAWES, Westcliff-on-Sea

Exodus 15 vv.1-18

This is the first recorded song of Holy Scripture and therefore it commands peculiar significance. Singing in the Bible is associated mainly with salvation. The angels are not described as singing, unless Job 38:7 is taken as referring to them . . . "the morning stars sang together." Christians are exhorted to "sing psalms and hymns and spiritual songs making melody in your heart to the Lord" (Ephes. 5:19; Col 3:16); and the twenty-four elders (no doubt symbolic of the Church) sing a new song to the Lamb (Rev. 5:9; cf. Heb. 2:12). Singing is the spontaneous expression of praise to God from a heart full of the joy of salvation, the heart being the instrument on which the Spirit creates the melody (cf. Isaiah 54:1; Psalm 40:3; Acts 16:25).

Observe in Exodus 14:30 and 15:1 the link words "thus" and "then"; "thus the Lord saved Israel . . . then sang Moses and the children of Israel . . ." Without salvation there can be no singing. This is the first mention of "saved" in the Bible, and its fulness is immediately suggested as salvation from Judgment, from Pharaoh (Devil) and from Egypt (the world). No wonder about 2 million voices burst into song on the banks of the Red Sea. Notice the order of their experience, "they saw, feared, believed and sang . . ." The sighing people of Exodus 1 become the singing people of Exodus 15. So it should be with us today.

This song then expresses the worship of a redeemed people and contains important first principles. God is the object, subject and power of worship, hence they sing unto the Lord (v.1), about the Lord, as inspired by

the Lord. Before any service was done, any foe faced or progress made God received His portion, the praise of His people. This is a salutary example for us today—worship must take precedence over everything else. There are three main elements in the song from which we can learn valuable lessons.

vv.1-5 *Contemplation of His Person*. The highest notes are struck immediately for the Lord is pre-eminent in the first part of the song. He fills their thoughts completely as the Object of their praise and the glory of His triumph. Six times His Name is mentioned and four of the titles are different: Jehovah v.1; Jah; El; Elohim v.2; (see Newberry). This shows their apprehension of different aspects of the Godhead which is essential to worship. Are we able to distinguish aspects in the spectrum of the divine character as we worship? This is objective contemplation of God, so they sing "of the Lord" rather than "to the Lord" in these verses. It is helpful for us similarly to take a detached view in order to be more intelligent in our worship. Then there is the appreciation of personal relationships, another necessary ingredient of worship—"the Lord is my strength, my song, my salvation, my God . . ." The Lord is everything to them, all their resources are found in Him. Is this true of us? Worship is to apprehend God in His being and appreciate personal relationships with Him.

The people are led now to bold resolves, "I will prepare Him a habitation . . . I will exalt Him" (v.2). Worship not only touches the heart, but reaches the will. What noble desires and decisions are inspired in

moments of holy worship! God longs to dwell with His people and here is the seed-thought of the tabernacle and sanctuary; but the Church fulfills in greater measure the divine purpose of a habitation for God in the individual and in the assembly (cf. John 14:23; Ephes. 2:22). "I will exalt Him . . ." expresses the desire to glorify God in all things, an ambition we should all cherish.

The complete deliverance enjoyed provides more notes to the paean of praise. They are relieved to know that their enemies are cast into the sea, drowned, covered, sunk as a stone with no possibility of rising again. The Son of God is indeed a man of war. He has destroyed the works of the devil, annulled his power and spoiled principalities and powers (his host and his chosen Captains). What cause for thanksgiving!

vv.6-12 *Celebration of His Power.* The Enemy looms large in this section of the song. From now on God is addressed personally, "Thou", "Thy", etc., indicating the conscious intimacy experienced by worshipping hearts. All is attributed to God's right hand which has become glorious in power, completely overthrowing the enemy. Three things are mentioned: the display of God's power, the defiance and the defeat of the adversary. The ease with which God deals with the foe is stressed, "Thy right hand" (all that was needed), "Thy wrath", "Thy nostrils", "Thy wind"; and the crushing defeat inflicted "dashed in pieces", "consumed as stubble", "sank as lead", "swallowed". The enemy was defiant to the last, proudly boasting of his abilities and ambitions, "I will pursue, I will overtake, I will divide". But he was suddenly cut off and silenced forever. The rage and wickedness of Satan pursued Christ to Calvary. Satan's thoughts are echoed in the cries of the people, "Away with Him"; "Crucify Him . . ."; "Give us

Barabbas"; "We will not have this man . . ."; but the Christian knows Satan was crushed at the Cross forever. We are bound to include thoughts of God's power in our praise as we think of the divine manner and means of defeating the enemy. It causes a breathtaking utterance of wondering worship, "Who is like unto thee . . . glorious in holiness . . .?" Power is linked with holiness in these verses teaching us that God's power is exercised in the execution of His Holy claims.

vv.13-18 *Consideration of His Purpose.* Here the people are prominent and God's purposes for them. The mercy of God is acknowledged, but not a word about the sin and bondage in Egypt. Worship is not occupied with sins (this is important to recognise) but with God, His power and purpose. God was to bring them in and plant them in the mountain of His inheritance. In spite of waiting enemies on the way to the land, none could thwart God's plans; the certainty of their fulfilment was beyond question. The people view all things from the divine standpoint as already accomplished and exult in confidence—"the people shall be afraid, sorrow shall take hold on the inhabitants of Palestine, dukes of Edom shall be amazed, mighty men of Moab shall tremble, the inhabitants of Caanan shall melt away". The language is reminiscent of Paul's confidence in Romans 8, "if God be for us who can be against us? . . . I am persuaded that neither death nor life, nor angels . . . shall be able to separate us from the love of God . . ."

The song ends on a distant and final note, "the Lord shall reign for ever and ever" The spirit of prophecy carries us on to the end encompassing the whole sweep of the divine purpose, "until He come"! Such is the effect of worship in spirit and in truth.

The Church and Christendom

by EDWARD ROBINSON, Exmouth

In the present day proliferation of sects, systems and cults, the pathway of the Christian cannot be other than difficult. This is true in its individual aspect and even more complex in regard to his association, practical fellowship and walk with other Christians. It is rendered more difficult by the fact that since the days of the completion of the canon of the New Testament, over the years since the times of the apostles, there has been the development of the various denominations in what we term Christendom, some larger, some smaller. Although Paul speaks of disunity, "I am of Paul, I of Apollos . . ." (1 Cor. 1:12) there was in his day an identifiable local church in a particular town or city, composed of every Christian in the place, which is not the case in our own times. No doubt this has led to the modern popular movement towards ecumenicalism, which is not the answer for the exercised believer, inevitably involving as it does some degree of compromise of the truth: Jude writes, "that ye should earnestly contend for the faith once delivered unto the saints" (v.3).

There is not now what might be called a visible church, although under the eye of God the church remains and will remain intact and invulnerable as the Scripture states, "and the gates of hell shall not prevail against it" (Matt. 16:18). Whilst recognizing as a fact the conditions which exist all around us in Christendom, of which we form part and cannot opt out of, not being "the local church" in a given place, the obligation on Christian assemblies to maintain church principles, remains. These are outlined by Paul in his epistles and, especially in their local

aspect, in those to the Church at Corinth.

It is undeniable that there have been at various times movements of the Holy Spirit which have left their mark on the collective testimony and witness of the people of God. For instance, at the Reformation Martin Luther was moved by the Spirit of God to take a stand for the recovery of the great truth of justification by faith alone. This, however, did not go so far as to deal with the clerical system and to restore the truth of the priesthood of all believers.

Towards the end of the first quarter of the last century there arose a spontaneous movement in different regions when believers met together on these lines and the blessing of God signally assured them of divine approval. These scriptural gatherings were marked by an absence of ritual and were without religious assumption, marked by simplicity and the realisation of the presence of the Lord Jesus in accordance with His word, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20). Constant vigilance is needed if these blessings of divine interventions are to be preserved, especially in days when there is spiritual decline as the end of the dispensation seems near.

Writing to Timothy (2 Tim. 2:19-22) Paul refers to the last days and all that would come in, speaking of the great mass of profession (Christendom) as a "great house" in which were vessels (persons), some to honour and some to dishonour. From these latter he is exhorted to "purge himself" i.e. separate, again a refutation of the current ecumenical idea. Over against

this, what is found in many places is the tendency to emulate, so that we take on a more religiously respectable name, Chapel or Evangelical Church. Christ is still in rejection and it is our privilege and responsibility to share in the reproach of the One Whose right it is to reign, but that time is not yet. Paul also exhorts Timothy, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). This, of course, is not just Christendom but is that in which the truly born-again Christian (as also the overcomer in the early chapters of the Revelation) has part.

As often, there are also indications of gathering according to the will of God in the Old Testament. In the book of Deuteronomy, for instance, we read, "But unto the place which the Lord (Jehovah) your God shall *choose* out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come" (12:5), and again (v.11), "Then there shall be a place which the Lord your God shall *choose* to cause His name to dwell there: thither shall ye bring all that I command you, your burnt offerings . . ." And elsewhere the phrase is repeated, "At the place which the Lord thy God shall *choose* to place His name in", many times over in chapter 16 of this same book.

This same principle of the divine choice, over against any personal preference on our part, is emphasised in the New Testament. In Luke's Gospel there is a most interesting and instructive account of this in relation to the celebration of the Passover and flowing from this the institution of the Lord's Supper. (Luke 22:7-20). The disciples asked where they were to make preparation and are instructed to follow the man with the pitcher of water who would conduct them to "the large, upper room". There is in this the

suggestion of the need for the guidance of the Holy Spirit; the position is too large to allow for any sectarian position or name (even to be defined by a creed), and the *upper* room requires spiritual elevation and the atmosphere of heaven: "And the house was filled with the odour of the ointment" (John 12:3). May we then in a day of general laxity seek the mind of the Lord in our association and fellowship to the glory of God and the honour of our Lord Jesus.

Are You a Good Runner?

Imagine it is early morning, near sunrise, when certain women wend their way to the burial place of our Lord, intending to anoint His body with sweet spices. To their dismay they find the tomb empty. The Lord had risen, had broken the bands of death and no longer needed their loving ministrations. Conspicuous among them is Mary Magdalene — a miracle of grace — whose devotion to the Lord can be measured by the speed with which she RUNS to tell Peter and John that the tomb had been robbed of its beloved occupant. Hereupon, inspired by a common purpose, the two disciples RUN to investigate this strange report, but John (his name suppressed) OUTRUNS Peter and reaches the sepulchre first. It may be that John was a younger man and therefore more fleet of foot, yet his growing affection for the Lord must have been a spur to his approach to the sacred spot. The disciple whom Jesus loves was a good runner in more senses than one.

The Christian life is a spiritual contest that calls for perseverance. Hebrews 12:1 exhorts us to RUN with patience the race that is set before us and to discard every encumbrance. If at times we move with leaden feet our energy is renewed by '*looking unto Jesus*', for He is concerned to bring us to the goal and will not fail. The ancient promise is never out of date and holds good even today: '*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall RUN and not be weary; they shall walk and not faint.*' (Isaiah 40:31). What a tonic for tired pilgrims! — F.S.P.

Young Believers



The Devil (7)

by PETER BOWERS,
Middlesbrough

As we have seen already the Devil is fully aware that if he always appears in his true colours, he will gain little ground and will probably do his cause more harm than good. Having seemingly won the first two rounds of the battle, the Devil now seeks to consolidate his grip on the world.

In the murder of Abel by Cain, a most *coarse* and crude example of sin was exhibited. But Sin which is coarse and crude is both obvious and unattractive. It is necessary to civilise sin and to remove its unseemly harshness by dressing it in a cloak of respectability. As Cain leaves the presence of God as a marked man under a curse, he realises that he will stand out among men. It is the burden of the judgment of God which Cain seeks to obliterate. He was to be a stranger and a vagabond in the earth—an outcast of society—being made to feel his guilt. It is on this basis that the first City was established—a deliberate creation by the Devil to make the outcast sinner feel at home in a place where the seriousness of sin would become forgotten—where its barb would be removed and its coarseness cultivated. If we remember that Cain's sacrifice (without blood) was really a denial of the fact that he was a sinner, we can then begin to understand the foundations of the City Enoch (Genesis 4:17). The Devil establishes a city to make life as pleasant and civilised as possible without God. God had in ch. 3:7 covered sin by skins and blood was

shed, but the Devil seeks to "cover" sin under a cloak of civilisation.

It is interesting to note that it is in the line of Cain in Gen. 4 that conscience is smothered by the arts (music etc. vv.21, 22) and in Lamech we have an example of the soothing success of the city life. Lamech is the seventh in the line of Cain and receives particular mention. By way of contrast Enoch is the seventh in the line of faith and God again pauses to draw attention to him.

In Enoch we have a man who walked with God and with whom God was well pleased, whereas in Lamech we have the result of generations who had been lulled into a totally false view of sin. At least Cain felt keenly the judgment of God for his crime, whereas Lamech makes a boast of murder. Lamech also seeks to justify murder by saying that he slew a man "for wounding me". He pours scorn upon the mark God placed upon Cain—anyone who killed Cain would be judged sevenfold, but anyone who dared to take Lamech to task would receive vengeance seventy and seven fold.

- (1) Cain was *cursed* but the Devil removes its harshness by *civilisation*.
- (2) Cain had a *conscience* but the Devil soothes its sting by *cultivating* interests in the arts and science.
- (3) Cain felt *conspicuous* but the Devil makes him feel at home by surrounding him with like-minded men in his *city*.

So the Devil as the Prince of this World established a system geared to godlessness and the pursuit of pleasure. The Devil also manipulates the society in which we live in order that sin might appear no longer sinful and doing what is right in our own eyes becomes a recognised acceptable standard. According to Ephes. 2:2, the sinner lives by three powerful rules—the course of this world—the Prince of the power of the air—the desires of the flesh and mind. The Devil as the pervading spirit actively produces conformity to the standards of the world and, as those standards are at the level of men's base desires, he has no difficulty in polluting the world.

Danger arises when the degenerate ideas of the world pollute the minds and lives of the Christian. The world is meant to appear attractive and appealing to the Christian, in order to snare our senses and capture our minds.

Having then established his "alternative society", the Devil sets out to pollute the line of faith. Whatever view one takes of the "sons of God" in Gen. 6:2, it is clear that the whole aim and purpose of the alliance is to pollute mankind and in particular, the men of faith, and so destroy the work of God. I prefer the less spectacular interpretation of Gen. 6. In Gen. 4, we have the seed of men; in Gen. 5 the seed of faith; In Gen. 6 we see the two lines mixing and the godly line being polluted, ending with the flood. We must never underestimate

the Devil's success in the days before the flood because he reduced the godly line to one faithful man. This success was founded on the art of *pollution* in direct contrast to his persecution. Whereas persecution often strengthens faith—pollution frequently succeeds in undermining the work of God.

So having used the *pollution of the world* (Ch. 4) and then the *pollution of the flesh* (Ch. 6) the Devil next turns to the *pollution of worship*.

After the flood men seek to rebuild the civilisation which God had destroyed and they built a *city* (Ch. 11:3). The difference is that whereas Cain initially had a veneer of Godward religion, in Babel an alternative worship is represented by the tower.

The principle of Babel is clear—a combination of the political and the religious. This is a masterpiece of counterfeit which the Devil exploits throughout the centuries—the joining of the Kingly and Priestly—because not only does it contain all the godless satisfaction men can muster, but any lingering conscience and doubts are quelled by misdirecting the devotions and worship of the citizens.

It was from Babel that Nimrod the Mighty Hunter who flew in the face of the Lord commenced his Kingdom in the land of Shinar so continuing the principle which is resurrected in the Babylon of Daniel's day and the Great Whore of Rev. 17.

Render to Caesar the things which are Caesar's and to God the things which are God's, but never render to Caesar the things that are God's and God doesn't want the things which are Caesar's.

What Does the Transfiguration Teach?

by W.B.C. BEGGS, Newmilns

(1) Prophetically

In each of the three Synoptic Gospels a record is given of the Transfiguration of Christ (Matt. 17:18; Mark 9:2-8; Luke 9:28-36), yet in order to understand the significance of this event it is necessary to consider it in the light of the context.

From a reading of the Gospels written by Matthew, Mark and Luke it is obvious that in the forefront of the thinking of the Lord's disciples was the subject of the restoration of the Kingdom to Israel, and it would appear that even the death, burial and resurrection of the Lord had not altered their thinking in this respect (Acts 1:6). It was only as a result of the coming of the Holy Spirit and the passage of time that they were brought to lift their minds above the purely material aspect of God's dealings with men to the higher and spiritual plane.

No doubt it was in order to develop the education of Peter, James and John that our Lord separated them from the other disciples, and took them with Him to the mountain top where He was transfigured before them; and inasmuch as He had just immediately prior to this said that some of the disciples would not taste of death until they had seen "the Son of Man coming in His Kingdom" (Matt. 16:28), it is to be assumed that in the Transfiguration this statement was fulfilled.

It is obviously this event that the Apostle Peter has in view when he makes mention of being with the Lord on the Holy Mount and seeing His "Power and coming (parousia)" (2 Pet. 1:16). In other words, Peter seems to recognise that in the Transfigura-

tion there was a foreshadowing of the coming Kingdom glory.

It requires no stretch of imagination to realise that in the transfigured Christ there was given a picture of the glorious King Who would yet sit on His father David's throne, and rule in perfect righteousness during a Millennium of bliss. With a face which shone as the sun and raiment which was white as the light (Matt. 17:2), it was clearly revealed that this reign would not be of short duration like others, but would be established for a very lengthy period, just as the continuing glory of the sun far outlasts the brief moment of a flash of lightning, and the steady and enduring light continues long after the snowflake has disappeared.

That Moses and Elijah appeared also on the Mount of Transfiguration is not really surprising, when it is recognised that these two were outstanding men in the history of Israel. Moses died and was buried by God (Deut. 34:6), while Elijah never saw death at all, but was carried up to heaven in a most impressive way (2 Kings 2:11). No doubt their appearance was to illustrate those who would participate in the glory of the Kingdom, for there will be those who, having died during the Great Tribulation, will be raised to enjoy the Millennial Reign, and also those who have not died but enter directly into that blissful Kingdom.

It has been thought quite widely that Peter, James and John are also symbolic in this scene on the Holy Mount, but there is no real Scriptural basis on which to come to this conclu-

sion. It will be observed that when our Lord spoke of it He said that *they would see* the Son of Man coming in His Kingdom (Matt. 16:28). The whole purpose of the occasion was *to educate the disciples*, so the Lord was actually transfigured "*before them*", so that they might learn the lesson from what they saw. Indeed if we note that the three disciples were left *outside* the cloud which overshadowed the Lord, Moses and Elijah, this should be obvious, and God spoke *to the disciples* from within the cloud.

In His declaration, of course, God gathered prophetic witness to set forth Christ. As we may know, the Hebrew Scriptures were divided into three sections—the Psalms, the Law and the Prophets. So when God would bear witness to the King Who would reign during the Millenium, He took a quotation from each of the sections as follows—"This is My beloved Son" (from Psa. 2:7), "in Whom I am well pleased" (from Isa. 42:1), "hear ye Him" (from Deut. 18:15). Thus God would have the disciples to understand that the King would be the One to Whom all the prophets bore witness, and this remarkable Person was Jesus of Nazareth.

It is noteworthy that in their conversation with the Lord, Moses and Elijah spoke of the "exodus" which He was about to accomplish at Jerusalem (Luke 9:31). It might have been thought that they would be so engrossed with the glory of the Kingdom, just as the disciples were so often prone to be; but instead their theme was that of His death. Moses and Elijah each had a remarkable "exodus", but no "exodus" was so important or so full of significance as the "exodus" of Christ, for it was on the basis of His shed blood that the Kingdom would be established.

God's relationship with Israel in a past dispensation had been maintained on the basis of sacrifice, albeit such

sacrifice possessed value only insofar as it was anticipatory of the sacrifice of Christ. Now, however, a Kingdom was going to be established on the basis of a sacrifice of "richer blood and nobler Name" than any previous one. At the same time the subject of the conversation on the Mount served to put into proper perspective the relationship of the Cross and the Kingdom. The disciples were greatly concerned that the Kingdom would soon appear; but they were to learn that there must *first* be the sufferings of Christ, and *then* the glory would follow (1 Pet. 1:11).

The Kingdom has not yet appeared, but just as the disciples looked forward to it with keen anticipation, so we too, looking beyond the Rapture of the Saints, can desire the day when the Lord is manifested to all in majesty. Give praise to His Name! The day of Kingdom Glory will surely come!

Jesus of Nazareth, once transfigured upon a mountain top, will be the King of Glory.

Book Review

"Caravansera!" By Isaac Y. Ewan. Published by E. A. Ewan, Rockmount, Abernethy, Perth, PH2 9LN.

Isaac Y. Ewan, no mean poet, has produced a series of poems of the highest spiritual calibre, covering a wide range of subjects, rich with grace of heavenly origin. "Musing while the fire burned", celestial fire inspired his soul to pour itself out in rich treasure of gold, well refined. There are several poems of outstanding worth, calculated to satisfy the most censorious of critics in their literary content, and to produce on the lyre of the human heart, a response to God, all wise, worship, adoration, and praise in those that love Him and His unerring Word.

A book to read in leisure hours, absorbing its many spiritual lessons, from Creation in its varied hues and forms—Human experience in its dark and shadowed valleys, to heights of sublime grandeur and glory, and of course from the richest of all treasure ground—The Living Word of God and Christ its object and subject supreme.

Well and neatly bound, with clear print to suit the need of all ages.

R. MCP.

Assembly-Based Tract Distribution

by **W.K. MORRISON, Falkirk**

The scope of this article is to examine the aims and methods of systematic tract distribution, probably on a monthly basis, when the same Christian worker regularly visits each household in the same street or area, bringing a different piece of gospel literature on each occasion. The writer has close personal experience of two streets each containing about a hundred homes, one in a county town in South-west Scotland where he was a monthly tract distributor for twenty-three years, and the other in a large industrial town in Central Scotland, where he has been similarly employed on the Lord's business for fifteen years. It is out of a deep conviction of the importance of such work that this paper is being written now.

Why?

There are at least three reasons why many believers in a local assembly should be involved in literature outreach of this kind. First, it is our responsibility to make the message of the gospel as widely known as possible to men, women and children who are dying in their sins. By visiting a street frequently the worker establishes a growing relationship with the people who live there. He or she will soon be distinguished, even by the spiritually imperceptive, from the Mormons or Jehovah's Witnesses, those other practitioners of door-to-door evangelism. The Christian visitor comes to be seen as a warm-hearted, friendly human person, who lives in the same town, village or city, and who may indeed work on Monday beside the people who are visited on a Lord's Day. The tract distributor has to be accepted at the human level before his divine message will be heeded.

Secondly, the visitor hopes by prayer and patience and courtesy to encourage his households to come to the meetings held in the assembly hall. Some may come only now and again for some special purpose—an old folk's social or a Sunday School Parents' Night. But even occasional incursions into the Hall are better than none, and besides they may lead to more frequent attendance.

Thirdly, the tract distributor earnestly desires the conversion of the souls God has entrusted to him. This may be effected through other divine agencies besides his monthly visits, but he will be happy to be but one link in the chain of sovereign mercy which has won a soul for the Lord. He will try to attract the seeker or the newly-saved into his own local fellowship, there to be taught more fully and eventually welcomed into the corporate life of the company. But again he will rejoice even if this full aim is not accomplished.

How?

Is there a methodology in tract distribution? Assuredly there is, and that consisting of two parts, the one church-based and the other home-based. We shall look at both in turn.

At the level of the assembly all work radiates from the recognised tract leader. He is likely to be a Christian of considerable experience, approved by the elders (of whom indeed he may be one), and readily accepted by the believers as a whole. He will prayerfully seek to build up a team of workers, making needs known ("Brown Street requires a new worker to replace Brother X who is leaving us for another town"), and taking likely people aside to invite their assistance.

The team will be as big as possible. It will contain both brethren and sisters, and all able-bodied will find a niche. Some will be quite young, others elderly and many in between.

Husbands and wives may find it helpful to work as pairs, and an older worker will always be willing to train a younger one. There is nothing so strengthening as a time of prayer fellowship in which tract distributors can be together, either meeting separately for this purpose or craving some part of the time in the assembly's weekly Prayer Meeting. Care, however, is needed in revealing confidences; troubled families will commit their secrets to one trusted visitor, but it may not always be appropriate to publish intimacies about family life. Nevertheless there are plenty of topics to share in prayer, such as new openings in growing estates, workers encountering problems in their street, financial aspects of the work, and so on.

We now consider the home-based aspects of tract distribution, and here we find ourselves surrounded by many interesting questions. For example, what sort of literature are we to use? We may choose a tract such as "The Messenger" (there are others) which are produced monthly by Christian publishers, with or without notices about local services. We can occasionally issue one of the excellent leaflets produced by the Scripture Gift Mission, containing nothing but the pure words of scripture. Sometimes we may give away a copy of a gospel, perhaps of John, or a selection of biblical passages dealing seasonably with the Christmas or Easter or harvest themes. Greatly daring we may write our own tract, with incidents about local people or customs or events. Our assembly in Falkirk has at one time or other used all of these types of literature and householders express their appreciation.

How should we literally approach people in their homes? It never comes amiss to comment on an attractive garden or a beautiful child—though if a man is digging his garden on the Lord's Day it is better to present him with grace than with law, and if a child is sleeping in a pram it is inconsiderate to waken him by our noisy presence. A kindly interest in people's health or personal circumstances shows that we have cared and remembered after last month. The day will certainly come when we are invited into some of the homes, because of illness, loneliness or bereavement, or to meet someone the householder wants us to meet. An opportunity for a simple word of witness, a short reading from the Bible which the tract-worker carries with him (or her), or a word of prayer may thus be afforded. But the wise worker will never overstay his welcome or carry tales from one house to another.

What is the best day, and what the best time of day, for door-to-door visitation? Many Christians find it convenient to go on a Lord's Day afternoon and in winter many people are at home then. But tract work can be fitted in at other times, such as a weekday evening. Old folk enjoy a visit when they tend otherwise to be neglected—during the morning or afternoon of a working day. Here is an opportunity for believers on shift work or who are retired, or for the Christian housewife who may be able to plan her day when her own family are at work or school. The social pattern of those visited should be carefully studied. The last thing a conscientious tract-worker wants to do is to push his literature through the letter box of an unoccupied house.

The local newspaper is a source of information and stimulus. One's eye soon learns to pick out names from one's special street in the births, deaths and marriage columns, and appropriate comment can be made by

spoken word or written letter to mark family times of joy or grief. Similarly people can be encouraged to look out for intimation of assembly meetings among the church notices; a surprising number do, even if a lesser number actually come along to the hall.

A final word. The tract-worker is liable to be seen and recognised by his householders in all sorts of places and situations in the community. His general deportment must therefore always be that of a man or woman whose life commends his message.

ONLY ONE LIFE

Two little lines I heard one day
As I plodded on in my usual way;
And they rang in my ears again and again,
Repeating in solemn, sweet refrain:
"Only one life, 'twill soon be past;
Only what's done for God will last."

"Only one life?" yes, only one;
Soon will its fleeting hours be done;
Am I living this life for self alone?
At the Judgement Seat shall the truth be known.
"Only one life, 'twill soon be past;
Only what's done for God will last."

"Only one life"—a few brief years—
Each with its burden of hopes and fears;
Each with its record of good and ill,
As I please myself, or obey His will.
"Only one life, 'twill soon be past;
Only what's done for God will last."

Give me, Father, a purpose deep
In joy or sorrow Thy trust to keep;
And so, through trouble, and care, and strife,
To glorify Thee in my daily life.
"Only one life, 'twill soon be past;
Only what's done for God will last."

—Anon.



THE HOMELANDS

More about SUMMER EFFORTS; Jim Smyth commenced at Kilmacolm, Renfrewshire where the assembly is very small. A man professed during the first week of meetings.

The Fife effort was taking place in Crossgates and Hill o' Beath where there are no assemblies. The Lord's servant is Stewart McKenzie and he was being joined at the send-off meeting by Stewart McNaught of Australia and India who is visiting the U.K.

John Gordon was returning to Wigtownshire for the united effort in that area. He was there last summer and paid a winter visit to Creetown as well.

Ron Smith has again been commended from Luton to full-time service in the homeland. He was originally commended in 1961 from Luton and although teaching between times his heart was always in evangelising, so much so that he spent some summers in gospel work during school holidays. At the time of writing he was doing door-to-door work in North London before having a tent campaign in Flitwick, Bedfordshire in July. He was awaiting guidance about service from September onwards and hopes to have his own tent for next summer.

John Campbell and Jack Hay had the usual slow beginning with adults in their mobile hall in Newtyle but children's meetings were excellent. They hoped to go on to Ardler and Balbeggie.

Sandy Stewart's "Village Outreach" included weekly visits to Duffins, Craigellachie, and Ardesier as well as other villages if halls are available.

ULSTER: The Ormeau Road Gospel Hall, Belfast has been displaying gospel texts, sixty inches by sixteen on the rear panels of twelve city buses for the past year. Previously they had smaller texts inside seventy-five buses. They were negotiating the contract to renew those texts for the next year from June onwards.

Edward Jaminson now advertises a New Testament or free Bible study course in six of the province's newspapers. There is a steady flow of replies like this one. "I am forwarding to you the coupon I cut out of the *Irish News*." The person wanting the course was a priest. Over twenty pupils from a Roman Catholic High School in Lurgan have sent in the coupon from the same Catholic newspaper. Another coupon came from a prisoner in Belfast Prison. Yet another came from an invalid. Plans were afoot for advertising in the *Derry Journal* which covers Derry, Strabane and North Donegal, and in the *Liverpool Echo* to reach the large Catholic population of that city.

Both Ed and Dr. McDonald mention the telephone service that operates in their respective cities of Belfast and Dublin. Edward advertises in newspapers, through car stickers, by hand-out cards and on stickers on mail. Dr. McDonald rubber-stamps the invitation to ring on every tract distributed throughout the country to the grand total of 40,000 in the year.

Meantime Gordon Pennock continues with door-to-door work mainly in R.C. areas and reports a good reception. He expects to do similar work in San Francisco in June and July.

OTHER POSTAL WORK: Alec Allan's Real-Life Postal Sunday School began to take the gospel to the families of those previously contacted in detention. Seldom did they have a good background. Real-Life has grown to such an extent that 3,500 lessons are posted monthly entailing printing and postal charges of over £450. Alec is not too well and sometimes finds it hard to cope with this vast volume of work for the Lord.

ENCOURAGEMENT: James Aitken had happy times during a return visit to Lanark. Several were baptised including an old lady of 79 who was saved at the meetings.

A student at Glasgow University from Cumnock, Ayrshire was converted through David Newall's Bible studies with the students in the Students' Hostel. The youth had had a Catholic mother, now dead, and had never been at a service until he began attending Elim Hall, Glasgow where he was baptised the Sunday after Easter. His father travelled from Cumnock to see the baptism along with his daughter who seems to be interested. Another three young folk were being baptised in Elim on June 1.

In-depth visitation to an extent never known before was engaged in at John Speirs' effort in his own assembly at Forth, Lanark during the April campaign there. Among the many who came to the meetings was a youngish couple. A few weeks afterwards the young man called on one of the brethren seeking help as he was in danger of losing his wife and baby daughter through his drinking habits. Although somewhat under the influence of drink he professed conversion in mid-May and attended the prayer meeting the evening afterwards.

Girvan assembly too was delighted with the conversion and baptism of a married woman. Her husband is the cousin of Willie Hill of Bolivia and his brother and his wife were previously saved in Girvan although they have moved since.

A teenage girl was baptised in Hope Hall, Warrington on May 18. Her unsaved family attended to see her taking this step.

A twenty-year-old girl saved a few months previously also took this step at Annbank, Ayrshire on May 27.

A number were counselled on the last evening of John Clunas's meetings in Renfrew during April.

A brother of over ninety from Kilwinning, Ayrshire still distributes 14000 tracts every year.

The Ayr Bible Readings held in May keep growing in numbers. This year the Lord's servants were Albert Leckie and T. Ernest Wilson, veteran missionary from Angola now resident in the U.S.A. Afterwards Mr Wilson gave heart-warming ministry in various west of Scotland assemblies during May and in his homeland of Ulster during June. Now 78 the Lord's servant is remarkably fit and fresh.

Robert Revie persevered in spite of difficulties at his meetings in his new portable hall erected at Kilmaurs, Ayrshire. After more than a month a woman professed conversion and a new teenager meeting proved quite successful.

The idea of a portable hall seems to solve many problems but Robert and George Meikle and David Locke have met with difficulties with the Planning Authorities. Pray about this.

REGIONS BEYOND

WOMEN'S MISSIONARY FELLOWSHIP

The WOMEN'S MISSIONARY FELLOWSHIP was started in 1952 to help provide missionaries on "Echoes" Prayer List, coming home on furlough, with clothing needed for themselves and their families. Some missionaries visit the Fellowship Centre on arrival, but the majority receive "Welcome Home" parcels. The Fellowship is a channel for gifts from Assemblies all over the British Isles to missionary friends.

Although "Welcome Home" parcels are of first importance, the work has expanded through the years. Now, in addition to a large number of clothing parcels sent to missionaries at home, we are able to send an even greater number of parcels to missionaries abroad. Parcels sent abroad are nearly always made up to 10 kilos in weight, as this is the most economical postal rate.

Our latest venture has been to send clothing, blankets, etc. to Africa by air freight in conjunction with Medical Missionary News. We are full of gratitude to the Lord for meeting these and other needs through individual and assembly gifts.

In addition to "Welcome Home" parcels the following are also sent.

Birthday parcels to children

These are sent to missionaries' children between the ages of 2 and 15. Children living abroad receive books, and children at home with parents or at boarding school receive toys, presents, and especially nice clothing, etc. Over 300 such presents are sent each year.

Birthday parcels to single sisters and widows

These include food, books, clothing, toilet goods, etc. Over 150 such parcels are sent each year.

Medical and clothing parcels abroad

These are made up to 10 kilos in weight, sewn in sheeting, and sent to missionaries in Africa, India, W. Indies and some South American countries. They include blankets, clothing, bandages, rubber gloves, haberdashery, Sunday School rewards, and materials required for teaching needlework and knitting.

Farewell parcels

Small parcels of household linen, etc. are sent to those returning after furlough.

National workers

Once or twice a year we send clothing parcels made up to 10 kilos in weight to full time national workers and evangelists in Spain, Italy, France, Poland and Japan. These are much appreciated.

Miscellaneous

Wedding presents are sent; layettes to missionaries expecting babies; small parcels containing night wear, bed jacket and toilet goods to missionaries going into hospital for treatment. In addition, many missionaries realising that the goods are held in trust for them, feel free to write mentioning their special needs.

Visiting missionaries

The work is centred in a former Baptist Chapel in Kilburn, which was most generously bought for us by a Trust. We pay a nominal rent for these premises which goes towards the maintenance and repairs. Every week missionaries call and choose for themselves what they need from our stock rooms. Most Brethren missionaries call at least once during their furlough. We are glad to be able to help missionaries from other faith missions, as the need arises. They call, as we do not send parcels to other than "Echoes" missionaries. We are also glad to be able to help "Counties Evangelists" and their families when they call to choose what they need.

Source of supplies

We receive an average of 25 parcels a week. These vary from small parcels of one or two garments to large consignments containing a year's work of a Sewing Group. Our support and goods come from missionary-hearted women's groups and individual friends from assemblies as far apart as the Faroe and Shetland Islands to the Channel Islands. The Fellowship are most grateful to those who entrust us with the distribution of their practical gifts which have cost them much time and labour. We are only a link in a chain, but please pray that we may be faithful stewards of these often sacrificial gifts.

News letter

Please write if you wish to be on our mailing list for our twice yearly News Letter.

Advice to home supporters

We can only pass on to missionaries new clothing or clothing "as good as new", so we would like you to look very critically at each item before sending it to us, and consider whether it is worth the postage you will spend, plus the postage we must pay, to send the clothing on to missionaries. We wish to be wise stewards of the money and gifts you send, and not wasteful.

Therefore, we do not feel able to receive the following:

1. Any garments that have not been cleaned. Please leave the cleaner's label on, or attach your assurance to this effect. It is not always realised that garments which have been through a bulk cleaner must be examined and sponged where necessary afterwards.
2. Any garments with worn pockets, cuffs or buttonholes—or with missing buttons or broken zips.
3. Any garments which are out of fashion. Missionaries often take meetings, and their appearance should commend their message.
4. Any garments which are faded (please look under collar) or have stains that have not been removed by cleaning, including underwear.
5. Any garments (including babies' woollies), which have shrunk or matted.

We feel you will understand these provisions and will pass on this information to others.

"Will I offer . . . Offerings unto the Lord my God of that which doth cost me nothing?" (1 Sam. 24:24)

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. Anonymous letters are not considered.

Question: Why do you believe Melchisedec is, or is not a Theophany or Christophany?

Answer: In Genesis 14 Melchisedec is spoken of in the same way as other individuals in the narrative. In v.17 the King of Sodom is named, then in the following verse Melchisedec is referred to as King of Salem and is seen bringing bread and wine to Abraham. It would seem inconsistent to accept 'Sodom' literally in the one verse and 'Salem' figurately in the next. There is thus no reason in the Genesis passage to believe that he is other than a mortal man used by God to minister to one of his servants.

When we turn to Hebrews 7 the Holy Spirit in v.1 describes Melchisedec in the same way as the Old Testament record but in v.2 begins to give the spiritual truth associated with his name. (note the expression 'being by interpretation'.) In v.3 is perhaps the strongest reason to reject the idea of Melchisedec being a Theophany where he is said to be "made like unto the Son of God"; thus he is distinguished from our Lord Jesus Christ.

In the Theophanies of the Old Testament there is something said or done which demonstrates clearly that the one in question is the Lord. Such a feature is absent in the Genesis passage and there is no indication that Abraham recognised Melchisedec to be the Lord. Thus we would have to rely upon New Testament scripture to ascertain the fact, whereas the other instances are clear within their own context. The reason for the remarkable statements in Hebrews 7:3 concerning this man would seem to be clear from the passage itself where the Holy Spirit is emphasising that our Lord's priesthood is of a different order from that of Aaron. Thus he would take up a man from the book which abounds with genealogies, yet of him no record is given, so that he is presented as being like unto the Son of God.

J. R. Baker

Question: Please explain Acts 10:35.

Answer: It has been pointed out that in three chapters of this book we see that God is reaching all men with the gospel. Ch.8 records the salvation of a son of Ham, Ch.9 of a son of Shem and Ch.10 of a son of Japheth. That God would bring Gentiles into a place of nearness and blessing was a difficult lesson for Peter to learn. How wonderfully the lesson was made plain to him.

While the men from the house of Cornelius were on their way to find Peter, he himself was on the housetop praying. It was then that the vision of the great sheet let down from heaven was given to him, and further to the voice in the vision the Holy Spirit speaks in v.19-20 encouraging Peter to return with the visitors. Having reached the house of Cornelius and hearing of the separate vision given to Cornelius, Peter at v.34 commences his address which includes the verse under question and lies within the context of what Peter had now learned of God's new dispensational dealings. The 'no difference' of Rom. 10:12 is the 'no respecter of persons' of our chapter. Peter is learning that the middle wall of partition of Eph. 2 has been broken down. Thus those 'in every nation' who fear God and work righteousness are acceptable with him. (see v.2 Cornelius feared God and gave much alms). It must not be inferred that Peter is preaching that personal salvation is dependent on good works; the conclusion of his address would disprove such a theory. Having set out the facts of our Lord's life death and resurrection and his future role in judgement he shows how men can be saved. "Whosoever believeth shall receive". Thus verse 35 has a dispensational setting within its context and is illustrated in the events which took place within the chapter.

J. R. Baker

The Coming of the Day of God

by GEORGE ANDERSON, S. Africa

2 Pet. 3:10–13 Rev. 20–21

The word "**Day**" is used in two ways at least in the Scriptures and a reference here is necessary.

(a) When "**DAY**" is qualified by a numeral it is defined and *limited* to a day of 24 hours . . . as in *Gen. 1:5* And the evening and the morning were the *first* day.

(b) "**DAY**" used to indicate a *period*:

(a) The **DAY** of Salvation . . . 2 *Cor.* 6:2 . . . "Now is the day of salvation."

(b) The **Day** of Redemption . . . *Eph.* 4:30 . . . " . . . whereby ye are sealed unto the day of redemption."

(c) The **Day** of the Lord . . . 2 *Pet.* 3:10 . . . "But the day of the Lord . . . come . . . thief in the night . . ." *Amos* 5:18

(d) The **Day** of Vengeance . . . *Isa.* 61:2 . . . "To proclaim . . . the day of vengeance of our God."

(e) The **Day** of God . . . 2 *Pet.* 3:12 . . . "The coming of the day of God."

End of the Millennium

After 1000 years Satan is loosed for a little season . . . leading to the last great revolt . . . Gog and Magog (*Rev.* 20:7–9).

Deception during the Millennium . . . Children will be born, but lacking the experience that their fathers had in the **Tribulation** . . . appear not to have any conviction or spiritual backbone and respond easily to Satan's deception. (*Rev.* 20:7–9)

Fire will come down from God to destroy the followers of Satan and he, personally will be cast into the *Lake of Fire* . . . "where the Beast and the False Prophet **Are**." . . . i.e. after 1000 years! (*Rev.* 19:20) . . . a sure proof of *Eternal Punishment* (*Heb.* 6:2).

Earth will be Destroyed by Fire . . . 2 *Pet.* 3:12. "Looking for and hasting unto the **Day of God** wherein the heavens being *on fire* shall be dissolved and the elements (heavenly bodies) shall melt with fervent heat." . . . "*Dissolved*" is also "*destroy*".

The word "**Destroy**" . . . means to "*loose something*" and is used for *untying* a rope or *loosing* a bandage as in *John 11:44* "*loose him and let him go.*" In this case of *destruction* by fire . . . the Lord, who holds all in His control will simply "*loosen*" the atoms of the galaxy in which we live and it will simply *disintegrate*!

THE NEXT THING TO WHICH OUR ATTENTION IS DRAWN IN *Rev.* 20:11 is the setting up of *The Great White Throne*, at which the "dead small and great . . . from earth . . . sea . . . death and Hell . . . are judged out of the **Books** . . . according to their works."

In *v.14* we read that "*death and Hell* were cast into the Lake of Fire." . . . so we must glance at what the Scriptures say re:

The Underworld

Hell (Hades) into which *unsaved* human beings go at death . . . (*Luke* 16:23) is of *temporary* character.

Bottomless Pit (Abyss) comes into prominence during the *Tribulation* . . . *Rev.* 9, out of which comes the smoke of *demon* locusts and horsemen . . . numbering 200,000,000 (*v.16*). By these the "third part of men shall be killed." (*v.18*).

Tartarus (in A.V. Hell) . . . 2 *Pet.* 2:4 (wicked angels) . . . These, probably are the "*spirits in prison*" of *1st. Pet.* 3:19.

Lake of Fire . . . Eternal; and into this unsaved human beings are cast (*Rev. 20:15*). No doubt this is what the Lord Jesus referred to in *Matt. 18:9. 5:22. Mark 9:43-46* and *Luke 12:5* where He used the word "*Gehenna*" (A.V. Hell).

It is interesting to note that there is no mention of **Purgatory** (place of purification). Rome has invented this for individuals who are *not bad enough* to go to *Hell* and *not good enough* to go to *Heaven*! **Devilish** in origin!

Following the destruction of the earth and the casting of *Death* and *Hades* into the Lake of Fire there will take place the *miraculous* transport of *saved ones* from the *Millennial earth* to the *New Earth*.

NOTE:

(1) **Millennium** . . . the Reign of the **Lamb** . . . *Rev. 5-6*.

(2) **Kingdom beyond** . . . the Reign of **God** and the **Lamb** . . . *Rev. 22:1*.

(3) **Eternal** . . . the Reign of **God Alone** . . . *1 Cor. 15:22*.

In *2 Pet. 3:13* we read, "We look for *New Heavens* and a *New Earth* wherein **Dwelleth** righteousness."

(a) The child of God is now **Righteous** . . . but he is a *stranger* in this world of sin.

(b) During the *Millennium* the Lord will *reign* in **Righteousness** . . . but unrighteousness will be present (*Rev. 20:8*).

(c) On the *New Earth* . . . **Righteousness** will **Dwell** (be at home!) . . . *2 Pet. 3:13*.

The *New Earth* seems to be "**The Dispensation of the Fulness of Times**." (*Eph. 1:10*). "That in the *dispensation of the fulness of times* He might gather together into one **All Things** in Christ . . . both which are in the *heavens* and which are on *earth* . . . even in Him." This "*gathering together* into one *all things in Christ*" does not appear to take place in the *Millennium* . . . which ends in judgement. On the *New Earth*

all things will be gathered together *into one* in Christ . . . hence the "*Dispensation of the fulness of Times*," could be the **Perfect Kingdom** referred to in *1 Cor. 15:24-28*, "Then cometh the end, when He shall have delivered up the *Kingdom* to God, even the Father; when He shall have put down all rule and all authority and power . . . for He *must reign* TILL He hath put all enemies under His feet . . . the last enemy that shall be destroyed is **Death** (*Rev. 20:14* . . . at end of *Millennium*) . . . v.27 . . . v.28 . . . that God may be all in all" (i.e. over *all things* in all places . . . *everywhere Supreme*).

In *Col. 1:20* we read, "Having made **Peace** by the blood of His Cross . . . by Him to *reconcile* all things unto Himself . . . by Him, I say, whether they be *things on earth* or *things in heaven(s)*."

IN THIS CONNECTION we read *Luke 2:14*, "Glory to God in the highest and on *earth* . . . **Peace**." Again in *Luke 19:38* the disciples rejoiced with a loud voice and said, "Blessed be the *King* that cometh in the Name of the Lord . . . **Peace** in Heaven and glory in the highest."

This is Reconciliation of *all things* in the *heavens* and on *earth*.

We compare *Phil. 2:9*, "God hath highly exalted Him . . . *Name* above every name, that in the Name of *Jesus* every knee should bow, of things in *heaven* . . . on the *earth* and . . . under the earth . . . and that every tongue should *confess* that *Jesus Christ* is **LORD** to the glory of God the Father." All this has to do with **His Lordship**.

In the **Dispensation of the Fulness of Times** we see **All Creation** restored to its *normal*, God - intended *unity* . . . and *voluntary* submission to GOD. In *Rev. 21:1* John sees, "A *new heaven* and a *new earth*." . . . on which there was "*no sea*".

v.3 God *dwelling* with men. v.22 . . .

The New City . . . no *Temple* therein for the *Lord God Almighty* and the *Lamb* are the *Temple* of it. v.23 No need of *sun* . . . *moon* . . . for the *glory of God* did lighten it and the *Lamb* is the light thereof. v.25 . . . No *night* there. v.27 Nothing that *defileth* shall enter therein . . . **No sin!**

In vv.12-14 on the **Gates** . . . names

of 12 Tribes of *Israel* . . . on the **Foundations** . . . names of 12 *Apostles* of the *Lamb*. Does this *teach* that on the *New Earth* in the "*Dispensation of the fulness of Times*." . . . **ISRAEL** and the **CHURCH** shall be seen together?

The Day of God then is the *passing away* of the **Old** and the bringing in of the **New**.

The Supreme Love of God

by W. P. TAGGART, Airdrie

1 John 3:1-2

The Apostle John as we know, was the disciple whom Jesus loved and who leaned on Jesus' breast, known as the beloved disciple, and later as the Apostle of love. As John surveyed in his mind all that he had written concerning the love of God there flashed into his soul with striking force and emphasis the thought expressed in 1 John 3:1. "Behold what manner of love!" and is it any wonder that John penned the Epistle taking up this most interesting, precious, yet very important and necessary subject, that of "**LOVE**". So he begins by saying:

1. "*Behold what manner of love*"—the **MANNER OF THIS LOVE—A PERFECT LOVE**

What does this imply and convey to us? I believe this suggests to us the quality, standard, and nature of this love—a love that knows no equal, because there never was a love like this for it was a Divine love, an everlasting love, an outstanding love, an amazing love—something of deep, intense and intrinsic worth having a character all of its own—not something of mere superficial sentimentality but something of supernal sublimity. We cannot define this love but I would think of it thus:

Conceived in the **MIND** of **GOD**,
born by the **SPIRIT** of **GOD**,
revealed by the **WILL** of **GOD**,

expressed from the **HEART** of **GOD** and

Demonstrated in the **OFFERING** by **GOD**,

of His only and well beloved Son to die for us at the place called Calvary.

The love that Jesus had for me,
To suffer on the cruel tree,
That I a ransomed soul might be,
Is more than tongue can tell!

2. "*The Father hath bestowed upon us*"—the magnitude of HIS love—**A PROFOUND LOVE**

If there is one subject which is exhaustless it is the love of God—it knows no end, it knows no comparison, a love that stands alone—a love that is unique, we did not deserve it, we were most unworthy of it, yet He so freely bestowed it upon us all—a love that is **IMMEASURABLE**—it knows neither length nor breadth; **UNSCALEABLE**—it knows no height; **UNFATHOMABLE**—it knows no depth; **INEXPLAINABLE**—it is beyond all knowledge; **UNLIMITED**—it knows no bounds; **INSEPARABLE**—it knows no separation. A love that surpasses every human thought—knows no change—**PERMANENT**—knows no ill—**FORGIVING**—knows no restriction—**UNSELFISH**. We love because we are loved but here is a love that loved us when we were unlovable,

a love that went to the very extremity, for God spared not His own Son but freely delivered Him up for us all. Are we not amazed, and enthralled, as we try to contemplate and comprehend the **MAGNITUDE** of His **LOVE**? The **High and Holy One** who inhabiteth Eternity condescended to stoop so low to meet the need of such sinful and rebellious creatures as we were, and when we ponder and consider the ignominy, the shame, the scoffing, the smiting, and the suffering the Son of God passed through in those three hours of intense anguish and agony which He endured at the place called Calvary, when His sweat was as it were great drops of blood falling down to the ground, and when He cried, "O my Father, if it be possible let this cup pass from Me, nevertheless not My will but Thine be done," the silent, sinless, spotless Son of God, endured it because He loved us with such infinite love:

A CONDESCENSION which meant
a CALVARY

A CALVARY which resulted in
CONQUEST

A CONQUEST which found its completion in CORONATION.

Thorns wreathed Thy brow when
hanging on the tree,
Man's cruelty!

Why lavish love like this, O Lord, on
me?

Thou lovest me!

Would that my soul could understand
its length.

Its breadth, depth, height, and
everlasting strength!

3. "*That we should be called the Sons of God.*"—THE MAJESTY OF HIS LOVE—A PERSONAL LOVE

Humanly speaking we would reckon it a great privilege and honour, and rightly so, to be born the son of an earthly King. Not merely a subject of an earthly kingdom, but wonderful as all that would be, ours is the honour of

being a son of God because the Son of man that we who were the sons of men might become the sons of God.

were the sons of men might become the sons of God, the One who is King of Kings and Lord of Lords, and therefore we are sons of a heavenly Kingdom which is an Everlasting Kingdom, and the government shall be upon His shoulder, and of the increase of His government and peace there shall be no end.

Crown Him the Lord of heaven,
Enthroned in worlds above,
The King of kings to whom is given
The wondrous name of Love:
His reign shall know no end,
And round His pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet.

4. "*And it doth not yet appear what we shall be . . . as He is.*"—THE MASTERY OF HIS LOVE—A PRE-EMINENT LOVE

I believe it could be said that this was the master-touch to the Life, Death, Burial, and Resurrection of our Lord Jesus Christ when He left His promise, "I will come again and receive you unto Myself . . . also." We cannot comprehend what a glorious day that will be when we shall behold Him whom our souls love, for we shall see Him as He is and we shall be like Him, when we shall be conformed and perfected to the image of His Son, and He shall present His people, His Church, His chosen Bride, spotless and faultless to His Heavenly Father with exceeding great joy.

What we in glory soon shall be,
"It doth not yet appear;"

But when our precious Lord we see,
We shall His image bear.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God and it doth not yet appear what we shall be but we know that when He shall appear we shall be like Him, for we shall see Him as He is. 1 John vv. 1-2.

2nd John

by ALAN D. LIVINGSTONE, York

While appreciating the brevity of Second and Third John, it is an injustice to subordinate them to an unimportant place in the writings of the Apostle and in the edification of every Christian since their composition. Knowing that they are brief in content and more personal in nature, we also accept that they aptly complement the Fourth Gospel and the First Epistle.

There is a consistent theme emphasising the importance of love and truth and loving in the truth, (John 8:32; 1 John 3:18; 2 John 1:3 John 1). Likewise there is a chord struck whereby the recipients of the Apostle's four inspired volumes are uplifted in joy as his wise words and promised presence are made precious to them, (John 15:11; 1 John 1:4; 2 John 12; 3 John 13).

Yet there is at least one more reason why the present contributor values these short letters. They present the ordinary issues of Christian living stripped of the splendours of miracles, prophecy and the supernatural, sometimes so excitingly recorded in other N.T. books. Your life and mine are rarely confronted with divine drama and supernaturally-contrived sensations but they should be deep, earnest and quietly devout, and this is the tone of the letters before us.

As we easily find our place within the unspectacular atmosphere of these little epistles, let us gain from them the confidence, assurance and happiness they were surely meant to convey.

vv.1-3 A Greeting to Enjoy

The recipients of this letter, whether the members of a Christian com-

munity or a good Christian lady and her family—it is difficult to be certain as to which interpretation ought to be favoured—were no doubt cheered to receive this warm communication from the aged apostle John.

He, with others, cherished their acquaintance as he drew them to remembrance of God their Father, the source of all blessing and of His Son, Jesus Christ, through whom blessing comes. Their lives and faith were buttressed by this greeting; grace, the favour of God bestowed beyond natural merit; mercy, the compassion of God enveloping those who deserve much less and peace, the resultant repose of the soul which is at rest with God. If strange unnerving doctrines were becoming prevalent, here was a salutation to further establish the Christians in the soundness of what they first believed.

vv.4-6 A Command to Obey

Just as Paul taught that ability and its function ought to be inseparable from love (1 Cor. 13 vv.1-3), so John was quick to teach that obedience and love are similarly twin truths. Love is both the content and product of this commandment, and any claim to be obedient to the Lord Jesus as His ways are outlined in the Scriptures is inadequately made if it does not embrace Christian love and courtesy.

vv.7-11 A Warning to Observe

John observed that the doctrines associated with the Lord Jesus were too important to leave to others to undermine, without challenge. He regarded the suspect teachers not merely as Christians whose interpretation of truth was unorthodox but as

persons whose ideas were contrary to the declared teaching about Christ. As such they were unwelcome contributors to the welfare of the believers and only served to lead some of them astray. He warns against a three-fold peril to those who adopt and propagate such false teaching.

- (i) There is the real possibility of losing the good and the reward of previous service dutifully and faithfully undertaken (v.8).
- (ii) There is reason enough to examine the reality of one's personal faith (v.9).
- (iii) By welcoming such teachers, identification with them can too easily lead to identification with what they teach (v.11).

Whether at home or in the Church, John's concluding counsel is crystal clear. These teachers were to be given neither scope nor encouragement to influence others in dangerous ways.

vv.12-13 A Promise to Anticipate

Not a few who may be reading these lines will reflect that the worthy fabric of their present lives owes something to the godly influence of visitors to their parents' homes. There is joy in meeting other believers. That happiness is mutual which holds, as common ground, bonds which are spiritual. To those who received John's few pastoral lines, there was something to anticipate with real fervour; a visit from the aged man, counsel from his valued experience and the fulness of shared happiness.

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It may not be generally known that the Trust owns a Missionary Home at Annbank, Ayrshire. Missionaries anticipating furlough should contact Mr. J. Anderson, Millbank, Privick Mill Road, Ayr KA6 5JA.

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Andrew—The Willing Disciple

by JIM JARDINE, Londrina, Brazil

It is a great encouragement to us to know that the Lord Jesus out of the many that He could have chosen to be His disciples chose twelve simple working men. While it is true that later on He was to call Saul of Tarsus who was behind no one in his booklearning, during His life He called men from the fishing boats, from the tax office and even, if tradition is to be believed in the case of Nathaniel, from a life of retirement. Perhaps the fact that has been most often emphasised about Andrew is his humility. Always in the shade of his lively, extrovert brother, Andrew could easily have become discouraged or even bitter, yet we never read of him complaining or wanting a more prominent place. He was content to be in the niche that the Lord had given him. "Happy is the brother or sister who knows how to play the second fiddle!" What impresses me even more than his humility, however, is Andrew's willingness. How we need men who are willing to work for God! So many are cold of heart, in the huff with their brethren, or just simply lazy so that the work of a typical assembly is left to the few. Oh for a revolution of willingness—how it would transform our local church life!

We notice first of all that Andrew was:

1. Willing to Believe—John 1:35–40

Andrew was a devout Jew. No doubt he had learned since his early days that the Messiah was to come. When John the Baptist began his ministry he recognised that this was God's messenger. On that day when John declared, "Behold the Lamb of God" Andrew was willing to believe. It's obvious that at this stage Andrew wouldn't have understood all that

Jesus's messiahship was to involve but he knew that this was the One in whom he would place his trust and who would guide his every path. The day after John made his announcement we read of Andrew leaving John the Baptist to follow the Lord Jesus. This is the first stage in the Christian pathway—a willingness to believe in the Lord Jesus for salvation, based on His atoning death. Without that simple faith nothing more can be accomplished.

2. Willing to Follow—Mark 1:16–18

Andrew had been a disciple of the Lord for about a year when Jesus appeared by the seaside where he and Peter were fishing. The Lord said, "Come after me" and Andrew, along with Peter, gladly forsook his nets and followed Him. It was a call to greater and more dedicated service. The Saviour is still looking for such men and women as Andrew. "He looks today, as He has ever looked, not for crowds drifting aimlessly in His track, but for individual men and women whose undying allegiance will spring from their having recognised that He wants those who are prepared to follow the path of self-renunciation which he trod before them." (H. A. Evan Hopkins)¹

Are we willing to be Andrews and follow the Lord Jesus? It may mean Japan, France, Paraguay or a life of full-time service in pagan Britain, but more likely than not the Lord wants you as a shining light in the factory, in the office or among your neighbours on the housing estate. For too long too many of us have done nothing much more than heat up the seats in the gospel hall with the result that millions perish. In the face of modern com-

munism, literally millions of cultists and an ever more militant Islamic revival—all fiercely dedicated to the spread of Satanic lies, are we willing to give any less than full commitment to the One who died for us? “Tell me in the light of the Cross, isn’t it a scandal that you and I live today as we do?” (Alan Redpath)²

3. Willing to Learn—Mark 13:3–5

The Lord had just foretold the destruction of the Temple (a prophecy that was fulfilled in A.D. 70) and certain of the disciples were curious to know more. Thus we read of Peter, James, John and Andrew approaching Him to ask for more information which He gladly gave. What we would notice here is that Andrew was among those who had a desire to learn. Have we this desire to learn more of the things of God or do we show by our complacency that we think there is nothing more to learn? George Verwer in his message on “Pseudo-Discipleship” introduces us to those two unpleasant fellows, Mr Know-It-All and Mr Teach-Me-Not who think they have more knowledge than anyone else, and makes this pertinent comment: “... if I live to be a hundred I want to keep on learning and bending and breaking until the day I go to meet my Lord.”³ May we too have this worthy ambition!

4. Willing to Witness—John 1:41, 42

One of Andrew’s first acts as a disciple was to testify to his brother Peter about the Lord Jesus. As he began we can be sure he continued—telling others of his wonderful Saviour! We too should be engaged in this service. Let’s note that Andrew’s subject was not “religion” but “the Christ”. We too should be careful that our testimony is not only about “our church” but rather about “my Lord”. The world will never be attracted by the inner workings of the local church (a subject it cannot understand in any case) but rather will be attracted by the

One who can transform lives now and who offers an eternity of bliss. Have you witnessed for the Lord recently by a conversation or in giving out a tract? It’s not all that difficult when you remember that the Lord is there to help. Let’s get out and about with this message that transforms!

5. Willing to Help—John 6:8, 9 and 12:20–22

Here we can see a little of Andrew’s life “behind the curtain”. Andrew wasn’t a man whose private life contradicted his public statements. Whether in bringing forward the lad with five loaves and two small fishes or in mentioning the fact that some Greeks were desirous to see the Lord we find him helping in whatever way possible. It’s interesting to notice that his attention here is given to two groups that some are apt to disdain—children and foreigners. What matters in our lives is not necessarily how we conduct the big public occasions but how we react in day-to-day living. I was listening recently to a tape of a certain South American evangelist who recounted the fact that he nearly backslid at 18–19 years of age because of the private conversation and way of living of certain well-known conference speakers of his time. May we learn to live for the Lord in the small things as well as the big things. Are we always ready to help in whatever way possible? Andrew was.

6. Willing to Go On—Acts 1:13

Here we see Andrew for the last time, waiting with the other disciples to receive the power from on high for even greater and more ample service. He was willing to go on for God! It’s good to begin well but how much better to continue in the same way! So many begin with a burst of enthusiasm but later on they sink into lethargy or even backslide completely. This isn’t necessary. That same Holy Spirit that came upon Andrew on the Day of

Pentecost is our force as Christians today! He will empower, direct and keep us going! Tradition records that Andrew preached the gospel in Greece where he was eventually crucified. We can be sure that he continued faithful to the end. May we too know what it is to start well, continue well and then finish in a burst of glory when we will go in to see our King and receive His "well done"!

References

- (1) Quoted in McDonald, William *True Discipleship* Kansas:1975 p. 5.
- (2) Quoted in Ravenhill, Leonard *Why Revival Tarries* Bromley:1972 p. 55.
- (3) Verwer, George *A Revolution of Love and Balance* Bromley:1977 p. 50.

Salute Our Missionaries

Mr Tom Rea (1890–1980)

Mr Tom Rea was commended to the Lord's work in Central Africa by the Ormeau Rd. Assembly in Belfast in 1911. He accompanied Mr and Mrs Hugh Cunningham, who at that time were labouring in Angola at Kalunda. Those were pioneering days when the only means of transport was by barge with native paddlers on the rivers in the interior, and walking single file on the nine inch paths through the forest, travelling 15–20 miles a day with African carriers carrying 60lb. loads. Mail was slow and uncertain. There was no modern plumbing. Their homes were built of mud and wattle with grass roofs and dirt floors. The mattresses on their home-made beds were calico sacks filled with corn husks, and their food mostly native produced.

In 1918 Mr Rea married Miss Ethel Isherwood from Manchester at Kalene Hill Mission and they had 3 children, Eric, Darrell and Kathleen. In 1923 the Cunninghams moved from Angola to Northern Rhodesia, now Zambia, and the Reas went to the Belgian Congo, now Zaire. Along with Mr Jack Prescott they pioneered a new work at Tshiwilu and later at Nyanama. Mr Rea had a printing press which took 100 men to move!

First at Kalunda and later in the Congo he did a lot of printing of the various books of the New Testament as they were translated. Mr Rea was an accomplished linguist, speaking French, Lunda, Lovale, and in later years Chokwe. He was an expert in Lunda, and in collaboration with his dear friends, Mr and Mrs Singleton Fisher, they translated and revised the whole Bible as well as many hymns and other literature into that language.

Later Mr and Mrs Rea moved into Zambia where he was highly esteemed as a competent and spiritual Bible teacher, both among the missionaries and the African assemblies. During those years he paid several extended visits to Angola and his rich, expository ministry, both in the Chokwe language and in English, interpreted into Umbundu, will long be remembered.

Mr Rea paid a visit to India, where his son Dr Eric Rea and his wife were missionaries in Kerala. Here again his ministry was Christ-exalting and edifying.

After the homecall of his wife, Mr Rea made his home in Northern Ireland. Here he married Mrs W. Johnstone, who was his faithful and

devoted partner for the remaining years of his life. His ministry among the assemblies in Northern Ireland for the past 20 years has left a deep and lasting impression. His physical strength and his mind remained active and alert until his homecall in his 90th year. After a few days' illness he was taken home to his well-earned rest and reward without a stain or blemish on his record as a servant of God.

Mr Rea was a typical Ulster Christian gentleman. At times he could be blunt in his remarks with a mixture of Irish humour and quick

repartee. He had no use for hypocrisy or pious humbug and could deflate a snob with a few, well-chosen words. At the same time he was a 100% assembly man and loyal to the core to the Person of Christ and to His Word.

He is survived by his dear wife and his two sons, Mr Eric Rea, FRCS of Kitwe, Zambia, and Mr Darrell Rea of Kalene Hill Mission, Zambia, and his daughter, Mrs James Bell (Kathleen) now resident in Texas, U.S.A. All are actively engaged in the work of the Lord.

T.E. Wilson

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 7th of month previous to issue.

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

ENGLAND Forthcoming

July 5-31

Lancashire Gospel Tent: Eccles Recreation Ground, Oxford Road, Eccles, Saturdays 7.00 p.m. Sunday to Thursday 8.00 p.m. C. Goldfinch, J. Burns.

July 5

Jarrow: Gospel Hall, Burns Street, at 7.00 p.m. J. Sinclair.

July 12

London Convention: Westminster Chapel, Buckingham Gate, S.W.1 at 10.30 a.m. and 3.00 p.m. and 6.15 p.m. A. Carew, J. Jackson, A. Naismith Jr., D.E. West.

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. M. Rimmer.

Hastings: Gospel Hall, Castle Hill, at 7.00 p.m. T. Ledger.

July 19

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. W. Baxter.

July 26

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. J. Cuthbertson.

Northampton: The Gospel Hall, Spencer Bridge Road at 7.30 p.m. P. Davies.

Wroughton: at Markham Road Gospel Hall at 7.30 p.m. A. Wiseman.

August 2

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. E. Parmenter.

August 9

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. J. MacDonald.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. R. Snaith.

August 16

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. R. McPheat.

August 23

Northampton: The Gospel Hall, Spencer Bridge Road, at 7.30 p.m. J. Warne.

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. D. West.

August 30

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. W. Craig.

SCOTLAND Forthcoming

July 6

Lesmahagow: Hope Hall 113th Annual Camp Meeting — Breaking of Bread 11.00 a.m. Ministry 3.00 p.m. W.K. Morrison, A. Naismith — Refreshments 1.00 p.m. and 5.00 p.m.

August 6

Largs: Brisbane Hall, School Street, Sister's Missionary Conference on Wednesday 3.00 p.m. and 6.00 p.m.

August 9

Inverurie: Inverurie Town Hall at 3.00 p.m. and 6.00 p.m. J. Burnett, A. Last, R. McPheat, R. Walker.

August 23

Lanarkshire Gospel Work: Open-air rally in Coatbridge. Meet in Hebron Hall, Church St. at 3.30 p.m. for prayer. Ministry at 6.00 p.m. Speaker A. Gamble.

September 6

Annbank: Village Hall at 3.15 p.m. J. Hunter, A. Gamble, S. Foster. Mr Jack Hunter will minister the Word from Sunday 7th Sept. to Thurs. 11th at the Gospel Hall, 1 School Brae each evening. Sunday 8.00 p.m. Week nights 7.30 p.m.

Lanarkshire Gospel Work: Open-air rally in Douglas. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry at 6.00 p.m. W. Prentice, A. Scott.

September 13

Stenhousemuir: in Larbert East Church Hall, at 3.00 p.m. J. Harrison, W.M. Banks, J. Campbell.

ADDRESSES, PERSONALIA, ETC.

Change of address for W.D. Halliday, P.O. Box 10120, Chingola, Zambia.

Sandyhills: Correspondence for Sandyhills Gospel Hall, Amulree Street, should now be addressed to: Mr John Leggat, 138 Glenalmond Street, Sandyhills, Glasgow G32 7TQ.

Lesmahagow: Correspondence for Hope Hall, Abbeygreen, should now be addressed to: Mr Andrew Wylie, 80 Strathaven Road, Lesmahagow, Lanark ML11 0DW. Tel: Lesmahagow 893756.

Datchet: The Mission Hall, Horton Road. During rebuilding, meetings will be held on Lord's Days, D.V., in the W.I. Hall, The Green, Datchet. Correspondence and enquiries re other meetings should be addressed to Mr W.W. Pollard, 92 London Road, Datchet, Slough, SL3 9LQ. Tel: Slough 43924.

Trentham: Gordon Irwin, recently of Porthill, Newcastle-under-Lyne, now at 14 Wymondley Grove, Regent Park, Trentham, Stoke-on-Trent, Staffs. ST4 8TW. Tel: 0782 641849.

Drummore: Visitors welcomed at the Gospel Hall, Craig Street, Drummore, Wigtownshire. Breaking of Bread 11.30 a.m.

IRELAND Reports

T. McKelvie and J. Hutchinson at Cloughfern. Nice numbers with interest and some blessing.

A. Aiken has had an encouraging start in tent near Ahoghill. Good numbers present.

S. Jennings and E. Wishart continue at Ballinaloob with blessing.

W. Jennings and J. Martin have had some cheer in Edenderry with some professing to be saved.

J. Wishart and R. Jordan in portable hall in the Aughnacloy area, a needy part.

B. Armstrong and D. Kane with gospel meetings in North Antrim and seeing the hand of the Lord in blessing.

A. McShane has had well-attended ministry meetings at Ballykeel (Lough Road). Is now in Lurgan having ministry from the Book of Daniel, and hopes shortly D.V. to be at Dromore.

S. Ferguson and N. Turkington have just finished encouraging gospel meetings at Donegal Rd. Gospel Hall, Belfast, and are now gone to S. Wales for gospel meetings there.

Joseph Milne (Venezuela) and **John Hawthorne**, have just finished gospel meetings at Newtownbreda Gospel hall, where God's hand was seen in salvation.

Sam Curran and Noel McKeown have just finished well attended gospel meetings at Drumenagh Gospel Hall, Co. Derry.

J. Brown and J. Lennox have a full hall nightly in gospel meetings at James St. Gospel hall, Newtownards, excellent interest.

D. Kane and J. Fulton have just ended well attended gospel meetings at Red Hills in County Cavan, Eire. They are now with **Jos.**

Milne at Lugawarry Gospel hall, County Cavan, in Eire, having Bible readings. Interest good.

Jim Kells and **R. Wilson** are labouring in the Ballina area, in open air gospel work and from door to door with tracts.

J. Hawthorne and **J. Palmer** hope D.V. to start soon in the gospel in a tent at Crossgar.

Mr W.J. Nesbit Nth. Ireland has spent four months in Australia in conjunction with two months in New Zealand. Whilst in Australia he had meetings in many assemblies, ministered the Word at a number of Conferences and in both the Conference Hall and Booval assemblies (Queensland) had a series of Gospel meetings. The visit of our brother has been much appreciated.

T.E. Wilson of Africa giving helpful ministry in Belfast and district.

A. Gooding had ministry in Omagh and Letterkenny, much appreciated. **J. Allen** in Teagur for ministry.

G. Stewart and **R. Johnston** had some weeks in Craigavod.

Conferences

Rathmines Rd, Dublin on 3rd and 4th May hall well filled with saints and seasonable and helpful ministry was given by D. Morgan, J. Martin, D. Kane, Jos. Milne, T. Gracey, N. Johnston, F. McClengahan, Philip Harding.

Drumlough Co. Down Conference on the 21st May, D. Kane, J. Wells, R. Adamson, T. Flanagan, S. Ferguson.

Aughavey 21st May, a large meeting when Messrs. S. Jennings, A. Gooding, E. Wishart, D.L. Craig, S. Curran and S. Thompson gave appreciated help.

Ballymachason, 31st May very large meeting in the tent, heavy rain and flooding caused the meeting to be closed early, but the ministry was good from Messrs. F. McClenaghan, N. Turkington, J. Allen and S. Curran.

Forthcoming

Kingsmills, Gospel Hall, Centenary year 1880-1980. Friday 11th July Ministry A. Leckie at 8.00 p.m. Saturday 12th July at 12.00 p.m. Various speakers. Lord's Day 13th July Gospel Meeting T. McKelvey and J.G. Hutchinson at 6.00 p.m. Ministry 8.00 p.m. A. McShane.

Bushmills, Co. Antrim Bible Readings 14th July-28th July. Subject Revelation Ch. 2 and Ch. 3 by D. Kane.

WITH CHRIST

Mrs MARY HOLDEN — Nee **Stewart** on 4th February aged 90 years. At 16 years

under the preaching of W.P. Nicholson, she was saved, shortly thereafter baptised and added to Greengairs assembly where she was for some time. Removing to Glasgow she was for 10 years in happy fellowship in Abingdon Hall. Later in Albert Hall, Cambuslang, then moved to Bellshill where she remained until her homecall. Our sister was a consistent believer, given to hospitality as well as entertaining preachers. Leaves a son and daughter who miss her very much.

JOHN STEPHEN on 3rd April, aged 85 years. Saved in early years and in assembly fellowship all his Christian life, latterly with the assembly at Hospital Hill, Dunfermline. A very faithful brother attending all the assembly gatherings in spite of failing health. Will be greatly missed.

Miss INA MAIN on 6th April aged 64 years. Of a bright cheerful disposition with which she bore sickness and infirmity uncomplainingly. Her keen interest in the Lord's work and His word will be missed at Hopeman assembly of which she was a member from its inception.

JAMES JACK on 14th April aged 54 years. Saved in his teens and in fellowship in Peterhead assembly for many years. He maintained a quiet and consistent testimony in the assembly and was greatly respected amongst his workmates. Prayer will be valued for his widow.

RICHARD L. MCLUCKIE on 18th April aged 57 years. Converted in early life and in fellowship in New Stevenston assembly until after his marriage. In 1947 moved to Wolverhampton, then moved on to Corby. Twenty years in Albert Hall, Glasgow, then latterly in Maple Evangelical Church, Newton Mearns. Was well known in evangelical circles in and around Glasgow and is sadly missed in his assembly and by his wife and family.

ROBERT FYFFE (Suddenly) on 21st April. Saved over 25 years and associated with the assembly at Lungs, Co. Tyrone. A quiet and consistent brother with a love for the gospel and the assembly. The large and representative funeral was an indication of the esteem in which he was held in the district. Prayer requested for his sister left alone in the home.

MOSES BARR on 22nd April in his 89th year. Saved as a boy of 16 years under the preaching of the late Mr John Moneypenny at Banbridge to which assembly he was received. Later in fellowship at Cregagh Street, Knockbracken and Kingsbridge assemblies, Belfast and for the past number of years at Central Hall assembly, Bangor. A true shepherd, guide, leader and overseer who will be greatly missed for his timely ministry and wise counsel in the assembly. Prayer requested for Mrs. Barr.

Mrs. JEAN HOLDEN on 28th April. Was saved and baptized in her early teens and became a member of Haggs assembly. Following her marriage was in fellowship at Bonnybridge, and later returned to Haggs. Failing health latterly prevented her from attending many of the meetings but loved to gather with the Lord's people when she was able. A quiet and Godly sister who adorned the doctrine of our Lord Jesus.

Mrs FLORENCE ROGERS on 30th April very suddenly. Saved in 1964 when C. McEwen and J.G. Hutchinson had fruitful meetings in Newry. A native of the Irish Republic. Was a faithful member of the Newry assembly, attending when health permitted. A quiet kind little woman who will be missed. Prayer valued for her husband. The Gospel hall was packed for the funeral service when very many local people including a number of RCs heard the gospel.

DAVID ANDERSON on 1st May aged 75 years. He was converted as a youth under the preaching of the late Tom Richardson, the first convert in a Gospel Campaign being conducted in the village of California in Stirlingshire. One of the founder members of the Maddiston assembly he laboured fervently and consistently for the up-building, development and maintaining of the testimony which he had helped establish over 50 years ago. Amongst his many activities, he had responsibility as Sunday School Superintendent for over 40 years, during most of which time he also served as Treasurer. A highly esteemed elder. During this period he was ever keen to widen the sphere of influence of the Christian testimony, and gave much help in Ministry of the Word and loved to preach the Gospel. His unfailing faithfulness, seen in the attendance at the gatherings of the Lord's people, was also clearly manifest in his ready and able participation in open air work, a sphere which he dearly loved and for which he will be remembered by the Christians and by the villagers alike. He is survived by his widow and only daughter who now lives in Ontario, Canada.

Mrs S. MUNN on 4th May aged 95 years. Converted over 70 years in Greenock. Her home was destroyed during the war and she moved to Kilbarchan, where with her husband, she came into assembly fellowship. In 1944 they returned to Greenock and became members of the assembly now at Ardgowan Square. Her godly life and influence was reflected in her family of sons who are also active in the assemblies. Mrs. Munn was a most willing and active worker for the Lord, looking after the hall and the comforts of the saints, and

yet always cheerful and uncomplaining. In her latter years she was not able to be out, and entered peacefully into His presence.

HARRY MUNN on 15th May aged 62 years. Saved 24 years ago and was in the fellowship of the Wallace Ave. assembly, Lisburn. He is survived by his wife and a son and a daughter.

JOHN DICKSON aged 78 years. Saved 59 years ago and soon after received into fellowship in Hebron Hall, Airdrie, where he continued steadfast over the years. Hall keeper and door keeper for many years, gave all a hearty welcome, of a cheerful disposition will be much missed. The large company attending the funeral bore eloquent testimony that he was a brother beloved.

Mrs. SEMPLE of Ballyclare on 28th May. Saved at meetings in Glenwherry 63 years ago, and identified with assembly at Ballinashea and Ballyclare. A godly woman and a very good testimony in the country. Funeral was exceptionally large.

Mr. S. WYLIE on 30th May in his 90th year after a lingering illness. Saved in 1933 when Mr. F. Knox had good meetings in the big tent. For some years in the Ebenezer assembly in Belfast and later in the Ballyhackamore assembly. A good steady brother who loved the Lord and His ways. His daughter is the wife of the late Fred English of South Africa.

Mr. S. GIBSON on 31st May. Saved 20 years ago when Mr. Fairfield and Mr. Bunting has very fruitful meetings in Dromore. A quiet steady brother greatly beloved by all.

Mr. WILLIE KENNEDY of Buckna assembly on 5th May. Saved 50 years ago when brethren J. Stewart and D. Craig were preaching in the hall at Buckna. A short time later was baptized and received into fellowship from which he never departed. Godly, faithful and helpful until the end. In failing health over the last few years. He remembered the Lord when possible. A good testimony till the end. Funeral was very large.

GEORGE ALEXANDER PRESTON (of Matchett St. assembly, Belfast) on 23rd May in 90th year. Saved in 1921 under the preaching of John Rankin. Shortly after baptized and received into fellowship where he continued faithfully until confined to hospital through illness in recent years. For many years an esteemed elder and shepherd of the saints, as well as correspondent. Our brother will be greatly missed.

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How it Began

in Plains, Lanarkshire

What is An Apostate?

By R. McPike

What does the Transfiguration Teach?

By W. B. C. Beggs

A Sketch of Joseph

By R. Burt

EDITORIAL PANEL: J. Anderson, R. McPike, R. M. Rae, T. Wilson

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EDITORIAL Searchlight

As I write this editorial I find myself again in the confines of a hospital ward. The Lord in His perfect love and unerring wisdom has arranged it thus. Of course, one would not have chosen such circumstances, yet a Father's ways require it. For what? The divine intention is that a yield of "peaceable fruits" (Heb. 12:11) will materialise; periods of reflection when one hears more clearly the voice of our God; opportunity to bear testimony to the Saviour we love; the crucible experience, for which there is no alternative, to remove the worthless dross that so impairs our spiritual vitality; above all, emerging from our experiences, more love for, and likeness to, Christ.

Let me share with you an impression that in recent days has been deepened in one's soul. It is that one of the greatest dangers in assemblies today is the pursuit of a mere intellectual knowledge of the truth without an accompanying moral accord with the same; the utter sham of storing up scriptural data and displaying little or nothing of the spirit and loveliness of Christ. Another has put it thus "trafficking in unfelt truth!" Let me hasten to add that the writer is aware of his own defection in this matter.

I quote from a dear brother serving in Italy. "I would suggest that what we need at this time is not so much enlarged intellectual knowledge of doctrine, as increased *experiential* realisation of the reality of Kingdom life. And, let it be added, theological fact *only* becomes life-giving and releasing truth for us at the point where *obedience* to it begins. Geoffrey Bull, with his usual genius, sums it all up in a sentence when he says, 'Better a grain of truth sown in the soft soil of the heart than a whole granary of truth stored in the dry chambers of the intellect'. Trying to understand God's word without any intention of obeying it is a futile exercise which results in spiritual sterility and dead orthodoxy."

To prevent any misunderstanding, let me make it clear that I underestimate in no way diligent study of the word of God. I have been well over forty years in an assembly where such study has always been encouraged. Perhaps the words of our Lord in John 8:32 will give us the essential link. "Ye shall know the truth"—Information; "and the truth shall make you free."—Transformation. I am saying that it is in the matter of transformation, allowing the facts we know to create spiritual substance, indeed to produce in us the features of another Man, that we are sadly lacking.

In a past day, certain young men watched closely the ministry *and movements* of Elisha, whose master had recently been caught up to heaven. Their comment is significant. "The *spirit* of Elijah doth rest on Elisha" 2 Kings 2:15. It was the spirit of the man who had gone up. It is exactly this that a sad world needs to see in us today. When that Man was down here He could say "I *am* the Truth". Nicodemus acknowledged Him to be Teacher. He *was* that, but much more—the very truth He taught—The Essence, Example and Exponent of the truth! Essence belongs alone to Him. We may expound it. God expects us to be examples of what we know and teach. May we be helped in these things; for His Name's sake.

R.M.R.

How It Began — In Plains, Lanarkshire

We don't know when an assembly was planted in Longriggend, Lanarkshire but we do know that like many another place in the British Isles it was affected by the Revival of 1859, for there lived in the village at that time a certain Wm. Sloan, grocer and innkeeper, who was gloriously saved in 1861 and who was almost immediately anxious to serve God. He did this first in Shetland where he learned assembly truths and then in the Faroe Islands where he began the assemblies movement.

We are conscious that there was an assembly in the mining village by 1882 for that is the date given for the establishment of the Plains Assembly which came into existence as a result of the Christians from Longriggend carrying the gospel to neighbouring villages.

Gavin Wardrope reported what happened. "A faithful miner, a real Christian, came from Longriggend to Arden to give the people a tract and invite them to a gospel meeting to be held in a kitchen. At the appointed time the house was filled with people coming to hear the good news of salvation. These meetings continued for a long time and quite a lot of people got saved. Along with those being saved were my two brothers and my mother. A few young men and women were saved also.

By this time the believers got an empty house and started a meeting on the Lord's Day morning to remember the Lord in the breaking of bread. I remember well the first open air meeting being held at the Corner at the foot of the row. A lot of men gathered

at the Corner and they were a very rough lot. While the gospel meeting was going on these unsaved young men went to the green and pulled sods (turfs), dipped them in the dirt siver and cast them at the Christians who were preaching the gospel. The young sisters had new dresses on and got them destroyed.

However they continued their meetings and the following Sunday night they were again battered with dirty stuff. One of the young men went to a Caldercruix pub and got drunk. He made his way home and was on the railway line near Barblues when the train came along and he was killed. Another of their company, another young man was killed in the pit. Both were hurled into eternity unsaved. Schoolboys started to chip while the meeting was going on and one of them, coming home from school at Longriggend, was hanging on to a railway waggon. When jumping off his leg landed on the rail and the waggon went over him and he lost his leg. That was the end of their badness.

The young men and women who got saved were baptised in Calder Burn, near Barblues Spade Forge or in the Fanilside Loch.

Longriggend has long since gone. What remains is scarcely a hamlet, far less a village. Longriggend Farm is occupied by Christians while the church and manse are the headquarters of Alec Allan's Real-Life Correspondence courses.

Plains continues as an assembly. It isn't large but it is vigorous, maintaining a testimony for God in a village that is predominantly Catholic.

The Heavenly Vision by the late TOM STEPHEN, Peterhead

During the war years a number of fishermen from the North of Scotland, who were believers, were compelled for certain reasons to move south and fish in other waters. Many readers, particularly in Ayrshire and certain parts of the east coast of England, will remember the profitable ministry passed on by these brethren, most of whom are now with the Lord. It was customary for each brother to tell the company what fresh impression of Christ he had enjoyed during the previous week. What a lovely exercise! How searching indeed to us all.

One of these fishermen was Tom Stephen of Peterhead, who, with his crew, fishing in the "Quiet Waters" was lost at sea in 1954. Mr. F. Mullender of Lowestoft has kindly forwarded to us a short outline of an address given in Beccles, Suffolk, in 1950 by Tom. We are happy to publish it now.

We get to know the Lord where He is now, by

(A) Revelation: Saul, on the Damascus road (Acts 9) asks, "Who art Thou Lord?" By His sovereign mercy, the Lord intervenes to apprehend this zealous antagonist, empowering and enriching him as the vessel of His choice, to be the depository of the great truths of the assembly, hid in God from Eternal ages.

(B) By Purpose: "That I may know Him." Phil. 3. The more *He* is known the less is made of self. All distinctions such as tribal, national, ancestral and religious, which could be claimed by Saul, being of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews and a Pharisee—*ALL* is counted loss for Christ, reckoned as dross. This knowledge works *downward*. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

(C) By Experience: He who said amid storm tossed seas, "I believe God," can say to Timothy as the end approaches, "I *know* whom I have believed, and am persuaded that He is able to keep . . ." Such was his personal experience.

Again, (D) Ecclesiastically: Note the Lord's first words to Saul in that

remarkable encounter. "Why Persecutest thou *me*?" Here in this sentence is a clear indication that Christ and His people are one Body, Himself being their Head. This Body is viewed *locally* in Corinthians, *universally* in Colossians, where we read of the 'Hope' of the gospel whose scope is to every creature under heaven; then *eternally* in Ephesians, as witness the word in ch.2 where we read of "the eternal purpose which He purposed in Christ Jesus our Lord". Eve was *in* Adam before being taken out and built up; so we were 'in Christ' in a past eternity.

Finally, (E) Evangelically: The apostle was commissioned to witness with a view to opening people's eyes, that they might turn from darkness to light, from the power of Satan unto God, receiving forgiveness of sins and an inheritance. The heavenly vision mastered and inspired evangelical effort. In our day there are vast combinations of men endeavouring on human lines to bring in happy conditions without heaven. It is estimated that Paul's first missionary journey took him 1,000 miles, his second, 2,000 and the third, nearly 3,000 miles. To this we may add—"The path of the just is as a shining light that shineth more and more unto the perfect day." Thus, in Acts 9 it is a Light: in ch.22, "a great Light", while ch.26 speaks of "a Light above the brightness of the sun".

“Letters of Commendation”

by PHILIP PRIOR, Dunfermline

There has for a long time been a divergence of views on the subject of “letters of commendation”. Those who oppose, or disagree with, their use would seem to do so more from a fear of so-called “legalism” than from conviction based upon the Word of God. It would doubtless be profitable to examine what the Scriptures say on the subject in order “by sound doctrine both to exhort, and to convince the gainsayers”.

First let us clear the ground a little. There is no basis in the Word of God for any claim that a letter of commendation is an automatic “ticket to fellowship”, nor yet that such a letter is essential if other evidence of the spiritual standing of a believer is available. The idea that anyone with a letter is “in”, whilst anyone without such is “out”—if and when it really exists—stems from an excess of zeal not matched by spirituality. The “horror stories” recounted by a brother in another magazine are by his own admission only hearsay, and this goes for the vast majority of such. Where there is a basis of truth, it is usually found that the facts have been somewhat exaggerated in the telling.

Let us ask a number of questions on the subject, and seek to answer them from Scripture:

1. What *is* a letter of commendation?—The word means “setting together”. Therefore it is a means of forming an immediate bond between believers, or perhaps to be more accurate, of giving confirmation of a bond that already exists.
2. Have we a Scriptural precedent?—Acts 18:27 is a perfect example. Apollos—well known

and respected among the believers in Ephesus—is journeying to a place where he will be unknown. In order that he shall be immediately and unreservedly received by the disciples in Achaia, “the brethren wrote...”

3. Was this merely an isolated incident, or have we evidence that it was, or became, a regular practice? 2 Corinthians 3:1 indicates that it was *needful* to have an “epistle of commendation” when journeying to a place where one was not well known.
4. What was—and is—the purpose of such a letter? Romans 16.2 “. . . that ye receive her in the (Also Acts 18:27 “. . . exhorting the disciples to receive him.”) The word means to “receive to oneself”, as in Luke 15:2. There were many, even in Paul’s day, who claimed to be Christians but were not (Philippians 1:16, Revelation 2:9) and today the situation is far more confused, when there are many who, although genuine believers nevertheless hold unsound (unhealthy) doctrine, and whose admission would endanger the spiritual health of the company. To receive all who claim to be Christians with no evidence of their spiritual standing is to devalue the worth of such reception.
5. But is there no alternative? Yes, the Scripture is clear on this point also. Acts 9. 26-28—where “Saul . . . assayed to join himself to the disciples”. There was an understandable reluctance, but Barnabas provided a personal introduction, and as a consequence “. . . he was *with them* . . .”

6. Should a man not be accepted simply on his own testimony? (1 Corinthians 11:28 is often quoted in support of this, but an examination of the passage will show that what is in view is the responsibility of the individual who is already in fellowship.) The answer to the question rests in the words of 2 Corinthians 13:1—"In the mouth of two or three witnesses shall every word be established."—a quotation from Deuteronomy 19:15, used by the Lord Jesus in Matthew 18, a chapter which deals with fundamental principles of gathering. It should be noted that

the Lord Himself did not expect to be received solely on His own testimony! (John 5:31)

The inescapable conclusion then is that a "letter of commendation" for a believer journeying to a place where he is not known is *Scriptural*. That it is also both a reasonable and practical measure seems equally clear.

Should the reader disagree, let him show the nobility of the Bereans by "searching the Scriptures . . . whether these things are so", remembering the solemn possibility of being guilty of "resisting the Holy Spirit."

The Unpleasant Lodger

Weeping may endure (lodge) for a night,
but joy cometh in the morning. Ps. 30:5

*Oh, tearful eyes bedimmed and steeped in sorrow,
Sorrow which doth each joy and pleasure blight,
But hush; 'tis just a lodger till the morrow,
Weeping is just a lodger for the night.*

*The night seems long and dreary hours are trying,
And every star seems blotted from the sky,
And wavering faith and hope seems almost dying,
And darkness deepens as the hours go by.*

*But wait; the darkest hour the dawn precedeth,
The eastern sky drives back the glimmering gloom,
Before the rising sun the night recedeth,
The morning cometh; morn from tears immune.*

*Morning of joy, with never night to follow,
When ne'er a cloud shall float across our sky,
When "victory" that dreaded foe shall swallow,
Death at the victor's feet shall prostrate lie.*

*Oh, death, where is thy sting? thy power is broken,
Where grave thy vict'ry, through the ages swayed?
The victor's girdle bears the solid token,
The keys of death and hell see there displayed.*

*Oh, morn of joy; oh, morn of glad re-union,
Farewell forever to this lodger "grim",
Ne'er to return to mar our sweet communion,
No more shall briny tears our eyes bedim.*

What Does the Transfiguration Teach?

(2) PRACTICALLY

by W. B. C. BEGGS, Newmilns

DESPITE the fact that the Lord Jesus was One such as the world had never seen before, yet He moved about among men in lowly guise. Accordingly the people who had seen Him in His daily movements would have been extremely surprised had they seen Him when He was transfigured upon the Holy Mount (2 Pet 1:18). Such a manifestation of majesty would surely have caused them to prostrate themselves before Him, especially so when it was evident that this glory was an expression of that which was within, and was not a reflected glory such as was seen on the face of Moses, when he descended from Mount Sinai with the tables of the Law (Ex. 34:30).

It is rather surprising, therefore to observe that such a manifestation of inward glory did not have such an effect upon Peter, James and John. Rather did Peter content himself with telling the Lord how good the experience was, and proposed that they should make three tabernacles, one for the Lord, and one each for Moses and Elijah. Such rash talk on his part (Luke 9:33) could not be tolerated, so it was then that the glory cloud gathered within its embrace the Lord, Moses and Elijah, and God spoke from within it.

When they heard the voice of God, the three disciples immediately fell prostrate to the ground, and it may well be that they should have adopted this posture when at the first they saw the transfigured Christ, for His transfiguration served to underline the fact that there was far more in Him than met the casual gaze.

Yet are we not very prone to be like the disciples in this connection, and be quite informal, indeed familiar, in His presence, when we really should exhibit the greatest respect for Him as we recognise Who He actually is.

It was just this aspect that God emphasised when He spoke to them from within the cloud, for He indicated that this transfigured Man was no other than His own Son, as well as His Perfect Servant and Greatest Prophet of all time.

As we read again the words that God spoke on that holy occasion we learn

(1) That we should Reverence the Person of Christ.

Only those who do not recognise His Divine Being should possibly be guilty of any disrespect or irreverence in respect of Him, yet is it not so that in this very matter we fail so often? The lowly Man of Nazareth was actually the eternal Son of God, Who by means of incarnation had come to dwell among men. This fact was implied in His Name of Immanuel (God with us). If He be, therefore, the Son of God, then He is the Creator of all things (Col 1:16) as well as the Upholder of the same (Heb 1:3).

To such an One, equal with the Father in power and glory, it is but right that all honour should be ascribed, and that the very mention of His Name should bow our hearts to worship Him. Thus our attitude to Him should be similar to that adopted ultimately by the disciples, and we should prostrate ourselves, if not

physically, at least spiritually, in acknowledgment of His Divine Being, since God has clearly stated, "This is My beloved Son".

In addition it is expected

(2) That we should Emulate His Perfect Example in Service.

None of us can understand fully the amount of pleasure that was brought to the heart of God as He looked down from heaven while the Lord Jesus traversed the paths of earth, but it must have been very great indeed when He opened heaven and expressed His delight when the Lord was baptised in Jordan (Matt 3:17), and again when He similarly spoke of Him on the Transfiguration Mount (Matt 17:5).

It is given to us now so to live that we reflect the moral beauties of the Lord, and thus bring pleasure to the heart of God. The Lord Himself gave *a perfect example of loving service* in the Upper Room just prior to the Cross, when He washed the feet of His disciples, and declared that they should do for each other as He had done for them (John 13:14-15).

In addition Peter has told us that in His life on earth and the suffering that He experienced the Lord has given us *an example of patient endurance in suffering*, such as we are to copy (1 Pet 2:21). If we so live as to exhibit similar characteristics during our time upon the earth God may be able to some degree to speak of us as He spoke of the Lord, when He said that in Him he was "well pleased".

From the words of God spoken on the Holy Mount we also learn

(3) That we should Hear and Obey the Word of the Lord Jesus.

In saying "Hear ye Him" (Matt 17:5) God was setting the Lord Jesus forth as the great prophet of whom Moses spoke (Deut 18:15). Now in the fulness of time (Gal 4:4) He had appeared to declare the will of God authoritatively as no previous prophet had been able to do. All others had but declared it in a fragmentary form, but now God's last declaration was given in His Son (Heb 1:1-2).

The public oral ministry of the Lord was of such an impressive character that it had to be confessed that no man had ever spoken like this before (John 7:46), and it was recognised that there was an authority about it such as did not appear in the ministry of the scribes (Matt 7:29).

His words must come to us, therefore, in such a way as to demand our complete obedience, and only as we do obey can we have fulness of joy in our hearts. Disobedience, of course, will bring distress and disappointment, but who among us would ever think of being wilfully disobedient, when God specifically commands us to "*Hear Him*" as being superior to all other human voices?

Thus it is obvious to us that not only is there given to us in the record of the Transfiguration a foreshadowing of the glory of the King Who will reign in righteousness for a thousand years; but in the words of God addressed to the disciples then, and to us now, there is a clear expression of the Divine Will in respect of what our attitude should be to the Lord Jesus in practical living.



Let us take care how we speak of those who have fallen on life's field. Help them up, do not heap scorn upon them. We did not see the conflict. We do not know the scars.

Young Believers



The Devil (8)

by PETER BOWERS
Middlesbrough

Glimpses of the Unseen

It is not often that God draws back the veil which divides our tangible visible world from the unseen but no less real world of spirits. The Scriptures often reveal the results of the Devil's activities, but seldom explain any details of his organisation or his actions. In the battle of Dothan (2 Kings 6) the young man with Elisha was amazed to discover that the seemingly overwhelming might of the Syrian Army was swamped by the angels of God with their horses and chariots of fire. Elisha clearly knew of this divine protection before he asked the Lord to open the young man's eyes. Now whilst we may never actually see the spirit realm, we can glean from the Scriptures some important facts to increase our understanding of what goes on behind the scenes of Earth. If we started to appreciate the incredible powers and intelligences of the angelic hosts (both of God and the Devil) we would:

- (a) *respect* our enemy and accept that we cannot overcome him in our own strength
- (b) *reverence* the power of God as we realise that He is greater than the combined might of all the spirit beings.
- (c) *rest* in simple faith in the power of the Lord whenever we are attacked.

In this article I want to concentrate upon some things which are fairly clear rather than to speculate about

the sort of organisation the Devil runs:

- (1) The *number* of spirit beings is beyond calculation. (e.g. Matthew 26:53 twelve legions of angels (72,000); Hebrews 12:22—"innumerable"; Luke 8:30 "Legion" for many demons were entered into him.)
- (2) There are distinct *ranks* among spirit beings and their authority is linked to their status. For example Michael is described as the Archangel (Jude 9); a Great Prince (Daniel 12:1), a first or Chief Prince (Daniel 10:13). His work is linked with the Jews. Even Michael had no personal authority to make an accusation against the Devil (Jude 9) which seems to imply the superiority of Satan in this created hierarchy.

Amongst the *Devil's* angels there are those of exalted rank described as Principalities (leaders), Powers (authorities), World Rulers of Darkness (Ephesians 6:13). In Daniel 10:13, we are introduced to a Satanic Prince of the Kingdom of Persia who delayed the angelic Messenger bringing an answer to Daniel's prayer.

Such was this being's power that it was only by the Archangel's might that the angel was released. At the lower end of the Devil's army are the demons whose main purpose seems to be to inhabit and control a human body.

- (3) Spirit Powers are organised to

represent *different interests* and *different countries* (e.g., Michael for the Jews; Prince of the Kingdom of Persia (Daniel 10:13); demons to promote false doctrine e.g., 1 Timothy 4:1), demons to control world darkness (Ephesians 6:13)

- (4) There are *spiritual battles* in the heavenlies (e.g., Daniel 10:13; Jude 9; Revelations 12). It may even be that such conflicts affect events on earth either because the spiritual battle is reflected by a literal conflict on earth or the result of the spiritual battle becomes an event upon earth.

- (5) The Devil's *power is limited*. The Devil accepts the power and protection God gives to His own. Although the Devil needs no encouragement to mount an onslaught upon a believer, he respects the 'hedge' of security and can only break through it with the permission of God. (See Job 1, 2; 1 Corinthians 10:13). Indeed there is great respect and fear amongst the demons for the superior power of God. They tremble at the sound of His name (James 2:19) and cry out in fear (Luke 4:34).

- (6) The Devil's *knowledge is limited*.

From Job 1 it is clear that he completely misjudged Job's motives in serving the Lord for he believed Job was as grasping as himself.

It is obvious also that Satan could not read Job's mind (see Job 1 vv.9-11) or he would have known of Job's integrity and

faithfulness. From Job 2:4 it seems that the Devil based his assessment upon the reaction he had found among men in general rather than on any particular knowledge of Job. Of course, the Devil has had experience ranging over many centuries and over every kind of man and situation and whilst we must never underestimate him it is comforting to know that there is only our Lord who "knows what is in man" and our thoughts and motives are known only to Him.

- (7) The Devil has *no foreknowledge*.

He was not able to foretell the results of Job's testing and, in fact, was completely mistaken (e.g. Job 1:11). Only God knows the future in the sense of foreknowledge and the Devil, like believers, is restricted to what knowledge of future events he can glean from the prophetic scriptures. The demons know of their coming judgement as their cry in Matthew 8:29 indicates, but there is no Scripture which shows that the Devil has any unusual or peculiar foreknowledge of future events.

- (8) The Devil makes *mistakes*.

He thought Job would sin and he did not.

He thought Christ could sin and He could not.

Satan is not above making an error of judgement about a believer's faith or faithfulness and indeed, his attack is bound to fail if we place our faith utterly in the Lord and cleave to Him.



"Covetousness"

The word "COVETOUSNESS" in the original means "HAVING MORE." It is not necessarily wishing for what someone else has, but wishing for MORE than I have. The root of all COVETOUSNESS is being DISSATISFIED with what we already have.

A Sketch of Joseph

by ROBERT BURT, Menstrie

The story of Joseph is one of the longest in the Bible, and one with which the reader is doubtless familiar. His was a life of varying fortunes—transformed by divine grace. Many hard lessons had to be learned, seemingly unjust, but in the sovereignty of God the end justified the means. Joseph was one of God's men. The divine purpose for the nation of Israel depended upon him. The lesson for us from his experience, is, that what God seeks in His children is *faith*. It is a rare attribute and precious to our God.

The story of any person commences really with the parents. God has furnished us with complete details. Isaac physically was a weakling, a complex and insecure personality. Rebecca was quite unscrupulous, yet they were but a shadow, compared to the blackness of wicked, treacherous Uncle Laban. Isaac favoured the robust hunter Esau, Jacob was nearer to his mother in the kitchen, and was a willing tool for Rebecca's scheme to obtain the blessing for him, having already acquired the birth-right somewhat shadily. Jacob the deceiver is himself deceived, in his wages and his wife, at the hands of Laban. In fact up to this point the one redeeming feature in Jacob is his sincere love for Rachel.

Consider then the sacred record. Leah has sons but is unloved, Bilhah and Zilpah have sons who cannot inherit because they are concubines, therefore envious of Rachel. For the same reasons these sons hate Joseph. Leah's sons are scarcely recognised by Jacob who measured their worth as labourers. His whole life revolves around Joseph upon whom he desired to settle the birth-right in the same

crooked way he acquired his own. The word of God says they hated Joseph too. Rachel, the loved wife, wants children she cannot have and competes for Jacob's affections. Laban distrusts Jacob, cheats him at every opportunity, but in return Jacob is beginning to cheat also in genetic engineering. Envy, hatred, distrust, argument! What a home environment for a young child growing up. To make matters worse Rachel dies in childbirth, and all Jacob's overstressed emotions are now poured out on Joseph. He is made overseer, and distinguished by a long-sleeved coloured coat. The Spirit of God finally gives us a true perspective of the domestic situation, by setting out three incidents, which trigger off a chain of events.

1. Ch.37:12. Joseph is now a young man of 17 years of age. He is out on the pastures with the sons of Bilhah and Zilpah. Away from the discipline of home and their stern father, the sons of Bilhah and Zilpah behave wickedly, so that Joseph is both frightened and horrified, and on arriving home gave Jacob an evil report of his sons. Result was the ten half-brothers hated Joseph and could not speak peaceably to him (ch.37:4). Now I know I am guessing, but I believe firmly it was on this occasion God spoke to Joseph. In turn, Joseph trusted God in response, and committed his life to the obedience of faith. From now on God operates on the raw material of his life to shape it to His purpose. Much needed to be changed in Joseph, petted, pampered and preferred, organising the labour of his elder-brothers.

2. Imagine 12 adult males all eating breakfast one morning. There would

be noise and chatter as they ate. Suddenly Joseph tries to make himself heard. "It was this dream I had. We were all in the fields binding the sheaves, when suddenly my sheaf stood upright, and all your sheaves round about it. And they bowed down and did obsequence to my sheaf." His step brothers were angry, "Shall you reign over us indeed?" And they hated him for his dream (ch.37:6).

3. This was followed by relating another dream to his father and brethren, "The sun, moon and stars made obsequence to me." The simple sincerity provoked the envy of his brothers, but Jacob was angry. Upon him alone it seemed the dream had significance. "Shall your mother and I and your brethren indeed bow down to you?" Nevertheless the ageing Jacob noted the saying (ch.37:9-11).

At this juncture we want to learn how God dealt with Joseph, producing in his life those characteristics of Christ-likeness, and sheer dependence of faith. It begins through fear in Jacob's heart over the past misdeeds of his sons. They are tending the flocks at Shechem, where a few years before, Simeon and Levi had massacred the whole male family of the house of Hamor, and taken for spoil their substance and their wives. Joseph is sent by his father to see how his brothers fare. As he approaches their camp, he is observed, and unanimously they decide to rid themselves once and for all of "this dreamer" as they called him. Though Reuben prevents his death, he is put in a dry pit, while his brothers eat their evening meal.

Can you imagine his fear, terror even, as he is stripped of his precious coat, the whiles listening to the evil intentions of the unbridled hatred of these men? His cries for help ignored, ultimately he is sold to a caravan of Midianites, and eventually sold by them as a slave to Egypt, to one Potiphar, captain of Pharaoh's guard.

We want to ask him a question. "What about your faith now?" "I can answer you. I was terrified in that pit, exposed and defenceless. The Midianites were kinder. But gradually I was aware that I was not alone. My fear went. It was strange—wonderful—somehow I felt what was happening was all controlled, and that I was going to be all right. Now I know so."

For each one of us, our experience should be a constant revelation of God. The things about Him we read of in the Bible are never living and real to us, till we have verified them in the circumstances of our soul's experience. Many a word lies on the page, or in our memories, fully believed, yet only shadowy, until in some soul conflict we have grasped it! Trusting God and His word, we have said, "Lord for the first time I venture in this experience to lean on Thee. I cannot extricate myself, nor do I wish to. Let it be to me according to Thy will". Oh, the thrill of finding out that God's treatment works. A first hand experience with God, not reading or hearing of someone else in their experience but yourself and God and faith in Him. His arm revealed, His presence real, and amid the storm of events, not worry, nor fear, but His peace.

Only as much as we have proved and been proved, is really FAITH. Too often we hear other voices, other advice, not God's. Too often we never see Him until He has passed by. Looking back we conclude, "surely God was in that circumstance and I knew it not!" God was with Joseph and He made him a prosperous man. Even Potiphar spotted it, for the Lord blessed the house of Potiphar for Joseph's sake (Gen. 39:4-5). If we fail in this by adopting some other attitude, we miss the spiritual education of our lives, become saddened by needless care and defeated by the poorest adversaries.

Mistakenly we plan our lives to be lived out in an even tenor. The frail barque of our life we want to sail inshore, in untroubled waters, not even inviting Jesus into the boat. Perchance we are caught in a storm, but He is not there to calm the wind and sea of adversity, and the sheer wonder of Christ in the storm with us we miss altogether. He says to us, "Launch out into the deep and let down your nets for a draught". (Luke 5:4.) But we are afraid of the deep and have no experience of Jesus as

Pilot. How little we know of real dependence and trust in EVERYTHING, in our God. So faith is little, and knowledge of God and His ways is less. This lack is most evident in worship and witness. For we cannot tell God of our appreciation his Son, more than our experience day by day of His fellowship and control. Nor can we tell unsaved folk more of His love than we know ourselves.

TO BE CONCLUDED.

The Other "Pilgrim's Progress"

by RICHARD JEFFERY, Reading

The title of this article refers, of course, to the apostle Peter's first epistle, addressed to "the sojourners of the dispersion" (1 Pet. 1:1). By arranging several analogies Peter uses in the epistle in a progressive order we shall discern the pilgrim's progress from the wilderness of sin to "the everlasting kingdom of our Lord and Saviour Jesus Christ."

First, he writes: "For ye were as sheep going astray" (1 Pet. 2:25); secondly, "as newborn babes" (2:1); thirdly, "as obedient children" (1:14); fourthly, "as living stones" (2:5); and finally, "as strangers and pilgrims" (2:11).

The pilgrimage is traced, not from the 'cradle to the grave', but from the wilderness of sin to the journey's end envisaged in such language as he uses in ch.5:10, where all care, affliction and suffering will be exchanged for "eternal glory".

Using the prophet Isaiah's imagery, "all we like sheep have gone astray" (Isa. 53:6), Peter reminds us of that

time and condition in our history when we were as sheep going astray, and so were lost, and exposed to danger. But, having "returned unto the Shepherd and Bishop, or Overseer, of your souls", the sheep once lost is not only found but cared for.

Using the past tense in this reference to the sheep going astray the apostle follows the example of Moses in the manner in which he so often reminded Israel of old that they too were as sheep without a shepherd until the Lord began His merciful dealings with them. So frequently Israel were told to remember the slave days in Egypt with the bitter bondage; the crack of the task master's whip; the miserable task of trying to make brick without the binding straw; the burning sun, and the demoralizing, futile life of slavery (Deut. 6:12). Then they were to "remember all the way which the Lord thy God led thee these forty years in the wilderness" (Deut. 8:2). The work of redeeming Israel out of Egypt, and the patient forbearance of their God in leading them through the waste

howling wilderness has a parallel in the believer's history. Does not Paul remind the Gentile believers in the Ephesian assembly of that time when they were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:11-12)? This is the picture of the spiritual wilderness we all were in before the Good Shepherd found us. This brings us to a consideration of Peter's second analogy in the way he refers to the pilgrim as being "born again", and so we are introduced to the nursery where "newborn babes" are to be found (1 Pet. 1:23-25).

Our spiritual life begins when we receive the word of God, that incorruptible seed which liveth and abideth for ever (1 Pet. 1:23). It is this word which the newborn babe is to desire, that he may grow thereby.

When the Lord Jesus called Lazarus from his tomb he received a new *lease* of life, but when we respond to the voice of the Lord in the gospel we receive a new *kind* of life, which is eternal life, and this life, John points out is in His Son (1 John 5:11).

In the nursery scene, Peter contemplates babes desiring "the pure mental milk of the word, that ye may grow thereby" (2:2). Feeding the mind is feeding the man, and babes in Christ remain babes unless they assimilate the word of God. The Corinthians were 'babes' as a result of not taking proper spiritual food. As a consequence, Paul's ministry among them was restricted, and instead of the strong meat, or 'solid food', the apostle had to feed them with milk. There are other babes referred to in Heb. 5: 11-14, who seem to have reverted to a spiritual 'second childhood', for, they had become "dull of hearing", and were suffering from loss of memory in that they had need to be taught *again*

"the elements of the beginning of the oracles of God". Together with impaired digestion they had "become such as have need of milk, and not of strong meat" or, solid food. Such a condition is spiritual senility, and is a tragedy from which every pilgrim should pray to be saved. The babes in Peter's mind were exhorted to hunger for the word of God with a view to "growing thereby". Paul's companion and fellow labourer, Timothy, is spoken of as one who knew from childhood the Holy Scriptures, but he did not remain a child, he grew up to be "a man of God", and we might well covet such development in our own experience. The acquaintance with Scripture to increase one's knowledge merely is making the wrong use of spiritual food. It is one thing to have an appetite: it is quite another thing when what you eat is doing you good.

The third stage in the journey of Peter's pilgrim is a family scene, and depicts "obedient children" (1:14). One of Israel's chief characteristics was their continued disobedience to the word of the Lord, and blessing they might have had was missed on this account. Here Peter is speaking of children of a different kind, "obedient children".

Many Christian parents want their offspring to be successful, or clever, and are anxious that they shall "get on", but what a grief is so often the result when these parental longings are realized only at the expense of the spiritual life of the child. Not infrequently, children of believers leave home for college or university to receive further education, and develop a spirit of aloofness from the humble family circle, and a near disdain for the small local assembly in which they were instructed in the ways of the Lord, and to which through the goodness of God they owe so much.

Let us discourage these demolition workers from their destructive

activities, and endeavour to build up the waste places; to repair the breaches; and fix the doors of the assembly so that what is of God is kept within, and what is of the world is kept out. We have all to give account of how we have used our own little day on earth, and as "obedient children" let us seek to do the will of God from the heart, to bring pleasure and honour to our Father, and thus receive the "well done" at the end of the pilgrimage.

From the family circle Peter next refers to the pilgrim as a "living stone", one of the many that go to make up the building, the "spiritual house" or, as Paul puts it: "an habitation of God through the Spirit" (Eph. 2:22). These stones are 'living' in the sense that they form part of an organic whole. There are no 'dead' stones in the church of God, and, furthermore, it is not possible for anyone to 'join' the church for, as at the beginning, and ever since, it is the Lord Who adds "daily to the church those who were being saved", and no others! (Acts 2:47). Every living stone in the building has its place, and God is doing with His church as He did with the members of the human body. He is putting every stone where "it hath pleased Him" (1 Cor. 12:18). Let us not covet another's place in the building but having recognized our own, keep to it, and thus set forth the faultless skill of the Builder.

Finally, the pilgrim comes in sight of Home, and here Peter warns him of unsuspected danger. "Abstain from fleshly lusts which war against the

soul" (2:11). The weary traveller in retrospect may say:

"Through many dangers, toils and snares, I have already come;
Tis grace that brought me safe thus far,
And grace will lead me Home".

Nevertheless, he will be wise to watch out for spiritual exhaustion, lest he become prey to the roaring lion "walking about seeking whom he may devour" (5:8). The Israelites, brooding over the "old days", and the "old things", the foods they had in Egypt, despised the God-given manna, and lusted after these things to their own hurt. Likewise the pilgrim needs all watchfulness as he nears his journey's end. Peter had an experience of his own weakness in which he learned that to be kept, he must be "kept by the power of God" (1:5). The memorable, if sad occasion when Peter himself was sifted "as wheat", comes to mind with the blessed assurance of the Saviour's promise: "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren" (Luke 22:32). This strengthening ministry Peter seeks to fulfil, and warning the pilgrims of the "fleshly lusts which war against the soul" he urges them to "give diligence to make your calling and election sure; and so receive an entrance abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:11).

"How sweet the prospect is!
It cheers the pilgrim's breast;
We're journeying through the wilderness,
But soon shall gain our rest."

Christ's Three-Fold Prerogative

- (1) "He taketh away the Sin of the World" (John 1. 29).
- (2) "He baptizeth with the Holy Ghost" (John 1. 33).
- (3) "He hath seen the Father" (John 6. 46).

—Js. Forbes.



THE HOMELANDS

HOME EVANGELISTS: It's a pleasure to go to Perth now compared with what the assembly was when John Campbell first went there. The assembly has trebled in those years, not only because of blessing in service but also because of the influx into the City. On a Sunday morning at least three Bible studies will be announced for the week-nights. These are conducted for groups of new Christians saved at efforts conducted by brethren Campbell and Hay. Every Friday evening sees Jack Hay conduct one such in Comrie where he lives. The same evening John will be found with the largest of the groups, numbering about forty at Alyth. On Thursdays another group meets at Errol under a brother from Australia. Another Scot who retired to the district from London was speaking about reviving a group that met in a private home in Stanley. John was tempted to take recent converts from an effort in the Tulloch district of the city to Alyth but he has been persuaded just to have a Friday afternoon Bible study in a home in Tulloch instead. Ideally it would be grand to form some of these groups into New Testament assemblies but the evangelists are reluctant to be precipitate in doing this when evident leaders have not yet emerged but it is something to pray about.

All of this is follow-up work but there is a continuous programme of on-going evangelism. At the moment the policy is to take a recently-acquired gospel caravan seating about fifty to small villages. Children's meetings at one such, Adler where there are only about forty houses, were encouraging as nearly always, almost every child for miles around coming to the meetings, but adults were very reluctant to come. Good numbers came from nearby places where the brethren had had efforts, but scarcely any from Adler itself. Afterwards the caravan was towed to Balbeggie, a small village nearer Perth for a month's effort.

In Perth itself it was encouraging to find a Bible Class numbering some sixty teenagers, surely one of the largest in the country. In addition about twenty young people had commenced the task of tracting the entire city on Saturday afternoons.

Following the effort in Balbeggie the Perthshire Bible Class Camp will go to a school in Aberdeen. The speaker there will be Jim Flannigan from Ulster. Recruitment for this large camp is largely done through the efforts conducted around Perthshire by the two evangelists. In addition to the nightly children's meetings they usually have a once-a-week latenight teenagers' meeting and all children's efforts end with a Parents' night and prizegiving.

Other areas haven't been quite as responsive. Contrary to what we have reported previously George Meikle and David Locke were still waiting at the time of reporting for a site for their portable hall in Bathgate, the largest town in Mid-Scotland without an open assembly. They were concentrating on tracting their home town of Bo'ness which they had almost completed, but they found enormous indifference.

Not far away Roy Marshall had conducted an effort in Bannockburn but few came to his meetings. He was continuing with a Monday evening open air meeting and a Tuesday children's meeting. He was continuing with three children's meetings weekly and there was good interest at two of them.

David Richards was working an area in South Wales west of Cardiff where there is no assembly.

COUNTY EFFORTS: John Gordon conducted the Wigtownshire effort at Leswalt near Stranraer where there used to be an assembly. The going was very hard. Stewart McKenzie had the same kind of experience in Fife at Crossgates where there used to be an assembly.

John Clunas conducted the Lanarkshire effort at Bothwell. During the first week the wife of the man from Forth whose conversion was reported last month was taken to the meeting and professed conversion. The second week a woman with some connection with the Mormons professed to be saved.

John Speirs had the Ayrshire effort at New Cumnock. A large crowd of younger Christians descended on the village for the send-off weekend. This proved ideal as the biggest gathering centre for young people in the village is only two doors along from the gospel hall. As a result considerable numbers of teenagers attended the meetings from the very commencement along with a considerable sprinkling of others. During the first week a 17-year-old youth from a broken home and with no background trusted the Saviour. He didn't even possess a Bible until that point. John was having many useful conversations in homes with interested people, several of whom seemed to be near the kingdom.

Further to the man from Kilmacolm who professed during the first week of the Renfrewshire effort conducted by Jim Smyth several women, mostly employed at Quarrier's Homes at nearby Bridge-of-Weir professed to trust the Saviour. Some of these came from Kilbarchan village a few miles away.

TEAM EVANGELISM: Following John Gordon's effort Wigtownshire was to be the scene of evangelism by three different teams for a fortnight each. Stewart McKenzie was to pay his annual visit to Stranraer for a fortnight and then go on to Glenluce while John Clunas was to lead a team to Newton Stewart.

Tom Bathgate was to lead a team in Cowie, Stirlingshire where there is a very weak little assembly. Alistair Young was to lead a team to Dingwall in Ross-shire while Rod Sharp, home on a brief visit from the U.S. was to lead a team in Lerwick, Shetland.

OUTLYING PLACES. James Crawford, home on furlough from Brazil visited outlying assemblies at Wick, Dingwall, Inverness and Fort William. At Wick he found them rejoicing at their first baptism in twenty years. In Inverness he found that they had baptised a couple and a lad.

A woman recently saved at John Campbell's and Jack Hay's meetings at Newtyle removed immediately afterwards to Forfar where her 15-year-old boy professed on a Sunday evening.

On his first visit to Shetland Gordon Jones of Zimbabwe attended the baptism of a married couple and her brother at Scalloway in a recently-constructed baptistry.

On May 18 two of John Stubbs' daughters were baptised in the Public Baths in Castle Douglas which the brethren now hire for that purpose and attract a fair bit of local interest.

REGIONS BEYOND

ZAMBIA

Recent issues of the missionary magazine, *Echoes of Service*, have contained excerpts of missionary letters with news items like the following: "The assemblies in this area still need prayer as teaching has come in with which we disagree. We are grateful to the Lord that the elders here at Kalene have been given the discernment to stand against this, but this means that there is a division between them and others. We long to see this healed."

"We had the monthly visit to Kasaji, going on to Mutshatha where W. had three days of ministry which was much appreciated. The elders asked for help to deal with the latest false teaching which has come over from Zambia—casting demons from Christians. He spent three hours with them going through the Word of God."

Needless to say, readers are left wondering what this false teaching is that is giving rise to division and heartache in Central Africa. Another missionary letter tells us: "The initial problem arose a few years ago when an American missionary began teaching kenosis theory. . . . More recently the teaching that has been causing the problem is charismatic doctrine in a very rabid form. In some areas this doctrine has been held by some assembly missionaries for some time, although under apparent control. More recently it has been taught that Christians may be possessed by demons and these need to be cast out. The person concerned admits that there is nothing in scripture about demons in Christians but states he has seen it. If requested he will demonstrate how to cast demons out of believers. Then too from the same source there is teaching that the blood of Christ does not cleanse from all sin, but only initially. If we fall away then we are in danger.

"As you can imagine these doctrines have caused great confusion in this area among the African believers and caused divisions. We are sure it is of Satan himself and so would covet your prayers that the Lord would give great wisdom in dealing with this situation.

Another letter says, "We are greatly perturbed with the false teaching in this country. . . . We have taken a stand against the error which is dividing the work. . . . The false teachers are at Sachibondu and Kabwe." The same missionary suggests that saints at home would, in many cases, not be happy about supporting the propagators of such teaching. We agree with him.

We are anxious that an already difficult situation should not be worsened. Good men and women have fought the increasing error for years. Their position ought not to be made harder, but we feel that the Lord's people should have the opportunity of deciding whether they are going to support the few others who have been causing such havoc.

POLAND

Poland is a land where the Gospel continues to be spread. The "Voice of the Gospel" Radio Programmes through Trans World Radio continue, and many write in for literature to Warsaw. A further edition of New Testaments in

modern Polish is to be published to meet the needs. Some of the listeners are converted, and some brethern faithfully visit them. The need for more to teach and shepherd the believers grows. We are particularly interested in encouraging brethern who visit such groups of believers and friends in homes to teach them the Word, and to seek to establish local assemblies or churches. It has been a joy to visit such small assemblies and the results of their outreach, both over last Easter (for 4 days) and again in December (for 6 days). Please pray for two such brethern in the south who have such a vision, and give themselves unsparingly to such pioneer work. About ten places are now visited regularly in the south with the Gospel from the original small assembly planted 5 years ago. The older brother has now recovered wonderfully from a serious operation in the summer, and now has many new opportunities for the Gospel. He is full of praise to God. The local priest (R.C.) asked him for 300 New Testaments in modern Polish for his parishoners—our brother supplied them—as he had always wanted to be able to reach these homes with the Gospel! His younger colleague is now serving the Lord full-time commended and supported by the small local assembly. Also in the south it was a privilege to share in the weekend Bible School associated with one of the assemblies, where we studied Ephesians together, working steadily—though in outline—through the whole letter. The brethern come mainly from local assemblies in the district. Pray for the brother, a Bible teacher in the local assembly, who has the main responsibility in guiding this ministry with the school which is not an institution, but functions usually about one weekend in the month. In December it was good to learn of the growth of this assembly, and that it was hoped to baptise three believers early in the New Year. Please pray with us for the wider growth of such autonomous work in this land.

Mrs. L. M. SHNEIDROOK
M. W. BAKER

TRINIDAD

The two weeks meetings with the saints at Glen Road Gospel Hall in Scarborough, Tobago was a time of blessing to the saints, that's what they told me at least. I found liberty each evening in the ministry of the Word. First week we studied together the prayers our Lord uttered, and the second week, lessons from the life of Abraham, Lot and Isaac.

The last two weeks in January, we continued at Sangre Grande, the saints had already spent the time I was in Tobago in prayer meetings with a short word of ministry by local brethren. I took up Hebrews for a week, then a week of gospel meetings using the chart "The Two Roads, and The Two Destinies". Two lads, a teenage girl, and a woman in her late twenties professed faith in the Lord. All brought to the meetings by relatives and neighbours. This I might add, was the thrust of the meetings, to get our nearest and dearest under the sound of the gospel Dan Usher and I sharing.

John and Margaret Wright

LORD's WORK TRUST

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RECEIPTS & PAYMENTS—GENERAL ACCOUNT
YEAR ENDED 31st MARCH 1980

| | 1980 | | 1980 |
|-----------------------------------|----------|---------------------------|----------|
| Gifts Received | | | |
| From Individuals | £92,730 | Gifts Distributed | £287,119 |
| From Assemblies | £121,382 | Gifts Awaiting Allocation | £16,070 |
| From Covenants' and Income Tax | £89,077 | | |
| | <hr/> | | <hr/> |
| | £303,189 | | £303,189 |

RECEIPTS & PAYMENTS—EXPENSES ACCOUNT
YEAR ENDED 31st MARCH, 1980

| | | | |
|-----------------------------------|--------|-------------------|----------|
| Gifts Received | | | |
| From Individuals | £3,033 | Office Expenses | £9,120 |
| From Assemblies | £4,315 | Balance (Deficit) | (£1,046) |
| From Covenants' and Income Tax | £726 | | |
| | <hr/> | | <hr/> |
| | £8,074 | | £8,074 |

We certify that the above extract is a true extract of the full Accounts.

WISHAW
16th JULY, 1980.Robert A. MacGillivray & Co.
Chartered Accountants.

Confidence expressed in fellowship outlined in the Auditor's Report is appreciated by the Trustees. Opportunity is taken as well to say that the exercise of the Saints relative to expenses will be equally valued.

MONTHLY REPORTTotal gifts received from 16/5/80 to
14/6/80**For the Lord's Work and Workers
(Home and Abroad)**

| | |
|------------------------|------------|
| From Assemblies | £10,843.30 |
| From Individuals | £9,532.17 |
| From Covenants and Tax | £2,653.63 |
| Legacy | £400.00 |
| | <hr/> |
| | £23,429.10 |

Gifts towards Expenses

| | |
|------------------------|---------|
| From Assemblies | £265.58 |
| From Individuals | £376.86 |
| From Covenants and Tax | £137.11 |
| | <hr/> |
| | £779.55 |

Includes—Free literature £5; Look on the Fields £46; Manchester £5.

Distribution of gifts on the 15th of each month in full.

Inflation: Comparative figures. Argentine 139.7% Bolivia 11.6% Italy 20.9% India 8.1% (Sept. 79)—Korea 19.2% Zaire 106% (Sept. 79). Very considerable upward trend since then.

A list of names and addresses of commended Home Workers in Scotland now published. Copies available on request.

3rd John

by ALAN D. LIVINGSTONE, York

The reader will observe two main differences between Second and Third John. Firstly, personal details are more abundant in the third letter: names are given; physical welfare is hinted at and past behaviour is recalled. Such detail is withheld in the Second Epistle. Secondly, while fellowship with other believers is the prominent theme common to both, it is treated with a marked change of emphasis. Second John warns strongly against fellowship with the wrong teachers (2 John v.10) while Third John opens with a warm commendation to Gaius who had been so hospitable to brethren who had made sacrifices in order to propagate the truth (3 John vv.5-8).

The narrative of Third John revolves round four men and it is this gallery of named individuals which will provide readers with timely edification.

vv.1-5 John Encouraged Younger Christians

It is very likely that Gaius is not to be mistaken for others bearing the same name (Acts 19:29; Acts 20:4; Rom. 16:23). Without doubt, however, he was loved by John as no less than four times he is endearingly described as "beloved" (vv.1; 2; 5; 11).

The apostle's fellowship with Gaius, albeit 'in absentia', echoes with strong encouragement.

- (i) John loved Gaius (v.1). The older man remembered a new commandment given and a perfect standard set (John 13:34) and so the disciple whom Jesus loved recorded his love for Gaius. As the apostle remembered that his Lord expressed His superlative

love in priestly prayer (John 17) so he, too, encouraged Gaius for . . .

- (ii) John prayed for Gaius (v.2 N.I.V.). John knew that his fellow-Christian, as all Christians, needed the support of prayer for his spiritual well-being. Yet he is careful to maintain a prudent balance by taking a prayerful interest in the bodily health of the younger man. Such an exercise for prayer is not improper.
- (iii) John compliments Gaius (v.5). For one who had done so well in being such a stalwart on behalf of others, it is only wise that his efforts be noted and that a Christlike "well done" be offered as an encouragement to continue in this service.

vv.5-8 Gaius Supported Needy Christians

Turning attention to Gaius, no longer the passive recipient of John's encouragement but now the active perpetrator of a very worthy service, let us note:

- (i) Gaius expressed faithfulness (v.5). Whether his faithfulness is rendered to his Lord or his Lord's servants (and where the one is really genuine, the other is automatically true) matters not, for this was the hallmark of his exercise. It functioned among teachers, some of whom the generous Gaius had not known previously.
- (ii) Gaius honoured God (v.6 margin). Not for this man the attempt to ingratiate himself with others or to gain a long-since-coveted reputation as others had tried to do (Acts 5 vv.1-11).

Rather, Gaius operated out of love and for the honour of God.

- (iii) Gaius shared in the work (v.8 N.I.V.). As far as we know, Gaius was not a public teacher, as some of his guests and beneficiaries were, but by supporting them materially he became an active, valued partner in the common work of serving the Lord.

vv.9-10 Diotrephes impeded teaching Christians

From whatever source of insecurity within Diotrephes, this man became ambitious and despotic in the Church. He made himself the leader and as such ignored the apostle's letter (v.9) and then obstructed John's teaching brethren from exercising their ministry while at the same time unfairly jet-tisoning any of his own brethren and sisters who showed a measure of willingness to welcome and listen to these travelling preachers (v.10).

His quest for power led to other unwelcome traits of character, as in verse 10:

- (i) **CRITICISM**—"gossiping maliciously about us" (N.I.V.).
- (ii) **CENSORSHIP**—"he refuses to welcome the brothers" (N.I.V.).
- (iii) **COMMANDEERING INFLUENCE OVER HIS BRETHREN**—"He also stops those who want to do so and puts them out of the Church."

So Diotrephes, the bold dictator, had yet to learn that those exercising leadership do so to "take care of the Church of God . . ." (1 Tim. 3:5) and not to impose an iron rule upon it and that they "must give account . . ." (Heb. 13:17) of their stewardship (Titus 1:7).

vv.11-12 Demetrius delighted observing Christians

If Diotrephes and his behaviour indicate unbecoming conduct, so Demetrius, of whom very little is

known, as he was observed by the members of his Church (hath good report of all, v.12) and by the apostle John, enriched the souls of those known to him. He lived by the truth and John, who had kept company with the Truth and written so eloquently about the true way of Christian deportment, was happy to commend this man's life as one of value.

From these early days until now many older brethren have been happy to notice younger believers living and adorning a way of life worthy of the fullest endorsement.

BOOK REVIEW

"Reception to God's Assembly" by Wm. Bunting. Published by John Ritchie Ltd., 40 Beansburn, Kilmarnock. Price 40p.

The subject of this little booklet is of the greatest importance. The need for it is indisputable as the very first page makes clear. Here, Mr. Bunting states the position of those who believe in the 'Open Table', which maintains that all who profess the Name of Christ should be welcomed even though they have not manifested a desire to be obedient to the Word, as for instance, in baptism, and in spite of unscriptural ecclesiastical associations. The author faithfully, yet charitably proves from scripture that such a view conflicts seriously with the mind of God. He goes on to warn against phariseism among us and that God will blow upon such pretension. Applying mere human rules likewise merits just rebuke. Thereafter the main burden of the booklet is reached as various cases that overseeing brethren may be faced with on a Lord's Day morning, are examined. In each, a judgment based on scripture is clearly stated. A chapter is devoted to certain fallacies in circulation, such as reception being based on 'life' alone, against which, he points out that 'life and light are inseparable.' The claim too that there is no definite pattern for a New Testament assembly (loudly aired in recent months) is effectively dismissed. The reviewer hopes that this booklet, by a revered servant of Christ will have a wide circulation. John Ritchie Ltd. have done the church a service in issuing this fourth edition.

R.M.R.

WHAT IS AN APOSTATE?

by **R. McPIKE, Annbank**

NOTE:- Some time ago a letter was received from a reader, asking, "What is an apostate"? And what is "The Apostasy"? This article endeavours to answer these questions.

Apostasy from the Greek word "APOSTASIA", means "a defection", including "a revolt". To "defect", or "rebel" in N.T. language is "TO FALL AWAY FROM" the revealed truth concerning fundamental facts, and doctrinal verities. This word is translated in Acts 21:21, by forsake, "Thou teachest all the Jews who are among the Gentiles to forsake (or apostatise from) Moses". It is also translated "FALLING AWAY" in relation to the complete abandonment of faith, either in the body of revealed truth, or the Area of Christian living, and in Rev 18:21. R.V. where Babylon is fallen. Cf. 2 Thess. 2:3.

Apostasy occurs in the sphere of Christian profession, when there is open denial, and outright rejection of what is basic to Divine revelation.

1. When there is denial and rejection of the Eternity, Deity, and Equality of the Son in the God-head.
- 2 Rejects completely the biblical claim that Christ's atonement on the Cross, is vital and necessary to secure man's salvation from sin and its consequences. The apostate might acknowledge Him as One who was martyred for his beliefs, asserting at the same time that man has the capability of rising to higher moral and spiritual stature, rejecting that man has a sinful nature.
- 3 The virgin birth and sinless nature and holy life of Christ is ridiculed as opposed to reason and facts of human history and generation.

4 There is a complete refutation of the literal, bodily resurrection of Christ, and of course, if no resurrection—no coming again of the Lord to lead His people to the Father's House, or judgment of the wicked dead or living.

Materialism, Humanism, and spiritual bankruptcy mark our time.

Falsehood from the Greek word (PSEDOS) differs from apostasy, though it may be part of it, being often a deception foisted by one person or another, and the lie received as truth, without diligent enquiry to see if it stands the test of "thus saith the Lord". It must be distinguished from "IGNORANCE" (See Acts 19:1-6) and from schism, or heresy, which is creation of division, and sectionalising of the people of God, under the banner of certain tenet of truth, by taking it beyond its measure and scope in the content of the passage. It is not distortion of truth, but an outright rejection of it, even if it is done in small pieces. These failures may be due to Satanic angel of light snares (Cf. 2 Tim. 2:25,26) and may arise in the life of a believer, who is a truly born again soul, but unwatchful, unguarded, and unable to discern the "wiles of the Devil".

An Apostate is one who abandons the faith, giving heed to seducing spirits, and doctrines of demons (1 Tim. 4:1). He will, though departing from the faith, maintain an outward show of piety. The N.T. writers especially Peter and Jude (2 Pet 2:1-9; Jude, vv. 4-16) describe them, also Paul in 2 Tim. 2:3-8

Jannes and Jambres are types of present apostates. (a) They withstand a Divinely appointed leadership, 2 Tim. 3:8.

(b) They resist the truth, being men of corrupt minds. God's judgment awaits them, and there is no reversal of God's decree. Cf 2 Thess. 2:10-12, 2 Pet. 2:17-21, Jude. vv. 11-15, Rev. 3:14-16. This dangerous type masquerades under the cloak of Christianity, and is with us in ever increasing numbers, waiting God's solemn execution of judgment.

The Trend of the Age

We are witnessing in our generation a tremendous landslide from Biblical truth. Divine concepts and standards have been eroded, and are no longer the basis for a just and equitable society. God's word is flouted, not only in worldly circles, but in areas once regarded as conservative in their theology, while in so called evangelical churches, the preaching is weak and insipid. This downward trend has accelerated at lightning speed over the quarter of a century. The forces of evil are gathering momentum, softening up the masses of professing Christendom for the foisting of the Devil's lie, and masterpiece of deception, i.e. "the Man of Sin and the False Prophet", on the religious, political, and economic world. Internationalisation is the current word in vogue today—World Order—World Court—World Cartels—World Church, all the dream of a sin-blinded and Satanically-deceived race of men.

The religious conglomerate, that passes itself off as "The Church" is characterised by lukewarmness, and fast descending into the deep and darkening gloom of outright apostasy, "heaping to itself teachers, having itching ears", introducing newness and novelty, assisted by music-mad sychophants, with all

sorts of instruments like unto Nebuchadnezzar's time, to drown out if possible the voice of God and spiritual realities.

Yes! the world is looking for a man, but not God's appointed Man, who will rule the world in righteousness. No! their man is the creation of a debased and diabolical mind, energised and controlled by Satan himself, whom the world will wonder after, saying, "Who is like unto the Beast, and who is able to make war with him?" (Rev. 13:3,4.) It is well for us to heed the warning words of the Apostle John, "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world." (1 John. 4:1).

BOOK REVIEW

"What, Me, Lord?" by Marlon Stroud. Published by Pickering and Inglis. Price £2.25.

In this latest book from her pen, Marion Stroud draws attention to how a Christian home can be used in the spread of the Gospel, or as she would say "in sharing the Good News of Jesus Christ." Basically she believes that we mustn't institutionalise evangelism in such a way that we forget that we can witness to others over coffee.

Of course there is always the danger that, while agreeing with her viewpoint, we may still think that our prayers and plans should only concern the formal preaching of the Gospel, but that personal evangelism has to be left to "chance" encounters. Much of the book is devoted to how to organise informal groups where over a light meal or simply over coffee, a Christian can have the opportunity to tell of how the Lord saved or of how the Lord has used that one witness.

There are within its pages, more than traces of the unscriptural system to which she belongs. Nevertheless, there is value in weighing her thoughts on how the Christian home can be used for what we used to call "cottage meetings" and for the kind of evangelising already described. After all no Christian man or woman has the right to opt out of personal witness for Christ.

T.W.

Salute Our Missionaries:

Robert McLaren of Angola
(1893-1980)

Robert McLaren was born in Kilmarnock in 1893 into a Christian family. When he was just eleven years old he trusted the Saviour at his father's knee after the Sunday evening gospel meeting. In spite of being so young he was anxious to testify for his Lord and did so at an open air meeting the following Thursday evening. His intention was to quote, "I'm not ashamed to own my Lord, Nor to defend His cause", but he got tongue-tied so that sympathetic brethren round the ring helped him through while he wished that the ground would open up and swallow him. The Saturday following he accompanied the Kilmarnock Tract Band reaching out to country districts around and continued to do so until emigrating to Canada in 1912. Those were great days in Kilmarnock. One photo of the Saturday afternoon tract band shows John Wilson and James Anderson who went to serve the Lord in Africa in 1899, John Ritchie, Jr. whose father at one time furnished bicycles for the Tract Band, Tom Sinclair, George Murray, the Weir brothers, etc., altogether a distinguished group of promising young brethren.

Robert McLaren was among the next group of young brethren who composed that Tract Band. John Ritchie, Sr. used to include news of their activities in the "BM." as they visited the villages of Ayrshire in that part of the shire between Kilmarnock and Barrhead. Robert McLaren was also involved in Sunday School work from the time he was fourteen.

In Canada young McLaren took up banking. After a year he joined a friend in an accountancy business which prospered. But other avenues

were calling young Robert. While attending a young men's Bible class in the Central Y.M.C.A. in Toronto the Lord spoke to him through the words of Rev. 3: "Behold I have set before you an open door." On his way Home that night he seemed to hear a voice say, "I want you for Africa." He replied, "Yes, Lord, I am ready to go."

Robert occupied the waiting time by taking lessons in Portuguese from a Portuguese gentleman whom he met. He acquired another piece of useful training by working for six months in a New York hospital. Finally in 1914 he set out for Angola, the Government waiving its claims on him for military service for the First World War since he had been training for missionary service before the War began.

At first Robert joined brethren Maitland and Aiston at Boma. Later he moved on to Luma Casai and then further north to Fufu. It was here that he built a home for his bride who arrived in Capetown from Canada in 1919. Married in Rondebosch they proceeded to their new home where most of their seven children were born.

Many happy years were spent in Fufu where they engaged in the usual kinds of work required in pioneering areas. In 1931 the way opened up for missionaries to operate in the area of the diamond mines, largely because of Mr. Maitland's dental skill and his kindness in treating the Governor's wife and child. Messrs. Maitland, Loutitt and McLaren made annual trips to the area in which they were not allowed to settle and saw the work expand, especially as they encountered African Christians from their former spheres of labour who had moved

there in search of employment.

The McLarens were detained in Canada during the Second World War so he turned his attention to gospel work among the troops in Toronto and London, Ontario. Mrs. McLaren died at the end of that period so that his return to Chokweland in 1946 was alone. Some three years later he married Miss Robertson from Dundee who had been working in Congo for some years. They continued to serve the Lord in Angola with occasional visits to Congo till 1954 when they went on furlough.

Heart trouble caught up with the Lord's servant but as in wartime he simply changed his sphere of service. He engaged in children's work in the needy area of Angus around Montrose, operating from the Gospel Van which Robert Walker used after the McLarens went to Canada. Mr. McLaren had spiritual ambitions for that needy part of Scotland, including a new home for the small Montrose assembly in a disused church which he bought for that purpose.

It was late in 1956 that they went to Canada, where it took a year for him to regain his health. A visit to Northern Ontario to Elliott Lake where uranium mines were being opened up brought a new mission-field within their reach. Among the workforce were Portuguese and French-speaking people who had joined in the rush to seek their fortunes. Among these the McLarens worked for God for the next three years. Winter conditions of 40 below zero were too much for him and they moved south again.

Further service for God continued as health and strength permitted but for the last five years he was incapacitated by strokes during which time he was faithfully nursed by his devoted wife. He was released from his body of humiliation on March 10.

Of his family Bob, jr. for three years was a missionary in Newfoundland; a land that was cold and bleak compared with that in which he had been brought up. After this he conducted a large radio work from seven stations based on Sault Ste. Marie, while daughter Grace returned to Africa as Mrs. Rainey to serve the Lord there.

BOOK REVIEW

What Paul Lived Through What Happened Long Ago

Pickering and Inglis keep supplying children's workers with more and more beautifully produced and colourful books. The latest series is entitled "What Books" comprising four titles at the moment. *What Paul lived Through* describes half a dozen highlights from Paul's adventurous life as described in the Acts of the Apostles. *What Happened Long Ago* contains seven stories from the Old Testament drawn from Noah to Daniel. The narratives are provided by Jean and Jennifer Rees and Mary Batchelor and they are very well illustrated with full page plates. One weakness of P. & I. children's books is that they do not indicate the age groups for which they are produced but I would judge that this series would be suitable for children about the mid-primary stage.

At £1.25 they tend to be pricey but what isn't these days?

Assembly Writers Vol. II Price £3.80

Assembly Writers Library Vol. II has come, as promised from the press of Gospel Tract Publications, 48 York Street, Glasgow. Its contents are reprints of four volumes of the writings of Wm. Lincoln, a well-known assembly writer of past days. The reprints are Lincoln on Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, and Hebrews—a far greater collection than even the publishers promised. As with Vol. I in the series the book is beautifully produced and the original pages are renumbered so that it forms one book. Younger people who were unable to obtain the original Lincoln now have the opportunity of obtaining him in better format.

J.A.

SUNDAY SCHOOL

Teaching Syllabus 1980-81

by **JIM HARPUR, East Kilbride**

The following syllabus, the second we have reproduced from the same source, will form the basis of study at all stages of study in the two large Sunday Schools at East Kilbride including the adult group. Naturally it will have to be adapted to local circumstances. We have not included June since it comprised revision and prizegiving only.

Scripture Reading

Memory Verse

SEPTEMBER — A LOOK AT THE BIBLE

| | | |
|---------------------|---|------------|
| 1st Sun OPEN SUNDAY | Group Organisation — Getting To Know The Children | |
| 2nd Sun THE BIBLE | Books Of The Old Testament | 2 Tim 3v16 |
| 3rd Sun | Books of the New Testament | John 5v24 |
| 4th Sun HOLIDAY | | |

Subject Aim To Teach

OCTOBER — GREAT PROPHETS

| | | | |
|--------------------------|--------|---|-------------|
| 1st Sun 1 Kings 17v1-16 | ELIJAH | God Provides for Those Who Trust Him | Psalm 118v8 |
| 2nd Sun 1 Kings 18v1-40 | | Victory Comes to Those Who Honour God | Prov 3v5 |
| 3rd Sun Jonah 1v1 & 2v10 | JONAH | Disobedience Brings Problems; Repentance — Blessing | Ps 130v4 |
| 4th Sun Jonah 3v1-10 | | Those Who Repent are Spared By God | 2 Pet 3v9 |

NOVEMBER — SOME ACTS OF THE APOSTLES

| | | | |
|--------------------------------------|---|---|-------------------------|
| 1st Sun John 14v16-19 Acts 2v1-13 | The Holy Spirit | Promised and Present | John 14v18 |
| 2nd Sun Acts 2v14-47 | Peter's Preaching | Many Believe and Are Baptised | Acts 2v41 (1st Part) |
| 3rd Sun Acts 3v1 — 4v4 | Peter and John Go to Pray | A Lame Man Walks, Many More Believe | John 8v12 |
| 4th Sun Acts 4v5-37 | Peter and John Arrested | When God is Moving Men Need To Pray | Acts 4v12 |
| 5th Sun Acts 5v16-42 | Peter and John Imprisoned for Preaching | Many Have Counted It An Honour To Suffer for Christ | Phil 1v21 |

DECEMBER — THE BIRTH OF JESUS

| | | | |
|----------------------|----------------------|--|------------|
| 1st Sun Luke 1v5-25 | His Forerunner Comes | Angels Bring News About John The Baptist | John 1v36 |
| 2nd Sun Matt 1v18-25 | His Birth Foretold | His Name Given — Jesus The Saviour | Isaiah 9v6 |

3rd Sun CHRISTMAS SERVICE WITH PARENTS AND FRIENDS
4th Sun HOLIDAY

JANUARY — THREE MEN WERE THERE

| | | | |
|-----------------------|--------------------|---|-------------|
| 1st Sun Matt 17v1-9 | 3 Men On a Hill | Christ Transfigured — Always Supreme | Matt 17v8 |
| 2nd Sun Matt 26v30-46 | 3 Men In A Garden | Men Disappoint Jesus They Fall Asleep | Matt 26v41 |
| 3rd Sun John 21v1-14 | 3 Men In A Boat | Christ Turns Disappointment to Joy | John 10v10 |
| 4th Sun Daniel 3v1-30 | 3 Men In a Furnace | God is Faithful To Those Who Stand Up For Him | Psalms 89v1 |

FEBRUARY — SIN AND ITS CONSEQUENCES

| | | | |
|-------------------------|---------|--|--------------------------|
| 1st Sun Numbers 12v1-16 | MIRIAM | God's Will Should Not Be Questioned | Phil 2v14 |
| 2nd Sun Matt 26v47-50 | JUDAS | The Betrayer Who Paid With His Life | Numbers 32v23 (2nd Part) |
| Matt 27v3-10 | | | |
| 3rd Sun Acts 5v1-15 | ANANIAS | Lies And Deceit Bring Sadness And Loss | Exodus 20v15 |
| 4th Sun Genesis 4v1-16 | CAIN | Jealousy Brought Curse And Separation | Exodus 20v13 |

MARCH/APRIL — MOSES — THE MEEKEST MAN

| | | | |
|------------------------------|-----------------|--|-------------------------|
| 1st Sun Exodus 2v1-10 | His Birth | Hidden From Danger — Kings Cannot Thwart God | Psalms 27v5 |
| 2nd Sun Exodus 2v23 — 4v17 | His Call | When God Commissions We Do Not Go Alone | Heb 11v24 & 25 |
| 3rd Sun Exodus 6v28 — 10v29 | His Authority | God Brings Judgment To Those Who Disobey | Isaiah 13v11 (1st Part) |
| 4th Sun Exodus 12v1-42 | His Deliverance | While Others Suffer For Sin God Protects His Own | 1 John 1v7 |
| 5th Sun Exodus 14v1-31 | His Journey | Miracle One — Even The Sea Separates | Rom 8v31 |
| 1st Sun Exodus 15v22 — 16v36 | His Journey | Miracle Two — Water And Food Provided | Psalms 23v1 |

APRIL — EASTER BRINGS GOOD NEWS

| | | | |
|------------------------|-------------------|--|------------|
| 2nd Sun John Ch19 | Jesus — Crucified | Men Try To Do Away With The Son of God | Romans 5v8 |
| 3rd Sun EASTER HOLIDAY | | To Those Distressed, Doubting, He Brings Peace | John 11v25 |
| 4th Sun John Ch20 | Jesus — Risen | | |

MAY — JESUS MADE THEM WHOLE

| | | | |
|----------------------|---------------------|---|---------------|
| 1st Sun Luke 7 v1-10 | A Powerless Servant | — A Paralysed Man Is Healed | Psalms 29v4 |
| 2nd Sun Luke 7v36-50 | A Friendless Woman | — A Poor Woman Is Forgiveness | Luke 7v48 |
| 3rd Sun Luke 19v1-10 | A Heartless Man | — A Rich Man Finds Blessing In Giving | Prov 22v1 |
| 4th Sun John 5v1-18 | A Helpless Man | — A Lame Man Is Given Strength By Christ | Psalms 54v4 |
| 5th Sun John 9v1-41 | A Sightless Man | — A Blind Man Receives His Sight And Worships | Psalms 119v18 |

Correspondence

135 Chalmers Street,
Dunfermline.
25th May, 1980

The Editors,
Believers' Magazine.

Dear Brethren,

I would like to take the liberty of challenging a statement made in Dr. Boyd's article "The Great White Throne" (B.M. March 1980) where on p.91 he states: "Scripture teaches that the names of all are written in the Book of Life at the foundation of the world (Rev. 27.8)."

I search this verse—and indeed the whole Bible—in vain for any such teaching. A few moments reflection will clearly show that if God is faithful it cannot be so, for if it were, then the obvious course for us is NOT to preach the Gospel, so that men cannot "refuse the light" and therefore their names would remain in the Book and all would be saved! But we are commanded to "go and preach" that men might be saved.

Perhaps it would be profitable briefly to consider what the Bible says about the Book of Life.

I take it that this is the book referred to by Moses in Exodus 32:32, when he, in the same spirit shown by Paul in Romans 9:3, would even—if it were possible—forego his own place in the Book for the sake of others. David makes reference to it in Psalm 69:28, and presumably again in Psalm 139:16. It is mentioned in Daniel 12:1, and this would seem to be the sum total of what the Old Testament has to say. The most that can be deduced from this is the *possibility*—and I put it at no more than that—of names being "blotted out", but nowhere do we read that all names were originally in it.

In the New Testament the only mention outside of Revelation is Philippians 4.3, where Paul is clearly referring to believers (not non-believers!). Rev. 3:5 is a comforting guarantee to the overcomer that his name will "(by no means" Newberry marg.) be blotted out. Rev. 13:8 is to my mind conclusive—that the worshippers of the beast are those whose names were *never* in the Book. (The phrase "from the foundation of the world" refers to the writing of the names, not—please—to the Lamb being slain!) Rev. 17:8 again teaches the very opposite of Dr. Boyd's contention. Rev. 20:12 shows that this is one of the books produced in the Day of Judgement, lest any falsely claim to have been saved. Rev. 20:15 says "whosoever was not found, having been and being written", not "whosoever was written but blotted out". The final reference (although omitted in the R.V.) is Rev. 22:19, where the awesome possibility of being blotted out is mentioned to give weight to the solemnity of the things written and our attitude to them.

What can we conclude from all this? I suggest the following:

1. That God has a book wherein are written all the names of the redeemed.
2. That God—being God—*could* blot names out, although nowhere do we read of this actually happening (with the possible exception of Exodus 32:33).
3. That the names of some (e.g. the worshippers of the beast) were never in the book.

More than this we do not know,
and I suggest we dare not conjecture.

Yours very sincerely,

Philip Prior

A Cure for Evil Speaking.

If your lips would keep from slips,
Five things observe with care;
OF WHOM you speak,
And HOW and WHEN and WHERE.
Speak not evil one of another, brethren" (Jas.
iv. 11).
"Who art thou who judgest another man's
servant? To his own master he standeth or
falleth" (Rom. xiv. 4).
"Let us not, therefore, judge one another any
more." (Rom. xiv. 13).

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 7th of month previous to issue.

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

ENGLAND Forthcoming

August 9

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. J. MacDonald.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. R. Snaith.

Cleveleys: Nr. Blackpool Cumberland Chapel, North Drive at 3.00 p.m. J. Buchanan, J. Cuthbertson.

August 16

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. R. McPheat.

August 23

Northampton: The Gospel Hall, Spencer Bridge Road, at 7.30 p.m. J. Warne.

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. D. West.

August 28

Treorchy: Youth Centre rear of Midland Bank Conference at 2.30 p.m. Platform open to ministering brethren.

August 30

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. W. Craig.

Sevenoaks: Weald Gospel Hall at 3.00 p.m. A. Leckie, J. Riddle. Mr Leckie continues in Ministry Lord's day 31st Aug at 8.15 p.m. and Monday to Thursday at 8.00 p.m.

September 6

Redditch: Foxlydiate Crescent Batchley Estate Conference at 3.00 p.m. W. Craig, D. West.

September 13

Bermondsey: Gospel Hall, 97 St. James's Road at 7.00 p.m. K. Morris.

September 20—October 2

Birmingham: Gospel Hall, Quarry Lane, Northfield. Gospel Campaign, N. Mellish. Details Tel: 021-476 3561.

November 8

Solihull: Gospel Hall, Poplar Road Conference in Civic Hall at 3.00 p.m. J. Hunter, Dr. J. Wedderburn. Mr Hunter continuing with ministry meetings in Gospel Hall 10th to 13th at 8.00 p.m.

SCOTLAND Forthcoming

August 9

Inverurie: Inverurie Town Hall at 3.00 p.m. and 6.00 p.m. J. Burnett, A. Last, R. McPheat, R. Walker.

August 16

Bowhill: Welfare Institute Conference at 3.00 p.m. Ministering brethren expected.

August 22—24

Dingwall: Conference Week-end. A. Naismith, R. Burt, A. Allan, S. Stewart.

August 22—28

Irvine: Central Gospel Hall Friday 7.30 p.m. Bible Reading A.M.S. Gooding, Saturday Conference 3.15 p.m. A.M.S. Gooding, J. Lightbody, J. Stubbs, Sunday 3.00 p.m. Monday to Thursday 7.30 p.m. A.M.S. Gooding.

August 23

Lanarkshire Gospel Work: Open-air rally in Coatbridge. Meet in Hebron Hall, Church St. at 3.30 p.m. for prayer. Ministry at 6.00 p.m. Speaker A. Gamble.

Bishopton: Community Centre at 3.00 p.m. J. Hunter, R. McPheat, H. Scott.

September 6

Annbank: Village Hall at 3.15 p.m. J. Hunter, A. Gamble, S. Foster. Mr Jack Hunter will minister the Word from Sunday 7th Sept. to Thurs. 11th at the Gospel Hall, 1 School Brae each evening. Sunday 8.00 p.m. Week nights 7.30 p.m.

Lanarkshire Gospel Work: Open-air rally in Douglas. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry at 6.00 p.m. W. Prentice, A. Scott.

Peterhead: York Street Hall at 3.00 p.m. A.J. Last, T. Smith, K. Stapely. Lord's Day 2.30 p.m.

Kinross: Town Hall, at 3.00 p.m. J. Burnett, R. Cameron, I. Munro.

Baillieston: Hope Hall, Church Street at 3.30 p.m. J. Gillespie, G. Waugh, J. Cuthbertson.

September 13

Stenhousemuir: in Larbert East Church Hall, at 3.00 p.m. J. Harrison, W.M. Banks, J. Campbell.

Hamilton: Selkirk St. Evangelical Church Sat. Sept. 13th at 2.30 p.m. Lanarkshire Sunday School Teachers' Training Day: Alistair Young and Jim Harper. Fuller information from Robert Speirs, 15 Dungavel Gardens, Hamilton.

Clydebank: Gospel Hall, Miller Street at 3.00 p.m. D. Fergusson, A. Foster, J. Thomson.

September 20

Blantyre: Bethany Hall at 3.30 p.m. J. Paton, J. Baker, H. Scott.

Port Seton: In Viewforth Gospel Hall at 3.30 p.m. J. Buchanan, D. Fergusson, W.K. Morrison.

October 11

Hamilton: Ebenezer Hall, Burnbank at 3.30 p.m. W. Stewart, T. Wilson, F. Stallan.

October 17 to 20

Dundee Missionary Weekend and Conference. Theme: Missionary Outreach to Moslem peoples and nations. Speakers Tom Frears, Phillip Game, Robert Revie. Friday 7.30 p.m. Introductory and Testimony Night, Saturday 4.00 p.m.-8.00 p.m. Missionary Conference. Monday 7.30 p.m. Question and Discussion Night. All meetings this year to be held in the Christian Assembly Hall, Lochee, Dundee.

ADDRESSES, PERSONALIA, Etc.

Northampton: The assembly formerly gathering in the Gospel Hall, Bective Road, Northampton, have now removed to their recently acquired premises at the Gospel Hall, Osborne Road, Kingsthorpe, Northampton. Correspondent: Mr C. Jenkins, 10 Fair Mile, Spring Park, Northampton Tel: 0604 844789.

Glasgow: Glasgongdon Hall (Temporary Removal) Due to structural improvements and modernisation please note our Fellowship have been kindly granted the use of the Anderson Street Church, adjacent to Stewartville Street, for a period of 6-9 months, commencing August, 1980.

Hong Kong: Saints in assembly fellowship visiting Hong Kong would be very welcome to meet with the Chinese assemblies in the colony. Contact John Short. P.O. Box 162, Tsuen Wan, New Territories, Hong Kong. Tel. No. 12-423718 or 12-433268. Where required full interpreting facilities will be provided.

Carmarthenshire Rural Missionary Centre is a work of faith that provides free hospitality for the Lord's servants by receiving missionaries and full-time Christian workers for short periods of physical rest and spiritual refreshment. Set in the beautiful Cothi Vale it is ideal for seclusion and quiet. Groups of day visitors are also welcome to use the facilities of the Chapel and grounds for worship and fellowship. Camp side facilities are available for organised fellowship holidays. Prayer-letter and information obtainable from the Hon. Directors:- Mr & Mrs A.H. Frost, Ty Brasil, Crugybar, Llanwrda, Dyfed, SA19 8TE. Tel: Pumpsaint (055 85) 213.

Ayrshire Missionary Home (Redcroft, 12 Ailsa Street, Prestwick). Received by Mr W.B.C. Beggs, Wilja-Ramar, Loudoun Road, Newmilns, from April to June:

| | |
|---------------|--------|
| Dreghorn A. | £15.00 |
| Glenarnock A. | 30.00 |
| Crosshouse A. | 50.00 |

Stevenston: Loan Hall assembly all correspondence should now be addressed to Mr. Donald Cameron, Knapdale, 3 Old High Road, Stevenston, Ayrshire KA20 3DR

Edinburgh: Gorgie Gospel Hall, regretfully intimate the withdrawal of commendation of our brother Bryan Smith because he has severed his connection with the assemblies.

IT IS WITH deep sorrow that we as elders of our Assembly inform you that we have withdrawn our commendation of our brother & sister Willie and Luiza Wilson to the Lord's Work. This action follows a visit two of our number have just made to Recife in company with Mr. W. Maxwell from Uberaba in order to investigate the position of Willie and Luiza. We shall be grateful if you would intimate through your publications this withdrawal of commendation.

Yours in service,

T. A. ROY
T. McKNIGHT
G. K. NEILSON
V. DUTHIE

For Westcoats Evangelical Church, Cambuslang, Glasgow.

IRELAND Reports

T. McKelvey and **J. Hutchinson** saw some profess at Cloughfern, numbers very encouraging.

A. Aiken had well attended meetings in tent at Ahoghill.

E. Wishart and **S. Jennings** had good meetings in Ballinaloob with some fruit in conversions.

J. Martin and **W. Jennings** had a good time in the gospel in Edenderry with blessing in some getting saved.

R. Jordan and **J. Wishart** had good numbers in portable hall in the Auchnacloy district.

J. Flanigan gave helpful ministry at Watermoy for 2 weeks.

A. McShane had ministry in Lurgan, Broomhedge and Dromore, with good numbers.

J. Hawthorne and **J. Palmer** in tent in the Kilmore district of Co. Down.

S. McBride and **J. Preston** in meetings in the gospel in Altamackin, Co. Armagh.

G. Stewart and **S. Patterson** in mobile hall in Quigley's point, Co. Donegal, some interest being shown.

J. Hutchinson starting in tent at Killinchy, Co. Down.

W.J. Nesbitt at completion of visit to Australia and New Zealand had four weeks in the Gospel at St. Aubyn St. East, Hastings. Good interest with numbers increasing, saints were refreshed and encouraged by simple, powerful preaching of the Word of God. Two professed to be saved.

R. McPheat had ministry in Portavogie, Bangor and Clonkeen with interest.

J. Hunter had large meetings in Banbridge and Cloughfern in ministry.

T.E. Wilson had a month in N. Ireland giving most helpful and upbuilding ministry.

Conferences

Lunga 18th June, hall full and good ministry from Messrs. D. Craig, A. McShane, A. Leckie, J. Hutchinson, T. McNeill and J. Hunter.

Ballykeel, Co. Down 26th June tent full with good ministry from A. McShane, R.

McPheat, T.E. Wilson (Angola), T. McNeill and J. Martin.

Sion Mills 28th June, a profitable meeting with help from D. Ussher, A. McShane, R. Beattie, J. Hutchinson and S. Curran.

WITH CHRIST

JOSEPH SANDERSON, on the 2nd of April, 1980, aged 84 years. Associated with the assemblies in Kilmarnock for many years, initially in Wellington Hall, and for the rest of his life in Elim Hall. Our brother lived a godly and consistent christian life, and was active in the assembly, until overtaken by ill health, during advanced years.

MRS AMELIA ADAM (nee Maimie Berry of Insch, Aberdeenshire) on 14th April. Widow of J.J. Adam, with whom she served the Lord in the Faroe Islands, Norway and Denmark, for almost 50 years. She was a nurse by profession and highly esteemed as a worthy missionary, displaying an indomitable spirit even during her final years of failing health in Insch, where she is greatly missed by the small assembly, and by her relatives, particularly her devoted sister Mrs Crosbie. At the funeral service, the company of mourners heard words of appreciation of this "succourer of many" (Romans 16:2) and of exhortation to "follow her faith" (Hebrews 13:7).

MISS JEAN WATT, on 21st April as the result of a burning accident in her home. Our late sister was associated with the assembly which now meets in Bethany Hall, Paisley and prior to being overtaken by weakness and immobility, was a faithful attendee at the meetings of the assembly.

JAMES PRESS, on 22nd April aged 86 years. Our brother was saved more than 60 years ago and shortly afterwards baptized and associated with Derriaghy assembly where he became correspondent until 1956 when assembly testimony began in Dunmury where also he was correspondent, a duty amongst others which he carried out until his homecall. His labour for the Lord was carried out in an efficient and loving manner which rightly earned him the high esteem of both saint and sinner in the locality where virtually his whole lifetime was spent. The large attendance at his funeral was a final and fitting tribute to a brother beloved.

FREDERICK McAREAVEY, on 4th May in his 89th year. Saved almost 60 years and in fellowship over 50 years in Broomhedge

assembly apart for a few years when he met with the saints at Wallace Ave, Lisburn. Although of a quiet disposition he always sought to assist the assembly by his faithful attendance and helpful ministry even until the day of his homecall. A beloved brother who will be missed in the assembly.

MRS M. KERR, on 11th May in her 92nd year. Our sister came to know the Lord at 'kitchen' meetings in the old miners rows at Glenburn on May 1916. Shortly afterwards she commenced breaking bread in Bute hall, Prestwick and continued there until the assembly was formed at Glenburn in September 1929. Our dear sister, though knowing much hardship especially in earlier years, and sorrow too, was always radiant with love for the Saviour she so loved. Her strong faith, and consistency right to her homecall were an inspiration to us all. Constantly she would repeat 'Praise God for His mercies'. The assembly where she met is undoubtedly the poorer. Remember in prayer Rebecca, her daughter, who for some years has not at all been well.

BOB FYFE, on 21st May. Beloved brother of Dora, saved almost 30 years ago, was baptized and received into fellowship in Lungs assembly County Fermanagh. He will be greatly missed for though not a platform man he was a cheerful and encouraging brother often travelling miles with his sister Dora to encourage those labouring in the Gospel in the out-of-the-way district. He was faithful above many and his testimony was well respected in the country district of Crieve where he lived and his very large funeral was a witness to the high esteem in which he was held.

MRS JENNIE BURNS, on 2nd June aged 62 years. Saved as a young woman in Loan Hall Stevenston where she was in happy fellowship for many years before moving to Dumfries for 7 years and then to Redcar for the last 21 years. A faithful, consistent sister who was never absent from the assembly gatherings and whose interests were always in the Lord's work and in His people. Will be greatly missed.

MISS JANE MOORE, on 3rd June aged 81 years. Saved in her late teens. For a short time was in the Baptist Church, but the great part of her long life was spent in fellowship with the saints in Ballymacashon assembly in Co. Down. Not a few who are now grown up and lead in the assembly can remember her faithful work in the Sunday

School. She was of a quiet disposition but maintained right through her life a love for the things of God and deep interest in the work of the Lord at home and abroad. A large company of both Protestants and Roman Catholics were present at her funeral.

MRS ELIZABETH SCOTT, on 4th June in her 88th year. Saved as a young girl, she spent most of her life in Drumenagh assembly and later in Magherafelt assembly. She was loved and respected by all who knew her, and the large funeral was a token of the esteem in which she was held.

MRS ANNIE CLARK, on 5th June after an incapacitating illness which finally led to her removal to hospital, where she passed into the presence of her Lord. Our sister was a member of the Begg family who had a long association with the assembly now meeting in Bethany Hall, Paisley and she herself was a member for over 60 years. Pre-deceased by her husband Bobby Clark some years ago.

MRS DOROTHY DUNDAS, on 5th June aged 76 years. Saved in 1926 at the age of 22 years and in assembly fellowship for over 50 years. Most of this time she was associated with Gorgie Gospel Hall, Edinburgh but also spent some years in Plantation Street Glasgow, Shieldhill, Glenrothes and Stenhousemuir. A godly sister marked by consistency with a love for the Lord and an intelligent interest in all the assembly activities. She will be greatly missed by the saints in Gorgie and in the home by her daughter Ruth.

HUGH HULL, Winnipeg, on 7th June. Our brother was born in Belfast, N. Ireland. Came to Winnipeg at 14 years and in 1919 with his late brother John established a printing and publishing business for Christian literature. In fellowship for many years in West End Gospel Hall.

MRS T. BOVILLE, of Crosskeys passed into the presence of the Lord on 23rd June, 1980. Brought to Christ through meetings conducted by the late J. Stewart and R. Ambrose and was helped by the words "Look unto me and be ye saved . . . for I am God and there is none else." She was connected with the Crosskeys assembly for over 60 years and with her late husband had great interest in the assembly. Their home was open in hospitality to believers and the Lord's servants. She will be much missed.

Miscellaneous Adverts

Upton House Christian Eventide Home, St. Margaret's Road, Cromer, Norfolk NR27 9DG has, at present, vacancies for residents. Application forms may be obtained from the Superintendent.

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Books Bought, Evangelical. Commentaries, etc., especially assembly writers. Send list of titles, authors, etc. to G. Peek (Theological Books) P.O. Box 35, Hertford. Herts SG14 2YE or Tel. Hertford 52194 (formerly Lamp Press).

Co. Antrim: Enjoy a country holiday at Browns of Ballywatt. Modern bungalow with spacious lawn situated near Portrush and beautiful Antrim coast. Home baking and friendly atmosphere. Further details to Mrs Jean Brown, 174 Ballybogey Road, Ballywatt, Coleraine Tel. Bushmills 31627.

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Carnlough: Christian Guest House open all year round, overlooking Carnlough Bay, Central Heating, Home Baking, Christian Fellowship, Mrs. J. Aiken. "Bethany" Guest House, 5 Bay Road, Carnlough, Ballymena, N.I. Tel: Carnlough 85667.

ALL brethren and Evangelical second hand books bought. Good prices. Send list of titles, authors, etc., to Bible Depot, 7 Gensing Road, St. Leonards-on Sea, Sussex.

LARGS—SCOTLAND. Knowe Hotel—Enjoy a relaxed holiday in pleasant surroundings, overlooking Firth of Clyde, excellent cuisine, families welcomed, personal supervision, ample parking space. Easter—September, S.A.E., Mr. and Mrs. Wm. McKinstry, Largs 672303.

Kingsway Gospel Hall, Babbacombe, Torquay. Visitors warmly welcomed. Sundays Breaking of Bread 11.00 a.m. Gospel Service 6.30 p.m. Thursdays Prayer and Ministry 7.30 p.m.

Bournemouth: All Christian visitors warmly welcomed to Victoria Gospel Hall, Victoria Park Rd., Winton, Bournemouth. Sundays Lords Supper 11 a.m. Gospel 6.30 p.m. Car Park. Phone 529425.

Llandudno: Emmaus Christian Guest House, West Parade. Sea front position, superb views, good food, near assembly. Homely accommodation for approx. 40 guests, open March—Nov. inclusive, send S.A.E. for brochure to Mr. & Mrs. J. Parks. or Tel: 0492 77057.

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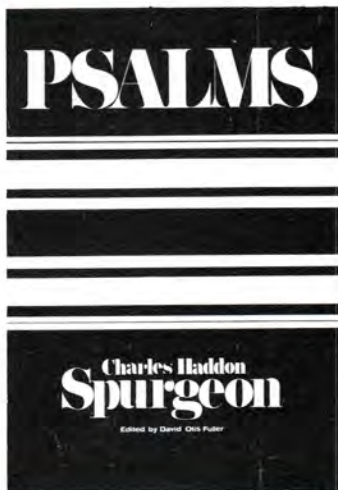
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In Acts 20 we have Paul's last word to the elders of the Ephesian Church, words, solemn, searching, and selfless in their character. The time was at hand when they would see his face no more. He had loved, and given them unswerving loyalty, not only in his teaching, but in his manner of life among them.

If anyone had the moral and spiritual right to admonish as well as encourage his brethren, it was Paul. His *dignity* as an apostle, his *devotedness* in labour – his *doctrinal* purity, and *demeanour* of life gave him a commanding position. His humility, tenderness, faithfulness, and sensitivity, with firmness marked his message to them.

He revealed the marks of a true shepherd in giving instructions to guide them on his departure. David, when called to go and visit his brethren, left his flock in charge of a keeper, so Paul, David-like, is here giving charge to under-shepherds about the flock and its safety when he is gone.

This is the only recorded address to elders by Paul. He first gives them a *command* from God, before he *commends* them to God. In this touching message, tears are not very far away from the Apostle, ver. 19 "Many tears", ver. 31 "With tears", and ver. 37 "Wept sore". His was a tearful ministry, not dry-eyed; he was a man of tender heart.

His one objective was to finish his course with joy, and fulfil the ministry given by the Risen Lord of glory and to further the Gospel of the Grace of God. He was a man of noble ambition, and shining example. His teaching embraced the whole counsel of God, not bits and pieces, but all of it without exception. He speaks of blood in verse 26, associated with purity of motive. Again he speaks of blood in verse 28, but it is of the purchasing character of God's own, that reveals forever that we belong to Christ.

His exhortation to them reveals ministry to be cultivated, received, and what is to be avoided.

1. There is a *spiritual ministry* marked out in ver. 25–28.
2. There is a *satanic ministry* to be avoided in ver. 29.
3. There is a *sectarian ministry* to be abhorred in ver. 30.
4. There is a *searching ministry* to be accepted in ver. 31.
5. There is a *sanctifying ministry* to be cherished in ver. 32.
6. There is a *supported ministry* to be recognised in ver. 33–34.
7. There is a *serving ministry* to be coveted in ver. 35.

Paul desired to be absolutely true to the commission of the risen Lord. Some of the truths he uttered were extremely palatable; some peculiarly unpleasant while others provoked opposition, and forbade any admiration of the man. He never played to the "gallery" as some teachers do; he never suppressed parts of his message, that would have made him unpopular.

How many of us have favourite lines of truth, which we emphasise at the expense, and often the exclusion of others. His was a symmetrical and balanced ministry, marked by variety and spirituality. What an example to follow for those who lead and feed the flock of God.

R. McP.

On Being Commended

by DAVID A. JONES, Chile

A recent letter pointed out the need for some guidelines to help perplexed young Christians regarding service for God. Their perplexity stems from the varied answers received to their enquiries about what steps lead to service for the Lord, especially in a foreign country.

Some of the questions recently asked are:

- (a) Do you learn the language first?
- (b) Should you visit the country first to see how you like it?
- (c) Must you have a good job to leave so that you've really made a sacrifice?
- (d) Should elder brethren get involved by contacting the missionaries on the field?
- (e) Are missionaries free to encourage a promising believer?
- (f) Should you have seen souls saved at home?
- (g) How much activity in Gospel work makes me worthy of a commendation?
- (h) Should I go without a commendation and prove myself first?

Adequate answers would require more space than is available but Timothy's case in Acts 16 suggests some valid guidelines.

If Timothy's conversion took place in early life through godly parental influence then there was a fair length of time giving opportunity for spiritual development.

Since Paul's first visit to Lystra, Timothy had submitted himself to the teaching ministry of his brethren and like a flower which blossoms after a growth process, so spiritual fruit developed in Timothy's life and his brethren spoke well of him.

Would-be missionaries will submit themselves to the teaching ministry of brethren. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. 4:15.)

Time is essential for spiritual development so there will be a lapse between conversion and commendation. In some cases young converts have joined an experienced worker but the elder brethren, the convert and the worker are all aware of the special circumstances which permits the young to help without "official" recognition.

Timothy's activities would centre in his home assembly at Lystra but it didn't prevent him visiting Iconium also. Being involved in different areas requires co-operation with others and submission to brethren, other than those of his "home" assembly.

Would-be missionaries will learn to co-operate with others. Their reputation will become established for the quality of their work in the Gospel, not only in their home assembly, but elsewhere.

There is nothing said about Paul and Timothy having a conversation about his going forth, but since "it is God which worketh in you BOTH to *will* AND to *do* of his good pleasure" (Phil. 2:13), the desire of Paul the veteran and the exercise of Timothy the youth, mesh like two perfectly aligned gears, brought together by the sovereign will of God. Paul recognizes in Timothy those qualities which lead him to seek his release and require his companionship in service.

Would-be missionaries will establish contact with brethren

already on the field, or make personal contact when a missionary is on furlough. The would-be missionary should be acceptable to those with whom he will be working in close fellowship.

Missionaries are usually sensitive to any who show an interest in serving the Lord and will discern when "the gears mesh".

It was not enough that Paul should wish to take Timothy. Later on, Paul refers in 1st Timothy 4 to the acquiescence of the elders at Lystra. Scriptural commendation begins with the local assembly in happy fellowship with the exercise of the brother and the desire of the brethren with whom he is to labour.

Would-be missionaries will inform the elder brethren of their exercise, although, due to their pattern of life, it will come as no surprise.

When elder brethren are guided by the Spirit they will indicate their recognition of gift and show themselves to be aware of the possibility of a young person stepping out in service for God. It will be an encouragement to the young and will confirm him in his exercise and be another example of the "meshing of the gears".

Paul took and circumcised Timothy before they set out. He wanted to avoid conflict with over-zealous Jews later on. He applied the principle of expediency and conciliation, for "unto the Jews I became as a Jew, that I might gain the Jews". (1 Cor. 9:20).

Timothy would learn from the outset that Paul's understanding of

conditions to be so all-embracing that a course of action, considered unnecessary at home, was nevertheless important for a more effective witness abroad. Timothy would come to recognize the wisdom of the requirement and adopt Paul's attitudes for later on Paul said of Timothy, "I have no man likeminded". (Phil. 2:30).

Would-be missionaries must prepare themselves mentally to work together with older, experienced brethren. They might learn a language under the tutelage of an older brother and find themselves doing things considered unnecessary at home. Seen later in retrospect, they discover the actions to be meaningful and important amongst the people with whom they are working. It might be wearing a tie and jacket instead of a sports-shirt or making sure you shake everybody's hand in greeting when normally "hello" is sufficient.

The writer recognizes the invaluable training received for over three years under William McBride. It ran the gamut from tent work, Gospel series, visitation, building of a hall, dealing with authorities, interviewing candidates for baptism, handling assembly problems, etc. Seen in retrospect, they are highly valued and Mr. McBride's training, greatly appreciated.

It isn't always easy to differentiate between an emotional response and a spiritual impulse but the scriptural guidelines, for "In the multitude of counsellors there is safety" (Prov. 11:14), there is less likelihood of mistake.

Reprinted from *Horizons*

The Place of God in verse 7 of Phil. 4
 The Presence of God in verse 9 of Phil. 4
 The Power of God in verse 13 of Phil. 4
 The Provision of God in verse 19 of Phil. 4

F.S. Puddicombe

Conversion

by H. WHYTE, Troon

Freedom of choice, the liberty to make up one's own mind about anything or everything, for better or for worse, this is the democratic right of every person in our free society, we are told. Little or nothing is said however about the responsibilities of free choice. A person may insist on being free to dabble in what he or she judges to be harmless and controllable only to discover, often too late, that freedom of choice has disappeared and the apparently innocuous has become the deadly addictive and compulsive. So far as the great majority of us are concerned, many considerations and pressures influence our decisions although we would insist that what we do is done of our own free will and from conviction.

Regrettably, contemporary attitudes somehow insinuate themselves into our Christian thinking and tend to obscure and render ineffective basic scriptural truths which are essential to every believer's welfare. We all know that in our conversion experience there was that moment of decision when we passed from death into life, but, if all that we see in that experience is the moment when we exercised our judgment and made our own free choice in taking Christ as our Saviour, then a whole area of truth essential to our growth in grace will elude us.

Writing to the Corinthians, Paul says, "for after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (ch.1:21). Even the wisdom of the ages has not helped men to a personal relationship with God by their own judgment and free choice, rather the

reverse. In ch.2:14 of the same Epistle the Apostle says, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." That is to say that man in his natural state has no appetite for the things of God. All of which tells us that in the restoration of a man's relationship to God and his entering into the knowledge and good of the Saviour's redemptive work on the Cross the initiative belongs to God; it is God who reaches out to man and not man who seeks after God.

Looking beyond Calvary to His resurrection and ascension and having in mind the continuance of His work amongst men the Lord promised that He would send the Holy Spirit. Of the many concerns which would occupy the Spirit in the world Jesus said, "He will reprove the world of sin and of righteousness and of judgment." (John 16:8). In dealing with the souls of men that is the Spirit's work, to confront them with their sin, to convict them that the righteousness which they lack and need is only to be found in Christ and that failure to believe in Him will in the end bring them into judgment. His unceasing work is to bring men to repentance and faith in Christ.

The generality of men however are totally oblivious to the fact that the Holy Spirit is abroad in the world doing His work in this day of grace. How are they to know? Paul did not seem to be in any doubt, "how shall they hear without a preacher and how shall they preach unless they be sent?" (Romans 10:14-15). History has long since proved that the Spirit of God through the preaching of the Gospel has impelled men to seek forgiveness

and deliverance and multitudes have been saved. It is His concern to bring men to their extremity, to the point where all that they can do is to cast themselves on the mercy of God and cry, "Lord save me or I perish". That is the moment of decision, when one is saved, converted, born again, the moment when our body becomes the temple of the Holy Ghost.

Paul's conversion is the classic New Testament story of a man's experience of the new birth, of how the Holy Spirit deals with a man or a woman. Yet so often when the narrative is referred to it is accompanied by the almost apologetic reservation that Paul's experience was somewhat exceptional and not the ordinary run of the mill experience of lesser mortals. How misleading this is. In the very nature of things the basic elements of conversion should be present in any and every conversion. While in Paul's case there were dramatic overtones we have to look beyond these to the heart of the matter. Jesus' words to Paul on the Damascus road are significant, "it is hard for thee to kick against the goads" (Acts 9:5). Urged on by Satan, Paul sought to destroy those who were Christians, yet it is clear that as he pursued this aim with all the intensity

of which he was capable there was a warfare going on in his own heart and conscience. The Spirit of God was at work, dealing with him, convicting him, and bringing him eventually face to face with the crucified but living Jesus whom he had thought dead. What could he say but "Lord what wilt thou have me to do", and he was told.

Believers should not find it difficult to recognise in Paul's experience the basic elements of their own conversion—antagonism, rebellion, doubt, a troubled conscience, conviction, repentance, the joy of deliverance, forgiveness and liberty. Much later and out of a wealth of experience the Apostle said this, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phils. 1:6). Is he not saying to us in our day, "Do not ever forget that the unalterable purpose of the Spirit of God who began the work of grace in your heart is to continue that work of grace unremittingly until He brings it to full fruition in the fulness of time"?

What we must ask ourselves is, why are we often so reluctant to follow where grace would lead. There is a price to be paid but the rewards are great.

On Evangelising a New Town

*This is a barren land, says sight;
The wastes are arid, we are sick of sand,
Crushed by the heat by day, we say each night,
This is a barren land.*

*And Satan's ground, says fear;
The mosque cries haunt us, how these men are bound!
Heavy our hearts, we say, how can they hear?
This must be Satan's ground.*

*Emmanuel's land, says faith;
Seeing Him Who triumphed, how strong His hand!
The final word is His, not hell's nor death's,
This is Emmanuel's land.*

Lessons from Jacob (1)

by R. M. RAE, Prestwick

I would judge that Jacob is the subject of more controversy than any other person in scripture, and as the controversy rages, we fail to appreciate the important lessons the Spirit of God would have us learn from his life. There are those who see him as no more than a deceiver, a supplanter, at the same time refusing to acknowledge the evil propensities of their own heart. Others close their eyes to the grave nature of his misdeeds in earlier life and enlarge on the more noble behaviour that was displayed in later years. Either view is a distortion and far short of what the Spirit has in mind for us.

I believe Jacob sunk to great depths—who among us hasn't? I believe too Jacob was marked by a degree of character few of us may ever attain. We wish to look at both sides and see how God in His sovereign dealings and disciplinary ways brought him from one to the other, so that when the Spirit of God is going to comment on his life, He passes over so much that we would have recorded, and in Heb 11:21 notes that glorious climax, "Jacob... worshipped."

In Jacob's life, as indeed in our own, there was a Purpose, a Path and a Product. Corresponding to these three facts we shall look at his life in three ways, as follows:

1. The Moral distance covered.
2. Steps on the way back.
3. What God produced in him in a path of painful discipline.

(1) The moral distance covered. To measure this let us consider four couplets, each linking an event in earlier life with one in later years. The first involves his hands. In Gen ch.27 we have hands *covered* in *deceit*; in

ch.48 we have the same hands *crossed* in *discernment*. The shameful record of Jacob in ch.27 deceiving his blind father is relentlessly told. What a humbling scene! All the more so as we observe that Jacob acted at the dictates of a scheming mother who refused to await God's time, whose purpose for Jacob would have been accomplished without his deceit or Rebekah's cunning. How contrasting to read the account of Jacob in ch.48, crossing the *same* hands discreetly, to bless Ephraim above Manasseh, the sons of Joseph, and to hear his reply to Joseph's protests—"I know it my son, I know it." Do we not see a changed Jacob in ch.48?

Our second couplet links ch.27:18 and ch.32:27 and involves Jacob's *identity*. In the first incident (already referred to) when Isaac asks him, "Who art thou?", he replies "I am Esau"! In ch.32 he is dealing with God. When asked "What is thy name?", he knows there can be no camouflage now and the reply comes, "My name is Jacob". Herein lies a solemn lesson for all of us. As we come before God, especially in public prayer, in spite of how we might try otherwise we *must* be ourselves to prevail! How often we are found wearing someone else's armour, like David. To *his* credit he quickly put it off.

Couplet number three is made up of ch.28:11 and ch.35:7 where both allude to the *sun*. In the first we read of Jacob at Bethel that he "Tarried all night because the sun was *set*". In ch.35 we read that "the sun *rose* upon him." What a sight that must have been! We see in these two references a dispensational fact. We are reminded from ch.28 that for the nation of Israel

presently, it is darkness. The sun of Jehovah's favour for them is set. In God's sovereign dealings Israel will yet step into the light of a new day—a glorious sunrise! Our minds go back to the promise of Mal 4:2. "Unto you that fear my name shall the sun of righteousness *arise* with healing in his wings."

Our final couplet brings together ch.28:19 and ch.35:7. The link is the place called Bethel. In the first, where Jacob spends the night with the starry heavens above him, where indeed the Lord intervenes strikingly in his life, we read, "he called the name of that place, Bethel." In ch.35 as a chastened, recovered Jacob returns to that same place it says he "built there an altar and called the place El-bethel." In the experience of at least twenty years before, Jacob is taken up with the *place*. Now it is the *Person*, El-bethel, God of the house of God. What progress! Can we not learn from this? How slow we are to appreciate the holiness, the sheer majesty of the Person in Whose presence we gather.

If we study closely these four couplets, all of which bring together a situation before and after the disciplinary hand of God had been laid upon Jacob, it must be apparent to the spiritual mind that the moral distance travelled by him is tremendous. May it prompt us all to look back over our own pathway and attempt to determine before God whether we ourselves have in any degree come that way.

How often we take into account what God has done *for* us—and rightly so! As well, we ask ourselves what we can do *for Him*. A fact we so seldom appreciate, and that to our spiritual loss, is what God is doing *with* us. In view of our relationship with Him (Heb 12) and bearing in mind we are His property—bought with precious blood, He reserves the right to work on our lives, breaking, purging and refining until *His* end is

reached. He will never give us up! The process may be painful and the path one we would never have chosen, but the Father, who seeks only our highest good, will see to it that 'peaceable fruits' accrue, if in glad submission we leave matters to Him. Our next article will deal with recovery and certain steps Jacob took on "the way back."

TO BE CONTINUED

BOOK REVIEW

"Into Action." By Charles Marsh. 128pp. Published by S.T.L. Books at £1.25. Obtainable from G.L.O. Bookshop, Motherwell.

This is a challenging book for young Christians written by that veteran, Chas. Marsh who after a lifetime's service for God in North Africa has astonished us with his devotion to work among young people. He is anxious that they should become involved in the Lord's service with chapters entitled, Responding to the Call, Counting the Cost, Using the Holy Spirit's Gifts, Reaching Individuals, etc. Other chapters deal with more personal matters like Dealing with Depression, Overcoming Personal Handicaps, etc. Altogether an excellent book for younger Christians and not very dear at its price.

"Reflections" Number Three of a series of meditations for senior teens. The books are compiled by senior staff of Camp Mini-Yo-We and are intended to help with Bible study on a daily basis. This particular volume is based on Acts, Deuteronomy, Judges, I Samuel, Psalms, some of the prophets, Titus, Philemon, James and Peter. Questions are asked, exercises set so that readers without any great spiritual or educational background can get more benefit from using the book along with their scripture reading.

The series is produced by Everyday Publications of Toronto and the price of Number Three is 80p plus ten per cent for post.

J.A.

Young Believers



The Devil (9)

by **PETER BOWERS**
Middlesbrough

Choose You a Man (1 Samuel 17)

It was fortunate for Israel that God chose the man who would defeat Goliath. To both Saul and Goliath, David appeared an unarmed and unprotected youth, unskilled in battle and an unlikely champion. But David was God's Warrior, skilled in spiritual conflict, armed with divine power and protected by the heavenly King. Having laid low the enemy with a single stone he slays the giant with the very sword which Goliath used to strike terror into the hearts of men.

Centuries later, when God's champion stepped almost unnoticed into the ranks of men at Bethlehem, the spirit realm was alert and watchful. Few men might recognise the "seed of the woman" but the Devil was fully aware that He was the only threat to his supremacy, the only man who could rob him of his power.

Hastily the Devil picks up the gauntlet to accept God's challenge and issues immediate orders to unsheath the sword of persecution. But before Herod has directed that satanic weapon against the children of Bethlehem, God has anticipated the attack and removes His champion to the security of Egypt.

The Confrontation in the Desert (The First Battle)

Thirty years of spiritual, mental and physical growth have passed. The mature and perfect "seed of the woman" is driven by the Holy Spirit into the desert to meet face to face with

the Prince of this World. Here in direct contrast with Eden, the last Adam will face the wiles of that same old Serpent. For forty days and nights they were locked in spiritual combat and, although it was impossible for Christ to fail, the suffering and torment of testing were in no way abated or deflected, and He experiences a complete display of the devious tricks and deadly traps of this master of deception.

He was tempted in all points as we are (Hebrews 4:15), and the Devil's armoury of *loys for direct confrontation* were exhausted. In the three recorded temptations we see the main avenues of attack used by the Devil:

- (1) The loaves—physical testing—the lust of the flesh (1 John 2:17). The real test is whether the Lord was willing to submit to the *Will of God*.
- (2) The Temple—Spiritual testing—the lust of the eye. The real test is whether the Lord had the faith to depend upon the *Word of God* without putting God to the test.
- (3) The mountain—Soul or mental testing—the pride of life. The real test is whether the Lord's desire was to achieve personal world dominion or to bring *Worship to God*.

So Christ is challenged as a *Man* in relation to:

- (1) Himself and his body (loaves)

- (2) God (temple)
- (3) The World (mountain)

Having exhausted every attack the Devil retreats in disarray, and concentrates on a more subtle attack.

Skirmishes for the Spoils of War

The Devil had taken possession of many lives in Palestine through demons and controlled their bodies and even brought diseases and disabilities on them. These were Satan's "goods" which he kept in peace (see Luke 11:21). Some were dumb (Luke 11:14), some deformed (Luke 13:16), some deranged (Luke 8:27). Others were both blind and dumb (Matthew 12:22) and yet others dumb and deaf (Mark 9:25).

Now a stronger man had appeared to set these captives free. The gospels draw a distinction between diseases caused by demon possession (in which the demon was rebuked and cast out) and diseases from natural causes (which He healed by word and touch) (see e.g. Matthew 10:8; Mark 6:3, Luke 13:32). Gradually the Lord was loosening Satan's grip on the lives of men and displaying His superior might.

The Devil's Infiltration

The Devil's retaliation is both subtle and indirect. He attacks the minds and hearts of those closest to the Lord sowing the seeds of discontent, division and disillusionment. The constant prayers of the Saviour were needed to "keep" His own from the designs of the enemy. The Lord succeeded (see John 17:12) but was ever conscious of Satanic pressure and demands to be allowed to penetrate the Divine hedge of protection (see Luke 22:31 where "you" is plural; in v.32 "thee" is singular and refers only to Peter). The Devil had some success—even Peter voiced the Devil's implanted thought to dissuade the Lord from the cross (Matthew 16:23). Judas was chosen by the Lord

with full knowledge that he was the Devil's spy (see John 6:70) who would later be required to betray him.

The Conflict in the Garden (the Second Battle)

In Gethsemane the Devil and his greatest generals gathered to bring the Lord into death. Every reserve of mental oppression, physical torture and spiritual warfare was recruited for active service in a desperate onslaught (John 14:30). The Lord is brought to the extremity of physical endurance witnessed by the sweat (Luke 22:44); His Soul is crushed with anguish to the point of death (Matthew 26:38); He is described as fearful, sorrowful and bewildered (Mark 14:33). Never before or since has man endured such a conflict of spiritual torture. There was no wonder that He prayed that the hour in Gethsemane might pass from Him and that the cup ("the experience" of the Garden NOT the cross) might be removed. But the Lord was willing to endure even this extremity of suffering if it was the Will of God and he overcame by prayer and angelic ministration in the hour of need (see Luke 22:43 and Hebrews 5:7).

The Conquest on the Hill

Many times the Devil had tried and failed to kill Christ. Now as the sun reappears after the horrific darkness of Calvary, he feels he has triumphed. He had manipulated his human agents and had manoeuvred his spiritual army against Christ who had just bowed his head in death. For a moment the Devil and his hosts were ready to celebrate their victory but suddenly the truth burst upon them. Christ had not been killed in defeat but was entering the Devil's strongest fortress in victory. The Devil had deceived himself and men (see 1 Cor. 2:8). Death had no right to claim Christ (John 14:30); indeed death had NOT claimed Christ; its bars could never retain Him—He could leave at

Will. Christ has turned Satan's ultimate weapon against him and by dying has *destroyed* (made ineffective) the Prince of Death—slain by his own sword (Hebrews 2:14). In resurrection Christ takes the Keys of death and Hades (Revelation 1:18). The powers

of hell are *disarmed* and *displayed* to public ridicule. So in Col 2:15 the picture is of a victorious general stripping the weapons and armour from his defeated enemy and then chaining them to march as slaves in his victory celebrations.

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Liberty is taken to make reference to expenses incurred in this service for the Lord and His people. Friends will fully understand, for instance, postal/printing costs. Fellowship in expenses will therefore be very much appreciated.

LEGACIES

"Honour the Lord with thy substance" Prov. 3:9. Without doubt we gladly acknowledge the goodness of God in our lives and have the pleasure during our lifetime of giving to the Lord. However, it will be agreed that certain aspects of one's estate might not be realisable until we go Home. Property values have soared and proceeds will be of no small amount. It is for these reasons that attention is drawn to the advisability of arranging a legacy. In this way the Lord's portion will be taken care of. The Lord's Work Trust would count it a privilege to implement your exercise. Alternatively gifts left in trust would be distributed as before the Lord.

Our ministry is world-wide, wherever a work is carried on in accordance with scriptural principles. This involves the Lord's servants at home and abroad; Eventide and orphan Homes; Bible, literature and tract production; medical, and educational activities; relief and evangelical efforts, etc.

Enquiry is invited. All matters are handled in strictest confidence.

"He being dead yet speaketh." Heb. 11:4.

A Reply to a Letter On Women Ministry

My dear brother,

I am very sorry that your assembly is rent asunder on the question of whether the sisters should take part or not.

You refer to my booklet, "Our Heritage" and its teaching on that matter. You will note that I deliberately chose to quote from clergymen to remove any doubt about the meaning of the passages of scripture which forbid our dear sisters to take part publicly. I wanted to let it be seen that it was not ourselves in assemblies who made scripture mean this but honest expositors of all denominations. Examine any translation of the New Testament on 1 Cor. 14 and 1 Tim. 2 and any exposition of such chapters no matter what its ecclesiastical background and you will come up with the same findings.

My quotation was from Jamieson, Faussett and Brown. Since receiving your letter I have examined or re-examined all I can lay my hands on about 1 Cor. and 1 Tim. to find once again that no honest expositor or translator can make the passages mean anything else than our normal understanding of them.

Alford heads the section on 1 Cor. 14:34-5, "Regulation prohibiting women to speak publicly in the church and its grounds." His general conclusion on vv.36-40 speaks about, "The unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the Word of God first went forth from them..."

These two works are a century old. Is there any reason for changing because we are now in the twentieth century? I have before me as I write the appropriate volume of the American Expositor's Bible Commentary. 1 Cor. is done by W. Harold Mare whom I do not know. He says, "Paul now turns to the role of women in public worship . . . All the churches are composed of saints and should be governed by the same principle of orderly conduct." He continues, "The command seems absolute: Women are not to do any public speaking in the church."

So I could go on quoting; the Cambridge Bible for Schools, Godet, etc. I submit that nobody can make those passages mean anything other than what they say.

The greatest problem is that in 1 Cor. Paul had previously mentioned in chapter 11 that sisters praying or prophesying with their heads uncovered dishonoured their heads. This loophole has been fastened on by quite a number over many years. They don't want to stop and admit that an apostle is not likely to contradict himself in the one letter. "Our

Heritage" mentions Jamieson, Faussett and Brown's reconciliation of the two passages. Alford likewise reconciles the passages: "The women overstepped the bounds of their sex in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the apostle disapproved." I can't quote endlessly but Harold Mare similarly reconciles the two passages.

May I suggest that sound exegesis requires simple obedience?

The great reason for the recent pressure to allow sisters to take part in assembly meetings is not new light but women's lib.. It is the spirit of the age not a previous misunderstanding of scripture. It was probably an academic question for the clerics quoted but very important for people who take the New Testament as their guide.

I haven't read any of the new things you mention which advocate female participation but I know of equivalent documents. One learned gentleman, who should know better, gave handouts to an assembly in the Southwest of England. He stood on his head to explain 1 Tim. 2 away. He suggested that church truth might be confined to chapter 3 rather than include chapter two. Where else in all the world would you find this suggestion? He suggested that the "in like manner" did not suggest a comparison between males and females but between well-behaved females and angry men. I find this intellectually dishonest in order to prove a point which he is determined to advance.

An American publication went so far as to suggest that if Paul were writing today he wouldn't include such teaching. Surely this is a reflection on the inspiration of scripture. Another volume to which a number of well-known people have contributed is equally far-fetched. One missionary sister suggests in it that the presence of the women at the prayer meeting in Acts 1 proves that sisters can pray. It's too silly for words but is advanced as an argument for things that God's word forbids.

Does this mean that sisters are second class Christians? Far from it. This demand for participation can only arise when people accept that public service is more important than personal, that public prayer is more important than private. There is a world waiting to be evangelised on each of our doorsteps. No sister or brother is forbidden to get on with it unless his testimony is bad. There is a burden of prayer waiting to be done by any sister who can set aside the time. All this in addition to the teaching that is mentioned in Titus 2:3-5. All this in addition to the list of things that godly

women had done according to 1 Tim. 5:10. Mrs. Harlow of Toronto has written a little book on the subject that is needing to be better known. It is entitled, "The Church and I" published by Everyday Publications.

I do hope that this reply to your letter is helpful and that 1 Cor. 14:37 will be acknowledged in your assembly.

Yours ever in Christ,
James Anderson

A Sketch of Joseph (2)

by **ROBERT BURT, Menstrie**

Gen.: 39:6, informs us that Joseph was a handsome young man, an observation not lost on Potiphar's wife. Our adversary watches incessantly. His aim is to accomplish our ruin. God's purpose is to establish our holiness. Satan probes our known weaknesses to bring us into transgression. The Spirit of God sanctifies us by the word of truth, that we might be overcomers of evil with good. Joseph resisted temptation. Resist the devil and he will flee from you. (James 4:7) Verse 10 solemnly informs us Joseph could not avoid the seductive woman. She spoke to Joseph day by day. "How can I do this great wickedness and sin against God?" v.9. He remembers the look on his father's face when he learned of Reuben and Bilhah. Nor could he forget Judah and Tamar, so he fled from the house, untarnished and undefiled. Successful as a general manager, honest to his master, guiltless of invited evil, Joseph finds himself in prison, his job gone, his honour besmirched, his liberty taken away, all for doing right. Is this the way God shapes the lives of his servants?

Long years Joseph spent in prison. Now at an age when a young man should be married and putting his career on a sound footing, 28 years old, two new prisoners are put under his care, the baker and the butler. These two servants waited on Pharaoh. In prison, though under Joseph's care, we read strangely, Joseph waited on them. This verse fairly sparkles. Already his life is beginning to reflect divine grace. For it

reminds us of his Master who came not to be ministered unto but to minister and give His life a ransom for many. Two years go past. The butler and the baker have gone just as Joseph foretold they would. Pharaoh has a dream which troubles him. The butler remembers Joseph. He is freed and after years of living in prison in God's steadfast love, he is promoted to be second in the land, next to Pharaoh.

Listen—the love of God individualises me. It enables me to love Him in return. It brings me to His table to worship. I bow in reverence before Him and say, "The Son of God loved me and gave Himself for me—He is my Lord and my God". And when I leave He bids me fear not—tells me to put my hand in His for this new week for it matters to Him about me. I have a place in His heart and His purposes. The interchange of giving and receiving is mutual, "And mid earth's sorrows and its woes, 'tis heaven my Jesus here to know".

Joseph takes over the portfolios of minister of food, finance, and of agriculture. A gold chain is about his neck, he is dressed in white, and rides in the second chariot. The royal signet of decree is on his hand. But wait a minute! Was this what God had in mind? God is not a materialist. No! God is love, and God was doing for Joseph by His love what money could never do, Ch. 43:26. We call in at "No. 10" Joseph's house. His brethren are all invited there for lunch. Joseph arrives and they all stand up, then they bow before him and do obeisance. So his first far-off dream of the sheaves

comes to pass at last. They hated Joseph, sold him for 20 pieces of silver, deceived their father, and remained unworried over their dire deeds. Now they bow themselves to the earth before him, and he does not even mention it. Herein is love, not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins. (1 John 4:10)

They were offenders, yet they sought no means to be reconciled to Joseph. They even attempted to allay any thoughts of revenge Joseph might have, by deception. By contrast Joseph yearns over his brethren, was forced to leave them that he might weep in private, wash his face and return to them. God was in Christ reconciling the world unto Himself 2 Cor. 5:19. So Joseph made himself known to them, embraced them, made them to sit and eat with him. The prison years were not wasted.

Psalm 105 has a most interesting commentary on those chapters in Genesis we have briefly been considering. God's promise to Abraham was, "In blessing I will bless thee; in multiplying I will multiply thee." So the family had to become a nation. In densely populated South Palestine this was difficult. In the lush land of Goshen on the Nile delta, it was only a matter of time. Ps. 105:16, *God* called for a famine, otherwise the crops would not have failed. He brake the whole staff of bread. God was behind it all. Moreover v.17 states God sent a man ahead of the famine, even Joseph. That is a truly wonderful verse. The life of Joseph seen from heaven, looking down. In the fulness of time God sent forth His Son, a Man, ahead of us. May we learn like Joseph and Job too that "He knoweth the way that I take when He has tried me I shall come forth as pure gold."

Jacob at length dies and his sons bury him at Machpelah. Pharaoh provides transport for the journey.

One expects the story to finish here. They return to Egypt, Joseph to his ministry, his brothers to their farms in Goshen. But no! A new crisis arises. The brothers fear that with Jacob gone, the way is clear for Joseph to pay them back for the way they treated him. They are afraid and concoct a message which they deliver to Joseph's house, a message purporting to have come from Jacob before he died. Observe in one sentence of six words, the amazing answer to this message, the result of thirty years of God working in a man's life. When Joseph heard he "wept when they spoke to him." If we can understand why Joseph wept then we are on the way to understanding the love of God working in the life of a saint of God.

In chapter 49 of Genesis Jacob blesses his sons. v.22 states, "Joseph is a fruitful bow even a fruitful bow by a well: whose branches run over the wall. The archers have sorely grieved him and shot at him and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." When I was a small boy our various games rotated in popularity throughout the year. When it came to making bow and arrows we obtained the soft whitewood hoops off the butter kegs from the local grocer shops to make our bows. After only a little use the hoops lost their resilience and the makeshift bow was so weak it would not shoot an arrow. Joseph's bow abode in strength because he was in touch with Almighty God. His faith drew upon divine resources. He neither succumbed to the temptation to his manhood in Potiphar's house, nor sought to revenge himself upon his brothers. Instead, he turned away from sin, and returned love for hatred to his brethren. Real faith, tested faith in God, produces obedience and conformity to Christ. What pleased God then pleases Him now. He is unchanging.

The Pillars of the Vail

By Thomas Newberry, Editor of "The Englishman's Bible".

The beautiful and significant vail, representing the Incarnate Saviour, Immanuel, God with us, was to be suspended on four pillars of shittim wood, overlaid with gold. Can we be at a loss to ascertain the fact which answers to this foreshadowing?

Did not God employ **FOUR** individuals, men of like passions with ourselves, but divinely qualified by the inspiration of the Holy Ghost, to hold up to view the great mystery of godliness—God manifest in the flesh? In the four inspired records of the life and death of Jesus as given by the **FOUR** evangelists, the whole truth of His person is exhibited as the Incarnate One.

Their **HOOKS** were to be of **GOLD**. The capacity to take hold of, to select, and to arrange, the various incidents in the life and death of the Man of sorrows, His words and teachings, so as to bring out the truth of His person in all its fulness, was of God. So that those apparent discrepancies between the narratives of the four inspired historians which so puzzle the natural mind, and so often render futile the attempt to form a harmony of the **FOUR GOSPELS**—these seeming blemishes, are in fact, the marks and proofs of the handiwork of a Divine Editor. Under His guidance,

MATTHEW selects and arranges those materials which present the Lord Jesus especially as Son of David and of Abraham, in connection with the kingdom, and with the promises made of God unto the fathers. This corresponds with the **SCARLET**.

MARK presents Him especially as the Son of God and Son of Man in his untiring service. The **PURPLE**.

LUKE shows Him as the sociable Son of Man in connection with mankind at large. The **FINE TWINED LINEN**.

And **JOHN** testifies to Him as the Divine and Heavenly stranger in all the perfection of His character and ways, answering to the **BLUE**. The full-length portrait—the perfection of the truth of the Person of our precious Immanuel is the result of the whole combined. The pillars stood on four **SOCKETS OF SILVER**.

For while the four inspired historians were employed and capacitated of God to exhibit the truth of the Person of Jesus, they themselves reposed on His redeeming work and on His precious and atoning blood.

Our Business in the World.—Our main business in the world is not to "earn a living" but to live to please God! The world can do the former, but only a child of God can do the latter. We ought to do the former in the place where God has put us, and in the way that He has commanded, but even then it is only incidental. Our main business here in the world is to live for God and to glorify His name.—*Donald Ross.*



THE HOMELANDS

TEAMS: Many assembly young Christians have been spending their summer holidays evangelising in teams. They have been participating in this kind of service from Shetland to Italy and the Iberian Peninsula, and from Eire to Germany. The Shetland team was led by Rod Sharp, just home from the U.S.A. prior to his marriage. The team split into three to help the testimony in the town of Lerwick and in the two villages of Brae and Hoswick, children's meetings being held every day for a fortnight in each. Adults responded well for the extra meetings held for them in the two village assemblies, but were slower at coming to those in Lerwick. However good open air meetings were held in the streets of Lerwick.

A number of young people professed conversion at the meetings held by another team operating in Leadhills, Lanarkshire at the same time as the team was in Shetland. The evangelist here was Alistair Young although he was helped by Graham Loader who was there to give Bible teaching to team members.

The following fortnight there were teams in Stranraer, Newton Stewart and in Cowie, Stirlingshire. The Stranraer team, led by Stewart McKenzie had the joy of seeing a teenage girl who was saved when a team was in Portpatrick two years ago being baptised. The Newton Stewart team, led by John Clunas, got a great reception in the town and district. Children's meetings were held in at least three districts, including the village of Creetown. Good numbers of adults came to the nightly gospel meetings, sometimes as many as 24 strangers attending.

The assembly at Cowie is very small but Tom Bathgate and his team were very gratified by the response, people attending meetings whom local Christians never expected to see inside the Gospel Hall. Such was the interest that Tom was returning a further two Sunday nights for the gospel meeting.

A final effort of this nature was being made in Dingwall in August by a team led by Alistair Young.

For several years now a similar programme is being sustained in N.E. England. The first outreach this summer was with a team operating in Forest Hall, led by Donald Threadgold, formerly of Brazil during the second fortnight in July. That was to be followed by another team operating on its own at Harlepool. Finally Archie McMaster was to lead a team at Thornley for a few weeks.

Pray for the great volume of literature distributed or sold. Pray for the spiritual progress towards maturity of the considerable numbers of young and not-so-young Christians involved. Pray for the small, even tiny assemblies which were thrilled to have such help and fellowship.

CAMPS: The number of these continues to grow. With the commencement of the Cornish one last year youngsters from end to end of the U.K. now have the opportunity of attending an assemblies-run gospel camp. Thousands of

teenagers can spend a week or more under the sound of the Word and hundreds of Christian workers give up part of their holiday to engage in this service.

The most northerly is Ian Munro's Highlands and Islands Postal Sunday School camp which this year was held at Evanton, Ross-shire. The padre was an old friend, Angus Swanson and several youngsters professed to trust the Saviour including those whose presence was due to Dan Gillies' recent campaign in their village.

Robert Revie was Bible teacher at three camps — one of the Aberdeen ones for a week, and then at the Glasgow district C.Y.C. Camp for two weeks at Rothesay. The youngsters for this one were drawn from Springburn, East Kilbride and Greenview assemblies. His final one was with the Staffordshire camp in North Wales.

Previous to local government reorganisation the most co-operative local authority for letting schools was Perthshire. Camp secretaries' tasks have been greater since reorganisation and more camps are having to go further north. There were at least two in Aberdeen city this July — the Perthshire one where Jim Flanigan was the speaker and the Fife one where Stewart McKenzie presented the Word. The Maranatha Camp from Motherwell was also in the far north with Harry Pope as the padre and the Saltcoats one was in the north-east.

Alistair Young was with the Paisley camp and a few youngsters professed conversion. The Port Glasgow one was at Stonehaven.

Most Scottish camps are conducted in July while most English ones are in August. However there was at least one exception south of the border and we are happy to report that several young people professed to trust the Saviour at the Cornish camp at St. Austell where Paul Hocking brought the messages.

Other English camps, which were nearly all in the future at the time of writing seem to be drifting in out of the cold to permanent buildings instead of the traditional canvas. Bert Campbell was to be speaker at a camp in the Bristol assemblies permanent site. Jennifer Jay, formerly of Kenya, was to be Bible teacher at the Exeter girls' camp in North Devon. Andrew Brandon was to be with the South Shields Camp in Lebanon Bible College, Newcastle-on-Tyne while Rod Sharp was padre at the Manchester camp which was held this year at Abington, Lanarkshire.

One or two are expressly for young Christians. The Dumfries one falls into this category and this season it was at Fort William, David Clarkson giving the Bible teaching. The Swansea one is of the same nature and it was again going to Bath with Arthur Gooding and John Clunas giving the ministry.

BEACH SERVICES: Once again, in spite of poor weather a number of the Lord's servants have been engaging in these. David McMaster was again at Millport as for many years. It is hoped that the change of ownership of the Christian Guest-House will not bring these meetings to an end. Bryan Jenkins was expecting to be on the beach at Weston-super-Mare for most of August.

TENTS: Philip Lambert's first tent campaign of the season was held in the small village of Broughton Gifford in Wiltshire. Children attended well but they revealed that they had absolutely no knowledge of the Bible at all. Such is Philip's concern that he is wondering how to follow up the effort. He was hoping to pitch the tent at Shrewton in August.

REGIONS BEYOND

FOCUS ON ITALY

The "Brethren" Don't Want to be a Denomination

104 congregations were represented this year at the conference of "Brethren" assembly leaders at Poggio Ubertini near Florence. There was decisive opposition to any attempt to "Presbyterianize" assemblies on the part of some present, and a clear refutation of the necessity of a written confession of faith. The vast majority of elders and full-time workers present supported the view of the autonomy of local assemblies, though underlining that this in itself ought not to hinder a warm spirit of reciprocal communion, and fellowship on the part of assemblies in a given locality, even if these exhibited diverse features of church life.

A very positive tendency was the rejection of the idea of "Brethren" as a denomination. Unfortunately, assemblies are actually recognized as such in Italy by a law dating back to the Fascist era. They even have a "recognized" assembly address book which, to my mind, excludes quite a few scripturally-gathered companies of God's people. However, the emphasis of almost all the participants at the conference was the desire to be simply "brothers of all true believers in Christ and nothing else."

Needs in the Italian Churches

In the work of the Lord, it is essential to regularly take stock of our situation and assess the strength and weaknesses of the local churches to which we minister. We need to enquire why some assemblies are coming into existence, growing and are full of spiritual vitality, while others are dwindling and marked by spiritual dearth and formalism. Obviously, two major factors in growth are the Sovereignty of God and the intercession of Christians. However, here in Italy, among those known as "Brethren" there are various other factors that have contributed to the life and expansion of local church testimony. Permit me to share three of these basic insights gleaned over the years in our Italian situation.

1. The Vital Necessity of Local and Translocal Leadership

God's methods are men, and where there are men of faith, men of vision, men of action, men of God, more often than not they are a catalyst for Church growth. To put it simply, show me a local church and I'll show you the character of its leadership. It is patently clear here in Italy that the local churches that are growing and reproducing themselves are led by competent and scripturally qualified leaders who are blazing the trail ahead. There are at least twenty scriptural qualities indicated for a scriptural leader in Timothy and Titus, with several more mentioned in other N.T. documents. We must insist that those who lead us shine in these specific areas enumerated in scripture. Too many local churches in Italy are bereft of leaders who measure up to God's criterion, with the result that the local Church is in the doldrums, declining or drifting without any clear direction. Not everybody is possessed of the saintliness, drive, vision and ability of a John Wesley, a John Darby or a George Verwer, but where basic scriptural requirements of leading and shepherding the flock of God are wanting in a person it must be lovingly and graciously pointed out and provision made for a more spiritually qualified man. It is vital that more mature leaders dedicate time to preparing and encouraging younger "faithful men" (2 Tim. 2:2) rather than, as

is so often the case, perpetuating an oligarchy of aged brethren no longer able to adequately lead and shepherd the flock.

2. The Vital Necessity of Launching Out in Faith

A second vital need in Italy is for ever increasing faith among the brothers. Faith is an essential ingredient in church growth. Without it we cannot please God (Heb. 11:1,6) or move mountains (Matt. 17:20). Faith involves setting specific goals in terms of things hoped for and, as yet, unseen. A church must have faith if it wants to grow. It must believe God wants it to grow, it must pray for growth and work in faith for growth. Every goal it sets is a statement of faith in the greatness of God. If I read my N.T. aright, I must conclude that N.T. churches grow. At least the ones I read about had as their goal the evangelization of the world and they experienced sensational growth (read Acts).

One reason why some Italian assemblies are not growing is because they have become a closed shop and would feel uncomfortable if an outsider penetrated their cosy circle. Another reason is because they don't believe they can grow. Their God is too small, and they take refuge in a dubious "remnant theology". Their faith is such that they have been unable to believe God for one new convert during the last ten years! A further reason for retarded growth in many assemblies is due to the blight of internal bickering and division. Their energies are so drained by holding the internal pieces together that little attention is directed to winning the lost.

By contrast, what delights my heart is to see Italian churches that are dreaming for God and who know by experience that God's principle of blessing is faith (Jn. 14:12). One such is Sesto San Giovanni at Milan which in ten years has already begun one daughter church, is about to begin another, and is desperate for a larger venue of its own because of the ever increasing congregation. This assembly is deeply committed to evangelism and in faith regularly sets new goals, works towards them and trusts God to meet them. I wonder, dear reader, what your church's dreams from and for God are in the area of evangelism and church growth for the 1980's.

3. The Vital necessity of a Warm, Caring and Supportive Local Fellowship

There is a desperate need in Italy for congregations where there is a genuine and authentic relationship of love and friendship. Where this does exist in Italian assemblies we have witnessed both numerical and spiritual growth. Where it is absent things become formal and folk often vote with their feet and get out. In his thought provoking book on revival called "Rain from Heaven", Arthur Wallis puts his finger on the problem. "Wherever the Holy Spirit is renewing the church there is talk about community living. This is not surprising as it touches such an important aspect of the life-style of God's kingdom. Most church-goers nowadays meet together once or twice a week, sing a few hymns, "amen" a few prayers, listen to a sermon, shake hands with a few friends, and return to their insular and independent life till next service. This is far removed from the fellowship of the N.T. churches. Those Christians came to give as well as to get, to participate as well as to appropriate. Deep-seated personal or domestic problems could not be hidden indefinitely behind Bible and hymn book. They exhorted and challenged each other, built each other up, shared each other's food, got involved in each other's personal lives." How we long to see more of this koinonia life-style in Italy.

4. The Vital Necessity of a Gifted Teaching Ministry

Some years ago, after a tent-campaign in Rimini, I was travelling home by

train in the company of Professor Gian Nunzio Artini, a leading Italian evangelist. During our conversation I happened to ask him what he judged to be one of the pressing needs of Italian Brethren assemblies. Without hesitation he responded in more or less the following way. In his view there was a vital need for a recognized and gifted preaching and teaching ministry that faithfully expounded all of Scripture in a way that was relevant to the burning issues of the day. I concur wholeheartedly with this observation. The systematic and relevant teaching of God's Truth by men who have a teaching charisma and who are living in the good of what they communicate is of single importance to the spiritual health and growth of God's people in Italy.

Our Lord Jesus declared that Divine Truth sets people free, but in many counselling sessions with believers, some of whom knew their Bibles very well, I have discovered a good number in bondage to the love of money and its accumulation, others were overpowered by the tyranny of sexual lust, some were in the grip of terrible fear and depression and not a few were under the sway of cold, hard legalism or some other debilitating habit pattern. And I am persuaded that this state of affairs does not only obtain in Italy. So let me repeat, what did our Lord mean by Truth — the Truth that liberates and sets us free?

Someone has suggested that the Greek word ALETHEIA translated "TRUTH" in our English Bibles might be better rendered by the word "REALITY", for it means *the experience of what is real and not just an intellectual apprehension of what is true*. Thus, we might render Jn. 8:31,32: "If you obey my teaching, you are really (Gk. ALETHOS) my disciples, and you will know by experience (Gk. GINOSKO) the Truth ("REALITY", Gk. ALETHEIA) and the Truth ("REALITY" Gk. ALETHEIA) will set you free."

The Vital Necessity of Evangelism in the Secular Community

Here in Italy we need an outreach into the secular community that is imaginative, sensitive and compassionate. Churches that don't learn this vital lesson decay and die. The message we preach is eternal and immutable, but the methods by which it is presented are temporal and must always be adaptable and relevant to human needs. In Italy, we need leaders in the churches who will take a long look at the nation and the times we are living in and plan the churches' strategy to go on the offensive. Moreover, I believe that militant evangelism and social action should go hand in hand in the life and experience of those who are under the rule of God, for our King preached the Good News of God's Sovereign reign and redemptive work *and* went about doing good. His disciples can do no less.

Thus the local church is in the "growth business" for in God's plan the Church is intended to grow both numerically and in spiritual maturity (Acts 4:4, 5:14; Eph. 4:12). One clear sign of life in a body (not the only one) is growth, and N.T. churches seem to grow. Further, we have found that assemblies in Italy that are growing are usually using evangelistic methods that work. And if the method I'm using accomplishes the goal I'm aiming at, it is for that reason a good method and should be emphasized. In Italy, assemblies use such methods as house-to-house visitation, tent evangelism, neighbourhood Bible studies (the home-cell group), open-air preaching, youth camps, children's evangelism, television and radio preaching. The important thing is to be holy pragmatists. If the Victorian 6.30 p.m. Gospel meeting is working and folk are being reached and saved, let's use it. But if it is a question of just preaching to saints and seats, let's scrap it and try some more effective vehicle for reaching the lost.

PETER HEDLEY

Apostasy of Life

by R. McPIKE, Annbank

In our Editorial of the May issue of the B.M., we mentioned "The Apostasy of life being current today". This article speaks in a fuller way on this subject.

With the refusal to accept the Word of God as the sole authority in matters of life now, as well as hereafter, there is a corresponding decline in the manner and motives of life in so-called orthodox believers. The "falling away" from the body of divine truth is found in 2 Thess. 2; 2 Tim 3; 1 Tim 4, and is accompanied by a departure from God's divine standard of living. Sobriety, righteousness, and holiness will be at a low ebb, and apart from a faithful remnant will be totally non-existent. Are we not aware of this condition now?

It constitutes an "apostasy of life" when the moral standards of God's Word are brushed aside, in a cry for more liberty, but it is the freedom of the libertine, with its damning sins of immorality, adultery, divorce, materialism, ritualism, and open atheism against God's revealed way of life.

Because of the mad rush of professed Christians indulging in these things, we are witnessing a situation where the fearful judgements of a sin-hating God will visit them without exception. An "apostasy of life" style has signalled the end of each dispensation, and age in the past, and it is no less evident in our time. (See Luke 17:26-30; Gen. 6:1-6.)

Israel and Judah are standing witnesses to apostasy from God and His Word. The prophets are full of instances of this form of departure from Divine standards. (See Isa. 4:16, 17.) The indictment of both major and minor prophets is on the basis of gross betrayal of the form of life God intended they should live, "Be ye holy,

for I am holy" (Lev. 11:44; 1 Pet. 1:14-16.). The sun had surely set for them, when alliances alien to God were formed with the surrounding heathen nations, with their idolatrous worship, and associated moral depravity, and lewd practices of temple worship.

As custodians of Divine truth, and the higher moral and spiritual standards of the Decalogue, God expected holiness of life to mark them in every department of life — alas! they are counted rebellious children. (See Jer. 5:23; Isa. 1:2, 63:10.)

VAIN IS THE PRETENTION TO ADHERE TO ORTHODOX BELIEF, WHILE WE IGNORE THE ORTHODOXY OF HOLY LIVING. The rise of so many cults with their denial of some, if not all of the great doctrines of our faith, with an increase in Devil worship, and demon-inspired services, ritualistic orgies of the most sensual character, all being openly advertised and frequented. This is rebellion at its worst, for Samuel speaks of this in 1 Sam. 15:23, "Rebellion is as the sin of witchcraft, and stubbornness as the sin of idolatry."

There are several contributing causes in forsaking the right way:

(A) The believer's surrender to worldly pursuits and soul-starving materialism. This is a creeping paralysis that has robbed the child of God of his former spiritual power. Christ is forced outside such a fellowship, cf. Rev. 3:20-21. Where the Laodicean Church is seen to be rich, increased with goods, and has need of nothing, the shell of formalism, with no occupant; instead of a "fasting" com-

munity, it is a "feasting" one; instead of praying as Christians should, they are like the children of Israel "playing". (cf. Exod. 32:6).

(B) Another sign given in Matt. 24:12, "Because iniquity shall abound, the love of many shall wax cold." Love to the Lord being absent, there is also a lack toward the brotherhood. 1 Pet. 2:17. This is all because of misplaced affections. They are self-lovers, 2 Tim. 2:3; Lovers of pleasure, 2 Tim 3:4; love to be seen and heard of men; Matt 7. They are not "lovers of God". 2 Thess. 3:4. Here are the evidences of apostasy of life. When our love-life is wrong, everything else is out of gear.

(C) Cliques are often the cause of dissension, division, and departure from the fellowship. Party spirit within the local church is a denial of that fellowship. Circles are created by following men, adopting legal enactments that are the product of human tradition and long usage, but have no Scriptural basis for their claim. The stranger is left much alone, because no one took the trouble to share with him, the love and bounty of the fellowship. We must remind ourselves time and again, he is one for "whom Christ died" and linked with us in the eternal fellowship of the Father, and the Son, and all the saints.

(D) Modern trends like the Israelites "seek out new inventions", (Eccles. 7:29, Ps. 106:29, 39, Amos 6:5) "that chant to the sound of the harp, and invent to themselves instruments of music like David." Attention is being paid to music as never before, and less time given to the study of God's Word. This leaves many without an anchor when the fierce gusts of temptation blow, and the devil mounts his artillery to destroy the life and testimony of the unwary, unguarded, and uninstructed child of God. "They must be clean that bear the vessels of the Lord."

May we gird ourselves with the sword of the Spirit, and go on the offensive, not only to defend, but to advance the cause of Christ by allowing His life to be the light in our life and find preservation from an apostasy of life.

Correspondence

The Editors,
Believer's Magazine

Dear Sirs,

I wonder if I may be permitted through the columns of your magazine to add another dimension to Mr. W. E. Craig's article on Deacons, published in the June issue of the B.M.

It is generally understood that 'diakonos' comes from the same root as 'dioko', which means to pursue, or, to hasten after, as in Phil. 3:14. 'I press towards the mark'. If this is so then diakonos has in it the idea of activity and the servant is seen to be working. It would be quite wrong for a person to say he was a servant in the sense of this word and in his indolence never apply himself to the task; he must work and be seen to be doing it.

As with overseers, it is my submission that Paul never intended deacons to be considered as some kind of officials. If he had wanted that he could have picked another word to describe them. It is also my contention that many commentators who say that 1 Tim. 3 is the technical use of the word, diakonos, are only saying so to justify a structure which has become part of an established system.

Is it not possible that Paul had in mind men who would openly name the name of Christ; would publicly serve him and be happy to be seen to be serving him in whatever way they could? This then would be the reason for such high standards for the men who would serve, and for their wives. And since Phoebe is acknowledged as a servant (diaknonon) of the Assembly, I see no reason why women should not be subject to the standards of 1 Tim. 3, if in their own spheres they work, and are acknowledged to be working for the Lord.

Yours sincerely

F. E. Stallan

The Approach to Prophecy

by H. A. CUNDILL, S. Africa

It is one of the great privileges of the believer, through the Word of God and by the Holy Spirit, to catch a forward glimpse of God's future dealings with mankind and of the glory in which His people will share in a glad eternity.

That prophecy should be studied by the christian is obvious from the fact that John the Divine was instructed by the Lord Himself to write the subject of His revelation in a book with the clear statement:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" . . . Rev. 1:3.

Paul, too, reminds us:

"For whatsoever thing were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" . . . Rom. 15:4.

The neglect of the study of the prophetical Scriptures, as given to us, both in Old and New Testaments, robs the child of God of much that can brighten his hope and increase his confidence and joy. God has seen fit, graciously, to draw aside a little of the veil and reveal something of the wondrousness of Himself and His Son, and show some of His future dealings with the sons of men.

To understand prophecy there are certain fundamental principles which must be borne in mind. Failure to observe these will inevitably end in confusion; while their recognition will enable the Spirit of God so to open up the prophetic Word that the sincere student will be left enthralled and worshipping.

SOME GUIDING PRINCIPLES FOR THE STUDY OF PROPHECY

The following list of guiding principles should help to eliminate a number of the pitfalls which beset the path of the student of prophecy:

1

The Divine inspiration of all Scripture must be accepted unreservedly.

2

The Holy Scriptures must be accepted as God's complete revelation to men.

3

Scripture must be compared with Scripture and no interpretation accepted unless it is in accord with the whole tenor of the Word of God. Examine each subject in its context and study it in the light of all other Scripture upon the theme.

4

The order in which prophecies occur in the Bible is often no criterion of the chronological order in which they will be fulfilled. This is particularly evident in the Book of the Revelation.

5

Much prophecy is expressed in symbolic language. The meaning of many of the symbols is already apparent, and that of others will, no doubt, become obvious as the time for their fulfilment draws nearer.

6

Prophetical time is expressed in symbolic terms, e.g. days or weeks representing years.

7

The prophetic year is one of 360 days.

8

The fulfilment of prophecy regarding Israel virtually ceases with their rejection of Christ, and recommences at the removal of the Church from this scene.

9

A thorough grasp of dispensational truth is an essential key to the understanding of the unfolding purposes of God. Without this much Scripture will appear contradictory and irreconcilable.

10

And above all we must realise that when dealing with the mysteries of God " . . . they are spiritually discerned. But he that is spiritual discerneth all things" (1 Cor. 2:14-15), and therefore we cannot hope to understand the mind of God,

except by prayerful contemplation of the Word and the guidance of the Holy Spirit.

FULFILLED PROPHECY

One of the many hallmarks of the divine inspiration of the Scriptures is the marvellous way in which so many of the Old Testament prophecies have been fulfilled to the very letter. It is not intended to deal with these in the scope of this article as the subject has been ably handled by others; for one we quote Mr. John Urquart's publication "Wonders of Prophecy".

As we look into the future and what it holds, it would be unwise to dogmatize, but it is submitted that the construction put upon the Scriptures being considered appears to be in accord with the general tenor of the Word of God, and in keeping with His wondrous ways and divine purposes.

How It Began—In Dursley, Glos.

Dear Brother,

Thank you for forwarding the gift from the friends at Dursley, Glos. They have been very kind to us for 56 years—long time! The assembly was formed during a tent campaign I had there in 1921! After the tent campaign I stayed with them during the winter months to help establish them in the Truth, baptizing them and being with them when they first came together to break bread.

They took a fancy to a Methodist Chapel which was advertized for sale in a christian magazine—but it was situated 75 miles away! and was never put up to be taken down again. They got the money for it, and I went 75 miles on a motorbike, and with two out-of-work christian carpenters, made the chapel building into sections, dismantled it, arranged transport for

it, and re-built it! It was complete with seating, organ, pulpit, etc., etc., and they still are meeting in it. But no one would ever believe that building had been treated in that way!

I have seen many assemblies formed since then, and also built many halls for them. Paul wrote about his "care of the churches." I wonder how many he was caring for? I do know how many I am caring for! Fifty-three of them! Some in England, some in Zaire and some in Zambia! I am very grateful to the Lord for considering me worthy to be used of Him in this way, and to be still able to give some help to them all in letters, books and tape recordings—(what I call "Canned Ministry"!)

Yours in the Master's happy service
Harry and Margaret Brown.

Salute Our Missionaries:

Ray Atkinson
(1900-80)

Probably few of our readers would know Ray Atkinson personally. His name disappeared from the Echoes Prayer List when the names of missionaries from the Commonwealth and the U.S.A. were dropped from it. However he was the author of some of the small reviews of mission-fields which Echoes used to issue. We trust that all our biographies are not merely informative but instructive. It seems a long time since we had an article on prayer. This was one of Ray Atkinson's great ministries.

Ray was born into a godly family on Dec. 1, 1900 and was brought up in the Lord's ways. He trained as a teacher, graduating B.A., and taking an appointment in Tasmania. Aware of a higher calling, he went to India in 1926 to serve the Lord in Belgaum. He applied himself to language study and acquired a mastery of Marathi. He also learned Kanarese and soon could interpret freely between any of the three languages — English, Marathi and Kanarese. He became one of the most accomplished linguists in the Marathi area. He actually compiled a Marathi concordance but never found a publisher for it. He was later appointed a member of the Bible Society's revision committee for the Marathi Bible. For years he was the editor of a Marathi language Christian periodical with a wide circulation through the state of Maharashtra.

When Ray's co-worker died suddenly at sea on furlough, he was left full responsibility for Khanapur. One of his first acts then was to climb a nearby hill from which he could see the whole of the Khanapur valley and he claimed its people for God. He then began to visit every village systematically to proclaim the gospel.

The children had a special place in his heart and he rewarded all who could repeat ten verses from scripture.

When the Second World War came Dr. Henderson served in the army so Ray moved to Sankeshwar to look after the work there. He trained himself in the lab work connected with the leprosy clinic and also began systematic evangelism in the surrounding villages. When Dr. Gilbert settled in Sankeshwar the Atkinsons moved to Daddi from which he worked all the villages within walking distance of the station.

But most of all Ray Atkinson was a man of prayer. He was probably best known for his Indian prayer letter which he published for years, listing monthly the prayer needs of all the Indian workers. His personal prayer list contained the names of thousands. It would be produced on train journeys, in his own garden — whenever he had time to pray.

An Indian worker mentions how often people said to him, "I got a letter from Mr. Atkinson." He was described as an "Encyclopedia of Persons". He maintained records of people he had come to know on his "three by fours" — sheets of paper 3" by 4". He systematically prayed for all such on a regular basis. It was stated he had about 40,000 such. Latterly he prayed for every Australian assembly.

On the personal basis R. S. Mirajkar, a commercial Indian worker serving at Khanapur wrote, "He never reacted hastily. He often suffered sharp and nasty criticism with great quietness of mind, without any thought of revenge. I have witnessed occasions when he did not return insult for injury but on the contrary prayer for their welfare and happiness, and

truly pitied them and loved them. (1 Pet. 3:9) He never struggled for the first place and was most content when people took least notice of him. I think this was the reason he always disliked his photo taken. Even if he had only ten minutes to spare he would use them the way the Lord wanted him to do."

Having learned the Marathi language first Ray Atkinson considered himself free to marry, which he did in 1929. They had two sons, one of whom died from diptheria when two and a half. The other became Professor of Biological Sciences at

Flinders University and was an authority on cancer research. He died in tragic circumstances while scuba diving near Adelaide. It was that event that caused the sorrowing parents to retire from India in 1971. They celebrated their golden wedding at the end of 1979 and a month later he went home to be with the Lord.

You are not likely to have known him but we felt that he was different, and another of those about whom it could profitably be said, "Whose faith follow".

Stuart McNaught and R. S. Mirajkar in "Tidings".

"If God Be For Us"

*"If God be for us, this we know,
We more than conquerors stand.
Since we are kept by His great power,
Held in His strong right hand,
Joined to our Saviour, Christ the Lord,
Whose triumphs now we share;
Who once was nailed to Calvary's cross,
And suffered for us there.*

*Our suffering Saviour, risen Lord,
Leads us in triumph now
We glory in His cross of shame,
For all to Him we owe.
By grace, and in the Spirit's might,
His witnesses are we;
To shine as lights in this dark world,
His servants glad and free.*

*Yes, God is for us! Thus with joy,
We live and labour here.
Until our Lord returns again,
When we His shout shall hear.
O rapturous moment of delight,
O prospect bright and sure,
Our destiny is heaven and Home,
And LIFE FOR EVERMORE!"*

TEARS

by **SAM THOMSON, Belfast**

“And God shall wipe away all tears from their eyes” (Rev. 21:4)

Tears have been the lot of man since the fall. Five words sum up the world's history—sin, sorrow, crying, pain, death. Sorrow was foreign to the creation brought into existence by God when God brought in creation by His Word, “The morning stars sang together, and all the sons of God shouted for joy” (Job 38:7).

In the New Creation, there will be no sorrow for the hand of God will wipe all tears away. Then sin and death will be banished forever from before the face of God and from the hearts and habitations of men. God has set aside the “First Man”, and brought in the “Second Man”, who by His sacrifice and death, and His glorious resurrection has laid the eternal basis for peace and joy forever.

This New Creation will be a Tombless Paradise—no death, a Realm of Tearless Perfection—no tears, a Sphere of Thornless Pleasure—no curse, a Nightless day of Fadeless Light—no darkness.

Tears in the past have been shed by

the Prophets of God over the sins of God's people of which Jeremiah is a witness. Tears have been shed over rebellious subjects, David being an example. Tears of parents over wayward children are commonplace. Tears of the Apostles over false brethren are mentioned in the Bible too. And so we may go on. The worldling has little knowledge of the inner moral and spiritual sufferings of the child of God, as he mourns over their rejection of the Son of God or of his devotion to Christ crying out “How long, O Lord: How long!”

Let us draw comfort from the thought, that there has been in this world, the Man of Sorrows, and acquaintance of grief (sin apart), who with His nail-pierced hand will wipe away His people's tears.

“Then let our songs abound and every tear be dry
We're marching through Immanuel's ground
To fairer world's on high”.

THE EYES OF THE LORD In

- DISCERNMENT
- DEFENCE
- DURATION
- DIRECTION
- OBSERVATION
- DECISION

Psalm 34:15.
2 Chron. 16:9.
Deut. 11:12
Psalm 32:8.
Proverbs 5:21.
Proverbs 22:12.

—W. K. Goodson

In Memory of J. M. S. Tait

We haven't received an obituary for our dear brother who was called home in June after a lifetime spent for the Lord in Lerwick, Shetland. He was a poet of no mean ability and "Whom the Lord Loveth . . ." first appeared in our pages in 1931.

*Said a discontented Levite to his brother by the way,
 "What a heavy awkward burden Aaron's given us today!
 With this scorching sun above me, and the path so rough below,
 My soul gets quite discouraged at the way we have to go.
 Why should we Levites only be compelled such loads to bear,
 While thousands all around us walk along without a care?
 What are we worse than others that such hardships we endure?
 Tis a hard, unequal gorld we exist in, to be sure!"*


*Then his fellow-bearer answered in a sympathetic tone,
 "Yes, I know the load is heavy, and the way is rough, I own.
 But do not be impatient, I entreat you, brother dear,
 Nor envy those whose different lot much easier may appear.
 Did God not choose us to sustain the place of first-born ones,
 And shall we murmur if He now deals with us as sons?
 So far from vain repining, I should rather say, 'Rejoice'.
 Since the very weight you carry manifests Jehovah's choice.
 Think not that God is cruel to you while kindly to the rest:
 He often lays the heaviest load on those He loves the best."*

*"Then mark with what considerate grace has everything been planned!
 He knew this burden would be more than one alone could stand.
 He hung it therefore on a staff that each an end might bear,
 And thus in loving fellowship the other's burden share."
 "But then," complained the younger man, "why all this mystery?
 I would not mind the load so much, if only I could see
 the why and wherefore of it all, and what is hid within
 This ugly outer covering of coarse, dark badger-skin."*

*The other gently answered, "No. Tis not for us to pry
 Into God's mysterious providence with unanointed eye.
 Our part is just to shoulder what His wisdom may assign;
 Faith neither questions nor resists nor doubts the will divine.
 God often wraps His purpose round that none can comprehend
 What the meaning of the burden is, until the journey's end.
 But when the staves are there laid down and dark veils all unfold,
 The heaviest load has sometimes proved a mass of shining gold!"*

*"Then let's not weary doing well, not think our portion hard,
 But rather have our eye upon the recompense reward.
 Content meantime that we should have the evil with the good—
 The same decree which fixed their load, fixed too the Levites' food.
 He who appoints the task provides the strength on which to draw
 (Not as when Pharaoh asked for bricks and yet withheld the straw).
 Toil on then, pilgrim Levite, nor despise the honour given,
 To bear through dusty paths on earth the massive gold of heaven.
 Faint not, you way-worn saint of God, but while you feel the weight,
 Remember the eternal joys far more exceeding great!"*

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 7th of month previous to issue.

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

ENGLAND Forthcoming

September 13th

Ely—Gospel Hall, Market Street at 7.30 p.m. J. Stubbs.

Hornsey—Alexandra Hall, Alexandra Road, at 3.30 p.m. Evening at 6 p.m. J.B. Baker, K. Baker. Interval for Tea 4.30 p.m.

Hastings—Gospel Hall, Castle Hill at 3 p.m. and 6 p.m. J. Glenville, T. Garrett.

Bermondsey—Gospel Hall, 97 St. James's Road, at 7 p.m. K. Morris.

Leicester—York Street Gospel Hall, off Granby Street, at 7.30 p.m. T. Ledger.

September 20th

Cheltenham—Bethany hall, Newton Road, Hesters Way, at 7.30 p.m. S. Hazel.

September 19th–22nd

North East England Missionary Weekend—Meetings held simultaneously on Teeside, Tyneside and Wearside. D.W. Beattie, J.D. Crawford, R. Cunningham, A. Dexter, C. W. Hope, M. Stafford. Full details from W. Archbold, 12 Cleveland Crescent, North Shields, NE 29 6NP. Telephone 0632 570507.

September 27th

Jarrow—Gospel at 2.30 p.m. and 6.00 p.m. Albert Leckie, John Riddle.

Northampton—The Gospel Hall, Spencer Bridge Road, at 7.30 p.m. S. Emery.

Maidenhead—Parkside Hall, St. Luke's Road, at 3.30 p.m., B. Osbourne, D. Powis, W. Grünbaum.

Bexleyheath—Bethany Hall, North Street, Woolwich Road, at 7 p.m. G.B. Fyfe.

Redditch—Gospel Hall, Foxlydiate Crescent, Batchley Estate, at 7 p.m. P. Harding.

October 4th

Barrow-in-Furness—Risedale Gospel Hall, Risedale Road, Missionary Conference, at 3 p.m. and 6 p.m. J. Allen (Malaysia), E. Bermejo (Spain). Mr. Allen will remain for ministry, week commencing Monday October 6th at 7.45 p.m.

Coventry—Gospel Hall, Upper Hill Street, at 3 p.m. and 6 p.m. S. Emery, J. Wedderburn.

Leicester—York Street Gospel Hall, Off Granby Street, at 7.30 p.m. K. Jennings.

Manchester—Cheetham Gospel Hall, Dudley Street, Annual Missionary Conference at 3.15 p.m. and 6.00 p.m. G. Jones, F. Reid.

Oldham—Werneth Gospel Hall, Railway Road, at 3.15 p.m. and 6 p.m. P. Bowers, J. Harrison. Mr. Harrison will minister the Word, Monday to Thursday 6th to 9th October, at 7.45 p.m.

October 11th

Bermondsey—Gospel Hall, 97 St. James's Road, at 7 p.m. J.H. Large.

Coventry—Gospel Hall, Upper Hill Street, at 7.30 p.m. C. Govier.

Ely—Gospel Hall, Market Street at 7.30 p.m. R. Dawes.

Hastings—Gospel Hall, Castle Hill, at 7 p.m. A. Phillips.

Boscombe—Drummond Hall, Drummond Road, at 3 p.m. and 6 p.m. S. Emery, A. Wiseman.

October 25th

Chesham—Gospel Hall, Station Road at 6.30 p.m. H. R. Ruston

SCOTLAND Forthcoming

September 2nd, 9th, 16th, 23rd

Glasgow—Harley Street Gospel Hall at 8.00 p.m. J. Baker

September 13th

Bellshill—Gospel Hall, Johnstone Street, Unthank Road, at 3.30 p.m. R. McPheat, G. Waugh, A. Naismith. Report by D. Gillies. R. McPheat will continue from 14th to 25th in special meetings.

September 20th

Perth—In "Old People's Hall", 62 Tay Street, at 3 p.m. S. Short, G.P. Waugh, R.C. Revie.

Tayport—Gospel Hall, Butter Wynd, at 7.30 p.m. J. Brown.

Coatbridge—Shiloh Hall, Lugar Street, J. Currie, J. Gillespie, R. McPheat.

September 27th

Dumfries—Bethany Hall, Buccleuch Street, at 3 p.m. J. Hopewell, J. Baker, G. Jones.

Kingussie—In Free Church, Station Road at 3.30 p.m. J. Campbell, J. Harrison.

September 27th–28th—St. Monans, in Church Hall. Saturday 3–5 p.m. and 6–7 p.m. Ministry. Lord's Day 2.30–4 p.m. Ministry, 6–7 p.m. Gospel, followed by Open-air meeting, T. Jones, J. Rollo, G. Waugh.

September 27th, 29th–2nd October

Glasgow—Harley Street Gospel Hall at 8.00 p.m. H. Scott.

October 3rd, 4th, 5th

Motherwell—Missionary Weekend, Roman Road, Friday 3rd at 7 p.m., in Roman Road Hall. Saturday 4th at 3 p.m. Sisters Rally in Roman Road Hall. Saturday at 7 p.m. Rally in Civic Concert Hall. Sunday 5th at 8 p.m. in Roman Road Hall. Speakers: Derick Bingham, Belfast, Richard Haverkamp, Belgium, Robert Scott-Cook, Bristol, Mr. & Mrs. Peter Ferry, Asia, Mrs. S. Lander, Mrs. J. Crawford, Brazil.

October 4th

Stranraer—Lewis Street Gospel Hall, at 2.30 p.m. R. McPike, F. Stallan.

Glasgow—Sandyhills Gospel Hall, 155 Amulree Street, Shettleston, at 3.30 p.m. D. Ferguson, R. Gamble, G. Smith. Interval for tea 5.15 p.m.–6 p.m.

Gourock—Bethany Hall, Drumshantie Road at 3.30 p.m. J. Anderson, R. McPheat, G. Waugh. R. McPheat continues in Ministry Mon.–Thurs. at 8.00 p.m.

Livingston—Gospel Hall, Deans, at 6.30 p.m. R. Brind, Cardiff.

October 11th

Inverness—Culcabock assembly, in Culloden Academy (Inverness Royal Academy), Midmills Road, at 3 p.m. R. McPike, A. MacLean, S. Brown. Entrance for cars, Crown Avenue.

Plains—Elim Hall, Conference to be held in Public Hall, at 3 p.m. J. Harrison, R. Price, J. Baker. Sunday 12th Ministry in Elim Hall at 3 p.m.–5 p.m. Jeoff Harrison, R. Price. Gospel Meeting at 8 p.m. Mr. Harrison continues Ministry from Monday 13th to Thursday 16th at 8 p.m.

Bannockburn—Gospel Hall annual conference in Allan Church Hall at 3 p.m. Ministering brethren expected.

October 18th

Bonnybridge—Ebenezer Gospel Hall, Bridge Street, at 3 p.m. W. Barr, S. Brown, J. Anderson.

Glasgow—Gospel Hall, 361 Fulton Street, Knightswood Cross, at 3 p.m. W. Cochrane, E.G. Parmenter, G. Waugh.

November 1st

Dumbarton—Lennox Evangelical Church, Nish Street, at 3.15 p.m. W.K. Morrison, J. Bathgate, A. Strang.

November 8th

Glenburn—Bethany Hall, in Prestwick Academy, Newdykes Road, at 3 p.m. J. Cuthbertson, T. Wilson, Reports by J. Aitken, G. Meikle.

ADDRESSES, PERSONALIA, Etc.

All correspondence for Mr. & Mrs. Andrew Stenhouse, should be sent to 128 Shawomet Avenue, Somerset, Mass. 02726, U.S.A., as from mid August.

Anyone coming to Dundee as a student, or in the course of their career, can contact Dr. & Mrs. A.T. Jones, who would be pleased to visit them, and offer them hospitality. Telephone No. Dundee 67432.

Baillieston: Gospel hall all correspondence should now be addressed to Mr. W. S. Hutchinson, 5 Aileen Drive, Mount Vernon, Glasgow G32.

Helensburgh: Bethesda Hall, 30 Colquhoun Street. From Sunday 7th September, 1980 the Breaking of Bread Service will commence at 10 a.m.

Sauchie: Ebenezer Hall assembly, all correspondence should be addressed to Mr. William Stirrat, 212 Carseview, Tullibody, Alloa. Telephone Alloa 216161.

Biggar Assembly: All correspondence should be sent to Mr. A. Anderson, Lyne Cottage, Causewayend, Biggar.

Wainscott Gospel Hall: 44 Holly Road, Wainscott, Rochester, Kent, ME2 4LG: All correspondence should now be addressed to Mr. R.J. Aitkin, 6 Higham Road, Wainscott, Rochester, Kent, ME3 8BB. Telephone No. Medway 723615.

IRELAND Reports

S. McBride and **Jos. Preston** continue in the tent at Tullyvallen, Newtownhamilton, where there has been some fruit, and attendance is excellent.

A. McShane and **J. Hawthorne** hope D.V. to start gospel meetings in the tent, at Avenue Road, Lurgan, on 3rd August.

T. McNeill and **Alan Davidson** hope to start gospel meetings in a tent at Lambeg on 3rd August, D.V.

J.G. Hutchinson and **G. Stewart** in the gospel in the tent at Killinchy, with good numbers and some measure of interest, with strangers coming in.

Roland Pickering had excellent meetings during the month of June, in a tent pitched convenient to the village of Waringstown. Some have been added to the local assembly as a result of these meetings. A feature of the meetings were the large numbers of "outsiders" who attended nightly.

W.J. Nesbitt (N. Ireland) has had two months' ministry with the Culver City, Monrovia, Arizona Avenue, Los Angeles, Long Beach, Palm Springs, San Diego and Fresno assemblies in California, Sunnyslope and Phoenix in Arizona, and Salem in Oregon. The Lord's people attended well, and appreciated the help given.

IRELAND Conferences—Reports

Kingsmills 12th July, 100th annual conference, large meetings Friday, Saturday and Lord's day, with good profitable

ministry, and gospel on the Lord's day evening. Messrs A. Leckie, D.L. Craig, T. McNeill, E. Wishart, R. Gamble, J.G. Hutchinson, T. McKelvey and A. McShane took part.

Ballymagarrick 14th annual meeting, one of the largest for some years, the large tent packed. Good meeting with help from the Lord. Messrs J.G. Hutchinson, R. Gamble, N. Turkington, D.L. Craig, J. Milne, W. Craig and A. Leckie were the speakers.

Ahorey annual meeting, 12th July, a little smaller than previously, with Messrs R. Wishart, W. Craig, S. Curran, R. Wright and J. Arnold giving help.

Ballybolian, on 12th July, there was a large gathering of saints. Word ministered by N. Stewart, R. Adamson, Mr. Park, Mr. Elder, J. Curry (Japan) and N. Turkington.

Dunmullan, Co. Tyrone, on 12th July, profitable meeting with helpful ministry given by: Messrs T. McKelvey, S. Thompson, A. McShane, A. Aiken and J. Martin.

Kilmore, Co. Tyrone, conference held on 30th July, full hall with profitable ministry given by: Messrs K. Duff, T. Flanigan, J. Hawthorn, A. McShane, S. Ferguson and S. McBride.

Bleary, 14th July. Very large gathering with ministry from Messrs A. McShane, D. Usher, F. McClenaghan, D. Kane and J. Stubbs.

IRELAND Forthcoming

October

12th—15th—Lurgan—Conference and Bible Readings D.V. Subject 1st Thessalonians. To be held in Function Room, Orchard County Hotel, Malcom Road, Lurgan.

2nd—Shanaghan, Co. Down—Annual Conference to be held D.V. at 12 noon.

September

20—28—Ardmore—Gospel Hall 20th at 7.30 p.m. N. Crawford, S. Maxwell, Sun. 21st 2.00 p.m. and 8.30 p.m. N. Crawford. Wed. 24th 8.00 p.m. N. Crawford, S. Maxwell. Sat. 27th Annual Conference. Sun. 28th 5.00 p.m. and 8.30 p.m. R. McPheat, R. McPheat continues each night until Thurs. at 8.00 p.m. in ministry.

WITH CHRIST

Mrs. JAMIESON (Isa Bell), aged 68 years. Called home suddenly on 15th April. Saved

when a young woman, and in fellowship in Greengairs Assembly ever since. Faithful in attendance at all the assembly gatherings, even when in failing health. Will be remembered for her kindness.

WILLIAM EDWARD HAMPTON, aged 83 years, died on 10th May, 1980. Saved at the early age of fourteen, was identified later for about 20 years with Bleary Assembly, about 12 years with Donacloy Assembly, and about 18 years with Dromore, until his homecall. A steady brother with a good testimony, he will be much missed in the home and assembly. Leaves a wife and family of five, for whom prayer is requested.

Miss AGNES CAMPBELL. Called Home suddenly on 22nd June. Saved in her early life, and associated with the assembly at Wellington Hall, Kilmarnock, later Central Hall, during the past 25 years in Brisbane Hall, Largs. Our sister lived a full Christian life, and has left behind her fragrant memories of one who had kindly thoughtfulness for others, that will be long cherished by all who had the privilege of knowing her.

Mrs. JOAN MAIR, on June 28th at the age of 91. Associated with the assembly at St. Monans, from its earliest days. Respected, and of consistent testimony, at home, and at the fishing ports visited with her late husband, George Mair. Confined to bed in extreme weakness for months before her homecall, she manifested a calm, contented disposition, which endeared her to Doctors and Nurses who attended her, and was a source of encouragement to all who visited her. She leaves a daughter, who attended her devotedly, and who would value the prayers of the Lord's people. Mrs. Mair leaves a testimony to be admired, and an example to be followed — "a great woman".

Mrs. JESSIE SINGLETON, on June 29th, aged 89. Converted in her early years, she was in happy fellowship in Summerfield Hall, Glasgow for around 60 years. She loved the Lord and His people, and until failing health prevented her, was faithful in attendance at all assembly gatherings. A real 'mother in Israel', her home was open to all, and she was ever ready to succour those who were sick or lonely. She took a keen interest in nurses, and others who came to the City, to train in their chosen profession. There are many in this, and other lands who

recall with gratitude this practical fellowship. A godly sister, who quietly witnessed to all; what Christ meant to her, leaving a fragrant memory of a humble faithful believer; "whose faith" was one to follow.

PATRICK HARDY DINNES, on 3rd July, 1980 aged 75. Saved and baptised, and received into fellowship in Fountain Hall, Woodside, Aberdeen, where he was for a number of years. Also for some time in fellowship at Inverurie, and latterly in Fountain Hall. A quiet brother, who maintained a consistent testimony to the end, patient in suffering. Will be missed by his widow and family.

Mrs. CAMPBELL, on 8th July. Associated with the Quilly assembly. Saved in 1949, when James Kells was in the area with the gospel. A really happy and good woman, will be very much missed in the assembly and district. Leaves a husband, son and daughter-in-law in the assembly. The very large funeral was from the gospel hall, when many heard the gospel.

G.C.D. HOWLEY, on 8th July, aged 72 after a long trying illness. Our brother, from an Irish Catholic background, was saved in his teens and immediately showed a deep interest in divine things. A keen student of the Word he soon came into demand for Bible ministry and there is mention of him speaking at a conference, according to our files as early as 1932, and there is no guarantee that that was his first one. He equally showed an interest in the spread of the gospel so that he used to spend his holidays helping the Bentall brothers evangelising in Cornwall.

He moved into full-time service for the Master and from the early forties covered many parts of the United Kingdom engaging in Bible teaching. In the post-war years and into the fifties he gave valuable help at the annual Bible Readings at Largs, Ayr and Aberdeen, as well as in many other places.

As J.B. Watson became old, Cecil Howley became assistant editor of "The Witness" and commenced an interesting feature over the pseudonym, "Touchstone". Eventually he became editor of that magazine and only handed it over to a successor as his last illness took increasing control of his frame. He continued as Consulting Editor and contributed the Touchstone articles as he was able.

In the fifties he made the acquaintance of assemblies in the English-speaking world through one or two grand tours. Returning to the U.K. full responsibility for "The Witness" prevented him travelling as much as formerly.

He hasn't left any books of his own writings but undertook the task of editing "The New Testament Commentary", the first such volume to be produced involving assembly writers only. This was succeeded with the commentary on the whole Bible, which task was completed only the year before the Lord called his servant home.

For many years Mr. Howley was associated with Montpellier Hall, Purley, Surrey where his memorial service was held the Tuesday after his homecall. Our sympathy goes out to his widow and two sons.

THOMAS MORLAND, on 9th July, in his eightieth year. Saved forty-five years ago under the preaching of the late Mr. T. Wallace and Mr. J. Kells, in Knockbracken Orange Hall. In happy fellowship in Knockbracken Assembly for many years. Highly esteemed by the saints, and the people of the district. A quiet brother who bore a consistent testimony to his Lord. A good attender at the assembly meetings. Will be much missed.

Mr. R. LAVERY, on 14th July, suddenly called home. In the assembly at Newtownards, a quiet simple man, who loved the Lord, and the assembly gatherings.

Miss MARY HAWTHORN, on 16 July, after an illness borne with characteristic patience. Saved in her girlhood, she subsequently met with believers in Porch Hall, Glasgow, where she was in happy fellowship for many years. In 1956 her exercise led her to Machermore Eventide Home, where she served the Lord faithfully for 24 years, in ministering to the needs of the elderly saints there, her life being noted for her loving care, and concern for others. During this latter period, she associated with the Lord's people at Newton Stewart, where the funeral service took place. The large company attending from a wide area, on that occasion reflected the high regard in which she was held by all who knew her.

WILLIAM HUTCHINSON, of Ballykeel (Lough Road assembly), went to be with

Christ on 19th July, 1980, in his 90th year. He was saved in 1926, and in fellowship in Ballykeel assembly since its planting in the early 1940's. Our brother lived a quiet consistent life, and bore a good testimony. Will be missed by his daughter and two sons. Pray that God will use their father's death, to bring his sons and their wives to Christ.

ANNA MARIA LAVERY, of Dundesert assembly, County Antrim. Our sister went to be with Christ on 20th July, 1980, from hospital, after many illnesses, patiently borne. Saved in 1923 at gospel meetings in Lower Windsor gospel hall. She married William Lavery, and since 1954 both have been in fellowship in Dundesert assembly. A quiet, consistent, godly sister, who will be missed by her husband, the saints, and in the district where she lived.

Mrs. CHIVERS, on 26th July, after a long illness, came originally from Lisbellaw, where her father was the correspondent of the small assembly. She was saved there in early days, and was a saintly woman, and a valuable member of the Newtownards assembly. Her prayers and help will be missed.

SAMUEL MILLER, on 28th July, aged 76. Called Home suddenly into the presence of his Lord. Our beloved brother was saved as a young man in Scotland, was associated with the saints at Rutland Hall, Hove, Sussex, for 38 years. During the last 12 years he was in Brisbane Hall, Largs, and gave regular help during the summer, at Netherhall Guest House. Our dear brother was gifted in visitation, showing great concern, as an elder, for the flock. His work in oversight was characterised by wise and gracious counsel. He was a most acceptable teacher of the Word, and gave help in many of the assemblies here in Scotland, and the South of England. Sympathy is extended to his widow, Meg, his faithful companion for many years.

Mrs. MUNRO, on 29th July, in Faith House, where she had been for the past few years. Was saved 81 years ago, and for very many years was in the Lurgan assembly. A godly woman who was a student of the scriptures, greatly interested in the gospel among young and old, and sought by all means within her power to have it made known. Was in her 94th year when she was called home.

Miscellaneous Adverts

Girvan: B & B, evening meal, full board Sunday. McLeod, 57 The Avenue, Girvan. Tel. Girvan 3215

Largs, Netherhall Christian Guest House: Ideally situated in own spacious grounds. Well appointed bedrooms and good wholesome food. Organised tours in high season. Bookings from Monday to Friday in April, May and October, Saturday to Saturday June to September. Send stamp for coloured brochure to G. W. Beattie, Manager, Netherhall, Largs, Ayrshire KA30 8RP, or phone 0475 672084.

Books Bought: Evangelical, Commentaries, etc., especially assembly writers. Send list of titles, authors, etc. to G. Peek (Theological Books) P.O. Box 35, Hertford, Herts SG14 2YE or Tel. Hertford 52194 (formerly Lamp Press).

Morecambe: Enjoy happy fellowship at Silverwell Christian Guest House. Near promenade, shops and station. Car space, level walks, ideal touring centre, near assembly. Youth groups and parties welcome. O.A.P. reduced May and October. Cadzow, 20 West End Road, Morecambe LA4 40L. Telephone 410532. Guests' telephone 420910.

Carnlough: Christian Guest House open all year round, overlooking Carnlough Bay, Central Heating, Home Baking, Christian Fellowship, Mrs. J. Aiken, "Bethany" Guest House, 5 Bay Road, Carnlough, Ballymena, N.I. Tel. Carnlough 85667.

All brethren and Evangelical second hand books bought. Good prices. Send list of titles, authors, etc., to Bible Depot, 7 Gensing Road, St. Leonards-on-Sea, Sussex.

Kingsway Gospel Hall, Babbacombe, Torquay. Visitors warmly welcomed, Sundays Breaking of Bread 11.00 a.m. Gospel Service 6.30 p.m. Thursdays Prayer and Ministry 7.30 p.m.

Young Christian Student requiring accommodation in good Christian home, or Christian Guest House, Glasgow area. Must have own room. Telephone: Broughshane 861309.

Students attending courses in the North Staffordshire area desiring Christian fellowship are welcome to contact Mr. D. Purchase, 5 Berne Avenue, Newcastle (618757) or Mr. D. S. Watts, 14 Dartmouth Avenue, Newcastle (617201).

MEADOWCROFT

STORRS PARK, BOWNESS-ON-WINDERMERE

Bible Readings 1981.

Spring—25th April—2nd May—Mr. E. Ogden.

Autumn—10th—17th October—Mr. A. J. Last.

Autumn Missionary Week 1981.

19th to 26th September.

Write or telephone: Windermere 3532

SOME HELPFUL BOOKLETS

The Truth About Baptism
Assembly Privileges and Responsibilities
What Church Should I Join
The Word of God
To the Bereaved

The Lord's Supper
Footsteps of the Flock
The Unequal Yoke
The Yearly Bible Calendar
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Believer's Magazine

**Focus on Truth
and Testimony in
the Eighties**



What Does the Judgement or the Bema Mean?

By W. B. C. Beggs

Assembly Forgiveness

By R. L. Dawes

The Person and the Pattern

By W. E. Quine

The Everlasting Gospel

By H. Butcher

What Constitutes a Local Church?

By J. E. Todd

Lessons from Jacob

By R. M. Rae

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EDITORIAL Searchlight

David marvelled that Israel "should be able to offer so willingly after this sort", as he, his princes and captains, followed by the common people, dedicated their treasures to the building of the Solomon's temple. With an inspiring resurgence of the willingness and wisdom once seen in Moses' day, Israel offered to God.

From those conditioned by the Establishment's ecclesiastical environment, the observing of a local assembly remembering the Lord in the breaking of bread must evoke David's reaction that any "should be able to offer so willingly after this sort". It has appeared to such onlookers as an inspiring resurgence of the willingness and wisdom once seen in apostolic era of the first century. Without a pre-arranged order of service, without even an agreed theme, it is customary for the saints to glorify God and edify one another for an hour or an hour and half week by week. The majestic simplicity of such a gathering doesn't require the atmosphere of cathedral grandeur (otherwise the poor of Ghana and elsewhere would be disadvantaged) nor scholarly endowment (otherwise real love for Christ would be displaced by theological niceties). How characteristic of the spirit of the New Testament christianity and, conversely, how condemnatory of mainstream ecclesiastical practice, such a simple mode of gathering is! The ethos of that little band, who watched their Saviour break the bread on the night of his betrayal, still pervades the gatherings of the twentieth-century disciples, who meet to "offer so willingly after this sort".

Adherence to gathering in this way is variously received by those in evangelical circles: some say it has no scriptural authority; others say it brings an emphasis to church-life from which every Christian can benefit. And the benefits are manifold, not restricted, as it is mistakenly supposed, to some sense of satisfaction at having adhered to the mechanics of a worthy dogma, but embracing all that would enlarge the soul. Who could assess the positive value of seven days' contemplation of Christ in view of meeting to remember Him? Who can tell what the review of the cardinal truths associated with His life and death and resurrection means to the spiritual development of a soul? Who can discount the preserving influence of having pondered the profound mystery of His person in the attitude of worship?

Having breathed the contaminated atmosphere of a world too big to need a God, we must have the ballast that worship gives. With awe we must say, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty . . ." (1 Chron. 29:11). Only then will we see how puny we are — "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" (v. 14). And in the quiet, meditative atmosphere of the Remembrance, how readily we adjust. Fired with love for Christ, once more we face that hostile world to serve with compassion and care.

T.W.

Give Away a Million Tracts

Allen Ferguson of Arcadia, California was saved away back in 1917. Shortly after his conversion he met a man who had distributed over a million tracts. There and then Allen made the resolve to do likewise and, distributing an average of 125 tracts per day he exceeded the million a few years ago.

Allen had every reason to believe in tract work. His father, John Ferguson, who became an evangelist, had been saved through the reading of a gospel pamphlet thrown away by somebody else on a country road in Kansas. During his lifetime John Ferguson gave away 100,000.

Many tract distributors never know the results of their work. I doubt if James Lees of Eastern Europe ever got to know who it was who gave him a tract entitled, "If I should Die Tonight I Should Go To H—", but that tract was the means of his salvation, after he was handed it on the streets of Hamilton, Scotland.

Who can engage in this work? Surely every Christian. It doesn't require gift but it may require tact. Needless to say the deportment of the distributor may help or hinder the reception of his leaflet. We reported in a recent issue the life-long labours of a nonagenarian who is still giving away thousands of tracts annually. You're never too old to do it. Sometimes there might be an advantage in age, especially if people imagine that refusing an elderly person might be an insult.

You're never too young to do it. Ernest Wilson tells of travelling to a conference in America with another speaker. They stopped for a bite and seated themselves on the high stools in front of the counter in the café. A

family of three little girls and their parents came and sat beside them. A little eight-year-old then asked Mr. Wilson's companion if he would like to read a little booklet about Jesus. You can imagine how thrilled the Lord's servants were—and the offer led to an interesting conversation with a fair audience in that roadside café.

What should we distribute? Tastes in tracts and in methods of distribution vary. Who devise the most acceptable tracts and the best methods of distribution I don't know. The important thing is to avoid using these things as excuses for not being a distributor. The person who is waiting for the perfect tract hasn't yet written it. When he does there is the likelihood that it won't appeal to others.

There are those who believe in mass distribution to saturation point. The risks that many such tracts will be thrown away or will not be read must be great, but all nature is lavish with its sowing of seed, lavish to the point of extravagance. Only so will each tree or plant be able to guarantee its survival. There may well be a lesson here, especially as the Word of God is so often likened to seed.

There are others who only believe in selective distribution. The Scripture Gift Mission believes in producing very tasteful booklets and ask that they be not given away indiscriminately. This way they believe that the Lord's money will not be wasted. Carefully handled it may well be that fewer of them are wasted than of others. They are specially suitable for handing to people needing comfort or help, or for giving to selected audiences with the Christmas message or the Easter one.

I would always imagine that regular distribution in the same area is likely to be more effective than sporadic distribution. The Open Air Mission pays a lot of attention to race meetings where the number of tracts thrown away unread must be considerable. But this criticism may be countered by the fact that many may be pocketed and read later, on the way home or in the home.

An increasing number of brethren are distributing them at Agricultural Shows. Again the risks are greater than through door-to-door distribution but many an isolated farm which might never have a caller may well receive a gospel tract it wouldn't otherwise receive. I haven't always been convinced that holidaymakers spread out on a beach were very favourable to being disturbed by an ardent tract-distributor, although beach services, especially for children, attract large, and often sympathetic crowds.

I am simply listing the advantages and disadvantages of each method that might be adopted. I still believe that it's better for a person to receive one gospel tract—at the races, on the beach, or somewhere like that, than never to receive one at all. I am still admitting that plants and trees produce an awful lot of seed, an enormous amount of which never produces.

There is a poem that tells of somebody getting saved through a tract he found in a hedge after somebody else had thrown it away. That seems to have been the story behind John Ferguson's conversion. Annie McAllister of Paraguay tells of a man in a country area of that land finding that a shopkeeper was wrapping goods for customers in a Bible whose pages he was systematically tearing up. The man collected the remains of the Bible and carried it off home with him—to be

read, and believed. The Ethiopian eunuch was not the last to be converted through a portion of scripture.

One tract is better than none, but a contact with a distributor is better than a single tract. That's why an address printed or stamped on a tract is a good thing. Some organisations advertise free gospels or Bible study courses on their tracts. This provides further lessons for the interested.

Still regular tract distribution is highly commendable. It may be that you imagine that once a month would rapidly exhaust your number of titles. That's why John Ritchie Ltd. produces "The Messenger" monthly while the Paternoster Press produces "Emergency Post". The Drummond Tract Depot may have fallen out of the race but the Victory Tract Club still produces a monthly number. So do the publishers of "Challenge".

Tract publishers come and go. John Ritchie, Ltd. have a few titles but possibly the biggest producer at the moment is Gospel Tract Publications, York Street, Glasgow. These would tend to be more direct than regular monthly tracts where the aim is more long term, steadily building up the picture of the gospel, revising and presuming a little previous knowledge through regular distribution in the past.

It would be far better if we could tell everybody the message face to face. But the great advantage of tracts is that they can be looked at over and over again. They can be lifted and laid. They can be read in secret.

Every Christian can engage in this form of service. Some have used them in the letters they send. Some have left them on park seats for others to pick up. Some leave them among the patients in hospital wards and in eventide homes. On to the million mark for far more of us. Let's lavishly sow the good seed.

What Does the Bema Mean

FOR THE BELIEVER? (1)

by W. B. C. BEGGS, Newmilns

"The word *Bema* became used for a tribune, two of which were provided in the law courts of Greece, one for the accuser and one for the defendant; it was applied to the tribunal of a Roman magistrate or ruler" (Vine). Accordingly this word was used by the Apostle Paul in order to indicate the Divine tribunal at which all believers will ultimately stand. The word occurs in the New Testament on twelve occasions, but on only two of these does it refer to the tribunal at which believers will appear (Rom. 14. 10; 2 Cor. 5. 10).

In this connection it is necessary to emphasise that, so far as believers are concerned, such an appearance at the Bema, or judgment seat, has nothing whatever to do with a court of law wherein they will be called upon to answer in respect of their sins. It is perfectly clear from the Holy Scriptures that the Lord Jesus dealt with such sins at the Cross, and in such a way that believers will never be called to any bar in respect of them.

We must remember that the Bema is entirely different from the pre-millennial throne of Christ, when the nations will be judged (Matt. 25. 31), and also different from the post-millennial Great White Throne, when all the wicked dead will be judged (Rev. 20. 11). It is comforting to know that those of us who are believers will not appear at either of these judgments; nevertheless we should ever bear in mind that we shall definitely appear at the Bema, which will take place subsequent to the translation of the saints to heaven and before the manifestation of the Lord with His saints, when He will come to begin His millennial reign.

In addition to Rom. 14. 10 and 2 Cor. 5. 10 there are two other places in the New Testament where the Divine tribunal is obviously in view (1 Cor. 3. 10-15; 4. 1-5), and while the actual word *Bema* does not itself occur in these latter two, we judge that these four Scriptures together underline the basic principles that will apply to the judgment seat.

However we must not think that these four Scriptures present all the teaching relative to the Bema, for it will be obvious to anyone who reads the New Testament that there are numerous other references that apply to this event. Yet, no doubt, it will be acknowledged that while these other Scriptures refer to differing *details*, the *basic principles* are actually set forth in the four portions to which we have referred.

1. BALANCE SHEET

In Rom. 14. 10-13 it is stated that "we shall all stand before the judgment seat of Christ" (God, R.V.), when "every one of us shall give account of himself to God." The previous part of the chapter has been occupied with the matter of the judgment of certain saints by others in a censorious manner. The Apostle Paul indicates that all such judgment is wrong, and that in the ultimate all of us, ourselves as well as those we judge, will stand before the one common bar, when we shall be required to answer for ourselves alone, and be the subjects of a Divine judgment.

In the present life it may well be that in any judgment that we pronounce there will be the probability of human error because

we are not in possession of all the relevant facts; but that will not apply to the judgment at the Divine tribunal, and our statement will require to tally with the facts as known to Him.

The expression "give account" was a common way of referring to an account in a ledger kept by a book-keeper. It can therefore apply to a balance sheet drawn up at the end of the financial year, in which facts and figures are given relative to the trading during the period, thus presenting a true record of the transactions of the business.

When we stand at the judgment seat, of course, it will not be a written record that we shall present, for in this connection the language is perfectly clear—"every tongue shall confess." It will be an account given by word of mouth, and inasmuch as it will be given subsequent to the bowing of the knee (v. 11), there can be no doubt that it will be a true statement.

Just as in the matter of our salvation we could not be saved by proxy, but had to make a personal and individual expression of repentance and faith, so in that day it will not be possible for any other person to give an account on our behalf. This is something we shall require to do for ourselves. Moreover, not only is it individual; it is also all-inclusive—"every one of us"—and there will be no exemption for any person on any grounds whatever.

In view of that day when we shall render account of ourselves, surely there is the greatest need for us to see that our lives are being lived in such a way, that when we are called upon to answer for ourselves we may be able to present our account with confidence. A book-keeper who has kept his books with care, and entered every transaction honestly, can draw up his balance sheet without fear, and

can present it with a sense of justifiable pride.

How different the situation can be if the book-keeper has made false entries in his books, and has embezzled sums of money! In presenting his accounts he is in constant dread lest any entries falsely made should be questioned, and he is not in a position to answer truthfully. What shame must be his when he is exposed as one who has not been able to present the record of the business as it should have been!

Let us ever remember, then, that we have some day soon to present our balance sheet to the Lord. May our lives, therefore, so correctly and precisely, that when the moment comes for our account to be given, we may do it with joy and not with sorrow.

TO BE CONTINUED

BOOK REVIEW

"Beyond the Pale" by Esther Bronstein. Published by Pickering and Inglis. Price £1.60.

"Beyond the Pale" traces the history of the authoress from the ghettos of Czarist Russia to the Jewish communities of America; from Judaism to Christianity; from domestic duties to an ailing mother (and later, to a widowed father) to Christian service towards her own race. The fascination of the book lies in the tremendous detail given of Jewish outlook and habit at the turn-of-the-century. The effects of a materialistic society on "Jewishness" is of great interest.

This book will interest all but the very young. Its style is simple; its story gripping. The thoughtful will find mirrored many of the problems faced by Christians in a secular society like ours today compared with the simpler, less affluent society of yesterday.

T.W.

Lessons from Jacob (2)

by R. M. Rae, Prestwick

We have already brought together certain experiences in Jacob's life which, while having a common factor, stand in striking contrast one to another. His life is now lived on a new plane and his is an awareness of God never before experienced. All this is the result of the disciplining ways of God with him. The psalmist in Ps. 119:67, says "Before I was afflicted I went astray; now I have kept thy word." A "before" and a "now" with "I was afflicted" in between! This was Jacob. If we ourselves have never come this way we have been bereft of spiritual experiences and a loss that is immeasurable.

As we proceed with our meditation we go on to note certain steps on the path of recovery, taken by Jacob. There is a way back! As we have observed at the close of our previous article, this must involve us in painful exercise of heart, soul searching and sorrow—but how enriching! We recall the words of Jehovah concerning Ephraim long ago "How can I give thee up?" Let us look at each step in turn.

(1) Gen. 30:25 "And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, 'Send me away that I may go unto mine own place, and to my country.'" The fact is, when Joseph appears, Jacob longs to start on the way back—movement homeward takes place! I say with conviction that the return journey for the wayward saint today can only begin with a glimpse of the true Joseph—our blessed Lord.

Let us in thought go back to the Emmaus road. What caused these two downcast travellers to head back for Jerusalem, the divine centre, and to the small band there? Ministry

from the Old Testament by the Stranger Who had drawn near and trod that dusty road with them? Not really. That made their heart burn (Luke 24:32). What caused them to change their course then? Verse 32 gives the answer "He was made known to them." When they now see that Stranger as the Risen Lord, no Emmaus on earth could hold them.

It is *still* this way. How invaluable is the brother or sister who can bring to some weary, wandering saint, a glimpse of the loveliness of Christ. It was exactly this that implanted in Simeon, at the commencement of the same gospel, a longing to depart this scene. Why wait longer when the Centre of God's world lay in his arms?

(2) Ch. 31:13. On this occasion Jacob is rehearsing God's words to him as he dreamed. "I am the God of Bethel, where thou anointedst the pillar and where thou vowedst a vow unto me: now arise . . . and return . . ." In this remarkable word to Jacob, God causes him to recall events that took place at least twenty years before as he fled from Esau. God had taken account of the anointing and the vow! Surely a reminder to us that He treasures the spiritual highlights of past days! Is this not to use such as a measuring line against our present condition?

With this in mind we think of the word of the Spirit to Ephesus, Rev. 2:5. "Remember therefore from whence thou art fallen, and repent and do the first works." Behind that "whence" was the glow of "first love," the zeal of earlier days. God would take them back to that which had been precious to Him—from which they had fallen. Or His voice to

Israel long before, "I remember thee, the kindness of thy youth, the love of thine espousals . . ." Jer. 2:1.

(3) Ch. 32:1, 2. "And Jacob went *on his way*, and the angels of God met him. And Jacob said, "This is God's host . . ." The point I wish to submit here is that immediately Jacob responded to the divine command and set his face homeward, just as quickly God indicates His pleasure and approval, by delegating his angels to draw near to that returning fugitive. We can be sure of divine support too, whenever we make a right move—take our first step back toward Him. A dear servant now with the Lord put it rather quaintly, "When you begin to make a right move, the Lord will oil the wheels." Satan will undoubtedly obstruct, but heaven's interest is assured.

(4) Ch. 32:10 "With my staff I crossed over this Jordan; and now I am become two bands." This time it is Jacob who looks over the years—twenty missing years it would appear. Sadly, many of us, as we look back, are too well aware of "the years that the locusts have eaten." So it is with Jacob from a staff to two bands. But why the two bands? If we read

the passage it is part of Jacob's strategy as he anticipates meeting his estranged brother. We shall observe that Jacob planned—then prayed! Again we must apply this to our own lives and confess that too often we have come before God about a matter with *our* plan of action already made up!

(5) Ch. 35:6, 7. We have referred to this passage in a previous paper. "And Jacob . . . came to Bethel, he and all the folk that were with him. And he called the place El-bethel." We observed that now the Person, El, rather than the place, matters. In all this we see visible, tangible evidence of true recovery and restoration. He becomes taken up with God and *His* interests while for years he had passionately pursued his own. What we owe to the patience of the God of Bethel! The "perplexing path," the "weary pilgrimage" that the hymn writer describes in the beautiful verses we have sung since our schooldays, are necessary that we may know *Him* better. In our final article we shall bring together the noble qualities in Jacob that God's hand upon him produced.

TO BE CONCLUDED

THE PRECIOUS BLOOD OF CHRIST

1 Pet. 1:18-19

The Meaning of the Blood
 Redemption through the Blood
 Forgiveness through the Blood
 Justification through the Blood
 Peace through the Blood
 Cleansing through the Blood
 Loosing from Sin through the Blood
 Sanctification through the Blood
 Access through the Blood
 Victory through the Blood
 Glory Everlasting through the Blood

Lev. 17:11-14
 1 Pet. 1:18-19
 Eph. 1:7
 Rom. 5:9
 Col. 1:20
 1 John 1:7
 Rev. 1:5
 Heb. 13:12
 Heb. 10:19
 Rev. 12:11
 Rev. 7:14-15

A. M. HODGKIN

Young Believers



The Devil (10)

by PETER BOWERS
Middlesbrough

"The Gates of Hell Shall Not Prevail"

The Devil has always sought to destroy the work of God and in the promise of Christ in Matthew 16 it is quite clear that, as the Lord establishes His Church, based on the foundation of faith in Him, there will be a concerted and orchestrated attack from the Devil. Throughout the New Testament his trademark is stamped across the difficulties experienced by believers. So, for example:

In *Corinth* he spreads disaffection and lack of discipline among the troops.

In *Galatia* he has interfered with communications so that false commands and reports are broadcast which cause confusion.

In *Philippi* he has managed to divide the troops against each other.

In *Colossae* he has separated the troops from their Commander-in-Chief.

As we consider the Devil's tactics against the Church we will look at two distinct sources of attack—from *without* using his authority in the *world*—and *from within* where he exploits individual believers.

From Without

(1) Persecution

As in Genesis the first attitude adopted against the Godly is one of outright attack with undisguised hatred. The Devil will cultivate religious bigotry and political expediency to choke any

spiritual life. We need only look at the persecution of Acts 3, 4 and 5 against the Apostles and Acts 8:1 against the Church in Jerusalem to see the way the Devil tries to gauge whether their faith is genuine or whether it will crack under testing. In Rev. 2:8 Smyrna is promised a period of persecution and Pergamos (2:13) has already stood firm in their fiery trial. In fact all who desire to live godly lives are assured of persecution (2 Tim. 2:20), for they are linked with a rejected Lord and suffer with Him (see John 15:20).

(2) Popularity

If persecution acts like the sun to harden our faith and strengthen godly resolve, then popularity can often have the opposite effect. It can blunt the cutting edge of spirituality and blur the distinction between right and wrong. It lulls the Church into a false sense of peace and gradually the believers find it increasingly difficult to see the world in the "black and white" terms of Scripture. From the days of Constantine to the present, the Devil has alternated his form of attack using persecution and then popularity with the result that we now see a vast edifice of professing Christendom which basks in popularity and respectability and among which is only a small and despised number of true believers.

From Within

The most effective attacks against the Church are directed at the lives of individual believers so that having gained a voice within the Company the Devil can cause havoc and destroy the testimony.

(1) *Defilement*

The only power which the believer has which must succeed is the Holy Spirit. To rely upon human reasoning is to defile spiritual wisdom. To use human effort and methods is to defile spiritual might. To infiltrate the minds of believers with worldly standards, and natural desires is to disqualify them from effective active service. It is not just the overt sins of the old nature, but our cultivated worldliness and respectability which reduce us from soldiers on active spiritual service to ineffective weaklings. In Zech. 3 we have a vision of the delight which Satan takes in bringing an accusation against Joshua who was unfit for service because of defilement. It is Satan's job not just to accuse but to spare no effort in hindering the restoration of such a saint. Neither Joshua nor we have any answer ourselves and only our Advocate in the presence of God is capable of removing our defilement and restoring us to His service (see 1 John 1:9; 2:1, 2).

(2) *Divisions*

The Devil will also exploit differences in *personality* between believers working on the principle that "a Kingdom divided against itself cannot stand." The basis of our fellowship is not our interests or hobbies, not our families or friends, not our work or position in life, not our age or money. Our unity is forged by the Holy Spirit and so long as our interests together are based and centred

around the spiritual, we can protect that delicate atmosphere of harmony but let our relationships descend to personalities or social position or age groups or material possessions, and the result is division. A divided assembly cannot prosper for the Devil has gained a foothold into the Church. We must strive, sparing no effort, to guard the unity forged by and cultivated by the Holy Spirit in the atmosphere of peace.

(3) *Distractions*

The Devil will use any means possible to distract the believers, and the Assembly from a true path of faith for God. He will tailor the distraction to our individual needs; to some it is the flesh; to others it is the World; to some he uses legitimate responsibilities; to others he leads them into sin; to some it is their enthusiasm which he misdirects; to others it is their lethargy and indifference which he cultivates. He will fill every possible minute of our lives and burden us with every sort of responsibility, if this will keep us from active service. We must know ourselves and our weaknesses and earnestly pray for strength from the Lord. We must pray for wisdom to find the balance God intends in our lives between our responsibilities so that neither our families nor our work can crowd out our spiritual duties. In Acts 5 Satan filled the hearts of Ananias and Sapphira in that they *kept back* part of their money whilst pretending they had given everything to the Lord. How often do we "*keep back*" our time, possessions or talents from the Lord and so give the Devil leeway in our lives.

(4) *Doctrines of Demons*

If other avenues fail then the

Devil will enjoy briefing his demons to promote some new doctrine or to raise differences of opinion over the scriptures. In Tim. 4:1 we see the source of the doctrine lies in the demon himself who works through unregenerate men (see 2 Peter 2:12). In Acts 20:30 Paul warns against such men and both 2 Peter and Jude expose their true spiritual character. Such men cause true believers to fall and it is these deluded saints whom Jude requires us to save (see vv. 22-23). Not all false doctrines are easily exposed or exterminated and it takes godly men to keep prayerful watch over the flock to discern the early steps of departure before it grows to the deadly poison seen in Pergamos (Rev. 2:14, 15); and Thyatira (Rev. 2:20-24).

(5) *Dilutes*

The Lord himself gave warning that the enemy would seek to sow

among the true disciples, men who appeared to have faith but had none. If the Devil can dilute the effect of God's people by introducing the false among the true, then He will take great delight in the work. In Matt. 13 we see in the birds in the mustard tree, the men who spread false doctrines and in the tares the mere professors who have no real faith and yet lurk amongst the wheat making it difficult to spot the difference and even more difficult to remove them. He carried on this work "while men slept" and so today it is only those who watch and pray who have the discernment to distinguish between the true and the false. Numbers can be artificially increased by wrong means, producing professing Christians who are welcomed into fellowship with undue haste. In such lie the seeds of future problems of discontentment and division.

The Person and the Pattern

by WILLIAM E. QUINE, Crewe

1. The High Priest and the People.

The Epistle to the Hebrews was written to a community of Jews who had shown themselves willing to die for their belief in the efficacy of the Law of God and the reality of their worship in His Temple. Josephus, writing in his "Wars of the Jews", describes an incident when Pontius Pilate was determined to put standards bearing the image of the Emperor within the precincts of the

Temple as a sign that the Emperor was a god on equality with Jehovah:

"The band of soldiers stood round about the Jews in three ranks. Pilate said to them that they should be cut in pieces unless they should admit Caesar's images; and gave intimation to the soldiers to draw their swords. Hereupon the Jews, as it were at one signal, fell down in vast numbers

together, and exposed their necks bare, and cried out that they were sooner ready to be slain, than that their law should be transgressed. Pilate was greatly surprised at their prodigious superstition, and gave orders that the ensigns should be carried out of Jerusalem." (Bk. 2 ch.ix p.3). What appeared as a "prodigious superstition" to Pilate was an overwhelming conviction to the Jews.

It was necessary for the writer to the Hebrews to prove that what was being taught by the followers of Christ was not a new religion or a denial of all that they held sacred; that it was not a blasphemous introduction of new beliefs nor a denial of the Law. To do this he showed that Christ manifested God ("we see Jesus" ch. 2.9) and that not only did He fulfil the Law but that He was greater than all the services and establishment of the old Covenant.

The Jews couldn't understand that any man could be God incarnate. During World War II a Jewish teacher from Vienna escaped to Britain just before Hitler's troops entered Austria but he had to leave his family behind. He came to teach in the school where I was both a master and Scoutmaster. He had lost his wife and son in the Nazi purge so my scouts decided to offer him a little kindness by inviting him to our summer camp. On arrival he sat on his camp bed in the tent, looked around, and said quietly, "Well, when are you going to convert me?" I was surprised, and replied, "You mean to the Christian faith?" He nodded and I added, "I cannot do that; only the Holy Spirit can do that." He thoroughly understood this answer for the Holy Spirit in the Old Testament reveals Himself on very special occasions to chosen individuals and my friend was in the habit of reading his Scriptures regularly in the original Hebrew. He replied rather sadly, "There must be something lacking in

the make-up of us Jews for we cannot believe that a man can be both God and man." No amount of discussion or consideration of the facts could ever alter his mind though he was deeply conscious of the love and kindness of many Christian friends.

With such a problem in mind the writer to the Hebrew begins his epistle with the statement that the God who had revealed Himself in diverse ways to their forefathers through His prophets has revealed Himself through His Son, the Lord Jesus Christ, "the express image of His Person." He argues that "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2. 17-18).

In the next chapter we are invited to consider the Apostle and High Priest of our profession. The writer urges that Moses was a faithful servant who obeyed God by appointing Aaron High Priest, but that God who is greater than Moses has appointed His Son, the Lord Jesus as our Great High Priest. The earthly High Priest passed once a year into the Holy of Holies for himself and the people, but we have a great high priest who has passed through the heavens not just through the earthly tabernacle. So we can draw near with confidence to the throne of grace "that we may receive mercy and find grace to help in time of need . . ." (Heb. 4. 15-16).

The purpose of the High Priest was to act on behalf of the nation and of each individual in it in relation to God, and to offer gifts and sacrifices for sins. He did not take this honour upon himself but was appointed by God through Moses. So Christ "glorified not himself to be made a high priest;" but he that said unto him, "Thou art my Son, this day have I begotten thee." (Heb. 5. 5).

He Came . . . They Came . . . And Were Healed

LUKE 6 v 17

By RICHARD PARMENTER, Bedford

The text that heads this article would suggest three things: HE CAME – THE SUFFICIENCY: THEY CAME – THE SEARCH: AND WERE HEALED – THE SEQUEL. Many are the vicissitudes and changes in the life of the christian. There are those days of disaster and difficulty: days of sorrow and woe: times of chastening when we wander. The many-sided experiences of life might well be expressed in words found in 1 Chron. 29, "The times that went over him." Such words were penned of David to describe the many experiences that were his, yet in all those circumstances David said—"My times are in Thy hands" and is that not true concerning all God's children?

The widow woman of 2 Kings 4; with her husband dead, and her two sons about to be taken away to the slave market to pay the debts left behind, found that to be true when she cried to Elisha the prophet. The disciples in John 6 proved the reality of David's words—when John records: "And it was now dark and Jesus was not yet come to them." The Lord was away in the mountain—but Mark records: "He saw them toiling in rowing for the wind was contrary to them." Mary was weeping in the garden. The two on the Emmaus road with heavy hearts were making their way home then "JESUS CAME"—Jesus Himself drew near and went with them. What a difference it made when "He came"; what sufficiency was found in Him to meet the variety of troubles that beset His own. For

the disciples toiling in rowing, "Immediately the ship was at the land," For Mary with her tears—His presence wiped her tears away; for the two on the Emmaus road—the revelation of Himself caused those sad hearts to burn as he spake with them in the way.

Is there a reader troubled by inexplicable circumstances as blow after heavy blow falls? For you the night has become dark, the heart fearful, the soul perplexed. He is *still* the same Jesus—His presence is *your* sufficiency. One of the verses of a hymn entitled "The glory of His presence" reads like this: in the darkness, in the shadow with the Saviour I have trod, sweet indeed have been the lessons, since I've walked alone with God.

As we look at our text again it is not now "HE CAME"—the sufficiency, but "THEY CAME"—the search: They came in search of Him. For what purpose did they come? It was twofold: (1) "They came to hear Him" for never man spake like this man; the common people heard Him gladly, wondering at the gracious words that proceeded out of his mouth. Little wonder they searched for Him, they wanted to hear Him. Were there those there that day who wanted to hear Him, who were in need of a word of comfort for some sorrow of heart? Were there others there who wanted to hear Him who were in need of a word to encourage their faltering step? Where there those who wanted to hear Him who were

weary, finding the way hard? If so they came to one who knew how to speak a word in season to him that is weary. Whatever the need, they came to hear Him.

He speaks, that voice, O how could I mistake

When there is none

So strong so sweet to bid my heart awake

Only that one

In heaven or earth my soul delights to hear

Again it falls upon my listening ear.

(2) "They came to hear Him and to be healed" There was a deep consciousness in their hearts that their lives needed the healing touch of the Saviour. They needed to be made whole. Is it not true with us that often we stand in need of the Saviour's touch, our lives need to be made whole of whatsoever disease . . . ? John Wesley once asked the question—"Why are we not more holy?" The solemn question supposes spiritual trouble: what trouble is it that needs the touch of the Saviour's hand? Is our spiritual life in a muddle? Is our devotion to Christ deteriorating? Is our appetite for God's word waning? These troubles must be traced to their source in order that we might be made whole.

Is your trouble the disease of *Self*? This is perhaps the christian's greatest problem: SELF ESTEEM: SELF CONFIDENCE: SELF INTEREST: SELF PITY: SELF PLEASING. How quickly we forget that principle of discipleship stated by the Lord Jesus "IF ANY MAN WILL COME AFTER ME LET HIM DENY HIMSELF . . ." John Baptist declared "I must decrease, He must increase." The diminishing of self is the exaltation of the Saviour. The hymn writer put it this way:

All of self

and none of thee

Some of self

and some of thee

Less of self

and more of thee

None of self

and all of thee.

Would that such holy ambition NONE OF SELF: ALL OF THEE might be the aim of writer and reader alike. The Apostle Paul shows the way to that holy height, "NEVERTHELESS I LIVE YET NOT I BUT CHRIST LIVETH IN ME", FOR ME TO LIVE IS CHRIST that is, to be without Christ, life is not worth living.

Is your trouble the disease of *Sin*? It is a startling fact that one who was a child of God could be so out of touch with God as to sin most grievously. This was true of King David. A whole year passed or more before the words of Nathan pierced his heart—"Thou art the man." Perhaps my reader would recoil in horror from being put into that category. But we need to remember that to God sin is sin whatever form it takes. Have you some sinful habit that holds you in bondage? The clarion call of the apostle is—"How shall we that are dead to sin live any longer therein?" Instead of excusing sin the Lord looks for a humble spirit, a broken and a contrite heart. How sweet to David were the further words of Nathan as the King brought forth fruits meet for repentance—"The Lord hath put away thy sin."

Is your trouble the disease of *Silence*? in the assembly gatherings are you silent? Silent at the remembrance meeting when audible expressions of praise and thanksgiving are expected of the brothers? Silent at the prayer meeting when such are waited on to lead the prayers of the company! Are we conspicuous for our silence rather than for our much speaking? Would sealed lips result from starved lives? Of Jonathan it

says—HE DELIGHTED HIMSELF MUCH IN DAVID . . . Little wonder that he spoke good of David unto Saul his father. Paul anticipates in Eph. v. 18-20 a heart full of melody flowing out in thanksgiving to God. The Psalmist closes the book with "Let everything that hath breath praise the Lord."

Are you silent to a world outside of Christ? Let me ask my reader—Is the testimony of the life sufficient? Rom. 10.9 . . . "If thou shalt confess with thy mouth . . ." The Lord Jesus said to one ". . . go home to thy friends and tell them how great things the Lord hath done for thee." The Samaritan woman said—"Come see a man that told me all things that ever I did . . ." The Psalmist declares—"Let the redeemed of the Lord say so." The ship's master's word to Jonah was "WHAT MEANEST THOU O SLEEPER?"

Are you asleep to the need of perishing sinners? Are you asleep to the passing opportunity?
Are you asleep to the impending doom?

James reminds us . . . "The coming of the Lord draweth nigh"

John warns "The great day of his wrath will come" "Therefore let us not sleep as do others": Knowing the time, that now it is high time to awake out of sleep.

Finally is your trouble the disease of *Sloth*? In John 4 the Lord Jesus anticipates the question of the disciples—"Say not ye there are yet four months and then cometh harvest: behold I say unto you—" **LIFT UP** your eyes: **LOOK ON** the fields: **LAUNCH OUT** for they are white already to harvest. In another place the Lord says, "Occupy till I come" What is the cause of Slothfulness? Is it not all traced back to the heart? Paul whose heart was captivated by the Saviour said, "The

LOVE OF CHRIST CONSTRAINETH! The compulsive power of that love motivated the apostle in all his service for Christ, even though that path of service involved the many hardships catalogued in 2 Cor. 11:23-28. For Paul it was always "THE SON OF GOD WHO LOVED ME AND GAVE HIMSELF FOR ME" HE CAME—The secret and sufficiency, THEY CAME—The search and satisfaction, They came to be healed and were healed—the sequel. Can we raise the question . . . Wilt thou be made whole? Made whole of the disease of SELF: SIN: SILENCE: SLOTH? The secret is found with Christ "He came . . . they came and were healed" When Jesus comes the tempters power is broken

When Jesus comes the tears are wiped away
He takes the gloom and fills the life with glory
For all is changed when Jesus comes to stay.

BOOK REVIEW

The Training of a Shepherd by James Gunn.
Price 60p. plus 10p. for postage. Published by Everyday Publications, Toronto.

This booklet like those from the pen of the author, contains many helpful thoughts on the solemn subject of feeding and leading the flock of God. Many precious gems of truth are brought to light, as he unfolds the mind of God relative to shepherding. As a man of experience in this kind of work he sets out in a most helpful way, the work, and caring character of the undershepherd in his love for the sheep of God's pasture. An extremely helpful booklet for young men who seek a care for God's chosen flock.

R. McP.



THE HOMELANDS

BACK TO STUDY: It is encouraging to learn of a growing number who are being saved at University. We mentioned a young fellow from a Catholic background in Cumnock who was saved at Glasgow University and is now in fellowship in Elim Hall, Glasgow. There is another in Woodpark Assembly, Ayr who was saved at Stirling University. We heard of two from Newton Stewart who were saved at University and had a sermon preached at them on the non-necessity of conversion when they attended their old kirk when they returned home. Pray for those from your locality who are in such surroundings.

Schools are generally more open to the gospel than ever. An increasing number of evangelists describe their acceptance in them, both for assembly and for classes. In addition there is the ongoing work of Christian teachers in S.U. work and in R.E. teaching. One such has already had the encouragement of seeing three teenage girls profess conversion this session in a large Senior Secondary in Ayr.

LIBRARIES: On reviewing John Allan's book, "I KNOW WHERE I'M GOING" we remarked that the problem with gospel books is their distribution. The people for whom they are intended don't generally patronise Christian bookshops and they are usually too expensive for widespread free distribution. However the value of them was recently demonstrated when it was discovered that a 27-year-old girl from Lochwinnoch had got saved through reading one of Sydney Watson's books which was given to her by an uncle. Her mother was then restored after many years away from God and both were hoping to fellowship at Kilbirnie after the girl's baptism.

Which brings us to the Good Book Project Libraries which are seeking to recruit librarians to set up Christian libraries in old peoples' homes, hospitals, prisons, etc. Volunteers would be provided with one shelf bookcases designed to carry 36 books ranging from a Bible through Christian biography, large print/picture books to correspondence courses. Each librarian would look after three libraries and would require about eight hours per month. Librarians could have complete independence to work on their own and to add to stock. The Secy., Dr. Cormack, Bryn House, Cuddlington, Cheshire would welcome volunteers and suitable books.

HALLS: The assembly at Ludlow has been able to sell their old hall in the town centre and to lay the foundations of a new one on a housing estate. A temporary building has been erected for two years while the wherewithal to complete the project accumulates. The assembly at Broadwas, Worcs. has planning permission to replace their ninety-year-old iron hall. The tiny assembly at St. Andrews has managed to purchase their building which they rented for many years but were in danger of losing. They were nearing the purchase price.

We don't believe that it is wrong for such to seek the help of the rest of us. After all Paul appealed for financial help for poor saints in Jerusalem. The late Fred Cundick used to point out how little every assembly need give to enable those in need of a new hall to obtain the same.

The tiny assembly in Patna, Ayrshire gave a vote of confidence in its continuance by spending a lot of money on its hall and by asking for the second part of the Ayrshire Outreach to be held there this autumn. A good send-off was given by a team of young Christians in August and John Speirs and Robert Revie conducted the effort. From the very beginning there was good interest among all sections of the population. As many as thirty strangers being found present on some evenings.

BAPTISMS: These are generally fewer during the summer holiday season but Selkirk Street Assembly, Hamilton put on a special meeting for the baptism of Boyd Aitken's son before their return to Taiwan. Another that took place before the summer was completely over was of an older man from Sanquhar who was converted at New Cumnock on the second last night of John Speirs' effort in New Cumnock.

A Motherwell girl started taking a chum to the meetings. She professed at the recent crusade at Hamilton and soon after influenced her married sister for the Lord. Both were baptised in Ebenezer Hall, Motherwell in August watched by the parents and a husband.

Quite a number of the young Christians who participated in gospel teams during the summer had their spiritual desires whetted so that there was a spate of baptisms on the last Sunday of August—four at Threshold, East Kilbride, two of whom had been team members, one at Selkirk Street, Hamilton, three at Hebron, Coatbridge and one at Stenhousemuir. A few more were to be baptised at Linlithgow in September and another, saved when John Campbell and Jack Hay were at Mauchline last year was being done at Annbank.

A note from Emmanuel Chapel, Bracknell contained the good news, "One baptised three weeks ago, four baptised last Sunday, one to be baptised in two weeks time."

ULSTER: Billy Stevenson, home from Korea because of his wife's illness, and his father were the preachers at Scrabo, Newtonards on the first Sunday of August. The hall was packed and afterwards a man of around 30 wouldn't leave until he found the Saviour. Another man, a little older, left the meeting in tears and was followed to his home where he and his wife trusted the Saviour.

It was felt that a work of grace might be done, so a week of meetings was hastily arranged, commencing on Monday, Aug. 11. In the meantime two other people had been restored. 200 attended that first Monday night and there was a crowded hall on the Friday. During the week a woman of about thirty and a girl of thirteen professed confession.

An enthusiastic supporter of the meetings was a newly-saved U.V.F. man who brought a minibus of people from his village of Corrodore nightly. Billy remarked that one night in particular it was almost as if a unit of the U.D.A. was present. The next Monday there was a follow-up meeting in the ex-U.V.F. man's home with over twenty attending. A woman whose husband had got saved six months ago was under conviction but had been hindered by teaching that baptism was the means of salvation. They returned home at midnight without the matter being settled but she has since phoned to say that she is saved.

Billy has in mind to have a few meetings in that home to deepen the interest that apparently exists in the village.

Regions Beyond

ETHIOPIA

It was my privilege to return to Ethiopia for 15 days recently and visit famine-stricken areas. I was able to travel to the Ogoden region (scene of recent war with Somalia) and also to Provinces in the South, a total of almost 2000 miles. Some areas visited were worse than others but in every area there was distress and despair, many children and elderly especially were suffering from gross malnutrition and the need for emergency goods and medical aid was evident.

Although disappointed at not being able to visit Wollo Province it was a great thrill to see Melissa (a friend and church elder) who was able to travel from Bati to Addis Ababa to meet me. It was sad to hear how the Assembly buildings at Bati and Degan had been taken over by the local Government. The believers had been meeting in homes but this is now forbidden and apart from seeing other believers in the street they are able to have little or no fellowship with each other. Several who were once in the Assemblies have now turned against the things of Christ and some are even among those wanting to persecute the remaining few faithful Christians. Melissa said that as far as he knew only he and his wife, another couple Asafa and Aster, three young men including our former houseboy Guderfow and five young girls were the only remaining believers at Bati. Because of the difficulties little was known of the believers at Degan but it was understood that at least one, Fetsiha was still faithful to the Lord.

Several Christians at Bati, including Melissa and his daughter Workwooha had been in prison and some had suffered beatings.

At Combolcha, the Baptist Church, was closed but some Christians remained faithful and in recent weeks six new believers had been baptised in the local river at night.

The story of persecution and imprisonment can be repeated in other parts of the country but so too can stories of tremendous blessing and church growth. In many areas in the South the Word of Life Church (biggest Ethiopian Evangelical Church) with an estimated 800,000 believers is increasing in numbers weekly, evangelists are being sent into many areas and students in their 64 Bible Schools number approximately 3,000. The Director of the Bible School is Hosien Yosef and it was a joy to spend several hours with Hosien and his wife Belaynish in their home in Addis. Hosien was in the Bati Assembly before joining S.I.M. as a teacher some years ago. We went together to Addis Assembly and it was thrilling to see almost 100 at the Sunday morning meeting. They have a Sunday School of over 100 and are seeing much blessing. The Assembly has grown so much recently and the meetings are so well attended that the believers have knocked down the walls to enlarge the main hall. The ceiling is falling in places, very little plaster is left on the walls but they keep going with tremendous enthusiasm. The morning meeting at which Hosien and I spoke started at 10.30 a.m. and finished at 1.10 p.m. I am sure the elders would appreciate practical fellowship for the building.

Do remember the believers in Ethiopia as mentioned. They do need prayer as not only are several suffering for Christ's sake but many find themselves suffering hardship because of the drought condition too.

I was very touched at the tremendous welcome I got from Hosien, Melissa and many friends in Addis Assembly, and in S.I.M.. While naturally our hearts are drawn to Ethiopia again, we look to the Lord to clearly guide as to our future. I have said however, that, God willing, I will visit Ethiopia to have fellowship with the believers in the new year.

BILL TAYLOR

KOREA

Ulsan

We have been living in this city of 350,000 since the end of last year. The Hyundai shipyard, Hyundai Motor Works (Pony car) and many other industries are located here.

Brother Y. W. Lim who is an electrician in the shipyard began gospel work here 6 years ago, resulting in an assembly meeting in the centre of the city. Brother S. H. Choo who had been a TB patient at the sanatorium in Osan and is still unable to do physical work helps much in the gospel work.

Brother Lim who lives near us has meetings locally and we desire to see an assembly meeting in this area near the shipyard. We have English Bible reading type gospel work . . . Tuesday nights in the Foreigners' Hotel and Wednesday in the Foreigners' Compound where we live. Among the few attending are some men from Ghana. Some of them are saved. However their ship leaves next week and we shall miss them.

Kwangju

We had been living in this city of 800,000 before coming to Ulsan. Brother W. J. Lee continues giving his whole time to the Lord's work there. The Lord has sent brother Edgar Kunze to live there and help in the Word. Edgar was a teacher among the Lord's people in U.S.A. before coming to Korea two years ago. Brother Lee visits other places in the province.

Pusan

We visit this city of 3,000,000 occasionally. The assembly has grown in numbers and maturity and now some have begun meeting in the west of the city beginning a new assembly work there. Brother T. H. Kia has taken down the walls in the second floor of his house to make a meeting room for this new assembly. Before long we may see another new assembly in the north of the city where house meetings are being held and where some capable brethren live. Sister Joyce Shackley from Workington, England helps in the work in Pusan.

Osan

We are concerned to put up proper buildings and facilities for the sanatorium and more specialised medical help is needed. The Lord continues to save patients and to help in serving their needs. The conference centre could be used more and help is needed in this area. Prison work continues and there is the need for a preacher to help here and in schools. The Good Samaritan Home for Children with 60 children has moved down to the area near Osan.

Others

New assembly in *Puchon*, a city between Seoul and Inchon, resulting from house meetings by brother and sister Wang, both of whom were saved while working in Berlin. New assembly in *Tongdaemoon, Seoul*.

J. ANDERSON

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: What is the liberty described in Rom. 14 and what is its application today?

Answer: Rom. 14 speaks of weak and strong believers. The former were Christians who felt bound in their conscience by Jewish observances such as days, meats, ceremonial matters etc. In no way are moral weaknesses in view. On the other hand the strong were those who enjoyed complete liberation from the bondage of the former conditions of Judaism.

In this important chapter both are asked to exercise mutual forbearance, realising that the person of the opposite persuasion is doing it as to the Lord. It is clear from the general context that Paul is identifying himself with those who feel free from the ceremonial of the Law, and this is of course an expansion of the teaching of Chapters 6-8 where freedom from the Law is seen as a feature of the present dispensation.

The principles still apply in our day in matters where a tender conscience governs the behaviour of some saints. Eating of meats as prescribed in the Old Testament are still a problem to some believers. Others feel perfectly free to eat pork, etc. A rigid observance of the Lord's day perhaps comes into this category and the reluctance some have on the subject of Insurance. Some saints observe Christmas as a day and genuinely desire to give God a rightful place in such observation. Others would not regard it at all. Both would claim their reasons to be the result of their desire to be pleasing to the Lord. The Judgement Seat will examine such motives and we must remember this in our attitude to each other.

J. R. Baker

Question: Matt. 24, Rev. 7, and 13:7, Dan. 7:29, etc., clearly show that a godly remnant of Israel will be saved during the Great Tribulation and will come through it. Zech. 12:10-14, 13:1 and Isa. 66:8 seem to show that as soon as the Lord returns (Isa. 29:5-8, Zech. 14) the nation will accept him and be born again (the regeneration of Matt. 19:28). Ezek. 34:16, Amos 9:10, Isa. 1:27-28, 28:14-18 and 33:14 show that at that time the

"sinners in Zion" will be destroyed. Please explain how these scriptures harmonise.

Answer: There is no doubt that a remnant of Israel will be saved during the Great Tribulation. However not all of that remnant will come through it. One of the passages in the first part of the question (Rev. 13:7) shows that the Beast will "overcome" the saints. Rev. 20:4 also speaks of the souls of them that were "beheaded" for the witness of Jesus and for the word of God, and who had not worshipped the Beast.

There would thus seem to be good ground for accepting that the 144,000 of Rev. 7 and 14 are *part* of the remnant but not the whole of it. Clearly they are "sealed from hurt" and are seen as having come out from Great Tribulation. In ch. 7 their salvation is shown to be secure before the Great Tribulation sets in and in ch. 14 their salvation is celebrated after it is past.

The nation of Israel, unsaved at the beginning of the Tribulation, will receive a multitude of witnesses, and individuals will be experiencing salvation through the period. The national salvation of Israel will be seen at the second advent as described in Rom. 11:26-27, but should not be taken to mean that every Jew alive when Christ returns will be so blessed. The scriptures cited at the end of the question certainly show that many unbelieving Jews will be judged when Christ returns to earth. Rom. 11 is teaching "all" in distinction to "in part". The term "Israel" is also to be distinguished from "Jacob" in the passage. 2 Thess. 1 shows that when Christ returns to earth he will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, yet will also be glorified in his saints and admired in all them that believe.

Thus the return of Christ to earth will find a faithful remnant, but will also witness both judgement on unbelievers and blessing for believers. How satisfying to our Lord Jesus Christ when there will be repentance in the nation Zech. 12:10-14, and the veil is taken from its national heart 2 Cor. 3:16.

J. R. Baker

What Constitutes a Local Church?

by J. E. TODD, Chesterfield

The word "church" (ekklesia), as used in the New Testament, literally means "called out of" and is the ordinary Greek word for a company or assembly of people, that is, called out of the general population to form a specific group. In scripture it is used of Christians in two ways. First, of the company of all Christians, from Pentecost to the Rapture. This is sometimes referred to as the universal Church, and is spoken of in Ephesians 5:25, "Christ loved the church and gave himself up for her." Second, Christians meeting together in a locality at a given time, such as "The church of God which is at Corinth" (1 Cor. 1:2), are sometimes referred to as a local church.

It has been deduced by some that the scriptural references to local churches as the church in such and such a place, means that a local church consists of all Christians who LIVE in a certain LOCALITY. The purpose of this article is to question this strange deduction.

This deduction is widely held and appears in the following popular books, and it is the foundation of much of the teaching in them: in Watchman Nee's book "The Normal Christian Church Life" (International Students Inc.), "The church mentioned in chapter 18 (Matthew) includes only the children of God living in one locality" (page 45 and following pages); also in "Christ's Living Body" (Coverdale) edited by J. P. Baker, "The only basis the New Testament gives for the division of the Church into local units is geographical—that is, the different localities in which its members are resident"

(page 37), also in Mr. H. L. Ellison's book "The Household Church" (Paternoster Press), "Modern scholarship is in agreement that in the New Testament the church in any given town is an entity in itself, and a unity" (page 20). While this statement is true of itself as far as the New Testament is concerned, it was only true because at this initial stage there was only one local church gathering in town. But the book then deduces and goes on to assume that it is a scriptural truth that a local church consists of all Christians living in a locality. While this is not stated in so many words in the book, it nevertheless underlies its arguments.

May we suggest that this deduction is wrong for two reasons. Also that its practical outworkings can be both absurd and dangerous. First, it is wrong because it is impossible to define a locality, although it was perhaps easier in the New Testament times with the aid of city walls! The fact that one cannot, in this instance, define a locality is not important of itself, but it is fatal to the theory. The difficulties can be seen in Watchman Nee's book, pages 47 and 48, where he attempts to define a locality. His usual cogent scriptural reasoning gives place to floundering as he attempts to accommodate London into the theory! In these days of vast cities and conurbations how are localities to be defined? Is it to be ecclesiastical parishes, postal areas, boroughs or political constituencies?

What happens when the boundaries are changed by the authorities? Must a person leave a local church, where

he is doing a work for the Lord, and join another local church because of a decision of a committee of unknown civil servants to alter a boundary line? Are Christians to define boundaries of localities by mutual consent? If so, how would one deal with a medium sized town? Is the whole town one locality or does each of its suburbs constitute a locality? Christians would find no scriptural guidance and could divide with equal rightness on both sides. Must a Christian family living in an isolated farmhouse form their own church? Must an isolated Christian living in small village deprive himself of fellowship in a church in a nearby town because he fails the residential qualification? Or to consider the final absurdity, if the Christians living in a village or small town choose to join churches in larger towns nearby (and this does happen) according to the theory they form the church in their place of residence, but IN FACT there is no church there at all. It can be argued that common sense must be used and compromises made. Very well, but this will be at the expense of the theory. Even if the theory was correct, it would be of purely academic interest as perhaps the majority of Christians in a society with adequate means of transport live in a "locality" other than that in which they worship.

In "Christ's Living Body" the question of what constitutes a locality is raised, "The question arises, however, what is a locality?" (page 37), but wisely no answer is attempted. Perhaps being an Anglican publication it is satisfied with the parish system. In "The Household Church" the same question is raised, "What corresponds in our modern life to the city, the unit of church life in Paul's epistles? This is an easier question to ask than to answer" (page 25). The answer given is vague; it seems to amount to this, "A locality is

that to which a Christian feels he belongs" (page 26).

However, the second reason is important. A local church consists of Christians MEETING in a certain place. The very word church means ASSEMBLY. The local churches spoken of in scripture are connected with a locality because that is where they MET. If an assembly does not assemble, it does not exist. The local churches advocated by this theory, that they consist of all Christians living in a locality, do not exist because they do not assemble. They exist only in the mind.

When the scriptures address the church at Corinth, it simply means that the church met in that city. To deduce that all the members of that assembly lived within the city limits is pure imagination and has no scriptural basis. Many may have lived miles away, as people today travel long distances to their church, even in undeveloped areas of the world. A local church has no connection with where its members happen to live, except that its meeting place is reachable from their place of residence (perhaps up to a hundred miles in North American society!).

A local church consists of a company of Christians meeting together on a regular basis, seeking to carry out those corporate functions taught in the New Testament, doing this to the best of their understanding. Other than where it meets it has no geographical connection whatsoever, by the very nature of what it is, a company of Christians assembling.

The dangers of the theory are that it raises non-existent problems, problems that exist only in the mind. As if the churches do not have enough real problems!

Mr. Ellison clearly describes the results of this theory in chapter three

of "The Household Church" entitled "The Local Church and the Household Church." If the local church consists of all Christians in a "locality", then if a number of churches meet in that "locality" then they must be fragments of the local church. Therefore the local church is in a state of division. So these fragments are given the name "household churches." This is a classical case of the quickness of the vocabulary deceiving the mind! The churches of scripture were "household churches" in the sense that we are told that some met in houses. But they were not "household churches" in this sense that they were fragments of the local church. The distinction between local and household churches is foreign to scripture. The scriptures quoted in support of this distinction only serve to show the weakness of the argument. Romans 16:5, "Greet also the church in their (Prisca and Aquila) house" means no more than that the local church in Rome or one of the local churches (Rome had over a million inhabitants) met in their house. These houses were not like council houses with 10' by 10' rooms, but Roman houses with walled courtyards accommodating a hundred or more folk (e.g. Rom. 16:23). The quotation of 1 Cor. 16:19, Col. 4:15 and Philemon 2, mean no more than that the local churches met in these respective houses.

This theory provides excellent propaganda for the Ecumenical Movement. They are able to say that every local church in every city (or any other "locality" that imagination may devise) is in a state of division. But early assemblies scotched this idea by referring to themselves as the church meeting in such and such a building. We also hear the pessimistic complaint that many towns and cities have dozens of churches in them, when the time to weep would be when there are none!

The theory is not new. It lies at the basis of the Roman Catholic and Anglican parish systems. It was held by the Exclusive Brethren and was one of the causes of the bitterness of their sad divisions, because if a church divides they had to decide which one was the "true" church in that locality. It also leads to the idea of a central oversight, another Exclusive disaster.

The essential mistake in all this is the idea that a local church consists of where its members LIVE instead of where its members MEET. It is the MEETING of Christians, as members of the universal Church, which constitutes a local church. The very word church means this. It is an ASSEMBLY of the Lord's people, irrespective of their postal codes!

BOOK REVIEW

"God's Tent" by Aldworth Cowan. Published by Pickering and Inglis. Price £2.50.

A study of the tabernacle system of Old Testament days has been the source of untold wealth to countless Bible students, as, pursuing its typical teaching, the glories of Christ and His atoning Sacrifice have been clearly set forth. A number of standard works are still available on the subject, affording much help to the reader who sits with open Bible before him. This book by Aldworth Cowan appeals to the reviewer as one that will be particularly invaluable to younger believers applying themselves to tabernacle truths for the first time. One found it very easy to read, going step by step from the Exodus itself by way of the covenant, construction of the tabernacle, the duties of the priest, finishing up with the great day of atonement. Two helpful aspects of the book are, first, the giving of the modern equivalent to many words used in the A.V. and, as well, an abundance of line drawings that can only give a better appreciation of the construction of this wonderful system.

R.M.R.

Correspondence

3, Lisnashanker Road,
Islandderry,
Dromore,
Co. Down

The Editors,
Believers' Magazine.

Dear Brethren in Christ,

I was sadly disappointed to note the weakening of the teaching of 1 Cor. 11 as to headships, in the article "WHY NOT EQUAL RIGHTS"? (3) by an anonymous writer in your Magazine. I refer to the second paragraph of this article (page 116), "The subject of long and short hair . . ." Your writer divorces the two sections of this passage from each other ("quite *distinct* from the symbolic assumption of a covering"), i.e. he sees no link between the apostles' teaching on the temporary covering of a sister's head and that permanent covering given her by God as part of her womanhood. This is a serious weakening of the apostle's teaching in verse 3 to 12, by verse 13 to 16. Your writer cannot explain why the natural distinction between men and women as to head covering is introduced here. One can see that he could do without these verses. They add, according to him, nothing to the weighty teaching on headships. In other words he shuts out the thought of submission from the section on the hair. This is a serious mutilation of this precious passage and can only suggest to sisters, (who may want to adopt worldly ideas), the possibility of cutting their hair, provided it is longer than the normal length of a man's.

I quote in full from W. E. Vine's exposition on 1 Corinthians 11 verse 15 (page 151) "This is really a continuation of the question, and the question mark should come after 'covering'. The covering provided by nature is not a temporary bestowment, though it has the same significance as the temporary covering, that of a veil. The woman's hair must be kept long; it is her glory inasmuch as it sets forth the subjection of the Church to Christ. For her to be shorn robs her of her natural glory, sets at nought the dignity of her womanhood and removes what is of the highest possible spiritual significance. It was clearly not the purpose of the Creator that the woman should in public adopt the same attitude of boldness as man".

In the recently published "Day by Day through the New Testament", S. Emery, commenting on 1 Corinthians 11, says "Where male and female faithfully recognize their respective head this will be manifestly shown, not only by general behaviour but by a simple sign. In the matter of spiritual exercises, the

man will uncover his head (not even have his hair long, v.14) in recognition and honour of his Head, v.4. The woman on the contrary, will veil her head (having her hair unshorn, for this is a second covering, v.15) in recognition and honour of the man, viz., the male species, vv 5,13. (page 206).

The two coverings of 1 Corinthians 11, 1-15, set forth such marvellous truth that angels are taught the wisdom of God. Such order should cause us exercise so that we might fulfill *all* the truth of God - not being content with part (sisters wearing a head covering in the Assembly meetings), but also the whole of the headship teaching (sisters having their hair its full natural length and wrapped around in a modest way).

Yours by rich grace,
W. J. Wells

BOOK REVIEWS

"Church Growth: God's Plan" by R. E. Harlow. Published by Everyday Publications. Price £1.00.

R. E. Harlow writes for those unskilled in the Word in the simplest of terms and using only a very limited vocabulary. He makes no assumptions about the prior knowledge of his readers and is content to emphasise only one salient feature in each passage he examines.

This little book of 80 pages outlines most of the New Testament in 32 short lessons. In particular the theme of the Church's growth is central to every study. Perhaps the best use of this book would be as a text for Bible Class work over a session. For such a purpose it is ideally suited.

T.W.

"Breakout" by Fred Lemon. Published by Marshall, Morgan and Scott. Price £1.25.

That "Truth is stranger than fiction" is amply proved in this remarkable autobiography. We have the story of how a hardened, desperate criminal has had his life gloriously transformed by the healing touch of Christ, so that to-day he seeks actively to win the lost for Christ. His experiences of both Wandsworth and Dartmoor, and what led him there, are graphically told, likewise the memorable occasion one night in a cell in Dartmoor when an indescribable "Presence" drew near to him and changed his whole being. Fred Lemon is a modern trophy of grace and gospel preachers especially will find in this paperback a real incentive to go on, and assurance increased in the power of Christ to save to the uttermost.

R.M.R.

The Everlasting Gospel

WHAT IS IT?

by **H. BUTCHER, Mitcham Junction**

The basic facts of the **ONLY** good news for sinners are that Christ died for our sins and has been raised from the dead and lives (see 1 Corinthians 15. 3-5). The blessing of that message (namely salvation) is obtained through faith. All Old Testament believers were saved on the basis of the death and resurrection of Christ and through faith (see Romans 3. 25 and 4. 3). All those who will be saved after the rapture of the church will be saved on the same basis and through faith.

The gospel actually came with the coming of the Lord Jesus. HE is the Good News. The sense of Acts 8. 35 is that Philip preached the gospel: he preached JESUS. Simeon speaks of Him as God's salvation (Luke 2. 30). His own (the Jewish nation) received Him not, but as many (Jew or Gentile) as received Him (believing on His Name), to them gave He the right to become children of God (see John 1. 11 and 12). Those who received HIM (even before His death) received salvation. After Christ's sufferings the gospel was preached by the HOLY SPIRIT sent from heaven (see 1 Peter 1. 10-12). The building of the church began on the day of Pentecost (Acts 2.). The Church is inside the kingdom (where divine rule is acknowledged).

The kingdom spoken of in Matthew 3. 2, 4. 17 and 23, 10. 7 and 24. 14 is spiritual. It is not earthly but heavenly. In Mark 13. 10, which corresponds with Matthew 24. 14, we have the "gospel" not, "the gospel of the kingdom." The gospel and the gospel of the kingdom are one and the

same. The Saviour preached the gospel of the kingdom to Nicodemus (see John 3. 3 and 5). Entry into that kingdom is by the new birth, which is brought about by the Holy Spirit. Philip in Samaria preached the gospel of the kingdom (see Acts 8. 12). The words of Galatians 1. 6-9 indicate that there is only **ONE** gospel. The truth of those words will not cease with the rapture of the church.

In Revelation 14. 6 we read of "(the) everlasting gospel." The absence of "the" does not signify that we should read a "gospel." In Romans 1. 1 we read "gospel of God," and there "*the* gospel" is in view. The truth of the everlasting gospel is that Christ has died and lives in resurrection power. The next verse gives something **ADDITIONAL** to the gospel. In verse 7 we read, "Fear God, and give glory to Him, for the hour of His judgment has come; and worship Him Who made the heaven and the earth and the sea and fountains of waters." A comparison may be made with the record of Paul's discourse at Athens (Acts 17. 22-31). In Revelation 14. 7 we have, in particular, three truths. God is to be feared; His judgment has come; He is the Maker of all things. In Acts 17 we have emphasis on "**GOD**" (verses 23, 24, 27, 29 and 30), He is to be feared (verse 30); His judgment of the habitable earth will come (verse 31); He is the Maker of all things (verse 24). Paul preached the gospel at Athens, for he told of the death and resurrection of God's Man (verse 31). We could say then, in truth, that at Athens Paul preached *the everlasting gospel*, saying (additionally), "Fear

God. His judgment will come. He is the Maker of all things." The parallel in Revelation 14. 6 and 7 is obvious.

The "gospel of the kingdom," "the gospel of the grace of God" and "the everlasting gospel" are among the

many beautiful descriptions of the ONE gospel. May we love that gospel more and more and HIM Who is the ONLY Good News for sinners. He died for them and lives for them. Blessed be His Name. Amen!

How It Began — In South Shields

Edward Maxwell was converted during the visits of Moody and Sankey to England. He was a chartered accountant with interests in the Westoe Brewery which belonged to the Wood family of which his mother was a member. Following his conversion he severed his connections with the Brewery, believing that God was calling him to take an interest in the spiritual and temporal welfare of the people of South Shields. His ideal was General Booth and he decided to build a chapel modelled on a Salvation Army Citadel and to imitate General Booth's type of work.

South Shields Council was planning a major housing development so Ed. Maxwell asked for a strategic site in it. At his own expense he built a chapel which he called Westoe Salvation Hall but when he discovered that a Salvation Army-type work would mean handing it over to the Army he decided to retain his independence, feeling called to be pastor and evangelist.

Although doctors advised Maxwell to live in the Riviera because of his chest condition he gave forty years of life to the gospel cause in South Shields. And he was ably assisted by his four sisters; all of whom played a major part in the work.

There was an assembly of the Lord's people meeting in the Windsor Hall in the town. It flourished until the First World War took a heavy toll of its young men. Brethren elsewhere

had a burden about the absence of an assembly in the town, Dr. Jones of Prudhoe and a Mr. McConway making a pact to pray daily about this. The outcome was that Mr. McConway moved to South Shields and a few joined him in the Breaking of Bread in a private house. A large upper room over the Maypole Company premises became available and a full range of assembly activities commenced in 1925. Edward Rankin of Belfast came for a campaign and souls were saved.

Mr. Maxwell died in 1924 and his work languished. One of his sisters asked the Exclusive Brethren to help, but their exclusion of all of the former Maxwell Hall Christians from the Breaking of Bread terminated this arrangement after only one Sunday. In 1926 she asked Mr. McConway to help which he did on condition that the whole Bible was taught, believers' baptism practised and the Lord's Supper celebrated. The Maxwell Hall people were not excluded from fellowship.

Tom Rea of Ulster came for a gospel effort and a number were saved including a spiritualist medium. Thirty-five were baptised at a baptismal service at Bethesda, including most of those who had feared that baptism would be forced on them.

1926 was a difficult year. There were six miners in the assembly during the long strike and each of them was given five shillings per week

out of a collection of £3.00. But this drew the saints close to each other. After the unemployed Christians had signed the "dole" they went to the Hall for prayer and then went out tracting and preaching in the open air. During the depression about a dozen families migrated south in search of work.

One of the brethren moved to Hearton and began a Sunday School. Tent campaigns were conducted by John McAlpine and D. McKenzie Miller. Hebron Hall was rented as the

meeting place for a new assembly. Another two brethren recommenced the work in Frederick Street where the assembly had commenced previous to the union. This developed and it now meets at Whitleas.

Earlier this year the parent assembly was rehoused in a fine new hall as the result of redevelopment in the town. The old name, Maxwell Hall has been retained and the wide range of gospel activities maintained over the years is being continued.

LORD'S WORK TRUST

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| From Assemblies | £12,824.40 | From Assemblies | £386.23 |
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| | <hr/> | | <hr/> |
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Many saints are exercised relative to disasters which take place quite frequently in various parts of the world. It is suggested that it is expedient to enlist help of missionary/s on the spot—Gal. 6 v. 10.—Gifts can thereby be handled expeditiously without administrative costs. There are of course, areas where no Assembly missionary works and guidance as far as possible will be supplied on request.

Assembly Forgiveness

by R. L. DAWES, Westcliff-on-Sea

At almost any time a word on "assembly forgiveness" would not be out of place, for it affects the discipline in the assembly. Someone in fellowship has sinned morally or doctrinally, and the Elders, in conjunction with the whole assembly, have had to put the person concerned out of assembly fellowship. It has been done with grief and many tears for the Lord's sake and the ultimate blessing of the sinning saint. Discipline of this kind is always in view of recovery. The whole assembly must mourn and pray earnestly for restoration. The sin must not be scandalised, "tell it not in Gath, publish it not in the streets of Askalon" II Sam. 1:20. The person must not be exposed to public gaze unnecessarily. Shem and Japheth "took a garment and went *backward* and *covered* the nakedness of their father" whereas Ham "saw . . . and told his brethren" Gen. 9:22-23. Much mischief is caused by "gossip" in these circumstances. The person's name is bandied about; the sin becomes the cause of curious speculation by "carnal Christians." The person's relatives and friends are reproached. Insult is added to injury. Beloved, we must always have tender, sympathetic hearts towards such, knowing our own frailties. Let us not cease praying and longing for the wounds to be healed, the breaches to be repaired, the backslider to be brought back.

The Corinthians had a case to deal with. They were slow to act, but after Paul's first letter pointing out the serious nature and consequences of the sin committed by one of their

number, they excommunicated the offender I Cor. 5:13. This judgment had the desired effect. The man became repentant, but the Corinthians were now slow to forgive him. Paul perceived the danger. The poor man would soon be swallowed up in sorrow if left much longer in the outside place. He therefore exhorts them "sufficient to such a man is this punishment . . . ye ought rather to *forgive* him . . . Wherefore I beseech you that ye would confirm your love toward him," II Cor. 2:6-8. Beloved brethren, especially elder brethren, let us be ready to forgive and receive back into fellowship any who sincerely repent. Such forgiveness must be wholehearted, "in the person of Christ," II Cor. 2:10, signifying the perfect acceptability of the man before God in Christ, in spite of his temporary fall into sin.

If the assembly forgives, others must do likewise, as Paul again says "to whom ye forgive anything, I forgive also," 2 Cor. 2:10. We are bound to accept an Assembly's decision to forgive, as we are a decision to discipline (cf. Matt. 18:18).

To be unforgiving to one who shows contrition is to give Satan an advantage (2 Cor. 2:11). He will soon take tales to the world. The assembly testimony will then be marred and the repentant saint will be frustrated and possibly fall victim to worse sin. In these dark days may God grant us special wisdom and grace in dealing with sin in the assembly and securing the complete recovery of the offenders.

*Maturity does not always wait for seniority.
Seniority does not always bring maturity.*

W. Hannah

The Lord's Work and Workers

ENGLAND Forthcoming

October 11

Bermondsey—The Gospel Hall, 97 St. James's Road at 7.00 p.m. J. H. Large.

Carlisle—Hebron Hall, Botchergate at 3.15 p.m. P. G. Ferry, G. H. Jones, G. Castle.

Brierfield—Hebron Hall, Walter Street at 2.45 p.m. B. Deen, D. McMaster.

Hastings—Gospel Hall, Castle Hill at 7.00 p.m. A. Phillips.

Ely—Gospel Hall, Market Street at 7.30 p.m. R. Dawes.

Boscombe—Drummond Hall, Drummond Road at 3.00 p.m. and 6.00 p.m. S. Emery, A. Wiseman.

Coventry—Gospel Hall, Upper Hill Street at 7.30 p.m. C. Govier.

October 18

Warrington—Gospel Hall, Forster Street at 3.00 p.m. R. Cameron, R. McPheat. Mr McPheat continues from 19th–29th October.

Luton—Gospel Hall, Onslow Road at 4.00 p.m. I. Grant.

Cheltenham—Bethany Hall, Newton Road, Hesters Way at 3.00 p.m. E. Hughes, C. Goldfinch. Mr. Goldfinch continues to 23rd at 7.45 p.m.

Camberley—Victoria Hall, Queen Mary Avenue at 3.00 p.m. B. Osborne, D. Powis, I. Steeds.

Mitcham Junction—Gospel Hall, Percy Road at 7.00 p.m. T. W. Profitt.

Birmingham—Gospel Hall, Quarry Lane, Northfield at 7.30 p.m. R. Smith also Lord's day at 3.30 p.m.

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

Redditch—Gospel Hall, Foxlydiate Crescent at 7.00 p.m. Mr. Clatworthy.

October 25

Northampton—Gospel Hall, Spencer Bridge Road at 3.15 p.m. A. M. S. Gooding, N. Mellish.

Chesham—Gospel Hall, Station Road at 6.30 p.m. H. R. Ruston.

Bexleyheath—Bethany Hall, North Street, Woolwich Road at 7.00 p.m. J. Hunter, Rom. 12:9–21

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

November 1

West Mersea—Assembly Hall, East Road at 4.00 p.m. A. Last.

Carlisle—Morton Park Hall, Anniversary Conference at 3.00 p.m. B. Deen, D. Clarkson.

Ealing—Grove Hall, The Grove at 7.00 p.m. J. Hunter. Mr. Hunter continues in Ministry from 3rd to 6th Nov. at 8.00 p.m.

Maidenhead—Parkside Hall, St. Luke's Road at 6.30 p.m. A. Carew.

Luton—Selbourne Gospel Hall at 4.15 p.m. and 6.30 p.m. K. Morris.

Leicester—York Street Gospel Hall at 7.30 p.m. J. Stubbs. Mr. Stubbs continues in Ministry from 3rd to 6th November.

November 7–9

Sunbury-on-Thames—Sunbury Court, Young Christians' Bible Study, D. Sampson, D. E. West, W. Farquhar, G. B. Fyfe (Enquiries—01-992 1597).

November 8

Camberley—Victoria Hall, Queen Mary Avenue at 7.00 p.m. J. Sinclair.

Brierfield—Hebron Hall, Walter Street at 7.00 p.m. C. Scott.

Nottingham—Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. H. Cooper.

Bermondsey—Gospel Hall, 97 St. James's Road at 7.00 p.m. T. Ledger.

Cambs.—Gospel Hall, Market Street, Ely at 7.30 p.m. F. Epps.

Hastings—Gospel Hall, Castle Hill at 7.00 p.m. J. Sage.

Solihull—Gospel Hall, Poplar Road Conference in Civic Hall at 3.00 p.m. J. Hunter, Dr. J. Wedderburn. Mr. Hunter continuing

with ministry meetings in Gospel Hall 10th to 13th at 8.00 p.m.

November 15

Luton—Gospel Hall, Onslow Road at 4.00 p.m. A. E. Phillips.

Cheltenham—Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. M. Horlock.

Warrington—Gospel Hall, Forster Street at 7.00 p.m. W. Craig.

Redditch—Gospel Hall, Foxlydiate Crescent at 7.00 p.m. Mr. Shearman.

November 22

Brierfield—Hebron Hall, Walter Street at 7.00 p.m. J. Knight.

Mitcham Junction—Gospel Hall, Percy Road at 7.00 p.m. J. B. Hewitt.

Northampton—Gospel Hall, Spencer Bridge Road at 7.30 p.m. D. Hinton.

SCOTLAND Forthcoming

October 4

Glasgow—Knightswood Gospel Hall, 361 Fulton Street at 7.00 p.m. S. Thomson, R. Price.

Cumbernauld—Mossknowe Gospel Hall at 3.30 p.m. A. Naismith, H. Scott, J. Tennant.

Livingston—Gospel Hall, Deans at 6.30 p.m. R. Brind.

Motherwell—Missionary Weekend, 3rd, 4th, 5th October, Roman Road, Friday at 7.00 p.m. in Roman Road Hall, Saturday at 3.30 p.m. Sisters' Rally in Roman Road Hall, Saturday at 7.00 p.m. Rally in Civic Concert Hall, Sunday 5th, at 8.00 p.m. Roman Road Hall. Speakers: Derick Bingham, Richard Haverkamp, Robert Scott-Cook, Mr. and Mrs. Peter Ferrie, Mrs. S. Lander, Mrs. J. Crawford.

Stranraer—Gospel Hall, Lewis Street at 2.30 p.m. R. McPike, F. Stallan.

Glasgow—Sandyhills Gospel Hall, 155 Amulree Street, Shettleston at 3.30 p.m. D. Ferguson, B. Gamble, G. Smith.

Kilmarnock—Elim Hall, Cuthbert Place at 6.45 p.m. I. Steele, W. Prentice.

Beith—Bethany Hall, Kirk Road at 7.00 p.m. D. Cameron.

October 11

Dunfermline—The North Parish Church, Chalmers Street at 3.00 p.m. and 7.00 p.m. W. Barr, H. Scott, H. Tickner.

East Kilbride—Threshold Assembly Hall at 7.00 p.m. D. Wilson, J. Cadzow.

Glasgow—Bethesda Hall, Linthouse at 3.30 p.m. J. Hunter, J. Dickson, J. Rodgers.

Bannockburn—Gospel Hall, Conference in Allan Church Hall at 3.00 p.m. Ministering brethren expected.

Plains—Elim Hall, Conference in Public Hall at 3.00 p.m. J. Harrison, R. Price, J. Baker. Sunday 12th: Ministry in Elim Hall at 3.00 p.m.–5.00 p.m. J. Harrison, R. Price. Gospel Meeting at 8.00 p.m.

Methil—Innerleven Gospel Hall Missionary Conference at 3.00 p.m. R. Revie, J. Crawford, J. Gordon.

Inverness—Culcabock assembly, in Culloden Academy (Inverness Royal Academy), Midmills Road at 3.00 p.m. R. McPike, A. MacLean, S. Brown. Entrance for cars, Crown Avenue.

Plains—Elim Hall, Conference to be held in Public Hall at 3.00 p.m. J. Harrison, R. Price, J. Baker. Sunday 12th Ministry in Elim Hall at 3.00 p.m.–5.00 p.m. Jeoff Harrison, R. Price. Gospel Meeting at 8.00 p.m. Mr. Harrison continues Ministry from Monday 13th to Thursday 16th at 8.00 p.m.

Ashgill—Bethany Hall at 6.30 p.m. I. Steele, B. Stapeley.

October 18

Glasgow—Bethesda Hall, Linthouse at 7.00 p.m. J. Buchanan, J. Lightbody.

Glenrothes—Gospel Hall, Queen Margaret Drive at 4.30 p.m. Bible Reading Subject: Philemon at 7.00 p.m. Ministry: J. Paton, J. R. Rollo.

Mayfield—Gospel Hall, Stone Avenue at 6.30 p.m. P. Prior, J. Brown.

Port Glasgow—41 Princes Street at 3.30 p.m. D. Craig, S. Hunter, A. Gamble.

Glasgow—Knightswood Gospel Hall at 3.00 p.m. W. Cochrane, E. G. Parmenter, G. Waugh.

New Cumnock—Bridgend Hall at 7.00 p.m. G. Jackson, Ministry; P. Ferry, Report.

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

Bonnybridge—Ebenezer Gospel Hall, Bridge Street at 3.00 p.m. W. Barr, S. Brown, J. Anderson.

October 25

Glasgow—Harley Street Gospel Hall at 7.00 p.m. A. McLean, W. Mowat.

Tayport—Gospel Hall, Butter Wynd at 7.00 p.m. J. Hay.

Sauchie—Ebenezer Hall at 6.30 p.m. Bible Reading and Ministry, G. Waugh.

November 1

Beith—Bethany Hall, Kirk Road at 7.00 p.m. K. Stapley

Kilmarnock—Elim Hall, Cuthbert Place at 6.45 p.m. Homeworker's Report, I. Munro, J. Smyth.

Hamilton—Low Waters Gospel Hall at 3.30 p.m. J. Riddle, J. Burnett, W. Craig. Mr. Riddle continues in Ministry till Thursday November 6th.

Dumbarton—Lennox Evangelical Church, Nish Street at 3.15 p.m. W. K. Morrison, J. Bathgate, A. Strang.

November 7

Larkhall—Hebron Hall, Academy Street, Sunday School Workers Conference at 7.30 p.m. R. Revie.

November 8

Plains—Elim Hall. Lord's day to Thursdays at 8.00 p.m. Gospel Campaign, J. Smyth.

Glenburn—Bethany Hall in Prestwick Academy, Newdykes Road at 3.00 p.m. J. Cuthbertson, T. Wilson, Reports by J. Aitken, G. Meikle.

Cumbernauld—Mossknowe Gospel Hall at 7.00 p.m. J. Campbell (Perth), J. Harrison.

November 29

Galston—Evangelistic Hall, Glebe Road at 3.15 p.m. W. Barr, T. Aitken, W. Prentice.

ADDRESSES, PERSONALIA, Etc.

The telephone number of St. Monans Correspondent Mr. Robert Cargill, 3 Gourley Crescent is now changed from St. Monans 311 to 746.

Owing to lack of numbers the assembly which meet in Gospel Hall, Sunny Road, Alloa has now ceased.

Mayfield assembly have commended to the work of the Lord our brother and sister Mr. and Mrs. J. Neilson. Their sphere of labour will be France. Their address will now be: Residence Ensoleillees, Bloc. 3, Appt. 23, Chemin de Maillolles 66000, Perpignan, France.

The family of the late George McKay Sutherland, 2 Shore Street, Portsoy, wish to thank the many saints for their kind expressions of sympathy.

All correspondence for Mr. Eric Parmenter should now be addressed to Cedar Lodge, Tollerford Road, Canford Heath, Broadstone, Poole, Dorset.

All correspondence for Mr. R. Soutar should now be addressed to 6 Sycamore Place, Mintlaw AB4 8GJ.

IRELAND

Reports

G. Stewart and **J. G. Hutchinson** had well attended meetings at Killinchy in the tent.

H. Andrews had good tent meetings at Botanic Gardens in association with the Ormeau Road assembly.

T. McNeill and **A. Davidson** in tent meetings at Derriaghey with good interest.

T. Flanigan expected at Ballywatermoy for gospel meetings.

T. McKelvey and **J. Hutchinson** expected in Ballinaloob and Parkgate, Belfast for ministry and later in the gospel in Let-terkenny, Co. Donegal.

Ballycastle. The annual Llamas fair 26th August was an opportunity for many to give out tracts and booklets to the thousands who thronged the streets of this small Co. Antrim town. As well two open air meetings were held, when hundreds heard the gospel preached by a number of brethren. A man from a nearby village sat and listened with care to the meetings and that evening died from a heart attack, God only knows how he stood spiritually. We little know how soon our hearers may be called away. It's well to make the message clear and plain.

Conference. Drum Annual meeting 25th August, the little hall was filled and was quite a cheer to the very small assembly of less than 12 in fellowship who carry on, year by year. The ministry was of a helpful nature,

Messrs. Duff, McShane, Ussher, Hutchinson, Jordan and Hawthorne took part.

IRELAND

Forthcoming

Shanaghan—Co. Down, Thursday 2nd October Conference at 12 noon.

Lurgan—Gospel Hall, 103 Union Street, Conference and Bible Readings 12–15th October 1st Thessalonians. In Function Room, Orchard Hotel, Malcolm Road, Lurgan.

WITH CHRIST

ROBERT DALY, on 22nd April. In happy fellowship in Drum for over 60 years. Our brother was saved as a boy of ten, baptised and received shortly after into Drum Assembly. Bore a steady consistent testimony, was faithful in attendance and helpful. Will be greatly missed by his wife, for whom prayer is requested, also by the assembly.

GEORGE SMITH STEWART, on 5th May, aged 57. Formerly of Lossiemouth and Buckie. Was active in Sunday School and Youth Fellowship Work. Received into Victoria Hall, Aberdeen two years ago, where he enjoyed fellowship with the saints. Remember his wife Ella and sons Campbell and Peter.

JOHN BIRCH, on 5th June, aged 76 years. Saved 38 years ago in Saltcoats, and in fellowship there for some years, also some years in Largs, and latterly in Stevenston. Godly and consistent, he was an asset to the testimony. The large crowd at the graveside, included local councillors, officials and clergy, and was an eloquent testimony to the esteem in which he was held in the town, where he was town gardener. His family of three sons and two daughters, one of whom is Mrs. W. Symes, of Shuttle Street Assembly, Paisley, should be remembered in prayer.

THOMAS JAMES BEGGS, on 6th June, aged 78. Saved over 50 years, was most of his life associated with Newtonhamilton Assembly, about 14 years in Banbridge, and the last 5 years until his homecall in Portadown Assembly.

JAMES M. S. TAIT. On 11th June 1980 James M. S. Tait of Lerwick was called into

the Lord's presence. He was born in 1903 in Clousta, a small crofting community in Shetland. Although a bright lad with a thirst for learning there were little educational opportunities in those days and on leaving school he started work as a roadman.

As a teenager he was converted through reading "The Traveller's Guide" and was later invited by his sister Elsie, who is now in Australia, to attend a baptismal service in Ebenezer Hall, Lerwick. The friendliness of the believers and the forthright handling of the scriptures left a lasting impression, and soon afterwards he was baptised and received into fellowship. He saw the need for sound expository preaching and began serious bible study and also taught himself New Testament Greek.

About this time he sustained a leg injury through an explosion at his work and during a spell in hospital realised he would be unable to continue in manual work. He obtained employment as a clerk in a law office and was encouraged by his employer to take up that profession. He eventually succeeded his employer and built up a large practice which brought him into contact with people all over the Shetland Islands.

James Tait was highly respected by the whole community and was a trusted leader amongst the Lord's people. It was largely through his wise guidance and godly example that the assembly at Ebenezer Hall, Lerwick saw steady growth spiritually and numerically. Although a preacher of outstanding ability himself he was always ready to encourage others, and appreciated the efforts of those with lesser ability. His wide knowledge of the scriptures and his understanding of human nature, together with his alert mind fitted him particularly well to guide Bible discussions, and with grace and skill he could derive spiritual lessons from contributions which otherwise would have been unprofitable.

James Tait was best known outside Shetland through his poems, with their rich spiritual content expressed in few words. His skill at succinct expression was frequently seen at its best at the Lord's Supper, when the believers were often given a rich gem of truth to carry away, or an apt spiritual lesson from his deep appreciation of the wonders of creation. Some of his poems were published in book form under the title "Bells and Pomegranates" and his verses have also appeared from time to time in this magazine

and in other Christian publications.

The Lord's people in Shetland have lost a true shepherd and teacher, but his life and ministry have left a lasting impression on those who follow after. His wife, who was also a loyal helper in the work of the assembly, survived him by only six weeks, and much sympathy is extended to their son in his sad loss of both parents.

GEORGE GARDINER, on 25th June, aged 69. Our brother was saved as a lad in his teens, baptized and added to the local assembly at Windygates. He was well known as a tireless worker among the assemblies in Fife. He is sadly missed by his wife and family and by the saints meeting at Gospel Hall, Kennoway.

ROBERT CURRIE, on 6th July, aged 82. Saved and in fellowship in Port Glasgow for almost 50 years. He was a quiet but faithful man always to be found present and helping in every assembly activity until confined to the house by ill health in the last 4 years. He loved to speak of his Lord.

ROBERT CUMMING on 7th July aged 72 years in Auckland, New Zealand. Converted at an early age, he soon began to read and study the Scriptures, sitting up to the early hours of the morning to prepare messages to instruct the Lord's people old and young. His ministry was greatly appreciated throughout Scotland. He was associated with various assemblies in the Glasgow area, namely Parkholm, Elim, Porch Greenview, Neilston, Summerfield and conducted the Bible class in at least two of the above Elim and Greenview (some members of this class in Greenview remember vividly the teaching he gave and how painstakingly he marked the papers of the home work he gave). He, with his wife and family, emigrated to New Zealand in 1951 and settled in Auckland where he continued preaching and teaching over a wide area. He was overtaken by illness but bore it with patience for some time before the Lord called him to higher service. Truly a brother beloved by all who knew him.

Mrs. JOYCE CAMPBELL on 8th July. After a brief illness at a comparatively early age. Saved at meetings in the Quilly Gospel Hall conducted by the late James Kells in 1949. For the past number of years a worthy sister and a faithful member of the Quilly assembly. Her exercise and presence will be

much missed in that small company of believers. The funeral was large and representative with many local people in attendance a fitting tribute to her testimony in the district. Prayer requested for her husband and only son Edwin also her aged father and family circle.

CATHERINE NEILLY, on 16th July, aged 68. Saved in very early life, and associated with Bethany Hall Assembly Stevenston for about 55 years. Sunday School work was her special concern, some of her girls staying on till they were 16 years of age. In spite of failing health she was present at every gathering of the assembly.

GEORGE McKAY SUTHERLAND, on 26th July, aged 82 years. Our brother was saved early in life at the Yarmouth fishing, and soon after came into fellowship in the assembly at Sandend. Our brother had a fearless and faithful testimony, and a home given to hospitality. Though disabled for 22 years was still active till the time of his homecall. It can be truly said of him, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth".

Mrs SARAH McALLISTER on 28th July, aged 79 years. She and her husband, who was called home some years ago, were saved in early married life and immediately associated with the assembly in Saltcoats. She was a faithful attender of all the gatherings of the assembly until two weeks before her death. Of an energetic and cheerful disposition she continued to help those in need until her last short illness. An encourager of those who served in the assembly and a succourer of many. She will be missed by family and friends.

Mrs. RUTH NEILSON, peacefully on 30th July in her 78th year. For 53 years she was the devoted helpmeet of Mr. George Neilson, who would value the prayer support of the Lord's people. As a young girl in Kilbirnie she trusted the Lord, and for over 60 years treasured the blessing of Assembly fellowship. Her home both in Kilbirnie and Dalry, ever had an open door and welcoming guest chamber, so that many were the missionaries and service men with their families who enjoyed the hospitality she delighted in providing. After a short time in Prestwick, Mr. and Mrs. Neilson moved to the Plymouth area and

latterly worshipped in Tavistock, where even when it meant being confined to a wheel chair, her desire was to be at the Lord's Table. Despite physical restrictions over recent years, when she was lovingly cared for by her daughter, never once was she known to complain, but rather radiated the love of her Lord, which was an inspiration to all who visited her.

Mrs JANET McALLISTER, on 4th August. She was the widow of the late Daniel McAllister who preceeded her in September 1969. Both parents were founder members of the assembly at Beith. Mr. and Mrs. McAllister were saved in early life, and spent their early years in Beith, later moving to the city, and for many years were a great help in Victoria Hall. Shortly after Mr. McAllister's death, which was a great loss to Victoria Hall, Mrs. McAllister moved to Harley Street Assembly, where she proved to be a woman of a meek and quiet spirit. Although hindered by infirmity from gathering for the last years of her life, she still loved to speak of her Lord, and loved His people.

MALCOLM LESLIE, on the 9th August, aged 82 years. Saved as a boy of 12, through the influence of his godly school teacher. In early days he was in fellowship in Inner Court Hall, Townhead Hall, Glasgow, and latterly in Hebron Hall, Eastpark, Glasgow. He was marked by faithfulness and reliability in all assembly activities - Sunday School Superintendent, Treasurer, visiting elder, teacher and gospel preacher, especially in the open-air. He was a well-known figure at the Half-Yearly gatherings, where he served the Lord as a worker and committee member for over 60 years.

JAMES ALEXANDER DEYERMOND on 10th August in his 92nd year. As a young man of 19 he was first made aware of his need of salvation in conversation with the late Mr. Robert Boyd (father of Dr. John Boyd) who also persuaded him to attend Gospel Meetings held by the late Mr. David Rea in the large tent in the Chapel Fields, Belfast. He never tired telling how he was saved when he returned home from one of those meetings in July, 1908. Shortly afterwards he was baptised and received into Apsley Street assembly. From the time of his conversion his life interest was the spread of the Gospel being particularly gifted in children's work and personal visita-

tion. He was a founder member of the Windsor assembly, Belfast which was formed in 1923 where he laboured fervently to build up the testimony and was for many years a respected overseer. He was ever concerned with reaching out into new areas and was involved in establishing a Sunday School and Gospel testimony prior to the forming of the assembly in Newtonstewart, Co. Tyrone. A large company gathered for the funeral services. Remember in prayer his life partner who shared his deep interest in the things of God, and their family, two sons and three daughters, all of whom are in assembly fellowship.

Miss GRACE FERNLEY on 14th August, aged 71 years. Associated with assemblies at Reading, Norwich, Colchester, Hertford and last 13 years at Brisbane Hall, Largs. Our sister was saved at a Breaking of Bread morning meeting. She took by profession Nursing and was Matron of the Colchester General Hospital before retirement. Miss Fernley was a wonderful help in all activities of the sister's gatherings and gave help at sister's conferences from time to time. A lady of great charm and graciousness, who lived a life close to the Lord.

ALEX PIRIE on 18th August, aged 75 years. In fellowship in Peterhead assembly for 20 years. Maintained a quiet and consistent testimony amongst the saints.

Mrs. HUGHES on 14th August, very suddenly. Saved 60 years ago at meetings in Ballywillwill under the preaching of Messrs. Wright and Curran. For many years in the assembly at Armagh, where with her late husband she took a real interest and was highly esteemed by all. A good spiritual woman who feared God and saw all her large family saved. The particularly large funeral was an indication of the esteem in which she was held.

ATHOL FORBES, on 6th September, aged 69. In hospital at Aberdeen, after a long illness. Converted in boyhood, he was an active member of the Insch assembly for 55 years. In earlier days he was a Sunday School teacher, and for many years he was the mainstay of the assembly. For most of his life he was in business in the village of Clatt, and won the esteem and friendship of the population over a wide area, by his Christian consistency, dependability and helpfulness. He is survived by his wife Ella (eldest daughter of the late Peter Bruce) and by a daughter and son.

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Believer's Magazine

**Focus on Truth
and Testimony in
the Eighties**



What Does the Bema Mean?

By W. B. C. Beggs

How It Began: In North Devon

The Person and the Pattern

By W. E. Quine

The Beauty of the Son of God

By H. Butcher

Fossilization

By J. D. Norbie

The Lord's Return

By Dr. J. Boyd

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EDITORIAL Searchlight

There is a desire on the part of some in East Anglia to petition the Prime Minister to call a national day of prayer. Older readers will remember that this was an occasional feature of wartime Britain. The promoters of this movement would feel that the enemy this time is from inside the country rather than from abroad.

Few would deny that national decadence is being accompanied by moral laxity. The coming of the contraceptive pill has given the same immunity in sexual laxity to the girl that the boy has always possessed. All that this has highlighted is that many parents didn't mind promiscuity so much as the unwanted pregnancy. Obviously there was an affront in the consequences of immoral behaviour that is not attached to the behaviour itself.

Needless to say God's book frowns on all of this. "For which thing's sake," says Paul, "the wrath of God comes on the children of disobedience." No matter what else modernists have twisted in the Bible they don't seem to have been able to twist that point yet.

But if it is the case that there is a great deal of moral laxity among the unmarried it is a greater tragedy when this penetrates the ranks of the married. There may be some sympathy for the temptations of the unmarried with courtships that are far too prolonged, but there can be no sympathy with the increasing number of cases of married people going off with another partner. It was condemned in ancient Thessalonica and it is no less condemnable in modern Britain. The passage is worth considering and while there is a difference of opinion as to what the vessel is there is no doubt as to what is being condemned.

"This is the will of God, your sanctification, that you should abstain from fornication; that every one of you should know how to possess his vessel (wife or body) in sanctification and honour; not in the lust of concupiscence as the Gentiles who don't know God: that no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we also have forewarned you and testified." 1 Thess. 4:3-6.

In addition it is stated that almost one third of British marriages are breaking down and it is suggested that divorce might be obtained by post. Once again there may be some sympathy for the victims of broken marriages but let's not forget that by no stretch of the imagination would the Bible in either Old Testament or New approve of the many grounds of divorce being permitted today. What people so seldom realise is that if divorce is permitted for anything else than adultery the end product in God's sight is adultery, and the Lord's people cannot approve of that.

It's this state of affairs that calls for national humiliation and prayer. It's this kind of situation that saps at the moral fibre of a nation. And it's no accident that all decline stems from this. Let's recall the words of the Saviour, "If the light that is in you be darkness how great is that darkness." The Lord's people should always be setting an example in such matters and should never appear to be condoning them. Only so can we shine as lights in the world.

J.A.

How It Began: In North Devon

Robert Gribble's story, as far as this narrative is concerned, begins in 1815, when he was simply a Sunday School teacher, presumably in the town of Barnstaple. What bothered him was that there were villages within reach which had no Sunday Schools and they were very dark. It occurred to him that he might not be missed in his own Sunday School while he commenced another. Several Christians followed his example so that within a year nearly 300 extra children were under weekly instruction in the scriptures.

Robert Gribble could have had little idea of where his exercise would lead. The adults demanded that something be done for them. He knew of nobody to undertake such a task each Sunday evening so that he had to do it himself. He had never preached in his life before, so for a few weeks he simply read to them one of Burder's Village Sermons. He soon tired of reading those sermons so began to compose them. Within a year he was preaching without notes.

Soon a third sphere of service opened up to him as the farmers of a second village asked for a service. Only Sunday morning remained in his Lord's Day so that's when this other service was held. And the Lord blessed. His Sunday School numbered ninety from a village of little more than a dozen houses and several of them were converted. Two of them became gospel preachers. Within two years a chapel was built and a group of Christians maintained an independent existence in it. Thus Robert Gribble continued for some fourteen years while he pursued his daily employment.

When Gribble finally got rid of daily

work it was to become a "Home Missionary" in another part of Devon where the gospel was better known but where his results were more disappointing. However, it was during these lean years that God took him into his school and taught him much more of His will as regards church principles. The story will have to keep till later. This contrasted with the bondage in which the Lord's servant found himself through being tied to a committee. He was learning too to take nothing from the Gentiles so he stepped out completely on a pathway of faith after only about three years in the new district. The result was that Gribble returned to Barnstaple, which must have been about the time that R.C. Chapman arrived there to commence his ministry which resulted in a Baptist church moving on to simple New Testament ground.

After nine months Gribble believed that the Lord was leading him to High Bickington. Although his dear wife died about two months after his arrival, leaving the Lord's servant with six children, he experienced much blessing from the Lord. He had the pleasure of seeing many souls saved within a short time on different occasions in life and this was one of them towards the end of 1833 at High Bickington. Seldom did a week pass without somebody trusting the Saviour.

The baptism of some of them was to take place in a river on Good Friday, the anniversary of Gribble's own baptism in the presence of 1 000 people. It was the first time that Gribble had himself baptised anybody and he expected trouble. "A large multitude assembled to witness the strange sight . . . A body of unruly men had

gathered on the opposite side of the river with the avowed intention of annoying us; but they were over-awed and restrained by an invisible power."

The meeting room was a back cellar with little light and too small for all who wanted to hear. In 1834 Gribble adopted a plan to which he adhered on several later occasions. A chapel was to be built by the free-will offerings of the Lord's people. No debt was to be incurred. The Lord was to be trusted and the chapel was to be built as the Lord sent supplies. Within a few weeks half of the money required had been sent to him. Within ten years Gribble had erected four chapels, each completed and fully paid for within six or seven months of being commenced.

Gribble was pastor of the assembly, at High Bickington. He now began to wonder about Rom. 12:6-9 and Eph. 4:11-12. He considered that while others might be endowed with different gifts for watching over and feeding the flock, his was simply that of evangelist. He therefore urged them not to consider him their pastor, and indicated that he would be leaving them. He saw that there would be no lack of ministry. This was after he had been in the community for about six years. "At this time there were about thirty in communion; many others who had been converted had left the village or had been taken to be with the Lord."

Gribble's next residence was at Bow. Bow proved a problem village but elsewhere in the district the Lord blessed. 1840 was a year of tremendous blessing. The saints met at Coleford. "The small band of communicants which at first consisted of only ten persons increased to nearly eighty within a year and a half, and the number baptised in or near the three

villages in one year was 57." Towards the close of 1845 Gribble felt that it was time for him to move on. In seven years the gospel had been introduced to five different places and four brethren remained to minister among the converts.

For the next eight years Robert Gribble evangelised in and around Merriott in Somersetshire. He first preached the gospel in the kitchen of his cottage and such were the crowds that he had to rent an adjoining malt-house. And the story continued. In his memoirs Robert Gribble claimed that during the 25 years after he learned assembly principles, working among the poorest classes, six companies of believers were gathered into communion (his language) and continued to meet in the name of the Lord Jesus. Most of those assemblies were new converts and there were companies in three other places where it had been his privilege to labour and prepare the way.

He claimed that in all of these places the Lord raised up brethren to minister, ten in all, seven of them the fruit of his gospel preaching and three previously reached. He gloried in the fact that during those 25 years no public collection had ever been taken and that the Lord had met his personal needs although his work was among the labouring poor.

With simple faith like this and sheer useableness is it any wonder that at one time there were about one hundred assemblies in Devon? There must have been few areas where the Lord's work flourished like that. And this was contemporaneous with the days of the great men, yet this work continued and prospered in spite of the division that was taking place not so far away in Plymouth.

If you cannot see CHRIST in your brother then see your brother as IN CHRIST. Selected

What Does the BEMA Mean for the Believer? (2)

by W.B.C. BEGGS, Newmilns

In addition to the fact that we shall all be required to present a balance sheet of our lives at the Judgment Seat, there are other aspects of the Divine review that call for solemn reflection.

II EVALUATION

In 1 Cor 3:10-15 one of these aspects is presented to us, and in this context the Apostle Paul indicates that so far as the Christian ministry is concerned all teaching must be based upon Christ, for in this respect He Himself is the true foundation. No matter how any other person builds the superstructure of his ministry, nothing can alter the perfection of the foundation. What the Apostle underlines is that every man is to be very careful how he builds upon the foundation (v.10), for it should be the object of every builder to raise a worthy edifice upon such a base as Christ.

It may be that the Apostle had in mind the various buildings that he himself had seen, such as those that consisted of valuable metals and precious stones, and others that consisted of wood, where hay or dried grass mixed with mud was used for the walls, and the roofs were thatched with straw. It must be obvious to all that in the event of fire the first class of building would be able to withstand the flame, whereas the second class would be totally consumed.

We are to understand that in the day when our service is tested, so far as reward is concerned everything will depend upon whether our service survives. It might well be that we ourselves think that we have raised a building of some attraction to the natural man, but unless the building is

such that, when it is submitted for Divine evaluation, it proves to consist of materials that are durable and not simply combustible, we shall suffer loss just as a man whose wooden construction is ablaze can only save himself by jumping clear of the blazing wreck.

All that is merely of the flesh is like the wood, hay and stubble, whereas all that is for the glory of God and the honour of the Lord Jesus is like the gold, silver and precious stones (V.12). Reward for service will not depend upon *our* personal evaluation of the work, but entirely upon the unerring evaluation done by the Lord, based upon the real quality (and not quantity) of the work done.

III MOTIVATION

In the affairs of men we are apt to base our judgment upon what we see, for it is not possible for us to penetrate into the inmost recesses of a person's mind or heart, and understand the hidden motive for the actions. It is just in this respect that we are so different from the Lord, for what we cannot do, He can.

In respect of the Apostle Paul (1 Cor 4:1-5) there were some who were inclined to misjudge him; but he declares that this does not really trouble him because, after all, it is not man's judgment that is going to count in the day of review, but God's. Thus he counsels that we should not be guilty of judging by the sight of our eyes, but that we should rather forego this until the Lord comes, Who will then bring to light "the acts and motives concealed in the inner recesses of a person's mind and heart" (*The Expositor's Bible Commentary, in loco*).

No doubt much good work has been done in secret of which people at large are entirely ignorant. Such will be brought to light then, and many people who have been accounted of no great importance by others will then be amply rewarded by the Lord, for He is able to discern the motive of the heart and give praise accordingly. Success or public acclaim or recognition will not be the determining factors in that day of review; rather will it be the motive that prompted the action, and even though the action itself never attained its objective, the motivation of it will weigh heavily in the Divine scales, and will bring to the person concerned his due measure of praise from God (v.5).

IV APPROVAL

In 2 Cor 5:10 we are told that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad".

The judgment seat is therefore the place where Divine approval or otherwise will be made known, and everything will be set right in respect of our lives upon the earth. It will not merely be the good things that we have done that will be rewarded; the bad things are also brought into the reckoning. Accordingly the manner in which we act here and now is going to determine the degree to which we shall be approved by the Lord. This was a matter of real concern to the Apostle Paul, who desired that his many labours here might be of such a quality that when the day of review would dawn, he might be "accepted of Him" (2 Cor 5:9).

The implication of what the Apostle says is that what we are and do upon the earth will determine how we shall be seen as we stand before the judgment seat. It is there that we shall be "manifested", that is, "seen in our true colours", or "as we really are".

What we are in character here will be fully revealed there, and that character that we have woven on the looms of our earthly experience will be worn by us then.

There is therefore the greatest need for us to be extremely careful how we are actuated and how we move in this present life. Were it that our living here only affected our life on earth, we might be forgiven for taking certain liberties, inasmuch as the effects would not reach beyond the limits of this life. However that is not the situation. Rather is it that our living here will have eternal repercussions!

Thus we have to give solemn thought to the fact that in the day of reckoning we shall be called upon to stand before the Bema (judgment seat) at which there will be:

- (1) Balance Sheets submitted in respect of our lives
- (2) Evaluation of our ministry
- (3) Motivation brought to light
- (4) Approval or otherwise by the Lord.

BOOK REVIEW:

"Understanding 1 & 2 Chronicles." By John Heading. £2.50 from the editor.

There are not many books on Chronicles. The Ralph Welsh Foundation in the U.S.A. compiled Wm. Kelly's articles in the Bible Treasury into book form a few years ago since this had not been done in his lifetime. Now Prof. Heading has chosen Chronicles for his first book on the Old Testament. As with former books the material was first used in the weekly Bible studies in the assembly at Aberystwyth and bears the marks of the Professor's usual painstakingness in his studies.

The subtitle is, "The House of God and Its Service" for that is the main burden of the books of Chronicles. Useful lessons are extracted from the chapters full of genealogies and one or two genealogical tables are used to elucidate teaching. Successive sections are given the headings of the People of the Lord, the Anointed of the Lord, the Ark of the Lord and the House of the Lord. And practical lessons are not forgotten.

Prof. Heading's book will fill a real gap on many a Christian's bookshelf.

J.A.

Lessons From Jacob (3)

By R. M. RAE, Prestwick

We began our study by looking at certain experiences which, when brought together, had at the same time a common link and a contrasting factor, all pointing to the normal distance travelled by the patriarch of old. This led us to examine some steps he took, in the ways of God, to bring him to the divine end. We intend now examining something of what was reached in that end. We recall the words of the Lord to Jacob that night these years gone by as he lay with the stones for his pillow.—“I will bring thee *again* to this place.” Behind that short statement is the plan of God to change him. He is saying in effect, “You’re not ready for this place. I want to work upon you”.

In all this, beloved, there is a solemn lesson for us all. We might know the truth mentally. Like Jacob at Bethel we may use the right phraseology. God says “It won’t do!” The words of a worthy servant of Christ, long since with the Lord are true today “There are many well informed but few divinely instructed”. Jacob was to be the subject of divine instruction in the school of God.

What God Produced.

(1) *Princely Features.*

Let us return to the scene at the brook Jabbok, Gen. 32:24–32. Here we read in v.24, “And Jacob was left alone, and there wrestled a Man with him until the breaking of the day”. Here too his name is changed. “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and men, and has prevailed”. More accurately is the translation, “Thou hast acted as a *prince*.” (N.T.)

Brethren, note well the divine

assessment as to Jacob: deceit replaced by transparency; camouflage giving way to reality; acting with power, able to prevail. It is God who says “Thou hast acted as a prince”. Some centuries later Gideon, near the very spot where God had this remarkable encounter with Jacob, confronted Zebah and Zalmunna, kings of Midian, with the question, (Judges 8:18–19) “What manner of men were they ye slew at Tabor?”. Looking at Gideon they replied, “As thou art, so were they; each one resembled the children of a king” To which Gideon replied, “These were my brethren!” Children of a king—princely men!!

Alas! to our shame we have to confess that far too often our behaviour is anything but princely. Too often the conduct, intrigues that mark unregenerate men are found to infiltrate into our living. An unholy sameness with the ways of the perishing can mark us. Do you remember the words of Jacob ere he dies, recorded in Gen. 49? Verse 20 says “Asher—shall yield *royal dainties*”. Royal dainties! Move forward to Luke ch.2, to the aged widow, Anna. *She* was of the tribe of Asher. Verse 38 says of her “She gave thanks unto the Lord and *spoke of Him*”. Here are royal dainties at their sweetest. Do we love to speak of Him? As Israel journeyed “toward the sunrising” after the sad episode with the serpents, they sang to Jehovah. (Num.21). It commences with what the princes did—they digged wells! Wells are *still* needed, and princes to dig them!

(11) *Priestly Features*

We come again to Heb. 11:21. “By faith Jacob, when he was dying,

blessed both the sons of Joseph; and worshipped, leaning upon his staff". What a glorious end! Surely the peaceable fruits of righteousness (Heb. 12). This is the noblest spiritual experience of the soul. This is what the Father seeks (John 4:23), and it is not without significance that such a fact was divulged to a dear woman at "Jacob's" well.

It is most striking to observe that almost immediately after the priestly family is secured for God, Satan seeks to destroy it and two of Aaron's sons perish (Lev. 10). Satan knew that the nation of Israel rested on the state of the priesthood, being only as strong as the priesthood. How the weakness of the priestly family reflects on the state of the nation is painfully apparent from the early chapters of 1 Samuel! How closely the total failure of the sons of Levi comes under the scrutiny and just condemnation of God is seen in Malachi's prophecy.

I believe that one of the greatest weaknesses among us is the lack of priestly fitness, men with priestly sensibilities who can lead the company into a realm where all is Christ—for nothing else could ever satisfy the heart of our God! Let us be clear on this, the local assembly, like Israel of old is only as strong, as spiritual as its priests.

(III) *Prophetic Features*

For these we turn back to Gen. 49. Jacob is dying. Verse one gives us a remarkable statement from him in his last hours. To his sons he says, "Gather yourselves together that *I may tell you* that which *shall* befall you in the last days". He proceeds to address them one by one and his words cannot be properly interpreted unless we agree that, in its ultimate fulfillment, a day beyond ours is envisaged. We little appreciate the vision of certain Old Testament saints. Take Enoch. We have to wait until the second last book of scripture, Jude v. 14, to know that he

was a prophet, and something of what he prophesied—"The Lord coming with His holy myriads" (N.T.) What a vision! Or Abraham, "Your father Abraham rejoiced to see My Day—and was glad". Nor can we forget what John also says of Isaiah (12:41)—"he saw His (Christ's) glory and spake of Him". Enoch, Abraham, Isaiah and more, with the central object of each vision, Christ and His Coming Glory.

Well, here is old Jacob, about whom Gen. 48:10 says that his eyes were "dim for age". What a foretelling as each son stands before him. One now with the Lord said Jacob saw further and better when he was blind than when he was young and physically sound. Jacob the prophet! We leave Gen. 49, with its stamp of authority, its accuracy, for the readers, meditation and suggest that the words of another dying man, Moses, related in Deut. 33 be considered with our passage as being complementary to it.

Our present study is closed. Is it right to brand him as a deceiver, a supplanter and stop short of features we so need to emulate? Is it right to ignore such misdeeds, and with them the propensities of our own evil hearts? The two sides are clearly told, and with that, the fact that only the hand of God in discipline can produce anything worthwhile—whether in Jacob or in us.

BOOK REVIEW

"Growing Pains in the Christian Life," By Philip Yancey and Tim Stafford. Published by Pickering & Inglis at £1.95.

This reprint of an American book covers the practical problems of many a young Christian as dealt with by two members of Youth for Christ International. Those problems are described as temptation, competition, guilt, loneliness, selfishness, anger, doubt, legalism and hypocrisy. They are very real problems and we ought not to ignore them. In this book they are honestly faced up to with possible solutions suggested by experienced Christian workers.

J.A.

Young Believers



The Devil (11)

by TOM WILSON

Looking at the world of today it is hard to recognise that the Devil is a defeated foe. The brazen attitude he assumes and the rebellion that still marks him has certainly fooled many. Nevertheless Satan has been defeated. His defeat was so complete that there is no possibility of his reasserting himself. Calvary has meant he'll never be the same again.

Why doesn't the Devil give up, if his death-knell has failed? Why does he strut around as if he were soon to oust God from his universe? Even the man of the world is expected to accept defeat graciously. At least that measure of humility is usually forthcoming. But humility isn't a characteristic of Satan! From the beginning of his rebellion, pride in its most appalling dimensions has marked Satan. He is too proud to give in.

Even after God has raptured to heaven the Christians of the present era, Satan won't throw in the towel. The verdict of Calvary has gone against him as every witness to the resurrection of Christ would attest, but Satan intends to fight another round. Indeed, not until after the Rapture, will he unveil his master-plan to an unsuspecting world. He'll try again!

The Devil's Masterplan

The dream of every age is for a Superman, a leader of outstanding ability to solve the accumulated problems of the centuries. The Macedonians thought they had found him in Alexander. The Romans thought Julius Caesar was Superman. The

French flocked to Napoleon's banner; the Germans to Hitler's; the Italians to Mussolini's. But all of them were disappointed. Alexander succumbed to debauchery; Caesar was murdered; defeat came the way of the others.

How eagerly the world of today would welcome a Superman with all the best features of Alexander, Caesar, Napoleon, Hitler, Mussolini; with a greater intellect than Bertrand Russell or Albert Einstein; with more persuasive speech than Churchill; with all the artistic skills of Beethoven and Michaelangelo; more influential than any Pope or Ayatollah; more appealing than any pop-star or actor. Is it any wonder that the Bible prophesies that the whole world will wonder after him? At last peace will seem possible. At last prosperity will have arrived. Almost too late man's last hope will seem to be realised. Economic problems will be settled at a stroke. Rival factions will vie no longer, but will willingly cooperate under his banner. All the world will be his stage. Aided no doubt by the communications networks of the day, he will find it so easy by the Devil's power to be active in every realm. But only by the Devil's power will he be so remarkable, for he will have acceded to the very temptation our Lord rejected in the wilderness. "All these will I give you, if you fall down and worship me" will soon be his undoing.

The offer of this Superman is Satan's masterplan. This is "the lie" that Paul taught would be accepted by those who believed not the truth (see 2 Thess. 2, v.11 in particular). Headed

by a trinity of evil, the vast economic, religious and political superstructure of evil of which Revelation speaks will be foisted on a Christ-rejecting age. Satan, the ruler of Western Europe and the False Prophet in Israel will be seeking the same worship and obedience that the God of heaven expects of us now.

If you have followed some of the articles in the prophetic section of this magazine you will have learned that the Bible reveals a good deal about the plans of Satan's Superman. The Bible shows how the religious world—not just the Christianised world, but Moselm, Sikh, Buddhist and atheist—will pander to him. The Bible shows his political intrigues, as if another Crossman was writing his diaries of that coming period. The Bible shows how completely the world economy will be controlled by him, so much so that buying, selling and employment will be dependent on the sign of allegiance to him.

A fatal Mistake

Never forget that the Devil makes mistakes. Sometimes he goes too far. Like Haman he'll find his own gallows will hang him. And the masterplan of

Satan will prove disastrous to him and to his dupes. For centuries Satan has hated the Jew, especially the God fearing Jew. Even after the first coming of Christ, the hatred that had probably been directed at times to trying to stamp out the seed royal (the line from which the Messiah was to come) continued unabated. We all know how Hitler treated the Jew. After Satan realises his end is near (Rev 12:12), he will unleash three and a half years of persistent persecution against those Jews who will not acknowledge his false Christ. In that Day of Jacob's trouble many will die but their martyrdom will be no crown for Satan. Their martyrdom will only seal his doom.

The Bible reveals how the political events of those coming days will bring all nations into the Middle East conflict. Not all will be there to aid the extermination of Jews. Many motives will be involved in the fulfilling of God's promise to punish the gathered nations. But God will intervene in the Person of Christ to punish Satan as well as men. At the very moment when Satan seems all-conquering, our Lord will return to earth to punish the wicked that forsake God and to imprison Satan for 1000 years. Satan's will have been a fatal mistake!

HIS EYES FOR:

| | |
|-----------------|-----------------|
| • PROTECTION | Zechariah 2:8 |
| • DIRECTION | Psalm 32:8 |
| • ATTENTION | Psalm 34:15 |
| • CONTEMPLATION | Proverbs 5:21 |
| • OBSERVATION | Proverbs 15:3 |
| • SALVATION | Psalm 33:18-19 |
| • COLLABORATION | 2nd Chron. 16:9 |

The Lord's Return

by Dr. J. BOYD, Belfast

(1) The Eternal State

After the vision of the Great White Throne judgment John was shown, what he describes in condensed form (Rev. 21:1-8), the last of the visions promised in ch.4:1 (RV), "Come up hither, and I will show thee the things which must come to pass hereafter". In Ch. 20:15 we have the end of the judgments. Henceforth we get the Eternal State of both classes of men—the righteous and the wicked. Ch.21:1-8 gives us a vision of this—vv.1-7 presenting the Holy City, Jerusalem, the Bride of the Lamb, the Church (21:9-10), enjoying eternal life; v.8 showing eternal fire for the wicked. This is all that God has seen fit to reveal to us of the secrets of existence after death, after resurrection, after judgment. It was a vision of the Eternal State—after all things in the present economy have been consummated.

This vision shows the respective destinies of two companies, (a) Those who had believed in Christ (vv.1-7), (b) Those who had refused Christ (v.8). These destinies will be eternal, lit., unto the ages of the ages, (a) 22:5, (b) 20:10, an expression which is also used to denote the eternal existence of God (4:9). For some it will be eternal life (Jude 21), and for the others eternal fire (Jude 7).

The Eternal State will be contemporary with what Peter calls, "The Day of God" (2 Pet. 3:12); when God will be manifested in power and glory; when God will be all in all (1 Cor. 15:28). Before then the Day of the Lord will terminate with the first heaven and earth passing away, having been dissolved by fire (2 Pet. 3:10).

John first saw "a new heaven and a new earth". The first heaven will be purified from evil spirits and destructive agencies, and the first earth and all its evil works will be purged by fire (2 Pet. 3:7-13)—the baptism of fire prophesied by John the Baptist (Matt. 3:11-12). The new heaven and the new earth will be prepared to receive those who will dwell there in righteousness (2 Pet. 3:13). Another change will be the absence of a sea in the new earth. "Sea" in scripture is an emblem of trouble (Isa. 57:20, RV); this will be absent in the new earth.

John's main attention in this vision was focussed on a city, which he calls, "the holy city, new Jerusalem", definitely identified as the Church (v.9). It is described as "coming down from God out of heaven", possibly from the heaven of heavens, the highest of the heavens (2 Chron. 2:6), the dwelling place of God. The city was adorned as a bride would be, ready for her husband. Such is the Church, which had not lost the bridal appearance of ch. 19:7, in which she was appalled for her marriage to the Lamb.

A great voice from the throne of heaven (RV), the throne described in ch.4:2, announced the amazing truth that at last God, in His nearness to the Church, has come into very intimate relationship with redeemed men—He will dwell with them; they are His people; He will be for ever with them; He will be their God, in all His provision for their need. As a result, He will wipe away all tears from their eyes; death will no more assail them, for sin, and Satan, and death are finally disposed of; there will be no more mourning, no more crying, no more

pain. All these that had pertained to the first earth will have passed away.

God, the Throne-Sitter, announces to John the complete renovation of the heaven and earth. He tells the apostle to write down these things, because he can be assured of their veracity. They are the words of Christ, the faithful and true Witness (3:14). Not only that, but God tells John that all these things have actually been accomplished. God claims to be "Alpha and Omega"—the first and last letters of the Greek alphabet. This is the title God claims for Himself in the Book of Revelation—(a) in 1:8, at the start of the book, (b) here, (c) at the end of the book (22:13). He is the beginning and ending of all that is written concerning man. He originated all things that pertain to man—the creation of a place in which he would dwell; He will consummate all things for his eternal existence—the making of a new heaven and a new earth. All things have been created through Him, and for His eternal glory (Col. 1:16). Of Him were all things created; *through Him* all things are freely given to man during his lifetime, and eternally, e.g., His promise to him that is athirst, to give him of the fountain of the water of life freely; *unto Him* will all things return—for His glory throughout the eternal ages (Rom. 11:36).

To the overcomer there is the promise to inherit the things described in these seven verses (3:12). The overcomer is not merely one who succeeds in avoiding the snares of this present life. It indicates a genuine believer. John defined the term as anyone who believes that Jesus is the Son of God, and is in possession of eternal life (1 John 5:5, 11). In addition he will be made to appreciate the nearness of God, and of His Fatherly care over him as a son; he is assured of his permanent dwelling-place with God (3:12); he will not experience the Second Death, the participants of

which are now outlined (v.8).

Verse 8 presents the other side of the eternal picture—the denizens of the Lake of Fire. Eight classes are listed, of greatly different characters. But all have one thing in common—their names are not written in the Lamb's Book of Life. Theirs will be an awful experience. Little wonder that God does not draw back the curtain any more than this, to reveal its nature. All He tells us is that it is the Second Death. Well might men contemplate such a frightful Eternal State, and determine not to be exposed to its dreadful realities, but to seek refuge in Christ, and be sure that their names are in the Book of Life.

In Ch.21:9–22:5 we get a detailed exposition of the Holy City, Jerusalem. One of the seven angels with the vials (16:1), was sent to John, to shew him the identity of the Bride of the Lamb. One of these angels had been sent to give him details of the false bride, Babylon (17:1). This angel describes the Church, the true Bride of the Lamb, as a city, employing the same two figures used of Babylon—a city and a bride. John is taken up in the spirit to a great and high mountain, the better to see the vision he would receive. The angel tells John first, what it is, designating it as "The Bride", "The Lamb's Wife" (v.9), "The Holy Jerusalem" (v.10).

The Symbolism of the City vv.9–10

It is not a literal city, in which men will dwell, but a symbolic city, just as all the other expressions used to set it forth are symbolic, e.g., bride, wife. If we appreciate the symbolic nature of the terms used here, it will help us to clear up some difficulties in their complex exposition.

The city is seen as "descending out of heaven from God" (v.10). This description is applied to the city in 3:12, 21:2, and here. The city is at present in heaven (Phil. 3:20). It will

descend from the heaven where God dwells, not from the new heaven; it will possibly come from the place where the Lord, even now, is preparing for His people (John 14:3). We are told nothing of its final destination, but possibly to the new heaven, for the Church is ever considered a heavenly people (Phil. 3:20).

The city is characterised as having the glory of God. The brightness of this glory was like unto a most precious stone, like a jasper stone, clear and sparkling. Well might the glory of the Church be thus noticed, for every member of it will have a body fashioned anew, and conformed to Christ's body of glory (Phil. 3:21).

Fossilization

by DONALD NORBIE, U.S.A.

In northern Arizona there is a national movement, "The Petrified Forest." Many centuries ago tall, stately trees thronged that area until a tremendous catastrophe felled them. Then over the years minerals replaced living tissue, cell by cell. Today there is no life present, only rigid fossilized forms.

As one reads church history he sees the same tendencies. Movements begin with vigour and power, grow and spread. Then too often spiritual life dies and the rigid form of organization continues, a monument to that which was once vibrant with life.

In the October-December, 1977 issue of *The Evangelical Quarterly* there is an interesting book review of *Religion and Society in Industrial England: Church, Chapel, and Social Change, 1740-1914*. The author is Alan D. Gilbert. The spread and growth of evangelical churches in England is discussed. The Gospel was preached vigorously and conversions were expected. Much of this was done outside of church buildings. Itinerant preachers were common and "laymen" were very active in leadership.

As these movements became established, resident ministers became the rule. The work was confined to

church buildings and these became more elaborate as time passed. Expansion slowed and growth was mainly dependent on recruitment from Sunday Schools and the children of members. In time these churches took on much of the character of the State Church against which they had rebelled. History has a way of repeating itself.

Various denominational movements in the United States have followed a similar pattern. And assemblies professing to follow New Testament simplicity are not exempt. With Israel we are tempted to mimic the nations around us (1 Sam. 8:5).

As this work began years ago in the United States and Canada there was great zeal in the Gospel. Tent meetings and street meetings were common. Tract distribution was encouraged. There was a burden for the lost and to see the Gospel spread. Fellowships were generally small and intimate. Local gift was encouraged. Meetings were held in homes, rented halls, or modest buildings. The church was People, not wood and stone. The Lord's coming and the need to evangelize were emphasized. Souls must be saved.

Preachers helped in the areas where they lived but also were concerned for

other places. Small assemblies needed visits for encouragement and teaching. New assemblies needed to be started. A city without such a church was a convicting challenge. Often, a Christian family moving into such an area was a beachhead for further work. There was a high degree of loyalty to church principles and a keen burden for the lost.

Let us not be too idealistic. There was failure and weakness. At times there was a sectarian spirit. But there was also much blessing and growth. Churches were started across the land which still exist.

Has the climate changed? Are some assemblies making the same mistakes other churches have made? Is there an attempt to compensate for spiritual deadness by having more elaborate, expensive buildings? As groups become larger has the intimacy and participation suffered (I Cor. 12:26)? Are "services" becoming mechanical?

Are preachers now interested in pioneer work, starting new assemblies, helping weak ones? Or do they look

for established churches where they can serve as pastors? Are elders desiring the work of shepherding the local flock (Acts 20:28) or do they look for a preacher to do the visitation? Are local men doing most of the preaching and teaching or are speakers usually imported?

Is the local church deeply concerned for missionary work in foreign countries? Have any missionaries been sent out? Is there any desire to see new churches started in the homeland? Or is the main burden to keep the Sunday School staffed with teachers.

Unless churches stir themselves up and cry to God for reality it is easy to fossilize. That which was once vigorous with spiritual life can end as an ecclesiastical monument. The magnificent, empty cathedrals of Europe bear eloquent witness to this truth. May God's people pray for a revival of spiritual concern and Scriptural methods (II Chron. 7:14).

Reproduced from "Missions" magazine

A Local Church in a Village

Following W. K. Morrison's article with the above title, which appeared in our April issue we have been requested to reprint the late Hawthorn Baillie's poem with the same theme. This we gladly do.

"And they continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers."

Acts 2:42.

In a lovely rural district
Stands a little Gospel Hall,
Where the Christians meet to worship
Jesus Christ who's God o'er all.

Rom. 9:5.

Having learned from holy Scripture
How the early Church did meet,
Gathered round the Lord their Centre
On the first day of the week.

Matt. 18:20.

Meeting simply to remember,
 All the work that Christ has done,
 On the cross, and in the glory,
 Shew his death until he come. 1 Cor. 11:23—26

Other companies gather likewise,
 Expression of the Church of God;
 Having right as priests to enter
 Heaven, by Christ's atoning blood. Heb. 10:19.

When they gather, none presiding,
 Christ the Lord is in the midst,
 And the Spirit, who is sovereign
 Freely uses whom He will. 1 Cor. 12:11.

In each gathered out Assembly,
 There is room for all the gifts;
 Liberty—but no monopoly,
 Guided as the Head thinks fit. 1 Cor. 12:14—18

There is room for exhortation,
 Hymn or Psalm as Spirit led;
 All that leads to exaltation
 Of the Christ, the Lamb of God. 1 Cor 14:3—15.

Bishops rule, and Priests do worship,
 Deacons serve the saints of God,
 Room for all that God has given,
 All controlled by Christ the Lord. 1 Tim. 3.

May we then where hearts are opened
 By the Lord, surrender all,
 Give Him back the life we owe Him,
 Truly answer to His call. Rom. 12:1.

All our talents gladly give Him,
 His "Well-done" will amply pay
 For our sacrifice accepted,
 In the coming, crowning day. Matt. 25:14—23.

HAWTHORN BAILLIE, Belfast.



THE HOMELANDS

SOWING: The usual round of autumn children's series of meetings has been taking place hopefully sowing seed for future growth. Following his annual beach meetings at Millport David McMaster had a fortnight in Greenview Hall, Glasgow. He followed this with a fortnight in Dumbarton which series marked twenty years in a school in one of the town's suburbs. Even when the assembly got a new hall in the town centre they thought it wise to keep the Sunday School where it was.

The Renfrewshire autumn effort took the form of three series of children's meetings conducted by Alistair Young—a week in Elderslie, one in Port Glasgow and one in Greenock.

Tom Affleck of Glasgow took a week off work to conduct a series in Killamarsh Derbyshire while Ian Wallace, a school teacher, was having a fortnight in Mossblown, Ayrshire in fellowship with the Annbank assembly.

REAPING: The small assembly in Plains near Airdrie was pleased with the decision for Christ of the husband of one of the sisters in fellowship. At his subsequent baptism the hall was packed to capacity, quite a number of unsaved people being present to witness it.

Happy times were experienced in the North-East Outreach in England this past summer. Fourteen professed conversion at Donald Threadgold's effort in Forest Hall. A large number were counselled during Archie McMaster's effort at Thornley, around thirty within the age group nine to twenty making a profession of faith in the Lord Jesus. Archie was expecting to return to the area for meetings in South Shields and Hartlepool.

Conveying news contained elsewhere in this issue the little assembly at Glassford, Lanarkshire mentions that their gospel meeting is well attended with outsiders always present. During the last two years a few have professed salvation and two teenagers were baptised on Sunday, Sept. 21.

Before obtaining planning permission for their portable hall to be erected in Bathgate where they hope to spend a year on four different sites, David Locke and George Meikle had the joy of contacting an Irish family in Boness, the various members of which have trusted the Saviour.

Further blessing has been experienced at New Cumnock. In one week in Sept. a woman who had been showing an interest for some time and who had contacted two of the brethren at different times over recent months for help, finally trusted the Saviour after attending all the assembly meetings over a weekend. Later that week a 16-year-old youth whose mother and grandparents are in the assembly trusted the Saviour.

The Ayrshire effort at Patna conducted by John Speirs and Robert Revie saw remarkable interest in the village. Many a night at least twenty, drawn from all

age groups from the village, attended the meetings and there was at least one night when the number was nearly fifty. At the time of reporting a woman of 70 and a younger one had trusted the Saviour while an elderly man, local band leader trusted the Saviour after having attended virtually every meeting over six weeks.

CELEBRATING: When the Bishopton assembly commenced in Renfrewshire a few years ago we kept you informed about the various efforts conducted to make a mark on the place. More recently there has been little to report although we trust that you have kept praying. Numbers have fallen a little and the assembly still doesn't have a permanent meeting-place. But in August they decided to have a conference and saints rallied round magnificently to the number of about 280, nearly two hundred of whom formed a gospel march round the village. A special Sunday afternoon ministry meeting was also well supported by visiting believers.

The new assembly in Inverness was also hoping to have its first conference in October. Meeting in a school the little assembly has grown and is attracting a fair bit of interest on the part of local residents on Sunday evenings.

The West of Scotland Missionary Reunion which has been held twice yearly for well over twenty years coincides this year with the golden jubilee of the Newton Mearns assembly where the reunion first commenced. A joint celebration was being arranged for Newton Mearns and we send our greetings.

HALLS: Our first news this month on this subject is from Carluke, Lanarkshire where after ninety years the old wood and corrugated iron building has been taken down and a new building is being erected on the site. While this work proceeds the assembly is meeting in the Guide Hall, Carnwath Road on Sundays. It is hoped that the new building will be ready for use by the end of the year and that it too will be the birthplace of many precious souls. The old hall was the scene of the earlier activities of the late James Scott and of the Naismith brothers. A few of the old wooden benches are available to anybody who can make use of them.

A note from the Glassford assembly in the same shire announces the completion of a new hall in the village of Chapelton, which village has doubled in population of recent days. At the moment a Sunday School and Bible Class are held in Chapelton on Sundays and a children's and youth work on Wednesdays. Visitation and tract work are carried on and it is hoped soon to commence a gospel meeting some Lord's Days. Two couples from Glassford carry on this work with the full fellowship and support of the assembly in Glassford. It is of interest to note that Chapelton was the scene of blessing in the 1859 Revival and that Jeanie Gilchrist of Africa was born here. Her father was converted in those days of revival and poured the drink from his pub down the drain. An assembly began here in 1863 but was soon after transferred to East Kilbride.

BAPTISMS: The spate of such mentioned in our last issue as having begun with the passing of the holiday period has continued. Four were baptised in Olivet Hall, Falkirk on Sept. 21 while quite a batch were done at Linlithgow on Sept. 28. Linlithgow is another of those assemblies which were never larger than it is now. It was gratifying to hear of this batch of youngsters being added.

John Burns has been doing visitation work in some South Ayrshire villages, especially the coastal ones of Dunure and Maidens. He had a few ministry meetings in Girvan and Crosshill, the only assemblies in the area.

REGIONS BEYOND

ZAMBIA

We have recently returned here after the prescribed rest period following my heart attack. The report from the hospital in Johannesburg just before we left was very encouraging as the tests showed that a relatively small area of the heart has suffered permanent damage. Our brother, Dr. McKibbon, who did the tests, is confident that I should be able to return gradually to normal activities. We would like to thank all of you who were praying for us during our time of special need and our hearts are full of gratitude to the Lord for giving us the great privilege of continuing to be of help to our Zambian friends here.

We were given a very warm welcome back by our colleague, Ruth White, and the believers, who always impress us by the way they quietly get on their knees and thank God for answering their prayers. It has been quite touching to receive so many gifts of produce from their gardens at a time when food is so expensive but they insist that they wish to show their gratitude for our safe return.

The usual large crowd of over 500 gathered on Sunday for the meetings and it was encouraging when nine young people waited after the Gospel service to profess faith in Christ. We were pleased too to see that another class for those wishing to be baptized had been started during our absence, as we feel it is essential that those who profess faith in Christ should be clear about just what is involved in becoming a Christian and must lead to the committal of their lives to the Lord for His control.

My wife has been able to start her sewing-cum-Bible classes and manages to fit in five per week when the women from the surrounding district come for either a morning or afternoon session. Ruth has recommenced her children's classes now that the school holidays are over again.

Work on the new hall in the township is nearing completion and it has been good to see how well the Christians have given of their time and money and have worked so enthusiastically. The seats are now being made so it should be possible to have the official opening before too long when a number will be baptized.

JIM and MARGARET KENNEDY

URUGUAY

Our brother Mr. P. Boichenko went off to Montevideo to have some special meetings there. He is a Russian, and came from there in 1924, and since 1929 has been labouring as an evangelist in the Argentine. He had 4 meetings (two here and two in Nueva Palmira) during his short time with us. The ministry of the word was in power and very heart searching both for saints and for sinners, so it is to be hoped that there will be fruit. He is a very godly and faithful man. He has visited Bolivia and Canada and U.S.A. during the years, spending many months on most occasions. He speaks English perfectly.

I must say that it is my deep conviction too, dear brother that, "The old expression ought to be revived. Chapter and verse for everything." To the law and to the Testimony Isaiah 8:20. Brother Boichenko practices this faithfully and teaches it faithfully.

DREW THOMPSON

ST. LUCIA WEST INDIES

We had the great joy of breaking bread in the village of Ciceron for the first time. The company is made up of 12 locals plus Kathleen and I. This first breaking of bread plus other privileges and responsibilities was the climax of 1½ years gospel activity in the district. May the small assembly be preserved in these early months and spiritual gifts be developed.

Presently, Brother Steve Kember (Canada) and I are having gospel and children's meetings daily in the Ciceron Hall.

JACK NESBITT

RADIO WORK

ALGERIA

Letters of interest from listeners to Kabyle radio programmes.

Please pray for Algeria at this time of unrest and revolt by Kabyle youth against Government impositions. They are fighting for their language, culture and rights as a separate people from the Arabs.

One young Kabyle woman, freer than most, wrote:

"You have likely heard of the revolt in our universities. I long to be away from this disgusting life that we are living. But since I have read, and reread the booklets about the Lord Jesus, I have found a remedy and have met with a new way of life and much joy. I still listen to the radio programmes. May God bless you greatly . . . Feroudja."

*Building up a relationship with a view to winning Kabyles for the Lord.
First contact—the radio programmes.*

A Swiss missionary working in Kabylia writes:

"I simply want to thank you for the programmes in Kabyle. I cannot tell you just how many are listening in each week.

Last year we had the visit from several Kabyle men from a nearby village, who told us 'We are christians! May we meet with you to pray?'

They have been a real encouragement to our group, and we praise God for this. May God bless and strengthen you in this service that you do for Him. Sister Ruth."

When a contact writes to us, we send an application form for a Bible course.

One young man wrote to us recently:

"I cannot tell you how thrilled I am to at last be in correspondence with Radio School of the Bible. Thank you for sending me their address.

It was in Switzerland that I met with a christian engineer who helped me to obtain some booklets about the Lord Jesus. Since then I sense that the Lord is calling me—He is my Saviour! Can you tell me of a Bible school where I can learn more about Him?

I am on the point of returning to Algeria, so when you next write, please do not indicate on the envelope where the letter comes from, for as you know all letters are censored! Thank you for your understanding! Your brother in Christ . . . Ahmed."

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. Anonymous letters are not considered.

Question: With such scriptures as 1 Peter 2:24 in mind did the Lord Jesus on the cross bear the sins of all men or only the sins of those who believe?

Answer: The whole context of 1 Peter 2 is clearly addressed to the believer. He is described as a newborn babe in v.2, a living stone in v.5 and is included within collective descriptions throughout the remainder of the chapter. In the closing section he is seen as one for whom Christ has suffered v.21, and in v.25 as the one who though once astray as a wandering sheep, has now returned to the shepherd.

In the verse alluded to, it is quite clear that the death of Christ is seen in relation to the believer. The expressions used emphasise this—"who his own self bare *our* sins", also "that we being dead to sins should live unto righteousness".

With regard to the wider question of whether Christ bore the sins of all men, it should be remembered that the truth of PROPITIATION reveals the work of Christ Godward and is seen to embrace the whole world (1 John 2:2). Thus there is sufficient in the sacrificial work of Christ to meet the need of all. Christ gave himself a ransom FOR (Huper—on the behalf of) all, 1 Tim. 2:6. The truth of SUBSTITUTION reveals the work of Christ manward and is spoken of in relation to the believer. Thus it is stated that Christ gave himself a ransom FOR (Anti—in the stead of) many.

It is always wise to keep within the language of scripture on such a subject, and not to say what the inspired word does not say. We can, of course, with absolute confidence tell the sinner of the fullness of the work of Christ, and its sufficiency to meet the need of all.

J. R. Baker.

Question: What is the meaning of the expression "the world to come" in Hebrews 2:5?

Answer: A feature of the epistle to the Hebrews is that the general text is interrupted by a series of parentheses which are in the form of warnings to the readers. The first of these is in the first four verses of ch.2. Thus a connection between the end of ch.1 and v.5 of ch.2 can be discerned if the warning parenthesis is disregarded.

Chapter 1 concludes by speaking of our Lord Jesus Christ at the right hand of God, and the contrast of angels to him in that exalted position. They are described as ministering spirits, not in a place of rule or dominion but rather serving those *who shall be* heirs of salvation. Angelic ministry in scripture always seems to be linked to the nation of Israel and, whilst we saints of this dispensation are the present possessors of salvation, the subjects of v.14 are said to be heirs of this great blessing, thus pointing on to a future age.

In ch.2:5 it is clearly stated that the "Age" (A. V. world) to come will not be under the control of any angelic being, however mighty. This age, in the judgement of the present writer, is the millennial period, and we are encouraged to note that our blessed Lord will then be in full control. The term "Son of Man" is introduced to the context and this title links our Lord to the earth and the day of his kingdom manifestation. The many references to the prophetic portions in the gospel records makes this clear. The contrast of the first Adam to Christ in the light of Psalm 8 would further confirm this. How good it will be, when the rule of Christ will exceed by far the conditions described of Adam in that Psalm.

J. R. Baker

*Because of our sins we need forgiveness.
Because of our enmity we need reconciliation.
Because of our guilt we need clearance, i.e. justification.
Because of our deadness we need life, i.e. regeneration.*

Biblical Parallelism

by F. O. MULLENDER, *Lowestoft*

The Book of Genesis gives us a teaching history of Fathers and Sons, in fact seven Fathers: Adam (Seed promised); Seth (Substitute found); Noah (Salvation); Abraham (Strangership); Isaac (Sonship); Jacob (Service) and Joseph (Supremacy). How often have we been moved on Lord's day when remembering the Lord in reflecting on the word in Heb. 11: "By faith Abraham when he was tried, offered up Isaac, his only begotten son." Thematically Genesis gives us sonship.

In Exodus the Truth is presented in such form as to lead our thoughts in regard to God's people as Servants in His house. "Moses was faithful in all God's House." Heb. 3:5. His service was as Mediator downward from God to man, and that of Aaron as Priest from man to God, allowing both Revelation to and response from Israel. And so the Scripture reads in Hebrews of Christ, who through the Eternal Spirit offered Himself without spot to God, purging the conscience from dead works to serve the living God.

We move on to the Book of Samuel and read in Ch.2 of Hannah's heart rejoicing in the Lord and in v.10 her song concludes with: "The Lord shall judge the ends of the earth, and He shall give strength unto His King, and exalt the horn of His anointed." In the same chapter we read: "Now Eli was very old, and heard all that his sons did unto all Israel" (v.22), a brief pregnant sentence describing the weakness of the Priest and the wickedness of His sons—whereupon God raises up David as King, and subdues the people under him (Psa. 18:39). The long history of the kings of Judah and Israel

follows until their dispersion, the one to Assyria and the other to Babylon, and the times of the Gentiles begin to run their course. Under Regal authority we regard the people as Citizens in the Kingdom.

Our God of infinite patience, never without resource, raises up one Prophet after another, and to them the Word of the Lord comes and through their ministry the Prophetic Lamp shines in the dark place in this rebellious world (2 Peter). The place was dark because the Light as described in 1 Peter concerning "the sufferings of Christ, and the glory that should follow" had been rejected. 1 Pet. 1:11.

Thus in the O.T. we have had Sons in the family, Servants in the house, Citizens in the Kingdom, and Seers in Prophetic testimony. Now it does seem clear to this writer that the same ground is covered in Divine perfection in the four Gospels in the person of our Lord. We open the Gospel according to Mark, and he writes: "The beginning of the Gospel of Jesus Christ the Son of God", and he quotes from Malachi in v.2 and from Isaiah in v.3, thereby embracing all seventeen Prophets. Mark gives new prominence to prophecy by highlighting the ministry of John Baptist. Later he again gives prominence to the Prophet in ch.9 where he puts Elijah before Moses, showing recovery to revealed Truth. In our Lord's prophetic discourse in ch.13 his word is, "I say unto all, Watch." Prophecy is to all.

In Matthew's Gospel the believer becomes a Citizen in God's Kingdom. "Where is He that is born King?" say the Wise men. When Herod the King

heard he was troubled; but this born King had come not to assert His rights in power but in grace. To that end His Majesty opens his mouth in ch.5:2 and teaches His citizens how to live righteously in ch.5, godly in ch.6 and soberly in ch.7.

In turning to Luke we read of a certain Priest whose wife was of the daughters of Aaron; and in thought we are among the Servants in God's house. Ch.1:7 tells us Elisabeth was barren and both she and Zacharias very old. Put in doctrinal terms that would read: "Now that which waxeth old is ready to vanish away" (Heb. 8:13). Neither the Priest and Levite of ch.10, nor the weak and beggarly elements of Gal. 4 can render saving grace to a needy sinner. The Lord saves us and makes us servants in His house, and when referring to His coming again says, "Blessed is that servant whom when his Lord cometh shall find so doing" (Luke 12:43).

In John's gospel, as in Genesis, the

family spirit is fostered. "The Father sent the Son to be the Saviour of the world"; and to as many as received Him are given the right to become God's children. Abraham had a staff of 318 servants, but not until Isaac was born could one in truth and purity call him Father. Now Jesus comes to earth, speaks to the Father and of him, as being one with Him. But his voice is silenced in death; but wait, the Apostle writing to saints in Rome says He was raised from the dead by the glory of the Father, and in His risen condition says, My Father and your Father. Rather than being silenced by death, the cry, "Abba Father", the cry of sonship is heard not only from the sent Son but now from those called to be sons that very cry is wrung and will be eternally.

Only God is able to gather together those strands of sonship, service, citizenship and seership in one Man for His glory. In Christ, He has done that very thing, "What hath God wrought!"

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The Person and the Pattern

by WILLIAM E. QUINE, *Crew*

2. The Melchizedek Priest and the Tabernacle

It was decreed in Mosaic times by God that priests must belong to the tribe of Levi, and this law, was sacrosanct to the Jews. Aaron and his descendants were all of this lineage but the writer points out that there was an even greater priest, antecedent to Aaron, briefly introduced in the Old Testament. He was Melchizedek, king of Salem, and priest of the most high God, who met Abraham at the battle of the kings. He is given no parentage and no descendants but he blessed the great father of them all, Abraham. We are then asked to consider "how great this man was, unto whom even the patriarch Abraham gave the tenth of the goods." The Levitical priests took tithes of the people according to the law, but Abraham gave tithes to Melchizedek and was blessed by him. "And without contradiction the less is blessed by the better." (Heb. 7:1-7). Therefore it follows that Melchizedek must have had greater standing than Abraham. So while everyone knows "that our Lord sprang out of Juda" and not from priestly Levi yet the messianic psalm proclaims Him "a priest for ever after the order of Melchizedek" (Ps. 110:4). Thus Jesus is made by God the surety of a better covenant than that made with Moses "by the power of an endless life". (Heb. 7:8-22). For Christ because He ever lives through His Resurrection has an unchangeable priesthood "wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them." As the great High Priest He is "consecrated for evermore!" (Heb. 7:25-28).

Our Lord is greater than angels,

greater than Moses and Aaron, and greater than Abraham. Having reached this point in his argument that Jesus is the Messiah, the writer, introduces the climax of his address: "Now the point of what we are saying is this. We have such a high priest . . . a minister in the sanctuary and the *true* tabernacle which is set up *not by man* but *by the Lord* . . . It is necessary for this priest to have something to offer." (Heb. 8:1-6 R.S.V.) So our Lord went into the Holy of Holies as it were with His own blood once for all as the sacrifice for our sins. He is at one and the same time our Great High Priest and our Sacrifice.

From Chapter 9 the writer of the Epistle to the Hebrews explains the Tabernacle services and its furnishings as symbolising and foreshadowing the Person and work of our Lord Jesus Christ as the fulfilment of the Old Covenant and the commencement of the new. The chapter begins: "The first covenant had also ordinances, and a worldly sanctuary." In it in the Holy Place were the candlestick to give light and the shewbread to give life and sustenance to the worshippers. Behind the second veil, called the Veil of the Temple in the New Testament, stood the "tabernacle which is called the Holiest of all". In it were:

- (i) The golden altar of incense, speaking of prayer and praise;
- (ii) "The Ark of the Covenant overlaid round about with gold" where God made known His Presence to His people;
- (iii) "Wherein was the golden pot that had the manna," as God's provision;
- (iv) "Aaron's rod that budded"

revealing God's judgment in the affairs of men;

- (v) "The Tables of the Covenant" ordaining God's Law;
- (vi) "The cherubims of glory shadowing the mercyseat" for worship;
- (vii) "The mercyseat" itself signifying God's grace.

These are listed very briefly in these quoted words. They were the foundations of the Tabernacle worship obeyed by all true Hebrews throughout their generations.

The writer then says that he "cannot now speak particularly" about these. This can be readily understood. In Bible Readings on the Tabernacle it takes months to distil the significance and symbolism of each of these parts and the study is never exhausted. But in Hebrews it was not the writer's intention to glorify the first covenant but to reveal it as a picture or shadow of a "better" covenant made in the Person and Work of our Lord Jesus Christ.

The Epistle then speaks of the services ordained by God to take place

within the Tabernacle. These furnishings having been made "according to the pattern shown to Moses in the Mount," then:

- (i) "The priests went continually into the first tabernacle, accomplishing the service of God" (v.6);
- (ii) "But into the second (the Holy of Holies) went:
 - (a) the High Priest alone,
 - (b) once a year,
 - (c) not without blood,
 - (d) which he offers for himself,
 - (e) and for the errors of the people."

By these services the Holy Ghost indicated, says the writer, that the way into the Holiest of all was not yet opened for every man to enter as long as the first tabernacle was still standing and operating on this basis. Nothing could be more succinct, completed and conclusive than this summary of the nature and work of the first covenant to assure the Jews that nothing was being detracted from their beliefs and worship.

JONAH

The structure of the book is symmetrical. Seven topics in chapters 3 and 4.

PART I (Chapters 1 and 2)

| | |
|-------|-----------------------------------|
| 1:1 | (1) The Word of the LORD to Jonah |
| 1:2 | (2) The Nature of the Commission |
| 1:3 | (3) Jonah's Reaction |
| 1:4 | (4) God's Work |
| 1:16 | (5) A Turning to God by Gentiles |
| 2:1-9 | (6) Jonah's Prayer |
| 2:10 | (7) The LORD'S Answer |

PART II (Chapters 3 and 4)

| |
|--------|
| 3:1 |
| 3:2 |
| 3:3-4 |
| 3:5 |
| 3:6-10 |
| 4:2-3 |
| 4:4-11 |

The prophet Jonah is in ch.1 DISOBEDIENT
 in ch.2 DELIVERED FROM DISTRESS
 in ch.3 DUTIFUL
 in ch.4 DISPLEASED

The Beauty of the Son of God

By HAROLD BUTCHER, Mitcham Junction

Our subject is far too great for us. We can but touch the fringe. Yet our God encourages us to consider HIM, even if our consideration is very small. Every office taken by our Lord is filled by Him in the perfection of *all* that He is. Nevertheless it seems appropriate to link a particular quality with a particular office. For example, He, the PROPHET, speaks TRUTH. He, the PRIEST, is characterised by HOLINESS. He, the KING, is characterised by RIGHTEOUSNESS. He, the SERVANT, was characterised by FAITHFULNESS. He, the SHEPHERD, is characterised by GOODNESS. He, the SAVIOUR, is characterised by POWER. He, the BELOVED, is characterised by LOVELINESS. Especially as we consider Him as the BELOVED, we consider His loveliness, His beauty.

I HE IS ALTOGETHER LOVELY

His every feature is fair. It is good to dwell upon individual features. The seven we shall consider are but a small part of the whole.

(1) Purity

"My Beloved is WHITE" (Song of Songs 5:10). Even in our eyes a white garment spotlessly clean has beauty. And we recognise that a stain on a white garment mars the beauty. He is without stain. Sanctimoniousness, a counterfeit purity, is ugly. The Lord is "pure in heart", "of pure eyes", "neither was any deceit in His mouth."

(2) Strength

"My Beloved is ruddy" (Song of Songs 5:10). He has vigour that is beautiful. "The LORD taketh not pleasure in the legs of a man." (Psalm 147:10). The LORD's pleasure is not

in physical strength, but in moral strength. The Lord Jesus throughout His course below was strong to do service for God and for man. He was strong to resist evil from whatever quarter it came, whenever it came and howsoever it came.

(3) Compassion

How beautiful is the tenderness of His heart! As we sometimes sing, "And full of love Thy tender heart." Men may pride themselves on being tough. He is compassionate and tender. The poor leper, throughout his period of leprosy, had not felt the touch of a clean person. The Lord touches him. He could have cleansed him with a word, but in grace and tenderness the Lord *freely touches* him (handles him). We have a faint picture of the Lord in the Good Samaritan, who "came where he was, set him on his own beast and took care of him." How beautiful is the Lord's action with the little children. "He took them up in His arms, put His hands upon them, and blessed them."

(4) Preciousness

In the description of Song of Songs 5. 10-16 there are three references to gold. The head, hands and feet are compared with gold. The thoughts, deeds and walk of the Lord were beautifully precious. Men put a crown of thorns upon His head and with a reed smote Him on the head. They pierced His hands and His feet. Man in his wickedness wounded His head, hands and feet—GOLD in their beauty and preciousness.

(5) Harmony of character

The Lord is full of grace and truth. "Grace" includes love, kindness, pity, mercy; "Truth" includes holiness, righteousness, purity. Grace and

Truth speak of Love and Light. Every virtue in fulness and perfection is found in Him. Majesty is combined with meekness, strength with tenderness, zeal with sobriety. All is in perfect balance and harmony. This is beautiful.

(6) Seasonableness

The blessed and godly Man of Psalm I is like a tree that bringeth forth its fruit in its season. It has been well said that a thing is beautiful only in its season. He was never too soon and never too late. He knew when to speak and when to be silent. Without exception His words were exceedingly good for "A word spoken in due season how good is it." (Proverbs 15:23). Proverbs 25:11 was always fulfilled in Him, "A word fitly spoken (or spoken in season) is as applies of gold in pictures (baskets of silver." With Him there was never snow in summer nor rain in harvest (Proverbs 26:1).

(7) Devotedness to His Father

The Lord said, "My meat (food) is to do the will of Him that sent Me and to finish His work." The Lord found His delight in delighting the Father. He would do His Father's pleasure irrespective of the cost. Whatever the suffering involved He would go on to the full accomplishment of His Father's will. This devotedness is beautiful.

II HE IS ALWAYS ALTOGETHER LOVELY

Simeon was privileged to look upon and to handle the Child of infinite beauty. Throughout His life here below unchangeable loveliness was His. When He was on the cross, what beauty there was in the words, "Father, forgive them", "Woman, behold thy son" and (to John) "Behold

thy mother." When He returns in glory and Psalm 45 is fulfilled, what beauty will shine out then!

III HE ALONE IS ALTOGETHER LOVELY

We see in Job, patience; in Abraham, faith; in Joseph, integrity and grace; in Moses, meekness; in David, zeal; in Daniel, courage; in Peter, warmth; and in Paul, faithfulness. Even if all these and other virtues had been found in one person (a child of Adam), that person would yet fail to be altogether lovely, for the ugliness of sin would accompany the virtues.

He is altogether lovely and by whatever avenue He comes to us, there is loveliness. Whether He is apprehended (as it were) by sight, hearing, smell, taste or handling, He is apprehended as all fair. There is nothing in creation to give a faint picture of this. A beautiful sunset or mountain peak appeals to sight only. The rose has beauty for the eye; it has fragrance and its soft petals appeal to the touch, but the rose makes no melody.

IV HE, THE ALTOGETHER LOVELY, IS ATTRACTIVE

Do we have a glimpse of His beauty? Surely we shall say, "Draw me, we will run *after Thee*"; and surely we shall desire to be LIKE HIM. In beholding the glory of the Lord, we are being changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18). The Holy Spirit seeks to reveal to us the beauty of the Son of God, and seeks to transform us into the same image. May we know more of this revelation and more of this transformation! Amen.

Neither a humanly-appointed nor a self-appointed ministry will ever suit within the hallowed precincts of the Church of God. All must be divinely gifted, divinely taught, and divinely sent.

C. H. MACINTOSH

BAPTISM

by G. H. JONES, Zimbabwe

Preliminary Remark. A. P. Gibbs suggests a three-fold test to decide what is a Sacrament:

1. Was it commanded by the Lord Jesus? see Matt. 28:19.
2. Was it practised by the Early Church? see Acts. 2:41; 8:38; 9:18, etc.
3. Was it expounded in the Epistles? see Rom. 6:1-5; 1 Peter. 3:21.

1. THE MANDATE—to Baptise

- (a) The Authority to do so was given by the Lord Jesus. Matt. 28:19. Which puts the matter beyond debate, or argument.
- (b) The Apostolic Practice confirms the acceptance of the command by the early Church, whose faith and practice we should follow. Acts. 2:41; 8:12; 36-38; 9:18; 10:48. etc.
- (c) The Act which followed faith in Christ, determines the point in time when it should take place. Acts. 18:8.—Hearing, Believed, Baptised.

2. THE METHOD of Baptising

- (a) The Word, "Baptise" is a transliteration of a Greek word meaning to Dip or Immerse. Matt. 3:16.
- (b) The Way of such an act is shown in Mark. 1:9-10, to enter into the water in order to come up out of the water.
- (c) The Witness thereby given to Faith in Christ before all. Matt. 3:16.

3. THE MOTIVE for Baptism

- (a) Love for Christ shown in an act of Obedience to His Command.
- (b) Likeness to Christ in an act of Identity with Him.
- (c) Loyalty to Christ in making a confession of Faith before all.

4. THE MEANING of Baptism

- (a) Its Design, in that we should understand the threefold truth of which it speaks in relation to Christ;
 - (b) 1. Death, putting off the old ways, Rom. 6:3-8; Col. 3:8.
 2. Burial, put out of sight under the water. Rom. 6:4.
 3. Resurrection out of the water, with Him in figure, and in fact, Rom. 6:4-5; 13; Eph. 2:6.
- (b) The Dedication that follows, having put off, now put on, Rom. 12:1; Eph. 4:23-24.
- (c) The Demonstration of the Newness of such a life In Christ;—2. Cor. 5:17; Gal. 2:20; Jn. 15:5.

A Note on Baptismal Regeneration;

This error teaches that a person becomes a child of God by the act of water baptism.

1. This is derogatory to the work of Christ as it suggests, and indeed implies, that His Atoning work was not sufficient, and requires our act of works to complete His work of Grace.
2. This innovation became popular about the year A.D. 257, when one Cyprian, a bishop or pastor in the church in Africa, called a council to discuss the matter in Carthage.

3. The practice commenced by dedicating Infants to God in order to check the sacrifice of infants to idols.
 4. It degenerated into converting the Jewish rite of Circumcision into Infant baptism, or christening.
 5. The error of Baptismal Regeneration followed, affecting both infants and adults. This perversion rapidly spread over the Roman Empire within the next hundred years.
 6. Tertullian, (A.D. 160–240.) Wrote:-
 “It is better for each one to delay his baptism according to his condition, disposition, and age, especially for the young . . . Let them come when they have sufficient knowledge”.
 Evidently Tertullian knew nothing of the Baptismal Regeneration Error.
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BOOK REVIEWS

“The Holy Spirit, Lord and Life-Giver.” By John Williams, published by Loizeaux Brothers Inc., U.S.A. Price \$8.50.

The author has drunk deep out of two wells. (1) The Well of God’s inspired Word, (2) The Well of Christian Doctrine formulated in the teaching of mighty men of God. The Bibliography at the end of the book reveals this. Contemporary thought as well as ancient writing have been wedded in successful marriage.

Here is the distilled wisdom of a master-workman, who has drawn from these wells, teaching in a form and manner easy to be understood. Each text and reference to the Holy Spirit is interpreted in the light of its context, and succinctly explained. Profundity is seen in the brevity of his statements.

This book meets the most exacting literary standards, but it is also a book of deep spiritual truths, emphasising in minute detail all the passages dealing with the Holy Spirit.

The present clamour in Christian circles on “The Baptism of the Holy Spirit”, with all its attendant variations is ably dealt with in a firm but gracious manner, nothing is pushed, pressed or pandered to, and there is the absence of ultra-dogmatism.

John Williams allows the Word to speak, which alone can silence the voice of criticism, and lead to complete subjection to God’s revelation of the Holy Spirit, His Person, Gifts, and Purpose in this world. Here is a book of reference, a book to study, yet a book to read in our quiet times, filled with the greatness goodness, and glory of God’s priceless gift to His children.

The analytical section is invaluable in its classification. The present reviewer commends this book to all spiritual thinking men and women.

Congratulations to the Printers and Publishers on the binding and type used, and the format employed.

R. McP.

“Prophetic Mysteries Revealed” By Lehman Strauss. (Loizeaux \$7.25.)

Dr. Strauss is a well-known Bible teacher across the Atlantic. Former Baptist minister he gave up to devote himself to Bible teaching on the radio and at conferences, etc., around the world. His list of publications would reveal a special interest in the prophetic word.

American Bible teachers seem to be more conservative than their British counterparts. Kenneth Taylor, of Living Bible fame, inferred that American evangelicals did not accept evolution while some British ones did. In days when the majority prophetic view is under attack in British assemblies and magazines it is worthy of note that Dr. Strauss, like his fellow-Americans at Dallas, still believes in dispensations and even accepts the view that the letters to the seven churches in Rev. 2 and 3 comprise a prophetic history of the church as a whole.

Fastening on the word, mystery in Matt. 13 and Rev. 1:20, Dr. Strauss seeks to link the two as pairs suggesting a parallelism between the kingdom and the church. His book is very readable and his personality comes shining through. Whatever convictions he holds he holds strongly. Naturally his viewpoint causes him to be free in his criticism of Christendom.

Assembly readers will find themselves very much at home in his company through those great New Testament passages. One little correction applies to the bibliography at the end. Neither W.W. Fereday nor his publisher, John Ritchie was around in 1866, the date given for Fereday’s book on the parables.

Loizeaux’s U.K. agents or McCall Barbour of Edinburgh.
 J.A.

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 7th of month previous to issue.

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

ENGLAND Forthcoming

November 1

West Mersea: Assembly Hall, East Road, at 4.00 p.m. A. Last.

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 p.m. K. Morris.

Leicester: York Street Gospel Hall at 7.30 p.m. J. Stubbs, Continuing in ministry from 3-6 November inclusive.

Manchester: Gospel Hall, 2 Dornton Walk, Cheetham at 7.00 p.m. H. Cooper.

November 8

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. C. Scott.

Camberley: Victoria Hall, Queen Mary Ave. at 7.00 p.m. J. Sinclair.

Ely, Cambs: Gospel Hall, Market St. at 7.30 p.m. F. Epps.

Bermondsey: Gospel Hall, 97 St. James's Road at 7.00 p.m. T. Ledger.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. J. Sage

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. H. Cooper.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. J. Jackson.

November 15

Luton: Onslow Road Gospel Hall at 4.00 p.m. and 6.30 p.m. A.E. Phillips.

Warrington: Gospel Hall, Forster Street, at 7.00 p.m. W. Craig.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. M. Horlock.

Redditch: Foxlydiate Crescent Gospel Hall at 7.00 p.m. Mr. Shearman.

Harrow: Belmont Hall at 7.15 p.m. J.M. Sinclair.

November 22

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. J. Knight.

Colyton Devon: The Gospel Hall, The Butts at 7.00 p.m. T. Proffitt

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. J.B. Hewitt.

Chesham: Gospel Hall, Station Road at 6.30 p.m. A.J. How.

November 29

Leicester: York Street Gospel Hall at 7.30 p.m. G.B. Fyfe.

Bexleyheath, Kent: Bethany Hall, North Street, Woolwich Road at 7.00 p.m. H.W. Bell.

December 6

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 p.m. and 6.30 p.m. T. Proffitt.

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

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. G.B. Fyfe.

Sevenoaks: Weald Gospel Hall, at 7.00 p.m. M. Jones.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. R.G.R. Carnall.

West Mersea: Assembly Hall, East Road at 4.00 p.m. E. Parmenter.

Manchester: Gospel Hall, 2 Dornton Walk, Cheetham at 7.00 p.m. J. Sinclair.

December 13

Warrington: Gospel Hall, Forster Street at 7.00 p.m. B. Osborne.

Camberley, Surrey: Victoria Hall, Queen Mary Avenue at 7.00 p.m. G. Neilly.

Ely, Cambs: Gospel Hall, Market Street at 7.30 p.m. K. Morris.

Bermondsey: Gospel Hall, 97 St. James's Road at 7.00 p.m. G.B. Fyfe.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. R. Dawes.

Colyton Devon: Gospel Hall, The Butts at 7.00 p.m. A. Wiseman.

Leicester: York Gospel Hall off Cranby Street at 7.30 p.m. J. Glenville.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. E. Hughes.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. D.J. Williams.

Harrow: Belmont Hall, at 7.15 p.m. A. Osborne.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. M. Jones.

December 13–18

Nottingham: Gospel Hall, Victoria Road Netherfield at 7.15 p.m. A. Leckie.

SCOTLAND
Forthcoming

November 1

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. Homeworker's Report, J. Smyth.

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

Beith: Bethany Hall, Kirk Road, at 7.00 p.m. K. Stapley.

Hamilton: Low Waters Gospel Hall, Hall Street at 3.30 p.m. J. Riddle, J. Burnett, Wm. Craig. Mr Riddle continues in Ministry till Thursday, November 6.

November 8

Tarbolton: Gospel Hall at 7.00 p.m. W. Stevely.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. R. Revie, J. Crawford.

East Kilbride: Threshold Hall, at 7.00 p.m. W. Hannay, I. Wallace.

Ashgill: Bethany Hall at 6.30 p.m. R. Price, J. Paterson.

Glenburn: Bethany Hall in Prestwick Academy, Newdykes Road at 3.00 p.m. J. Cuthbertson, T. Wilson, Reports by J. Aitken, G. Meikle.

Cumbernauld: Mossknowe Gospel Hall at 7.00 p.m. J. Campbell (Perth), J. Harrison.

November 9

Plains: Elim Hall at 8.00 p.m. Gospel Campaign with J. Smyth. Sundays to Thursdays at 8.00 p.m.

November 15

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. Dr. A. Scott, J. Anderson.

Larkhall: Hebron Hall, at 6.30 p.m. A. Pillans, J. Paton.

Plains: Elim Hall, at 6.30 p.m. J. Smyth, J. Cameron.

New Cumnock: Bridgend Hall, at 7.00 p.m. J. Hunter, S. Hunter.

Linthouse: Bethesda Hall, at 7.00 p.m. H. Hunter, W. Stevenson – Report.

Mayfield: Gospel Hall, Stone Ave., 6.30 p.m. G. Meikle, A. Legge.

Helensburgh: Bethesda Hall, 30 Colquhoun Street at 6.30 p.m. J. Lightbody, J. Sommerville.

November 17–20

Glasgow: Bethesda Hall, Holmfauldhead Place, Linthouse at 8.00 p.m. J. Hunter "Studies in the life of Abraham".

November 22

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. W. Craig, I. Steele.

Chapelhall: Gospel Hall at 6.30 p.m. A. Brown, J. Gillespie.

Sauchie: Ebenezer Hall at 7.30 p.m. A. Legge.

November 29

Glasgow: Harley Street Gospel Hall, at 7.00 p.m. G. Meikle, B. Stapley.

Airdrie: Hebron Hall, in Chapelside School, Chapel Street at 3.30 p.m. J. Harrison, J. Paton, J. Harrison. Jeff Harrison continues with Ministry in Hebron Hall from Monday 1st to Thursday 4th Dec. at 8.00 p.m.

Saltcoats: Bethany Hall, Ailsa Road, at 7.00 p.m. T. Wilson, W. Banks.

Galston:—Evangelistic Hall, Glebe Road at 3.15 p.m. W. Barr, T. Aitken, W. Prentice.

December 6

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. R. Rae, W. Cochrane.

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

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Gillespie.

Livingston: Gospel Hall, Deans at 6.30 p.m. J. Hay, J. Last.

December 13

Tarbolton: Gospel Hall at 7.00 p.m. W. Craig.

Larkhall: Hebron Hall at 6.30 p.m. J. Cuthbertson, J. Lightbody.

Ashgill: Bethany Hall at 6.30 p.m. J. Baker, K. Stapley.

December 20

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. A. Naismith, J. Chalmers.

Plains: Elim Hall at 6.30 p.m. J. Gillespie, R. McPheat.

Linthouse: Bethesda Hall at 7.00 p.m. Wm. Craig.

January 1

New Stevenston: Assembly Hall, Conference in Community Centre Holytown at 11.30 a.m. R. Cameron, J. MacDonald, G. Meikle, J. Stubbs.

January 2

Prestwick: Bute Hall, Conference in Town Hall, at 1.30 p.m. A. Gamble, A. Jessiman, F. Stallan.

Larkhall: Hebron Hall, Academy Street, at 11.00 a.m. J. Last, D. West, T. Wilson, J. Hunter.

Auchinleck: Gospel Hall, Park Road, at 12.15 p.m.—4.30 p.m. J. Lightbody, J. Baker, W. Craig, D. Ferguson.

ADDRESSES, PERSONALIA, Etc.

As from the 1st November 1980 Mr A. Stewart of Hopeman will be returning to secular employment. He takes the opportunity of thanking the many friends for their faithful support and fellowship during 17 years of Evangelistic work. The Lord has given the increase to the preaching of the word and many have been blest.

All correspondence for the Ballymoney Gospel Hall should now be addressed to:—Eric Love, 39 Heagles Road, Ballymoney, Co. Antrim, BT53 6NZ.

MISSIONARY HOMES

Maple Evangelical Church, Newton Mearns, Glasgow, wish to intimate a Missionary Home at 109 Beech Avenue, Newton Mearns. G77 5BH.

Enquiries to Mr. W. Carvel, 157 Ayr Road, Newton Mearns, Glasgow. G77 6RE. Tele. No. 041-639-2773.

**IRELAND
Reports**

J. Martin and **W. Jennings** have commenced in Tivaconnavey Orange Hall, Co. Derry.

G. Harrison expected in Cambridge Ave., Ballymena during November.

T. McKelvey and **J. G. Hutchinson** had ministry meetings in Ballinaloob and Parkgate assemblies, now in the gospel in Letterkenny with some local interest.

G. Stewart and **S. Patterson** in mobile hall near to Ballybofey in Co. Donegal, some unsaved attending.

J. Lennox and **J. Brown** in Kilmore Co. Tyrone with very good numbers.

J. Flanigan in Ballywatermoy in the gospel meetings good and well attended.

J. Harrison had large and good ministry meetings in Ballymagarrick, and Magherafelt.

Messrs. **Maxwell** and **Crawford** from Canada and U.S. respectively, have had good interest and help in various assemblies throughout the province during their short visit.

A. M. S. Gooding was in the Glenburn assembly in Belfast for some ministry meetings.

W. J. Wells has had well attended and much appreciated ministry meetings at Kilkeel.

A. McShane and **J. Hawthorne** have finished well attended and fruitful meetings in a tent at Waringstown Rd. Lurgan.

N. Turkington and **S. Ferguson** have just finished well attended gospel meetings in a tent at Castledawson. C. Derry.

S. McBride and **Jos. Preston** have just finished well attended and fruitful meetings in a tent in Tullyvallen, Newtownhamilton, South Armagh. (Bandit territory.)

CONFERENCES

Kingsmills conference on the 12th July L. Mullan, A. Leckie, D. L. Craig, T. McNeill, E. Wishart, R. Gamble, J. G. Hutchinson, T. McKelvey and A. McShane.

Shanagham Co. Down 2nd October Hall full, and profitable ministry from J. Hawthorne, J. Wells, D. L. Craig, N. Crawford, E. Wishart, D. Kane, and J. Martin.

Killycurragh Conference 24th Sept. a very large meeting, considered good. Ministry from J. Harrison, S. Maxwell, N. Crawford, J. G. Hutchinson, A. McShane.

WITH CHRIST

JAMES STEWART on 18th January aged 83 years. Saved in 1923 and received into fellowship in the assembly at Bleary. Failing health prevented his attendance during the past few years. A diligent student of the scriptures. Sadly missed by his wife, three sons and daughter in Canada.

WILLIAM BURT, on 26th May. In fellowship in Wellington Hall and Central Hall, Kilmarnock for over 60 years. A brother who was active in all branches of the Lord's work from Sunday School to Eventide Home

and almost everything in between. Much valued as a leader of the praise and infirmity visitation work. Was in harness almost to the end when the Lord took him home to a well earned rest. Please remember Mrs Burt in your prayers.

Mrs. BETTY CAMPBELL, on 17th July. In fellowship in Wellington Hall and Central Hall, Kilmarnock for around 50 years. A sister of a gracious and kindly disposition. Deeply interested and involved in the work of the assembly as was also her pre-deceased husband Oswald. After much suffering and weakness she quietly fell asleep to be with Christ whom she loved and served.

JOSEPH JOHNSTON, on 22nd August aged 78 years at Machermore. Saved in 1922 was baptised and received into fellowship in Springburn, Glasgow assembly the same year. Was one of the founder-members of Bishopbriggs assembly where he laboured until he removed to Annan where he again engaged in pioneering work. Spent four of his closing years at Grassmere and was in fellowship at Ambleside. A brother beloved.

Mrs. CHRISTINE WILSON, on 25th August. Called home suddenly. Widow of the late Alec. Wilson (Inspector Glasgow Police). Saved in early life and in fellowship at Shiloh Hall now Sandyhills Gospel Hall for over 50 years. A quiet godly sister who loved to be with the Lord's people until bodily weakness prevented her. Her disability was borne with patience.

Mrs. LOGAN, (Isa Ramsay) on 30th August aged 62 years. Saved as a young woman and has been in happy fellowship with the saints in Greengairs assembly ever since. A regular attender at all the meetings and the large company who gathered at the hall for her funeral showed the respect in which she was held.

Mrs. JESSIE GOWANS, on 1st September, aged 85 years. Our sister slept peacefully into the presence of the Lord. Associated with the St. Monans assembly from its commencement, she leaves behind her more than 50 years of consistent testimony. She was given to hospitality and loved the Word of God, still enjoying it being read while latterly unable to be at the meetings. She suffered much pain and weakness yet earned the tribute of being

one of the best patients in the Home where she spent her last years.

Mrs. McKNIGHT, (Auntie Gem) Newcastle, Co. Down on the 5th Sept. aged 76 years. Saved over 50 years ago, she was highly esteemed by all and especially by the saints of the Shimna Road, Newcastle assembly of which she was a founder member. A lady indeed who was a lover of the Lord, His Word and His people.

SAMUEL WHITESIDE, on 7th September in Bellshill Gospel Hall at Breaking of Bread meeting as closing prayer was being offered. He had a few minutes before given out Hymn number 252 in Believer's Hymn book. Before the end of the meeting, anticipation had become realization. Our brother Sam had been in Bellshill meeting all his christian life of over 50 years, a most helpful man in Tract work, Sunday School, Magazine Secretary, Visitor, Oversight and could speak to the heart of the people. Please remember Mrs. Whiteside and family in prayer.

Mrs. MARGARET GILLAN, on 10th September aged 78 years. Saved over 60 years ago when the gospel was being preached by the late Mr James McCullough in a barn convenient to Ballywatermoy Gospel Hall where she was received into fellowship. After her marriage was in fellowship in Clough Gospel Hall. A quiet consistent godly sister with a good testimony. Will be much missed in assembly.

JAMES HARPER of East Kilbride on 14th September, very suddenly at the early age of 44. A Glaswegian Jim had first been in Busby assembly after he left the city and latterly in East Kilbride where he was heavily in the work of the Threshold assembly. He was superintendent of the two Sunday Schools which he organised in the way described in his recent series of articles in the magazine. In fact the day before the Lord called him home he was one of the leaders in the Lanarkshire Sunday School Teachers' Training Day. He was also heavily involved in the organisation of Bible Classes in the Social Work Homes in the West of Scotland and beyond. More recently he had taken advantage of phone-in radio programmes to such an extent that the B.B.C. was consulting him about Sunday School and Bible Class work and he felt that another aspect of service was opening up to him. He participated in such a programme the Sunday

before he died. Jim Harper was an enthusiast who served the Lord without reserve. Prayer is requested for his wife and two teenage sons.

Mrs. MARTHA GRAHAM, on 18th September aged 97 years. For 50 years with Bellshill Gospel Hall assembly. She had the joy of seeing her large family saved, most being in assembly fellowship in various places. Denied the privilege of meeting with the saints for several years, as the weakness of old age increased, she still maintained a prayerful interest. Missed by many, especially by her daughters who nursed her so devotedly.

Mrs. ADELLA HOUSTON, on 21st September aged 86 years of Cookstown assembly. She was saved 68 years ago under the preaching of J. Hutchinson and J. Glancey. Was in Matchett St. assembly, Belfast for years before her marriage. She had the interests of others continually at heart, a good sister, will be much missed.

WILLIAM GAULT, 6th September as he was about to enter the Peterhead Conference, he was suddenly called hom into the presence of the Saviour. A brother

beloved and respected by all who knew him and whose faithful service was reflected in his assembly commitments, as an elder, precursor, Sunday School Superintendent, treasurer and trustee. He always had a keen appreciation of responsibility to his local assembly and was a brother who was always in his place. The large representative company who attended his funeral was indicative of the love and respect in which he was held in the community and further afield, and which was appropriately expressed at the service in the words from 2 Sam 3 "There is a prince and a great man fallen this day". Already greatly missed in the assembly at Lossiemouth in which he was in fellowship for over 50 years.

THOMAS JAMES BARLOW, on 5th September in his 80th year. Saved in the summer of 1926 in tent meetings conducted by the late Messrs. R. Curran and W. Bunting. Soon baptised and received into Shanagham assembly where he was a godly elder for many years. For the last few years was in fellowship in Castlewella assembly. He leaves his godly wife, also 2 sons with their wives and 3 grandchildren unsaved for whom prayer is requested.

Miscellaneous Adverts

Largs, Netherhall Christian Guest House: Ideally situated in own spacious grounds. Well appointed bedrooms and good wholesome food. Organised tours in high season. Bookings from Monday to Friday in April, May and October, Saturday to Saturday June to September. Send stamp for coloured brochure to G. W. Beattie, Manager, Netherhall, Largs, Ayrshire KA30 8RP, or phone 0475 672084.

Books Bought: Evangelical Commentaries, etc., especially assembly writers. Send list of titles, authors, etc. to G. Peek (Theological Books) P.O. Box 35, Hertford, Herts SG14 2YE or Tel. Hertford 52194 (formerly Lamp Press).

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Spend your winter break following in the footsteps of our Lord Jesus. Christian fellowship. 8 days. Party leaving 24th February and 3rd November 1981. Details S.A.E. from Mr. C. W. Smyth, 10 Braemar Avenue, Filton Park, Bristol.

Interlinear Bible (A.V. & R.V.). Urgently wanted in any condition. Any type and condition suitable and appreciated. Reply to: Mr. J. Rhys Davis, 11 Coryton Crescent, Cardiff CF4 7EP.

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December 1980

Believer's Magazine

*Focus on Truth
and Testimony in
the Eighties*



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By H. Findlay

How it began: in Broadwas, Worcs.

The Believer's Walk

By D. West

Evangelism — An Option?

By D. L. Norbie

And ye, MY flock . . . are MEN

By H. Butcher

Grace

By C. Jones

EDITORIAL PANEL: J. Anderson, R. McPike, R. M. Rae, T. Wilson

They finished their Course

A record of some brethren who were called home in the 1970's.

With this issue a leaflet is enclosed giving details of a post paid offer of the above title. Much work, effort and time has gone into this book and the following 28 Brethren feature:

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EDITORIAL Searchlight

As this, the last editorial of the year comes before you, 1980 is almost gone, and we are in a period of the year when we are inclined to spend more time than usual reflecting on past ways and days. Surely we can all say from our heart, "How good is the God we adore, our faithful unchanging Friend". The command of Jehovah to His people long ago, with the wilderness behind them, carried a word for us, "Thou shall remember all the way by which the Lord thy God hath led thee . . . Deut. 8:2. What did it involve? Says v.3 "He **humbled** thee . . . that He might make thee know . . ." Again, v.5,6 " . . . the Lord thy God **chastened** thee". Have we known the humbling and chastening in 1980? Have we asked **why** we have known it? Be sure, if we ask the Lord He will tell us why!

A few weeks ago, a sister who was under great pressure at the time, was doing some shopping. Presently she met a brother beloved who, as was his wont, turned the conversation to "things concerning Himself". He told of a christian friend who had had a dream one night. The scene was a sandy beach, but what puzzled him was that at some parts he could see four prints, while at others, only two were visible. He turned to the Blessed One who had accompanied him and asked why this was so. Back came the reply "Where you see the four foot prints, we walked together, Where only two can be seen, I was carrying you." My brethren, how precious!

Can we hear Gods words again to Israel as they approached the wastes of Sinai? Ex. 19:4 . "I bare (lifted) thee on eagles' wings and brought you **unto Myself**". Delightful! He had carried them when the path was difficult — when the "Marahs" brought out the worst in them. But more, brought to Himself, to His own habitation. Yes, they were **still** in the wilderness, yet such was the place where they had no resources but God alone — unto **Myself**." As we look back to days of difficulty, the heavy burden, were we not aware of the eagles' wings, carrying both us and our burden?

Let me return to that conversation with the brother and sister. Half an hour later, as she drank a cup of tea and recalled the dream, the tears flowed. How often she had chosen to walk alone, to bear her own burdens and so her Lord could not get as near to her as He wanted. Have we not all to confess that this so painfully and accurately mirrors our own behaviour? Another lesson to my soul from that meeting on a busy main street is that **there** was a brother who could come out from God with the power of a divine touch, one who knew the experience of the opened ear (Isa 50) with the resultant ability to know how to speak a word in season to one who was weary.

My prayer for all our readers is that in 1981, or for the little while that we are still here, we shall know on the one hand the wonder of everlasting arms carrying us. He'll do it if we let Him. As well, like our friend, through time spent with God, to have for others (is equally desirable) the power of a divine touch.

R.M.R.

How it Began: in Broadwas, Worcs.

Copied from the *British Evangelist*, February, 1918

An eminent medical man and Christian, who had retired from practice, and was looking to the Lord for guidance, was directed to a small village in Worcestershire. In this village lived a lady who had been saved, and was, in her feeble way, seeking to be a blessing to her neighbours, who were "sitting in darkness and in the shadow of death". So she gathered them into her nice home, and told out the simple gospel story. They began to be very interested. This doctor had been a witness and a soul-winner at Hastings and it seemed as if the Lord said to him, "As thou hast testified of Me at Hastings so thou must bear witness of Me at Broadwas." A good man's steps are ordered by the Lord.

The ground had been prepared at Broadwas through the faithful testimony of Miss Stewart, but there were many precious souls to be won there and in the villages around. So his dear servant, with a devoted wife and daughters, was sent to carry on the work on a larger scale. Dr. Penall had an iron room erected in the village in 1889 and there the meetings were carried on; Sunday after Sunday the hall was pretty well filled.

My husband, Mr. James Scroggie, father J. Graham Scroggie, who had been taking Sunday Services, was asked to conduct a fortnight's mission. The time arranged for the mission was what we would call an unfavourable time, as it was winter with snow on the ground; but God's time is always right, and nothing can stand in the way of His blessing when His time is come.

The meetings commenced on a Thursday, and although the people were coming out, and some of them walking four or five miles through the

snow, yet there was nothing very special until the following Monday, when the hall was as full as it had been on the Sunday night. The Lord had been testing His children, and sending them to their knees in earnest prayer.

On the Monday night the Spirit of God began to work and at the end of the fortnight about fifty souls were rejoicing in Christ. A great many of them were young men and young women, who are now scattered over the world telling out the good news of God's salvation. A farmer, living a few miles away, who had given up going to any place of worship, hearing the wonderful things going on at Broadwas suggested to his daughter, who lived with him, that they might drive over one night and see for themselves. This was done. That evening my husband was speaking from the words, "Wilt thou go with this man?", the daughter rose and said, in a clear voice and with such determination, "I am going" and going she has been ever since. She married an out-and-out Christian and all her family are saved.

On a Saturday evening, as one of the Christians was returning from his work along a lonely country road, he saw a light in a house which had been standing empty for a long time, and, being anxious to know what it meant, went to it and found seventeen young men, all newly converted, met to pray for blessing the coming day. That was the secret of blessing. Another case was the village blacksmith, a young man who was very much opposed to the meetings, but could not keep away. He told me that one night he was so angry that if he could have got hold of a brick he would have hurled it at the preacher's head; but he was clearly saved, and is to this day preaching the

gospel in Broadwas and the villages around.

During the fortnight Miss Penall drove to the villages, visiting and inviting people to the meetings. One day she drove to a village five miles distant, and told a woman there about the meeting the night before. The subject was "The Passover." After going over a few points, she left her to visit others. Two or three nights later she saw this woman in the meeting. She had walked five miles. On leaving, Miss Penall asked her how she had liked the meeting "Very much", she replied, "but I was saved before I came . . . the day you called and told me about the Passover". So mightily had the Spirit been working that one had just to tell the simple gospel and people were saved on the spot. Oh! that we might see this now.

Another case was a governess who was very deaf. She came to the meeting . . . a long way, and my husband thought he would like to visit her, so Miss Penall drove him to where she lived. He was wondering how he could make her hear, but before he had time almost to speak, she said, "I was saved that evening I came to the meeting" and she was full of blessing. She had heard the gospel that one night, believed, and was rejoicing. It was a wonderful time of the Holy Spirit's power.

But I want to mention particularly the work God did in another village. Two of the Christians had gone to reside in this village from Broadwas and Miss Penall often went to see them. One time they said to her, "Oh! Miss, we do wish you could come to this village and have meetings. We could get a kitchen for you; we get nothing for our souls here". Miss Penall consented, and had a meeting every Wednesday for six weeks, when we were invited by the doctor to visit them again. We arrived on the Tuesday, and as we sat together talking of the

work, Dr. Penall said, "I want to go to a new village, where my daughter has had six meetings, and it would be a good thing if you could go and visit the village in the morning and invite the people". So Miss Penall drove us over the next day, and it was delightful to see the interest among the people, and some we found had been saved during Miss Penall's visits. In the afternoon we had the meeting in the large kitchen, and it was full. My husband took for his subject, Reasons why people were not saved. The Lord gave the word with power, and during the meeting one bright young woman broke down in deep distress about her soul, and was obliged to go into another room. Others were thoroughly awakened from their sleep of death, and at the end of that meeting several were clearly saved, and are witnessing for Christ to this day. Then the doctor offered to erect a wooden tent if we would promise to go for two months, which we were very delighted to agree to. The tent was filled night after night, and souls saved, many coming long distances. The cases of conversion were so real, that people could not fail to see the change in those professing; it was a repetition of Acts. 4:14 . . . "And beholding the man that was healed standing among them, they could say nothing against it".

And the work continues to this day. Praise the Lord!

BOOK REVIEW

TIBETAN TALES by Geoffrey T. Bull; published Pickering and Inglis; price £1.50

This paperback account of the author's early pioneering in Tibet is really an introductory volume to "When Iron Gates Yield". Those familiar with that book will know that Geoffrey Bull writes with insight and interest. He describes the breathtaking beauty of the mountains and valleys in graphic terms and the habits of the people with the humour and ease of an accomplished observer. And of course another look at missionaries at work is equally fascinating and equally realistic. T.W.

The Believer's Walk (1)

by David West, Leicester
in Ephesians

There are two principal Greek verbs used in the New Testament which are translated "**walk**". The first word, "**peripateo**", means literally "to tread all around", but it is used figuratively to denote behaviour; indeed it signifies the whole round of the activities of the individual life, whether of the unregenerate or of the believer.

The second Greek verb, "**stoicheo**", means "to march in military rank" or simply "to walk in line". This latter word is used metaphorically of walking in relation to others, whereas the former is used more especially of the individual walk.

Now the believer's walk is one of the major themes of the epistle to the Ephesians; indeed it is one of the threads in the fabric of the letter. The verb "**peripateo**" is used there no less than eight times by the apostle; ch. 2.v.2, v.10; 4v.1, v.17 (twice); 5v.2, v.8 and v.15.

The first reference is found in a section in which Paul reminds the saints at Ephesus **what they once were**. [Note the expressions "wherein in time past ye (Gentiles) **walked**" (2v.2) and "among whom also we (Jews) all had our conversation in times past" (2v.3)]. Not only had they been **spiritually dead** (2v.1), but they had been **physically dominated**, "ye walked according to the course of this world" (2v.2). The verb "**walked**" here is in the aorist or point tense; thus the whole of their past experience, however long that might have been, is gathered up in memory into a point.

Their general manner of life had, in fact, been governed by the time state (age) of this "cosmos," i.e. this world, of which Satan is the prince — "the

prince of this world cometh, and hath nothing in me" (John 14v.30). They had lived for time and sense. Man in his fallen state, instead of knowing the freedom of eternity is bound by material considerations. However, they had not only been walking according to this world's age, but also according to Satan himself, "according to the prince of the power of the air" (2v.2). We have to humbly acknowledge that what was true of the Ephesians was equally true of ourselves.

Paul, when writing to the Colossians, having said "mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry", goes on to add "In which ye also **walked** (indicating their activity) 'some time', when ye lived in them" (indicating their state) (Col. 3 v.5, 7), for from the life issues the walk. Peter, the apostle to the circumcision, adds his testimony, "For the 'time past' of our life many suffice us to have wrought the will of the Gentiles, when we **walked** in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (1 Pet. 4 v. 3). The walk of Ephesians 2v.2 is the **sinner's walk**, but that of the saints should no longer be as it was "some-time" or "in time past".

If verses 1-3 of Ephesians chapter 2 remind us of **what we were**, then verses 4-7 tell us **what we have become**, by the grace of God, but verses 8-10 emphasise **what we should be in practice**. So Paul says, "we are his workmanship, created in Christ Jesus unto (or for) good works, which God hath ordained (or prepared)

that we should **walk** in them" (Eph. 2 v. 10).

"Works" can never be a forerunner to salvation, ("not of works, lest any man should boast" — Eph. 2 v. 9); indeed, instead of it being a question of **our** works, we are **God's** handiwork (or workmanship). However, if good works can never be a forerunner to salvation, they are a necessary development **from** our salvation, for our daily walk should be characterised by them. God Himself not only had a purpose in saving us, but prepared before we ever came into this world a life that was designed to be "full of good works" — such was the commendation of Tabitha (Acts 9 v. 36).

Paul reminds Titus that he was to show himself "a pattern of **good works**" (2 v. 7); he speaks of "our great God and Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of **good works**" (2 v. 13–14, R.V.); we are to be "ready to every **good work** (3 v. 1), to "learn to maintain **good works**" (3 v. 14) and to "be careful to maintain **good works**" (3 v. 8).

The walk of Eph. 2 v. 10 is the **walk of a spiritual man**; naturally we might seek to avoid occasions for doing good; however, we are to follow those paths where we know that we shall be able to perform good works.

Broadly speaking chapters 1–3 of the Ephesian epistle are **doctrinal** in character, but verse 1 of chapter 4 opens the **practical** section of the letter. Paul's method is invariably to state the doctrine first and then to show its practical implications; thus he says to young Timothy, "But thou hast fully known (i) my doctrine, (ii) manner of life" (2 Tim. 3 v. 10). Whilst on the one hand a man's doctrine will be of little or no value if his manner of life does not correspond with his teaching, on the other hand

there can be no true godly living that is not based upon the sound doctrine of the word of God.

Now here Paul says "**walk** worthy of the vocation wherein ye are called" (Eph. 4 v. 1) — this is personal and individual, "with all lowliness and meekness", features that marked the Lord Jesus Himself — "for I am meek and lowly in heart" (Matt. 11 v. 29). "**Walk** worthy of the vocation". As the eldest son of a reigning monarch is destined some day to become king, and his behaviour must be consistent therewith, so now we individually must walk worthy of (i.e. act suitably to) our destiny as set forth in the earlier chapters of the Ephesian epistle. The walk of Ephesians 4 v. 1 is a **sanctified walk**.

The exhortation is to **walk** in **worthiness**. Paul's desire for the Colossian saints was that they "might **walk** worthy of the **Lord** unto all pleasing" (Col. 1 v. 10), whilst the object of Paul's service among the Thessalonian believers was that they "would **walk** worthy of **God**" (1 Thess. 2 v. 12). Indeed the first epistle to the Thessalonians emphasises our walk before God; thus Paul speaks in 1 Thess. 4 v. 1 of "how ye ought to walk and to please God"; this is the true Enoch character. The Old Testament commentary upon his life is "Enoch **walked** with God; and he was not; for God took him". (Gen. 5 v. 24); whilst in the New Testament we read "before his translation he had this testimony, that he pleased God" (Heb. 11 v. 5).

May God grant that, by His grace, we may be found walking in a path-way that is well-pleasing unto Himself.

(To be continued).

Evangelism — An Option?

by Donald L. Norbie, U.S.A.

What was the primary thrust and purpose of Jesus' life?

Was it a trade or profession that dominated His thinking? Did His mind teem continually with more efficient production methods and better marketing outlets?

Jesus was a carpenter for the larger part of His life (Mk. 6:3). And it is impossible to imagine a shoddy piece of work coming from His hand. He must have enjoyed His work, Creator that He is. To take a rough sawn plank and to form it into a useful, beautiful piece of furniture must have given Him much pleasure. To finish and to polish the wood until the grain glowed with a resplendent beauty was most satisfying. Christ must have been known throughout Nazareth for His craftsmanship. But there was more to life than His trade.

Jesus was a family man. Although history is silent on details Joseph may have been much older than Mary. Just when he died we do not know. But at the time of Jesus' ministry he was apparently dead. Earlier Jesus had taken responsibility as the eldest son and the family leaned hard upon Him. Mary and His brothers and sisters knew the strength of His love and affection. The family of Jesus is pictured as closely knit. Part of Jesus' sorrow was the agony of seeing His mother suffer as He was nailed to the cross.

But family was not first in Christ's thinking. "He that loves father or mother more than me is not worthy of me; and he that loves son or daughter more than me is not worthy of me." (Matt. 10:37) He emphasised the fact that spiritual relationships are more deep and lasting than family ties (Mk. 3:33-35). The centre of Christ's life

was not the family.

Jesus enjoyed nature. He was most observant and delighted to point out the varied forms of life around Him. "Look at the birds." "See the lilies of the field." (Matt. 6:26, 28) No man has ever appreciated the exquisite flow of colour in a sunset as He did. Jesus entered into the miracle of life unfolding around Him with an intense interest and joy. After all, it was His art form.

But Jesus did not come simply to be enthralled with a sunset, to enjoy the serenity of the sea and to feel exhilarated by a mountain climb. He loved nature but life was more than this.

What was the driving motivation of His life? What propelled Him from the comfort of the Father's house to the dreary poverty of a peasant's hut?

One motivation was the delight of doing the Father's will. "My food is to do the will of him that sent me and to accomplish his work." (John 4:34) And it was the Father's will that Christ should come. "In the fulness of time God sent forth his Son." (Gal. 4:4).

Another motivation was His own deep compassion for those that were lost. His heart was moved as He saw men being destroyed by sin — "like sheep without a shepherd." He knew perfectly well the end of their path — and His heart ached.

Because of man's need and because of His own compassion and love the whole drive of Christ's life was the salvation of the lost. "For the Son of man is come to seek and to save that which was lost." (Luke 19:10) There was no selfishness but only giving and service. Driven by love His soul was reaching out to others. It was love

that stretched His body on the cross-altar of Calvary. It was love that yielded warm, living flesh to harsh, rupturing nails. Love moved parched lips to say, "Father, forgive them. They know not what they do." Arms of love were stretched out as His soul was made an offering for sin.

What is the drive of your life, Christian? But you say, "I'm not Jesus. I have a family to raise, a job to work at every day. I need recreation. I don't have time." And so the days and years pass and it is easy to drift. We give up tract distribution and witnessing. We have forgotten how to weep over the lost and to cry to God for them. Our life style and direction is little different from the lost world around us.

The Bible states that we are to live as Jesus lived (1 Jn. 2:6). His concern while here on earth was to seek and to save the lost. His parting commission to the Church was to go into all the world seeking the lost (Matt. 18-20). The closing cry of the last book of the Bible to the world is "Come." (Rev. 22:17).

If we are not a witnessing church we are not a New Testament church. If we are not deeply concerned for world evangelism we do not have the spirit of Christ. If a burden for the lost does not weigh upon us daily we do not have the heart of our Father. He loved the world and acted.

Reprinted from "Missions"

Shetland's Sweet Psalmist

An appreciation in verse of the late J. M. S. Tait

*Quietly along the road of life he stole,
Sowing the seed by life and lip and pen.
The pearls that sorrow traced upon his soul
He left as treasure for his fellow men.*

*Remote his island from the city throng,
His harp's clear music swelled across the sea,
And from his pen were gently borne along
Sweet heavenly messages for you and me.*

*Rejoice with him, the poet called up higher;
The harp is still, he lifts the pen no more,
For he is singing in the heavenly choir
With thousand, thousand ransomed on that shore.*

*Full many a saint thus sows the seed unknown
To this world's wisdom and without acclaim.
His lays of wisdom from above are sown
In humble hearts that love the Saviour's name.*

William Montgomery

Young Believers



The Devil (12)

conducted by Tom Wilson

Every Christian's hope embraces the return in power and glory of the Son of Man as the cure for this world's ills. For too long petty kings and power-drunk emperors have exploited the human and material resources of our planet for their own ends. For too long open rebellion against God or careless indifference to God has characterised societies as diverse as Marxist Russia and Moslem Iran. We know our Lord will overthrow the rule of wicked men. But have we forgotten that He will also overthrow the rule of wicked spirits, who own allegiance to Satan himself?

Isaiah wrote of a coming day when "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth", (Isaiah 24:21). Isaiah carefully distinguished between the two groups and their sphere of operations. In Pauline language the principalities and powers and rulers of this world's darkness are the spiritual wickednesses on high (Eph. 6:12); the kings of the earth are of course the rulers to whom men bring their tribute, custom and honour (Rom. 13:1-7). Isaiah saw clearly that those kings were responsible to God, although they acted under the influence of Satan's angels. Those "high ones", Satan's princes, will likewise answer to God and will be punished with their leader. It is that coming climax we are considering in this final article of our series.

An unfulfilled promise

Our God cannot lie, says Paul in Titus 1:2. Undoubtedly we can trust everything He says and wait for the

fulfilment of every promise He has made to us through His servants. The Apostle Paul said the God of peace shall bruise Satan under your feet shortly (Rom 16:20). That unfulfilled promise has yet to be experienced by us, when in the way of conquerors of old we show that the victory is ours. Already the work of Calvary has left Satan a defeated monarch (Col. 2:15). All that remains for us is to publicly celebrate his defeat in a soon-coming day of triumph.

War in Heaven

It seems unbelievable that there should be war in heaven. We associate heaven with peace and this earth with war and war-mongering. But after the Rapture there will be war in heaven, according to Rev. 12:17. We won't be fighting, but Satan and his angels will engage Michael and his angels in a conflict which will mean Satan's ejection from heaven. Presently Satan has access to heaven to accuse but that access will be summarily withdrawn and Satan will be cast down to earth.

This downward movement forced upon Satan will be only one of the downward moves he must make. How different from his chosen course towards God's throne on the sides of the north — "I will ascend into heaven, I will exalt my throne above the stars of God . . ." (Isaiah 14:13). And the Devil's downward course will take him down further still.

Armageddon!

God has drawn aside the veil from Satan's intentions. Satan intends to gather his forces in the little country of Israel to forward his sinister

purposes. Our God will allow this for He has made known His "determination to gather the nations . . . to pour out mine indignation, even all my fierce anger" (Zeph. 3:8). Armageddon will become a reality one day after the Rapture, and be seen to be much more than a fiction of over-wrought imaginations.

At a very critical moment of our world's history our Lord Jesus will return to this earth, not then as a lowly Galilean, but as the all-conquering Christ. He will cast alive into the Lake of Fire the human leaders of Satan's forces. And what of Satan? Will he be allowed to go unchecked? The Devil will be incarcerated in the bottomless pit for one thousand years (Rev. 20:2, 3).

Millennium!

The golden era men have dreamed of for centuries will come with the Reign of Christ over earth. During that time Satan's imprisonment will mean that during that thousand-year reign men and women won't be tempted as

they are now. No doubt, as a result of Satan's limitations, universal peace will be undisturbed as only Adam and Eve once knew before the Fall.

But why will Satan not be cast into the Lake of Fire (prepared for the Devil and his angels) before the Millennial Reign of Christ is established.

In the purpose of God, our arch-enemy will be released for "a short season" after that one-thousand-year reign. Immediately he will organise a mass rebellion against God, finding recruits from those born during the previous thousand years. It will be a last futile move, proving on the one hand the ungratefully corrupt nature of humans, and on the other, the incorrigibility of the Devil. At that point he will be cast into the Lake of Fire to be tormented day and night for ever and ever (Rev. 20:2-10).

It will come as no surprise to us, who know that all Christ's enemies sooner or later will be put under His feet for ever.

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At the London Missionary Meetings 23rd - 25th Oct. '80, Mr. J. H. Large (veteran evangelist) spoke beautifully on the phrase, 'for My sake.' It was very expressive and meaningful, both as to sentiment and truth. Reference was made to severe inflation in some countries, causing lack in many aspects of the work. There are also pressures and frustration. Incidentally, there are 20 fewer missionaries in 1980 compared to 1979. Are we failing on our part?

Grace

by Cliff Jones, Cardiff

Grace is from God

Grace is God's free, unearned, undeserved and unmerited love, favour and blessing bestowed upon sinners. It would not have been possible for the grace of an infinitely holy, righteous and just God to be bestowed on fallen man had it not been for the sinless life of the Lord Jesus Christ and the shedding of His blood at Calvary (Heb. 9:22; John 14:6).

Grace is an attribute of God (Neh. 9:17). It is part of the nature of God who never changes or deviates (James 1:17), and it is therefore without beginning and without ending (2 Tim. 1:9). It is a wonderful thing to meditate on the eternal grace of God and His other unchanging attributes and to enjoy the peace and assurance which such meditation brings. It is by grace we are saved (Eph. 2:5; Rom. 11:6) and by grace that we know, through the Lord, something of the might, knowledge, glories, beauties, mercy, grace and love of God (John 14:9).

The Lord Jesus Christ came to seek and to save that which was lost (Mat. 18:11; Luke 19:10). The lost are away from God in a condition which only grace can meet. All of us were in this condition at one time (Rom. 3:23). We were all hell-deserving sinners who were saved by the grace of God through faith in the Lord Jesus (Rom. 6:23). By grace the believer has been saved from the penalty of sin; he is being saved from the power of sin; and, one day, he will be saved from the presence of sin.

The grace of our Lord Jesus Christ, who never changes (Heb. 13:8), led Him to become poor for our sakes in order that we might be enriched beyond measure (2 Cor. 8:9). God is

able to make grace abound toward us so that we will have such sufficiency in all things that we may abound in good works (2 Cor. 9:8).

Grace comes from the throne of grace (Heb. 4:16). God is "the God of all grace" (1 Pet. 5:10); "grace and truth came by Jesus Christ" (John 1:17), and the Holy Spirit is the "Spirit of grace" (Heb. 10:29).

Grace is not works

The grace of God is free (Rom. 3:24). Salvation is a gift of God. By grace we are saved through faith. Works, pride and boasting are ruled out entirely (Eph. 2:8,9). By grace we have a salvation which depends not on our feelings or our merits. We have a salvation which cannot be forfeited and depends entirely on the perfect, completed work of the Lord Jesus Christ.

Our God is a God who longs to bless, to bless over and above what we might ask for or imagine (Ps. 81:10). Our God does all things well, and in the Lord Jesus Christ we see lavished upon us the riches of the grace of God (Eph. 1:7). In the past, grace made possible our salvation. In the future ages of eternity the exceeding riches of His grace are going to be shown in His kindness toward us through the Lord (Eph. 2:7). In the present, we know that no matter what the circumstances His grace will be sufficient for us (2 Cor. 12:9; Eph. 4:7).

Growing in grace

Grace brings freedom. We are not "under the law, but under grace" (Rom. 6:14). However, liberty is not license and grace teaches us that "... denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; look-

ing for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13). By the grace of God the believer has been called to do good works through the power of the indwelling Holy Spirit (Eph. 2:10).

It is comparatively easy to hold a measure of truth without grace or to have a measure of grace without truth. The Lord Jesus Christ was not simply full of truth or full of grace, but He was "full of grace and truth" (John 1:14) and it is towards this perfect combination we should be striving through the enabling of the Holy Spirit. We are told that our speech should "be always with grace, seasoned with salt . . ." (Col. 4:6) — not grace alone, but the life-saving, cleansing preserving combination of grace seasoned with salt.

We should testify to the gospel of the grace of God (Acts 20:24) and our whole lives should be to the "praise of the glory of His grace" (Eph. 1:6). We should, by the power of the Holy Spirit, be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3:18). It was when he saw the grace of God in the lives of believers that Barnabas was glad when he visited Antioch (Acts 11:23). It is only through the enabling of the Holy Spirit that we can show, as assemblies of the Lord's people and as individual believers, something of the grace of God in our acts and words.

Our service for the Lord is the outcome of the operation of His grace in our hearts. Knowing the grace of God we should be encouraged to go on praying and working faithfully for Him, despite what might otherwise be regarded as discouraging circumstances and results. Our knowledge of the grace of God should encourage us to wait on Him continually for the enabling power of the Holy Spirit (Ps. 27:14; Isa. 40:31) so that the Lord Jesus Christ might be exalted in our lives to the glory of God the Father.

BOOK REVIEWS

"Sure as Sunrise" by Derick Bingham
Published by Pickering and Inglis; price £2.25

Many books giving thoughts for each day of the year have already been written, one of the most recent being the very popular and profitable work from Precious Seed Publications. Here is one more for the list and the reviewer can truthfully say he enjoyed reading through it. None of the daily readings are lengthy, indeed some quite brief, but in all a most helpful publication. The one referring to the death of the author's mother, where she recalls a missionary friend's version of Isa. 26:3 "Thou wilt keep him in perfect peace whose mind stops at God". Or the occasion Derick Bingham describes when he attended a 'breaking of bread' meeting in a Welsh valley. His attention was drawn to a big man present, sobbing, overwhelmed as he thought of the love that had embraced such as he, and took his Saviour to the Cross. That man was Harry Bell. Mr. Bingham goes on to tell of a friend asking the great expositor, when he was in hospital what thoughts he had enjoyed that day. Back came the answer, "I'm enjoying something I learned at Sunday School. 'Jesus loves me this I know, for the Bible tells me so'." For each day there is a verse of scripture with a suitable practical and challenging contribution. Get this book and keep it handy for a thought for each day. R.M.R.

Add to Your Faith or Biblical Teaching on Christian Maturity by Sinclair B. Ferguson
Published by Pickering and Inglis; price £2.50

The passages of Holy Scripture have been carefully selected by the author in highlighting the progress as well as the hindrances to maturity in Christian experience, its highest point being the stature of the fullness of Christ, the knowledge of the Son of God. While grace is given with gift to reach God's standard, there must be the accompanying discipline of mind over matter, the suppression of what is subjective in the attaining of the objective. The Epistles to the Hebrews, Ephesians, Corinthians, Philippians, as well as a number of Psalms, interspersed by the experience of Biblical characters, are all enlisted toward encouragement to fullness of growth; and I suspect not a little of the grim personal battles in the author's own life. No one can convey as he does the possibility of victory, who has not felt failure in the valley of the giants. A book I commend for its candour and encouragement to old and young alike, who are striving for better things. R. Mc.P.

The Angelic Announcement

by Hugh Findlay, Troon

(Luke 1 vs 26-37)

Dr. Bela Udvarnoki, writing some time ago, said, "Christmas nowadays is announced not by angels but by big business." The implication of his statement is that business people see the commercial value of the festive season and make the gifts, glitter and gaiety and all that goes with these things prominent in the public eye, as though these were the important things about Christmas. Consequently the true significance of Christmas is not fully appreciated.

The Daily Telegraph notes, "The crash of cash registers has become the music of Christmas". This is perhaps a little strong but it endorses what Dr. Udvarnoki said.

One fears there is a danger of this spirit gaining ground in the Christian church. Whether we admit it or not, we do become caught up with the colourful atmosphere of the season and we are losing sight of the absolute importance of a basic element in our Christian faith, the Incarnation of Christ.

With these quotations aforementioned in our minds, we shall look at the original announcement with the hope that a re-statement of its truth will bring afresh the true significance of His birth on our Christian faith.

The Announcer: Angelic ministry is not unknown in the scriptures. For four millennia God spoke through the prophets to prepare the nation of Israel and the world for the advent of His Son, but when the fulness of time had come when Christ would be born, God committed the responsibility of announcing the message to the unerring

lips of angels. This was the greatest event ever to happen in the world and in keeping with the greatness of the occasion God chose an angel, the highest of created intelligence, to communicate His movements.

Dr. Campbell Morgan observes that Gabriel passed by the Temple, the very dwelling-place of God, where God Himself communed with men at the Mercy Seat. He also passed over Judea, the province where Jerusalem the capital was situated, and came to, of all places, Nazareth in Galilee. This small town had a reputation for many things, notably for its low moral standards. It was a shelter for men and women who were fugitives from the law. It was also noted for its unhygienic ways of living. As a result, it was a common saying among men - "Can any good thing come out of Galilee?"

Yet it was to Nazareth, to an obscure home, the angel came and there he found a young woman of godly character. She was chaste, humble, gracious, intelligent and, in the words of Gabriel "highly favoured of God."

Her experience was necessarily unique; only to one of the daughters of the sons of men could be granted this peculiar honour. She would be a tabernacle in which was to dwell the Son of God until the hour of His appearing among men. As a mother, she would have the responsibility of cherishing, rearing and teaching the Christ-Child who was destined to effect the eternal purposes of God. Little wonder she cried in song, "Magnify the Lord with me.."

Mary's Reaction: Mary was probably poor in this world's goods but she was rich in faith. Not for a minute did she doubt the angelic message as Zacharias the Priest had done when Gabriel told him about the impending birth of John the Baptist.

Naturally, as the Scriptures say, she was troubled. Possibly she had in her mind her betrothal to Joseph and this probably prompted her to enquire "How can these things be?" It was an enquiry for guidance in such an unusual situation, and, being satisfied by the angel, she modestly and meekly said, "Behold the handmaiden of the Lord; be it according to Thy Word."

The Announcement: What did the angel announce to Mary? He announced parthenogenesis, i.e. virgin birth.

Parthenogenesis is not unknown to biologists. It occurs in certain insects, but parthenogenesis in the human race is unique. It was the medium God used to bring about the Incarnation.

This is the very crux and core of the angelic announcement, and indeed of our faith. It is a centre around which violent storms of controversy have raged. The rationalists stumble over it; the humanists are offended by it; the scientists cannot explain it and therefore doubt it; even some theologians brush aside the Virgin Birth as an optional belief for the Christian; and the man of the world is bewildered, because with his natural mind he is ill-equipped to grasp this great truth.

As Christians we are aware of the problems. We are also aware that we are in the presence of a mystery which is beyond the finite minds of men. However, to those who dismiss the Virgin Birth we would say this. First, to the rationalist: there are great minds who believe the story of the birth of Christ as the Bible tells it. Luke was a doctor who did painstaking research before committing his findings to paper. He believed what he wrote and it is highly probable that he received

the information from Mary and Joseph who alone knew the intimate facts.

To the doubting theologians: our faith is a historic faith; it rests on historic facts. If the Virgin birth is not a reality, then upon what does our faith rest? Our faith depends both on the deity of Christ and on the humanity of Christ. The Virgin birth is not therefore an optional belief for the Christian.

We would remind the scientist that the greatest theologian the Church ever had commented on the birth of Christ by acknowledging that "Great was the mystery of Godliness, God manifest in the flesh". Paul couldn't explain it but he believed it. Therefore there is no reason why if we cannot explain the work of God we should doubt the word of God.

To all who doubt the veracity of the Virgin birth, let them consider the following:

Firstly, consider the person who was born into the world. No man ever came into this world by choice but the Lord Jesus Christ deliberately chose to "come into the world." In every person born into the world there is an entirely new personality but with Christ it is entirely different. He existed before the world was. His coming, therefore, as Dr. F. A. Tatford said, "was a divine, creative miracle when a divine person already existing entered into a new mode of existence." Would not the pre-existence of Christ necessitate some such miracle of birth?

Secondly, the ordinary processes of the transmission of corruptible seed which created a perpetual creation of sinful men and women had to be interrupted to assure the sinlessness of the Redeemer, without which there could be no perfect sacrifice and consequently no salvation for mankind.

Thirdly, Dr. J. Oswald Sanders said, "When Adam was made it was by the creative power of God and without the necessity of parents. When Eve was

born, full-grown, it was without the instrumentality of a mother." Is it therefore an incredible thing for God, to whom nothing is impossible, to bring His Son into the world in the manner announced by the angel?

The Virgin birth was the powerful, invisible, mysterious work of the Holy Spirit.

The Person who was born: The angel's announcement has more to say to us than the announcement of the Virgin birth. He announced the uniqueness of the One who would be born.

We should always remember that Christmas is not simply adoring a child. It is also learning about the Man that child became, what He was from all eternity and the part He is destined to play in this world and in the world to come, for "He shall be great". I suggest to you that the text suggests three spheres in which He is incomparably great.

(i) As a Son He shall be called the Son of the Highest. Note, He is not a son but **the Son** of the Highest.

Micah the prophet said this of Him, "Out of thee (Bethlehem) shall He come forth, whose goings forth have been from everlasting."

The book of the Revelation speaks of Him as the Alpha and the Omega; He who was, which is, and which shall be; the Almighty. The Son of the Highest: everlasting existence, everlastingly divine and everlastingly distinct.

*"The high mysteries of His name
An Angel's grasp transcend,
The Father only (glorious claim)
The Son can comprehend."*

Great as a Son; alone and supreme!

(ii) As a Saviour: His name, Jesus conveys to us the purpose for which He came; to be the Saviour of the world. The world has had Joshuas in abundance but only one Jesus as a Saviour from the curse of sin.

The Joshuas of the Old Testament delivered men from their natural enemies but the true Joshua — Jesus — delivers men from sin. By His sacrifice He effected a great salvation from sin, the grave, hell, and the destroying and enslaving powers of the denizens of darkness.

(iii) As a Sovereign: The angel announced He was to occupy the throne of His father, David. "He came unto His own and His own received Him not". "We will not have this man to reign over us". But God has determined that He will occupy David's throne and rule over the house of Jacob. Greater things are in this verse, for "of His kingdom there will be no end"; He shall be an everlasting monarch with an eternal throne.

Mary must have pondered the words of the angel, more so as she saw her Son despised and rejected by men and die like a felon on the despicable cross outside Jerusalem. Her doubts, if any, were dispelled by the Resurrection. She would by faith see the ultimate fulfilment of the announcement.

The announcement was a sunrise; a new day was dawning, a day which would bring light, deliverance, peace, joy, life, hope and immortality to a world in darkness and in the shadow of death, to a lost and condemned creation.

THE "SIGNS" OF CHRISTMAS

1. The "Sign" of The Virgin with a Child. Isaiah 7:14.
2. The "Sign" of a Baby in a Manger. Luke 2:12.
3. The "Sign" of a Suffering Messiah. Matthew 12: 38-40.
4. The "Sign" of His Return. Matthew 24:3.
5. The "Everlasting Sign". Isaiah 55 : 13.



THE HOMELANDS

Among the Children: Autumn efforts among children have been numerous. These often succeed in reaching greater numbers of boys and girls than Sunday Schools. They don't often feed Sunday Schools but are worth-while in their own right. Tom Bathgate took a month off work to have such meetings in Newtonards in Ulster. At the same time Alistair Young was having a similar series in Bangor, Co. Down.

Over the sea from there a fortnight's series was conducted in Carlisle. Stewart McKenzie had a series in St. Annes-on-Sea after which the brethren commenced a regular weekly meeting, the third time Stewart has known of such a follow-up in this last year. A business brother from South Shields had a children's effort in Consett and saw three members of one Christian family profess to trust the Saviour.

David McMaster had a happy fortnight in New Cumnock and was going on to Crosshouse for their first ever children's effort. Robert Revie had a fortnight at Drongan, making four Ayrshire places where special children's efforts were held this autumn.

Baptisms: We have been receiving many reports about such almost continuously since the summer ended. David Prosser was very happy to report the baptism of his eldest daughter at Trethomas and expected that this would lead to others following her example.

Edward Jamison had the joy of being at the baptism in Warrington of a girl for whose conversion he had previously been responsible. Two girls from Christian homes were baptised in Ebenezer Hall, Gloucester. Although there were no known results in the first gospel campaign in the new Maxwell Hall, South Shields, conducted by Archd. McMaster, the first baptism in the hall took place on Nov. 2. The nearby new Maranatha Hall in Sunderland has also had its first baptism.

A 19-year-old student whose parents had hindered her baptism was done at Perth along with the octogenarian man, who was saved at John Campbell's and Jack Hay's effort at Tulloch, Perth earlier in the year. Two sixteen-year-old girls from Christian homes were baptised at St. Monans. Two young folk were also done at Girvan on Nov. 2.

Two girls attending Townend Gospel Hall, Dalry, Ayrshire professed conversion after being at the Saltcoats district summer camp. One of them was baptised on Oct. 31 but her friend's R.C. parents prevented her baptism although they do not hinder her coming to meetings provided she goes to the R.C. chapel first.

Four young fellows were baptised in Selkirk St., Hamilton one in July and three in August. After going through a harrowing time the Woodpark assembly in Ayr was encouraged by seeing two young men being baptised on successive Sundays. A baptism also took place in neighbouring Riverside assembly.

The Golborne assembly was stunned by the sudden homecall of their correspondent but the Lord has blessed with the conversion and baptism of a young

couple since. Stewart McKenzie reports that during his effort at Cotteridge, Birmingham in Sept. four adults and one child trusted the Saviour. Two young women were baptised on the last night of the meetings. After that meeting an older woman requested baptism and this was done the next Lord's Day. A young married man, convicted at the last meeting of the campaign, trusted the Lord two nights later and after seeing the older woman being baptised he asked to be done which happened the next Sunday, making baptisms on three successive Sundays.

Reports: Following the encouraging Ayrshire county effort at Patna Robert Revie is continuing a follow-up meeting on Thursday evenings. Some thirty people (there are fewer than a dozen in fellowship) meet each Thursday with almost the same number of people attending the normal Sunday evening meeting. Robert has commenced in his portable hall in Dailly, South Ayrshire where there used to be a small assembly. Two elderly ladies professed faith in Christ during visitation. During return visitation in Kilmaurs in the same week Robert had the joy of pointing to the Saviour the husband of a woman who professed when he had meetings last spring.

Norman Mellish was very happy with the profession of a few teenagers when he was with the Staffs. tent. Previously he had his own tent at Basingstoke and by autumn three had been added to the fellowship of the assembly there as a consequence of the effort. Later at Quarry Lane, Birmingham following a Sunday meeting a woman professed salvation in her own home. Norman then kept himself free to help John Burns with an effort in his own assembly at Mauldeth Road, Manchester.

John saw a few young people trust the Saviour during that effort. He had a long conversation with a Roman Catholic who attended the meetings as did a Muslim.

The little assembly in Kingussie was delighted with the support they got for their annual conference when the speakers were John Campbell of Perth and Jim Harrison of Aberdeen who waited over the weekend. The Sunday meetings were also well attended and one of their regular visits was paid to an Eventide Home.

John Speirs spent a very happy month in Roman Road, Motherwell during October. Two girls professed conversion during the first week with more following until the tenth person, a man professed during the last week.

There was good interest shown in Jim Smyth's effort in Glaston during the same month so much so that the meetings were extended. A woman was restored, a young Irish fellow visiting in the district was saved as was the young daughter of a couple in fellowship.

The effort that launched the new work in Ludlow was marked with blessing from the beginning. John Baker and Frank Lonney saw three young people between 10 and 16 trust the Saviour. Since then two girls from the housing estate have also professed conversion plus a 9-year-old boy while on holiday. The brethren are continuing with three children's meetings weekly but are feeling the need for their new hall with classrooms. Some adults from the locality have been coming to meetings in the temporary building. The small assembly solicits your prayers and help.

Frank Reid and Bobby Soutar saw four profess faith in Christ during their summer effort at Avoch. Since then Bobby has had his caravan at Cruden Bay mainly doing children's work with an adult meeting on Sundays. He was hoping to get another site at the other end of the village. Meantime Frank was commencing in Beaulay at the beginning of November in his portable hall holding children's and adult meetings.

Regions Beyond

PERU

Firstly, we want to thank you heartily for your prayers which we are sure have accomplished more than we know for God's glory. Most of you will know that when we arrived, the new little assembly had disintegrated through jealousy, greed and dishonesty, etc. amongst our native brethren. An interdenominational work was then started about 600 yards from our Hall and this seems to be prospering. The Seventh Day Adventists have also gained much ground during our absence, and another even more fanatical Seventh Day sect has also seduced some who seemed near the Kingdom. Hence the numbers in our meetings continue small. We have had as many as 10 – 12 breaking bread but some of these are now disciplined as they have not yet repented of the damage done to the testimony by their lives, greed and dishonesty during our absence. Much of their error did not become apparent until quite recently, and we feel much humbled before the Lord on their account. Satanic opposition from false brethren who had never been in fellowship has also been bitter, but we do get encouragement in the lives and testimony of some who are trying hard to put their lives right to get baptized. The complications are enormous in some cases!

We do thank God, too, for news of many conversions in most of the assemblies and other Christian groups in Pucallpa. This suburb is no longer considered as part of Pucallpa, but has been allotted to Callao of the Yarina Cocha, a town with a population of about 5,000 people and with a flourishing assembly which seemed to have been in a very stagnant condition a year or so ago, i.e. some months after the departure of the Hocking family.

We hear that the Mother Assembly in the Plaza San Martin of Pucallpa is having built a good-sized steel boat to carry on the launch work which we had to give up in 1957 in order to help that church through the worst crisis known to any of our assemblies in Peru. They already have a 120 H.P. engine for its propulsion up the swift currents.

Our unaccompanied baggage which arrived in the Port of Callao, near Lima, about the middle of November still seems to be in that Customs House and we cannot get news from the brother in Christ who acts as our despatch agent as to why it cannot be sent to the Pucallpa Customs to which it was consigned in England. We hear that he did send us a letter about it with a local citizen whose location was very difficult for us to find. Alas, when his home was located, he was on a journey and his son knew nothing about it. We also thank God because less letters sent to us have disappeared in transit. Maybe the splits amongst the extreme leftists have damped their ardour and the firm action of the military government in dealing with the big abundance of fanatical extremists amongst the school teachers has been very salutary for this town. The behaviour of some of the strikers last year towards their loyal collaborators seems to have been beyond description, causing much dismay amongst the more civilized and rational community. How great is our privilege to be allowed to teach such people the love and gentleness of our Lord when they come to us for medical help.

We have just heard that, although thousands who have received our medical treatment are very grateful, one lady is very much annoyed because her aged,

well-to-do and newly-married husband recovered and is now well enough to administer to her a beating! Wife-beating is not an uncommon occurrence in this continent.

Alfred and Ivy Eglington

JABALPUR

The assembly at Colombo has had various set-backs. Some left to go into interdenominationalism taking others with them including a missionary who failed to honour his visa agreement and who had to return to U.S.A. — others left for other reasons so that there are only three brethren and about 30 sisters in the meeting. However I felt it was a privilege to be with them and there were some interested folk at various meetings. There was also personal contact with such and I am maintaining the contact through letters, trusting to learn that some will come forward for baptism and fellowship in the assembly. In this respect there are three men particularly in mind, one the husband of a baptised believer, another, a leading doctor in Colombo whose wife spoke of her desire to follow the Lord in baptism and another whose son was saved some time ago under the ministry of Duncan Ross who was there for a while. There is a great out-reach through Bible study courses in Tamil and English and while I was there the Singale courses also arrived. The couple with whom I stayed were saved while in Aberdeen when brother George Nicholson was there for further studies, he through the mother of a fellow student and his wife Shenta, through contact with Mrs. Kimber, formerly of Madras. Prayer will be valued for the work there. One feels that the Lord will honour the faith and sincere witness of the few there. It is a good property, and it has been added too by sacrificial effort in that a small cottage has been erected and it may be that brother Peter Ferry and his wife will be there for some time next year.

My flight back took me to Tiruchirapalli where I had two evening meetings and good fellowship with the local worker, brother Jacob, sister W. Dickson and her co-worker and others including one brother who was with us in Jabalpur some years ago. He helped by interpreting my messages into Tamil. There was very good attendance at those meetings. Then on for one night to Madras where I was welcomed by Sunil James, our son in the Lord from Jabalpur and our Indian daughter-in-law Rosemary and her mother who are attending the session for some Bible study. Among others there is Onam Gill of Jammu, son of parents who were saved and baptised here many years ago and who have witnessed fruitfully in Jammu.

The local witness has continued with ever increasing contacts. The latest recruit is a young man from Manipur. He went on compassionate leave, was five days late on return and was dismissed from the army and sent to jail for three months. There he has attended the meetings, on his release on 25th. Alex arranged for his stay. Last Monday during conversation with Alex he accepted the Lord. Now he is seeking employment and is with us each day.

Our landlady has offered us part of the land but not the house but there are some complications! Details have to be thought out. Unfortunately she insists that we deal with the man who put the false report against me with regard to Alex's stay here! Let us see how things work out.

J. Rowberry

Missionary "Drop Outs"

by Tom Wilson

*This is a critique of an article by Craig Hanscome
entitled "PREDICTING MISSIONARY DROP-OUT" July 1979*

"Being an examination of statistical records in an investigation of failures and desertions from missionary evangelism."

Statistical studies do not reveal all, no matter the topic involved. Inevitably there are significant factors which may be difficult to quantify, or too varied to reduce to a few discrete categories. When statistical methods are employed in making assessments on spiritual matters, or on the Lord's servants, most of us would tend to be guarded in our approach, if not altogether sceptical. Yet Craig Hanscome made that kind of study of what he called "Missionary drop-outs". How ever some of his conclusions may be worthy of comment against the background of New Testament principles rather than against that of the Missionary Society investigated.

Firstly, we ought to shy away from the use of the term "Missionary drop-out", while admitting that John Mark, and Demas could be so described. The term conjures up notions of failure and irresponsibility, any spiritual mind immediately reacts against using such an emotive expression to describe those who for legitimate reasons leave their chosen field of service.

It comes as no surprise to find that Hanscome's study finds that all fields have "drop-outs". After all Paul and Barnabas returned to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. Having completed the task that required their full-time commitment, they returned to their local assembly, not as "drop-outs", but to resume normal assembly life.

The Spirit chose at a later date to use these chosen vessels, Paul and Barnabas in further missionary enterprise, but they would not have been "drop-outs" without that further call.

Hanscome found that "certain fields had higher drop-outs than other fields." A variety of reasons spring to mind that could account for some fields differing from others in respect of short term service. Relatively developed countries provide educational facilities for expatriates like Missionaries; others don't. Is it not to be expected that some families will return to base for educational reasons? To resume normal employment for a time, because of family needs, is not to be considered a "drop-out".

Educational qualifications featured in the list of factors Hanscome studied. He concluded that "graduate education lowered the drop-out rate regardless of the field." In denominational missionary circles, a bald statistic like that would be used to ensure that all missionary candidates were screened educationally. Yet the statistic doesn't illuminate the fact, that many medical staff, printing workers, and teachers are called to overseas fields, to do the very job they were doing in the homeland, with an added emphasis on spiritual matters.

In assembly circles we must remain convicted that the inerrancy of the Scriptures forbids any updating of its teachings, in particular, the commendation of a worker must never be dependent on the successful completion of a course of study, whether at a secular college or so called "Bible College".

At a time when avenues of service overseas are becoming restricted to an "official missionary class", we need to reiterate that every Christian has a mission in life. At a time when more and more Christians think so-called "full-time service" is the way forward, we need to emphasise that every Christian can witness for Christ; every Christian should be a student of the Word; every Christian can visit the sick, the elderly, and the backslidden. We need less of the trappings associated with the denominations, and much more of the truth of the Scriptures. We don't require more of the one man ministry type, but more of an every man effort to stem the tide of formalism.

T. Wilson

Correspondence

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The Editors,
Believers Magazine.

Dear Brethren in Christ,

I read with interest the letter in your correspondence section (B.M. Aug. '80) in which Mr. Prior challenges a statement made by Dr. Boyd in a previous article viz "That Scripture teaches that the names of all are written in the Book of Life at the foundation of the world."

I am not a little puzzled by our brother Prior's line of reasoning.

The whole scriptural background to the teaching re the Book of Life (or the Book of Living) was based on the fact that in every city in Biblical days a register was kept in which every citizen was recorded. The names of those who died were erased. Hence the name "The Book of the Living". So referring to Rev. 3, those who in V.1 have

a name that they live and are dead are erased from God's roll of the heavenly citizens and heirs of eternal life. (ref. Phil. 3:20 with Phil. 4:3 for the connection between citizenship and the names written in the book of life.)

God does not will the death of any (2 Pet. 3:1 1 Tim. 2:4). Therefore, it is theoretically possible for all to be saved. They are hence recorded in the book of life. But we know that man since creation has been given a will to choose his destiny. Hence necessity is laid upon us to preach the Gospel to them that they might choose to remain enrolled in the book of life.

In the days when a book of life was kept for each city the ink used was not acid based but made from soot and natural gum. It could easily be erased from the papyrus without leaving any trace of anything ever having been written. However, if allowed to remain, that same ink will not fade, and lasts as long as the papyrus. Hence the concept of the book of life with the names of the elect still clearly to be seen while the names of the dead in sin are removed beyond all trace.

I judge from my studies on this subject that Dr. Boyd's excellent article was correct and that includes his statement re the book of life.

According to God's Permissive will all are recorded in the book of life. Those who of their own free will, choose death spiritually, are erased at their natural death, while those who of their own free will choose life spiritually, are indelibly recorded there during their life, after their decision for Christ. This to me appears much more acceptable, since it allows for those who die before reaching the age of understanding or are mentally incapable of making a decision for Christ, to be dealt with by a just God in accord with his permissive will (1 Tim. 2:4).

By the time the book is produced at the Judgement of the Great White Throne it will be a completed book. Hence at that time there will be no trace of any who have in their lifetime refused God's offer of mercy. In other words they have rejected God's permissive will that they may be served and thus God's purposes regarding both them and the elect is manifest in the Lamb's book of life by the retention of the elect and the complete erasure of the Christ rejectors.

The important thing is to be certain that we are in the Lamb's book of life now and forever and that everyone with whom we come in contact is given the opportunity to choose to do likewise.

Yours in Christ,
ADAM LILLY.

The Lord's Return

by Dr. J. Boyd, Belfast

(2) THE HEAVENLY CITY (Rev. 21, v. 12 ff)

The Composition of the City

vv. 12-14. The Church resembles a city in that it had a wall, great and high, 144 cubits (v. 17), marking a separation, a definite distinction from other persons (Eph. 2 : 14). This wall had twelve gates, each guarded by an angel, and each inscribed with the name of one of the tribes of Israel. These gates teach us that through Israel all the saints have entered into eternal blessedness, for out of Israel Christ came (Rom. 9:5, Gal. 4:4). Those who compose the Church are the true Israel of God (Gal. 6:16). Possibly this wall also points to the Lord's teaching in John 10:9. Even in the Eternal State those who with Christ will share in the administration of the Kingdom must needs go out and in. The twelve gates are evenly distributed around the city — denoting that from all quarters of the earth the redeemed had come (Rev. 5:9).

The wall had foundations, which suggest that Abraham, the father of the faithful (Gal. 3:6-9), had this city in view (Heb. 11:10). The foundations upon which the city was built had inscribed on them the names of the twelve apostles of the Lamb. Christ, as the chief corner-stone, with the apostles, formed the foundations upon which the Church was built — the eternal dwelling-place of God through the Spirit (Eph. 2:22), as the word 'habitation' there suggests.

The Measurements of the City

vv. 15-17. The size of the city is next considered. The measuring rod was a golden reed, symbolic of God's righteous requirements in the individuals who constitute the city. Only those who measure up to God's standard are included in the new Jerusalem. The city is foursquare, its length and

breadth and height being equal — each 12,000 furlongs. This is not a literal measurement of length, just as New Jerusalem is not a literal city. A thousand is the number of a multitude, and twelve the number of perfection of divine control — the whole suggesting a perfect multitude (Heb. 10:14), which no man could number, from whatever angle it be seen, but in which God manifests His control over all those who constitute the Church. The Church will be so great that none can realise its magnitude. The height of the wall was 144 cubits, twelve multiplied by twelve, again the number of perfection — perfect security and perfect separation. The expression, 'the measure of a man, that is, of the angel', possibly implies that the cubit by which the angle reckoned was the well-known human measurement.

v.v. 18-21 The Materials of the City

The materials of which the city was composed are described by symbolic terms. The wall was of jasper, a most precious stone, and symbolising the brightness of holiness and purity, as of the glory of God (v.11). The city was of pure gold, like unto pure (RV) glass, or transparent glass (v. 21). Gold typifies the divine nature, of which the individual living stones have been made partakers (2 Pet. 1:4). The foundations of the wall were adorned with precious stones, that is, the precious stone is the foundation in each case. The symbolic teaching of each stone is difficult to assess, but all represent some of the excellencies of Christ manifest in the apostles (v.14), as they companied with Him whilst He went in and out amongst them (Acts 1:21). The material of the gates was of pearl, symbol of purity following

tribulation, in keeping with the history of Israel, the names of whose twelve tribes were inscribed on the twelve gates (v.12). The street of the city also was of pure gold, transparent as glass. The street symbolises the walk and ways of those composing the city – a walk characterised by divine righteousness and transparent sincerity.

The Characteristics of the City

vv. 22–23. The city will contain no temple, for the Lord God Almighty and the Lamb are the Temple of it. All believers will have direct contact with God at all times. They will need no priest to mediate between them and God; none to lead them in prayer; none to minister unto them. There will be no veil between God and the saints. God will be all in all.

There will be no sun, nor moon, to give light to the city. These will be unnecessary, for all light will come from the glory of God (v.11), as shed forth by the Lamb, who will forever be the “effulgence” of God’s glory (Heb. 1:3, RV).

The Constitution of the City

Those who will rejoice in this light are, ‘the nations of them which are saved’, that is, the redeemed out of every nation (5:9). The kings of the earth are not the kings of the new earth, but the great ones, leaders and rulers, amongst the redeemed of this dispensation of the grace of God, as was Paul and John. These will add to the display, the glory and honour they had acquired in serving God down here. This would suggest different rewards for the saints, with different positions in the Eternal State. Their glory will add to the brightness of that already glorious scene.

There will be no opening and closing of the gates, for there will be no night nor day – night when the city gates are normally closed, day when they would be open. It will be all day, with no shutting of gates. That there will be no distinction of night from day

would teach that God’s attitude to the saints will be unchanging. He is Jehovah, who changes not (Mal. 3:6). He is ‘The Father of lights, with whom can be no variation’ (Jas. 1:17, RV).

The glory and honour of those who are redeemed will add to the glory of the city – an incentive to all of us so to live for God down here that we are seeking always glory in our service for God (Rom. 2:7).

Verse 27 amplifies the change between vv. 1–7 and v.8 above. There we get the difference between those who composed the New Jerusalem (vv. 1–7) and those whose portion will be in the Lake of Fire (v.8). Here the same truth is set before us, for absolutely nothing common or unclean will enter into the holy city, nor any who do abomination, e.g., idolatry or fornication (17:4), or who speak untruths. The angel sets before John distinctly those who compose the city, (1) **Negatively** – nothing that defileth, nor any who do abomination, (compare ‘abominable’, v.8.); nor any liars. (2) **Positively** – only those whose names are written in the Lamb’s Book of Life (3:5, 20:15). By implication the saints will not experience the judgement of the Lake of Fire (v.8). Those who will receive this judgment are the abominable, and the liars; their names are not in the Book of Life. Again we are reminded that the angel that instructs John here about the true Bride of the Lamb (21:9), is the same who had explained in detail to the apostle the fall of the false bride, Babylon (17:1);

The Divine Presence in the City

22:1–5. The angel’s exposition of 21:1–8 is brought to a close by setting before us details of God’s presence in the holy city (21:3). John is now shown in the city a river, a street, a tree. None of these is a literal entity, but is symbolic. A river of water typifies the Holy Spirit (John 7:37–39). This river comes from the throne of

God, and of the Lamb, just as the Holy Spirit was sent from the Father and the Son (John 14:26, 15:26). The river is bright as crystal — the brightness of the holiness and purity of God. In the midst of the street of the city was a tree of life, one on either side of the river. Each tree will be fruitful continually — never failing to bear fruit. The fruit nourishes and sustains the spiritual life of those who compose the city. The fruit, in scripture usually the manifestation of character (Gal. 5:22), refers to the beauties and perfection of Christ. The tree of life guarantees eternal life. The leaves are for the healing of the nations, that is, the redeemed of the nations (21:24) — not the healing of disease, but the therapeutic prevention of spiritual downfall. This will be the work of God (Ex. 15:26). For this reason there will be no more curse; there will be nothing to defile, no sinful tendencies (21:27). This would suggest that never again will sin trouble the redeemed Bride.

The throne of God and of the Lamb will be in the city, for His tabernacle will be there (21:3); there will He dwell with them. God and the Lamb are the Temple of the city — the centre of His worship (21:22). His servants, lit., His bondservants, will do Him priestly service (7:15). They will see His face — perfect fellowship, which will produce in them the desire to serve Him. His name, that is, His holy righteous character, will be imprinted on their forehead, suggesting resemblance to their God. This is also the outcome of seeing His face (1 John 3:2). Our priestly service for God, and our likeness to Him here now, are very imperfect, because of the veil between. When the veil is removed, our likeness and service will be perfect.

There will be no night there, for God who is light will ever be present. As there will be no darkness, the light of a lamp (RV) will not be needed, nor

will there be need for a sun to give light. The Lord God dwelling with them will be their light. They will reign with Him for ever and ever.

And this Eternal State will never end; it will last throughout the ages of ages. Thus we have the Eternal State of the Redeemed, for the New Jerusalem will last as long as the Eternal God Himself (Rev. 4:9).

*We speak of the land of the blest,
That country so bright and so fair,
And oft are its glories confessed;
But what must it be to be there!*

*To be there! to be there!
Oh, what must it be to be there!*



THE WATERS WERE MADE SWEET

Exodus 15 : 25

CASTING the tree into the bitter waters to sweeten them speaks of bringing Christ into the trials and difficulties of life. That is the only way to make those waters sweet and those trials bearable. Mary and Martha proved that when their brother died, many suffering saints have also done it with profit to themselves.

H. K. Downie.

We, too, have Marah days
of bitterness,
Days filled with turmoil and
relentless strife,
But God still has provision
for our need,
Christ sweetens all the
bitterness of life.



“And ye, MY flock . . . are MEN.”

by Harold Butcher, Mitcham Junction

It is quite clear from Acts 20 and 1 Peter 5 that assembly elders are overseers and shepherds. The word “elder” suggests a mind trained by experience; the word “overseer” suggests a watchful eye discerning the needs of the flock; the word “shepherd” suggests a tender heart. Oh for men with shepherd hearts! Overseeing is a good work (1 Tim. 3.1). The faithful overseer will receive a good reward, “the unfading crown of glory” (1 Peter 5. 4). Most important of all, the work is very dear to the heart of the good Shepherd Himself. Nevertheless there are not many shepherds. There is a certain amount of glamour about service on a platform. There is no glamour in serving as a shepherd. Much of the work will be unseen by men and what is seen may not be appreciated. The shepherd may have to say, “The more abundantly I love, the less I am loved.”

The work of the shepherd is to tend the flock. “Tending” covers all his duties and indicates the loving care essential to the proper performance of those duties. “Tending” includes (1) feeding, (2) guiding and (3) guarding. To see that the sheep are nourished with the truth is the best safeguard against erroneous teaching and erroneous practice. Feeding the sheep will certainly include helping them to read and study God’s Word for themselves. Whereas meetings are very important, the basic requirement for every Christian is personal communion with the Lord through prayer and the Holy Scriptures.

Guiding the sheep involves rule. In the world any form of rule has been increasingly opposed, whether in school or business or in national government. There is some evidence that this attitude has already

infiltrated God’s assemblies. There are some who speak as if, in assembly affairs, all have an equal voice. Each local assembly is directly responsible to the risen Lord. In each such company under-shepherds should exercise rule according to the Word of God. Such rule should be respected by all the flock.

In John 10 we read of the thief and the wolf. In Acts 20 we read of the grievous wolves and of men who would speak perverted things to draw away the disciples after them. There are dangers of sheep being stolen, scattered or drawn away. True shepherds must seek to guard them. Assemblies need to be preserved from the introduction of false practices and false teaching. The sheep need to be preserved from the things of the world which will spoil the appetite for the pure things of God. Furthermore, sheep can be drawn away from scripturally-constituted assemblies into religious systems. These systems may be evangelical, but how sad if sheep are drawn away from what is according to God’s mind! At the moment there is serious and widespread danger from “charismatic” teaching. May godly shepherds be used of God to guard sheep from this pernicious evil.

We have thought of the feeding, guiding and guarding of all the sheep. In addition there are the special cases. In Ezekiel 34 from which the title of this paper is taken we read of particular shepherd care in five distinct needs.

- (1) Strengthening the weak,
- (2) Healing the sick,
- (3) Binding up the broken,
- (4) Bringing back that which was driven away,
- (5) Seeking the lost.

What deep spiritual needs are indicated here! What patience and understanding are required in every individual case! How time-consuming are such labours and what disappointments and discouragements have to be faced! On the other hand what joy there is if a backslider is sought and restored!

Very briefly we have considered the duties of a shepherd, but let us now dwell on the requisites in the shepherd himself.

(1) It is quite clear from 1 Tim. 3 and Titus 1 that the overseer has to be spiritual. He has to be truly godly in character. The under-shepherd needs to be something like the Chief Shepherd. He needs to be Christlike. Only the spiritual can undertake the work of restoring any taken in some fault. (Gal. 6. 1).

(2) Again and again in Ezekiel 34 we read "My sheep" and, "My flock". In John 21 the Lord Jesus refers to, "My lambs" and, "My sheep". In 1 Peter 5. 2 we read "the flock of God".

The under-shepherd needs to have clearly before him the important fact that the sheep belong to GOD. They belong to the Lord Jesus. They were purchased by His precious blood. He sets a value on the lambs and sheep which belong to the LORD and are so precious to HIM. What a privilege to care for such even if time so spent may often seem wasted.

(3) We have drawn attention to the words, in our title, "MY flock". The sheep belong to GOD. The full realisation of that truth will have great bearing on shepherd work. Finally, let us consider from our title "Ye . . . are MEN". The sheep are human beings. Each has his own feelings, his own difficulties, his own make-up. In the world a man is often just a number; his own individuality and personality are entirely overlooked. The true shepherd will not so treat the sheep in his care. He will not ride rough-shod over them. He will remember, in effect, the word of God through Ezekiel, "MY flock are MEN."

The Person and the Pattern

by W. E. Quine, Crewe

(3) The Supreme Sacrifice and its Effects

'Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered **once** into the holy place, having obtained eternal redemption for us' (v. 11-12) by His sacrifice on the Cross. If the blood of bulls and of goats is efficacious for the cleansing of the flesh 'how much more' will the blood of Christ avail to 'purge the

conscience from dead works to serve the living God' (v 13-14).

Therefore Christ is the mediator of a new covenant so that those who are called may receive the promise of an eternal inheritance, since the death of Christ now redeems them from the transgressions under the first covenant. The whole argument is based on the truth that faith in the atoning work of Christ superseded obedience to the first covenant because it is on the eternal basis of the Risen Lord and not

on an earthly ordinance of limited duration.

As the epistle proceeds the writer re-states these truths with greater and greater emphasis. He calls the sacrifices performed under the old covenant 'patterns of things in the heavens'. They were 'copies' or 'figures of the true.' 'Christ is not entered into the holy places made with hands . . . but into heaven itself now to appear in the presence of God for us.' He is not like the earthly high priest who entered the holy place once a year 'with the blood of others' but He offered Himself once for all 'to put away sin by the sacrifice of himself.'

Chapter 10 continues the theme of the Law being a pattern of heavenly reality. Verse 1 says, 'The law being a shadow of good things to come but not the very image of the things, can never with those sacrifices which are offered year by year continually make the comers there unto perfect'. A little later he clinches this truth to those Jews who were still clinging to the old sacrifices even though the Temple had been first of all polluted and then destroyed and its sacrifices discontinued, by stating categorically that 'it is not possible that the blood of bulls and of goats should take away sins' (v. 4). A little lower down still the same truth is insistently maintained that the work of the priest under the old covenant was but a temporary measure. 'Every priest standeth daily ministering the same sacrifice which can never take away sins.' (v. 11). It is then triumphantly proclaimed that our Lord 'after he had offered one sacrifice for sins for ever sat down at the right hand of God.' (v. 12). These conclusions are again thus clearly and emphatically expressed.

The Writer of the epistle anticipates that his readers will have already accepted these truths and will now be ready for their practical application in their daily lives. In Chapter 11 he

acknowledges the faith with vision of the patriarchs and fathers of old but concludes his long picture-gallery of faithful saints with the claim that God has provided 'some better thing for us' by the coming of our Lord as Saviour and by His death on the Cross for our sins.

Seeing that we have these examples of those who lived by faith, 'let us lay aside every weight and the sin which doth so easily beset us . . . Looking unto Jesus the author and finisher of our faith.' Let us have the boldness to enter even the Holy of Holies through His death on the Cross (likened to passing through the Veil) because in figure He is not only the Veil and the whole Tabernacle but also the High Priest and the Sacrifice. 'Let us draw near' as they did in the Tabernacle days 'with a true heart and in full assurance of faith having our hearts,' and not just our earthly bodies, 'sprinkled from an evil conscience and our bodies washed with pure water.' (ch. 10 v. 22).

He concludes with exhortations to the faithful followers of Christ: 'Let us hold fast the profession of our faith without wavering (10:23); 'let us consider one another to love and good works (10:24); 'let us go forth unto him without the camp bearing his reproach (13:13); 'let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name' (13:15).


The epistle ends with a peroration like the organ strains of the Hallelujah Chorus:

'Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Heb. 13. 20-21).

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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 7th of month previous to issue.

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

PLEASE NOTE: To ensure production flow of magazine we cannot guarantee insertion of News items if not with us no later than 7th of month preceding issue i.e. January issue on 7th December.

ENGLAND

Forthcoming

December 6

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 p.m. and 6.30 p.m. T. Profit.

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

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. G.B. Fyfe.

Sevenoaks: Weald Gospel Hall, at 7.00 p.m. M. Jones.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. R.G.R. Carnall.

West Mersea: Assembly Hall, East Road at 4.00 p.m. E. Parmenter

Manchester: Gospel Hall, 2 Dornton Walk, Cheetham at 7.00 p.m. J. Sinclair.

London: Grove Hall, The Grove, Ealing at 7.00 p.m. E. Hughes.

December 13

Warrington: Gospel Hall, Forster Street at 7.00 p.m. B. Osborne.

Camberley, Surrey: Victoria Hall, Queen Mary Avenue at 7.00 p.m. G. Neilly.

Ely, Cambs: Gospel Hall, Market Street at 7.30 p.m. K. Morris.

Bermondsey: Gospel Hall, 97 St. James's Road at 7.00 p.m. G.B. Fyfe.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. R. Dawes.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. M. Jones.

December 13-18

Nottingham: Gospel Hall, Victoria Road Netherfield at 7.15 p.m. A. Leckie.

December 20

Devon: Gospel Hall, The Butts, Colyton at 7.00 p.m. A. Wiseman.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. E. Hughes.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. D.J. Williams.

Harrow Midd'x: Belmont Hall, 39 Pinner Road at 7.15 p.m. A. Osborne.

Leicester: York Gospel Hall off Cranby Street at 7.30 p.m. J. Glenville.

December 27

Bexleyheath, Kent: Bethany Hall, North Street, Woolwich Road at 7.00 p.m. J. Riddle

January 1

Carlisle: Hebron Hall, Botchergate at 2.30 p.m. and 5.30 p.m. A. Pickering, G.S. Smith.

London: Grove Hall, The Grove, Ealing at 7.00 p.m. J. Sage.

January 3

Luton: Selbourne Gospel Hall, Waller Avenue at 4.15 p.m. J. Riddle.

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. R. Hill.

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

Manchester: Gospel Hall, 2 Dornton Walk, Cheetham at 7.00 p.m. T. Whittingham.

London: Grove Hall, The Grove, Ealing at 7.00 p.m. J. Sage.

January 10

Cheshunt: Herts: Mill Lane Chapel, High Street at 7.00 p.m. R. Dawes.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. K. Venables.

Camberley, Surrey: Victoria Hall, Queen Mary Avenue at 7.00 p.m. J. Phillips.

Ely, Cambs: Gospel Hall, Market Street at 7.30 p.m. C. Goldfinch.

Nottingham: Gospel Hall, Victoria Road, Netherfield at 7.15 p.m. Mr. Grant.

Leicester: York Street Gospel Hall at 7.30 p.m. B. Osborne.

January 17

Harrow Midd'x.: Belmont Hall, 39 Pinner Road at 7.15 p.m. R.A. Wood of Angola.
Luton: Onslow Road Gospel Hall at 3.00 p.m. and 6.00 p.m. W. Craig.

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

January 24

Warrington: Gospel Hall, Forster Street at 7.00 p.m. J. Patterson.

Chesham: Gospel Hall, Station Road at 6.30 p.m. M. Jones.

Devon: Gospel Hall, The Butts, Colyton at 7.00 p.m. T. Ledger.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. G. B. Fyfe.

SCOTLAND Forthcoming

December 6

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. R. Rae, W. Cochrane.

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

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Gillespie

Livingston: Gospel Hall, Deans at 6.30 p.m. J. Hay, J. Last.

Glasgow: Gospel Hall, 361 Fulton Street, Knightswood Cross at 7.00 p.m. R. McPheat

December 13

Tarbolton: Gospel Hall at 7.00 p.m. W. Craig.

Larkhall: Hebron Hall at 6.30 p.m. J. Cuthbertson.

Ashgill: Bethany Hall at 6.30 p.m. J. Baker, K. Stapely.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Rodgers, J. Cameron.

Cumbernauld: Mossknowe Gospel Hall, at 7.00 p.m. W. K. Morrison, J. A. Naismith.

Armada: Gospel Hall, South Street at 6.30 p.m. W. Cochrane, H. Hunter.

December 20

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. A. Naismith, J. Chalmers.

Plains: Elim Hall at 6.30 p.m. J. Gillespie, R. McPheat

Linthouse: Bethesda Hall at 7.00 p.m. Wm. Craig.

Mayfield: Gospel Hall Stone Ave., at 6.30 p.m. J. Smyth, I. Steele.

December 27

Airdrie: Hebron Hall, at 6.30 p.m. D. Locke, J. Anderson

December 31 — January 3

Glasgow: Harley Street, Ibrox, December 31st Bible Reading, Gal. 6, vv. 1-11, R. McPheat. January 1st, Conference in Harper Memorial Baptist Church at 11.00 a.m. J. Hawthorne, J. Hay, R. McPheat, J. Paterson. Friday, 2nd, Harley Street at 6.30 p.m. Reports, J. Kells, R. Marshall, G. Meikle. Saturday, 3rd at 7.00 p.m. Ministry.

January 1

New Stevenston: Assembly Hall, Conference in Community Centre Holytown at 11.30 a.m. R. Cameron, J. MacDonald, G. Meikle, J. Stubbs.

Kilmarnock: Central Hall, John Finnie Street at 12 noon. J. Buchanan, A. Foster, J. Hislop, A. Leckie.

Dumfries: Bethany Hall, Buccleuch Street at 12 noon. W. Craig, J. Gillespie, G. Waugh.

Motherwell: Roman Road Hall, in Hallelujah Hall, Leslie Street, Motherwell at 12 noon G. B. Fyfe, W. K. Morrison, A. Naismith.

Hamilton: Olive Hall at 11.00 a.m. D. West, J. Rollo, R. Cargill, D. Cook.

Dundee: Hermon Evangelical Church, S. Tay Street, 3.00 p.m. J. Hunter, A. Jessiman, J. Lightbody.

January 1 and 2

Aberdeen: Gilcomston South Church, Union Street at 11.00 a.m. both days F.F. Bruce, W. Naismith, A. Noble, P. Game. P. Ferry.

January 2

Prestwick: Bute Hall, Conference in Town Hall, at 1.30 p.m. A. Gamble, A. Jessiman, F. Stallan.

Larkhall: Hebron Hall, Academy Street, at 11.00 a.m. J. Last, D. West, T. Wilson, J. Hunter.

Auchinleck: Gospel Hall, Park Road, at 12.15 p.m. J. Lightbody, J. Baker, W. Craig, D. Ferguson.

Whitburn: Brucefield Church, East Main Street at 11.30 a.m. J. Gamble, J. Paton, G. Waugh.

Stranraer: Lewis Street Gospel Hall at 2.30 p.m. R. McPheat, J. Cadzow.

Glasgow: Abingdon Hall, Anderson Street, Partick at 3.15 p.m. J. Burnett, G.R. Fyfe, A. Naismith.

Denny: Assembly Conference in Masonic Hall on Friday at 12 noon. Ministering Brethren expected.

Cowdenbeath: Union Hall, Broad Street, in West Parish Church at 3.00 p.m. J. Anderson, J. Harrison, R. McPike.

January 3

Hamilton: Low Waters Gospel Hall, Hall Street at 6.30 p.m. Wm. Prentice, J. Anderson.

Glasgow: Gospel Hall, 361 Fulton Street, Knightswood Cross, at 7.00 p.m. R. Stevely, J. Currie

Livingston: Gospel Hall, Deans at 6.30 p.m. W. Banks, J. Rogers.

January 4 - 29

Chapelhall Gospel Hall, at 8.00 p.m. R. McPheat Jan. 24th at 6.30 p.m. R. McPheat, J. Burnett.

January 10

Tarbolton: Gospel Hall at 7.00 p.m. J. Baker. **Saltcoats:** Bethany Hall, Ailsa Road at 7.00 p.m. K. Stapely, A. Gamble.

Ashgill: Bethany Hall, at 6.30 p.m. J. Paton, S. Brownlie, Mr. Paton continues in ministry until Thursday 15th at 7.30 p.m.

Renfrew: Albert Hall, Albert Road at 3.30 p.m. G.B. Fyfe, A. Leckie, W.K. Morrison, Mr. Leckie continues in Ministry Monday 12th to Thursday 15th January at 7.45 p.m.

Armadale: Gospel Hall, South Street, Conference in Armadale Academy, West Main Street at 3.00 p.m. R. Rae, H. Scott, S. Emery. Mr. Emery will minister the Word from Mon. 12th to Thurs. 15th.

Newmilns: Parish Church Hall, East Strand at 3.15 p.m. D. Ferguson, J. Last, A. Naismith.

January 17

Glasgow: Bethesda Hall, Holmfauldhead Place, at 7.00 p.m. D. Newall, A. Naismith. **Paisley:** Shuttle Street Gospel Hall at 3.00 p.m. A. Leckie, J. McDonald.

Plains: Elim Hall at 6.30 p.m. W. Cochrane, R. Grant.

Larkhall: Hebron Hall at 6.30 p.m. W. McKellar, J. Anderson.

Cumbernauld: Mossknowe Gospel Hall at 7.00 p.m. J. Burnett, A. Leckie. Mr. Leckie continues until 22nd at 8 p.m.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. W.P. Foster, A.W. Foster.

New Cumnock: Bridgend Hall, W. McNinch, D. Locke.

January 24

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. P. Ferry

January 31

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. G. Waugh, J. Thomson.

ADDRESSES, PERSONALIA, Etc.

Port Talbot West, Glam. All correspondence should now be addressed to Mr. M. J. Phillips, 16 Glyndwr Street, Port Talbot, West. Glam. S. Wales.

Blantyre: Bethany Hall. All correspondence should now be addressed to Mr. J. Easton, 19 Livingstone Crescent, Blantyre G72 9OY.

Ayrshire Missionary Home (Redcroft, 12 Ailsa Street, Prestwick) Received by Mr. W. B. Beggs, Wilja-Ramar, Loudoun Road, Newmilns from July to September.

Dreghorn A £15.00

Saltcoats A £25.00

FRANCE: Dennis Hare, and Jim Neilson, recently commended from Mayfield, Mid Lothian are anxious to acquire a tent for gospel work in the Pyrenees. They are thinking of something to seat 40-50 people, approx. 15' x 25'. Any information about this matter to Dennis O'Hare, 9 Rue de Moulin, 66390 BAIXAS, France.

INDIA: Michael Browne, formerly of Hong Kong and now of Orkney, expects to pay a visit to India and Sri Lanka. He is desirous of much prayer over the two and a half months he expects to be in the East.

IRELAND

December 25

Belfast: Gregagh Street, Gospel Hall, Ministry Meeting at 7.00 p.m.

CONFERENCES

December 26-27

Meetings to be held this year in the Members Room beside King's Hall Balmoral. Afternoon Bible Readings 2.30 p.m. to 5.00 p.m. A. McShane, J. Baker, 6.00 p.m. to 8.30 p.m. Ministry by various speakers. Subject for afternoon Bible Readings 1st Corinthians Ch. 15.

Ballinamallard Conference on 1st October the Ministry was considered very helpful and to profit although the number attending not as large as usual. Messrs. Beattie, Graham Kane, Kells and Wishart took part.

Reports

T. McKelvey and **J.G. Hutchinson** had well attended meetings in Letterkenny, Co. Donegal, with some blessing in salvation and additions to the assembly.

J.G. Hutchinson and **J. Allen** now in the gospel in Mullafernaghan with good attendance.

J. Flanigan had good numbers and some blessing at Ballywatermoy.

J. Martin and **W. Jennings** continue in Orange Hall at Tivaconavey. Meetings well attended. Good interest.

J. Harrison has had an encouraging start in the Gospel in Cambridge Av. Ballymena.

Prayer valued for our Brother A. Aiken who has not been allowed to preach for many weeks because of throat trouble. Also for our Brother S. Curran who is in hospital with an illness not yet fully known to the Doctors.

A. McShane hopes D.V. to be at Clonkeen soon for ministry meetings.

J. Kells and **R. Wilson** are busy visiting from door to door in Sligo town and district. They have a weekly O.A. meeting each week in O'Connell St., Sligo. Our brethren steadily keep at the work in these parts of Eire and desire prayer.

J. Fulton is engaged in visiting from door to door in Cavan town and district, Eire. There is a weekly children's meeting and one for adults near Cavan town. Good seed is being consistently sown in many hearts and homes for which prayer is requested.

James McClelland, Tommy Craig, and Brian Glendinning have commenced special gospel meetings in a hall in Main St., Portlengone. An assembly once met in this hall and for many years has been out of use, and for many years this town has not been visited with the gospel. Special prayer is requested for the salvation of sinners.

WITH CHRIST

WILLIAM HOLDEN on 11th May aged 79 years. Our brother spent his young days in Cambuslang where at an early age he found the Saviour. He quickly showed a keen interest in the Holy Scriptures which he maintained to the end of his life, having a rare ability to bring out original thoughts and interpretations which were quite unique. He moved to Ardrishaig, Argyll in the late 20's where he set up in business and was instrumental with christians of like mind in setting up the 'Shiloh Hall' assembly which continued for over 50 years. He was hospitable and charitable in spirit, and only failing health in latter years kept him from the assembly meetings. A great man of God is gone from us. Pray for Mrs. Holden who so ably supported and encouraged her husband in the work of the Lord, and for the 4 members of the family.

WILLIE WALKER on 22nd July aged 75 years. Saved and in fellowship with the saints in Longriggend in the early twenties, afterwards in Caldercruix, where he was correspondent for many years. Later in Plains Assembly. An able Minister of the word. His contribution was greatly missed when he was unable to attend the gatherings

of the Lord's people because of ill health. He was loved and respected by all. Many of the Lord's people will remember the unstinted hospitality in their home. Sympathy is extended to his widow and family.

Mrs. EDITH RODGERS on 15th August aged 74 years. Saved in 1945 at Gospel Meetings conducted by the late Messrs. Hull and Wishart. For many years in fellowship in the assembly at Bessbrook and latterly in Killeen assembly, Armagh. She was a godly sister who loved to read the Word of God and then practise it in her daily walk before God and her fellow travellers to eternity. Her faithfulness in attending the assembly meetings until the time of her homecall was a perfect example to those left behind in the assembly.

WM. ANDERSON on 31st August very unexpectedly after the close of the Lord's day evening Gospel service which he had chaired. Saved at the age of 20 he was at first in fellowship at Tillicultry, then in Hebron, Knightswood, Albert Hall, Glasgow and Cambuslang. For the past 20 years in fellowship at Olivet Hall, Falkirk. His ministry was appreciated over a wide area a brother well known and loved by all who knew him.

Mrs. McGOWAN on 12th September aged 88 years. Saved at the age of 22 years under the preaching of the late James Scott in Carlisle, and has been in fellowship in the assemblies at Carlisle, Biggar, Lanark and Uddingston. For the last 25 years she has been in happy fellowship with the saints in Hebron Hall, Rutherglen. She was faithful in her attendance at all the assembly gatherings until a few years ago when failing health prevented her.

ELIZABETH GRAHAM on 13th September aged 76 years. Niece of the late James Lees of Sweden. Saved at the age of 13 at Ebenezer Hall, Pollock Street, Burnbank, baptized and received into fellowship. After her marriage she and her husband were associated with the believers at Stockport for many years and subsequently at Hove and Northampton. As one has written of her "She was a real mother in Israel. Her testimony is worthy to be copied and her works do follow her." She prayed faithfully for her family and had the joy of seeing her three daughters and all her grandchildren saved in their early years. Prayer requested for her husband and family.

Miss JEAN HOWELL Suddenly on 13th September aged 80 years. Saved about 60 years and received into fellowship at Oldpark Assembly, Belfast. For the past six years in happy fellowship with the saints at

Central Hall assembly, Bangor. A godly sister who had a profound interest in the assembly and a regular attendee at all meetings when at all possible. She will be sadly missed.

Mrs. BARBARA HYND on 24th September. Saved in early life at Dreghorn, and for the last 45 years in happy fellowship with the saints in Hebron Hall, Rutherglen, where she was regular in her attendance at the assembly gatherings. Her husband was correspondent for many years. Given to hospitality will be greatly missed in the small assembly at Rutherglen.

DAVID BROWN on 26th September. Saved in Newmilns, after some time there, moved to Galston, where he was in the assembly for 42 years. He was correspondent, Joint Treasurer, Bible Class Leader, and able Minister of the Word and Gospel Preacher. Marked by a strong faith in Christ, and faithfulness to Christ. Remember his wife and family.

Mrs. JESSIE HARLEY on 27th September aged 79 years. Our sister came to know the Lord as a girl of thirteen years. Many years in happy fellowship at Bethany Hall, Lochore. Found her delight in the Lord, in His Word and among the saints. Last few years confined to her home yet sought to rejoice in the Lord and the praising of His name. Greatly missed by her dear husband and daughter.

ROBERT IRWIN on 29th September aged 47 years. Saved in his early teens and in fellowship in Kinross assembly. The large gathering at the funeral was an indication of the love in the hearts of the saints for our brother. Prayer requested for the assembly, his widow and family.

Miss WENDY WRIGHT on 3rd October aged 23 years. Called home suddenly as the result of a road accident. She trusted the Lord at the age of 12 following talks with her school friend and was later baptised and received into fellowship at Risedale Gospel Hall, Barrow in Furness. Latterly she was in fellowship at Hebron Hall, Carlisle. Wendy had a considerable musical gift which she willingly used in the service of her Lord and also spent periods in Italy and Spain working with teams from Gospel Literature Outreach. Our prayers go out to her parents and married sister.

Mrs. DAISY MACKENZIE, of Bahamas: after a long time of incapacity, was called home on Oct. 4. With her late husband,

Murdo she arrived to serve the Lord in the Islands after some years of gospel work in the Scottish Highlands. Latterly she was cared for by a sister who was saved at children's meetings in her garage in 1940. The pall-bearers at the funeral on Oct. 12 were drawn from the various assemblies.

WILLIAM GIBB ADAIR on 10th October aged 58 years. Saved and baptised in his fourteenth year, our brother continued in happy and active fellowship with the saints in the Hebron Hall, Port Glasgow (formerly Falconer Street Hall) for forty-four years. For over thirty years he was the superintendent of the Sunday School where he displayed love and patience in his dealings with the children. From this developed other involvement with young people including the Hebron Hall Youth Camp of which he was a founder member in 1965 and Camp Commandant for eleven years, thereafter. His interest in this growing work continued to the end. For eight years he conducted a Bible Class in a local approved school for girls and did much to help these girls in different ways. For many years he acted as the correspondent for the assembly and was a recognised elder. Latterly he moved to the Gourrock area and enjoyed fellowship with the saints in Bethany Hall who now miss him greatly. Remember his wife and family at this time "Whose faith follow".

Mrs. MARGARET ELIZABETH DEYERMOND, on 22nd October, aged 86 years, just ten weeks after the homecall of her dear husband James A. Deyermond. It was at the age of 19 on returning home from one of the first Gospel meetings she attended, which were conducted by Mr. Thomas Braidner and Mr. James McCullough in Donegal Town, that words spoken by her godly father were used in her awakening and salvation. Shortly afterwards she was received into the assembly at Carrick, Laghey, Co. Donegal which then met in the home of Mr. William Harron. After her marriage in Belfast their home was ever open to the Lord's people as she was much given to hospitality. Her deep appreciation of the Lord and her enjoyment of His Word were manifested in the fragrance of her life and testimony. The Lord honoured her faithful witness and prayers for the salvation of others and gave her the joy of seeing all of her own family saved and in assembly fellowship. She was the last surviving founder member of Windsor Assembly.

FRED WHITMORE evangelist aged 77 years in hospital at Warrington on 1st November, 1980. Details next month.

MISCELLANEOUS ADVERTS

Largs - Scotland: Knowe Hotel - Enjoy a relaxed holiday in pleasant surroundings, overlooking Firth of Clyde, excellent cuisine, families welcomed, personal supervision, ample parking space, Easter-September S.A.E. Mr. & Mrs. Wm. McKinstry, Largs G7230J.

Babacombe, Torquay Kingsway Gospel Hall, Babacombe Road Sundays Breaking of Bread 11.00 a.m. Gospel Service 6.30 p.m.

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Booklet designed for young people to read daily Scripture portion. 20p plus 10p post. Teachers and Superintendents 25% less. Alex Ross, 33 Wellbrae Terrace, Aberdeen.

Largs, Netherhall Christian Guest House: Ideally situated in own spacious grounds. Well-appointed bedrooms and good wholesome food. Organised tours in high season. Bookings from Monday to Friday in April, May and October, Saturday to Saturday June to September. Send stamp for coloured brochure to G. W. Beattie, Manager, Netherhall, Largs, Ayrshire KA30 8RP or Phone 0475 627084.

Books Bought. Evangelical Commentaries, etc., especially assembly writers. Send list of titles, authors, etc., to G. Reed (Theological Books) P.O. Box 35, Hertford, Herts. SG14 2YE or Tel. Hereford 52194 (formerly Lamp Press).

Morecambe: Enjoy happy fellowship at Silverwell Christian Guest House, near promenade, shops and station. Car space, level walks, ideal touring centre, near assembly. Youth groups and parties welcome. O.A.P. reduced May and October. Cadzow, 20 West End Road, Morecambe LA4 4OL. Telephone: 410532. Guests telephone 420910.

Carnlough: Christian Guest House open all year round overlooking Carnlough Bay. Central heating, home baking, Christian fellowship. Mrs. J. Aiken, "Bethany" Guest House, 5 Bay Road, Carnlough, Ballymena N.I. Tel. Carnlough 85667.

Falmouth: Enjoy a happy homely holiday in this lovely resort. Ideal touring centre, close to all amenities and near assembly. Mr. & Mrs. T. Darrell, "Treveen" 4 Penwerris Terrace, Tel. 316830.

Llandudno. Emma's Christian Guest House, West Parade, Sea front position, superb view, good food, near assembly. Homely accommodation for approx. 40 guests. Open March - November inclusive, send S.A.E. for brochure to Mr. & Mrs. J. Parks or Tel: 0492 77057.

Musings from the heart: 175 original Scripture Poems. Ready shortly, hardback £3.75 paperback £2.75 + 25p post. Variety sound Gospel Tracts, Alex Ross, 33 Wellbrae Terrace, Aberdeen AB1 7YA.

All brethren and Evangelical second hand books bought Good prices. Send list of titles, authors, etc. to Bible Dept, 7 Gensing Road, St. Leonards-on-Sea, Sussex.

Spend your winter break following in the footsteps of our Lord Jesus. Christian fellowship, 8 days. Party leaving 24th February and 3rd November 1981. Details S.A.E. from Mr. C. W. Smyth, 10 Braemar Avenue, Filton Park, Bristol.

Interlinear Bible (A.V. & R.V.) Urgently wanted in any conditions. Any type and condition suitable and appreciated. Reply to: Mr. J. Rhys Davis, 11 Coryton Crescent, Cardiff CF4 7EP.

Quebec Hall Ltd. Home for retired Christians, Dereham, Norfolk, Devon. Have vacancies for Matron and Superintendent, also Assistant Superintendent and/or Assistant Matron. Enquiries Mr. J. Smith First West Moor, Wisbech Road, Littleport, Cambs. CB6 1KP Ely 860292

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